

dox schools made large concessions, and accepted a lowered estimate of the Word of God. This was due partly to the prejudice against the supernatural which was like a malaria in the atmosphere; partly to the desire to be considered liberal and to concede as much as possible without surrendering the citadel of the faith; and largely, be it noted, to the fact that to the German mind, unacquainted with the jury system and so with the common laws of evidence, certain apparent discrepancies formed an insurmountable barrier to the acceptance of anything like plenary inspiration.

This German criticism, with its dislike of the supernatural and its free and easy method of dealing with the Bible, has come over to England and America during the last half century. Here it has received at once a check and a reinforcement. It has been checked by the much greater prevalence of experimental religion, and spiritual life. It has been reinforced by the theory of evolution which is England's return gift to Germany. This hypothesis has furnished it with that which it had so conspicuously lacked before, an instrument for constructive work. So we find to-day strenuous efforts being made to reconstruct the history of Israel on the lines of natural development, and much free handling of the Old Testament Scriptures to suit that theory. In some cases the supernatural is frankly denied; in others it is admitted in some hazy, indefinite shape, whilst the criticism proceeds on the lines marked out by the anti-supernaturalists, and largely accepts their methods and results. This latter is the position occupied by many of the most talkative representatives of the Higher Criticism in England and America to-day. They protest their loyalty to the Bible, and claim to be the true friends of Christianity. But their position is an untenable one as has been clearly and emphatically stated recently by two of our foremost scholars on opposite sides of the gulf—Mr. Goldwin Smith and Sir William Dawson. This intermediate school must ultimately swing to the one side or the other.

Rev. F. Relton, in an address before the Christian Evidence Society, has pointed out that this great battle of the Bible has had two phases. The first dealt with the genuineness of the documents and, as far as the New Testament is concerned, has been already won. The Old Testament is still under fire. The