

but it is hardly possible that he should be so deemed by a moral civilization. Still less possible is it that we should imagine the issues of spiritual life to be so shut up that from this man's loins salvation would be bound to spring."

In conclusion, Professor Smith says :

"That which is not a supernatural revelation may still, so far as it is good, be a manifestation of the divine. As a manifestation of the divine, the Hebrew books, teaching righteousness and purity, may have their place in our love and admiration for ever. But the time has surely come when, as a supernatural revelation, they should be frankly though reverently laid aside, and no more allowed to cloud the vision of free inquiry, or to cast the shadow of primeval religion and law over our modern life, as they do when Sabbatarianism debars us from innocent recreation on our day of rest ; for it is the Jewish Sabbath that is really before the Sabbatarian's mind. An inspiration which errs, which contradicts itself, which dictates manifest incredibilities, such as the stopping of the sun, Balaam's speaking ass, Elisha's avenging bears, or the transformation of Nebuchadnezzar, is no inspiration at all."

II. REV. DR. G. C. WORKMAN, COBOURG.

THE article entitled "Christianity's Millstone," by Prof. Goldwin Smith, has made considerable stir throughout the continent. Dr. Smith is a practised writer as well as an accomplished scholar, and his article is both interesting and stimulating ; but his treatment of the Old Testament is disappointing and unsatisfactory. The aim of the essayist is, apparently, to foster a more rational view of the Scriptures, which is certainly a consummation devoutly to be wished ; but the way in which he seeks to accomplish his object is extraordinary. Were a Biblical critic to discuss history as this critic, who is an adept in history, discusses Scripture, the distinguished historian would undoubtedly complain of unfairness, if not of incompetence. No impartial scientist would treat the subjects of his department as Professor Smith has treated the writings of the Old Testament.

The method he has adopted is peculiar. Assuming that Biblical inspiration is equivalent to dictation by the Holy Spirit (*a theory which no scholar holds*), he shows that the Old Testament contains some things which are incompatible with such a view (*a truism which no scholar doubts*), and then he asks if these things are inspired (*a supposition which no scholar entertains*). Pursuing this plan throughout his article, he presents perhaps the most misleading, if not the most mischievous, critique of the Hebrew Scriptures that has ever been written by a reverent, religious scholar : so that to the superficial reader his essay seems like a formidable arraignment of the Old Testament, whereas it is simply an arraignment of an obsolete theory of the Old Testament. That is to say, he arraigns the difficulties connected with an old-fashioned view of Scripture, which a recent but truly evangelical review removes. To use the results of criticism, as Dr. Smith does, to arraign the misconceptions of traditionalism, without showing the elements of truth which the latter contained, is as unwarrantable as to take the established facts of chemistry to demolish the absurd superstitions of alchemy, without showing the important service which it rendered in the development of the more perfect science. By such an unfair use of facts, a modern specialist could make almost any ancient department of knowledge appear ridiculous.

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