

ask what is the real value of this modern reasoning from style and language, and whither is it likely to lead? If it can yield such absurdities when applied to the New Testament, of which most of us know something; how can we trust it with the Old Testament, where, beyond the Sunday lessons, few people know anything at all?

Not long ago, I heard an argument on the book of Judges in relation to the Pentateuch. The argument was constructed to prove,—I am really not sure what, *positively*; but *negatively*,—that the relation between Judges and the preceding books is anything but what it professes to be on the face of the narrative. But the only proofs were drawn from these parts of the book which touch the question of *worship*. The Pentateuch, or, at least, Deuteronomy, ordains a single place of sacrifice. In Judges, sacrifices are accepted at Bochim, at Ophrah, and at the place of Samson's birth. The same book makes mention of Baalim and Ashtaroth, which Deuteronomy does not name, and so on. Therefore, the loose practices of Israel, as described in Judges, are wholly incompatible with the view that the strict legislation of the Deuteronomy was then extant. All the way through, the argument was based upon one limited set of words concerning religious worship. Nothing else was allowed a place in the evidence at all. I do not think there was any intentional unfairness, or reluctance to be convinced; but the more I think of it, the more I am impressed with the intense *one-sidedness* of the whole method. Why should the broad features of the history of Israel be so entirely overlooked in discussing the relation between their legislation and their national life?

Take a parallel from our own times. Look at our colonies. It not unfrequently happens that men whose early days have been spent in the Christian atmosphere of this favoured country, and in homes where the religious observances are even Puritanically strict, find themselves in the thinly-inhabited districts,—I might say, trackless wastes,—of some new country. What becomes of the Sunday, of the church-going and Bible-reading, or even of the prayers? Suppose one were to write the history of some half-dozen colonial