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credit of the narratives in which the miraculous is involved. In fact, the presence of a miracle is of itself accounted a sufficient reason for 'suspecting' the truth of a story, or at all events the credibility of its witnesses. If there was no record of miracles in the Old and New Testaments, it may be questioned whether so much zeal would have been displayed in endeavouring to throw doubt on the authenticity of their contents. We find no such display of 'critical' energy in the case of the Mohammedan Koran.

But putting the question of miracles aside, there is one point on which we have a right to demand a clear answer from the advocates of the 'higher criticism' who still maintain their adherence to the historical faith of Christendom. It was to the Old Testament that Christ and the early Church appealed in proof of His divinity. 'Search the Scriptures,' said our Lord, for 'they are they which testify of Me.' It was in them that the life and death, the resurrection and the work of Christ were foreshadowed and predicted (Luke xxiv. 25-27), and upon this fact He based His claim to be believed.

Was our Lord right, or must we rather