

critical movement in Great Britain. His volume, *The Old Testament in the Jewish Church*—consisting of a course of lectures, delivered in 1881, after he had been deposed from his chair in the Free Church College at Aberdeen—is probably still the best introduction to the study of the Old Testament problem. But in 1877, when the controversy in his Church began, Smith was a generation ahead of his time, and though to-day the views which he held prevail almost universally in Scotland, at that time the Church was taken unprepared, and at last the controversy had to be closed, as Dr. Stalker once said, not by answering the questions, but by ejecting the questioner. Now, what was the effect of Smith's critical theories on his attitude to the Bible? Did he cease to regard it as the Word of God, and as the only perfect rule of faith and life? Was he any less sure that in it is our only record of the redeeming love of God? He shall answer for himself. In a pamphlet issued at the beginning of the controversy he says: 'Criticism may change our views of the sequence and forms of Old Testament revela-