

fully with one another, notes their agreements and disagreements, and thus tries to discover as well as it can what is the original and true reading.

The Higher Criticism embraces that study of the Bible which follows naturally next after the study of the text which the Lower Criticism furnishes it with, and tries to learn all that the text has to teach. It asks such questions concerning the various books of the Bible, as: When were they written? where were they written? by whom were they written? under what circumstances, and for what purpose? are they books produced by a single author? are they compilations?

There are many who seem to think that the higher criticism of the Bible is new. There could be no greater mistake. It has been going on for a hundred years, for two hundred years. The only reason for calling it in any sense new, is, that it has been carried on more extensively and with more marked results during the last half century than ever before. It has brought great and increasing light to every part of the Bible.

What kind of men have carried on this work of the higher Biblical scholarship? Have they been infidels and sceptics, as Mr. Newell affirms? For the most part they have been men of as earnest piety as the modern Church has produced. Has their aim been to destroy the Bible, as has been so strongly affirmed in Massey Hall? On the contrary, with rare exceptions, they have been men with as deep love for the Bible as the human heart can know. They have been men who had such faith in the Bible that they did not believe it needed to be kept in darkness; they believed it could endure the light, and that increased knowledge concerning it would only make its worth more clearly appear. Who are the men who accept the higher criticism to-day? Nearly all the leading scholars of every denomination. They do not all accept it in the same precise form. Some go farther than others, and reach conclusions on this point or that which others are not quite ready to accept. But as to the correctness of the *method* employed by the higher critics, practically all scholars of any standing are agreed. And with regard to many of the main and most important conclusions reached, there is already a very widespread common judgment. Already we have reached a point where a Bible scholar who ventures to set himself up as opposing the higher criticism in any wholesale or indiscriminating way, gains for himself thereby a notoriety among his brother scholars about as great and about as questionable as the scientist gains among his brother scientists who to day sets himself up in opposition to the scientific doctrine of Evolution.