

sand times more than could the knowledge of all the sciences, for whereas mere knowledge puffeth up, love or the spirit of devotion builds up the highest elements of character and takes from us all temptation to waste life in indolence, frivolity or sin. The true student learns to distinguish between truth and falsehood, to love the one and to hate the other. Every evasion, every temptation to put the telescope to his blind eye is seen to be of the devil. Every bit of evidence is seen in its true bearing and is heartily welcomed whether it tells for or against preconceived opinions or even against the student's own theory with which he had fondly hoped to bring light out of darkness. There is no study more fascinating to the Biblical scholar of to-day than that of the literary and historical conditions under which the Old and New Testament writings grew up and took their present form. This study, known as Biblical Introduction, is a branch of that general historical and critical science which has thrown a light on the past of other nations, literatures, and religions for which we are all profoundly grateful. Its laws are unhesitatingly accepted by all competent scholars and its unanimous conclusions with regard to the documents on which the ancient Greek and Roman, the Brahmanic, Buddhistic, Mahomedan and other religions are based, no one disputes. It decides from internal evidence the order in which the suras of the Koran should be arranged, notwithstanding the traditions of learned and pious Moollahs to the contrary, and has thus thrown a flood of light on the spiritual development of Mahomet himself and of the religion that is still the life blood of a hundred and fifty millions of men. It has introduced chronological order even into the writings of those peoples who seem never to have had any historical sense. All this is acknowledged. Now to accept the decisions of criticism as to the Koran and the Tripitaka and to deride them when applied to the Hebrew Canon, is of course impossible. It is much more absurd in the latter than in the former case. For, Christianity is pre-eminently a historical religion. It has everything to gain on that account as well as because we know it to be true, from the most rigid enquiries and the most searching criticism of the literary forms, canons and methods of the peoples and ages amid which its documents originated. Loud mouthed dogmatism on such matters settles nothing. An immense majority vote in a General Assembly is of no value whatever, except perhaps to excite prejudice or inflame party zeal. Young men who know little of these things except what they may have learned incidentally from reading popular Reviews or the