

ingly do the same, he will obtain a reputation for philosophy, though he may know as much about it as he does about the non-existent. The result is much the same with regard to our "higher" critics. They come to be regarded as such because they say they are. And so some timid, though not logical, Christians feel that if the Bible will not bear the criticism not only of the higher, but of the highest critics, there must be something wrong; and they almost wish that critics had never been evolved. They are right in the conviction that the Bible ought to be able to bear any true test of thought or criticism; but they are wrong in their wish, for all genuine criticism has had only one result—the clearer illustration of the truth that the Bible is the supernaturally inspired Word of God. Every attack, come from what quarter it may, only serves to show us that we can do nothing against the truth, but only for the truth.

Let us test, in curtest fashion, this claim of the rationalist to the title of "higher" critic. The higher critic is he who is the better prepared for his work. The better prepared is he who, having equal critical power, brings to his work the more unbiassed mind; that is, the fairer mind. The rationalist critic, therefore, must be the lower, because he starts with the determination to explain the two facts, Bible and Christianity, apart from the supernatural and from miracle. The Christian, on the other hand, starts with the determination to take the Bible as he finds it, and explain it as best he may. He is, therefore, the higher critic. The prejudice of the lower critic warps his judgments, distorts his vision, and makes his conclusions worthless. To illustrate practically the exact results of the higher and lower criticisms we should be able to compare the work of men of different schools who are exactly equal in critical training. But as this is wholly impossible, let us compare one man at two different periods of his life, and ask, when was he the higher critic, when he was a disciple of the Tübingen school, or after he had given it up? When, for example, was Dr. Albrecht Ritschl the higher critic, when he wrote his first edition of *Die Entsehung der Altkatholischen Kirche*, or when he published his second?