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of the literature to which it belongs. We have learnt that the Old Testament Scriptures are as truly a literature as the classical productions of Greece or Rome, that they were written by men, not by machines, and that they reflect the individual qualities of those who wrote them, and the colouring of the various ages at which they were composed.

If criticism has effected nothing else, it has obliged us to look more closely into the language and relations of the books with which it deals, not to rest satisfied until we can understand the real meaning of the author and the connexion of his words with the context in which they are found. < There was a time when the Christian regarded his Bible as the orthodox Hindu regards his Veda, as a single indivisible and mechanically-inspired book, dictated throughout by the Deity, and from which all human elements are jealously excluded. >

< But heathen theories of inspiration ought to have no place in the Christian consciousness. > Christ was perfect Man as well as perfect God, and in the sacred books of our faith we are similarly called upon to recognize a human element as well as a divine. The doctrine of