

their time honored ideas of the Bible.

Prof. Robertson Smith of the Free Church College, Aberdeen, in his articles in the "Encyclopedia Britannica," and, more recently, in his lectures on "the Old Testament in the Jewish Church" caused no little anxiety in the minds of many. His acknowledged learning and genius, and the boldness and confidence with which he denied the Mosaic authorship of the Pentateuch made men tremble while beholding their Bibles mercilessly dissected, and the flesh and sinews and some of the bones cast away, leaving nothing but a fragmentary skeleton.

But we can now breathe more freely. Our minds have been reassured by finding that the "Newer Criticism" is very far from being the conclusion of the latest researches in Biblical criticism.

Prof. Watt, of Belfast, and Prof. Green, of Princeton, have both vindicated in a masterly way the integrity of the Inspired Word.

Prof. Watt in a book called "The Newer Criticism and the Analogy of the Faith," leaves that Newer Criticism scarce a vestige of authority with which to cover itself. He shews in a simple, logical manner its inconsistencies and contradictions.

Having read Prof. Smith's lectures and wishing to see what could be said in opposition to the "Newer Criticism" we procured Prof. Watt's book in reply, and now feel that we need not read our Bible as a work of fiction, but that as of old we can read it and believe it true.

To all who have in any way been unsettled by reading the work of Prof. Smith we would cordially commend Prof. Watt's reply, and can only hope that it may have a circulation wherever the "Newer Criticism" has found its way.

Dr. Green, professor of Hebrew in Princeton Seminary, has also a very able reply in the January No. of the "Presbyterian Review." With regard to its subject matter we might repeat what has been said of the answer of Prof. Watt. The two differ in many respects, as the

independent writings of different men must do, but each in his own way leaves small standing ground for the theory of Prof. Robertson Smith.

In seaport cities one will sometimes see a ship, smartly rigged, gaily painted and gilded. An inexperienced visitor is lost in admiration. The old sailor or builder is not so easily deceived, he bores her timbers and finds them rotten, tries her seams and finds them not half caulked, examines her fastenings and finds enough to hold her together at the wharf but no more. She is a floating coffin.

Robertson Smith's theory, framed by German Rationalism, fastened with Rabbinical lore, painted and gilded by the Professor's own vivid imagination, has drawn many wondering eyes. The work of Professors Watt and Green has been to strip the theory of its adornment and to shew what it really is, a work which they have well done and for which they are entitled to the warmest thanks of the Christian world.

Of both these answers we may use the words of Prof. Green in closing his article: "As we lay down our pen may we not say of this latest critical attempt to roll the Pentateuch off its old foundations, that it has not achieved success? It has enveloped Mt. Blanc in a cloud of mist and proclaimed that its giant cliffs had forever disappeared. But, lo, the mist blows away and the everlasting hills are still in place."

CONSECRATION.

"WE LIVE UNTO THE LORD."

Consecration was a very appropriate subject for consideration on the first day of the year. Those suggesting topics for discourse, or matter for petition during the week of prayer, acted wisely in directing the attention of the Church of Christ to this vitally important point. It lies at the very basis of a true, progressive, christian life. It is also an indispensable condition of success in the