

quarrel with him on this point either. They may think it more exact to speak of the Bible as the record of a revelation than as being itself the revelation ; but the record of a revelation made to the souls of men in the past is certainly a revelation to those of the present and the future. Nevertheless, the revelation is one thing, and the record of that revelation is another, and to confound them with each other can only lead to confusion. Take the Bible story just as we find it ; disregard all that has been said to the disparagement of the historicity of the early books of the Old Testament ; accept the Mosaic authorship of the Book of Genesis as undoubted, and then see how the facts of that story can be made to quadrate with the theory which identifies the revelation with the record. God revealed himself to Adam, to Noah, to Abraham, and to others of the patriarchs ; but assuming that Moses was the original historian of these Divine transactions, it was not until hundreds of years after they were given that the record of them was made. These Divine communications had not only been made, but they had accomplished their purpose in the religious education of the primitive peoples among whom they had been preserved either as written or unwritten traditions, during vast periods of time before Moses came upon the stage, and to confound them with the record of them which he made so long after they were given, is not in the interest of accurate thinking.

Dr. Parker objects very strongly to that sort of treatment of the Holy Scriptures which is expressed by the word "dissection." But what does the dissection of the sacred books, or indeed of any other literature, mean? It means simply taking them to pieces in order to examine them in detail. And how is it possible to study this large and complex subject in any other way? In proportion to the greatness of anything that we propose to make the subject of careful, thorough, and, as far as possible, exhaustive investigation, does the necessity for the application of this method to it become imperative. It is because of the greatness of the Bible, the mystery that surrounds its origin, the complexity of its contents, the marvellous and many-sided part which it has played in the history of the world, and the extent to which the dearest interests and hopes of mankind, both for time and for eternity, are bound up with it, that men persist in picking it to pieces, and putting every fragment of it as it were under the lens of a solar microscope. It is the highest compliment that mankind could have paid to the book, that in these modern times it has been studied with such intensity that it has become the subject of a whole family of sciences, each having to do with some particular part or aspect of it. And if we believe that it has nothing to fear from the light, but that the more thoroughly it is known, and everything concerning it is understood, the more influential for good will it be we should welcome any sort of inquisition to which it can be subjected, however severe.

Another thing which awakens Dr. Parker's fierce opposition is what he describes, rather contemptuously, as "testing Scripture by what is called 'experience.'" He ridicules Mr. Horton for objecting to the "generally accepted interpretation" of a difficult passage in the Epistle to the Hebrews, on the ground that if that were its real meaning, it "would not be confirmed by experience." But if the Holy Scriptures are not to be subjected to searching and thorough criticism conducted on strictly scientific principles, and if human experience, including the moral intuitions of the soul, is not to be taken into the account in their interpretation, it is not easy to conceive what test can be applied to them. One is led to wonder whether the Scriptures were made for man, or man for the Scriptures. It seems sometimes to be forgotten that man was made in the image of God, and that however deeply he may be fallen, there is still something in him, even in his ruin, that responds to the truth of God. He may be disobedient and rebellious, but