

Canon, must be placed after the Exile, and Proverbs (while perhaps containing an older kernel) is, as a whole, to be dated with the others.

IV.—THE DATE OF DANIEL.

The difference in kind between Daniel and the other historical books appears on the surface. It is, in fact, not a prophetic book in the sense in which Isaiah, Jeremiah, and Ezekiel are prophetic books. It is an apocalypse, and its only analogue in the Bible is the Revelation of John. What the Higher Criticism has proved concerning it is that it presents many features in common with other apocalypses once current in the Jewish and Christian Churches, but not received into the Canon. It has further pointed out how these books betray their own date; for the most of them, written in times of stress and persecution, put into concrete form the faith, "the Lord will come and will not keep silence." This they do by throwing the history of their own time into the form of a predictive picture drawn for an ancient worthy. The details of this picture are sufficient to show the date of the writer. Judged by these tests, the Book of Daniel is seen to be a monument of the persecution of Antiochus Epiphanes, and an important document for the history of his reign.

V.—THE PSALMS.

The discussion raised by Professor Cheyne's Bampton Lectures is still going on. Some of his positions may be found to be extreme; but one who will read the able and sober discussion of Robertson Smith* will discover that the traditional view is definitely left behind. The order of the day to which we have passed no longer takes account of any considerable part of the book as Davidic. The only question yet debated is whether the great body of the book is not post-exilic, or rather, whether a considerable part of it must not be put in the second century B.C. Readers who have accepted the traditional view will long revolt against this. They have been accustomed to ascribe a large part of these compositions to David. They have grown to know the heart of David (as they suppose) in appropriating the experience of the Psalmist. But it is not David whom they have learned to know. It is the humble believer sighing to God out of the midst of foreign oppression. Here speaks the one poor in spirit, the meek, the one hungry and thirsty for righteousness. It is, in a sense, a loss that we can no longer clothe him with the purple and fine linen of the King of Israel; but it is, on the other hand, a gain that we can discover so luminous a figure in the darkest age of sacred history.

VI.—THE PENTATEUCH.

The Pentateuch question is only a part of the whole critical problem. It is one of the misfortunes of the situation that it has been

* Old Testament in the Jewish Church, second edition.