

quotation and striking analysis with the same danger to the one who merely uses it as predigested food.

The Origin and Aim of the Acts of the Apostles. By Rev. J. M. Wilson, D.D., Cannon of Worcester. The Macmillan Co., New York. 1913. 141 pages. 80 cents net.

These sermons give a cursory view of the Acts with many pleasing comments, but without any attempt to give details and minute historical discussion. The picture is well drawn.

Der Begriff Διαθήκη im Neuen Testament. Von Lic. Johannes Behm. 1912. A Deichert'sche Verlagsbuchhandlung. Ss. 116. 3 M.

The author has made diligent use of the papyri, inscriptions, and *Koine* writers to show that the dominant sense of *διαθήκη* is "will," not "covenant" (p. 106). He seems to prove his case, but even so that does not show it is always so used in the New Testament, though in Heb. 9:15-17 we certainly have the notion of "will."

The Basque Verb. A Parsing Synopsis of the 788 Forms of the Verb in St. Luke's Gospel, from Leicassagas New Testament of the Year 1571. By E. S. Dodgson, M.D., Oxford University Press, London. 1912. 200 pages. 10s net.

All students of the Basque language will be interested in this careful and minute analysis.

IV. THEOLOGY AND APOLOGETICS.

The Ethics of the Old Testament. By H. G. Mitchell. University of Chicago Press. Pp. 417.

A vast amount of painstaking labor has been expended in the writing of this book. A survey of the field of Old Testament ethics has been undertaken and carried out thoroughly from the author's point of view. The study is rigorously objective in the sense that it aims simply to reproduce the data supplied by the Old Testament literature arranged according to a critical scheme

outlined in the Introduction. The author accepts the documentary hypothesis of the structure and the late date of the earlier books of the Old Testament in its radical form. For example, in arranging the material of the Patriarchal period in the book of Genesis, much emphasis is bestowed upon the distinction between the documents *J* and *E*. Elaborate analyses of the stories are given which strain the credulity of the reader to the breaking point. He culls out the story of the disappearance of Joseph from Gen. 37 as follows: 37: 3aa, 3b-4, 12-13a, 14b-18, 21, 23, 25-27, 28ab-b32, 33b, 35. Now it is true that by reading these fragments one may obtain a tolerably coherent account of the disappearance of Joseph. But it scarcely follows that the omitted details belong to another document because they are not necessary to a coherent story of what occurred. Such a process is possible with almost any story ever told. That is to say, all stories have details which may be omitted if you are asking simply a bare outline. If the author's objection to the omitted parts is due to other and esoteric reasons he does not indicate what they are. The interpretation of the data on such a principle has no more value than the imaginary critical scheme under which they are presented.

The author does not undertake to point out the significance of Old Testament ethics in their larger bearing, nor does he give adequate recognition to the ethical sanctions of the Old Testament. Still less does he sufficiently expound the orderly progress of Old Testament ideas from lower to higher. The sole principle of unity in the discussion is the critical scheme. The impression received is that the material was all manipulated with a view to making it square with the scheme. The book has great value, however, as an accumulation and objective analysis of the incidents and teachings of the Old Testament which have an ethical coloring. As such it is an introduction to the study of Old Testament ethics, but unless the author can set forth his material in a less radical and imaginary critical framework it will be difficult to obtain very wide adherence to his view as to the order in which the Biblical material should be presented.

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