

Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

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SELECTED.

Over ten thousand miles of pathless ocean
The ship moves on its steadfast course each
day,
Through tropic calms, or seas in wild commo-
tion,
And anchors safe within the expected bay.

O ship of God ! with voyage more sublime—
O human soul ! in thine appointed hour,
Launched from eternity—or seas of time,
In calms more fatal, storms of madder
power.

Sail on ! and trust the compass in thy breast,
Trust the divider heavens that round thee
bend,
And, steering for the port of perfect rest,
Trust, most of all, in thine Eternal Friend.

EVOLUTION OF THE HEBREW CONCEPTION OF GOD.

II.

The discovery of Astruc—first made public in 1753—that the existence of two independent narratives in the records of Genesis could be determined by the peculiarity that the author of one of them uses the term *Tahweh* (Lord), and the other *Elohim* (God) when referring to the Deity, led naturally to the recognition of the composite structure of almost every book of the Old Testament. Jewish tradition maintained that Moses wrote the first five books of the Bible, but the evidence of the books themselves precludes such an admission—or the thought that it is possible that any one person wrote any of the books. First, we cannot fail to notice the existence of duplicate narratives, which are not simple repetitions, (which alone would vitiate the theory of the inspiration, if Moses were the writer), but are narratives covering the same events though differing somewhat in details.

For instance, in Exodus xx, 1-17, we

have one version of the ten commandments, and in Deut. 5., 6-21, we have another, in the 15th verse of which additions are made to that which is given in Exodus, while the reasons for keeping the Sabbath given in Exodus are omitted by the Deuteronomist. The 16th chap. of Exodus describes the discontent of Israel because of their lack of food in the wilderness, and the subsequent giving of the manna and the quails by the hand of the Lord for their sustenance. In Numbers xi., we have a second account of the same event—much embellished.

Exodus xxiii., 14-15, is repeated in Exod. xxxiv., 18; Exod. xxiii., 17, is repeated in Exod. xxxiv., 23, and Exod. xxiii., 18-19, in xxxiv., 25-26. It is impossible that Moses would have repeated these things within so brief a space in his record, the repetition shows instead more probably that two writers have quoted from the same authority.

As stated by Prof. Robertson Smith : "On the feast of unleavened bread and the Passover we have at least six laws which, if not really discordant, are at least so divergent in form and conception that they cannot be all from the same pen. (Exod. xii., 1-28; xiii., 3-10; xxiii., 15; xxxiv., 18; Lev. xxiii., 5-14; Deut. xvi.)

A second point in the evidence that Moses did not write the Pentateuch is that it is written by someone acquainted with historical events that occurred *after the death* of Moses. It is obvious that a survivor of Moses must have written the 34th chapter of Deuteronomy, which describes the death of Moses and the mourning of Israel thereupon; and the commentary, "There hath not arisen a prophet *since* in Israel like unto Moses." The word "since" locates the writer of the ac-