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sweep of our material civilization. In the lecture entitled "The Unmeasured Gulf" he shows that nature is essentially cruel and alien to man, that the great need of our time is a God distinct from nature, and able to deliver man from what Huxley called the "infinite wickedness of the human story." With wealth of allusion and in glowing language he dissects the whole modern tendency and calls for a return to the proclamation of the "Almighty and Everlasting God" who alone can remove the dualism created by sin and give man real deliverance from sorrow.

Dr. Fitch's description of modern church activities is both humorous and searching. The morning service is often "a decorous sort of sociable with an intellectual fillip thrown in." "Our Protestant ecclesiastical buildings are all empty. They are meeting-houses, not temples; assembly-rooms, not shrines." Then follows a moving plea for worship, for a realization of the Presence, for penitence and self-surrender before the ineffable and infinite. Here surely is both challenge and summons to think and to act.

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DID EZEKIEL USE TYRE AS A PSEUDONYM FOR BABYLON?¹

It has long been noticed that Ezekiel says nothing derogatory of Babylon and, while announcing disaster for other peoples, never threatens Babylon. It has generally been supposed that this silence was due to the wise discretion of Ezekiel who thought himself of much more value to his people alive than dead and therefore did not invite an untimely end by threatening his masters. On the other hand, Ezekiel devotes three long chapters (26-28) to a description of Tyre and her commerce and a prediction of her approaching downfall. Other peoples of similar insignificance like Moab, Ammon, and Philistia are disposed of in summary fashion in a few verses. Equally surprising is it that so great power and influence are ascribed to the "prince of Tyre"; at least, he is represented as thinking of himself in terms of an estimate out of all proportion to the actual historical place of Tyre in the world of Ezekiel's day. Further, he is associated with "Eden, the garden of God," which was thought of as having been located in Babylonia, and he is spoken of as "king," a term elsewhere applied by Ezekiel only to the rulers of

¹ *The Ship Tyre*. A symbol of the fate of conquerors as prophesied by Isaiah, Ezekiel, and John and fulfilled at Nineveh, Babylon, and Rome, a study in the commerce of the Bible. By W. H. Schroff. New York: Longmans, Green and Co., 1920. 56 pages. \$2.00.

Babylon and Egypt. Mr. Schroff would explain all these things by the theory that Ezekiel is in reality talking of Babylon all the time and using Tyre as a camouflage of his real theme. Tyre commercially represented Babylon, but Babylon found herself without a satisfactory share of the profits, which she was resolved to possess for herself alone. This will explain the readiness with which Ezekiel used the symbol of the good ship "Tyre" as representing the whole commercial structure of the Babylonians, and how, in prophesying from his residence upon the Chebar waterway the obviously impending doom of the city of Tyre, he was able at the same time to prophesy the approaching doom of Babylon herself."

In support of this interpretation Mr. Schroff cites the fact that the picture of the commerce of Tyre contains imports, but no exports and that the list of imports is only partial and coincides with the materials that went into the making of the temple and its equipment. "The ship 'Tyre' is a symbol of Chaldea; her cargo is a symbol of the institutions of the priesthood and principedom of Judea which Babylon had profaned; and her doom is the doom of Babylon herself."

This interpretation, which is certainly ingenious and supported by a good deal of research into the details of the ship's cargo is wrecked, as it seems to me, upon the great jutting rock represented in the fact that the downfall of Tyre is predicted by Ezekiel as coming at the hands of Nebuchadrezzar of Babylon. If Tyre is Babylon, it is surely strange that Babylon should deliberately set out to overthrow herself. The allegorical method of interpretation has always been alluring to Jewish minds but it is full of dangers. Mr. Schroff's treatment of algum wood, apes, and peacocks would gain much by reference to an article by Prof. Walter E. Clark in the *American Journal of Semitic Languages and Literatures* for January, 1920, which appeared too late to be used in this book.

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THE CHARACTER OF EARLY JUDAISM¹

The study of Hebrew thought during the period extending from the latter part of the Exile to the close of the Persian period is of prime significance for the understanding of Judaism because this period saw the formation and development of the distinctively Judaistic type of religion. A new book upon this period is more than welcome. The new sources of information found during recent years and the various

¹ *Early Judaism*. By Lawrence E. Browne. Cambridge: The University Press, 1920. xiv+234 pages.