

scribe the process of inquiry which includes both the literary and the historical? It is the word "higher" as distinguished from "lower," the latter being a word applicable to inquiry which relates only to the text. Though this terminology has been in use now a century, there is concerning it a widespread misconception. Very many, in spite of frequent statements to the contrary, are so ignorant of the whole purpose and scope of criticism as to apply the word "higher" to a certain class of literary critics, namely, the destructive critics, supposing it to have been assumed by them as a token of their superiority. Shall we, therefore, consider first of all the "higher criticism" in general, in order that such consideration may form the basis of the more definite discussion which shall follow.

I. THE HIGHER CRITICISM IN GENERAL.

1. *The purpose* of the higher criticism has already been referred to. It is to make inquiry. With a particular book of the Old or New Testament in hand, the critic, whether Christian or sceptic, undertakes to answer certain questions. These are questions of a literary and an historical character. They are the same questions in general which a student would ask concerning Homer or Horace, Herodotus or Livy. May I illustrate? (α) In reference to the books of the Pentateuch one will ask questions like these: Concerning what periods of history does the material in these books speak? Is the material which describes a given period contemporaneous with the period itself, or does it in some cases come from a following period? What is the origin and the historical value of the wonderful narratives found in the earlier chapters of Genesis? What relation is sustained to these narratives by the similar narratives found in many ancient literatures? Is the material of the Book of Genesis a systematic and progressive narrative, or is there evidence of repetition? Are there in these books any historical allusions to events occurring any considerable period after the death of Moses? To what extent are the laws of the Mosaic legislation repeated and what is the explanation of this repetition? Are there differences in the various presentations of the same law? If so, how may these be explained? Are the