

without any embarrassment or reservation on these accounts."

The work of the Higher Critics on the Old Testament has received fairly wide acceptance; but when it comes to the New Testament, the attempt has been made to arrest the advance of criticism. But the thoughtful person will see no adequate reason for studying the Jewish writings of the New Testament on principles different from those on which the Jewish writings of the Old Testament are investigated. Doubtless there is less in the New Testament which offends the reason, and very little which hurts the conscience, but much or little, it will have to meet the same fate as the Old Testament wonders. To the educated man, imbued with the scientific or the philosophical spirit, miracles are seen to be impossible; he is continually seeking to see reason in things and is unsatisfied until his search is successful. The universe is only intelligible to him when it is seen to be rational.

Canon Henson advances three considerations which justify the paramount place which the Bible has traditionally held in Christian society. His first reason is that "the Bible remains after all the educational discussions of our time, the best manual of fundamental morality of which experience has knowledge. The excellence arises, perhaps, from two causes. On the one hand, in the Bible, morality is always linked with the enthusiasm of religious conviction; on the other hand, morality is constantly illustrated by famous examples." No substitute can indeed be found for the Bible as an inspirer of moral conduct, and he would be very foolish indeed who would ignore or under-estimate the

value of the universal esteem with which the Bible is still regarded.

His second consideration is that "the Bible is still the best corrective of ecclesiastical corruption. . . . The distribution of the Scriptures widely amongst the people thus serves as a check upon ecclesiastical action, and presents that too-intimate association of the religion with the ecclesiastical machine, which, whenever it exists, lends strength to the one by imperiling the other."

"In the third place, the Bible, and especially the New Testament, "is perhaps the most effectual check we have on the materialistic tendencies of modern life. . . . There is something in the social atmosphere created by a widely-diffused acquaintance with the Scriptures which moderates the acerbity of economic strife, shames the arrogant selfishness of prosperity, and mitigates the embittered resentments of want. Far better than intermittent disquisitions from a supreme Ecclesiastical Authority is the stamping indelibly on the public conscience of that conception of human duty which is expressed in the Gospel. This great service to peace and to social reformation is rendered by the Bible in the familiar usage of the people."

Canon Henson's article has, as we have said, called forth a great deal of unfavourable criticism. A certain Anglican clergyman of Montreal, in a recent sermon, asserts that his position is illogical and proceeds to demonstrate this assertion under the following three heads:

1. The Higher Criticism, and What it Stands For.
2. What Holy Men Think in Opposition to Higher Criticism,