

Roughly speaking this is the field of investigation in which this form of criticism is applied; and probably, bold and bare as this statement necessarily is, it will be sufficient to indicate to every student its vast importance. The Bible is not merely a book; it is a literature, and the most remarkable literature in the world. Humanly speaking, it is not the product of one mind but of many. Therefore, each of these documents, before it can be fully understood, must be studied not only by itself, but in the light of the circumstances in which it was written, and of the peculiar characteristics and qualifications of the writer. In the absence of outside sources of information, or where the sources are few and defective, these have to be deciphered from the document itself, by a process of induction similar to that by which the student of Nature compels her to yield up her secrets to him.

This is the Higher Criticism. It is the Baconian method applied to a most interesting and important branch of biblical inquiry. Of course it may be unskilfully, carelessly, or wickedly employed; and in any of these cases the result will be useless, if not positively injurious. More than this, our own ignorance, prejudice, and lack of confidence in the truth when it happens to lead us in ways that we know

not and paths that we have not known, may lead us to see hobgoblins where there are none, and to mistake the friends of a Bible for its enemies.

It is not possible in a brief notice of this kind to describe this method. For this the reader is referred to the work under review. It is well written and bears the marks throughout of being the product of a thoroughly conservative mind determined to prove all things and to hold fast that which is good. The very fact that the author fills the chair of Biblical Theology in McCormick Theological Seminary is a sufficient guarantee for his orthodoxy. But he has the good sense to perceive not only that "The Higher Criticism" is here to stay, but that it has a right to stay; and that it is by the sober and judicious use of this method that the aberrations of reckless and injudicious critics are to be corrected, and the mischief which any of them have done is to be undone. Perspicuity is perhaps the most striking quality of Prof. Zenos' style; and not least among the virtues which the book has to commend it is the fact that though it deals with so great a subject it is a comparatively small one, and withal one that can be easily read and understood, and may be heartily recommended to anyone interested in the subject of which it treats.

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#### REST IN ACTION.

Silently, silently, the hand of God is weaving  
 An ever-changing tapestry to cover earth and sky;  
 Silently, silently, apparent loss retrieving.  
 He maketh all things beautiful that round about us lie.

Silently, silently, the love of God is throwing  
 The blessings of His providence before us every day,  
 Silently, silently, His foresight is bestowing  
 The mercies that we hardly pause to notice on our way.

Silently, silently, the might of God is speeding  
 The planets on their dizzy course around the central sun;  
 Silently, silently, His watchful eyes are reading,  
 The record of Eternity, the work that He has done.

Silently, silently, through His vast creation,  
 From every star in heaven, every blossom of the sod;  
 Silently, silently, He makes the revelation  
 That quiet in achievement is the attribute of God.

Silently, silently, we listen to His teaching  
 That quietness and confidence are gifts of God to man;  
 Silently, silently, we lift our heads beseeching  
 That we may live in harmony with His eternal plan.

Silently, silently, fulfilling love and duty,  
 We enter into peace that rests like sunshine on our way;  
 Silently, silently, our lives expand in beauty  
 Until we reach the glory of the Everlasting Day.