

answer is, just where we were. Criticism is not the result of the scientific discoveries of this age, for all its conclusions were formulated before science became an over-mastering power in the thought of the world. It is not the outcome of unusual scholarship, for not one of its conclusions or arguments depends upon scholarship. It is not necessitated by any literary fact or discovery, for every discovery of that kind directly contradicts its assumptions and conclusions. Its arguments are illogical and inconclusive. Its theories vanish on examination. It is an inconceivable absurdity from beginning to end. And yet we are told, "It has mightily affected the scholarship of Europe." Pity the scholarship! Pity Europe!

In the face of this state of things there surely can be no reason for the alarm which a time-serving, secular press has created, or for any fear that the foundations are now going to be cast down, or that the gates of hell, through the agency of rationalizing, German speculators, are going to prevail in the twentieth century of the church's history.

What, then, is the final issue? What have the critics done? It is claimed with vehemence by almost every Higher Critic, and argued as though somebody had denied it, that they have a perfect right to inquire into the sources of the Bible, and to investigate its meaning. But surely nobody ever denied that right or questioned it in the least degree. It is not only every scholar, but every Christian, who will rejoice in all accessions to our knowledge of the origin of the Bible, and in all light thrown upon its pages, which would help us to a better understanding of its truth. It is not the investigation or the methods of the investigation that we complain of. It is the assumptions, conjectures, and presuppositions with