

havoc of missions, so far as it prevails, not only because it insinuates doubt, if not misbelief, but because it diverts attention from what is *practical* to what is *speculative*. Dr. Garner well says that "Geological strata, studied from a mineralogical point, are very perplexing; but no one mistakes the significance of a *boulder*; that is, at least, an unmistakable *fact*, driven about for ages and rounded off by friction. The boulder has a history, and to that as a fact geology must accommodate its tale. The gospels are full of boulders: the sermon on the mount is one; the parables of the good Samaritan and the prodigal son are others. We must admit the boulder; and then we may ask how it came."

As to this new critical school, Delitzsch sagaciously says: "Willful contempt of external testimony and frivolity in the treatment of historical data have, from the very first, been the fundamental evils apparent in the manner in which modern critics have handled certain questions. Those two *corypheæ* of the modern critical school (Hitzig and Ewald) find themselves hemmed in between two foregone conclusions: 'There is no true prophecy,' and 'There is no true miracle.' They call their criticism 'free,' but when examined more closely it is in a vise. In this vise it has two magical formularies with which it fortifies itself against any impression from historical testimony. It either turns the prophecies into merely retrospective glances, as it does the account of miracles into *sagas* or myths; or it places the events predicted so close to the prophet's own time that there was no need of inspiration, but only of combination, to make the fore-sight possible. That school of criticism which will not rest until *all the miracles and prophecies which cannot be set aside exegetically, shall have been eliminated critically*, must be regarded by the Church as self-condemned."

Connected with this destructive "higher criticism" is almost always a speculative tendency as to the questions of eschatology, especially the future state of the heathen. Doubts creep in as to the doctrine of eternal punishment, and all the related teaching of Romans, Chapters I. and II., and kindred passages, as to the condemnation and exposure of those who have lived and died without the gospel. And the consequence is that, instead of promptly bearing to the heathen the saving gospel and leaving the hereafter to settle speculations, the energies of disciples are expended on speculations about the "eternal hope" and "future probation," while with each second of time a human being passes beyond the reach of Christian labor! Some questions never can be settled in this world; there are secrets that exegesis, criticism, research, archaeology, philology, philosophy, are powerless to unlock. Let us leave them to Him who holds the keys of David, while we enter at once those open doors which He has set before us, and to every soul thus divinely made