

edly curious, so much so that Professor Driver sees in it a proof that some later hand than Moses must have blended three documents together so as to make one narrative.

The Dean of Montreal then applies this to modern works—Dean Stanley's "History of the Jewish Church," Dean Farrars "Life of St. Paul," the writings of De Pressense and Kinglake—to show that exactly the same thing may be done with almost any book. He shows the same also from a passage from Josephus. This strikes us as one of the very best methods that can possibly be taken to show what little confidence is to be placed in the dissecting process, which at first seems a most plausible argument. The dean shows conclusively that almost any author will relate a circumstance by a series of facts, interlarding them with poetic touches and vivid imagery, in such a way as to produce unconsciously two separate accounts of the same thing. Then, if some cold dissecting knife is applied to this, and the separation made, not only two narratives of the same thing may be obtained, but *two different styles of writing*, apparently indicating that some one has blended together the writings of two separate and distinct authors. If this can be done successfully in the case of a book which we know to have been written by one hand, does it not weaken greatly the argument as applied to ancient documents, especially as all tradition, for hundreds of years, has assigned those documents to one particular person? And is not this peculiarly the case when the particular person alluded to is known to have been a man of versatile accomplishments, varied experiences, and wide and deep learning? True, surely, with regard to Moses:

"This was the truest warrior that ever buckled sword,
This the most gifted poet that ever breathed a word;
And never earth's philosopher traced with his golden pen
On the deathless page truths half so sage as he wrote
down for men."

What wonder if such a man might be found with more than one style of writing!

We subjoin a few sentences as arranged by the dean, from Stanley's "Passage of the Red Sea," in his "History of the Jewish Church." He gives many more of the same kind. The passages which may be separated into distinct narratives are printed alternately in plain type and italics:—

"They had passed in that night from Africa to Asia.

They had crossed one of the great boundaries which divide the quarters of the world, a thought always thrilling, how much more when we reflect on what a transition it involved to them!

Behind the African hills which rose beyond the Red Sea lay the strange land of their exile and bondage.

The land of Egypt, with its mighty river, its

immense buildings, its monster worship, its overgrown civilization—this, they had left to revisit no more.

The Red Sea flowed between them; the Egyptians whom they saw yesterday they will see no more forever. And before them stretched the level plains of the Arabian desert, the desert where their fathers and kindred had wandered in former times.

And before them stretched the desert where their great leader had fed the flocks of Jethro, through which they must advance till they reach the land of Promise.

Further, this change of local situation was at once a change of moral condition; from slaves they had become free; from an oppressed tribe they had become an independent nation.

It is their deliverance from slavery; it is the earliest recorded instance of a great national emancipation. In later times, religion has been so often and so exclusively associated with the ideas of order, of obedience, of submission to authority, that it is well to be occasionally reminded that it has other aspects also. This, the first epoch of our religious history, is, in its original historical significance, the sanctification, the glorification, of national independence and freedom. Whatever else was to succeed to it, this was the first stage of the progress of the chosen people.

And when in the Christian Scriptures and in the Christian Church we find the passage of the Red Sea taken as the likeness of the moral deliverance from sin and death; when we read in the Apocalypse of the vision of those who stand victorious on the shores of the 'glassy sea' mingled with fire, having the harps of God, and singing the song of Moses the servant of God, and the song of the Lamb—these are so many testimonies to the importance, to the sanctity, of freedom, to the wrong and the misery of injustice, oppression, and tyranny.

The word 'Redemption,' which has now a sense far holier and higher, first entered into the circle of religious ideas when God 'redeemed His people from the house of bondage.'

And so the passage goes on with exactly the same kind of articulation as that applied by modern critics to the Holy Scriptures.

The Christian women of China presented the Empress on her sixtieth birthday with a beautiful copy of the New Testament. It was about a foot square, bound in solid silver, and exquisitely chased with a graceful bamboo design. It lay in an equally beautiful casket of silver similarly ornamented. There is a story that after the Emperor saw it he ordered one of his eunuchs to purchase for him a complete Bible. The Empress Dowager had her Testament copied in large characters in order that she might read it without fatigue to her sight.