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ART. II.—REUNION, UNIFORMITY, AND UNITY.

III. UNITY.

“Between all true Christians there already exists perfect oneness in the faith represented by the Lord’s Prayer, the Sermon on the Mount, and the two ancient creeds of Christendom. This is the real and only union—unity of the faith and of the knowledge of the Son of God—and it is ample. For Scripture neither dwells upon nor demands any humanly-invented external bonds of unity.”—THE DEAN OF CANTERBURY.

“**T**HAT they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou didst send Me. And the glory which Thou gavest Me I have given them; that they may be one, even as we are one: I in them, and Thou in Me, that they may be perfected into one; and that the world may know that Thou didst send Me, and lovedst them, even as Thou lovedst Me” (St. John xvii. 21-23).

It is not any outward reunion or uniformity that we pray for. We pray for unity with all who believe on Jesus through the preaching of the Word (ver. 20). A unity of the very same nature as that by which the Father and the Son are one. A spiritual, living unity, such as can only exist between beings who have the same spirit and the same nature. And this is possible for all true children of God, for “ye are made partakers of the Divine nature, having escaped the corruption which is in the world through lust” (1 Peter i. 4). Not only can all children of God have this unity, *but they have it already*. Accordingly, St. Paul exhorts them to walk worthy of their high calling, “Striving earnestly to hold fast the unity of the Spirit in the bond of peace, for there is one body, and one Spirit,” etc. (Eph. iv. 3, 4). We learn from the Epistles of the great Apostle of the Gentiles that two different kinds of schism marred this unity in the Churches which he had planted. The divisions in the Corinthian Church, mentioned in the first and second chapters of the First Epistle to the Corinthians, had no relation to false doctrine. One said, “I am of Paul;” another, “I of Apollos;” another, “I of Cephas;” and another, “I of Christ.” Of this nature are the divisions which exist at the present day between “those great non-episcopal reformed Churches” and ourselves, of which former the Archbishop of Canterbury says, “They are reformed Churches of Christ which have sought and found truth under great difficulties. We have a real unity with them.” The other schism in the body arose from the false teaching of the Judaizing “false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they may

bring us into bondage" (Gal. ii. 4). Of this nature are the divisions arising from corrupt teaching and practice which mar the unity of the Spirit to-day, whether within our own branch of the Church or without it.

Unity within our own Church.

It needs no proof that the unity for which our great High Priest prays cannot exist between all the members of any visible Church, for the enemy has sowed tares among the wheat in every branch of her, and there is no bond of spiritual union possible between the wheat and the tares. But there is another cause of disunion even within the pale of our own Church, more serious than the existence of tares among the wheat, viz., the teaching of false doctrines among us. There are some who say that we should shut our eyes to this fact, ignore all consideration of truth and falsehood, belong to no party; it does not matter what a man believes or teaches if he is only active in good works. In reply to all such, we turn our eyes to the Great Master, and ask how He acted under similar circumstances. He is both Truth and Love; He was, as a teacher on earth, the very soul of unity, and yet He never sacrificed the cause of Truth in order to advance that of Love.

The state of the Jewish Church, of which He was a faithful member, was, in His day, very analogous to that of our own Church in the present day. The Bible is a book for all ages. The same characters, the same phases of truth and falsehood which then existed in the one and only Church on earth, of which our Lord was a member, exist among us to-day. "Beware of the leaven of the Pharisees, and of the Sadducees, and of the Herodians," was meant by Him who spake it for us, just as much as it was for the disciples. The leaven of all three is in God's sight hypocrisy—it is the form of godliness without the power of the Holy Spirit.

The Connection between Unity and Mission Work.

It is an objection often brought against the Church Missionary Society that it is a party society, that it is not as broad as the Church of England, that it should require no other test of the fitness of candidates for the mission-field than that which is required by our bishops for the home-field, that it should simply divide its funds between the colonial and missionary bishops, and let each of them spend his share of it on his diocese as he may see fit. The Church Missionary Society follows the highest of all examples in rejecting such advice. Our Blessed Master was the President of a Missionary Society. The object for which He founded and built up His Church was

the evangelization of the world. He laid down as the absolutely necessary qualification for discipleship and service, true spiritual regeneration (John iii. 5), conversion so real as to become as little children (Matt. xviii. 3), the complete surrender of the heart's affections, of the life and property, to Him (Luke xiv. 26, 27, 33), and, above all, that they should be endued with power from above before they should presume to go forth in His name to evangelize the world (Acts i. 8). The Church Missionary Society strives to follow the example of the Great Master, and in doing so it strives to be, not as broad as the Church of England, but *as broad as the Church of Christ*. It carries on the great world-wide work of evangelization of the world in perfect harmony, union and communion with all the great Evangelical Reformed Churches, "with which we have a real unity" in all essential doctrines, though differing from them in matters of outward organization, and its missionaries, brought face to face with the darkness of idolatry, find no difficulty in keeping the unity of the Spirit with all who "are fellow-heirs and of the same body, and partakers of His promise in Christ by the Gospel." The vast gulf which separates heathendom from Christianity reduces to microscopic littleness the differences which exist between those who love the same Saviour. The field, which is the world, is vast, and there is room for all Christian Churches to labour in it. As missionaries, we never trespass on the sphere of other men's labours; we meet together for conference, for Bible-readings, and prayer with all who are willing to join with us. We exchange pulpits with them, we kneel down together with them at the Table of the Lord. During thirty-five years of pioneer missionary work among Mohammedans and idolaters, I have never found the want of *uniformity* with those who have the *unity* of the Spirit any stumbling-block to the heathen. *The differences caused by corrupt doctrines are stumbling-blocks indeed.* In Mohammedan lands, for instance, as far as my experience goes, each Sacerdotal Church or community anathematizes every other, and will have no communion with it, whereas all evangelical bodies work together in harmony and love.

The Moslem has a truer idea than many a Christian of the necessity, from the very nature of man, of the existence of different schools of thought co-existing in the same religion, though the priesthood do all they can to crush out by persecution every school but their own. A learned and very influential Moslem Chief Priest once asked me, "How many sects are there in England?" I replied, "I have not counted them, but suppose there must be as many as Mohammed said there were." He asked, "What did Mohammed say?" I replied,

“Art thou a Master in Islam, and knowest thou not what thy own prophet hath said? He said that there were seventy sects of Jews, that there are seventy-one sects of Christians, and that there will be seventy-two sects of Moslems.” He could not deny that these were the words of the prophet, so he changed the subject of conversation.

Our Lord’s own prayer imperatively demands that we should (1) consider the subject of unity *from a missionary point of view*; and (2) that we should inquire on what basis He would have us pray and work for unity. We believe the former will materially help us in coming to a right decision as to the latter.

There are only two schools of thought among all Christian bodies in Great Britain which actively carry on mission work. We will designate them as the Anglican and the Protestant. Many, if not all, of those who are of the former school apply the term Catholic only to Episcopal Churches, and designate all other Christian Churches as *the sects*, and they aim at unity on the basis of sacerdotal or episcopal uniformity. The words of the Archbishop of Canterbury, quoted above, are at variance with this school, for he says, “Those great non-episcopal reformed Churches are reformed Churches of Christ which have sought and found truth under great difficulties”; and, “We have a real unity with them.”

“Christianity,” says Mr. Gladstone in the *Nineteenth Century*, May, 1888, “is the presentation to us, not of abstract doctrines for acceptance, but of a living, Divine Person, to whom men are to be united by a vital corporation.” This is the basis of the unity, at which all Protestant bodies aim. They believe that “*there is one Body*,” “that we are very members incorporate in the mystical body of Thy Son, which is the blessed company of all faithful people,” *i.e.*, of all who believe in and love the One Lord.

It is allowed by all parties in the Church that THE MEASURE OF MISSIONARY INTEREST IN A CHURCH OR CONGREGATION IS THE MEASURE OF ITS SPIRITUAL LIFE. In *The Church Missionary Intelligencer*, January, 1895, there is a schedule of the sums raised by all Christian Churches in Great Britain for foreign missions, including those to the Colonies, “Condensed from Canon Scott Robinson’s Annual Analysis for 1893.” It may be divided into the sums raised by Protestants, Anglicans, and Roman Catholics, as follows :

(1) By Protestants :		
(a) Church of England	£343,774	
(b) Joint Societies of Churchmen and Nonconformists	211,510	
(c) English and Welsh Nonconformists	345,918	
(d) Scotch and Irish Presbyterians	203,999	
	<hr/>	
Total contributions of Protestant Churches ...	1,105,201	
	<hr/>	
(2) By Anglican Societies	139,776	
(3) By Roman Catholics	8,167	
(4) Smaller Societies, and gifts sent to Mission Stations		
direct	35,113	
	<hr/>	
Grand total for 1893 ...	£1,288,257	
	<hr/>	

The above speaks for itself, and ought to leave every unprejudiced mind in no doubt as to the basis on which we are to aim at unity at home in order "that the world may believe that Thou hast sent Me."

Nor does the voice of God from the mission-field speak in different tones. Well may we pray that God may remove from our own hearts all prejudice and whatever else may hinder us from Godly union and concord with those who are fellow-soldiers with us in Christ's great warfare with unrighteousness, worldliness, infidelity and false doctrine at home, and with idolatry and Islam abroad. The greatest of all prejudices, and one akin to hatred, is that arising from pride, and there is no pride so hateful to God as religious pride. "With all lowliness and meekness, with longsuffering, forbearing one another in love," let us endeavour "to keep the unity of the Spirit in the bond of peace."

The Jew, the Roman, the Greek, the Chinese, all in their day, did or do regard themselves as the aristocracy of the world. All other nations were, or are, by them despised, and therefore hated, as Gentiles, barbarians, *hostes*, or foreign devils. Caste is in India the greatest hindrance to the spread of the Gospel; but in no land is caste stronger than in Great Britain. The Episcopalians are the aristocracy among Christians. Thank God in the mission-field we have no excuse for regarding ourselves as the aristocracy, or in any way superior to our Nonconformist fellow-soldiers. They are doing just as great a work as we are, and God honours and blesses their labours just as much as He does ours. We praise God that our beloved Church is foremost in the battle-field, and that our Church Missionary Society stands, by universal consent, at the head of the list of all the Missionary Societies of Christendom. But what missionary of our Church would presume to claim for himself a higher place in the catalogue of Heaven's Hierarchy than John Elliot, the apostle of the North American

Indians, Ziegenbalg, Zinzendorf, Carey, Livingstone, Moffat, Duff of Calcutta, Wilson of Bombay, Newton of Lahore, and thousands of other non-episcopal saints and heroes, whose names are written in heaven.

In no lands is unity among all who love the Lord more necessary than in Mohammedan lands, where the unseemly quarrels of Episcopal and Sacerdotal Churches around the empty tomb of the Prince of Peace have been for centuries such a stumbling-block to the Mohammedan. Until the last few years all Protestant and Evangelical Missionaries lived and worked side by side in perfect harmony, and held fast the unity of the Spirit in the sight of the Moslems, and they had already learned that there was a form of Christianity pure from all idolatry and which had no sympathy with those who quarrelled over the empty tomb of our Lord. But, alas! our own dear Church now presents to the Moslem a divided aspect. Anglican priests have come in who have no sympathy with Protestants of any Church. In one case, well known to the writer, an Anglican Mission has been planted in a sphere which had been worked since 1833 by devoted American missionaries, and one of the chief leaders in it said to the writer, "I have no sympathy with those Western schismatics."

If we pray for unity at home, we must carry out our prayers in our actions, or our prayers will be empty mockery. How are we to do it? First of all, we must get the grace of God's Holy Spirit to take out of our hearts all Pharisaic ideas of *any kind of* spiritual superiority over those with whom we are fellow members of the family of God, and fellow members of the mystical body of Christ. And secondly, *we must go to them*, and not wait till they come to us.

In the heathen field no Ordinary would think of forbidding a missionary to preach in a heathen temple, a Mohammedan mosque, or a Jewish synagogue; we have preached in all of these, and we thank God that in Persia, by the kind courtesy of American Presbyterian missionaries, we have had the great privilege of using our own Liturgy, preaching the unsearchable riches of Christ, and administering the Holy Communion according to the rite of our Church, in a Presbyterian church, and every member of a large American mission knelt with us at the table of the Lord. *We must go to them*, and not wait for them to come to us, for two reasons: First, because in past times, as shown above, we were the chief cause of offence; and secondly, because we can go to them on terms of equality and they cannot come to us. In my own limited experience as a missionary missioner at home, I had two very interesting proofs of how easily some, at least, can be gained by going to them.

On one occasion a vicar in Suffolk sent his carriage eight miles to convey me to an evening meeting in a country village. It was a very wet evening, and I regretted having given the vicar the trouble of sending for me so far in the rain, as I felt sure the meeting would be a failure. It proved to be quite the contrary; it was one of the best attended and most successful meetings I had ever held in a country village. On my expressing my surprise and pleasure at having had such a meeting on so wet an evening, the vicar said: "I must tell you that it is owing to the Wesleyans that the meeting was so good; but I must also tell you how they came to be Wesleyans. Some years ago, in the time of a former vicar, a layman, with the vicar's consent, got up a Sunday-school in the church, and used to give an address to the scholars, both adult and juvenile, from the reading-desk. This went on for years, until some stranger came and told the vicar that it was a most improper proceeding; whereupon he turned them all out of the church, and they built a chapel across the road, and got a Wesleyan minister to take charge of it. But," added the vicar, "as soon as I came here *I went to them, and they come to me*, and it was they who filled the room this evening."

On another occasion a vicar near London took me to a fine commodious iron room, quite a small church, in which we were to hold a missionary meeting, and on the way said: "I must tell you the story of the iron room. Before I came here an influential layman, a member of my congregation, built the room, and got down evangelists from London to preach the Gospel in it. After my arrival in the parish, the first time I heard of a service being held in the room, I went and sat down among the congregation. The owner of the room came and said, 'Are not you the new vicar, sir?' and on my replying in the affirmative, he said, 'Oh, the vicar never comes here.' I answered, 'Oh, what a mistake! I intend always to come.' The consequence is that the room has been practically mine ever since, the gentleman who built it is my best helper in parish work, and no evangelist ever comes from London."

This desire of the soul of our blessed Lord for the unity of His disciples is not to be trifled with. It is a subject to which every child of God should apply the whole powers of his being, and strive earnestly to be brought entirely into unison with the mind of the Lord Jesus *at any cost*. Believing prayer honours God; unbelieving prayer dishonours Him. The conditions of believing prayer are that we should "pray with the Spirit, and with the understanding also" (1 Cor. xv. 15), and that when we pray we should "believe that we have the petitions that we desire of Him." How any man in his common-sense can pray for the reunion of all Christian

Churches, or for uniformity in them, and believe that he has the petition which he desires of Him, or that he ever will have it, is beyond our comprehension. A bishop¹ lately, in his charge to his clergy, speaking on this subject, used these mysterious words: "The thought that the disunion of Christendom is the great obstacle to the conversion of the world to Christ, there is no doubt, weighs heavily on many hearts. I know it has often weighed on mine. But I would emphasize a conviction that the intercession of our great High Priest for the unity of His people when He said, 'Neither pray I for these alone, but for them also which shall believe on Me through their words; that they all may be one: as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou has sent Me,' has been progressively fulfilled during the centuries of the Church's warfare in those who pass within the veil."

In other words (if we rightly understand the above), we may console ourselves, in view of the apparent hopelessness of "corporate reunion" with Nonconformists and Roman Catholics, by the conviction that the answer to our Lord's prayer is to be looked for in the Church triumphant within the veil in heaven, and not in the Church militant on earth. If we could take this consolation to ourselves, which we are quite unable to do, would there not be a great danger of our using it as a salve to our consciences, and as an excuse for absolving ourselves from all blame in the matter?

It is no matter for trifling, but one that demands of us *the most intense earnestness and self-humiliation before God*. The powers of darkness on the battlefield are tremendous. Let us place ourselves in the position of our brother missionary Philips in China as he looked helplessly on while his fellow-labourers, Mr. and Mrs. Stewart and others, were being tortured and massacred, so lately as the first of August last, and we shall be in no humour to speak lightly of the sins which divide us at home from those with whom we have to stand shoulder to shoulder on the battlefield. In every war that ever was waged—and Christ's warfare is no exception to the rule—divisions in the camp have done more harm than any action of the enemy without it.

Nothing but sin can break the *temporary* bond of union which binds husband to wife, and nothing but sin should mar the *eternal and indissoluble* bond of union which binds together the members of Christ's mystical body. The Bishop, in his exhortation to his clergy on "the reunion of Christendom," quoted above, places in the same category seven sins

¹ The Bishop of Exeter's charge, the *Guardian*, June 26, 1895.

which make it impossible for us "to secure corporate unity with the Reformed Non-episcopal Churches and with Rome. The first two relate to the Non-episcopal Reformed Churches, and the last five to the Roman Church. The Bishop makes no distinction between them. The first two are disbelief in infant baptism and in the historic episcopate, in which "we steadfastly believe as *Christ's will and ordinance* for the shepherding of His Church;" "we dare not forego it (the former) to secure corporate reunion with Baptist Dissenters;" and "we dare not put it (the latter) aside to secure corporate reunion with Independent Nonconformists." As we are not treating of securing corporate reunion with any body of Christians, but of holding fast the unity of the Spirit with the members of the only body that we know of in this connection, we have only to deal with these sins in as far as they mar the unity which exists between the members of the "one body," which our Church defines to be "the whole congregation of faithful people dispersed throughout the whole world.

Oh for a Socrates to arise and demand of us, who are stewards of the mysteries of Christ, a definition of every term that we use on matters of such awful import! A few years ago it was Apostolic Succession which was the wall of separation; that was a definable term, and so it has been given up for one that has never yet, we believe, been defined. We speak of it only when made a wall of separation in the very Body of Christ. When so used it must mean, if it means anything, *Ubi Episcopus ibi ecclesia*.

The holy Eastern Church drew up a confession of faith at the Council of Bethlehem on March 20, 1672, of which the following is Article X.: "That there is a visible Catholic Church; that episcopal government is necessary to it; *that without it there can be neither Church nor Christian*; that the power of the Episcopacy is received by succession; that the Episcopate is entirely different from, and superior to, the priesthood."

This article of faith is quite clear and needs no definition of any of its terms. The historic episcopate does need to be defined, that we may be able lovingly to prove to our Nonconformist brethren that it is "Christ's will and ordinance."

The Episcopate of history is a hydra of many heads, a chameleon of ever-changing colour. It has passed through, and is at this moment of, many different forms. In which of these forms is it necessary to believe unto salvation? (i.) That of the first century, in which Bishop and Presbyter were synonymous terms, and Episcopacy (as we use the term) did not exist? (ii.) That of the second and third centuries, when every town, and in many cases every village, had its bishop?

(iii.) That of the next thirteen centuries, during which the Episcopacy of the early Church was changed into Prelacy, culminating in the blasphemous pretensions of the Pope, and stained with the vilest crimes that have blackened the annals of mankind? (iv.) That of the Syrian Church, descending from uncle to nephew without any regard to spiritual qualification? (v.) That of the other Eastern Churches, in which no parish priest, but monks only, can become bishops, for every priest must be the husband of one wife, and, as a great lover of Russia lately wrote, "ambition is the chief motive to become a Monk"?¹ (vi.) The Moravian Episcopate? The Moravian Church, or the Church of the United Brethren, is *the Missionary Church of the world*. No other Church approaches it in the proportion of its members devoted to missionary work. In its constitution it is partly Presbyterian, partly Episcopal. "The succession which they value is that of Apostolic truth, spirit and labours, and they give marked prominence to the sole headship of Jesus Christ over the Church in all her proceedings." (vii.) The Methodist Episcopal Church, which also is doing a great work in the mission-field? (viii.) That form of Prelacy and Episcopacy which exists in our own beloved Church? Are there not some truly earnest Christians in our own land who cannot agree with us in believing that it is the will and ordinance of Christ that a layman who may be not even a professedly religious man, and who may be far better known on the turf than in the Church, should be our bishop-maker. Is not this unchristian manner of appointing bishops a stumbling-block to many? And is not the fact that the majority of bishops thus appointed encourage sacerdotalism and discourage evangelicalism an additional stumbling-block to very many?

Again, is there not a historic Presbyterate and a historic Diaconate as well as a historic Episcopate? Are not the three orders of ministry as necessary to a fully-organized Church as the historic Episcopate is? And is it true that the historic Diaconate, *as founded by the Apostles, and as it was preserved in the early Church of the first three centuries*, exists at all in the Church of England at present? The three words *διακονέω, διακονία, διάκονος* occur no less than sixty-seven times in the New Testament to describe the office and work of a Minister of the Gospel, whereas neither *Episcopus*, in the sense in which we now use it, nor *hiercus*, occurs a single time. We only remind ourselves of these facts as a reason for charitable forbearance with those of our Christian brethren who cannot agree

¹ W. GAUSSEN, whose early death was so lately mourned in Russia and England—"A Russian Priest," Preface, p. vii.

with the Bishop in adding to the Apostles' Creed a thirteenth article: "I steadfastly believe in the historic Episcopate as the will and ordinance of Christ," etc.

A recollection of the following facts may also help us to a more charitable feeling towards those who differ from us in this matter.

Facts.

1. There is no historical proof that any one of the twelve Apostles of the Circumcision ever founded a Gentile Church.

2. Lists of the names of various Gentile Churches, said to have been founded by the said Apostles of the Circumcision, were drawn up several generations later. These lists were drawn up by bishops trying to trace their pedigree to the Twelve. They are generally headed by "The Church of Antioch, founded by St. Peter, and the Church of Rome, founded by St. Peter." The names of the two Apostles of the Uncircumcision are always excluded from such lists; the name of the great Apostle of the Gentiles, St. Paul, being apparently esteemed unworthy to head such a pedigree.

3. There is not the shade of the shadow of a historic proof that any one of the Apostles of the Circumcision, or either of the Apostles of the Uncircumcision, ever consecrated anyone as bishop.

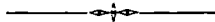
4. Though St. Paul either ordained, or caused to be ordained, presbyters and deacons in every Church which he founded, yet when speaking of the unity of the body, he alludes to none of the three orders of the ministry, but only to those ministerial offices and gifts which were entirely dependent on the grace of the Holy Spirit. "When He ascended on high, He gave gifts unto men, and He gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ, till we all attain unto the unity of the faith," etc. (Eph. iv. 8-13).

5. The belief in our own form of Episcopacy as *the article of a standing or a falling Church* seems to have the strange effect of rendering the majority of those who hold it blind to the sins of idolatry, superstition, and corrupt practices in the Church. A member of the Roman, Greek, Assyrian, or Armenian, or other heretical Eastern Church, may be guilty of picture-worship, mariolatry, simony, or even gross immorality, but he is a *Churchman*, for all that, whereas the most holy Presbyterian Missionary, whose work has been most manifestly owned and blessed by God, is *only a Christian, and therefore not a member of the body*, nor one with whom a *Churchman* can hold the unity of the Spirit.

Conclusion.

In fine, Holy Scripture does not teach us to expect reunion or uniformity; it teaches the opposite. The Church of this dispensation is not one golden candlestick with seven branches; its seven golden candlesticks and the bond of union is "the Son of Man walking in the midst of them." As with the member, so with the body, the path of unity is plain: "With all lowliness and meekness, forbearing one another in love," "let each esteem other better than himself." The Church which boasts herself on the length of her pedigree, and not on apostolic doctrine and practice, is the real schismatic. Other Reformed Churches, such as the Moravian and many others, find no difficulty whatsoever in practising intercommunion one with another, and manifesting to the world the true unity of the Spirit. Why should we do so? The difficulty is entirely of our own creation; the offspring, we fear, of our pride and of the fear of man. By the grace of the Holy Spirit we can have and hold fast the unity of the Spirit with all who love the Lord in every branch of the Universal Church; and we can manifest that unity, as other Reformed Churches do, by practising intercommunion with all who are willing to do so with us. If they are willing and we are unwilling, the sin of schism lies at our door, and *vice versâ*. The Word of the Lord is true of Churches now as it was of Israel of old: "A people which say, Stand by thyself, come not near to me, for I am holier than thou. These are a smoke in My nose, a fire that burneth all the day" (Isa. lxv. 5).

ROBERT BRUCE.



ART. III.—THE AUTHORSHIP OF THE PENTATEUCH.

NO. II.—THE STORY OF THE CREATION.

IN this and the following papers I propose mainly to confine my attention to the so-called "priestly code." My reason is this. It is no longer categorically asserted that the narratives of the Jehovist and the Elohist as they stand, can be separated into their component parts. Professor Driver, though he believes the narrative which has been drawn up from them to be composite, does not, as we have seen, deny that it may have been fused together in such a way that many of the individual traits of the two narratives so compounded have been lost.¹

¹ Introduction, p. 110.