

verbal inerrancy is Hindu and not Christian, and if we admit it we must, with the Hindu, follow it out to its logical conclusion, that the inerrant words cannot be translated into another tongue or even committed to writing.

Nevertheless, between the recognition of the human element in the Old Testament, and the 'critical' contention that the Hebrew Scriptures are filled with myths and historical blunders, pious frauds and ante-dated documents, the distance is great. Beyond a certain point the conclusions of 'criticism' come into conflict with the articles of the Christian faith. The New Testament not only presupposes, but also rests upon the Old Testament, and, in addition to this, the method and principles which have resolved the narratives of the Old Testament into myths, or the illusions of credulous Orientals, must have the same result when applied to the New Testament. From a 'critical' point of view the miraculous birth of our Lord rests upon no better evidence than the story of the exodus out of Egypt.

'Criticism' professes not to deal with the abstract question of the possibility of miracles. But it does so indirectly by undermining the