

that "the beauty, spiritual as well as lyrical," of certain parts of this literature is "beyond contest and almost beyond compare."

In the few pages devoted to the qualities of the Old Testament, he acknowledges "the magnificence of some parts of the prophetic writings;" he admires "both the religious exaltation and the lyrical excellence of some of the Psalms;" he appreciates "the beauty of the story of Joseph, and the book of Ruth;" he recognizes the dignity and unity which the Hebrew histories derive "from the continuous purpose which runs through them;" he asserts that Hebrew law "is an improvement in primitive law," and that "its Sabbath was most beneficent;" he admits that it "is comparatively hospitable and liberal in its treatment of the stranger," that its way of dealing with slaves "is more merciful than that either of Greece or Rome," that it "makes human life sacred," that it "forbids hereditary blood-feuds," that it "recognizes asylum" for the involuntary "homicide," and that it "mitigates the customs of war;" he allows that, "we shall hardly find