

considerate judgment but without the least uncertainty, we express,—that the biblical criticism of the present day is destructive of the best interests of the church of the living God, for the reason that it revokes her theology, robs her of the Bible, and destroys her liberty in Christ. Give me your attention as, in the development of these three propositions, I shall show that biblical criticism as it is prosecuted in our times at almost every Protestant university on the continent of Europe, must result in the utter destruction of theology; that it cannot continue without robbing the church of the Holy Scriptures; and that it must end in surrendering her, utterly defenseless, into the arms of the most unbearable, because intellectual, clericalism. And may He, before whose glory I reverently bow and for the welfare of whose church I plead, be in this the inspirer of my word and the judge of my thoughts; while in this sacred task, also, our help is in the name of the Lord Jehovah, the Rock of our strength, and the Strength of our life.

## I.

Biblical criticism of the present day *tears the parts of theology out of their relation, violates its character, and substitutes for it something which is no theology*. Such is the three-fold complaint in which I treat the first part of the subject in hand, as I undertake to prove the proposition that present-day biblical criticism must end in the destruction of theology.

Theology is a science which, if it is analogous to philosophy and psychology, is distinguished from all other sciences by this fundamental point, that it does not occupy itself with the knowledge of the creature, but of the Creator; hence of a God who, as creator, cannot be included in the range of the creaturely. The object of theology, therefore, is God. Not God and something besides which is coördinated with him;