

derness, this was probably what received the last touches of Ezra's pen in the construction of the *new* Pentateuch, which he brought with him from Babylon, to set up for the first time in the new temple.

This is not the place to discuss these novelties. But it is safe to say that one ounce of good common sense is worth a ton of such results of this "Higher Criticism." Even as a literary question, the most practised pen would fail to so write what is *not* history—lengthening it out and filling it with a number of small details—as to make it read to everybody for ages as real history, including scholarly students of it, both Jewish and Christian, until this nineteenth century of ours. But besides, even if it is admitted that more or less of the Pentateuch, "as we now have it," existed ages before the Babylonish exile, the problem was to interweave the new matter in such a way as to make it dovetail with the old, and conceal the joining till now. Such an achievement, we may safely say, was impossible.

We have been led into this strain by the volume before us on the Day of Atonement. It consists of five lectures; and being delivered in succession to probably the same audience, there is naturally some repetition in them, though in varied forms, while a number of incidental topics are introduced on which the lecturer gives forth his own views—views on which Christians may reasonably differ, as some of us do differ from Mr. Kelly. But the one thing to which we wish to call attention in this paper is the rare clearness with which the volume brings out the rich Gospel principles that underlie this central institution of the whole Jewish ritual, and especially certain vital features of it which we have not seen elsewhere so well pointed out.

The two great words of the Bible are SIN and SALVATION, and the knowledge of the one is indispensable to the right appreciation of the other. But how to make men feel, especially at that early age of the world, that there was anything very wrong in their life and character needing to be changed, anything very criminal in the sight of a holy and jealous God