

nevertheless true that the Bible study as carried on by the advanced and progressive theological thought of the day is along a different line and aims at different objects. Practically there has been a serious innovation in the character and object of modern biblical work as far as ends and results are concerned. The question now coming to the forefront is the relation of Christian faith to the Scriptures; the problems whether or not the Scriptures furnish the best and satisfactory basis for the faith of the Church, or whether Christian systems of doctrine should at least in part be built upon other foundations than that of the written Word. Should the formal principle of the Reformation be so modified that not the Scriptures and these alone, but these in conjunction with the subjective principle of Christian consciousness based upon the Word of God as contained in the divine-human Scriptures, are to be made the basis of the Church's faith and teachings? An analysis of modern advanced thought in the theological department will always result in this as the basal problem of the hour: What is to be the attitude of the Church toward the Scriptures in the future?

That a revision of the Church's traditional attitude of absolute dependence on the written Word has been forced upon the serious attention of the Church is the outcome and necessary result of the biblical criticism of the past century. The application of the historical method to Bible study, the investigation of the biblical books as a literature, has, rightly or wrongly, led to the adoption of views concerning the origin, character, and contents of many of the books of the Bible that seriously interfere with the traditional views concerning them as an absolutely safe source for teachings and tenets. Even in circles comparatively conservative, and in fact very positive in clinging to the divine element in the contents and origin of the biblical books, and standing decidedly on the right side of the great chasm, which the late lamented Delitzsch demonstrated as existing between the modern and the conservative ranks of Bible critics—even among such men certain new critical views, such as the documentary theory of the Pentateuch, the origin of Isa. xl.-lxvi. in the exilic period, the origin of Daniel in the age of the Maccabees, are pretty generally accepted. That in the more and most advanced circles of the Wellhausen-Kuenen school, in which a naturalistic philosophy concerning the origin and development of the Old-Testament religion forces all the history and teachings of the Scriptures into a Procrustian bed, almost excluding practically the divine factor as a special and *sui generis* element in biblical religion, results have been reached that make the Scriptures absolutely unreliable and unworthy of confidence, is seen at a glance in the representative books of this class. But even by some conservatives the absolute inerrancy and the verbal inspiration of the Scriptures have been given up as far as external matter aside from revealed theological truth is concerned. The theory of plen-