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THE DAY OF ATONEMENT.

LEVITICUS xvi.¹

THE "Higher Criticism" has discovered that the Levitical institutions, whose elaborate details fill the middle books of the Pentateuch—though they *read* as history, the history of transactions which took place, and of a complicated ritual which was set up in the wilderness of Sinai—are not history at all. You read how "the Lord commanded Moses" to do this and that, and how "Moses did as the Lord commanded him," but the Lord did nothing of the kind, and, of course, Moses did nothing. There was no separation at that time of the Levites to be subordinate assistants to the family of Aaron in the service of the sanctuary, nor until just before the close of the Babylonish captivity; of course, there was no rebellion against that arrangement on the part of Korah and his company, and that awful engulfment of them and their families in the bowels of the earth never took place, nor any budding and blossoming of Aaron's rod, in token of the sole right to the priesthood of his family, nor the deposition of that rod in or by the ark for all future time. And as for the Day of Atonement, instead of its being instituted, and in all its elaborate details set up while Israel was yet in the wil-

¹ *The Day of Atonement* (Lev. xvi). With an Appendix, on the chief errors recently current on The Atonement. By William Kelly. Crown 8vo, pp. 176 (Walters). 1889.