

serious the second year after the World War than it did when he first began to write shortly after the signing of the Armistice. As to his attitude to debated questions in the realm of Biblical Criticism, he writes in the Preface: "I have assumed what is generally known as the 'critical' view of Hebrew history and literature. Some questions still under discussion, notably the date of Deuteronomy and the relation of Ezekiel to the 'Holiness Code.'"

Prof Lofthouse represents Ezekiel as working out a program and a scheme which he expected the returning exiles to carry through. It seems to the present reviewer that Ezekiel did not mean to be taken literally in much of his reconstruction of the temple and its worship. He could not have forgotten the topography of Jerusalem, as a literal interpretation of his scheme for a restored temple and city would imply. The symbolical and apocalyptic found in Ezekiel a brilliant exponent.

In much of his portraiture of Ezekiel Prof. Lofthouse uses historical imagination to good purpose and brings the reader into sympathy with the prophet and his task.

JOHN R. SAMPEY.

The Shorter Bible. The Old Testament. Translated and arranged by Charles Foster Kent, Woolsey Professor of Biblical Literature in Yale University, with the collaboration of Charles Cutler Torrey, Henry A. Sherman, Frederick Harris and Ethel Cutler. Charles Scribner's Sons, New York, 1921. Pp. XXXI, 622. \$2.00.

If the purpose of The Shorter Bible were the retirement of the full text from popular use, it would be an evil and an impertinence. Let the editors state their purpose in their own language: "The Shorter Bible is not intended as a substitute for the complete text or the time-honored versions. It aims rather, through the selection of certain parts which have seemed to the editors especially well suited to this purpose, to kindle the interest of the busy modern reader in the Bible as a whole."

All chapter and verse divisions have been eliminated, and

the new translation aims to express in simple modern English the meaning of the Biblical authors.

Naturally the point of view of the editor manifests itself in his selection of material and in the manner in which he arranges it. One who is familiar with the modern critical theories as to the composition of the various Old Testament books discovers evidence of the acceptance of most of the advanced criticism on the part of the editors. The student who gets his first acquaintance with the literature of the Old Testament from *The Shorter Bible* can be more easily led to accept the modern critical views as to authorship and date of the various books.

For students in our colleges and universities and even in our High Schools, many of whom think it no longer worth while to read the Bible, such a selection from the Old Testament as this might lead to a new appreciation of the Bible and its message.

JOHN R. SAMPEY.

The Victorious Banner. Stories of the Exodus retold for young folk. By Alexander R. Gordon, D. D. George H. Doran Company, New York, 1921. 176 pp. \$1.50 net.

Professor Gordon as a story-teller can use without applying the acid of criticism all the wealth of material found in the Old Testament. His free and flowing style enables him to catch and hold the interest of young folk; and his practical applications of the messages of the narratives are timely. The author is particularly happy in the titles of the various stories.

JOHN R. SAMPEY.

The Voice of Jerusalem. By Israel Zangwill. The Macmillan Company, New York, 1921. 368 pp.

No Christian can read the essays and addresses gathered into the volume entitled "The Voice of Jerusalem" without serious thoughts and some sense of shame. Zangwill knows his people's