

when we pass into the presence of Him who holdeth the key to all mysteries—'Who openeth and no man shutteth, but who also shutteth and no man openeth.'

"First, of all, we must not forget the continuous and universal belief which prevailed among the Jews themselves as to the origin and history of the books of the Old Testament Scriptures. This testimony has a high importance for two reasons, among others:—(1) It was to the Jewish people, as St. Paul reminds us, that these Oracles of God were committed by God Himself, intrusted to their keeping for the benefit of the human race. It would, therefore, be in the highest degree improbable, though, of course, not impossible, that they should have been left in ignorance, and to have been entirely mistaken as to the authorship of some of the principal books of the Bible, and as to the character of the earliest of all. (2) But, further, it is surely very difficult to believe that with the perfect knowledge of their own language, possessed at least by some of the learned men among them, their Gamaliels and Hillels, or St. Paul himself, an Hebrew of the Hebrews, they should not have been able to discover those differences of style and expression to which attention is now drawn, and should have attributed to Moses books written many centuries later—700 or 800 years after Moses had passed away. It would be as if the most educated and learned men of our day were to attribute to Chaucer the last poem of Robert Browning, or to mistake a volume of modern travel for an Anglo-Saxon chronicle. The triumph and scorn with which such mistakes would be derided in the next issue of our monthly magazines finds its counterpart in the spirit of the German critics, who tell us that through the whole Christian era, and for centuries before Christ, men have been attributing to Moses books whose language and contents alike proclaim them to be the product of an anonymous compiler of the Captivity. But let us pursue our parallel a little further, and suppose that some three centuries after our own time a critic of that day should find in some library of the twenty-second century a book purporting to be the poems of Chaucer, but written in the language and spelling of the reign of Victoria; he might at once proclaim to the world, as a discovery of the highest criticism, that the 'Pilgrimage to Canterbury' was not the work of Chaucer after all, but the production of some anonymous writer of the nineteenth century. Yet we are all familiar with the fact that such editions of Chaucer are in existence, and might hereafter be found, where, for the benefit of the unlearned, or the comfort of the general reader, the language has been thus modernized, and notes and comments added to explain what might still remain obscure. May not some such change have passed upon the books of Moses and would they not remain the books of Moses still? May not such work as this have been done by Ezra or some later compiler? I make no claim to any Hebrew scholarship such as would enable me to determine whether the facts of the case admit of this solution; but if I am confronted by an assertion that they do not, in the judgment of the modern critics, I should still make my appeal from the Oxford Professors of to-day to the learned Hebrews of two thousand years ago, not to speak of still higher authorities, and continue to believe, until furnished with absolutely demonstrative evidence to the contrary, that the books of Moses are in some very real sense the books of Moses still.

"In documents so ancient it is impossible but that there must be obscurities and difficulties, and that facts may be presented in a less clear and systematic manner than would be the case in a writing of much later date. But surely they are real facts and real personalities, although they are seen looming through the haze of a far-off antiquity; and to say that they are mythical is, at the least, an un-

fortunate expression, which it is to be sincerely hoped the able essayist will more clearly explain to us, or perhaps withdraw in favor of a less ambiguous expression.

"At a time like this it is impossible not to remember that about thirty years ago a publication was launched upon the world under the name of 'Essays and Reviews.' I do not mean to liken the Oxford volume to that publication. It is widely different in its temper and in its spirit. The relation of the one to the other is not unlike that of the earliest essay in that once notorious book to the other essays; yet the writers of that volume also were no doubt actuated by excellent motives. They desired, as they told us, to 'illustrate the advantages derivable to the cause of moral and religious truth from a free handling in a becoming spirit of subjects peculiarly liable to suffer as they thought by the repetition of conventional language as from traditional methods of treatment.' Many of us are old enough to remember the excitement which followed upon this publication, and the prolonged controversy to which it gave rise. A large part of the arguments and statements which are to be found almost month after month in our magazines made their appearance in those essays, imported from the same sources which still furnish material for publications of a similar character at the present time. The book, however, had only a brief notoriety, and although, unhappily, we owe to it some shipwrecks of faith, it made no impression whatever on the belief of the Church at large as regards the Holy Scriptures. The present revival of the same kind of criticism will, in all probability, run a similar course. Thirty years more and it too will have passed into oblivion. It will provoke controversy, it will unsettle many minds, and it may persuade a few. But when the controversy has subsided, and the books and magazines have disappeared, the faith of the Church will remain unchanged, in the origin and authority of the written Word of God. Such speculations and discussions under various forms have found occasional expression in the Church from the days of Origen downward to the present time. It is nearly half-a-century since Bunsen, propounded, or repeated, the theory as to the unhistorical and mythical character of the first eleven chapters of Genesis. It is more than a century since the Elohist and Jehovist were introduced to the world as the real authors of the Book of Moses. A little later the Deuteronomist was added as having exercised a powerful influence upon these and other portions of Holy Scripture. Last of all came the Codifying Priest to give his own particular coloring to the sacred records. Such is the point which has now been reached by modern critics in endeavoring to account for the composition of the Holy Scriptures.

"And yet this century of criticism has produced very little fruit. A vigorous and progressive band of thinkers and writers are its confident exponents, but their followers do not appear to increase with any alarming rapidity.

"We can well afford to wait for what the future will unfold. We have no wish to stifle inquiry nor to hinder the fair and frank discussion of those questions which Biblical criticism has been raising.' Our cry is for all light; but we refuse the colored glass through which the modern critics would admit its entrance. We believe that beyond their glasses there are forms and objects with which we have been familiar from our childhood, and which we desire still to see. It is true that some of them are so far away from us that we only see them dimly through the distant haze which half reveals and half conceals. Some times we may mistake their true dimensions and proportions, but we know that they are real, though obscure; for the Master of the land has told us so, and we can trust His word. And in that trust we are content to rest. Even now the moon-tide haze adds a beauty of its

own; but when it lifts, in the evening of the world's long day, we know that we shall see all clearly, for we shall see Him as He is.

"In that day we may find, and it will hardly surprise us, that the veritable myths are the Elohist, the Jehovist, the Deuteronomist, and the Codifying Priest; and after all that 'Enoch did walk with God, and was not, for God took him,' and that Noah being warned of God prepared an ark for the saving of his house.—*Family Churchman.*

HOME MISSIONARIES.

In these days when 'many run to and fro, and knowledge is increased;' when missionary zeal and activity are so greatly on the increase, the Christian Church everywhere is full of joy and rejoicing, giving God thanks for 'waters in the wilderness and streams in the desert,' for difficulties removed and a highway and a way opened, as by miracle, in many a foreign field. And all Christian people delight to honor the noble men and women who have gone forth, called of God, to take part in such mighty works.

While we think on these things, rendering 'honor to whom honor is due,' we would also remember those who are surely as clearly called of God, equally doing the will of God in the home field. Specially among them we love to think of those in quiet country places, scattered here and there, separated one far from another, upon whom sometimes falls the care of many churches. Oh their long Sabbath day's journeys from one appointment to meet another, over our uncivilized country roads, they repeat the experience of the great missionary apostle, 'in journeyings often,' 'in weariness and painfulness, in watchings often,' in cold and heat; and sometimes, owing to bad roads, open vehicles and distance from the church, may find gathered together literally the 'two or three' of the promise.

To such the outlook must often seem very discouraging. It is so natural to desire to see of the results of one's labor, yet while the husbandman, waiting with such long patience, may be able to see no fruit there is a hopeful, bright side in the steadily growing warmth of appreciation and affectionate regard for the faithful minister, often evidenced in words of hearty commendation dropped here and there, proving increasing confidence.

The more long continued these faithful ministrations the brighter grows the bright side. When a people feel thus toward a man then is the time he may do them good; for the more we know and love the more we are able to trust, and the more willing to listen and be guided. And even though one see but little of results, though 'one soweth and another reapeth,' his people shall be willing, in the day of his power, and at the grand harvest of ingathering, he that soweth and he that reapeth, all workers in the Lord's vineyard shall rejoice together, when 'the kingdoms of the world shall become the kingdoms of the Lord and of his Christ.'—*S. in Southern Churchman.*

A Clerical subscriber in Huron Diocese writes: "I am much delighted with the paper. It contains the very kind of reading our people need, and I propose making an effort to have more of the families in this parish subscribe for it."

LIFE is no idle dream, but a solemn reality based on and encompassed by eternity. Find out your work, and stand to it; the night cometh when no man can work.—*Carlyle.*

A man is born to expend every particle of strength that God has given him, in doing the work he finds he is fit for.—*Pacific Churchman.*