

the immediate purposes they were intended to serve. But all such questions must be left over for future treatment. The above is a brief summary of what I believe to be the present condition of our knowledge on this one question. Perhaps no other student in the same department would quite agree with me at every point, but I am satisfied that in the main it represents the results of reverent criticism so far as they are assured. It may be a surprise to some to find how much is still unknown as to the origin of our Scriptures, and that we must take so many of the books of the Bible on trust. But it must be borne in mind that there was a time when all this was known, and that it was upon such knowledge the Church acted in recognizing these books as authorities. And if we sometimes have to take the conclusions of our ancestors without being informed of the grounds on which they were reached, we still know enough to furnish a sound historical basis for belief as regards all the essentials of Christianity. He must be judged inexcusable who rejects that which is certain because there is associated with it something that cannot be explained to his full satisfaction.

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