THE FUNDAMENTALS

CHAPTER I

**THE HISTORY OF THE HIGHER CRITICISM.**

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*edited for class by D.G. Barker*

*What is the meaning of the Higher Criticism? Why is it called higher? Higher than what?*

At the outset it must be explained .that the word "Higher" is an academic term, used in this connection in a purely special or technical sense. It is not used in the popular sense of the word at all, and may convey a wrong impression to the ordi­nary man. Nor is it meant to convey the idea of superiority. It is simply a term of contrast. It is used in contrast to the phrase, "Lower Criticism."

One of the most important branches of theology is called the science of Biblical criticism, which has for its object the study of the history and contents, and origins and purposes, of the various books of the Bible. In the early stages of the science Biblical criticism was devoted to two great branches, the Lower, and the Higher. The Lower Criticism was 'em­ployed to designate the study of the text of the Scripture, and included the investigation of the Manuscripts, and the dif­ferent readings in the various versions and codices and man­uscripts in order that we may be sure we have the original words as they were written by the Divinely inspired writers. (See Briggs, Hex., page 1.) The term generally used now-a­days is Textual Criticism. If the. phrase were used in the twentieth century sense, Beza, Erasmus, Bengel, Griesbach, Lachmann, Tregelles, Tischendorff, Scrivener, Westcott, and Hort would be called Lower Critics. But the term is not now­a-days used as a rule. The Higher Criticism, on the con­trary, was employed to designate the study of the historic origins, the dates, and authorship of the various books of the Bible, and that great branch of study which in the technical language of modern theology is known as Introduction. It is a very valuable branch of Biblical science, and is of the highest importance as an auxiliary in the interpretation of the Word of God. By its researches floods of light may be thrown on the Scriptures.

The term Higher Criticism, then, means nothing more than the study of the literary structure of the various books of the Bible, and more especially of the Old Testament. Now this in itself is most laudable. It is indispensable. It is just such work as every minister or Sunday School teacher does when he takes up his Peloubet's Notes, or his Stalker's St. Paul, or Geikie's Hours with the Bible, to find out all he can with regard to the portion of the Bible he is studying; the author, the date, the circumstances, and purpose of its writing.

WHY IS HIGHER CRITICISM IDENTIFIED WITH UNBELIEF?

*How is it, then, that the Higher Criticism has become identified in the popular mind with attacks upon the Bible and the supernatural character of the Holy Scriptures?*

The reason is this. No study perhaps requires so devout a spirit and so exalted a faith in the supernatural as the pur­suit of the Higher Criticism. It demands at once the ability of the scholar, and the simplicity of the believing child of God. For without faith no one can explain the Holy Scriptures, and without scholarship no one can investigate historic origins.

There is a Higher Criticism that is at once reverent in tone and scholarly in work. Hengstenberg, the German, and Home, the Englishman, may be taken as examples. Perhaps the greatest work in English on the Higher Criticism is Horne's Introduction to the Critical Study and Knowledge of the Holy Scripture. It is a work that is simply massive in its scholar­ship, and invaluable in its vast reach of information for the study of the Holy. Scriptures. But Horne's Introduction is too large a work. It is too cumbrous for use in this hurry­ing age. (Carter's edition in two volumes contains 1,149 pages, and in ordinary book form would contain over 4,000 pages, i. e., about ten volumes of 400 pages each.) Latterly, however, it has been edited by Dr. Samuel Davidson, who prac­tically adopted the views of Hupfield and Halle and inter­polated not a few of the modern German theories. But Horne's work from first to last is the work of a Christian believer ; constructive, not destructive ; fortifying faith in the Bible, not rationalistic. But the work of the Higher Critic has not always been pursued in a reverent spirit nor in the spirit of scientific and Christian scholarship.

SUBJECTIVE CONCLUSIONS.

In the first place, the critics who were the leaders, the men who have given °name and force to the whole movement, have been men who have based their theories largely upon their own subjective conclusions. They have based their con­clusions largely upon the very dubious basis of the author's style and supposed literary qualifications. Everybody knows that style is a very unsafe basis for the determination of a literary product. The greater the writer the more versatile his power of expression; and anybody can understand that the Bible is the last book in the world to be studied as a mere classic by mere human scholarship without any regard to the spirit of sympathy and reverence on the part of the student. The Bible, as has been said, has no revelation to make to un­Biblical minds. It does not even follow that because a man is a philological expert he is able to understand the integrity or credibility of a passage of Holy Scripture any more than the beauty and spirit of it.

The qualification for the perception of Biblical truth is neither philosophic nor philological knowledge, but spiritual in­sight. The primary qualification of the musician is that he be musical; of the artist, that he have the spirit of art. So the merely technical and mechanical • and scientific mind is disqualified for the recognition of the spiritual and infinite. Any thoughtful man must honestly admit that the Bible is to be treated as unique in literature, and, therefore, that the ordinary rules of critical interpretation must fail to interpret it aright.

GERMAN FANCIES.

In the second place, some of the most powerful exponents of the modern Higher Critical theories have been Germans, and it is notorious to what length the German fancy can go in the direction of the subjective and of the. conjectural. For hypothesis-weaving and speculation, the German theological professor is unsurpassed. One of the foremost thinkers used to lay it down as a. fundamental truth in philosophical and scientific enquiries that no regard whatever should be paid to the conjectures or hypotheses of thinkers, and quoted as an axiom the great Newton himself and his famous words, "Non fingo hypotheses": I do not frame hypotheses. It is notori­ous that some of the most learned German thinkers are men who lack in .a singular degree the faculty of common sense and knowledge of human nature. Like many physical scien­tists, they are so preoccupied with a theory that their conclu­sions seem to the average mind curiously warped.

ANTI-SUPERNATURALISTS.

In the third place, the dominant men of the movement were men with a strong bias against the supernatural. This is not an ex-parte statement at all. It is simply a matter of fact, as we shall presently show. Some of the men who have been most distinguished as the leaders of the Higher Critical movement in Germany and Holland have been men who have no faith in the God of the Bible, and no faith in either the necessity or the possibility of a personal supernatural revela-• tion. The men who have been the voices of the movement, of whom the great majority, less widely known and less influential, have been mere echoes ; the men who manufac­tured the articles the others distributed, have been notoriously opposed to the miraculous.

We must not be misunderstood. We distinctly repudiate the idea that all the Higher Critics were or are anti-super­naturalists. Not so. The British-American School embraces within its ranks many earnest believers. What we do say, as we will presently show, is that the dominant minds which have led and swayed the movement, who made the theories that the others circulated, were strongly unbelieving.

Then the higher critical movement has not followed its true and original purposes in investigating the Scriptures for the purposes of confirming faith and of helping believers to understand the beauties, and appreciate the circumstances of the origin of the various books, and so understand more com­pletely the Bible ?

No. It has not ;. unquestionably it has not. It has been deflected from that, largely owing to the character of the men whose ability and forcefulness have given predominance to their views. It has become identified with a system of criti­cism which is based on hypotheses and suppositions which have for their object the repudiation of the traditional theory, and has investigated the origins and .forms and styles and contents, apparently not to confirm the authenticity and credi­bility and reliability of the Scriptures, but to discredit in most cases their genuineness, to discover discrepancies, and throw doubt upon their authority.

THE VIEWS OF THE CONTINENTAL CRITICS.

Regarding the views of the Continental Critics, three things can be confidently asserted of nearly all, if not all, of the real leaders.

1. They were men who denied the validity of miracle, and the validity of any miraculous narrative. What Chris­tians consider to be miraculous they considered legendary or mythical; "legendary exaggeration of events that are entirely explicable from natural causes."
2. They were men who denied the reality of prophecy and the validity of any prophetical statement. What Chris­tians have been accustomed to consider prophetical, they called dexterous conjectures, coincidences, fiction, or imposture.
3. They were men who denied the reality of revelation, in the sense in which it has ever been' held by the universal Christian Church. They were avowed unbelievers of the super­natural. Their theories were excogitated on pure grounds of human reasoning. Their hypotheses were constructed on the assumption of the falsity of Scripture. As to the inspiration of the Bible, as to the Holy Scriptures from Genesis to Revelation being the Word of God, they had no such belief. We may take them one by one. Spinoza repudiated abso­lutely a supernatural revelation. And Spinoza was one of their greatest. Eichhorn discarded the miraculous, and con­sidered that the so-called supernatural element was an Ori­ental exaggeration; and Eichhorn has been called the father of Higher Criticism, and was the first man to use the term. De Wette's views as to inspiration were entirely infidel. Vatke and Leopold George were Hegelian rationalists, and regarded the first four books of the Old Testament as entirely myth­ical. Kuenen, says Professor Sanday, wrote in the interests of an almost avowed Naturalism. That is, he was a free­thinker, an agnostic; a man who did not believe in the Revelation of the one true and living God. (Brampton Lec­tures, 1893, page 117.) He wrote from an avowedly natural­istic standpoint, says Driver (page 205). According to Well­hausen the religion of Israel was a naturalistic evolution from heathendom, an emanation from an imperfectly monotheistic kind of semi-pagan idolatry. It was simply a human religion.

THE LEADERS WERE RATIONALISTS.

In one word, the formative forces of the Higher Critical movement were rationalistic forces, and the men who were its chief authors and expositors, who "on account of purely philo­logical criticism have acquired an appalling authority," were men who had discarded belief in God and Jesus Christ Whom He had sent. The Bible, in their view, was a mere human product. It was a stage in the literary evolution of a religious people. If it was not the resultant of a fortuitous concourse of Oriental myths and legendary accretions, and its Jahveh or Jahweh, the excogitation of a Sinaitic clan, it certainly was not given by the inspiration of God, and is not the Word of the living God. "Holy men of God spake as they were moved by the Holy Ghost," said Peter. "God, who at sundry

times and in diverse manners spake by the prophets," said Paul. Not so, said Kuenen; the prophets were not. moved to speak by God. Their utterances were all their .own. (San-day, page 117.)

These then were their views and these were the views that have so dominated modern Christianity and permeated modern ministerial thought in the two great languages of the modern world. We cannot say that they were men whose rationalism was the result of their conclusions in the study of the Bible. Nor can we say their conclusions with regard to the Bible were wholly the result of their rationalism. But we can say, on the one hand, that inasmuch as they refused to recognize the Bible as a direct revelation from God, they were free to form hypotheses ad libitum. And, on the other hand, as they denied the supernatural, the animus that animated them in the construction of the hypotheses was the desire to construct a theory that would explain away the supernatural. Unbe­lief was the antecedent, not the consequent, of their criticism.

Now 'There is nothing unkind in this. There is nothing that is uncharitable, or unfair. It is simply a statement of fact which modern authorities most freely admit.

A DISCREDITED PENTATEUCH.

1. These four suppositive documents are, moreover, al­leged to be internally inconsistent and undoubtedly incom­plete. How far they are incomplete they do not agree. How much is missing and when, where, how and by whom it was removed ; whether it was some thief who stole, or copyist who tampered, or editor who falsified, they do not declare.
2. In this redactory process no limit apparently is as­signed by the critic to the work of the redactors. With an utter irresponsibility of freedom it is declared that they inserted misleading statements with the purpose of reconciling incom­patible traditions ; that they amalgamated what should have been distinguished, and sundered that which should have amalgamated. In one word, it is an axiomatic principle of the divisive hypothesizers that the redactors "have not only misapprehended, but misrepresented the originals" (Green, page 170). They were animated by "egotistical motives." They confused varying accounts, and erroneously ascribed them to different occasions. They not only gave false and col­ored impressions; they destroyed valuable elements of the suppositive documents and tampered with the dismantled rem­nant.

7. And worst of all. The Higher Critics are unanimous in the conclusion that these documents contain three species of material:

1. The probably true.
2. The certainly doubtful.
3. The positively spurious.

"The narratives of the Pentateuch are usually trustworthy, though partly mythical and legendary. The miracles recorded were the exaggerations of .a later age." (Davidson, Introduc­tion, page 131.) The framework of the first eleven chapters of Genesis, says George Adam Smith in his "Modern Criti­cism and the Preaching of the Old Testament," is woven from the raw material of myth and • legend. He denies their historical character, and says that he can find no proof in archazology for the personal existence of characters of the Patriarchs themselVes. Later on, however, in a fit of apolo­getic repentance he makes the condescending admission that it is extremely probable that the stories of the Patriarchs have at the heart of them historical elements. (Pages 90­106.)

Such is the view of the Pentateuch that is accepted as conclusive by "the sober scholarship" of a number of the lead­ing theological writers and professors of the day: It is to this the Higher Criticism reduces what the Lord Jesus called the writings of Moses.

A DISCREDITED OLD TESTAMENT.

As to the rest of the Old Testament, it may be briefly said that they have dealt with it with an equally cOnf using- hand. The time-honored traditions of the Catholic Church are set at naught, and its thesis of the relation of inspiration and genu­ineness and authenticity derided. As to the Psalms, the harp that was once believed to be the harp of David was not handled by the sweet Psalmist of Israel, but generally by some anonymous post-exilist ; and Psalms that are ascribed to David by the omnicient Lord Himself are daringly attributed to some anonymous Maccabean. Ecclesiastes, written, nobody knows when, where, and by whom, possesses just a possible grade of inspiration, though one of the critics "of cautious and well-balanced judgment" denies that it contains any at all. "Of course," says another, "it is not really the work of Solomon." (Driver, Introduction, page 470.) The Song of Songs is an idyl of human love, and nothing more. There is no inspira­tion in it ; it contributes nothing to the sum of revelation. (Sanday, page 211.) Esther, too, adds nothing to the sum of revelation, and is not historical (page 213). Isaiah was, of course, written by a number of authors. The first part, chapters 1 to 40, by Isaiah ; the second by a Deutero-Isaiah and a number of anonymous authors. As to Daniel, it was a purely pseudonymous work, written probably in the second century B. C.

— With regard to the New Testament : The English writ­ing school have hitherto confined themselves mainly to the Old Testament, but if Professor Sanday, who passes as a most conservative and moderate representative of the 'critical school, can be taken as a sample, the historical books are "yet in the first instance strictly histories, put together by ordi­nary historical methods, or, in so far as the methods on which they are composed, are not ordinary, due rather to the peculiar circumstances of the case, and not to influences, which need be specially described as supernatural" (page 399). The Second Epistle of Peter is pseudonymous, its name counter­feit, and, therefore, a forgery, just as large parts of Isaiah, Zachariah and Jonah, and Proverbs were supposititious and quasi-fraudulent documents. This is a straightforward state­ment of the position taken by what is called the moderate school of Higher Criticism. It is their own admitted posi­tion, according to their own Writings.

The difficulty, therefore, that presents itself to the average man of today is this : How can these critics still claim to believe in the Bible as the Christian Church has ever be­lieved it?

A DISCREDITED BIBLE.

There can be no doubt that Christ and His Apostles ac­cepted the whole of the Old Testament as inspired in every portion of every part; from the first chapter of Genesis to the last chapter of Malachi, all was implicitly believed to be the very Word of God Himself. And ever since their day the view of the Universal Christian Church has been that the Bible is the Word of God; as the twentieth article of the Anglican Church terms it, it is God's Word written. The Bible as a whole is inspired. "All that is written is God-in­spired." That is, the Bible does not merely *contain* the Word of God; it *is* the Word of God. It contains a revelation. "All is not revealed, but all is inspired." This is the con­servative and, up to the present day, the almost universal view of the question. There are, it is well known, many the­ories of inspiration. But whatever view or theory of inspira­tion men may hold, plenary, verbal, dynamical, mechanical, superintendent, or governmental, they refer either to the inspi­ration of the men who wrote, or to the inspiration of what is written. In one word, they imply throughout the work of God the Holy Ghost, and are bound up with the concomitant ideas of authority, veracity, reliability, and truth divine. (The two strongest works on the subject from this standpoint are by Gaussen and Lee. Gaussen on the Theopneustia is pub­lished in an American edition by Hitchcock & Walden, of Cincinnati ; and Lee on the Inspiration of Holy Scripture is published by Rivingtons. Bishop Wordsworth, on the "In­spiration of the Bible," is also very scholarly and strong. Rivingtons, 1875.)

The Bible can no longer, according to the critics, be viewed in this light. It *is* not the Word in the old sense of that term. It is not the Word of God in the sense that all of it is given by the inspiration of God. It simply *contains* the Word of God. In many of its parts it is just as uncertain as any other human book. It is not even reliable history. Its rec­ords of what it does narrate as ordinary history are full of falsifications and blunders. The origin of Deuteronomy, e. g., was "a consciously refined falsification." (See Moller, page 207.)

THE REAL DIFFICULTY.

But do they still claim to believe that the Bible is inspired? Yes. That is, in a measure. As Dr. Driver says in his preface, "Criticism in the hands of Christian scholars does not banish or destroy the inspiration of the Old Testament ; it pre-supposes it." That is perfectly true. Criticism in the hands of Christian scholars is safe. But the preponderating scholarship in Old Testament criticism has admittedly *not* been in the hands of men who could be described as Chris­tian scholars. It has been in the hands of men who disavow belief in God and Jesus Christ Whom He sent. Criticism in the hands of Horne and Hengstenberg does not banish or destroy the inspiration of the Old Testament. But, in the hands of Spinoza, and Graf, and Wellhausen, and Kuenen, inspiration is neither pre-supposed nor possible. Dr. Briggs and Dr. Smith may avow earnest avowals of belief in the Divine character of the Bible, and Dr. Driver may assert that critical conclusions do not touch either the authority or the inspiration of the Scriptures of the Old Testament, but from first to last, they treat God's Word with an indifference almost equal to that of the Germans. They certainly handle the Old Testament as if it were ordinary literature. And in all their theories they seem like plastic wax in the hands of the rationalistic moulders. But they still claim to believe in Bib­lical inspiration.

A REVOLUTIONARY THEORY.

Their theory of inspiration must be, then, a very different one from that held by the average Christian.

In the Bampton Lectures for 1903, Professor Sanday of Oxford, as the exponent of the later and more conservative school of Higher Criticism, came out with a theory which he termed the inductive theory. It is not easy to describe what is fully meant by this, but it appears to mean the presence of what they call "a divine element" in certain parts of the Bible. What that really is he does not accurately declare. The lan­guage always vapours off into the vague and indefinite, when­ever he speaks of it. In what books it is he does not say. "It is present in different books and parts of books different degrees." "In some the Divine element is at the maximum; in others at the minimum." He is not always sure. He is sure it is not in Esther, in Ecclesiastes, in Daniel. If it is in the historical books, it is there as conveying a religious lesson rather than as a guarantee of historic veracity, rather as inter­preting than as narrating. At the same time, if the histories as far as textual construction was concerned were "natural processes carried out naturally," it is difficult to see where the Divine or supernatural element comes in. It is an inspiration which seems to have been devised as a hypothesis of compro­mise. In fact, it is a tenuous, equivocal, and indeterminate something, the amount of which is as indefinite as its quality. (Sanday, pages 100-398; cf. Driver, Preface, ix.)

But its most serious feattire is this : It is a theory of inspiration that completely overturns the old-fashioned ideas of the Bible and its unquestioned standard of authority and truth. For whatever this so-called Divine element is, it ap­pears to be quite consistent with defective argument, incorrect interpretation, if not what the average man would call forgery or falsification.

It is, in fact, revolutionary. To accept it the Christian will have to completely readjust his ideas of honor and honesty, of falsehood and misrepresentation. Men used to think that forgery was a crime, and falsification a sin. Pusey, in his great work on Daniel, said that "to write a book under the name of another and to give it out to be his is in any case a forgery, dishonest in itself and destructive of all trustworthi­ness." (Pusey, Lectures on Daniel, page 1.) But according to the Higher Critical position, all sorts of pseudonymous ma­terial, and not a little of it believed to be true by the Lord Jesus Christ Himself, is to be found in the Bible, and no ante­cedent objection ought to be taken to it.

Men used to think that inaccuracy would affect reliability and that proven inconsistencies would imperil credibility. But now it appears that there may not only be mistakes and errors on the part of copyists, but forgeries, intentional omis­sions, and misinterpretations on the part of authors, and yet, marvelous to say, faith is not to be destroyed, but to be placed on a firmer foundation. (Sanday, page 122.) They have, according to Briggs, enthroned the Bible in a higher position than ever before. (Briggs, "The Bible, Church and Reason," page 149.) Sanday admits that there is an element in the Pentateuch derived from Moses himself. An element ! But he adds, "However much we may believe that there is a gen­uine Mosaic foundation in the Pentateuch, it is difficult to lay the finger upon it, and to say with confidence, here Moses himself is speaking." "The strictly Mosaic element in the Pentateuch must be indeterminate." "We ought not, per­haps, to use them (the visions of Ex. 3 and 33) without reserve for Moses himself" (pages 172-174-176). The ordinary Christian, however, will say : Surely if we deny the Mosaic authorship and the unity of the Pentateuch we must undermine its credibility. The Pentateuch claims to be Mosaic. It was the universal tradition of the Jews. It is expressly stated in nearly all the subsequent books of the Old Tes­tament. The Lord Jesus said so most explicitly. ( John 5 :46-47.)

IF NOT MOSES, WHO ?

*For this thought must surely follow to the thoughtful man: If Moses did not write the Books of Moses, who did?*

If there were three or four, or six, or nine authorized orig­inal writers, why not fourteen, or sixteen, or nineteen ? And then another and more serious thought must follow that. Who were these original writers, and who originated them? If there were manifest evidences of alterations, manipulations, inconsistencies and omissions by an indeterminate number of unknown and unknowable and undateable redactors, then the question arises, who were these redactors, and how far had they authority to redact, and who gave them this author­ity? If the redactor was the writer, was he an inspired writer, and if he was inspired, what was the degree of his inspira­tion; was it partial, plenary, inductive or indeterminate ? This is a question of questions : What is the guar­antee of the inspiration of the redactor, and who is its guarantor ? Moses we know, and Samuel we know, and Daniel we know, but ye anonymous and pseudonymous, who are ye ? The Pentateuch, with Mosaic authorship, as Scrip­tural, divinely accredited, is upheld by Catholic tradition and scholarship, and appeals to reason. But a mutilated cento or scrap-book of anonymous compilations, with its pre- and post-exilic redactors and redactions, is confusion worse confounded.

At least that is the way it appears to the average Chris­tian. He may not be an expert in philosophy or theology, but his common sense must surely be allowed its rights. And that is the way it appears, too, to such an illustrious scholar and critic as Dr. Emil Reich. (Contemporary Review, April, 1905, page 515.)

It is not possible then to accept the Kuenen-Wellhausen theory of the structure of the Old Testament and the Sanday­Driver theory of its inspiration without undermining faith in the Bible as the Word of God. For the Bible is either the Word of God, or it is not. The children of Israel were the children of the Only Living and True God, or they were not. If .their Jehovah was a mere tribal deity, and their religion a human evolution ; if their sacred literature was natural with mythical and pseudonymous admixtures ; then the Bible is dethroned from its throne as the exclusive, authoritative, Di­vinely inspired Word of God. It simply ranks as one of the sacred books of the ancients with similar claims of inspiration and revelation. Its inspiration is au indeterminate quantity and any man has a right to subject it to the judgment of his own critical insight, and to receive just as much of it as inspired as he or some other person believes to be inspired. When the contents have passed through the sieve of his judgment the inspired residuum may be large, or the inspired residuum may be small. If he is a conservative critic it may be fairly large, a maximum; if he is a more advanced critic it may be fairly small, a minimum. It is simply the ancient lit­erature of a religious people containing somewhere the Word of God; "a revelation of no one knows what, made no one knows how, and lying no one knows where, except that it is to be somewhere between Genesis and Revelation, but probably to the exclusion of both." (Posey, Daniel, xxviii.)

NO FINAL AUTHORITY.

Another serious consequence of the Higher Critical move­ment is that it threatens the Christian system of doctrine and the whole fabric of systematic theology. For up to the pres­ent time any text from any part of the Bible was accepted as a proof-text for the establishment of any truth of Christian teaching, and a statement from the Bible was considered an end of controversy. The doctrinal systems of the Anglican, the Presbyterian, the Methodist and other Churches are all based upon the view that the Bible contains the truth, the whole truth, and nothing but the truth. (See 39 Articles Church of England, vi, ix, xx, etc.) They accept as an axiom that the Old and New Testaments in part, and as a whole, have been given and sealed by God the Father, God the Son, and God the Holy Ghost. All the doctrines of the Church of Christ, from the greatest to the least, are based on this. All the proofs of the doctrines are based also on this. No text was questioned; no book was doubted; all Scripture was re­ceived by the great builders of our theological systems with that unassailable belief in the inspiration of its texts, which was the position of Christ and His apostles.

But now the Higher Critics think they have changed all that.

They claim that the science of criticism has dispossessed the science of systematic theology. Canon Henson tells us that the day has gone by for proof-texts and harmonies. It is not enough now for a theologian to turn to a book in the Bible, and bring out a text in order to establish a doctrine. It might be in a book, or in a portion of the Book that the German critics have proved to be a forgery, or an anachronism. It might be in Deuteronomy, or in Jonah, or in Daniel, and in that case, of course, it would be out of the question to accept it. The Christian system, therefore, will have to be re-adjusted if not revolutionized, every text and chapter and book will have to be inspected and analyzed in the light of its date, and origin, and circumstances, and authorship, and so on, and only after it has passed the examining board of the modern Franco­Dutch-German criticism will it be allowed to stand as a proof-text for the establishment of any Christian doctrine.

But the most serious consequence of this theory of the structure and inspiration of the. Old Testament is that it over­turns the juridic authority of our Lord Jesus Christ.

WHAT OF CHRIST'S AUTHORITY ?

The attitude of Christ to the Old Testament Scriptures must determine ours. He is God. He is truth. His is the final voice. He is the Supreme Judge. There is no appeal from that court. Christ Jesus the Lord believed and affirmed the historic veracity of the whole of the Old Testament writings implicitly (Luke 24 :44). And the Canon, or collec­tion of Books off' the Old Testament, was precisely the same in Christ's time as it is today. And further. Christ Jesus our Lord believed and emphatically affirmed the Mosaic authorsip of the Pentateuch (Matt. 5:17-18; Mark 12:26-36; Luke 16:31; John 5:46-47). That is true, the critics say. But, then, neither Christ nor His Apostles were critical schol­ars ! Perhaps not in the twentieth century sense of the term. But, as a German scholar said, if they were not critici doc­tores, they were doctores veritatis who did not come into the world to' fortify popular errors by their authority. But then they say, Christ's knowledge as man was limited. He grew in knowledge (Luke 2 :52). Surely that implies His ignorance. And if His ignorance, why not His ignorance with regard to the science of historical criticism? (Gore, Lux Mundi, page 360; Briggs, H. C. of Hexateuch, page 28.) Or even if He did know more than His age, He probably spoke as He did in accommodation with the ideas of His contemporaries! (Briggs, page 29.)

In fact, what they mean is practically that Jesus did know perfectly well that Moses did not write the Pentateuch, but allowed His disciples to believe that Moses did, and taught His disciples that Moses did, simply because He did not want to upset their simple faith in the whole of the Old Testament as the actual and authoritative and Divinely revealed Word of God. (See Driver, page 12.) Or. else, that Jesus imagined, like any other Jew of His day, that Moses wrote the books that bear his name, and believed, with the childlike Jewish be­lief of His day, the literal inspiration, Divine authority and his­toric veracity of the Old Testament, and yet was completely mistaken, ignorant of the simplest facts, and wholly in error. In other words, He could not tell a forgery from an original, or a pious fiction from a genuine document. (The analogy of Jesus speaking of the sun rising as an instance of the theory of accommodation is a very different thing.)

This, then, is their position: Christ knew the views He taught were false, and yet taught them as truth. Or else, Christ didn't know they were false and believed them to be true when they were not true. In either case the Blessed One is dethroned as True God and True Man. If He did not know the books to be spurious when they were spurious and the fables and myths to be mythical and fabulous ; if He accepted legendary tales as trustworthy facts, then He was not and is not omniscient. He was not only intellectually fallible, He was morally fallible; for He was not true enough "to miss the ring of truth" in Deuteronomy and Daniel.

And further. If Jesus did know certain of the books to be lacking in genuineness, if not spurious and pseudonymous ; if He did know the stories of the Fall and Lot and Abraham and Jonah and Daniel to be allegorical and imaginary, if not unverifiable and mythical, then He was neither trustworthy. nor good. "If it were not so, I would have told you." We feel, those of us who love and trust Him, that if these stories were not true, if these books were a mass of historical unveracities, if Abraham was an eponymous hero, if Joseph was an astral myth, that He would have told us so. It is a matter that concerned His honor as a Teacher as well as His knowledge as our God. As Canon Liddon has conclusively pointed out, if our Lord was unreliable in these historic and documentary matters of inferior value, how can He be fol­lowed as the teacher of doctrinal truth and the revealer of God ? ( John 3 :12.) (Liddon, Divinity of Our Lord, pages 475-480.)

AFTER THE KENOSIS.

Men say in this connection that part of the humiliation of Christ was His being touched with the infirmities of our human ignorance and fallibilities. They dwell upon the so-called doctrine of the Kenosis, or the emptying, as explaining satisfactorily His limitations. But Christ spoke of the Old Testament Scriptures after His resurrection. He affirmed after His glorious resurrection that "all things must be ful­filled which were written in the law of Moses, and in the prophets, and in the Psalms concerning Me" (Luke 24:44). This was not a statement made during 'the time of the Kenosis, when Christ was a mere boy, or a youth, or a mere Jew after the flesh (1 Cor. 13 :11). It is the statement of Him Who has been declared the Son of God with power. It is the Voice that is final and overwhelming. The limitations of the Kenosis are all abandoned now, and yet the Risen Lord not only does not give a shadow of a hint that any statement in the Old Testament is inaccurate or that any portion thereof needed revision or correction, not only most solemnly declared that those books which we receive as the product of Moses were indeed the books of Moses, but authorized with His Divine imprimatur the whole of the Old Testament Scriptures from be­ginning to end.

There are, however, two or three questions that must be raised, as they will have to be faced by every student of present day problems. The first is this: Is not refusal of the higher critical conclusions mere opposition to light and progress and the position of ignorant alarmists and obscur­antists?

NOT OBSCURANTISTS.

It is very necessary to have our minds made perfectly clear on this point, and to remove not a little dust of misunder­standing.

The desire to receive all the light that the most fearless search for truth by the highest scholarship can yield is the desire of every true believer in the Bible. No really healthy Christian mind • can advocate obscurantism. The obscurant who opposes the investigation of scholarship, and would throt­tle the investigators, has not the spirit of Christ. In heart and attitude he is a Medi2evalist. To use Bushnell's famous apologue, he would try to stop the dawning of the day by wringing the neck of the crowing cock. No one wants to put the Bible in a glass case. But it is the duty of every Christian who belongs to the noble army of truth-lovers to test all things and to hold fast that which is good. He also has rights even though he is, technically speaking, unlearned, and to accept any view that contradicts his spiritual judgment simply because it is that of a so-called scholar, is to abdicate his franchise as a Christian and his birthright as a man. (See that excellent little work by Professor Kennedy, "Old Testament Criticism and 'the Rights of the Unlearned," F. H. Revell.) And in his right of private judgment he is aware that while the privilege of investigation is conceded to all, the conclu­sions of an avowedly prejudiced scholarship must be subjected to a peculiarly searching analysis. The most ordinary Bible reader is learned enough to know that the investigation of the Book that claims to be supernatural by those who are avowed enemies of all that is supernatural, and the study of subjects that can be understood only by men of humble and contrite heart by men who are admittedly irreverent in spirit, must certainly be received with caution. (See Parker's striking work, "None Like It," F. H. Revell, and his last address.)

THE SCHOLARSHIP ARGUMENT.

The second question is also serious : Are we not bound to receive these views when they are advanced, not by ration­alists, but by Christians, and not by ordinary Christians, but by 'men of superior and unchallengeable scholarship?

There is a widespread idea among younger men that the so-called Higher Critics must be followed because their schol­arship settles the questions. This is a great mistake. No expert scholarship can settle questions that require a humble heart, a believing mind and a reverent spirit, as well as a knowledge of Hebrew and philology; and no scholarship can be relied upon as expert which is manifestly characterized by a biased judgment, a curious lack. of knowledge of human nature, and a still more curious deference to the views of men with a prejudice against the supernatural. No one can .read such a suggestive and sometimes even such an inspiring writer as George Adam Smith without a. feeling of sorrow that he has allowed this German bias of mind to lead him into such an assumption of infallibility in many of his positions and statements. It is the same with Driver. With a kind of sic volo sic jubeo airy ease he introduces assertions and proposi­tions that would really require chapter after chapter, if not even volume after volume, to substantiate. On page after page his "must be," and "could not possibly be," and "could certainly not," extort from the average reader the natural ex­clamation : "But why ?" "Why not?" "Wherefore?" "On what grounds?" "For what reason?" "Where are the proofs?" But of proofs or reason there is not a trace. The reader must be content with the writer's assertions. It re­minds one, in fact, of the "we may well suppose," and "per­haps" of the Darwinian who offers as the sole proof. of the origination of a different species his random supposition! ("Modern Ideas of Evolution," Dawson, pages 53-55.)

A GREAT MISTAKE.

There is a widespread idea also among the younger stu­dents that because Graf and Wellhausen and Driver and Cheyne are experts in Hebrew that, therefore, their deduc­tions as experts in language must be received. This, too, is a mistake. There is no such difference in the Hebrew of the so-called original sources of the Hexateuch as some suppose. The argument from language, says Professor Bissell ("Intro­duction to Genesis in Colors," page vii), requires extreme care for obvious reasons. There is no visible cleavage line among the supposed sources. Any man of ordinary intelli­gence can see at once the vast difference between the English of Tennyson and Shakespeare, and Chaucer and Sir John de Mandeville. But no scholar in the world ever has or ever will be able to tell the dates of each and every book in the Bible by the style of the Hebrew. (See Sayce, "Early His­tory of the Hebrews," page 109.) The unchanging Orient knows nothing of the swift lingual variations of the Occi­dent. Pusey, with his masterly scholarship, has shown how even the Book of Daniel, from the standpoint of philology, cannot possibly be a product of the time of the Maccabees. ("On Daniel," pages 23-59.) The late Professor of Hebrew in the University of Toronto, Professor Hirschfelder, in his very learned work on Genesis, says : "We would search in vain for any peculiarity either in the language or the sense that woud indicate a two-fold authorship." As far as the language of the original goes, "the most fastidious critic could not possibly detect the slightest peculiarity that would indi­cate it to be derived from two sources" (page 72). Dr. Emil Reich also, in his "Bankruptcy of the Higher Criticism," in the Contemporary Review, April, 1905, says the same thing.

NOT ALL ON ONE SIDE.

A third objection remains, a most serious one. It is that all the scholarship is on one side. The old-fashioned conservative views are no longer maintained by men with pretension to scholarship. The only people who oppose the Higher Critical views are the ignorant, the prejudiced, and the illiterate. (Briggs' "Bible, Church and Reason," pages 240-247.)

This, too, is a matter that needs a little clearing up. In the first place it is not fair to assert that the upholders of what are called the old-fashioned or traditional views of the Bible are opposed to the pursuit of scientific Biblical investi­gation. It is equally unfair to imagine that their opposition to the views of the Continental school is based upon ignorance and prejudice.

What the Conservative school oppose is not Biblical criti­cism, but Biblical criticism by rationalists. They do not op­pose the conclusions of Wellhausen and Kuenen because they are experts and scholars ; they oppose them because the Bib­lical criticism of rationalists and Unbelievers can be neither expert nor scientific. A criticism that is characterized by the most arbitrary conclusions from the most spurious assump­tions has no right to the word scientific, And further. Their adhesion to the traditional views is not only conscientious but intelligent. They believe that the old-fashioned views are as scholarly as they are Scriptural. It is the fashion in some quarters to cite the imposing list of scholars on the side of the German school, and to sneeringly assert that there is not a scholar to stand up for the old views of the Bible.

This is not the case. Hengstenberg of Basle and Berlin, was as profound a scholar as Eichhorn, Vater or De Wette and Keil or Kurtz, and Zahn and Rupprecht were competent to compete with Reuss and Kuenen. Wilhelm Moller, who confesses that he was once "immovably convinced of the irre­futable correctness of the Graf-Wellhausen hypothesis," has revised his former radical conclusions on the ground of reason and deeper research as a Higher Critic; and Profes­sor Winckler, who has of late overturned the assured and settled results of the Higher Critics from the foundations, is, according to Orr, the leading Orientalist in Germany, and a man of enormous learning.

Sayce, the Professor of Assyriology at Oxford, has a right to rank as an expert and scholar with Cheyne, the Oriel Pro­fessor of Scripture Interpretation. Margoliouth, the Laudian Professor of Arabic at Oxford, as far as learning is concerned, is in the same rank with Driver, the Regius Professor of Hebrew, and the conclusion of this great scholar with regard to one of the widely vaunted theories of the radical school, is almost amusing in its terseness.

"Is there then nothing in the splitting theories," he says in summarizing a long line of defense of the unity of the book of Isaiah; "is there then nothing in the splitting theories? To myr, mind, *nothing at all!"* ("Lines of Defense," page 136.)

Green and Bissell are as able, if not abler, scholars than Robertson Smith and Professor Briggs, and both of these men, as a result of the widest and deepest research, have come to the conclusion that the theories of the Germans are unsci­entific, unhistorical, and unscholarly. The last words of Pro­fessor Green in his very able work on the "Higher Criticism of the Pentateuch" are most suggestive. "Would it not be wiser for them to revise their own ill-judged alliance with the enemies of evangelical truth, and inquire whether Christ's view of the Old Testament may not, after all, be the true view ?"

Yes. That, after all, is the great and final question. We trust we are not ignorant. We feel sure we are not malignant. We desire to treat no man unfairly, or set down aught in malice.

But we desire to stand with Christ and His Church. If we have any prejudice, we would rather be prejudiced against rationalism. If we have any bias, it must be against a teach­ing which unsteadies heart and unsettles faith. Even at the expense of being thought behind the times, we prefer to stand with our Lord and Saviour Jesus Christ in receiving the Scriptures as the Word of God, without objection and with­out a doubt. A little learning, and a little listening to ration­alistic theorizers and sympathizers may incline us to uncer­tainty; but deeper study and deeper research will incline us as it inclined Hengstenberg and Willer, to the profoundest conviction of the authority and authenticity of the Holy Scriptures, and to cry, "Thy word is very pure ; therefore, Thy servant loveth it."