

namely: (1) a composite history (JE); (2) Deuteronomy (D); (3) the Priest code (P). All critics agree substantially on the analysis. The question in dispute is whether P is the oldest or the latest of the three. It is now generally recognized that D is acquainted with J E, *but not with P*; and it will readily be seen that this is decisive. Dillmann held to the older theory—the priority of P. Whether he left any followers I do not know. Count von Baudissin maintains only that the priestly ordinances were in force before the Exile, which would be quite consonant with their post-exilic codification. The conclusive argument is the position of Ezekiel. His book shows how the thought of the Jews in captivity dwelt upon the restoration of the temple service, and its restoration in such form as should prevent abuses. Had they known the ritual in fixed form (and already having divine sanction) it would have sufficed them to study and enforce that. But Ezekiel knows no such code, nor does he make his own system conform to such a one. The codification begun by Ezekiel in his vision of the restoration was carried on by many hands. It reached its culmination in the Priest code; and this code in its completed form cannot be much older than Ezra, who brought it to Jerusalem. To hold this is not to deny that it records many ancient usages.

Historical science aims to discover what actually came to pass. To say that the Higher Criticism has proved these things is to say that the history of Israel, and therefore the history of Revelation, took a different course from the one hitherto accepted. If it actually took this course, it is time for theology to become acquainted with it in order that a false conception of God's method may be replaced by one true to the facts.

III.—MAX MÜLLER'S THEOSOPHY, OR PSYCHOLOGICAL RELIGION.

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IN 1888 Max Müller delivered the Gifford Lectures before the University of Glasgow, taking for his subject "Natural Religion," which he defined to be "the perception of the infinite under such manifestations as are able to influence the moral character of man." These manifestations he found in nature, in mankind, and in self. Subsequently, commencing with 1891, he delivered other courses, extending through three consecutive years, designated as follows: First—Physical Religion. This course was intended to show how different nations had arrived at a belief in something infinite behind the finite, in something invisible behind the visible, in many unseen agents or gods of nature, till, at last, by the natural desire for unity, they reached a be-