

cannot be ignored by those who profess to keep up with the march of modern Biblical scholarship. It is a comprehensive introduction to the various departments of Biblical study, written in a clear and vigorous style. In fact, some will think that the writer is at times a little too vigorous, and that he does not always use the "smokeless powder," which he tells us is the weapon of criticism. His denunciations of "Pharisees," "bigots," and "Bibliolarty" may be accounted for by his personal experiences, but that does not prove them to be wise. However, they are, after all, only a small part of the book; and those who are inclined to sympathize with the conservatives against the critics will be foolish if they allow them to turn aside from a work which not only shows what the "higher criticism" really means, but gives the history of the various departments of study, and points to the best sources in English, French and German, where each branch of the subject may be more fully pursued.

Dr. Briggs is always reverent, and, strange as it may sound to some people, on some points he is conservative. In fact, "conservative" is a relative term; the Sunday-school Times now introduces Prof. Konig to its readers as a "conservative," but those who know anything about the matter know that Konig accepts the broad results of the "higher criticism." But then what is called "conservative" in Germany is denounced as "radical" in America.

Here we have the opening passage of a Book which contains numberless details, and deals with a vast variety of subjects.

Biblical study is the most important of all studies; for it is a study of the Word of God, which contains a divine revelation of redemption to the world. Nowhere else can such a redemption be found, save where it has been derived from this fountain source, or from those sacred persons, institutions and events, presented to us in the Bible. The Bible is the chief source of the Christian Religion, Christian Theology, and Christian Life. While other secondary and subsidiary sources may be used to advantage in connection with this principal source, they cannot dispense with it. For the Bible contains the revelation of redemption; the Messiah and His Kingdom are its central theme; its varying contents lead, by myriads of paths, in conveying lines to the throne of the God of grace. The Bible is the sure way of life, wisdom and blessedness."

This is surely orthodox enough. To the question how does the critical position come into harmony with the stand here taken, the whole book professes to be an answer. The condition of the American Presbyterian was, at the time of his trial, one of "panic;" at least that is the precise word used here by Dr. Briggs.

"Thus the Presbyterian denomination in the United States, under the guidance of Prof. William Henry Green, the American Hengstenberg, and others like minded, has, for the first time in history, made a determination of questions of Higher Criticism, and has decided that it is hereby to say that 'Moses did not write the Pentateuch,' and that 'Isaiah did not write half the book that bears his name;'

the sure results of Higher Criticism the world over, accepted by all genuine critics, whether they be Roman Catholics or Protestants, Jew or Christian. The General Assembly went no further. There are other scholars who agree with Henry P. Smith and myself, and who remain unchallenged. The General Assembly could not prevent Professor Smith or myself from pursuing our researches, nor have they stayed the hands of other scholars. They have simply committed the Presbyterian body to a false position."

Referring to the case of the late Prof. W. Robertson Smith, he says:

"Although Professor Smith was dealt with in a very illegal and unjust manner, this contest gained liberty of opinion in Great Britain. His teacher, A. E. Davidson, of Edinburgh, who held essentially the same views, was undisturbed, and the General Assembly of the same Free Church, in May, 1892, chose Dr. George Adam Smith, with full knowledge of the fact that he held similar views, to be the successor of Principal Douglas of Glasgow, who had been one of the chief opponents of W. Robertson Smith."

We cannot now enter into the history of the great movement of which these are merely incidents; but a clear view, and, as far as possible, a right understanding of it is essential for those who take an interest in the scientific study of the Bible, and the intellectual life of the Christian Church.

The Well Chosen Word.

Two recent illustrations of words fitly spoken have set us thinking. The first was a brief conversation between a mother and her son. He had spoken admiringly of a young woman, whom the mother, with keener insight, knew to be empty beneath the pleasant exterior. A shade of apprehension crossed her face as he spoke, yet how could she tell him her thought so that he would not resent it? With a woman's tact, she appeared to change the conversation and spoke of beautiful and attractive women whom the son knew to be only outwardly attractive, and whose domestic life was most unhappy. Nothing was said of this, the mother only spoke of their attractiveness, but the mind of the son instinctively compared the outward and the inner life. His grave face revealed the mind at work.

The other was a brief address at a funeral service. The minister in charge was one of the most kindly and courteous of men, whose every word was carefully chosen. Yet the circumstances were such that when he rose to speak we trembled lest even he should wound where he wished to heal. But as he spoke how our heart went out to him. Every word was right, and yet it was only afterwards that we discovered it. Then we only knew that we were helped and greatly comforted by the strong, simple sentences as they fell from his lips. We spoke of it to a companion. "Yes," said he, "he has a remarkable gift for apt speech." That does not explain it. Behind that five-minute address lay forty-five years of honest and persistent effort to speak the right word. "Covet earnestly the best gifts," said the Apostle, and this is one of the very best.

The Saloon a Necessity.

Bishop Potter, of New York, has spoken some very plain words to the members of the Church society there. In language so strong that it is open to misconception, he has declared that the saloon meets a social necessity, and until some satisfactory substitute is provided, it will be useless to seek the extermination of the saloon. It has been customary to trace the genesis of the saloon to man's greed for gain. The keeper of the saloon has been described as the depraved agent of the more outwardly respectable owner, and the latter as a man who grew rich by stimulating the depraved appetites and passions of his fellow-men. The saloon itself has been spoken of as a trap into which the unwary are lured for purposes of plunder, and from which they are unceremoniously ejected when they have been stripped. Some have called it a robber's den, legalized by act of parliament.

It is somewhat uncomfortable to have a considerable part of the responsibility for the existence of the gigantic evil laid upon our shoulders. Is the charge true? We are told that there is a need in a section of society which we have been slow to recognize, and that, had we recognized it, a splendid vantage ground for doing good, which is the business of the Christian, might have been held by us to-day. It has been occupied by the promoters of the saloon. It is not their business to do good; they want to make money, and they are willing to make it at the expense of their fellow-men. The commodity they furnish may work the ultimate ruin of the purchaser, but that is not their concern. They do not seek his destruction; they want his money, and so make their place of business as attractive to him as possible.

The charge of Bishop Potter is that we have neglected to provide for the social necessities of men's natures; that we have made provision for the spiritual part, but have left the social side uncared for. That there is truth in the charge is made evident by certain sporadic attempts to make such provision on the part of isolated congregations and individuals. Bishop Potter's strong words will force the consideration of the question upon us again, and we ought to face it. We seek to exterminate the saloon. It is the fruitful source of many evils, only one among which is the curse of intemperance. Can we suppress it by legislation, or, must we recognize the social need to which our attention has been thus directed, and supplant it by a satisfactory substitute.

In many localities clubs are being formed for The Dominion Presbyterian. The dollar rate is a popular one. It only requires that our offer of the paper till 1st of January, 1900, be brought before the people to insure a club