

standpoint. In this year of grace, 1890, everybody is reading Stanley's latest work, entitled, "In Darkest Africa," giving account of his expedition for the relief of Emin Pasha. The work is well written, but it presents some curious literary phenomena. It is said to have been written in fifty days, almost at one sitting; but any one can see at a glance that there are two quite different styles in it,—one, terse, disjointed, scrappy, being that of his diary during the expedition, which has evidently been transferred to the work without much change; the other, the more flowing style of continuous composition. Almost every question is discussed from two different standpoints, and sometimes from more, as events developed themselves. We happen to know that it is all by one hand. But if this work had been written three thousand years ago and we had known less about the author than we do, our critics would have had a problem very similiar to that of the Pentateuch, and would no doubt have solved it in very much the same way. The same work may also furnish an apt parallel on another important point. The critics make a great deal of the fact that certain portions of the Pentateuch laws were disregarded, even by good men, at a time long after the days of Moses. They conclude from this that they were really unknown and non-existent. The sad history of Stanley's rear column shows only too plainly how the clearest instructions may be completely disregarded by men who give fullest evidence of their earnest sympathy with the objects which these instructions were meant to secure. The truth is, our critics, with all their literary acumen, show a great ignorance of human nature, and make little allowance for the possibilities of misinterpretation, the vagaries of popular opinion and the unconscious perversities of good men. Assuredly the last word has not been spoken in this controversy; but it is safe to say that advanced criticism is very far as yet from having made good its whole claim. That the work is in some sense composite in its origin seems altogether probable; but Moses may very well have been the compiler even of his own materials. That it has been edited since the days of Moses and somewhat modernized is also probable; but it is by no means certain that the changes or additions have been at all considerable.

Apart from the question of authorship there are other questions with which Biblical Introduction has to deal that are no less important and difficult, such as the circumstances under which these books were produced and