

son wrote, it ought to publish this." It is hard to say whether this argument is more characterized by absurdity or by object silliness. In either case it will not commend to the world either the mental or moral character of the legislators of the United States. "Whether it follows from it," concludes our Buffalo contemporary, "that the Government should now print an edition of the New Testament in such form as Jefferson thought it should have, is a question likely to be answered in the negative by many devout persons." We should say, by all devout persons. We doubt, we do not believe in fact, that such flippant, not to call it contemptuous treatment, of such a sacred subject as the divinity of the Lord Jesus, could be equalled or would be dreamed of by any similar body in the whole professedly Christian world, as has been shown by the House of Representatives and Senate of the United States.

The Theology and Ethics of the Hebrews by A. Duff, LL.D., Professor of Old Testament Theology in the Yorkshire United Independent College, Bradford, England. (C. Scribner's Sons, New York \$1.25)

This volume is one of a new series called "The Celtic Series" published because "Recent scientific research has stimulated an increasing interest in Celtic studies among scholars, students, and the serious reading public generally. It has provided us with a picture of a hitherto unknown civilization, and a history of one of the great branches of the human family." So runs the statement of the general editor, Professor J. A. Craig, of the University of Michigan, who further informs us that "the object of the present series is to state these results in popularly scientific form."

This particular volume is a contribution to that study of Old Testament Theology by Dr. Duff of Bradford, England. It does not, however, embrace the whole ground that is covered by Old Testament Theology, as regarded either by those who limit this to the canonical books of the Old Testament, or by those who treat the subject as a continuous story of development down to New Testament times. The view taken by the author is expressed in the closing paragraph of the preface: "The Hebrew religion and ethical life reached a culmination in the exile, in the ideals of the slave-singer, which are almost identical with those of Jesus five centuries later. The men who had reached this height, went out or remained out in the world doing their work of evangel; they were necessarily lost to history so far as they were Hebrew. In them Hebrew religion and ethics attained their climax, completion and close. Our volume therefore closes at that climax."

It is of course pretty generally admitted that the Babylonian exile marks a new epoch in the end of Hebrewism and the beginning of Judaism; and while modern research has emphasised this fact it has also warned us against making our contrasts too bold and abrupt. The life of a nation, even of a simple nation is very complex, and it is exceedingly difficult to cut off any one stage from that which precedes or follows. Still

as our author is working under great limitations in the effort to compress so much important material into such small space, he has done well to make certain central facts and lofty thoughts stand out boldly. The treatment of the earliest period is brief, the effect is to crowd together a considerable amount of matter of a debatable character, a state of things which will probably produce an unfavorable impression on scholars of a conservative temper and on that part of "the serious reading public" that has hitherto been treading the beaten track. The author cannot be charged with clinging tenaciously to accepted views old or new, in fact the strictly orthodox will be inclined to say that he is carried away by the last new theory and pays too much respect to that dreadful book, the Encyclopedia Biblica, and it will be well if Dr. Robertson Nicol does not discover that he is a fellow-conspirator with Dr. Cheyne in the nefarious attempt to undermine the foundations of Christianity. Those who love free and independent discussion will find the book highly stimulating. Dr. Duff is a diligent student and an enthusiastic lover of ancient Hebrew literature. The main part of the book, that which deals with the teaching of the pre-exilic prophets is very fresh and suggestive both in its arrangement and its exposition. In the attempts to reconstruct the life of an age and a people about whom after all we know so little, there must always be room for large difference of opinion. For instance, Dr. Duff takes a favorable view of Ahaz as a wise King who made Zion safe by his wise policy; on the other hand, Dr. G. A. Smith sums up his view in the striking statement "Ahaz is thus the Judas of the Old Testament, if that conception of Judas' character be the right one, which makes his wilful desire to bring about the Kingdom of God in his own violent fashion the motive of his betrayal of Jesus. Of his own obduracy Ahaz has betrayed the Messiah and deliverer of his people." Dr. Duff's view seems to us to be the more sober of the two, and even if it needs modification it has the merit of reminding us that Isaiah with all his living faith and noble inspiration was not absolutely infallible. But at any rate books of this kind can only be useful to those who are prepared to take the trouble to search the authorities and examine various statements before forming their own opinions. Those who are of this spirit will study with pleasure the exposition of the great prophets here given. And they will learn that while these men gifted with a noble inspiration brought new and larger thought of God, they were also well rooted in the past. This our author indicates in his comment on the beautiful passage

"O Galweh, O Galweh!  
Ever compassionate and ever gracious deity;  
Patient in anger, and abundant in loving kindness and truth;  
Preserving loving kindness to thousands,  
Lifting away waywardness, transgression and fault!"

"The grandest conception of these Galwists remains that picture of Galweh as manifest to Moses which is already mentioned above. There we set it forth

as a feature in their theology: here we must point to it again as a signal utterance of their own moral quality. That idea of Galweh is the Galwistic idea of goodness. It is as if they said "The highest possible character we can know must be ever compassionate, ever gracious, patient, loving, and forgiving even to thousands of offenders." Thoughts such as these of the Galwists imply a noble code of ethics for that age, say 600 B.C. Thus we are led at once to a study of the age of Great Moral Preachers, which followed." We cordially commend this volume to those who are interested in the religious life of Israel in its various stages. It contains much reliable information and sympathetic interpretation but its chief merit for real students is that it will certainly provoke thought and stimulate enquiry.

La Patrie of May 24th, prints a letter from Mr. Gilbert Parker to Mr. Goston Delortne, its American correspondent, with reference to "The Right of Way." Mr. Parker says "If you care to translate my book for 'La Patrie' I will give you permission and will make no charge for it." La Patrie thanks Mr. Parker and will publish under the title "Ames Anglo-Saxones et Ames Latin." Mr. Delortne, the translator, is a great admirer of the book; he says "I prefer it to Bourget's 'Cosmopolis' which it resembles in some respects."

#### Literary Notes.

Harper's Magazine for June abounds in good reading matter. Among the articles, are the following: "Walter Scott's Land," "Vacation Schools and Playgrounds," "An American Industrial Experiment" and "Creation Legends in Ancient Religions." In fiction we have the names of Edith Wharton, Mary Tracy Earle, Annie Hamilton Donnell, Josephine Dodge Daskam, to vouch for the interest of the fiction. Several illustrations in colour add to the always handsome appearance of the Magazine Harper & Brothers, New York.

The Bibelot (T. B. Mosher, Portland, Maine) The issue for June is a series of poems entitled "Sonnets of the Wingless Hours" by Eugene Lee Hamilton. Here is a specimen.

There is a tale of Faustus,—that one day  
Lucretia the Venetian, then his love,  
Had, while he slept, the rosliness to remove  
His magic ring, when fair as a God he lay;  
And then a sudden horrible decay  
O'erspread his face; a hundred wrinkles  
were  
Their network on his cheek; while she  
above  
His slumber, couched, and watched him  
shriveled away.  
There is upon Life's hand a magic ring—  
The ring of Faith-in-good, Life's gold of  
gold;  
Remove it not, lest all Life's charm take  
wing;  
Remove it not, lest straightaway you behold  
Life's cheek fall in, and every earthly thing  
Grow all at once unutterably old."

The June Modern Priscilla contains the usual number of helpful articles for those who are interested in the various kinds of fancy work, china painting, etc. There are also articles of a more general nature, and as that on "American Basketry." The Modern Priscilla, Boston.