

diminished by a later one. It is purely didactic, based upon an experience that might have been reproduced in any age. In accordance with established Hebrew usage the description here would apply to any one of the Kings in the line of David equally well with Solomon. Under such circumstances even the most reverent and conservative is free to ask the question whether we are bound to insist that the first obvious suggestion of the title must be taken at all cost.

We come now at length to the case of the Pentateuch around which the chief battle of criticism is raging at the present time, and which certainly presents one of the most serious literary problems of which the world knows anything—serious not only because of the issues that are supposed to be involved, but also from its inherent difficulty. One can hardly hope at the present stage of the controversy to make any statement that will represent the final result of it all, but a few general remarks may serve to indicate the state of the question and also the writer's view as to the direction in which the probable solution will be found.

The Pentateuch nowhere distinctly gives the name of its author, but it contains various statements which have an obvious bearing on the point. It is largely a book of laws and the whole of the legislation which it prescribes is plainly represented as Mosaic in its origin. It is also stated repeatedly that Moses wrote a "book of the covenant" which contained at least a portion of that legislation and may have contained it all. Another large part of the work is historical, giving the story of the exodus and wanderings of Israel during forty years in the wilderness; and he is represented as writing "their goings out according to their journeys according to the commandment of the Lord." The book of Deuteronomy which closes the work consists of a series of discourses and describes itself as "the words which Moses spake unto all Israel." Now of course these statements do not necessarily involve the Mosaic authorship of the books in their present form. They may imply only that a large portion of the materials from which they are drawn is Mosaic. But the statements are at least suggestive of more than this, and it is not to be wondered at that in the absence of any information to the contrary they should have been interpreted as meaning that Moses was the writer of them all, including the preparatory book of Genesis which gives a summary of history from the beginning of the world down to his own time. There is a manifest unity of plan running through the whole series seeming to require