

introductions, notes, etc., on the various books. And they contain much helpful and suggestive matter; but the great contribution of the book, the one that gives it unique value, is the literary arrangement of the books. Every intelligent preacher ought to have a copy; and laymen with some literary taste and a love for the Bible would find it equally helpful.

W. J. MCGLOTHLIN.

**A Critical and Exegetical Commentary. The Book of the Psalms.**

By Charles Augustus Briggs D. D., D. Litt., Graduate Professor of Theological Encyclopædia and Symbolics, Union Theological Seminary, New York, and Emilie Grace Briggs, B. D. Vol. II, Charles Scribner's Sons, New York. 1907.

This is the second and last volume of Dr. Brigg's commentary on the Book of Psalms, written for the International Critical Commentary. In a recent review of the first volume we noted the general position of the author and need not indulge in repetition. Much could be said by way of both adverse and favorable criticism, but we shall be brief.

No general matters relative to the Psalter are discussed in this volume as they received ample consideration in the first volume. The Table of Contents consists of a Commentary on Psalms li.-cl. to which 545 pages are devoted, an Index of Hebrew Words, an Index of Proper Names and an Index of Subjects.

An immense amount of scholarship is displayed in this commentary which will doubtless remain for years one of the leading critical expositions of the Psalms. Booklearning and literary bias often play havoc with common sense and unfettered thought. The author almost slavishly adheres to the hypothetical evolution process of the Psalter, and the dissecting knife of Higher Criticism is often uselessly and mercilessly applied.

Yet the insight into the beauties and practical value of the Psalms is frequently deep, spiritual and refreshing. He encouragingly asserts that "Psalm 110 is a didactic messianic Psalm". But in discussing its Davidic authorship in the light of Christ's assertion that "David himself said in the Holy Spirit", etc. (Mk. 12:36, 37), he remarks that "Jesus is arguing

on the basis of the common opinion as to the author of the Psalm, and that he did not in his kenosis know otherwise, or else, if he knew, did not care to correct the opinion; but the latter view can be maintained on the theory that he is arguing from the premises of his opponents to confute and silence them, which he actually does without endorsing the premise himself”.

The two volumes are among the ablest and most spiritual of the series of which they form a conspicuous part.

BYRON H. DE MENT.

### **Das Alte Testament im Lichte des Alten Orients.**

Von Alfred Jeremias. Zweite neu bearbeitete Auflage. J. C. Hinrichs'sche Buchhandlung, Leipzig. 1906.

Dr. Alfred Jeremias is a Privatdozent in the University Leipzig. He has prepared a “Hand-book to Biblical-Oriental Antiquity”, containing two maps and two hundred and sixteen illustrations.

More than half of the author's space is given to a study of the world before the age of Moses. First comes a detailed study of the ancient Babylonian conception of the universe, followed by a chapter on the Babylonian religion. Next comes a study of the Kosmogonies of ancient peoples other than the Babylonian. On page 159 we open the Bible for the first time, and compare the Biblical account of creation with the Babylonian. One begins to get some conception of the wealth of material for the study of ancient Babylonian civilization, as he reads the first quarter of this treatise. Next come chapters on Paradise, the Fall, the Fathers of the Race, the Flood, etc. We are half through the book before we come to Abraham. The material for the illustration of the patriarchal period is so rich that the author devotes more than a hundred pages of the text to the times of Abraham, Isaac, Jacob and Joseph.

We are grateful to Dr. Jeremias for setting forth with such fullness what has been learned concerning the early Babylonian civilization; but we must warn the reader to think for himself before accepting the author's views of the literary indebtedness of the Hebrews to the Babylonians. Many of the supposed