

have reached the end of controversy on this matter. Here, surely, we have an irremovable basis for an unfeigned belief in all the canonical Scriptures, both of the Old and New Testaments. We believe Jesus Christ to be the Eternal Word of God, and from that starting-point we find Him stretching forth His arms on either side to establish the truth of Holy Scripture—backward to the Old Testament to which He constantly appealed, and forward to the New Testament, as He commissioned His apostles to teach and to write, promising them the infallible guidance of the Holy Ghost.

The third division of my subject now remains for me to make a few remarks upon, namely, the Effects of the New Criticism upon Christian faith.

Of course the great underlying questions are the Authority and Inspiration of Holy Scripture.

The advocates of the modern system tell us with confidence that the adoption of their novel views will leave these matters unchanged, but this only shows what blind guides they are. It is simply impossible that this should be the case when we consider the nature of that system. We cannot impress it too strongly on our minds that the new criticism is not simply investigations into the literary history of the Books, their origin, their dates, their styles, their relation to each other, and to the whole volume of which they are constituent parts. With inquiries of this kind we have the fullest sympathy. No one would think of disputing their value or service to the Church. The criticism in question is of a different kind altogether. It is a criticism the essence of which is the negation of the supernatural, and the determination to re-write the whole story of the Israelitish religion to suit rationalistic and evolutionary ideas, and which employs in its analysis of the books eminently deceptive methods. When Canon