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REVIEW SECTION.

I.—“THE HIGHER CRITICISM.”*

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THIS article is an attempt to set forth in concise form, yet with sufficient fulness for intelligent apprehension and judgment, the principles and results of the Higher Criticism, particularly with reference to those books of the Bible which contain the Mosaic legislation and history. That the subject is one of vital interest is evident from the space it occupies in current literature and controversy. The discussion of this subject is not confined to the cloistered retreats and learned publications of special scholarship, but is taking popular form and fast extending to all classes. It will inevitably have, and, indeed, is having, an important influence upon religious thought and belief. It is impossible for the pulpit to ignore it or be non-committal with regard to it, an attitude being forced and felt even where recognition is least distinct or most studiously avoided. It is, therefore, a subject on which the pastoral ministry should be well informed, and may be well informed, not, indeed, as specialists and experts, but as competent reviewers and critics of what the specialists promulge. And there is needed in this discussion a reverent, judicial, scholarly, and ingenuous spirit, for the cause of truth and interests of faith will not be advanced by denunciation, misrepresentation, or prejudiced obstinacy.

I. We must spend a moment in clearing our subject of misapprehension by stating what the Higher Criticism is not.

1. The Higher Criticism is not identical and must not be confounded with the theories of any school of Higher Critics, nor with any results put forth in the name of the Higher Criticism. The best exponents of the method and movement distinctly and emphatically avow that the process of critical investigation in that field in which the Higher Criticism is

* The exposition of the Higher Criticism contained in this article is drawn largely from the works of Professors C. A. Briggs and W. Robertson Smith.