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REVIEW SECTION.

I.—RATIONALISM'S CLAIM TO EXCLUSIVE SCHOLARSHIP.

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AFTER all the discussion, the whole Bible is still before us. It was given to each man to whom it comes for his decision. He is responsible for that decision. He can not put it off on the decision of any other man. When great schools, proud and pretentious of their learning, were found in Palestine, Egypt, Asia Minor, and Europe, the Savior constantly asked those whom He addressed, whether peasant, fisherman, priest, or scribe, "Have ye not read?" "Did ye never read?" "Why even of yourselves judge ye not what is right?" and, as this same Savior is the final and universal Judge of men, these questions take on the awful solemnity of the last dread decision. Each one of us must decide for ourselves what is and shall be our relation to the Bible, when we stand before the Lamb in the midst of the throne to render our final account.

For some years past a criticism of the Bible has been brought in to our land from Germany and Holland, that tells us the Bible is a purely human book, filled with contradictions, and of value only as a record of the evolution of human thought. Those who champion it among us tell us that this criticism has received the suffrages of all the scholars; that if any voice is raised against it, that voice betrays ignorance and want of true scholarship.

When we ask, Who are all the scholars? we are told, All the professors in Protestant universities in Germany, very many in England, Scotland, and the United States. And how many of these scholars are there? Some fifty or sixty. Are they all scholars of the first rank? No. A few are men of great natural abilities, supplemented by large learning; but the majority are men of very moderate ability, who follow the leaders, and make up in sound what is wanting in