

lasting debt of gratitude. To the humble efforts of such God fearing and self-denying men and women, into the lairs of whom others have entered, is due the change in public sentiment in this province, the betterment of the system of education in French Canada, and also in a good measure the liberty of thought and emancipation in which many rejoice.

Notes by Nemo.

FOR DOMINION PRESBYTERIAN.

A friend who knows that I am interested in "Higher Criticism" has kindly sent me a pamphlet on this interesting and important subject. This is a lecture given at a Rural-diaconal meeting by the Rev. K. S. Farreri, B. D., and is sent forth "in the hope that it may be serviceable to some who, without entering deeply into the subject, would be glad to gain an insight into the true inwardness of the most recent attempt of rationalism to dethrone the Holy Scriptures." It is, I submit, rather difficult to reach the true inwardness of anything without going deeply into it; and at the very beginning to brand the "Higher Criticism" as a recent attempt to dethrone the Holy Scriptures is rather sweeping. There is another side, viz. 1, that of those who tell us that the "Higher Criticism" is not recent, and that it is an attempt to explain, not dethrone, the Holy Scriptures. In 1780 a German scholar stated that the name "Higher Criticism" was not new; and he prophesied that party spirit would, for a couple of decades, snort at it. A century and a quarter has passed away and there is still a considerable amount of snorting. It is too large a question to discuss in a brief note, whether the broad results accepted by the great majority of Old Testament students are the best explanation of the facts; and to traverse the course marked out by the lecture would require one to write a book. Mr. Farreri displays zeal in a good cause namely the defence of the Bible. Many of us think that the Bible stands little need of defence, what it needs is to be thoughtfully studied that its principles may be carried out, in personal and national life. Besides a defence which classes such a large body of reverent Christian students as "sceptics" must lie under the suspicion of being itself an extreme and questionable view. The author quotes the late Sir J. W. Dawson to prove that the methods of modern Biblical Criticism are not scientific. This question cannot be settled by authority, and if it could the late revered Principal of McGill University was not an authority in this particular department. As a matter of fact the writer of this lecture discusses too many questions at once; and does not sufficiently guard him against reckless statements and unwarranted assumptions. For example he assumes that "development" is opposed to "inspiration," an assumption which I think it would be very hard to prove; and it would be unfortunate if it could be proved. His treatment of the subject is second hand, e.g., he blindly follows Prof. Margoliouth in a case where that gentleman is opposed by the experts.

Anyone who wishes to see the question differently handled by a writer of the Anglican Church would do well to read "The Old Testament and the New" published by Dr. J. P. Peters.

(Methuen) Mr. Farreri gives some questions which he thinks will stagger the critics. We believe that they can all be fairly answered; they are not new and not so very terrible. However it is not my business to defend the critics, or to discuss the general question. I simply object to the tone of this attack and to the wholesale and indiscriminating denunciation of men who are just as sincere and more capable than the writer. He quotes Mr. Gladstone, and would that he had shown the same spirit. Mr. Gladstone was not an expert in this department; but he was a statesman, with all that is meant by that, that is, he had broad sympathies and fine powers of discrimination. This is shown in the following passage of his book. Speaking of his own contention and the meaning of his phrase "the impregnable rock of Holy Scripture," he remarks:

But all these assertions lie within the moral and spiritual precinct. No one of them begs any literary question of Old Testament criticism. They leave absolutely open every issue that has been or can be raised respecting the origin, date, authorship and text of the sacred books, which for the present purpose we do not require even to be called sacred. Indeed, it may be that this distinctive criticism, if entirely made good, would, in the view of an inquiry really searching, comprehensive, and philosophical, leave as its result not less but greater reason for admiring the hidden modes by which the great artificer works out his designs. For, in proportion as the means are feeble, perplexed, and to all appearance confused, is the marvel of the results that are made to stand before our eyes. And the upshot may come to be, that on this very ground, we may have to cry out with the Psalmist (Psa. 107: 8) absorbed in worshipping admiration, "Oh, that men would therefore praise the Lord for his goodness, and declare the wonders that He doeth for the children of men!" For "how unsearchable are his judgments and his ways past finding out." For the memories of men, and the art of writing, and the care of the copyist, and the tablet and the rolls of parchment, are but the secondary or mechanical means by which the Word has been carried down to us along the river of the ages; and the natural and inherent weakness of these means is but a special tribute to the grandeur and vastness of the end, and of Him that wrought it out.

Nemo.

P. S. Since writing the above I have noted two items in the Toronto Daily Mail and Empire for Nov. 3rd, namely, a report of a vigorous sermon by the Rev. Dr. Milligan on the Bible, with the bold headline "Not a fetch to make idiots." The doctor had evidently made some suggestive statements in his own "strike and stick" fashion, and his discourse will provoke thought and criticism, a result not to be dreaded if men will only deal with the matter in a sober temper and reverent spirit. Alongside of this report was a letter from a church of England minister, pointing out that the higher criticism leads to infidelity. There is in his view no half way house if you touch the accursed thing you are lost. Here is a striking illustration of the different manner and spirit in which two conscientious men can approach the same subject. "The man in the street" is likely to be bewildered, and thus lead about and

The TOILET
IS INCOMPLETE WITHOUT
POND'S EXTRACT.

RELIEVES CHAFING, ITCHING OR IRRITATION. COOLS, COMFORTS AND HEALS THE SKIN AFTER SHAVING.

Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Pond's Extract, which easily cures and often contains "wood alcohol," a deadly poison.

easy method of clearing away his confusion. The Bible is a guide to salvation and godly living, is simple enough as a great ancient literature; it is a field for research of the widest range and most laborious kind.

Sparks From Other Anvils.

The Interior: Success loves no other companion so much as Service. The two are walking together every day. The young man who has the good sense to look for Service is the surest to meet Success.

United Presbyterian: Some of the Lord's best workers have entered the field at the eleventh hour; such was Saul of Tarsus. Yet that must not encourage our idleness, for it has always been the sorrow of such workers, that they did not give more time to the service.

Christian Guardian: There is no more hideous immorality than drunkenness and drunkard-making. Here is a public vice at once ruinous and enormous. The nation must arrest the drunkard maker, or the drunkard maker will throttle the nation.

Lutheran Observer: The humble, faithful soul, pure and true in life, earnest in service and in love, though he lacks all else, is a prince before God; while the servant, the millionaire, or the proudest noble in the world is a pauper before the Lord, lacking Christ and Christian character.

Herald and Presbyterian: The fire that melts and purifies the gold consumes and separates the dross. The difference is not in the fire, but in the nature of that which the fire consumes. So the gospel becomes a saviour of life or of death unto death. It depends on the spirit by which it is met. If it is mixed with faith, it becomes the life-giving power of God in the heart and soul.

Michigan Presbyterian: What folly it is for any of us to make a single compromise in regard to Sabbath observance. This is the one day in the week when all men ought to be able to lay aside the toils and cares of the other six days and live in a new atmosphere. The working-man ought to be jealous of his rights; but when he uses the Sabbath for excursions or amusements he admits the right of man to rob God of His own day, and it is not long before he finds himself toiling seven days for six days' pay.

We can help make people bright by our kindness, but we can never accomplish anything toward making people good except by our tenderness.—C. H. Parkhurst, D.D.