

critics with an affirmation of the Mosaic authorship of the Pentateuch, the Davidic authorship of many Psalms, the unity of Isaiah and the genuineness of the book ascribed to Daniel.

Dr. Raven first treats of the Canon and the Text of the Old Testament. He calls in question many theories that have been so often affirmed and reiterated by the divisive critics that they have become earmarks of critical orthodoxy. He holds that the Old Testament canon was closed about 400 B. C. He challenges the testimony of the Septuagint and other ancient versions when they do not agree with the Hebrew text. Like Dr. Green, he is so straight in his textual conservatism that he almost leans back. Better this than the unbridled license of conjectural emendation into which many recent critics have plunged.

Professor Raven properly devotes more than three-fourths of his book to Special Introduction, in which he takes up the Old Testament books one by one and discusses the name, author, purpose and mode of composition, and presents an outline of the book. The work is well done, and most of the questions that an inquiring student would raise, receive an adequate treatment. We know of no book that seems better adapted to start the young theological student on the right road through the forest of Higher Criticism.

JOHN R. SAMPEY.

#### **Studies in the Book of Psalms.**

By Lincoln Hulley, Ph.D. Pages, 178. Fleming H. Revell Company, New York. 1906.

Professor Hulley, in response to many requests for printed copies of his lectures on the Psalms, which have been delivered to interested audiences in various parts of America, has published this entertaining little volume. The opening lecture on Hebrew Poetry urges the importance of a new vocabulary for describing the linguistic and literary phenomena of Hebrew literature. "To call

Job a tragedy and Solomon's song a comedy is literary trifling and is confusing." He prefers to call Job a didactic poem and Solomon's Song an idyl. The author does not discuss the recent theories as to the regular recurrence of the same number of accented syllables in successive lines, resulting in trimeters, pentameters, etc.

Dr. Hulley is often happy in giving fitting titles to the various psalms. Thus Psalm 14 is "The Fool's Creed," Ps. 19 "The Heavens are Telling," Ps. 49 "Dives and Lazarus," Ps. 100 "Jubilate." In the lecture on the traditional setting of Psalms our author shows his decided leaning to moderately conservative views. He ascribes Ps. 110 to David, but singularly enough makes the psalm only typically Messianic. "While its fullest import is Messianic, still Jesus Himself said that David wrote it, and it was primarily of David, the Lord's anointed." If our Saviour's authority suffices to make one accept David as the author of Ps. 110, it ought also to show us that David was writing not of himself primarily but of the Messiah. "Jehovah said unto my Lord." The argument of Jesus against the Pharisees rests upon two assumptions; that David wrote Ps. 110, and that he addressed his son the Messiah as his Lord. Hence the primary and sole reference is to the Messiah, who is both king and priest.

In the long chapter on Fifteen Psalm Groups there is much helpful comment. The least satisfactory in tone and temper is the discussion of the Imprecatory Psalms. The author does full justice to the strength and horror of the maledictions, and one expects to hear him cry out for the excision of all these prayers against foes. There is truth in his view that these curses are on the lower level attained by Old Testament saints. Jesus requires us to pray for those who persecute us, and his own example on the cross makes it plain that he meant what he said. Maclaren is much more happy in his manner of advocating this view, for he does full justice to the love of

righteousness in the heart of the excited and indignant psalmists.

Dr. Hulley appends the outline of ten class studies in the Psalms. Under his capable leadership such studies would be very stimulating and informing.

JOHN R. SAMPEY.

### **Studies in the Book of Job.**

By Francis N. Peloubet, D.D. Pages, 115, octavo, \$1.00 net. Charles Scribner's Sons, New York. 1906.

Dr. Peloubet as the author of annual select Notes on the International Lessons has won a large place for himself in popular Bible study. He has prepared this admirable manual on Job for advanced classes in the Sunday-school, for Bible classes in high schools and colleges, for evening services, and for individual use. He agrees with Carlyle that the Book of Job is "one of the grandest things ever written with pen." While not neglecting the critical questions concerning Job, the author has placed the main emphasis on "the book as it is now, on the inspiring, invigorating, transforming, comforting teachings found therein. It is not the history of the violin we here want, but the music." The author's aim is "to awaken fresh interest in the book itself; to open the doors to its greatness and glory as literature; to open windows to its blessed and comforting truths; to bring its consolations to the perplexed and suffering; to apply its character-forming elements and power." Right well does Dr. Peloubet succeed in his noble aim.

The book contains a full bibliography and complete indexes. Great skill is manifest in the paragraphing, analytical outlines, use of different fonts of type, diagrams, etc. Dr. Peloubet has read widely in the world's best literature, and he lays everything under tribute to illustrate the problem of the Book of Job, and yet nothing is lugged in for the sake of display.