

rejection of the theory that has broken down, there comes the rejection of the Bible also. Is it not better to admit the facts? Is it not better to discard the theory, and to fall back on the words of the great Apostle, "Every Scripture as inspired of God is also profitable for our spiritual edification."

It is the trial of our day that we are called to face these problems, and there must be some searchings of heart; but let us face them boldly! Above all things, let us be honest. That, believe me, is the truest reverence. True reverence does not consist in shutting our eyes to facts, or in dealing with the Bible in a way in which we should be ashamed to deal with secular writings. True reverence walks ever with fearless front because her eye is fixed upon God. We need not fear lest the authority of the Bible should be endangered. The Bible cannot be endangered except by the timidity or want of honesty of its defenders. Never let us deny facts whatever the conclusion may be to which they lead us. Facts are God's work. Criticism has its legitimate province. It may be an instrument in the hands of God for bringing us to a truer view of the Bible than that with which we have hitherto been content. We may be forced to admit that our

theory is wrong. We cannot be forced to admit that the Bible is not a fountain of Divine wisdom, comfort, illumination, blessing to him who studies it with reverent, humble, prayerful heart. There is our safeguard. No criticism can be too searching, no investigation too thorough, provided that we have first sought on our knees for the illumination of that Holy Spirit by whom men of God spoke of old time, and whose presence makes every page luminous with unearthly light. "Open Thou mine eyes that I may behold wondrous things out of Thy law"—that prayer will never remain unanswered. Criticism and faith each asserting its own right, no longer antagonistic, but in perfect harmony and co-operation, will make the Bible speak to us with a voice more distinct, more powerful, more helpful than it has ever spoken before. It will be a new revelation to our age. We shall be led into all the truth, and know with full assurance of conviction, and to our great and endless comfort, that "every Scripture as inspired of God is profitable for teaching, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto every good work."

Dr. Maclaren's *MeB* Book.

The Holy of Holies. By ALEXANDER MACLAREN, D.D.
London: Alexander & Shephard. 1890. 5s.

WHEN Dr. Maclaren of Manchester was in Australia recently, he said that he attributed any use or influence which he had been able to exert, in the direction of stimulating and influencing young ministers, to two things. First, hard work at the Hebrew Bible and Greek Testament. For many years after his college life he had never let a day pass without reading a chapter in each, and if those who could do so laid this down as a rule of life, and drew their teaching from the true foundation of spiritual power, the word of God in the Holy Bible, they would not miss their mark. Secondly, to the fact that from the beginning of his ministry he had endeavoured to make his preaching expository and explanatory of the Word of God as he understood it. Why so many people were tired of preaching was because some ministers merely took a text on which to hang pretty things, without any regard to its true meaning. If God thought it worth while to give them a book, surely they should give its truths the meaning which He designed.

In the course of that visit, a friend in New Zealand strongly urged Dr. Maclaren to write on John xiv. to xvii., "since he had the requisite nicety and delicacy of touch for so sacred a task;" and he replied, "with moist eyes and tremulous voice," that he should much like to do so.

The wish has been realised. Immediately after his return he commenced to preach from the fourteenth chapter,

and he has now finished the sixteenth. The sermons have appeared week by week in the *Freeman*, and now his publishers issue a volume containing the series, called *The Holy of Holies*.

It is enough to mention Dr. Maclaren's sermons in order to recommend them. No finer volume of sermons has been published this season.

** The Critical Review: **

THE CRITICAL REVIEW OF THEOLOGICAL AND
PHILOSOPHICAL LITERATURE.

EDITED BY PROFESSOR S. D. F. SALMOND, D.D.
Edinburgh: T. & T. Clark.

THE first number of the new Quarterly has been out for some weeks now, and has met with a welcome which proves at once the widespread desire for such a Review, and the success with which the editor has met it. Names like those of Dr. Rainy, Dr. Plummer, Professor Davidson, Canon Driver, Professor Bruce, Principal Reynolds, and Dr. Dods—to mention in order only the first round number—are a safe guarantee of scholarship and careful writing. The longer reviews are, on the whole, the most valuable, and also the most interesting; but we could name some of the shorter notices which have hit off the characteristics of their books with great skill. If the editor can provide 116 pages of matter for 1s. 6d. and keep it up to this mark, he need have no fear.