

difference. Let any one make himself familiar with the Hebrew of the Pentateuch and then pass on to the books of Ezra and Nehemiah and he will find in many cases as great a change as we find between the tongue that was written by Alfred and the tongue that we write now. We might as well say that a writer of the present day could compose a work in the language of a thousand years ago and palm it off as written by Alfred as say that Ezra wrote or compiled the Pentateuch in its present form. Imagine if you can a literary man of the present day taking a work of Alfred's time, another of the days of William the Conqueror, and a third of the age of Chaucer, and working all up into one book and putting all into the style that was common in Alfred's day. Is the thing possible? The language is an uniform language throughout and of the period to which it professes to belong. It is not the language of the period of the exile; no part of the language of the Pentateuch will fit in with that period.

Attention may very pertinently be called to the Samaritan Pentateuch and the question may be asked: When did it take origin? Can we conceive the possibility of the Samaritans at any time after their settlement in the land of Israel by the sovereign of Assyria accepting of a new version enlarged and improved, newly wrought over from the hands of the Jews? It was towards the close of the eighth century before Christ that the history of the Samaritans begins, and their version of the books of Moses must correspond to the Hebrew version of the same books as we have them now, but critics tell us that the version we now have was not completed and published until at least two centuries later. We maintain that on such a ground as that the theory will not stand.

Again, the writer of the Pentateuch as a whole, not the writer merely of some portions of it, or of an early work which may have been wrought into the larger work, shows a familiarity such as was not possible at a later date, with Egyptian life, with manners and customs and manufacture and laws and education of the Egypt of the days of Moses. It is not the Egypt of a later age, it was the Egypt of the days of Moses. All the ancient records that have been brought to light within the past few years bear testimony in the same direction. These ancient records are every day being brought before us; since I began to write this paper some additional ones have come under my notice, and all swell the volume of evidence that speaks in the same tones. It is not credible that Hebrew writers from eight to ten centuries after the time of Moses had the knowledge of Egypt of the olden time such as is shown in every chapter and verse of the latter part of Genesis and the whole of Exodus.

Here I might rest, but it may be expected of me to indicate in a rough way what my theory is of the composition of the books under discussion; in other words, that I may show, however imperfectly, what can be done by way of construction after a somewhat destructive criticism of some of the theories of high criticism so-called. I have no objection to say a word or two on that line, not as if I had reached final results, but rather of the nature of a tentative working plan, until something better presents itself. We have no desire to shut our eyes to the light that further and honest investigations may shed on a problem that is complicated enough as we all confess. Let us suppose that Moses wrote the Pentateuch substantially as we have it, wholly with very trifling exceptions as it has been handed down to us. As to the part that deals with the thousands of years that preceded his own time he is, let us say, a compiler, but in his compiling he is acting under the inspiration of the Holy Ghost. He incorporates documents or selections of documents in his narrative, but in the selection he makes he is inspired. That he uses documents does not imply that these documents before he used them were inspired. When the apostle Paul in his speeches or letters made a quotation from a Greek writer nobody supposes that that writing from which the quotation was taken was an inspired production. No more are we to infer that quotations found in the Pentateuch were necessarily inspired before Moses made use of them. In the generations that followed other inspired writings were made, each age adding to those that were already in existence. For a time however there was no collected edition of these sacred books, perhaps down to the time of Ezra they were not gathered into one volume. Then Ezra was raised up by God; a man as much inspired as Moses was. He, i. may be assisted by others—there may have been a school of literary men of that day—gathered all the writings that were so far in a sort of way fugitive into one volume or one collection. As an inspired man he may have touched up the books that passed through his hands. Why should he not change archaic expressions for more modern ones, names of places for example? I have within a very recent period met with names of places current in the Anglo-Saxon period and I had to search long and earnestly before I found the modern names of these places. Why should not Ezra popularize under the direction of the Holy Spirit the books he was editing? If any one says: Put all this is speculation on your part, is there any evidence of such a work being done? I reply that there are traditions of such a work, and in these traditions there is in all likelihood a sediment of truth. On the other hand there is not a particle of historical evidence, not even a solitary tradition in favour of the late authorship laid down so dogmatically by men like Kuenen and Wellhausen and popularized by their disciple, Robertson Smith. There are grave objections, as we have seen, to the hypothesis of the late authorship and to the composite theory; there are not the same objections—at

least so far as I know there are not the same objections, to the theory so roughly outlined here. And I think that on the ground the unity of the Scriptures as a whole and their inspiration are more easily maintained. I do not claim, of course, that all difficulties are disposed of in this way, but very many are.

SKETCHES OF TRAVEL IN EUROPE.

BY REV E. WALLACE WAITS, D. SC., OF KNOX CHURCH, OWEN SOUND.

EDINBURGH CONTINUED—INTEMPERANCE—JOHN KNOX—THE PEOPLE'S WILLIAM—UNIVERSITY—GRANGE CEMETERY—OLD GREY FRIARS—A VISIT TO HOLYROOD, ETC.

THE UNIVERSITY.

It is three hundred years since the University of Edinburgh started on its eventful career. It was founded in 1582 by a royal charter, granted by King James VI., and on October 24 in the following year the practical work of teaching was begun by Robert Rollock, the first regent. Considering the reputed age of some seats of learning, three centuries do not indicate exceptional vitality—scarcely, in fact, constitute a claim to the honours of antiquity. Indeed the University of Edinburgh, though now the largest, the most flourishing and in some respects the most famous, is also the youngest of the Scottish Universities. Age and success, however, do not always go together. St. Andrew's is the oldest university in Scotland. It is one hundred and seventy-two years older than that of Edinburgh; but it is so small an institution and has so many difficulties to contend with that quite recently its very existence seemed to be endangered. The University of Edinburgh, on the other hand, never was more vigorous or more prosperous than it is at the present time. During recent years its prosperity has advanced by leaps and bounds. In 1870 it had 1,698 matriculated students and 161 graduates in all its faculties. In 1881, the year we were there, it had 3,340 matriculated students, and its graduates numbered 522. And in 1890 it has had upwards of 4,000 matriculated students, and its graduates have numbered 825. An academic institution which has nearly tripled its students in twenty years, and which has in the same time multiplied its graduates more than fivefold, has evidently no reason to complain of its treatment by the public, and no cause to believe that it has failed to meet the requirements of the time.

A STATE ESTABLISHMENT.

The University of Edinburgh differs from the other universities of Scotland in this important particular—that while the three older universities were founded by papal bull, it was established by royal charter, was a civic institution from its commencement, and has been popularly managed throughout the whole period of its existence. The others were pre-Reformation and ecclesiastical corporations. Edinburgh had a post-Reformation origin and has been distinctively a lay institution from first to last. Nevertheless, its first projector was a zealous Churchman—Robert Reid, Bishop of Orkney. In 1558 Reid bequeathed to the municipality of Edinburgh the sum of 8,000 marks Scots for the establishment of a college. His executor, the Abbot of Kinloss, kept possession of the money for twenty-four years after his death.

THE KIRK O' FIELD.

The civic authorities, however, discounted their expectations, for in 1563 they purchased for £1,000 Scots a portion of the Kirk o' Field—the land on which the University now stands. Three years later Queen Mary bestowed on the proposed university certain confiscated church properties. The scheme, however, was not yet ripe for being launched. Another sixteen years elapsed before the citizens made up their minds that the work should be begun, and even then difficulties were interposed by the jealousy of the older universities of St. Andrew's and Aberdeen. At length, in 1581, the municipal authorities made a determined start. They obtained from the Crown the vacant house of the Hamilton family, which formed part of the confiscated estates of that noble house, and which stood near the Kirk o' Field. The work of repairing and adapting Hamilton House and the houses on the Kirk o' Field lands was at once begun, and these buildings formed for the next two centuries the home of the College of Edinburgh. While this work was in progress King James VI. was induced to grant a royal charter to the new institution. The date of the charter, as has been said, is 1582, and in 1621 it was confirmed by an act of the Scottish Parliament. Four years previously the king bestowed on it a fresh mark of royal favour by authorizing it to style itself "The College of King James."

THE GRANGE CEMETERY.

The Grange Cemetery is well worth a visit. You take the train from Princes Street, which runs out to a beautiful genteel suburb to the west. Grange, commencing to the west side of Newington, and extending westward to Morningside, is also a genteel suburb, and takes its name from occupying ground which was the farm or grange of the Collegiate Church of St. Giles. Chalmers Memorial Free Church, in Grange Road, was built in 1866, and Robertson's Memorial Established Church, in Kilgraston Road, was built in 1871, are both very costly edifices. In the vicinity of these two churches is a modern ornamental burying-ground, and contains the ashes of Dr. Chalmers, Dr. Guthrie, Dr. William Arnot, Dr. Hanna and many other eminent Scotch ministers. This is also the burying-place of many of the distinguished

men and *literati*, of whom Scotland, and especially Edinburgh, can boast such a long roll. Here we lingered at the tombs of Hugh Miller, Sir Andrew Agnew, Sir Thomas Dick Lauder, the second Lord Dunfermline and Dr. Robert Lee. We noticed with deepest interest the grave of David Kennedy, the Scottish vocalist. Remembering with pleasure his visits to Chatham, N. B., and also to Stratford, Ont., where, during one of their visits, his family led the psalmody for us in St. Andrew's Church there. The inscription on the plain marble slab, let into the west wall, states that "he died at Stratford, Canada." And at the foot of the slab are these words:—

We'll meet and aye be faim
In the land o' the leal.

As we visited old old Grey Friars and saw the monument to eighteen thousand Covenanters who died for the faith, as we read that marvellous inscription we felt beating in every line the pulse of men who knew that the Lord was on their side, of men resolute to wrestle against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. One hundred of these Covenanters were noblemen of the city of Edinburgh. The passages of Scripture quoted are Rev. vi. 9, 10, 11; Rev. vii. 14; Rev. ii. 10. The very soul that attaches to Scottish history is its religious aspect—more so than in any country save Judea of old. The course of events has been determined by the irrepressible religious spirit of the people. In proof I might quote the most eminent historians of our age. In constitutional liberty men in Scotland three hundred years ago were fully abreast of these days. One cannot wander among the tombs of Grey Friars without calling to remembrance that long and eventful struggle which lasted from 1572 to 1688. The Cathedral Church has been restored, and become a duality; like twin sisters, standing together, divided only by the middle wall of partition which separates them.

A DAY AT HOLYROOD.

We spent a day at Holyrood. It was a lovely day in the early autumn. We enjoyed the mellow radiance of the autumnal sun and drank in the beauty of the autumnal tints and the harvest fulness. Holyrood Abbey adjoins the eastern part of the north side of the palace, was founded in 1128 for Augustinian canons by David I., comprised in its palmiest period a quadrangle of cloisters, a suite of royal apartments and a magnificent cruciform church, of cathedral size and aspect, with two western towers and a grand central tower; was dilapidated by Edward II. in 1322, burnt by Richard II. in 1385, restored by Abbot Crawford about the end of the fifteenth century, and extensively demolished by the English in 1547; suffered loss of its royal apartments to give place to extension of the palace in the latter part of the sixteenth century; was, in what remained of it, ransacked by a mob in 1688, and restored in 1758; fell suddenly to ruin, and was cleared from rubbish and put into orderly condition, simply as a ruin in 1816; it consists now of only the remains of its church's nave, and of a wall with coarse, large window-arch across the quondam east end of the nave; retains, throughout most of the church's west front, the masonry and sculpture which originally belonged to it, exhibits there an exquisite specimen of the mixed Norman and early pointed architecture; was the coronation place of Charles I. and the marriage place of James II., James III., James IV. and Queen Mary and Lord Darnley, and contains the remains of David II., James II., the Queen of James II., Mary of Gueldres, the third son of James V., the Duke of Albany, Lord Darnley and many other notable persons.

Holyrood Palace, as distinguished from the royal apartments connected with the Abbey, was founded in 1501, enlarged in 1528, and completed in 1671-9. It comprised, at one time, so many as five courts, was so modified, in the course of completion, as to take eventually the form of one quadrangle, enclosing an open square court of ninety-four feet each way; underwent exterior renovation in 1826 and interior improvement in 1842, has a west front of centre and wings—the centre a two-storey architectural screen, pierced with the entrance door way, and surmounted by a balustrade and a small clock lantern with an open cupola in the form of an imperial crown—the wings projecting about forty feet, rising to the height of three storeys and flanked by round towers with conical roofs, rises, all round the south, the east and the north sides, in a uniform three-storey elevation, in plain Italian style; presents, in its inner court, an arcade piazza basement, and upper ranges of fluted pilasters, successively Doric, Ionic and Corinthian shows there, in the centre of the west front, a pediment charged with a large sculpture of the Royal Arms, contains royal private apartments, a picture gallery and Queen Mary's apartments, and was occupied by James VII. when Duke of York, by Prince Charles Edward in 1745, by Louis XVIII. and Charles X. of France, and by Queen Victoria and the Prince Consort in most of the years of their visits to Scotland. The royal private apartments occupy the south and the east sides of the pile, are reached by a grand staircase from the south-east angle of the court; were formed on a conjoint model of all the older royal residences in Scotland, and, preparatory to Queen Victoria's visit to them, were entirely refitted under direction of D. R. Hay in a manner of much elegance. The picture gallery is on the north side, measures 150 feet in length, twenty-seven feet in breadth and about twenty feet in height; is hung with about a hundred imaginary portraits of Scottish kings, all painted in 1684 by the Flemish De Witt, and all in barbarous style. It was used by Prince Charles Edward in 1745 for his receptions and balls, and is now used for the periodical election of the representative Scottish peers, and for the annual levees of the commissioners to the General Assembly of the Church of Scotland. Queen Mary's apartments are in the north-western projection or oldest part of the entire pile; are reached by a stair from the north-west angle of the court; continue in nearly the same condition as when Queen Mary inhabited them, and include a vestibule with some dark stains, fabled to have been made by the blood of Rizzio, an audience chamber hung with ancient tapestry, and containing some richly-embroidered old chairs, and Queen Mary's bed-chamber, containing Queen Mary's bed and portrait, and portraits of Henry VIII. and Queen Elizabeth.

(To be continued.)