

ment of movement and thought. It has its material attachments and implications. In these outlying connections with secular or material facts and phenomena, Scripture-literature exhibits the mental equipment of the writers without material modification or correction. In illuminating them for their function as spiritual teachers of mankind, the Spirit has manifestly not disturbed or rehabilitated the original mental furniture, secular or literary, with which they have approached their task. The telescope with which they sweep the spiritual heavens does not serve their botany or their chemistry. Their arithmetic, grammar, geography, physics, each is for the most part left to take care of itself. Doubtless we may discover even in their treatment of these secular and material accompaniments a certain theopneustic quality, a sacred Divine suffusion and effusion, like the aroma of a flower or the halo of the light, which gives even to that which is least spiritual in their contents a dignity, purity, sacredness which is all its own. But the true *Theopneustia* finds its full scope and expression only in the pneumatic.

Still further, as Literature, the preparation of Scripture has been subjected to historic formative conditions, affecting the processes of composition, compilation, transmission—conditions which were in part characteristic of ancient literature generally, and which in part were peculiar to the peoples, places, and times in which the literature of the Bible originated. A large part of it had a long and eventful career as tradition, and has passed through the modifications which are incidental to literature of that class. Much of it exhibits complexity of structure, compilation, and elaboration of various documentary sources. These particulars characterize especially the historical books both of the Old and the New Testament.

As literature Scripture is thus a historic growth. The progress of the Record has corresponded to the progress of the Revelation. The same Divine Wisdom which has directed the processes of the one has guided the processes of the other. There has been a building of the Book. There has been also a building of the books, especially in the Old Testament. Even in our old English Bibles the growth of such books as the Psalms and the Proverbs is apparent to the most superficial observation. A closer study discloses yet more striking and important phenomena. It is the special function of what has come to be known as the Higher Criticism to investigate this process of building. What of its conclusions?

CONCLUSIONS OF EVANGELICAL CRITICISM.

Let me illustrate the work of Criticism in its bearing on our theme from the results which have been reached respecting the Gospel record. I select this in part as more familiar through my own study of it, but chiefly as exhibiting substantial unanimity of result, and as more immediately related to the vital articles of our faith.

1. As regards all that is necessary to salvation, all that is essential to Christianity as a supernatural fact, all that is fundamental in the sphere of