

they were traced on the tables of stone, proclaimed it with a distinctness never surpassed in the fervid poetry of Isaiah. But the author of "Literature and Dogma" can see no recognition in all this of the divine personality, nor any evidence that God was to Israel more than "the stream of tendency by which all things fulfil the law of their being!!!"

And when it is said, "Hear, O Israel, the Lord our God is one Lord," this author, with that *culture* which "knows the best that has been thought and said in the world," discovers that they had "no idea of the unity of God,—they merely meant to say that while there are many aspects of the *not ourselves*, Israel regarded but one aspect of it only, that which makes for righteousness." (Page 56.)

And when the Psalmist says, "It is a good thing to sing praises unto our God," this author, with that admirable tact and discrimination which literary culture imparts, discerns that "God is here really, at bottom, a deeply moved way of saying *conduct* or *righteousness*." "Trust in God is trust in the law of conduct." (P. 65.)

We cannot sufficiently admire the perspicacity of vision which springs from that culture through which "the judgment insensibly forms itself into a fair mind." It is scarcely equalled by the eye of the lynx, which, upon the high authority of Erasmus, is reported to see, even in the densest darkness, *that which does not exist*. We would, however, have been glad had our author completed the achievements of culture, by informing us what Moses meant to teach, in the first verse of Genesis, whether, that in the beginning, it was the *law of conduct*, or "the stream of tendency by which all things fulfil the law of their being," that created the heavens and the earth!!

The assumptions which underlie the reasonings and assertions of this volume account for so small a residuum of truth being discovered in the Bible.

Accepting such principles as axioms, a writer must have little skill if he cannot discover in the Bible just as little as he desires to find. If the words, in their common grammatical and literary sense, teach an unwelcome truth, he has only to recal the fact that the language is *fluid*; and if even this spell should not prove