

present fierce struggle on the part of a few to introduce and secure endorsement of the dogma of future world probation by foreign missionary societies be successful, it does not appear possible that that great enterprise can be long continued.

The Universalists as a denomination never sent out a missionary to the pagan world; and if, under the influence of the evangelical churches around them, they should ever send one, it will be scarcely more than one, because their thoughtful and intelligent members and moneyed people are too candid and self-consistent to squander wealth in giving a gospel to pagans who are really not in perishing need of it. But any thorough study of the substance and significance of this progressive orthodoxy dogma of future probation will show that, should the Christian world receive it, then preaching the Gospel either in Africa, Asia or America had better stop at once, because this new party of progress, if they continue to live, must ere long stand upon this: that for *all* who die unreconciled to God, in Chicago as surely as in Siam, there will be an offer of salvation after death, excepting for such as in this life reject Christ. By and by it must therefore occur to such as believe this way that the one thing of all things to be avoided in this life is to hear about Christ, lest the story of Him being unattractive they might reject Him, and then they would have no offer of Him after death. This is the path of progress which is as certain to be traveled over in time to come as men shall continue to cherish this hazardous hypothesis.

II.—THE CHRISTIAN EVIDENCES: HOW AFFECTED BY RECENT CRITICISMS?

NO. I.

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I HAVE been requested by the editors to take part in a symposium on the question stated above. The part that I shall take will be limited to the Bible. The Christian Evidences from the Bible may be summed up under the three heads—Theophany, Miracle and Prophecy: How far have Recent Criticisms affected these?

This is a critical age of the world, and recent criticisms have been stronger and more comprehensive than any previous criticisms. Criticism is a method of knowledge; it reviews and re-examines all the processes of human thought and tests all its products. Man is fallible. Even the best of men are so liable to error that we cannot be sure of the truth of their work until we have reviewed it for ourselves and tested it at every point. It is necessary that we should know the truth. We cannot rest with confidence upon anything that is uncertain. Criticism is the test of the certainty of knowledge and the method of its