

second department will be the methods of teaching and school management; the third will be the history of education, the lives and work of eminent teachers, and the systems of instruction adopted in foreign countries. The proposed scheme is open to criticism, and may be regarded as but tentative.—*The Schoolmaster.*

REVIEWS.

ON THE HISTORY OF THE IDEA OF ATONEMENT AMONG THE HEBREWS,
*from the time of Amos (circa, 800 B.C.) to the liberation by Cyrus
from the Babylonian Exile, (circa, 540 B.C.)*

(The graduation Thesis of ARCHIBALD DUFF, M.A., for the degree of Doctor of
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This thesis is, in itself, a good illustration of the modern method of dealing with the Old Testament Scriptures. Modern criticism deals with the Old Testament, not as a book but as a literature, not as a storehouse of truths, all of them on the same plane, but as the record of a long and loving communion between God and man, the different parts of which must be understood in relation to their time, in order to be rightly understood. Formerly, the student who desired to formulate the scriptural idea of the atonement went first to the Pentateuch. Assuming it to be the work of Moses, he had no difficulty in finding the idea there represented in large outlines, in the sacrificial institutions. On this basis he erected a superstructure of texts, gathered, indiscriminately, from Genesis to Malachi, and from an induction thus made the conclusion was drawn that the necessity for atonement had been supernaturally revealed fifteen centuries before Christ, and that the idea had been kept steadily before the Jewish mind, for that long period, without their understanding it at any time. The modern method, of which Dr. Duff is a student, is very different. Assuming, with the great majority of continental critics and with the school in Britain, of which Professor Robertson Smith is the best known representative, that it is simply impossible to conceive that God should have given by Moses three different codes of laws, one of them suited to rude nomadic tribes, another to a developed kingdom, and the third to a church with a fully developed ritual rather than to a nation, he concludes that the Pentateuch, in its present form, is post-exilic, and he is forced therefore to refer to the writings of the pre-exilic prophets in order to learn how the