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CANON FARRAR ON THE BIBLE AND THE HIGHER CRITICISM.

CANON FARRAR has just issued from the press of Messrs. Longmans a new work, in which he summarizes, with his well-known literary skill and broad and scholarly views, the present phase of the Bible controversy, as viewed from the Broad Church standpoint. While men like Moody and Sam Jones, Booth-Tucker and Dr. Hall, and others of the same school, are shouting their firm belief in hell-fire for all who do not believe, with them, that every word in the Bible was literally inspired and is infallibly true, it gives some hope for the future of the church when we find men like Canon Farrar willing to accept the results of the application of the canons of rational criticism to the Bible as to every other book, at all events to some tangible and important extent. The eminent position occupied by Canon Farrar, among scholars as well as in the church, will give his views great weight among the more thoughtful sections of the Christian world; and we can only hope that his work will be extensively read among the orthodox.

A DILEMMA FOR THE BIBLIOLATERS.

Speaking on the general question of the infallibility of the Bible, Canon Farrar puts this dilemma before those who uphold it :

"God is a God of truth. He who thinks to serve God by the offering of falsehoods, or of half-truths, is as if he offered swine's flesh upon the altar. Christians must make their choice between freely admitting that there is a human, and therefore fallible, element in some of the sixty-six books which we call the Bible or the adoption of 'reconciliations' which may be 'accepted with ignominious rupture,' but which are so transparently casuistical as to shock the faith of men who are unprejudiced. . . . It is no part of the Christian faith to maintain that every word of the Bible was dictated supernaturally, or is equally valuable, or free from all error, or on the loftiest levels of morality as finally revealed. It is because I deeply reverence the Bible, and because I absolutely accept the Word of God, which it contains, that I refuse to be guilty of the blasphemy of confusing the words of men with the Word of God, or the inferences of ignorant teachers with the messages of God."

THE BIBLE NOT ONE BOOK, BUT A COLLECTION OF BOOKS.

Canon Farrar accepts the only rational view of the Bible: that it is not a homogeneous work, written or put together at a particular time for