

proverbs of Agur and Lemuel are appended to those of Solomon—What if it should? How is the real value of the Bible affected?

Nay, even a more disturbing supposition. Suppose it should be satisfactorily proved that Moses left but a part of the Pentateuch legislation, and that this was afterwards, like other codes of law, by duly accredited men, expanded and adapted to the altered circumstances of the people in Canaan. Suppose, even, that the final touches were not given to it until the days of the exile. I am not at all suggesting that this can be established. But what if it should be? Could not God teach the nation gradually, and through many men, just as effectively as He could teach it all at once and by one man? And He has nowhere told us that He has chosen one of these ways rather than the other.

If criticism show good reason to believe that some of the traditional theories are incorrect as to the authors of certain books, even if it leave us in utter uncertainty as to who the authors really were, may it not be a good thing for us to learn that we had no business to believe in the inspiration of the titles of the books any more than in that of the marginal dates, and that the authorship of these books is in most cases a matter that is quite unimportant?

Or, again, if we are shown that some Old Testa-