

Many scholars suppose that the Psalms were originally written in Hebrew, and that the Greek translation soon followed.

Ryle and James have here executed a fine piece of critical work which is a credit to Cambridge scholarship. They have utilized all available material, and have with rare skill constructed a text which may be regarded as the best yet published. Their translation shows an accurate knowledge of the Greek of the period, while the discussion of questions bearing upon the date, the authorship, and the design of the Psalms exhibits a mastery of the field. Their views, too, regarding the light thrown upon the political and religious state of the Jews in immediate pre-Messianic times are to say the least very suggestive. Of course, much that is advanced both in the introduction and in the annotations must be regarded as still within the domain of hypothesis, but the plausibility of the views propounded always challenges respectful attention. Ninety-four pages are devoted to the consideration of such topics as are fairly included in introduction. Here is found a full discussion of editions, history of the book, the MSS., date and authorship of the Psalms, Jewish parties, the religious thought of the Psalms, the idea of the Messiah therein contained, place of writing, authorship, purpose, style, title, the Psalms of Solomon and Jewish literature, the probability of a Hebrew original, and the date and character of the Greek version. The translation and notes cover 176 pages. On the top the text is given on the left page, and the translation on the right. About three-fourths of both pages are occupied with notes. The mechanical execution of the publication is all that could be desired.

The immediate occasion of this edition was the desire to furnish a suitable text-book for the Theological Tripos in the University of Cambridge, as existing texts and commentaries were in many respects unsatisfactory and difficult to obtain. But biblical students generally, will be grateful to the Syndics of the University Press for the publication of these Psalms in such a convenient and scholarly form.

In the outset a brief review is given of the preceding editions of the Psalms. Cerda, a Spaniard of the society of Jesus, published the first edition at Lyons in 1626, containing the text, a Latin translation and scholia. It is uncertain whether he had