

Says Prof. Driver, of Oxford, in his Introduction to the Literature of the Old Testament : " Criticism in the hands of Christian scholars does not banish or destroy the inspiration of the Old Testament ; it presupposes it ; it seeks only to determine the conditions under which it operates, and the literary forms through which it manifests itself ; and it helps us to frame truer conceptions of the methods which it has pleased God to employ in revealing himself to his ancient people of Israel, and in preparing the way for the fuller manifestation of himself in Jesus Christ."

This does not look much like a plan to undermine and destroy the Bible.

Says Prof. Adeney, of London, in his recent Introduction to the Old Testament : " The positions (of the higher criticism) have met with widespread acceptance for more than a generation, and experience shows that ministers and Christians generally hold such positions without losing anything of their fulness of spiritual life, or of their zeal and success in the service of their Master. * * The general result of the higher criticism of the Old Testament is not to weaken, but to strengthen the spiritual authority and value of the Old Testament."

That does not seem much like infidelity, does it ?

Let me quote just a word from Dr. Ryle of England, who has just been made Bishop of Winchester, on the importance of Bible scholarship to the Church. Says Dr. Ryle :

" If Biblical exegesis fails to march with the intellectual progress of the age, the Church of Christ will pay the penalty by forfeiting her hold upon the intelligence of those to whom she ministers."

This is a solemn warning, which the Church may well heed, whenever the question arises as to what attitude should be taken towards the higher criticism.

It is not a matter of choice with us as religious teachers, in pulpits, theological schools, or elsewhere, whether we shall accept the truths discovered by biblical scholarship or not. We simply must accept them, and base our teaching upon them, or else lose the confidence of intelligent men everywhere. It will not do to close our eyes and try to think that the world has not moved, when it has moved, and is moving. It would be folly as well as dishonesty if we tried to persuade ourselves that we could keep these new facts about the Bible from the people. The Church must lead in teaching this new knowledge. Then she will keep her hold upon the confidence of the intelligent, and she will be able to employ the new knowledge to ends of general edification.