

opinions is progressing, what are the strategic points of most importance, and, if possible, what is likely to be the outcome of it all.

I.—As for more than a generation back has been the case, the main conflict of Old Testament criticism is still over the origin and date of the Pentateuch, or rather of the Hexateuch, and it is undoubtedly the problem of greatest interest. The dominant view among the more advanced school of critics is that generally associated with the name of Prof. Wellhausen, of Göttingen, according to which the so-called Mosaic legislation is resolved into a series of successive codes produced at widely different periods, such as the Book of the Covenant, including the Decalogue, which may possibly be Mosaic; the Deuteronomic code, contemporary with Jeremiah; and the Levitical code, contemporary with Ezekiel, though embracing an earlier Holiness code of uncertain age. The Hexateuch in its present form must, of course, according to this theory, be post-exilian, though its history is made up by the combination of two strands of previously existing materials, one Elo-histic or priestly, and the other Jehovistic or prophetic. There is no doubt that this view in its main features is the one which is accepted by a considerable majority of the competent scholars in the Universities of the continent of Europe, and by an increasing number both in Britain and America. So far is this the case that it is no unusual thing for them to ignore any other view altogether, and to speak of this as embodying the assured results of criticism. This confidence is finding expression practically in various attempts to popularize their views, and bring them within the reach of a wider circle.

Thus, for example, we have the publication of what has come to be called the "Rainbow Bible," or the text of the Old Testament in colors, to set forth the different original sources of the materials in such a way as to strike the eye. Under the editorial direction of Prof. Haupt, of Baltimore, this is now appearing in two editions, one in the original Hebrew and the other in English. The enterprise is a somewhat costly one,