

spirit was not His spirit, but that is an isolated case, and is very far from applying to the whole of Old Testament doctrine. Sweeping generalizations miss the mark. Truth is found in conflict, by siftings, by hard work, by discovering the true standard and bringing all else up to its requirements. No single chronicle or state paper ever taught the historian the truth regarding the events or policy of a certain reign, but by collation he came by it. Why refuse to collate the Hebrew scriptures, because absolute truth of to-day is not found in every part of them? It is not fair to them nor to one's fellow-Christians to say, you must either be a senseless idolater or a denier of any revelation prior to that of Jesus Christ. That there is a human element in the Bible is the natural result of the human freedom which bred sin, but that there is a larger, wonderfully larger, divine element is evident from our perception of the human. The man who has no perception of that human element has had little participation in the divine. One hardly expected to find Dr. Goldwin Smith among the uniformitarians. Such men as a rule are the despair of scientific educators.

Our author believes apparently in a much abused doctrine, that, namely, of divine sovereignty in this world. The statement by Jesus Christ that there is a prince of this world inimical to Him and the cause of His death, is sufficient to call the doctrine in question. The poet may sing:

"God's in His heaven,
All's right with the world;"

but the earnest thinking man knows that while God is in the world He is here under limitations, self-imposed indeed, but limitations all the same. When He bestowed the gift of freedom upon a creature, He thereby limited His own freedom. Every so-called natural law that constitutes the continuity of nature is a self-imposed limitation of divinity, as we read in Genesis viii., 22. As the artificer is limited by the quality of his raw material, and as the general's plan of action and progress towards victory are hampered by many necessary defects in his forces, so in the matter of self-revelation and in the realization of the kingdom of heaven on earth has God ever been limited by the ignorance, the pre-conception, the heavenward stubbornness and earthward credulity of His human material. The Church is not called upon to apologize for the blemishes this kind of freedom has imported into the Old Testament narrative, any more than it is required to side with the Jewish rabbins and explain away all the dark or doubtful features in the characters of the chief among the chosen people. The moral law as the transcript of the divine character condemns them already, and the advent of Christ completed their condemnation. Let the candid reader ask himself how much of the Old Testament is in harmony with the moral law and with the life of Christ, and how much stands in opposition to it, and he will find an enormous preponderance on the right side.