

struggles. The regulations against mixed marriages and in favour of strict Sabbath observance met with strong opposition. The rejection of all communion with the Samaritans, and the contempt of some "sons of exile" for "the people of the land," were also causes of heart-burning and strife. When we seek to treat the situation sympathetically and in the true historical spirit, we recognize that a certain amount of "intolerance" was inevitable; but we rejoice that the view of post-exilic literature, which we are now compelled to take, does not allow us to regard Judaism as a company of ignorant fanatics and bloodthirsty zealots. Jerusalem could not be sealed from all external influences. Her children, now beginning to be scattered throughout the world, kept her in touch with the higher life of the world. While the national point of view must still dominate, certain sides of the religion began to assume a more universal character. Even the Temple sacrifices and the priestly ritual, a region in which there is most danger of formalism, came to express a deeper sense of sin, of penitence, and national obligation. Ecclesiastical reformations had gained something in the way of purity and dignity; the ritualism of the later Temple was in its best days free from the sensuality and disorder of the earlier festivals.

It is possible for us to indicate special features of the later period and different times of development, but again we must remember that these do not exist in abstract separation, but may be found in various combinations in the men of action and leaders of thought. It is a period of slow organization, patient, painful scholarship, and keen reflection. The codification of ritual laws, the increase of scribal activity with growing dominance of written authority, the deepening sense of religious peculiarity and isolation—all these influences tend to check personal initiative and prophetic enthusiasm. Of course, in a living community where intelligence has been so highly developed and concentrated on religious subjects, nothing can completely crush criticism, as may be seen from such books as Job and Ecclesiastes, which examine and partly reject orthodox beliefs, or the books of Jonah and Ruth, which must now be regarded as a protest against the militant forms