

men through God's appointed means? What is it doing to make more efficient the proclamation of the Gospel?

As Presbyterians we would be very far from underestimating the *educating* and *edifying* function of the various Christian agencies, but nevertheless, in the light of eternity the *conversion of sinners* is of more urgent importance (humanly speaking) than anything else,—than their edification, important as that may be. The evangelical pulpit is the focal point at which all Christian agencies on the human side converge. Its efficiency is the common end this side of the Glory of God for which all theological discipline and all Christian work exist.

Our inquiry, therefore, resolves itself into this: What is the worth of the teachings of Higher Criticism to the evangelical preacher? In what way will these teachings make him more able to unfold the gracious plan of salvation, more persuasive in beseeching the sinner in Christ's stead, more prevailing with God in prayer, more Christ-like in his example—in short, more useful as a servant of God in the preaching of the Gospel?

Or to take an explicit example—If the evangelical preacher accepts the Higher Critical position, *e. g.*, as to the date and composition of, we may say, the Earlier Books of the Old Testament, how will it effect his usefulness as a herald of salvation? If he accepts the Critical theory (and I state it as now most generally accepted; if individual critics differ they are not included here) that of the earlier books which pretend to give an account of events in the time of Moses (about 1500 B. C.), none are either by Moses or from his time, that with the exception of the Decalogue (as revised by the Higher Criticism), and perhaps a few early fragments and songs, we have nothing which was written earlier than the two documents of the two unhistoricals, viz., J. and E., J. having been written about 850-800 B. C., and E. about 750 B. C., though of course there are small variations of fifty or one hundred years among the critics themselves, and many of them as Schrader, Reuss and Dillmann reverse the order and place E. about a century earlier than J.

Then a little later these two documents, with many clippings and insertions, were pieced together by another