

**CIHM
Microfiche
Series
(Monographs)**

**ICMH
Collection de
microfiches
(monographies)**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1994

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Covers damaged/
Couverture endommagée

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Cover title missing/
Le titre de couverture manque

Coloured maps/
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Bound with other material/
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments:
Commentaires supplémentaires:

Pages wholly obscured by tissues have been refilmed to ensure the best possible image.

Coloured pages/
Pages de couleur

Pages damaged/
Pages endommagées

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Pages detached/
Pages détachées

Showthrough/
Transparence

Quality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continue

Includes index(es)/
Comprend un (des) index

Title on header taken from:
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

The copy filmed here has been reproduced thanks to the generosity of:

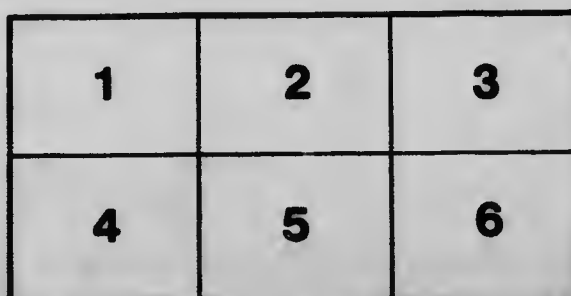
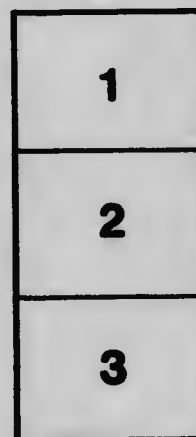
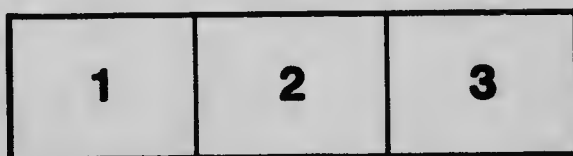
National Library of Canada

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Bibliothèque nationale du Canada

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

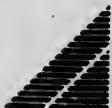
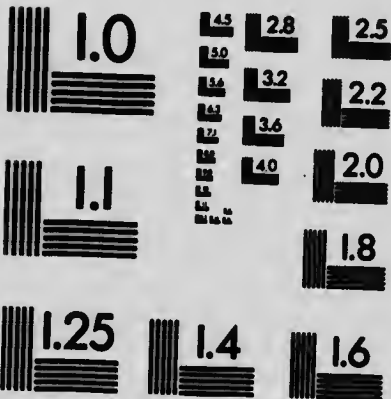
Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

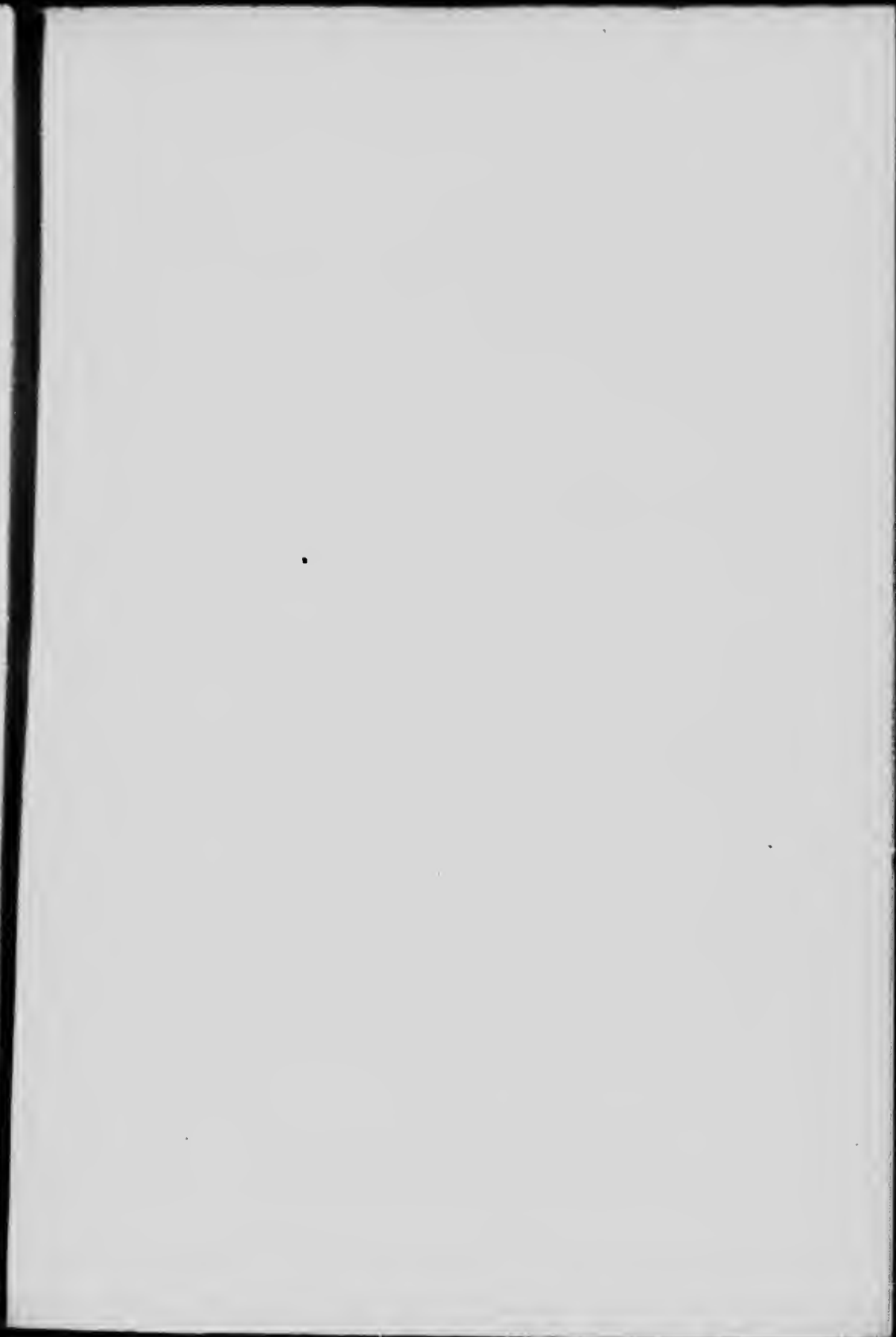
MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)

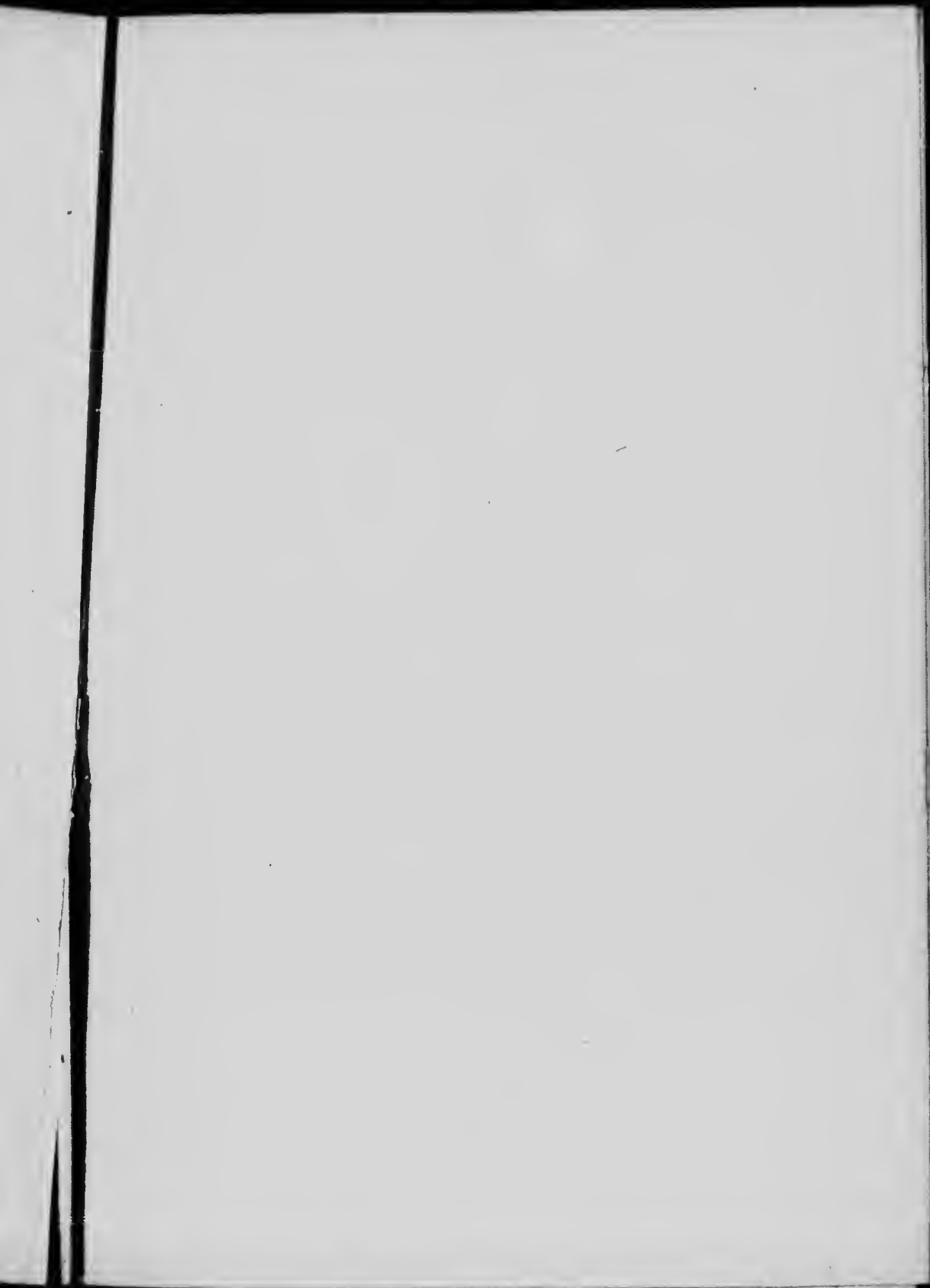


APPLIED IMAGE Inc

1653 East Main Street
Rochester, New York 14609 USA
(716) 482 - 0300 - Phone
(716) 288 - 5989 - Fax









Yours Truly
John Langtry

A Struggle for Life

HIGHER CRITICISM CRITICISED

BY

Rev. John Langtry, M.A., D.C.L.

Rector of St. Luke's, Toronto

Author of

"Catholic versus Roman,"

"The History of the Church of England in Canada,"

"Come Home," etc., etc.

AUTHOR'S EDITION

TORONTO

19-21 RICHMOND STREET WEST

1905



Yours Truly
John Langtry

A Struggle for Life
HIGHER CRITICISM CRITICISED

BY

Rev. John Langtry, M.A., D.C.L.

Rector of St. Luke's, Toronto

Author of
"Catholic versus Roman,"
"The History of the Church of England in Canada,"
"Come Home," etc., etc.

AUTHOR'S EDITION

TORONTO

29-33 RICHMOND STREET WEST

1905

BS511
L35

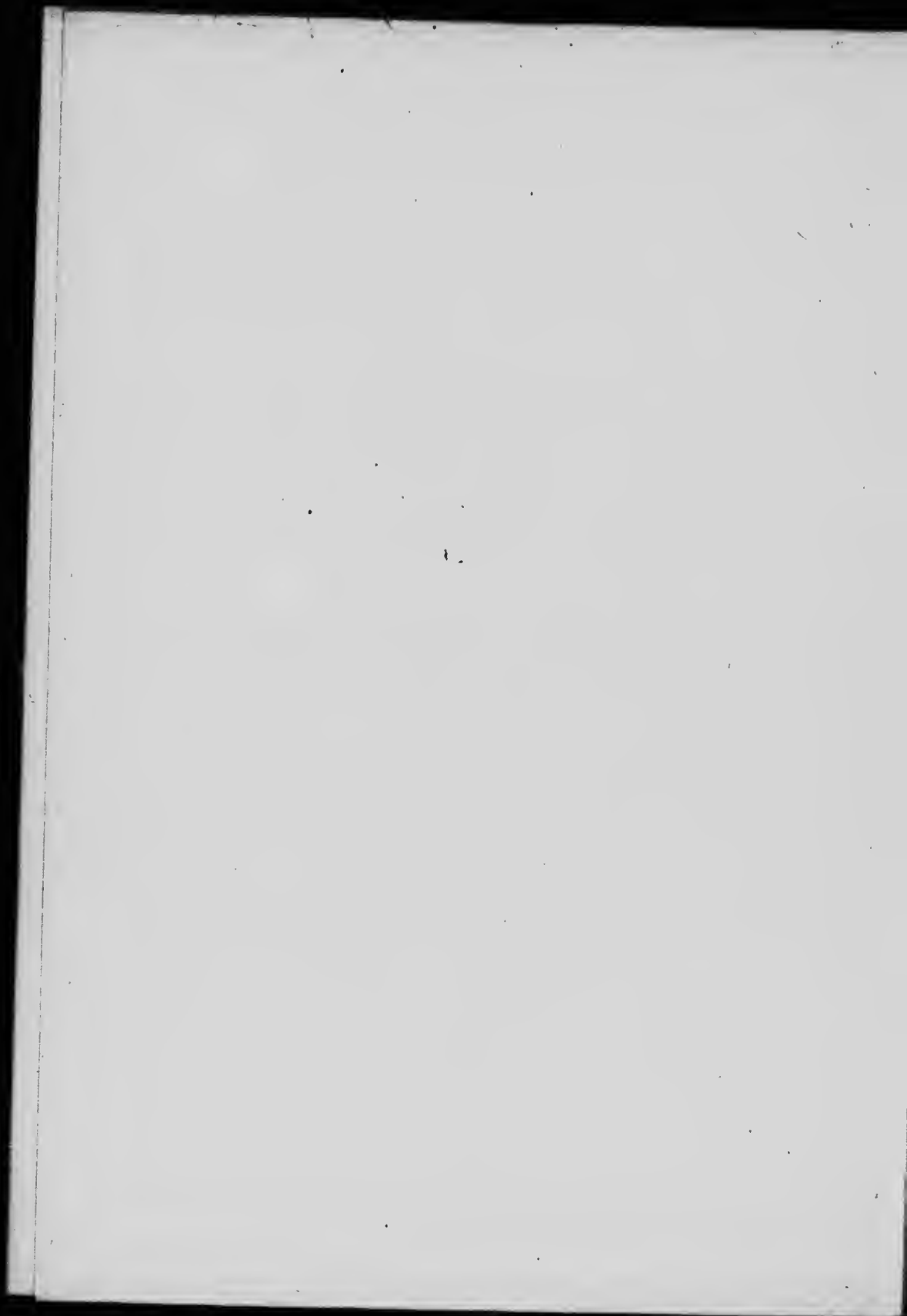
128535

Entered according to Act of the Parliament of Canada, in the year
one thousand nine hundred and five, by JOHN LANGTRY, at the
Department of Agriculture.

✓

“ It is possible, and perhaps probable, that the world is to witness shortly among nominally Christian people the most resolutely contested intellectual conflict between belief and unbelief that has been known since the dawn of the Christian era. Of the outcome orthodoxy need have no fear.”

—PROFESSOR L. T. TOWNSEND.



PREFACE

It will be seen, at once, by the title adopted that the attitude of this treatise towards Higher Criticism is not one of hesitancy or conciliation, but one of avowed and unhesitating hostility. The writer can see no room for the opinion so commonly expressed, that the methods and work of the Higher Critics may ultimately make the Bible clearer, and put the faith on a firmer foundation than ever before. After a prolonged and careful examination of the movement, he is convinced that if Higher Criticism were to succeed in establishing its proclaimed positions, then there would be no Bible, in the long-accepted sense of the word, left to make clear. It would be divided up as to its sources (and a stream can never rise higher than its source) into myths, and fictions, and forgeries, and songs, and sagas, and incredible traditions; and whatever would be left would be full of mistakes and contradictions, of anachronisms and misstatements; the whole a jumble of confusion, deprived of the very idea of Divine authorship or authority.

When this new German theory about the Bible began to be first proclaimed amongst us, many years ago now, the writer felt an innate repugnance to it, but he felt also, as many a busy parish clergyman is feeling to-day, that he had not the time, or the ability, or the learning, to deal effectively with this complex subject, with its vast and growing literature. He was, moreover, positively

afraid to touch it, lest he might find the boasted light and learning unanswerable; and so he feared there was nothing for it but to leave it to the investigation and final decision of the experts. But the enemy kept coming on so fast, and spoke so confidently, and proceeded so unhesitatingly to build up a great system of destructive criticism, upon the assertions they were making, as if there was no possibility of questioning them, as being founded upon fact; and so many of his trusted friends were falling headlong into this vortex of unbelief, and so many were coming with their perplexities to him, that it became unendurable. One could not go on walking upon a smothered volcano any longer, and so, putting aside, as far as was possible, all other studies, the writer has for four years and more devoted himself to the study of this question of Higher Criticism. His studies have filled him with growing amazement as to the foundations upon which the whole destructive system rests. It is insisted that the "instinct of scientific scholarship has infallibly settled the question"; that almost every younger scholar is on the side of the critics. It was stated quite dogmatically the other day in the Provincial Synod of Canada, at Montreal, that there was not a single scholar of the *first rank* that now believed the traditional view about the Bible, that is, that it is indeed the Word of God; and it is boastfully claimed that all scholars "you know" are on the side of the critics. What was meant by scholars of the first rank was not explained, but surely Bishop Ellicott and Professor Cave, Canon Liddon and Professor Robertson, Dr. Baxter, and Professor Green, and Dr. Pusey, Hengstenberg and Keil, Delitzsch, Edersheim, and Hartmann, and many others who knew all about these speculations as they were propagated in Germany

a hundred years ago, can claim to be scholars of the first rank, even if we confine that dignity to Hebrew and Semitic scholars. Professors Sayce and Hommell, who have largely drawn upon the archæological sphere, stand at the head of that science.

But the real founder of modern, destructive, evolutionary criticism, Dr. Kuenen, says: "The Bible is in everyone's hand. The critic has no other Bible than the public. He does not profess to have any other documents inaccessible to the laity, nor does he profess to see anything in the Bible that the ordinary reader cannot see. It is true that here and there he improves the common translation, but this is the exception and not the rule. And yet he dares to form a conception of Israel's religious development totally different from that which, as anyone may see, is set forth in the Old Testament, and to sketch the primitive Christianity in lines which even the acutest reader cannot recognize in the New Testament." (*Modern Review*, July, 1880.)

Dr. A. McCaul, of King's College, London, one of the foremost Semitic scholars of his day, when treating of the right understanding of the historic facts of the Old Testament, says: "In such matters no reader of the authorized version ought to allow himself to be mystified or silenced by an appeal to foreign critics, much less to be disturbed in his faith, as if he could not apprehend the general teaching of the Bible without profound knowledge of the Semitic dialects and the latest results of German criticism;" and Dr. Robertson Smith, the translator and commender of Wellhausen's "Prolegomena," says "that the true view of Jewish history is presented in a comparatively simple form, which everyone can understand, and that now for the first time the plain, natural

sense of the Old Testament history is made available in a way that is full of interest for the mass of Bible readers" (pp. vi-ix), so that one was somewhat prepared to find that the boasted scholarship did not play quite so important a part in this discussion as is generally claimed. But one was not quite prepared to find that the new theory does not rest upon first-rank scholarship at all, or upon any kind of scholarship that is not well within the reach of an ordinary English scholar. In the whole 552 pages of the "Prolegomena," which is the fountain-head of Higher Critical theories and arguments, there is not one position taken, or reason assigned for that position, that turns upon any special scholarship of any kind. It is a theory about the Bible and its contents, which has not been built upon any fresh knowledge or learning, but has been wholly evolved out of the inner consciousness of one or another of the critics, and is far more like the production of an unguided and unrestrained imagination than of profound scholarship of any kind.

It is not, it will be borne in mind, the object of the writer to meet argument with argument, or to prove that the assumptions relied upon are necessarily false, but to fix attention upon those theories and assumptions (for, generally, reasons there are none), and to point out how utterly inconclusive and unconvincing they are. The arguments, if the assumptions and dogmatism that everywhere abound, may be called such, are utterly incapable of bearing the burden that is laid upon them. They are not, as is assumed, such scientific or logical proofs as constrain consent, or entitle those who put them forth to demand in the arrogant tones, which they generally assume, the surrender of the fortress of the Faith, the giving up of the traditional conviction of the whole

Church of God from the beginning that the Holy Bible is the Word of God, and substituting for it the theory that it is a miserable jumble of unreliable and often contradictory myths and legends of human invention. Nothing has been more amazing to the writer in the investigation of this subject than the way in which one critic accepts, without re-examination or question, the theories and conclusions of his predecessors of the same school; and then hardly less amazing has been the way in which men who have been trained to reason and to examine, but who do not claim to be special scholars or experts, accept at once, without reflection or examination, the theories, assumptions and conclusions of the men who claim to be experts. They do not seem to stop to consider whether the reasons which these experts assign for those conclusions, or the grounds on which their assumptions rest, have any force in them at all. Thus Bishop Gore gave it as a justification of his endorsement of the work of the Higher Critics, that he was not an expert in the field of criticism, and that, therefore, he felt constrained to rely upon the learning and accept the conclusions of those who were. And he—the most trusted man in England—has thus been led to formulate the portentous heresy of the Kenosis, a heresy which, as it is now generally held by the critics, seems to deny the Godhead of the Son, or to involve a belief in His double personality. Had Dr. Gore examined the reasons upon which the conclusions of the experts rest, he would not have felt himself under any necessity of upholding the falsity of certain Scriptural facts and statements, a falsity which the critics claim to have established at the expense of our Lord's knowledge or veracity. One main object of this treatise is to fix attention upon the absence of fact or

argument supporting these theories or justifying those conclusions. I have not striven to write a learned book, and there is nothing in it that is not easily comprehensible by any ordinary English scholar. My whole object has been to defend the faith of the ages, and to call attention to the fact that men are surrendering that faith without there being any logical reason compelling them to that betrayal and infinite loss.

A great many honest Christian people are dazed by the arrogant tone of the Higher Critics, and the assumption that their dogmatism—for such it is—grows out of new learning and discovery, and that, as such, it has a right to push aside all pre-existing theories and knowledge. I have, therefore, felt that it would conduce most to a correct estimate of the actual position of this discussion to treat the subject historically.

I have, therefore, given in the first chapter a general historical sketch of the origin, methods, and progress of the Higher Critical movement, with just sufficient illustrations of its fallacies to show that there is no cause for alarm.

In the second chapter I have traced, with, I trust, sufficient fullness of illustration, its actual origin in the English Deism of the seventeenth century, its extension and perpetuation through French infidelity and atheism, and its long-continued home in German rationalism, which nearly a hundred years ago propounded every theory and formulated every argument, or rather assumption, relied upon by the critics of to-day.

In the third chapter I have summarized the conclusions of the critics, either plainly stated or necessarily implied in their disquisitions. I have then called attention to the remnant that would be left if we felt ourselves constrained to accept their conclusions.

In the fourth chapter I have stated as fairly as I can the reasons they have given for their conclusions, and in the chapters that follow I have called attention to the utter insufficiency of those reasons, their inconclusive reasoning and lack of power.

I am, of course, indebted to many writers for the facts and arguments of this volume. Among our own Canadians I am greatly indebted to the Right Reverend Dr. Carmichael, Bishop of Montreal; to the Rev. Sykes Forneri, the Rev. Dyson Hague, and the Rev. Dr. Sheraton, for the clearness and force with which they have marshalled the facts and arguments of this controversy.

Among many other writers, I am under special obligations to the Rev. Dr. W. L. Baxter, who, in his book entitled "Sanctuary and Sacrifice," has given an absolutely crushing reply to what Wellhausen calls the Scriptural proof of his position in his "Prolegomena." I have for the most part, in that section, only condensed Dr. Baxter's statements and arguments. They are, in my judgment, simply overwhelming. I heartily commend that volume to all who wish to go into the discussion more thoroughly.

If I shall have succeeded in allaying the alarm as to the safety of the Bible that is spreading among the people, and of calling the attention of writers who have far more time and ability than I have, to the weakness of the critics' position and the inconclusiveness of their assumed arguments, and have led them to the recognition of the fact that in spiritual as well as secular warfare the best defence is offence, and the safest resistance is attack, and so to carry the war into Africa, I shall be amply rewarded for the time and toil this treatise has cost me.

CONTENTS

	PAGE.
INTRODUCTORY PREFACE	v
I. HIGHER CRITICISM: ITS ORIGIN AND DEVELOPMENT	15
II. AN OLD Foe WITH A NEW FACE	35
III. CONCLUSIONS OF THE CRITICS	56
IV. REASONS AND REPLIES	74
V. FACT <i>versus</i> FANCY	98
VI. EVOLUTION	112
VII. ANTHROPOLOGY	145
VIII. THE DIVINE NAMES	155
IX. THE MOSAIC COSMOGONY	172
X. THE NARRATIVE OF THE DELUGE	190
XI. THE ANALYTICAL THEORY	199
XII. WELLHAUSEN'S SCRIPTURE ARGUMENT	219
XIII. THE CODES	236
XIV. THE ORIGIN OF SACRIFICE	250
XV. HEBREW HISTORY	265
XVI. WHAT DO THE PROPHETS TEACH?	273
XVII. EZEKIEL	288
XVIII. THE JUDGMENT OF THE LORD JESUS	297
XIX. CONCLUSION	313

A STRUGGLE FOR LIFE

CHAPTER I.

HIGHER CRITICISM: ITS ORIGIN AND DEVELOPMENT.

ON the 5th of November, 1854, a heavy fog fell upon the Crimean Peninsula, and completely hid the English besiegers and Russian defenders from one another. The fog lay heavy upon the land, and early upon the second morning, the vast Russian army that had now collected behind the Malakoff and the Sedan, broke up its encampment, and stealing up the by-paths and ravines, known to them but not to their enemies, they burst into the midst of the English encampment, and began to bayonet the soldiers, burn the tents, and rush all before them. The English, safe in the memory of Alma, Balaklava, and the greater achievements of the heavy brigade on the same day, were lolling at ease, apprehending no danger, and were completely taken by surprise. No formation was possible. Pennefather, who was in command that day, was a great fighter, but had no capacity for organization, and did not attempt any, but, gathering together wherever he could a handful of men, he dashed at the Russians, however numerous they might be—in one instance

attacking 28,000 Russian troops with only twenty-six men, and chasing them headlong down the hill. His example was followed by all his subordinate officers, and there resulted the battle of Inkerman, perhaps the most remarkable struggle in the annals of time—a battle of individual heroes, fought amid the darkness of the fog, which concealed friend and foe alike, except those who were quite near. No one could tell how the struggle was going until toward evening, when the fog lifted and the whole Russian army was seen in su^{ll} and slow retreat.

Now, that which befell the British army in 1854 has befallen the Christian host in these latter days. Resting upon the achievements of past years, and wrapt around in the mists of worldly aims and interests, they were dwelling in the unconscious security of accepted orthodoxy. They remembered that there had been a conflict about fifty years ago with Colenso and the Essayists and Reviewists. But these had been utterly condemned by the whole Episcopate of the Anglican Communion. Colenso had been deposed from the ministry and deprived of his diocese. The Essays and Reviews were judged to be heretical by the whole English and American Episcopate. The startled conscience of the Christian world was quieted. And so it seemed that this sharp conflict was soon over and ended. We knew, indeed, that there were German sceptical writers in abundance who were ever and anon putting forth some new speculation, assailing the Scriptures or the Faith. But the Germans were felt to be a set of extravagant speculators, who, having cut themselves loose from the guiding tradition of the Catholic Church and her Faith, were ever being driven with the winds and tossed. We forgot that Dr. Arnold

was at Rugby, Jowett in Oxford, Mark Pattison, C. W. Goodwin, Briston Wilson, Baden Powell, Rowland Williams, Stanley, Robertson of Brighton, F. Farrar, and others were left in their several high places of influence. And these, unnoticed and unrebuked, went on sowing the seed of these German tares in the minds of the young, when lo, in the very midst of our ranks—capturing and killing our men, and driving all before them—there emerged a whole army of sceptical writers, preachers, and publishers.

We were as completely taken by surprise as the men of Inkerman. No organization existed; no formation was possible. It has been a struggle of individuals—and of individuals who on one side were almost unarmed and altogether unskilled in the use of such weapons as they possessed.

The result has been almost a rout of the orthodox forces. No one expected the attack; no one was prepared for it. Men were not looking for danger in that direction. But the danger has come. The Scriptures have been assailed; their Divine origin has been scouted, and they have been proclaimed to be miserable, misleading, human compilations made up of legends and myths, and deliberate forgeries, full of contradictions, errors, and widely unreliable, historical statements. And not only so, but the very ground of what we call the Truth has been shifted from the foundation of fact and testimony on which it has heretofore rested, and has been made to depend on some "verifying faculty" possessed by each individual—some intuition by which he tests the truth of the Scriptures and of everything else.

The natural and necessary results have been the introduction of a spirit of widespread doubt, not only as to

the veracity and authority of the Scriptures, but as to the truth of Christianity itself; the unsettlement of the faith of very many, and the complete overthrow of the faith of not a few.

The men who are leading in this movement call themselves, and are called, "The Higher Critics." This name has been assumed, they tell us, not in any spirit of arrogancy, as though they were men of higher character, higher culture, higher ability, or higher knowledge, or because the subject of their criticism is held to be of higher importance, but simply because they go higher up the stream in their examination of the waters of Truth. Their inquiry has to do with the nature, origin, and date of the documents, as well as with their historical value and the credibility of their contents.

Ordinary Criticism, or Lower Criticism, as it is now being called, accepting the Bible as being indeed the Word of God, has been engaged during all the Christian centuries in an examination of the character and trustworthiness of the text, and the meaning of the words and statements which it contains. The Lower Criticism, as we shall for convenience hereafter call it, is coeval with the publication of the books of Holy Scripture. Higher Criticism, as has been already implied, is a quite recent importation from Germany. The terms are popularly used to shelter all opinions that are at variance with the orthodox tradition. That tradition with unhesitating unanimity has witnessed to the Bible, practically as we have it to-day, as being indeed the Word of God. In every age it has been accepted as the final court of appeal, the arbiter in all questions of doctrine. The character and extent of its inspiration have never been defined, but it has all along been accepted as the

inspired Word of God, and when the meaning has been definitely ascertained, discussion has been ended.

Again, the orthodox tradition has with equal unanimity affirmed that the first five books of the Bible, heretofore known as the Pentateuch, were written by Moses. There is no counter testimony through all the ages. All laws and statutes expressly declare themselves to have been written by Moses, or given through him. There is no documentary evidence anywhere that hints at any other possible origin. And yet the Higher Critics have no hesitation, on the ground of what they call literary criteria and scientific necessity, in proclaiming that the Bible as a whole is not of Divine origin. That the first five books were not written by Moses, or by any one writer, but are a mere compilation from previously existing documents, containing for the most part the myths, and songs, and legends, and stories of bygone ages. That this compilation was made by some unknown writer or writers, nine hundred years or more later than the hitherto accepted date. That it does not tell the truth about the creation of the world, the flood, and the facts of early history. That it is full of contradictions, mistakes, inconsistencies, and errors.

The critics who are making these charges against the Word of God speak in glowing terms of the inspiration and authority of the Word of God. But surely it is an utter misuse of words, as dishonest as that of the Arians in the fifth century in using Catholic terminology in an unhistoric and Arian sense. In what sense can a book that abounds in forgeries, misrepresentations and contradictions be thought of as the inspired Word of God? What can inspiration mean as applied to such a volume? What authority would the Moral Law have over men's

consciences if the whole story of the sojourn in Egypt, the exodus, the giving of the law at Sinai, be, as is always implied and sometimes plainly affirmed, a mere fiction? If the law itself, as we have received it, is merely the product of the intellectual evolution of the human mind, a summing-up of the conclusions of human thinking, human experience, human expediency? The whole object of this divisive analysis is so to trace the Bible statements to these fictitious sources that they may be set aside as no longer a part of the inspired Word, and, therefore, not needing any more to be defended as true. But can anyone read the destructive statements that are being made without feeling that if the critics could establish their truth, then the testimony of the Church, upon which the very existence of the Christian religion rests, would be utterly discredited? The authority of the Scriptures, Old Testament and New, would be destroyed, and our Lord's own authority, testimony, and teaching shattered to its very foundations. For both He and His apostles constantly quote and refer to, as absolute and definite truth, the very facts, quotations and statements which the critics declare to be forgeries, fictions, and contradictions. When this has been pressed upon them, they have not hesitated to propound an explanation which implies either a double personality in our blessed Lord, or which denies His essential Divinity. And yet this latter conclusion, absolutely destructive of the Christian religion, is the alternative that is being generally accepted now.

Who, then, are these Higher Critics? Generally, they claim to be a school of quite recent origin, the direct product of the vast increase of historical and scientific knowledge which has marked our day. Sometimes, however, when they are seeking to establish themselves on

that basis of authority, upon which they throw such scorn, when alleged in support of the doctrine they are assailing, they claim for themselves an almost hoary antiquity. Thus George Adam Smith, the endorser of, and apologist for the German Higher Criticism, traces it back to Simon, a French Roman Catholic priest, who, in 1604, put forth the theory that the narratives of the creation and the deluge suggested at least two different authors. The Higher Critics generally only trace their theory back to Astruc, another Frenchman, a physician of bad character, who, in 1750, taught that there were eleven original narratives combined in one by three editors. Professor Robertson Smith, the translator, endorser, and introducer of Wellhausen to the English public, traces it back to Spinoza, the originator of Pantheism (Intro. Well. Pro., p. 6), who, in his "Tractatus Theologico Politicus" in 1670, boldly impugned the traditional date and Mosaic authorship of the Pentateuch and assigned its origin to Ezra.

These originators of the theory, however, merely suggested that the author of the book of Genesis made use of pre-existing documents in its composition. They did not regard their assumed discovery as in any way interfering with the Divine inspiration and Mosaic authorship of the book of Genesis. And if it could be proved that some or all of the documents whose existence is assumed, did exist, it would not necessarily overthrow faith in the inspiration and Divine authorship of the Bible. We are in the habit of dividing all things into natural and supernatural, and we assume that while the latter are the result of God's direct interference, with the former, we in some way think, He has nothing to do. But we must remember that there is no such distinction in the

mind of God. With Him what we call the supernatural is as natural as the most ordinary occurrences of every day. All things are naked and open unto the eyes of Him with whom we have to do, and so, in the economy of His working, when the natural sources of knowledge are sufficient to supply the information needed, we need not expect the inspiring Spirit to set these aside, and to substitute for that, which was sufficiently clear for the purpose intended, a supernatural, Divine communication. God uses agents and instrumentalities for the accomplishment of all His purposes, and so human records, of the ordinary type, may have been used in the production of the Scriptures, the inspiring Spirit merely rectifying and purifying and uplifting above the age to which they belong the narratives of human documents and traditions. The account of the creation is an apt illustration of what is meant, we are told by the critics; that that account is unquestionably derived from the Babylonian and Assyrian mythical accounts of this event, but not to mention the fact that the order is different.

No one can read those accounts and then turn to the simple, straightforward, easily understood, and sublime narrative of Genesis without feeling the touch of an inspired hand in every utterance of that record. The rationalistic German professors now take the lead in this destructive criticism.

Boscawen calls attention to the fact that the order of the Assyrian narrative of creation is the direct opposite of the Hebrew narrative, making the order of creation: First, the stars; second the zodiac signs; third, the four seasons; fourth, the equinoxes and solstices; fifth, the night; sixth, the month; seventh, the day and the sun.

About the year 1780, Eichhorn, a German critic, claimed

that, acting independently of his French predecessors, he had reached the same conclusions as Simon and Astruc, as to there being at least two pre-existing documents or original authors of the book of Genesis. His conclusion was wholly based upon the use made by the assumed two authors of the words, "Yahveh" and "Elohim," as names of God.

In 1798, Illgen, another German critic, assumed that there were seventeen instead of two original documents, and three authors, one Jehovist and two Elohists. He also supposed that he had discovered a difference in style and vocabulary in these assumed original documents, and is so acute in his scent as sometimes to divide even single verses between the three, and give to each his own. This marks a new departure in Higher Criticism.

In the same year Möhler propounded the fragmentary hypothesis, which assumes that the Pentateuch originated in a series of old laws and old fragments put together by some unknown compiler in the time of David and Solomon. This compilation was held to be the basis of the present book of Deuteronomy, which, it is assumed, was the book discovered in the temple, where it had been surreptitiously concealed by its forger, Jeremiah or Hilkiyah, in the reign of Josiah. The rest of the Pentateuch he assumed to have been written between the time of Josiah and the exile. This theory was afterwards adopted by Vater, in 1805, and by Hartmann, in 1818. It was promulgated in England by Geddes, a Scotch Roman Catholic. It is still treated with respectful consideration by many critics of the destructive school, though it is not just now the theory in vogue. It does not appear upon what they based their conclusions, but this documentary theory was one of the current lines of attack

among the great infidel writers of the eighteenth century. This will be exhibited at length in the next chapter.

The work of separating the sacred text and assigning its different parts to their assumed sources was first undertaken by Ewald, in 1850. His work was shortly afterwards adopted and elaborated by Bishop Colenso, who tabulated almost every passage and verse and word, as exhibited in Driver's tables and in the Polychrome Bible. Hupfeldt, in 1850, reached Illgen's conclusions about there being two Elohist. These two Elohist, it is claimed, are not so closely related to each other as the second is to the Yahvist, with whom he differs only in detail. The critics admit that it is very difficult to distinguish what belongs to one, and what to the other. The first Elohist, it is claimed, has a character all his own, and supplies the greater part of the Hexateuch. This is called the Grund Schrift, or basal document, by the German critics. It is generally spoken of by English critics as the Priestly Code, or priest's document, because it contains laws concerning priesthood and ritual, while the name Elohist is now reserved for Hupfeldt's second Elohist.

Up to this period the conclusions of the critics were based upon the rough-and-ready test of the assumed use of the Divine names; upon assumed linguistic considerations; upon apparent anachronisms; supposed omissions; assumed contradictions; upon peculiarities of phrase; peculiarities of thought; differences in literary style and theological bias; upon the conclusion of philosophers and the intuition of experts. But the tests, as George Adam Smith says, were exceedingly delicate, and the results exceedingly doubtful, and so the conclusions differed widely.

Astruc held that there were eleven memoirs or documents.

Eichhorn held that there were two pre-Mosaic documents, and the compiler, Illgen, supposed that there were seventeen documents and three authors, one Jehovist and two Elohist.

De Wette changed the test for distinguishing the documents from the simple use of names to more uncertain characteristics of style and manner. He absurdly regarded the Pentateuch as an epic created by the priests, in the same manner as the Homeric epic was at that time assumed to have been created by the Rhapsodists. He thinks that there was one continuous document, and that the author inserted what he found elsewhere.

Von Bohlen believes in the same Elohist basis, but denies altogether the existence of any Jehovistic documents.

Gramberg makes three authors—the Elohist, the Yahvis and the compiler.

Möhler and the Fragmentarians maintain that there were an unlimited number of documents.

Ewald held a variety of opinions. At first he maintained the unity of Genesis, and proved it against the documentary and fragmentary hypothesis. His arguments have not yet been refuted either by himself or anyone else, though he afterwards went over to the documentarians.

Hupfeldt believed in three independent historic works, and Knobel in two.

This enumeration is far from exhausting the variety of conclusions at which these critics have arrived on the subject of the documents, but it is sufficient to show their want of unity and the utter inconclusiveness of their reasons.

Since 1850 the Higher Critics have given us 70 different theories of the origin and character of the books of the Pentateuch; 113 different theories of the historical books of the Old Testament; 108 of the poetical books; 98 of the great prophets; 114 on the minor prophets, or 503 in all. The Higher Critics have published 208 different theories of the value of the New Testament. (Hastings.)

But in addition to the differences enumerated above, there are even wider differences on the question of date. One critic maintains that the documents whose existence he assumes are pre-Mosaic; another that they were written in the time of Joshua or the Judges; another in the time of David; another, some centuries later. How manifestly uncertain are the principles! How imaginery, unreasonably arbitrary the conclusions!

It will be seen from the foregoing that the very basis of this German criticism (as far as this philological argument goes) rests wholly upon conjecture. There is not even a shred of evidence that the assumed documents ever existed. Nobody ever saw even a fragment of any of them. There is no hint in history, or in archæological discovery that anybody had ever seen, or ever heard, of any of them. Their existence rests wholly upon conjecture, and yet they are constantly referred to as books with which the critics are perfectly familiar. They quote from them, and refer to them as though they were lying open before them. Nay, they have indicated in their Polychrome Bible what chapters and verses, and even words have been culled by the unknown compilers from one and another of these assumed documents. Their enthusiastic followers will tell you, however, that all this makes no difference. The scholarship and acumen of

these Higher Critics is so great that they can determine these things by their penetrating intuition with scientific accuracy, though one of their leaders says that their work is extremely delicate and the result uncertain. And another far greater in scholarship and power than George Adam Smith, Kuenen, the real father of the present phase of Higher Criticism, in an article contributed to the *Modern Review*, in 1880, says: "The critic does not profess to have additional documents inaccessible to the laity, nor does he profess to find anything in the Bible that the ordinary reader cannot see there. It is true that here and there he improves the common translation, but this is the exception, not the rule. And yet he dares to form a conception of Israel's religious development, totally different from that which—as anyone may see—is set forth in the Old Testament, and to sketch the primitive Christianity in a way which even the acutest reader cannot recognize in the New Testament.

Robertson Smith, the translator and laudator of Wellhausen's "Prolegomena," says (page 7 of his Preface): "The present volume gives the English reader, for the first time, an opportunity to form his own judgment on questions which are within the scope of anyone who reads the English Bible carefully, and is able to think clearly and without prejudice about its contents." So that it is not upon the learning of all the scholars you know, or the prophetic intuition of the experts, that this whole system rests, but upon the ready conjectures and reckless assumptions of the leaders of this portentous heresy.

The matter then stands thus: The Bible has been in the hands of all the great Greek, Latin, French, German, and English scholars and saints of the ages. And these, Kuenen being witness, were just as well equipped by

scholarship, intuition, and judgment, for the discovery of these documents, as the acutest German critic of to-day, and yet it never occurred to one of them that the Bible was a mere compilation from floating traditions, myths, legends, and fictions, badly put together by some unknown writer. They had their difficulties in the study of the Bible, many and great, but it never occurred to them to explain these difficulties by attributing them to some utterly false myths or legends. The world had to struggle with its difficulties until the slow moving German imagination had evolved this easy method of getting over all Bible difficulties, by simply denying the truth of the narratives in which they occur.

New Departure.

Professor Cheyne is responsible for the statement that no one can study any recent Higher Critical Book without seeing at once that the question of date, authorship, and composition of the books are no longer the real foundation upon which the conclusions of the leaders of this school rest, as had been the case up to this time. Now, it soon becomes apparent, as you read, that underneath all these lies the theory of intellectual, spiritual, and moral evolution, which sets itself to interpret the history of Israel on the principle of continuous natural development, So that both the belief and worship of Israel are held to be the result not of any Divine revelation, but the natural products of human thinking and human experience under certain environments. It has been pointed out by a profound thinker on the orthodox side, that the more we examine the literature of this school the more evident it becomes that the whole movement now aims at the sub-

stitution of the natural for the supernatural, of evolution for revelation, and of imagination for inspiration.

It was not always thus with the Higher Critics. Up to 1866 criticism had occupied itself with the assumed dual narratives, the diction, style, ideas, and substance of the books. But in that year Professor Graf, of Göttingen, revived the theory of Vatke, put forth forty-eight years before, that the Levitical legislation was of post-exilic date; that is, that it did not exist till after the return from the Babylonian exile, leaving the history which is stamped with the same characteristics to stand by itself as the oldest part of the Pentateuch and of the Bible.

At this juncture Professor Kuenen, of Leyden, appeared upon the scene. He was a man of great ability and profound learning. He saw the mistake of Graf's theory, and pointed out that consistency required that the historical and ritual parts of the Pentateuch should be transferred with the law to a post-exilic date; so that the Bible would begin not with Genesis, but with Amos. Kuenen boldly propounded that theory, and defended it resolutely. In spite, however, of his power and skill, his development theory hung fire until 1878, when Dr. Wellhausen took it up, and by his brilliant advocacy took continental scholars by storm, and secured its triumph all along the line of the Higher Criticism; so that now the development theory is the underlying assumption of all the principal works of the Higher Critics everywhere, and the Bible is held to be the result of purely human forces. Wellhausen declared that "the Hebrew religion was a purely natural growth, an evolution obedient to the laws at work in all ages of the world." Kuenen says, "For us the Israelitish religion is just one of the religions of

the world, nothing less and nothing more;" and Cheyne, in his Bampton lectures, professes himself to be a follower of Graf and Kuenen, and describes the Bible doctrines as developed germs, not revelations, from age to age. The Old Testament, he says, is no Heaven-descended theology; it was arranged and set forth by the leaders of Jewish thought, who provided a programme of history and doctrine in accordance with a theory of their own history.

Again, Canon Driver, in his "Introduction," claiming to occupy moderate ground, and not adopting all Wellhausen's conclusions, yet acknowledges himself in general agreement with the development hypothesis. On page 16 of his Preface, he says: "The new historical setting in which criticism places many parts of the Old Testament, and the conclusions which it establishes between the religious history of the Old Testament and the principle of progressive revelation, constitute a strong confirmation of the truth of the critical position."

And in an article in the *Contemporary Review* he says, "Wellhausen's theory, or one approximating to it, harmonizes most completely with the facts of the Old Testament."

English critics generally claim to occupy a more moderate, if not a radically different, position from their German predecessors.

But as Bishop Ellicott, in his "Christus Comprobat," says: "The difference between the views of the foreign critics and the English is very slight; the latter accept the analytical view in the main, while modifying certain details and minimizing to some extent their phraseology," and, no doubt, it is true that some of the critics have been more daring than others. Graf, Kuenen,

Wellhausen, Dillman, and Cheyne have advanced, where Kirkpatrick, Sandy, Ryle, and Driver at present refuse to follow. But Cheyne says the moderate critics stop short of his conclusions, either because they have not the courage of their convictions, or have not the logical sense to see the inevitable conclusions to which their accepted principles must lead them.

Colenso.

In a history of Higher Criticism it ought not to be forgotten that Bishop Colenso was the literary contemporary of Graf and Kuenen. He published his first book, "The Pentateuch and the Book of Joshua Critically Examined," before Graf and Kuenen put forth their post-exilian theory. He, however, at once embraced that theory, and advocated it with great skill. A distinguished writer says: "There is nothing in the whole range of German critical enquiry into the origin and character of the sacred Books so thorough, full, and exhaustive on the rationalistic side as that book." And yet the Higher Critics of this day ignore Colenso as an authority on their side. The reason is plain. There is not a position which they take to-day, or an argument which they use, with the exception of Wellhausen's assumed evolutionary basis, which Colenso did not propound and advocate. But Colenso was condemned as a heretic, deprived of his diocese, and deposed from the ministry by a regularly constituted Synod of the South African Church, presided over by Archbishop Gray. That judgment was endorsed by the entire Anglican Episcopate, who deliberately selected and consecrated Bishop Macrorie to supersede him, so that Colenso's doctrines—and they are the

very doctrines of the Higher Critics of to-day—are under the anathema of the English Church, pronounced in as formal a way as the law permitted. Surely the first duty of the thoroughly convinced Higher Critics is to labor for the withdrawal of that anathema which rests upon them as well as upon him, and make what amends can now be made, to the memory of a deeply wronged and great man, if they be right.

It is generally assumed that Higher Criticism is the necessary outcome of the marvellous scientific discoveries of this age, and that its methods are strictly scientific, and its conclusions logical and inevitable. Both assumptions are absolutely untrue; for before the middle of the last century the main lines of criticism had been laid down and their conclusions widely accepted by German critics, and Colenso had endorsed and enlarged, and in the early fifties published to the world his conclusions which cover the whole field. Whatever has been done since, has been by way of confirmation and development, so that science had nothing to do with the evolution of current theories. They had all been propounded before scientific discovery had assumed the overmastering influence that is assigned to it now. Indeed, the science of biology, which is supposed to necessitate the evolutionary theory of life, was not yet born. Then the methods and conclusions are in no sense scientific. The word, science, is derived from the Latin word, "scire," to know; and its conclusions are based upon known facts. Its methods are to collect facts, and when they have become so numerous and so uniform as to leave only one conclusion, then a scientific conclusion has been reached and a science established. But every one of the conclusions of the Higher

Critics rests, not upon the facts, but upon conjectures, assumptions, theories, and the conclusions it reaches are not scientific but theoretical. It assumes that the documentary theory is true, but it cannot point to a single ascertained fact to support that conclusion. It assumes that the literary criteria establish difference of date and authorship, but the criteria are so delicate and doubtful as to lead its votaries to different and contradictory conclusions. It assumes that the exclusive use of the Divine names clearly proves that the passages in which they respectively occur were written by different authors; but there is no such exclusive use. It assumes that the frequent occurrence of Babylonish names and words and phrases proves the Hexateuch to have been written after their exile in Babylon, where they learnt these words and phrases. But archæology points to facts fully established now—that the Babylonian Empire had extended itself over Palestine and Egypt centuries before Moses wrote, and that just as the English tongue acquired its Latin element during the Roman occupation of Britain, and its Norman-French element during the Norman ascendancy, so the Egyptian and Hebrew languages acquired the Babylonish elements when they were subjects of that empire. It assumes that Jeremiah forged the book of Deuteronomy, and Ezekiel, the Levitical Code, and in support of its assumption appeals to the fact of the similarity of thought and word and phrase in the two productions; but in its eagerness it forgets that Jeremiah and Ezekiel—the orthodox traditions being true—would, as devout Jews, be familiar with the thought and language and phrase of the earlier books, nay, would be saturated with them, a fact which, to say the least of it, lends itself to establish the accepted order as against

the new assumption. It assumes that there was neither sanctuary nor sacrifice in Israel until Ezekiel forged the Levitical law of ritual; that there was never any tabernacle in the wilderness; the whole story, it assumes, is a fiction invented by some writer to whom it was suggested by the appointments of the Temple at Jerusalem, and in support of this theory it claims that there are no references to either in the historical books. When abundant references are pointed out, they are discarded with a sneer as mere interpolations. These are merely specimens of the methods of the Higher Critics; but they are sufficient to show the utterly unscientific basis upon which the whole theory rests.

The conclusions of the Higher Critics are based not upon established facts, but upon conjectures, upon assumptions, upon theories unproved, and largely upon absolute fictions. They cannot stand when the final struggle closes. After a while the fog, that is for the present concealing the issues of the day, will lift, and the concealed assailants will be seen in full retreat, though it may be like the Russians at Inkerman—sullen and slow.

CHAPTER II.

AN OLD FOE WITH A NEW FACE.

It is generally implied, if not actually proclaimed, that Higher Criticism is a new science, the direct result of the new discovery and new learning of this age. It will be seen in Chapter I. that this claim cannot be maintained, as every position of the Higher Criticism of to-day had, with one exception, been propounded before the scientific discovery and learning appealed to had come into being. There can be no question that the fashionable, rationalistic, Biblical criticism of the day came to us directly from Germany. It is, however, maintained by such distinguished German scholars as Lechler and others, and conceded by such English scholars as M. Leslie Stephens, Mark Pattison, Farrar, and the present Bishop of Salisbury, that it had its real origin among the English Deists of the seventeenth and eighteenth centuries. The first of these Deistic writers was Lord Herbert, the brother of the saintly George Herbert; his speculations were not based upon criticism, but upon philosophy. He taught that men were possessed of an internal illuminating influence, which was superior to Revelation, and that this faculty, which he held in man, to be intellectual rather than emotional, was the test of religious truth. This theory reappears in the intuition dogma of the critics, the interior, verifying faculty to which they seem inclined to refer the settlement of all speculative and his-

toric truth. Hobbs followed; he wrote to prove the necessity of State control even over religion, so that truth varies according to him, and is controllable by political expediency. His theory seems to find its parallel in socialism, the rights of multitudinism over individualism. His writings did not, however, produce much effect upon the Deistic speculation. The religious instincts of the heart were too strong to be much or permanently influenced by a cold, materialistic philosophy, which reduced religion to a mere matter of statecraft. Charles Blount followed with an attack upon Revelation as being partial and not self-evident, and, therefore, uncertain. The critics who deny that there has ever been any revelation, probably were started on their way by Blount.

Lock's Philosophy, which appeared at the end of the century, created a tendency to appeal on every subject to the ultimate principles of reason, and so the attack upon Christianity now bases itself more entirely upon intellectual and moral grounds. And so Toland and Collins asserted the supremacy of reason and its right to interpret all mysteries. They taught the supremacy of natural ethics as a rule of conduct. This opened the attack on revealed religion, and created a prepossession against dogma and the influence of religious motives in morals. And so Collins attacked on critical grounds the prophecies of the Old Testament, and Woolston the miracles of the New. Toland set himself to show that there is nothing mysterious or supernatural in Christianity. Tindal, in 1730, published his celebrated dialogue, maintaining that Christianity is as old as creation, and is only a republication of the religion of nature. Tindal's object was to show that natural religion is absolutely perfect, and so revelation is unnecessary and

impossible. Chubb denied all particular providence, and by necessary consequence the utility of prayer, save for its subjective value as having a reflex action upon the human heart.

An anonymous work, entitled "The Resurrection of Jesus Considered," which was afterwards attributed to P. Annet, changed somewhat the mode of the Deist attack. It assailed now the truth of the narratives of Christ's resurrection, much in the same way that they are being assailed to-day, only it was the attack of an avowed enemy instead of that of those who were betraying the Son of Man with a kiss. It marks the beginning of the open allegation of literary imposture, as distinct from philosophical error, which was the ground of the attack of Herbert, Hobbs, Tindal, *et al.*

Bolingbroke, the prince of the English Deists, now appears on the scene, and leads the way in the historical attack upon Christianity, though he exhibits traces of the older philosophical spirit in his attacks upon revelation. He teaches the existence of Deity, but maintains that the Divine attributes can only be known by the observation of nature, and not by the analogy of man's constitution. He thinks the Deity exercises a general, but not a particular, special providence. He refers conduct to self-love as a cause, and to happiness as an end. He pronounces the Jewish history as repugnant to the attributes of a Supreme, All-Perfect Being. He attacks the narratives, *e.g.*, of the fall, the invasion of Caanan, and the numerical statistics, like Colenso. He repeats Chubb's weak charge of distinction existing between the Gospel of Christ and St. Paul, as Strauss and Haarnack of to-day are doing. By attacking the canon he tries to show that the miracles did not occur, thus anticipating the modern

heresy of the Strauss school. He sums up his scornful objections in the very language of the modern critics; or rather, without knowing it, they express themselves in the very language of the infidels of the eighteenth century. He says, "These histories are nothing more than compilations of old traditions and abridgments of old records made at later times. These Scriptures are full of additions, interpolations, and transpositions. They were made up we know not *when* or by *whom*."

The attack now became historical, being directed against the evidences of Christianity rather than its ethics. This historical criticism may be of four kinds: (1) It may examine the record from a dogmatical point of view; or (2) direct the attack against the evidence on which the record rests; or (3) it may examine whether the record is cotemporary with the events narrated; or (4) consider its internal agreement with itself or with fact. These positions were taken by Spinoza, Hume, Bolingbroke, and Woolston, respectively. The attack made on these several grounds called forth an army of defenders, who, for intellectual power, acuteness, width of grasp, and industry, are hardly surpassed in any period of the world's history.

A tremendous change of religious thought and sentiment was effected in England by this Deistic outbreak. Burnet tells that about the year 1700 it becomes a common topic to treat all mysteries in religion as the contrivance of priests, and "priestcraft" came into fashion as a term of derision. Dean Swift, in 1708, dwells upon the rapidity with which freethinking ideas had spread from the upper classes to the body of the people. It was commonly held, he said, that the system of the Gospel had become antiquated and exploded, after the fate of

other systems, the common folk having grown ashamed of it, as their betters had done before. Still later, in 1754, it was publicly suggested that the churches should be turned into freethinking meeting-houses, and a new liturgy compiled, opposite to our present one, and that instead of lessons being taken from the Bible, they should consist of extracts from the works of the Deists. A deluge of unbelief broke out on every side.

In England, Bolingbroke, who died in 1751, is justly regarded as the last of a succession of Deistical writers, who for more than half a century waged war against the Bible. There were differences of opinion amongst them as to the immortality of the soul and a future life, but all united in attacking the authority of the Scriptures. That the Scriptures are a Divine Revelation, and the very Word of God was, Chubb declared, "the point that had to be proved by Christians." For if that point be proved the controversy is at an end. Consequently every effort was made to disprove the claims of the Bible to inspiration by denying the genuineness and authenticity of its contents, discrediting miracles and prophecies, ridiculing the Old Testament narratives as full of incredible anecdotes. Charles Blount led the way, in 1693, by an assault on certain portions of the Pentateuch. Toland called in question the canon of the New Testament. Anthony Collins, whose discourse on Freethinking was satirized by Swift, set himself in a later work to overthrow the argument from Old Testament prophecy. This occasioned a prolonged and famous controversy. Woolston impugned the truth of Christ's miracles, and the account of the Resurrection, and Morgan rejected the Old Testament altogether, representing the Mosaic Law as set up under the spurious, popular pretence of a Divine

instruction from God. Chubb and Bolingbroke dealt with the Bible generally, charging its writers with partiality and untruthfulness, and freely employing the weapons of ridicule. Hume was of a later date, and was an independent thinker. He does not take rank with this succession of infidel Deists, but his celebrated essay on miracles, first published in 1748, contributed very greatly to the general movement towards unbelief. In fact, its arguments, as presented by Voltaire's wit and sarcasm, contributed more than anything else to that overthrow of faith in France, which culminated in the awful reign of terror.

The conclusions of these Deistical unbelievers are, perhaps, in many cases unconsciously, but unquestionably accepted by the critical sceptics of the present day, and are the assumed axioms upon which their destructive criticism rests. This stands out in a marked way in their endeavors to reconstruct the history of the Jewish people. That history as recorded in the Bible is characterized by miracle and prophecy from beginning to end. It is, however, assumed as part of the heritage which the Deistical unbelievers have bequeathed to after ages, that miracles and prophecy are alike impossible, and so wherever they occur it is a foregone conclusion that the records must be untrue. And so some means of explaining away both miracles and prophecy must be devised.

Delitzsch, writing in 1860, describes the predetermined rejection of all prophecy as a distinguishing feature of what is called the Higher Criticism. And it has been laid down by German critics as an historical canon, which cannot admit of a doubt, that wherever in the Hebrew history numerous myths and legends are found (and all narratives in which miracles and prophecies are recorded are

myths and legends), there we have accounts that were first drawn up a considerable time after the events they describe. We cannot be surprised, then, that the records are made to yield the results wanted, and that the oldest complete book in the Bible is said to be the book of Amos.

Now, this rejection of miracles and prophecy, involving disbelief in the trustworthiness of the records, is the point where the Deists of the eighteenth century and the rationalistic critics of the twentieth meet. Their methods are different, but they start from the same premises and arrive at the same conclusions. Bolingbroke's well-known letter on one of Tillotson's sermons lays it down, that much of the earlier history and, perhaps, some of the laws, were traditions of uncertain origin, though all alike ascribed by the Jews to the same legislator. The story of the fall, the flood, the passage of the Red Sea, and divers other Old Testament narratives were mere legendary tales. Among the Jews, as well as among the Egyptians, priests and prophets published their sacred writings—men who had in both countries the same temptations to impose upon the people and the same opportunities, and who, no doubt, used their opportunities. What difference is there except in mere matters of detail, between the last of these assertions of the great infidel writers of the eighteenth century and the contention of the critics, that the priests of the exile compiled a code which they ascribed to Moses, and colored the historical narratives in order to increase their power and to support the pretensions of the hierarchy? What difference between the attack that was made then, and that which is being made now upon the Scriptures? Men of that time were open and avowed enemies of the Christian religion. They threw scorn upon, and rejected the

inspiration and authority of the Bible. The men of this age profess to believe in the inspiration of a Bible, made up of legend, fancy, fiction, and forgery, and of history which they tell us is not true.

The Deists denied the genuineness and authenticity of the books of Holy Scripture. The critics maintain that the books of the Old Testament were not written by the persons whose names they bear, and that their contents are not to be trusted. The Deists attacked the miracles. The critics say there were no miracles to attack, and that the passages of Scripture containing accounts of their occurrence are fraudulent fictions of an after age. The Deists said that Old Testament narratives were made up of incredible anecdotes. The critics say those narratives are made up of incredible, immoral, and lying stories (Henly Henson). The Deists said that the Old Testament prophecies were written after the occurrence of the events they pretend to foretell, and even the moderate critics quite agree with them, for it is an axiom of the whole confraternity that miracles and prophecy are alike impossible.

The Deists charged the Bible with untruthfulness, and maintained that all narratives setting forth supernatural occurrences were written long after the age to which they are assigned. The critics either take the same ground or maintain that the writers misapprehended the occurrence, and exaggerated natural events into mysterious prodigies of Divine origin. There was no flood, for instance. The account of it is merely an alarmed and exaggerated description of a furious storm on the Euphrates, etc., etc.

No wonder that as this system progressed, the expectation became general throughout Europe, that Christianity would soon be rejected and forgotten as an ex-

ploded system. It seemed to be already overwhelmed by the great deluge of unbelief. The defenders of the Faith were so few and so feeble that even Butler, the greatest of them all, expressed his conviction that nothing could save the Church of England. And yet it was in the Church of England that the reaction arose, and from her that the rescue came. She never gave up the fight. From the first her leaders made a determined and, before long, a successful stand. Sherlock and Gibson, Butler and Warburton, together with Beatty and William Law, and a multitude of less known men, crowded the walls and jeopardized their lives in the defence of the Faith. Towards the end of the century they were followed by Paley, Lardner, and others, who hurled back the assailants, and turned the tide of popular sentiment. It has been the custom of the critics rather to sneer at these champions of the Faith as behind the times, and certainly they set themselves to meet the assaults of their own day, not of ours, but we must not forget the debt we owe them for the maintenance of the truth of revelation. They may still be studied with advantage, now that prophecy and miracles are again assailed, and all Bible narratives in which either occur are instantly rejected.

A second cause which arrested this tide of unbelief, was the occurrence of the French Revolution. Men saw in it a direct result of the doctrines proclaimed by Voltaire and his associates. The apostacy became open and proclaimed. The whole population seemed eager to renounce and then to persecute the Faith, which a little while ago they had professed. Bishops and priests led the way and came running to the tribunal, at the head of the apostatising throng, in their eagerness to proclaim their renunciation of the Faith of the Gospel. Chris-

tianity was overthrown, the Goddess of Reason was established in its place. The reign of terror filled men's minds with dismay. Men saw in it the direct result of the infidel doctrines, and for a long time afterwards the minds of Englishmen shrank back with horror from these revolutionary sentiments, which drove God from the throne of the universe, and cut up by the roots every claim of authority.

Another potent influence in rolling back this infidel wave in England, at least, was the rise of Methodism, and the evangelical movement in the Church of England. The cold, hard, rationalistic treatment of all questions of religion by the Deistical unbelievers, and the necessary employment of their methods by the defenders of the Faith, in their replies, had imparted a peculiarly unspiritual tone to the religious life of that time. Men's minds were occupied with the reasons for Faith, rather than with the Faith itself. Religion became a thing of the head, rather than of the heart. Sermons were for the most part philosophical treatises, persuasions to morality and virtue, rather than earnest preachings of Christ and salvation through Him. Religion was based upon the philosophy of goodness, rather than a passionate love of Jesus. The poison of the licentiousness, which broke out with the restoration, was still permeating society. There was no love of Christ constraining men to purity. The claims of morality and virtue were utterly impotent in the struggle. Unbelief, secret or openly avowed, was dominating the thought of the age. The sky was black with portents of evil. At this crisis the Wesleys appeared on the field, with their earnest, passionate preaching of Christ, and the necessity of personal, living, realizing faith in Him, and consecration to Him,

or the necessity of conversion and change of heart and life. A new idea of religion, as a thing of the heart, rather than of the intellect, took possession of men's minds. Multitudes of earnest men joined the movement, some moving on Wesley's lines of universal redemption and sacramental grace, issuing in personal consecration and an ascetic life, and others, a large number the founders of the evangelical school, adopting the Calvinistic system and reviving the religious side of hated Puritanism. These swelled the ranks of living Faith, and did much to rescue the land, for the time being, from the rationalism, and outwardness, and formality, and latitudinarianism that had eaten the life out of religion. The leaders, with the exception of the Wesleys, were not, for the most part, men of much learning, and the foundations not being deep and strongly laid, the influence soon collapsed, and a state of deadness, hardly surpassed by the indifference which had preceded its rise, had spread again over the land before the Oxford or High Church movement began. This was inaugurated by the keenest intellects and most learned men of the day. It came in time to restore the balance, and lay the foundations deep upon the doctrines of the Catholic Faith, and of a living, realizing, personal faith and trust in Him whom that faith proclaims. Again, a living, present Saviour is revealed to men, a sense of honesty and reality imparted to their lives, and scepticism and latitudinarianism are effectively rolled back, until now, in quite recent days, the old foe reappears with a new face, approaches the Son of Man with a kiss, and under the guise of a helpful, Higher Criticism, proclaims itself the friend of the Christian Religion, while it is using every weapon against the Faith, which the Deism of the eighteenth century

forged, and endorsing every conclusion by which they sought to overthrow the religion of Jesus. No wonder that a lowered spiritual tone is manifest among the votaries of the new system; that latitudinarianism is spreading; that under the guise of a spurious toleration, men are becoming indifferent to the doctrines of the Faith and to the constitution and claims of the Catholic Church of Christ. It is the work of an old foe with a new face.

This agreement of the teaching of the critics of the present day with that of the infidels of the eighteenth century is exhibited in a startling way in the writing of the very worst of them, Tom Paine, who played an important part in these awful times, began the publication of parts of his "Age of Reason" in 1793. It is a perfect thesaurus of higher critical doctrines and utterances. His book is marked by the coarsest, rankest infidelity, and yet is only what Graf, Kuenen, Wellhausen, Cheyne, Driver, Harper, Briggs, *et al.*, are teaching to-day. Indeed, it would almost seem that they had quoted their definitions from him.

Paine criticises every book of both Testaments, and sets himself to prove by criticism that it is not a revelation from Heaven, but a fraudulent production by unknown men. He says: "Before anything can be proved from the Bible, the Bible itself must be proved to be true, for if the Bible itself be not true, or its truth a matter of doubt, it has no authority and cannot be admitted as proof of anything." ("Age of Reason," Part II., p. 51.) This is the position of the Higher Critics, the justification of their labor. At least they claim to have found the Bible not to be the Word of God, but a compilation of untrustworthy documents. Paine, using their

methods and arguments, sets himself to show the same thing. He says the moral evidence against the Bible is conclusive, but he proposes to give the critical evidence; and the evidence he adduces is the very evidence produced by the critics. He says: "I proceed to examine the authenticity of the Bible, and I begin with the five books of Moses, so-called Genesis, Exodus, Leviticus, Numbers, Deuteronomy. My intention is to show that these books are spurious; that Moses is not the author of them; that they were not written in the time of Moses, nor till hundreds of years after; that they are an attempted history of the life of Moses and his times, written by some ignorant or stupid pretenders to authorship centuries after his death, as men now write what is supposed to have happened thousands of years ago—the evidence I shall produce is from the books themselves." ("Age of Reason," Part II., pp. 5.) Just what the critics are claiming to do. Their methods and their principles are the same. Their end and results are the same. Paine produces his evidence. He says: "I begin by saying" (just as the critics do) "that the first two chapters of Genesis, called the Mosaic account of creation, instead of being a connected account written by Moses, contain two different and contradictory accounts by two different persons, written in two different styles, at different times." He publishes the chapters and follows the partition made by Astruc, Eichhorn, and the others, and which has bloomed into the Graf, Kuenen, Wellhausen theory, with its J. E. D. P. and plural R's. His argument, based upon the use of the Divine names and literary character, differs not a hair's breadth from the arguments of the critics of the present day. It matters not that his arguments are rotten, the names

God and Lord God being found plentifully in other documents, or that imaginary contradictions are inventions. They are the critics' proofs precisely, that Moses never wrote the Pentateuch, and so Paine, like them, rejects the narratives of the creation of man, "woman," "the speaking serpent," "the fall," "the forbidden tree," "the flaming sword," "Eden," "the flood." "They are all myths, fiction, fancy. If the Higher Critics are right, then Tom Paine was right in demanding by what right shall preachers longer teach the Bible as the Word of God, or ministers declare it such to their people? Why continue this fraud? What shadow of pretence is there any longer for the continuance of Christian Church, seminary, or college? The denial of the historic truth of the first three chapters of Genesis and the authorship of the Pentateuch by Moses knocks the historic foundations out from under Christianity and makes the teaching of Christ and His Apostles rest on myths, fables, and the documents of J. E. P. D. and R. The evangelical critics cannot answer Tom Paine; their scientific methods, analyses, and results are his. The evidence upon which he relied is just the evidence which the critics glorify as the evidence of exact science." Paine's book at the present time has an enormous circulation among the working classes, and nearly every week the Secularist newspapers publish the utterances of English professors and dignitaries, as proofs that the views of the Old Testament set forth in the "Age of Reason" are now the accepted opinions of the Church. I know, as a fact, that young people are continually confronted with this argument. They are told by their unbelieving mates that "even your own ministers now teach what Tom Paine taught," and they are shown the extracts in the

papers. There is little to boast of in the Higher Criticism, seeing that it is only the reproduction in less vulgar language of the principles of the "Age of Reason."

The poison of heresy like that of a contagious disease has a wonderful tendency to spread. English Deism soon became the fountain of French infidelity and atheism, and of German rationalism. Voltaire was the connecting link. That great enemy of the Christian religion made his home in London from 1726 to 1728, when the Deistic controversy was at its height. Bolingbroke was its leader then, and between him and Voltaire an immediate intimacy and close friendship grew up. Voltaire eagerly drank in the speculations and conclusions of the English Deists, and on his return to France, and afterwards at the Court of Frederick the Great, he eagerly proclaimed and popularized the new doctrines, and with amazing success. The works of leading Deists were translated into French and German. They became immensely popular and influenced greatly the thoughts of the day. They were soon taken up by German professors, and as the Bishop of Salisbury expresses it, their conclusions confront us again in the destructive criticism of our own day.

Voltaire was the leading spirit in the French apostacy. He was a clear-headed, quick thinker of remarkable versatility, quickness of wit and power of satirical expression. He possessed extraordinary tact and good sense, both in dealing with individuals and in literary criticism. He was greatly lacking in originality and power of inauguration. He occupied himself chiefly with translating the works and reproducing the objections of the English Deists, especially of Bolingbroke, to the Christian religion, which he thoroughly disbelieved. The

sole object of his efforts was to destroy belief in the inspiration of the Scriptures and the Divine origin of revelation, which is attested by them. There is hardly a book in Scripture which he did not assail, using most of the arguments now current among Higher Critics. He tried, by the exercise of his inimitable sarcasm, to expose the absurdities and contradictions and impossibilities of belief in them all. He fluctuated between attributing the Scriptures, Christian and Jewish, to the fraud or delusion of their propagators. He denied their originality, and seized upon every weapon that seemed likely to give him any help in his impious purpose. He was closely connected with two bodies of men, which formed the centres of two infidel movements, the one in Paris and the other at the Court of Frederick at Berlin. The ablest of these was Diderot, who, in natural ability and encyclopædic knowledge, greatly surpassed Voltaire and all his companions. He surpassed them also in his unhesitating atheism. He controverted the possibility of miracles and the truth of any system which rested upon them, and set himself to propagate atheism. His chief confederates were D'Holback, an out-and-out materialist; Helvetius, a moralist of the selfish school, and Rousseau, who, though not a scoffer like Voltaire, yet attacked strongly the evidence of prophecy and miracles. The final result of the life and teaching of the clever intellectual army of French Deists and Atheists was the overthrow of the monarchy and the rejection of the Christian religion as obsolete. Christianity was abjured by the municipality and by many of the bishops and clergy. The churches were stripped, the images of the Saviour trampled under foot, and a *fete* was held in November, 1793, in which an opera

dancer impersonating Reason, as a goddess, was enthroned upon the high altar of Notre Dame, to take the place of Deity, and she received adoration from the audience. The services of religion were abandoned, the churches were closed, the Sunday abolished, and on all public cemeteries the inscription was placed, "Death is an eternal sleep." This only exhibits in one department of life the awful results of a system of teaching which hardly differs at all from that of the Higher Critics of to-day.

The connection of Hanover with England caused several of the works of the English Deists to be translated into German, and the general doctrines of natural religion, as expressed by Herbert and Toland, together with the difficulties put forth by Tindal, were soon reproduced on German soil. But it was the French Refugees whom Frederick of Prussia invited to his court, Voltaire, Diderot, La Methie, D'Argeus, Manpertius, and others, who chiefly influenced German thought, and reproduced French unbelief, and created an antichristian atmosphere about the court and among the upper classes. Rationalism spread with alarming rapidity through all classes. Semler inaugurated the destructive movement in German theology, and introduced what is called the Historical Method of Interpretation of Holy Scripture, which has been unhesitatingly adopted by the Higher Critical School of our day. That method consists in discovering the exact grammatical meaning of the words, and then limiting them rigidly to the meaning which they had for the men to whom they were first addressed, or determining their meaning by the circumstances of the society in which the writers lived, thus depriving Scripture of all inner spiritual, allegorical, and prophetic

meaning to be unfolded as the events occur. The utter unfairness of this mode of interpretation stands out clearly when we find these same critics transferring the history and its circumstances by a thousand years or more from the time and conditions under which it claims to have been written. And its utter uselessness is apparent when the critics confess, as they do, their utter inability to fix the date with any greater certainty than that of several centuries, "The earlier centuries of the divided monarchies." Do not the circumstances of epochs separated by only one century often differ totally from one another? What sort of accuracy of interpretation should we get from the circumstances of times separated several centuries, or even more than a thousand years from one another? Semler certainly initiated the Rationalist Movement. He, however, did not intend it as an attack upon, but as a defence of, the Church.

Lessing was the cotemporary of Semler. He was distinguished in the literary world, rather than the theological. He was the publisher of the Wolfenbittel fragments, of which Reimarus was the then unknown author. They introduced with consummate skill the subjects and conclusions of the English Deists, resting like them in natural religion. Lessing himself attacked the Old Testament, on such points as the passage of the Red Sea, and the New, on the discrepancies of the accounts of the Resurrection, and represented our Lord's work as a defeated political reform. (Lessing lived from 1729 to 1781.) The philosophy of Kant intervened. It was intended to be an antidote to the scepticism of Hume and the one-sided sensationalism of Condillac, but its immediate effect was to reinforce the appeal to reason, and to destroy belief in revelation by leaving nothing to be revealed.

Bretschneider led a reaction towards orthodoxy. And even the most extreme form of German rationalism, led by Paulus, differed from English Deism and French Naturalism in not regarding the Bible as fabulous in character and the device of priestcraft. But like the Kuenen, Wellhausen School, it denied the supernatural. By the French School the apostles were regarded as impostors; and the Scriptures were not only not received as Divine, but were not even respected as an ordinary historical record. Rationalism was intended as a defence against this view, but it denied the revealed character of Scripture, and treated it as an ordinary history.

This attitude, with variations to the one side or other, was characteristic of the whole succession of rationalistic writers, including Fichte, Schelling, Jacobi, and even Schleiermacher, the great leader of the orthodox reaction, who made little account of the supernatural element or external revelation; and so it went on under the guidance of Neander, De Wette, Ewald, and Eichhorn, until, in 1883, Strauss startled the world by the publication of his life of Jesus. In this work, adopting the principle of the Hegelian philosophy, that the idea is prior to the fact, he represented the Gospel history as being partly a creation out of nothing, and partly an adaptation of real facts to pre-conceived ideas. Thus the need of a deliverer, he pretends, created the idea of a Saviour; the misinterpretation of old prophecy presented conditions which in the popular mind must be fulfilled in the Messiah. The Gospel history was the attempt of the idea to realize itself; in fact, it was all ideal, mythical, unreal. The alarm at the loss of the historic basis of Christianity created a strong reaction in favor of Lutheran orthodoxy.

Strauss' position was, however, carried still further by Christian Bauer, a professor at Berlin, who with coarse

ridicule denied the basis of fact, and imputed the myth to the personal creation of the individual writer.

The positions of both Strauss and Bauer rested largely upon the philosophical speculations of the earlier doubters, and largely upon the unwarranted assumptions of the Literary Criticism. There has been a widespread reaction towards a more orthodox Lutheranism. The emergence of the Higher Critical School, with its destructive theories and assumptions, has thus been traced through a continued succession of speculative writers. In the forefront of this school have stood, until quite lately, the names of Graf, Kuenen and Wellhausen. Now the leadership is passing to Haarnack, and even more destructive speculators.

These men are, beyond all question, the progenitors of the English Higher Critics who adopt their main principles, reproduce their arguments, and quote their utterances as their chief authorities in this vital discussion. They are unquestionably leading their followers towards that yawning gulf of unbelief, into which Voltaire, Diderot, Paine, Bauer, and Strauss fell. The last of these, reviewing his career on its conclusion, asked himself. "Can we any longer call ourselves Christians?" and answered his own question, "Honestly we cannot."

What strikes one most painfully, in investigating the teaching of these men, is the deliberate way in which they ignore, and then reject the testimony of the Church, the ground and pillar of the truth. Each founder of a school evolves a theory out of his own inner consciousness, and then sets himself with imaginary proofs to establish it. There are no cotemporary facts or testimony. There is no literature, except that of the Bible, covering the period which the theory seeks to explain. But that makes

no difference. It is held that "it must be," "that it may readily be assumed," "that we may conjecture," and these "must be's," and "conjectures and assumptions," are referred to by such phrases as "as we have already seen," "as we have proved," p. so and so, "as may be taken for granted," etc., and so a whole subversive system has been built up from a foundation of conjectures. Another remarkable thing is, that in the whole course of this criticism it is assumed that there is nothing supernatural about the Bible. Even reforming evangelical critics, such as Schleiermacher, make no claim for the inspiration of the Bible. They imply that they ought to be content if it turns out to be fairly truthful history. And they are not very much concerned as to whether it is or not.

So far from treating it as any other history, they ignore and deny that inspiration, which it claims as its essential characteristic. And they claim the right to interpret it historically, after they have first changed the historical circumstances by an interval of a thousand years from the time at which it claims to have been written.

I have traced the history of this movement at this length for two reasons:

First, that it may be seen that it is not a new thing in itself, and is not based upon any new knowledge or discovery; and

Secondly, as a safeguard against discouragement. There have been far worse times than these, and the gates of hell have not prevailed. The Lord is King, be the earth never unquiet.

CHAPTER III.

CONCLUSIONS OF THE CRITICS.

HAVING now clearly before us the origin, history, affinities, methods, and claims of Higher Criticism, we ask ourselves what is the result? What are the generally accepted conclusions which the Higher Critics have reached?

There are, as we have seen, great differences among them as to the sources of the Bible, the number, authors, and ages of the documents which they assume to have existed, and also as to the enlargements, corrections, and emendations which those documents are assumed to have undergone. And so, in keeping with these variations of opinion, some of the critics describe themselves as moderate critics, or conservative critics, and even as orthodox critics; while they refer to the more radical members of their confraternity as advanced, or radical, or destructive critics. But whether radical or conservative, destructive or restrained, they all agree

1. That the Bible is not, as the Church of God through all ages has believed it to be, a revelation from God, communicated through the writers to whom its several books have been assigned. They all accept the analytical theory, that the books of the Bible are not compositions but compilations. These compilations were made by some unknown writers, at an unknown period of the world's history. They were compiled from songs,

legends, myths, and traditions. These were at first very limited and meagre. They were again and again edited, enlarged, and reconstructed to bring them into harmony with the changed conditions of the age, or the information of the redactor.* There was no consciousness on the part of these redactors that the documents with which they were dealing were of Divine origin, or that they possessed any inviolable or infallible authority; so that each redactor added to and altered at will, and according to his own fancy, the records of the past. Nay, further, they invented stories and records, and forged whole books.

2. None of the records used by the compilers existed, even in the embryo state assumed, for many centuries after the traditional date. The only records of the past were the songs and sagas recited at religious festivals, and preserved in the memory of bards and sages. It was not until the eighth or ninth century, B.C., six hundred years after Moses, that the first attempts were made to collect these traditions so as to form a connected, written history. The oldest portion of the Hexateuch may date, they tell us, as far back as the end of Solomon's reign, about 1000 B.C. These fragments may have contained the blessing of Jacob (Gen. xlix.), the book of the Covenant (Exod. xxi.-xxiii.), part of Balaam's discourse (Num. xxiii., xxiv., with a few other verses). These were incorporated into a larger work, which began to take

* A Redactor is a creation of the critics. He is a good deal more than an editor and less than an author. He is represented as taking the records of the past and reconstructing and rearranging them according to his own arbitrary judgment as to what they ought to be. He is charged by the critics with dropping out of the documents he is manipulating many important facts and statements, and of inserting many things which have no other proof of their accuracy but his arbitrary will.

shape about 900 B.C., in the reign of Jehoshaphat, when a romancer who lived in Judah put into writing the early legends of his people. In speaking of his God he uses the name Yahveh, or Jehovah, and is called the Jehovist, designated by the letter J. These legends were revised by some unknown writer who lived a hundred and fifty years later, and by another who lived two hundred years later, who from their use of the name Yah, or Jah, are respectively referred to and quoted by the critics as J., J.²

About one hundred years after the first Jehovist did his work in Judah, there arose in the northern kingdom of Israel, in the time of Jeroboam II., another unknown writer who wrote out the legends of his people. In speaking of his God he used the word Elohim. He is called an Elohist, and is referred to by the letter E. His work was revised about one hundred years after its compilation by a second Elohist whose name and history are altogether unknown. Then some skillful compiler combined the Elohist and Jehovist documents, which had hitherto no connection, into one narrative skillfully woven together. Soon afterward, about 625 B.C., in the reign of Josiah, there was found in the temple at Jerusalem, by Hilkiyah the priest, a book which he declared to be the Book of the Law of the Lord given by Moses (2 Chron. xxxiv. 14).

The critics, however, maintain that it was not the Law of the Lord, but a new book, forged by Hilkiyah himself, who hid it where he found it, or else it was produced by some unknown compiler in the reign of Manasseh. This book, however, like the other books of the Pentateuch, was at first only in an elementary condition. It was revised and enlarged twice. These enlargements were

finally harmonized and added to by some unknown compilers, and the book was put forth in the name of Moses, with such additions as were necessary to make it appear to be a genuine work of the great lawgiver. This is held to have been the book of Deuteronomy, and its compiler is called the Deuteronomist.

Then, finally, there was compiled what is called the Priests' Code, designated by the letter P. It is so called because it contains the laws of sacrifice, and ritual, and priesthood. It is assumed to have been compiled about the middle of the Babylonian captivity. It was followed by a law book, and it was several times revised, enlarged, and adapted, though nobody knows when or by whom, until in a final compilation it emerged as the Priests' Code. This is assumed to have been brought to Jerusalem by Ezra about 458 B.C., and there proclaimed by him to the returned exiles (444 B.C.) as the Book of the Law of the Lord. This book, drawn up in Babylon, he declared to be the Law of Moses, which the Lord had commanded to Israel.

The final step in the production of the Hexateuch was taken, according to the critics, by some great unknown writer, about 400 B.C. He combined the productions of the Jehovist, Elohist, and Deuteronomist with the Priests' Code, adding such things as the story of the creation, a list of the patriarchs, the tradition of the deluge, a table of the nations, and other items, and then he imposed it upon the people as the "Law Book of Moses, the man of God" (Sheraton).

Such in general is the description given by the destructive critics of the origin of the Hexateuch. According to this theory, the mere germs of some parts of the Pentateuch were written six or seven hundred years after

the time of Moses, while the greater part was not written until more than a thousand years after his death.

The same analytical process is applied to the historical books. They are for the most part derived from mythical and legendary sources. They were not compiled into their present shape for long years after the supposed occurrence of the events which they describe, and their narratives up to the time of Solomon, at all events, are altogether unhistorical and unreliable. Their great characters, Adam, Seth, Noah, Samuel, Saul, and David, are mere mythical heroes, to whom the achievements of a tribe, an age, an epoch, after the manner of hero worship, are attributed. 'It is not till we reach the age of Solomon that we emerge from these bewildering mists of dreamland, and even then we are not on solid ground. The records are full of errors, mistakes, anachronisms and contradictions.

The Psalms are relegated, with scarcely an exception, to an exilic or post-exilic age, because it is held that the age of David, to whom they have mostly been attributed, was not sufficiently evolved in moral and spiritual concepts to have made such utterances possible, the thought of Divine inspiration being, of course, rejected.

The prophets, when submitted to this analytical process, are also found to be of a composite character, and are so resolved into their original and unhistorical sources that the smallest residuum is left to each.

The climax of this process is reached in the case of the prophet Isaiah. The earlier critics were content with dividing the prophecy of Isaiah into two, and assigning the latter part of it, from chapters xl. to lxvi., to some unknown writer who lived after the occurrence of the events that there claim to have been prophetically

foretold: for it is an axiom with the critics that prophecy as well as miracles is impossible. The men, however, who propounded this dual division are now left far behind. The most advanced critics reduce the first Isaiah to a small nucleus, thrice enlarged by composite additions.

The second Isaiah is allowed five, instead of twenty-six chapters, and the rest are divided up among ten other writers. Indeed, Dr. Cheyne tells us that "it is too bold to maintain that we still have any collection of Isaian prophecies which in their present form go back to the period of this prophet," while the assumed writings of the second Isaiah (chapters xl. to lxvi.) are, he tells us, a collection of fragments, edited and re-edited, and not put together till about 250 B.C. (*Encyclopedia Biblica*), and so the work of destruction goes on.

Now, even if this were all that the critics have done, say we not well that the struggle in which the Church is engaged is a struggle for her very life? If the critics can establish their position as to the origin and character of the Scriptures, if they can give reasons for their conclusions, which carry conviction with them, then all is gone. We cannot, by any effort of our own wills, think of a book of such an origin, and such a character, as being in any sense the Word of God. As we read, every narrative will be questioned as to whether it has any truth in it or not. Everything difficult or unusual will be set aside as a myth or a forgery. In the hour of temptation, every command to the plainest moral duties will be disregarded, as having no Divine, no constraining authority, and the book that has commanded the veneration of the ages will be rejected and neglected with the scorn with which we regard a pious fraud and an impudent imposture. Nay more, the foundations will be destroyed.

The whole structure of the Christian religion rests upon testimony, the testimony of the Church, and that testimony includes the testimony of our blessed Lord and His apostles. Now, there is nothing, as has been before stated, to which the Church has borne such uniform, such continuous, such unhesitating testimony, as to the fact that the Bible is the Word of God, whose ascertained meaning is authoritative and final. If, then, her testimony to that fact is discredited, is disproved, as it certainly would be by this theory of the critics as to its origin and history, then what trust can be placed in her testimony as to any other fact of the faith?

3. But this is not the only field of battle on which the Higher Critics have set up their banners. The history of Israel, in order to bring it into harmony with these speculations, is turned topsy-turvy. Kuenen says: "The critic does not profess to have additional documents inaccessible to the laity, nor does he profess to find anything in the Bible that the ordinary reader cannot see there"; and yet he dares to form a conception of Israel's religious development totally different from that which, as anyone may see, is set forth in the Old Testament. What is this conception? Why, simply this. The Higher Critic represents the Jewish nation and religion as originating not with Abraham, the God-fearing exile from Ur of the Chaldees, but with a band of wandering Arabs, or Bedouins, of whom Abraham was the sheik. These secured for themselves a foothold in Eastern Palestine, and when the great Hittite power was overthrown and crushed by being made the battle-ground of Babylon and Egypt, and the tribes around them were weakened by suicidal conflicts, the Hebrew settlers seized the opportunity of pushing their own interests,

invading the territory of the weakest, slaughtering, enslaving, and driving out the inhabitants of these lands, until gradually, and after long ages of conflict, they got possession of the whole land. Their religion, it is held, was the same as that of all the Semitic people who dwelt around them. "Israel," says George Adam Smith, the English apologist for the Higher Critics, "looked to their God Jehovah, just as Moab looked to Chemosh." He tells us that the religion of Israel remained before the age of the great prophets (of the eighth century B.C.), not only similar to, but in all respects identical with, the general Semitic religion, which was not a monotheism, but a polytheism, with an opportunity for monotheism at the heart of it. It is held that the religion of the Jews, like that of the other nations around them, grew up in a natural way from fetichism, through polytheism to monotheism, and that their tribal god, Jehovah, grew into the one true God, who was worshipped down to the time of Josiah, with the same belief and the same rites as the heathen nations around them worshipped their gods. It was the prophets who first taught Israel the higher truth; and that they might have the authority of law to appeal to, in their efforts to raise the nation to the higher level of living, which the new, higher truth required, they forged the code of Deuteronomy in order to give it Divine authority. This book throughout assumes to be the production of Moses, though it was not really written for six hundred years after his death.

The whole object of this theory is to get rid of the supernatural and the Divine, and to represent the history of Israel and its religious development as the result of natural forces, an evolution from the circumstances and

opportunities of the times in which it took place. God is excluded. His presence and influence had nothing to do with this nature development. It grew up of itself. This is what Kuenen describes as the critic's conception of Israel's religious development, differing totally from that which is set forth in the Bible, as anyone can see.

This theory obliges the critic to set aside altogether, as utterly untrustworthy, the history of Israel as set forth in the sacred books. Hence it describes that history as having been written seven, nine, or eleven hundred years after the death of the several individuals to whom its books have all along been assigned, and as being necessarily made up of myths and legends, fictions and forgeries. The whole supernatural part of the history as recorded in the Bible, the call of Abraham, the sojourn in Egypt, the exodus, the wilderness journeys, the giving of the Law at Sinai, the miraculous conquest of the land, are excluded by this naturalistic theory, and are passed over generally as not having any truth in them. This is not openly proclaimed, or clearly stated. It is assumed, and is necessarily implied in their nature development theory.

Now, if this theory can be established and proved by clear, scientific, satisfactory reasons to be the true theory, as against the old history, then again we ask, say we not well that the struggle in which we are engaged is a struggle for life?

But it will be said—it has been said—"But what difference does it make after all" who wrote the books of Holy Scripture, or when they were written, whether their contents were the results of natural causes or of Divine inspiration? Clearly, the only question that concerns us after all is, "Are their statements true?" But

people who thus seek to escape the din and struggle of the battle that is upon us are like Prince Louis Napoleon at the battle of Alma, and are merely seeking their own safety by hiding behind the nearest tree they can reach.

The very object, it would seem, of these critics is to show that the statements of the Bible are not true, but mere fictions or forgeries, and they point with triumph to the fact that the acceptance of their theories frees the Christian from the necessity of explaining or defending Scripture statements, which are traceable to fables and fabrications. They get over those difficulties with which the Church has struggled through her whole history by assigning them to narratives that are not true, or, in other words, by accepting the charges of the infidels as proven, and admitting that these Scriptures are forgeries, fictions and falsehoods, and may, therefore, be rejected.

So that the question of who wrote the Pentateuch, and when it was written, is one of primary importance, as not only its authenticity and inspiration, but its truth and authority, depend in the present aspect of the conflict absolutely upon these facts.

And now having not only the theory of the critics as to the origin and history of the Bible, but a detailed explanation of the process of its construction and final character before us, it will be well to summarize categorically the chief conclusions of what is called critical science.

1. It is held that the Old Testament is not a composition but a compilation, its statements being derived from several pre-existing records or from imagination.

2. It is held that the Hexateuch, *i.e.*, the five books heretofore attributed to Moses and the book of Joshua, were not written till after the Babylonish captivity.

3. It is held that the Jewish Law, the Law of Moses as it is familiarly styled, was not only unknown to Israel when they crossed the Jordan, but continued to be unknown during the whole period of their national history under the judges and kings.

4. The English critics hold that the Jews, before the writing of the Pentateuch, had three laws, or codes of laws, but that the earliest and most rudimentary of these was never heard of for more than six hundred years after Moses, and that the full-blown, developed law did not appear till another six centuries had gone by. And further, that the law then promulgated was far more the law of Ezra than of Moses.

5. It is held that between these two Deuteronomy was promulgated, but only in a fragmentary condition, and that it had only a precarious existence for about twenty years before the Babylonish captivity began. This theory, of course, cuts out, as a mere fiction, the whole story of the giving of the law at Sinai, and by necessary implication it cuts out the whole story of the sojourn in Egypt and the exodus through the Red Sea. Yet, this conclusion has been proclaimed with the utmost confidence by the leaders of this school as a clear and unimpeachable result reached by the methods of true science and of Higher Criticism.

6. It is held that the Old Testament was compiled from not less than four documents, written nobody knows when, or where, or by whom.

7. These writers are designated by the letters J. and E., D. and P. J. and E., they think, wrote their compositions sometime during the early centuries of the divided monarchy. D., that is, the forger of Deuteronomy, they think, wrote about the year 621 B.C., and P. sometime during the Babylonian captivity.

8. Each of these writers, it is held, had his own peculiar style of composition. J.'s style was free, flowing, descriptive, and occupied largely with ethical matters, while his conceptions of God were what is called anthropomorphic, that is, derived from human forms and characteristics. E. was concrete, expressing himself in personal histories, allegories, and myths. D.'s style was lofty, oratorical, eloquent; while P.'s style was technical, formal, and legal.

9. They maintain that the Pentateuch is not one continuous connected whole—a revelation from God through Moses, whose name it bears—but a compilation from songs and myths, traditions and fictions; that its pretended history up to the days of Solomon is not history but fiction, written one thousand years after the events it describes.

10. Deuteronomy was a forgery. Leviticus—in fact, the whole Priests' Code—was a forgery. The historical books are compilations largely not true. The Psalms were not written by David, nor the prophecies, to any considerable extent, by the men whose names they bear.

11. The history of Israel was an evolution, not a Divine inspiration and direction, and as unlike the Bible account as it is possible to conceive. The Israelites were just like the heathen nations around them, in belief polytheists, in worship idolaters, till the days of Josiah.

12. There are two stories of the creation, the flood, the passage of the Red Sea, etc., and these are not supplementary of one another, but divergent and contradictory the one of the other. These are sweeping charges, revolutionary assumptions. They surely must rest upon very tangible, clear, irrefragible proofs. The proffered proofs will be considered one after another in the next

and following chapters to the end. It will be well, however, to consider before proceeding with these proofs how much of the Bible would be left to us if these positions of the critics could be proved true.

First, the origin and authority of the Bible is completely changed. It has dropped from the high dignity and commanding authority of a Divine revelation to a naturalistic evolution. It was produced not by Divine inspiration, but by the judgment, experience, and expediency of the passing generations. The history is no history at all, until we reach the age of Solomon, and even then it is not to be depended upon. It is a fiction up to that date. And yet they say it contains lessons, ethical and religious, like any other history, and it will probably be very useful in the way of suggestion and illustration. The old voice of Divine origin and commanding authority will, of course, be silenced forever. The Psalms will have become mere national or religious songs, called forth by secondary consideration or by current events which limit and exhaust their meaning and application.

The few prophecies which are left will be no longer Divine revelations of things to come and attestations when fulfilled of their own inspiration. They will only contain instruction in ethical things, for the most part meagre and obscure, and post-factum descriptions of current events which must be despised, because of their fraudulent claims to be inspired predictions, of events yet far in the future. Very, very little of the Bible will be left which can even lay claim to common honesty, and what is left will sink down to the level, in point of authority, of ordinary human compilations.

The Critics' Estimate of Our Loss.

George Adam Smith, the endorser of, and apologist for what he calls advanced Higher Criticism, with the usual boastful arrogance of the craft, proclaims "that the battle between the critics and the traditionalists has been fought and won by the critics, and that all that is left is to discuss the indemnity." What do the results of criticism cost? or in other words, what does it leave us of true history and Divine revelation in the Old Testament? for he says revelation and actual history are not coincident. And so, to get rid of what the critics proclaim to have been myth, and fable, and fiction, as the chosen instrumentality for conveying revelation, he maintains that "it was not the miracles of Old Testament history upon which our fathers of past generations fed and grew strong, but the personal elements. We know," he says, "that doubt has been cast by criticism upon large portions of the Old Testament history; but the history is a matter of no consequence."

He, therefore, begins his estimate of the losses sustained, by what he proclaims as the triumph of criticism, by saying, "Let us leave the Pentateuch till afterwards, and begin by the settlement of Canaan." He knows too well that the Pentateuch is proclaimed by his confreres to be not history at all, but fiction, written a thousand years after the times it describes. Then what is left? He evidently thinks the critics are very generous. He says there are but few critics that doubt the authenticity of the song of Deborah, or the main facts of Gideon's career, or the story of Abimelech, or the occupation of Laish by Dan, or part of the tragedy of Benjamin. And with the exception of a few critics, no one doubts that

with the time of Samuel we at last enter real and indubitable history. And yet he maintains that the narratives, both of Samuel and of Kings, are, many of them, of an age long subsequent to the events they describe, and are mingled with mythical facts. But then, to counterbalance this loss, criticism, he tells us, has freed us from the double and contradictory stories such as occur in David's life. But it frees us not by throwing any new light upon them, but by telling us that they are different, contradictory and irreconcilable traditions of the same event.

He thinks the story of Elijah (2 Kings i. 2) cannot be much later than Elijah himself, and that some of the elements of his fame crept in after his death. And altogether we may infer not that the story is essentially historical, but "the essentially historical value of his story" reflects in some way the religious condition of Elijah's time.

"No school of criticism," he says, "denies the reality of Elisha or of his services to Israel." But it would be impossible to prove the reality of the series of curious marvels attributed to Elisha." But this is a matter of no consequence.

Then from the eighth century B.C., the age of the great prophets onwards, the student of Scripture traverses ground still more certain. But there are trifling exceptions even here, and these exceptions involve the acceptance of the whole theory of the critics about Josiah and the finding of Deuteronomy. No historical criticism, he tells us, can take away from us these wonderfully limited and delimited fields of faith. But they only make up the merest fragment of history.

Then as regards the Psalms, "David could surely not have acquired the fame which he had, as the Father of Sacred Minstrelsy, unless he had actually composed *some* hymns," yet recent criticism has tended to confirm the impossibility of proving any given Psalm to have been written by David, "or that it was of prescribed date" (p. 87).

The book of Jonah is not real history. It is probably a sermon, in the form of a parable, upon the great evangelical truth that God has granted to the Gentiles also repentance unto life.

The Hexateuch. He says: "From the publication of the Epistle to the Hebrews to the present day, the narratives of the Pentateuch have been received as actual history." How has criticism affected our materials here? asks George Adam Smith. He answers his own question by proclaiming again that in the opening chapters of Genesis we are not dealing with actual history, and he sets himself to prove this by questions of chronology. But the fact that their framework is woven from the raw material of myth and legend cannot discredit the profound moral and religious truths with which they are charged. He then gives free rein to his imagination in deducing from what he calls the myths of Genesis the moral lessons which could only be deduced from them as true stories.

When he passes on to the chapters succeeding the 11th he tells us that the history of the Hebrews, from Abraham to Josiah, is of a date from nine to eleven hundred years later than the personages which it describes. And so he endorses the whole fiction that it was written by a band of Babylonian forgers, who palmed off upon their countrymen a purely fictitious history of the origin and

development of their race. And so all the Hexateuch goes; for it is impossible for ethical and spiritual instruction to be communicated through a pack of stories, which had no truth in them, but were due to national pride and fraud.

And so, practically, according to the showing of its own eager advocate there are only a few pages of the Old Testament and a few fragments of its stories left, that can be thought of as being the Word of God; while the whole tone has sunk to immeasurable depths of immorality; and forgery and fraud and lying are the commonplaces of the lives of God's people, not reprobated or reproved. So that whatever of the Old Testament may be left will be left by the grace of George Adam Smith and others like him, and will have no authority but such as their judgment can impart to it.

The following quotation from a letter written by S. Ridout puts the conclusions tersely and justly:

"Let the issue be faced plainly: What do the Higher Critics teach—

- (1) As to the narrative of the Creation? That it was a myth.
- (2) As to the Fall? That it was not historical.
- (3) As to the Flood? That it did not occur, but was a legend.
- (4) As to Abraham? That he may not have existed.
- (5) As to Moses? That he did not give the law.
- (6) As to the books of the Law? That they were written many centuries after the time stated on their pages.
- (7) As to David? That he did not write the Psalms that he is said by our Lord to have written; in fact, never wrote any of the Psalms ascribed to him.

(8) As to Isaiah? That he did not write the latter half of his book, and not more than five chapters of the first half.

(9) As to Jonah? That the whole story is a fabrication.

(10) As to Daniel? That his book is no prophecy, but a forgery.

What does this involve?

(1) That the Bible is a tissue of error and falsehood, mixed with truth.

(2) That our Lord did not know this, but was as ignorant as any other pious Jew.

(3) That the apostles and inspired men had the same errors as other men of their own rank and age.

Let it not be thought that all this is put before the public as bluntly as the above. It is ever the way of Satan to introduce error insidiously. He is transformed into an angel of light, and we need not marvel if men speak in a pious tone of the Lord while denying His deity or His atoning work. But men in the professors' chairs in theological schools are teaching these errors; the younger generation of the clergy are being filled with them, and so they are passed on to the pulpit and the pew until the whole is leavened. Let the people of God awake as to these things. The Lord is being attacked and His Word denied. Do not be deceived by the apparent sincerity of these men. They may be deluded themselves, but we are responsible to refuse and turn away from error even though it were taught by an angel from heaven."

CHAPTER IV.

REASONS AND REPLIES.

WE may now take up the conclusions of the Higher Critics, and consider the reasons they assign for adopting them. Every right-minded person will feel instinctively that it is a terrible thing to shake the faith of Christian people in the truth and authority of Holy Scripture. It is a more terrible thing to destroy that faith outright, as is being done in thousands of cases now. In very compassion one would suppose that men would have refrained from publishing to the world theories which necessarily involved such terrible consequences. Nothing could justify such action but the pressure of the most cogent reasons—reasons which had convinced themselves without any shadow of doubt—reasons which they felt sure must carry conviction to every fair mind, and which would tend to the establishment of truth and righteousness. Is it so? What are the reasons which the Higher Critics assign for their action? What are the reasons, for instance, which justify, which constrain the critics to lay it down with such dogmatic assurance, that the Law of Moses was not known to Israel when they crossed the Jordan nor up to the time of Josiah? And that the whole Law as we have it, was not known till six hundred years more had gone by? and that the Hexateuch was not compiled till after the Babylonian captivity? What is the proof of

this? Will it be believed that there is no proof at all? Not a shred of evidence that would be accepted for a moment in any court of law? There is no contemporary history, no literature covering the times included in Holy Scripture, except the evidence supplied by archæology in quite recent times—and that is clean against their conclusions—but apart from this, there is no record, no witness, no fact, that affords any support to this theory. It is all conjecture and assumption, all imagination. They propound a theory as to how things must have happened, and then take it for granted that they did so happen. But is this all? Yes, there is no proof. They assume that the law of intellectual, moral and spiritual evolution must have produced everything. Inspiration is not to be thought of as a producing cause. Then it is assumed that evolution was not sufficiently advanced intellectually, morally or spiritually to have made it equal to the production of the Pentateuch, and especially of the moral law. It was generally held at first that in a literary point of view it was impossible that the Pentateuch could have been written by Moses, as the art of writing was not then known, and literary construction had not yet been evolved. This is still practically assumed by many Higher Critical writers; though Driver indignantly denies that this reason was ever assigned. But Schultz, in his "Introduction," p. 15, speaking of the pre-Mosaic age, says: "It was a time prior to all knowledge of writing." Dr. Kautzsch, in his introduction to the Old Testament, says expressly that "there was not, and could not be, much writing in the early days of Jewish history, but that Jewish literature began like that of other nations, with popular songs and ballads, such as those that are found in the early books of the Old Testament."

Canon Driver himself applies the theory in his treatment of the Old Testament. Speaking of Psalm xc., which has the superscription of "A Prayer of Moses, the Man of God," he says: "Psalm xc. in dignity and deep feeling is second to none in the Psalter, but it may be questioned whether it does not presuppose conditions different from those of Moses' age; and had Moses been the author it is natural to suppose that it would have been more archaic in style than it actually is."

But Canon Cheyne takes the lead in assigning dates and authors in a way that suits his theory. As, for instance, Pre-Jeremian, "Psalms lxi. and lxii. cannot be." ("Introduction," p. 99.) "Such ripe fruit of spiritual religion could not, methinks, have been produced in the miseries of that period (of Jehoiakim), and, therefore, the earliest possible date of Psalms xxii., xxxv., lxix. is the period which preceded Nehemiah's first journey to Jerusalem. "David's Psalm. xix. cannot be. Fancy the worldly-minded, even though religious, David inditing a hymn in favor of a rich and varied handbook of spiritual religion." ("Introduction," p. 237.) "The Jewish Church in Isaiah's time was far too germinal to have sung those expressions of daring monotheism." No proof of these daring assumptions upon which Cheyne bases his conclusions is thought necessary. Such expressions as "It is natural to suppose," or "It may be questioned," or "It may safely be assumed," are the only proof of their assumptions that Driver and Cheyne deign to give.

And so throughout, to an extent that would not be believed, it is assumed by this critical school that the times to which the Pentateuch and other early books of the Old Testament are assigned were so barbaric and

illiterate as to justify their rejection of both authors and dates in harmony with the subjectively evolved theories of the Higher Critics. The claimed results of Higher Criticism are very largely built upon these assumptions about the religious condition of the times, when the books of the Old Testament are assumed to have been written.

The recent discoveries of archæology have, however, completely overthrown these assumptions. Professor Sayce, the foremost of archæologists, in his book, entitled "The Higher Critics and the Monuments," and in numerous current articles, shows us that the world by which the Hebrews were surrounded from the very dawn of their history was a writing and a reading world. Dr. Sayce says: "Long before the days of Moses, or even of Abraham, the Egyptians and Babylonians were people devoted to reading and writing; books and schools were multiplied among them, and libraries existed filled with the literary treasures of the past. The Tel-el-Amarna tablets are not mere inscriptions and records, but correspondence on ordinary topics, showing a wide diffusion of the ability to read and write." Professor Sayce says: "We now know that not only Babylonian beliefs, but also the literature in which those beliefs were enshrined, had been brought to Palestine before the age of Moses." He further says: "To admit that the Israelites were once in Egypt, and yet deny them a knowledge of letters, at the time they fled from it, may be consonant with the principles of the Higher Criticism. It is certainly not consonant with the principles of probability and common sense." On page 561 Sayce sums up the results of recent discoveries, and says: "The primary assumption of the late use of writing for literary purposes in Palestine,

which consciously or unconsciously has done so much to wreck the belief of the critics in the earlier narratives of the Bible, has been shown to be utterly false. The cuneiform inscriptions have restored the historical credit of certain passages of the Pentateuch, which had been resolved into myth, and have demonstrated the worthlessness of the arguments by which their mythic character had been maintained. The archæology of Genesis seems to show that the literary analysis of the book must be revised, and that the confidence with which one portion of a verse is assigned to one author, and another portion of it to another, is a confidence begotten of the study of modern critical literature, and not of the literature of the past." "The early use of writing has been so incontestably proved that it is no longer questioned, and yet critics who cannot deny it still maintain theories that were originated by men who based them on this false assumption about the crude literary state of Mosaic times." (Rev. Dr. Dewart.)

"And so," Canon Rawlinson says, "unless we accept the historical books as delivering to us, in the main, a faithful and trustworthy account of the people, and of the vicissitudes through which they passed, we must confess ourselves to be absolutely without any knowledge at all of the national history for nearly a thousand years after the exodus. There is no other source of information. To construct for ourselves a different history, out of our own theories, of what is likely to have taken place, or by the use of an eclectic process, which consists of accepting as much as we like, and rejecting as much as we do not like, of the extant narrative, is to substitute fancy for fact, idealism for reality, a mere imaginary picture of past times for an authenticated account of them."

This is what is persistently done. The critics assume that the literary and religious knowledge of the people must be made to harmonize with the requirements of their evolutionary theory, and so they assign late dates to certain parts of the Old Testament, on the ground that, in style or ideas, they are in advance of the literary or religious condition of the times to which they have been ascribed, though the critics have no special means of knowing what was the religious or literary condition of the people of these remote times, any more than we have.

Dr. Fritz Hommel, Professor of Semitic languages in the University of Munich, stands in the very forefront both as an orientalist and archaeologist. In his book, entitled "Ancient Hebrew Traditions as Illustrated by the Monuments," he takes a decided stand against the Higher Critics respecting the date of the Pentateuch. Wellhausen had charged that the personal names of the Mosaic period, found in the Priests' Code, had been deliberately forged in later times after an earlier pattern, and that their testimony was consequently worthless. Hommel rejects this allegation, as confuted by convincing evidence. He shows from contemporary inscriptions, that even from the time of Abraham, personal names of the characteristically Mosaic type were in actual use among a section of the Semites of Western Asia, and that it is useless to talk any longer of a later post-exilic invention. He maintains that Klosterman has conclusively proved the absolute credibility of the Biblical account of the finding of the law in the time of Josiah, in a way that excludes the possibility of any such subtle deception as that predicated by critics of the modern school.

Dr. Hommell maintains that there is conclusive proof that Deuteronomy was known to the Prophet Hosea, and cannot, therefore, have been a pious forgery of later times. He says: "The monuments speak with no faltering tongue, and already I seem to see signs of the approach of a new era, in which men will be able to brush aside the cobweb theories of the so-called Higher Critics of the Pentateuch, and leaving such old-fashioned errors behind them, attain to a clearer perception of the real facts." (Hommell, "The Monuments," p. 12.)

Already, however, as we have seen, this reason for denying the Mosaic authorship of the Pentateuch, and the traditional authorship of other books, has in outward form been withdrawn. It is no longer maintained that these long-accepted authors could not have written the books attributed to them, because the art of writing and composition were then unknown, though it is still not unfrequently covertly assumed.

The whole case is now made to rest upon the law of evolution, ever operating, as it is held it does, in the mental, moral, and spiritual spheres, as well as in the physical. The facts and history, it is held, must harmonize with the critics' conception of the point of development, to which the operation of that law in these several spheres had attained at that time, and so, as Canon Rawlinson says, "they assign late dates to certain parts of the Old Testament on the ground that they are in advance of the literary or religious condition of the times to which these writings have been ascribed. The whole mighty destructive system is made to rest upon this foundation, though they have no means of knowing what the mental, moral, or literary, or spiritual development may have been at any particular time.

Surely if we may judge by the mental and literary attainments of the surrounding nations, with which they were most in contact, their development was quite as capable of producing the Pentateuch as the age of the Babylonian captivity, as far as we know it. For the enormous intellectual and literary activity attributed to the period of the exile is, after all, pure assumption, and, like the other assumptions, rests upon nothing. That this is the basal principle of the critics' argument is made plain by the statement of Driver, already quoted, with regard to the Mosaic authorship of Psalm xc., and the statement of Dr. Kautzsch, that there "was not and could not be much writing in the early days of Jewish history," and of Professor Cheyne, that Psalms lxi. and lxii. could not have been pre-Jeremian, because such ripe fruits of spiritual religion could not have existed in the days of Jehoiakim. And it is held that none of the Psalms, except possibly one, could have been written by David, because the age was not sufficiently developed (evolved) to have produced such compositions. It is a wonder that it did not occur to these profound theorists, that neither is this age, or any other age that we can think of, sufficiently developed spiritually to have produced the Psalms apart from Divine inspiration. But inspiration is just what is persistently ignored by the whole band of these critics. In fact, one main reason for assigning the books of the Bible to such late dates is that they may allow time for the operation of this law of evolution to produce results they desiderate. Those results are assigned to purely naturalistic influences. They need time to get rid of the supernatural; hence the dates.

It is not claimed that the critics offer no other reason



MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



1.45

1.50

1.54

1.62

1.71

1.80

1.88

1.96

2.04

2.12

2.20

2.29

2.37

2.45

2.54

2.63

2.71

2.80

2.89

2.98

3.07

3.16

3.25

3.34

3.43

3.52

3.61

2.8

3.2

3.6

4.0

4.5

5.0

5.6

6.3

7.1

8.0

9.0

10.0

11.2

12.5

14.0

16.0

18.0

20.0

22.5

25.0

28.0

31.5

36.0

40.0

45.0

50.0

56.0

2.5

2.2

2.0

1.8

1.6

1.4

1.25

1.1

1.0

0.9

0.8

0.7

0.63

0.56

0.5

0.45

0.4

0.36

0.32

0.28

0.25

0.22

0.2

0.18

0.16

0.14

0.125



APPLIED IMAGE Inc

1653 East Main Street
Rochester, New York 14609 USA
(716) 482 - 0300 - Phone
(716) 288 - 5989 - Fax

for the acceptance of their theory than the necessity of finding time for the development and operation of this evolutionary law, but the operation of this law, as the producing cause of all that is, is the presupposition on which the whole fabric now rests.

But now we can hear the moderate, or conservative critic, as he calls himself, crying out, "All this is most unfair. All this may follow from the position of the radical, destructive critics, but it must be borne in mind that there are critics and critics—men occupying every inch of ground from Wellhausen down to the double narrative theorists of Genesis i. and ii." And no doubt this is true. There are people—scholars, I suppose, we may call them—who, for various reasons, are a very mild, halting kind of Higher Critics. They, perhaps, have only a smattering kind of information about the whole subject. They see the leaders waving their banners, shouting victory, and proclaiming their unapproachable scholarship, and they join their throng because it is a multitude, and because it is the popular swing, the vogue, and because it is a cheap way of gaining a reputation for being a scholar.

Some, again, hold back from the conclusions of the leaders, because the logical faculty is not sufficiently developed in them to see the conclusions to which their accepted principles necessarily lead them. Then it is popular to take a medium course; "not to be so rash, you know, as to accept the conclusions of the great scholars who are called destructive critics." There is an assumed superiority and a quiet self-flattery in thus interposing our calm, ripe judgment between the vast scholarship of these men and their rash judgments. "And so," they say, "we do not agree with these extreme

critics." But then, "Don't suppose for a moment that we are lagging behind with these old fossils, who, in spite of all the learning of this age, still believe that the Bible is the Word of God." And so Bishop Ellicott, of Gloucester, one of the most profound and accurate scholars of the age, writes: "The difference between the views of the foreign critics and their English disciples is very slight. The latter accept the analytical view in the main, while modifying certain details and minimizing to some extent their phraseology."

Driver poses as the very prince of moderate critics, yet he says (p. 16): "The new historical setting in which criticism places many facts of the Old Testament, and the correlation which it establishes between the religious history of the Old Testament and the principles of progressive revelation, constitute a strong confirmation of the truth of the critical position."

And in an article of his, published in the *Contemporary Review*, he says: "Wellhausen's theory, or one approaching to it, harmonizes most completely with the facts of the Old Testament;" and Wellhausen's "Prolegomena" is constantly referred to, endorsed, and quoted in Driver's "Introduction."

Kuenen and Wellhausen, the great masters and leaders of this critical school, who are also thus quoted and endorsed, are outspoken and avowed anti-supernaturalists. Their whole critical scheme is the outcome of their belief that God had nothing to do with the production of the Old Testament, and so they openly reject the New Testament conception of the Old Testament as of no authority. Yet these writers are quoted as critical oracles by Driver, Sandy, Bruce, Briggs, and by all the men who claim to be moderate and orthodox. Now

the men who accept the rationalist premises propounded by these anti-supernaturalists, if they have logical minds, cannot long resist the logical conclusions to which they inevitably lead. Dr. Burr has remarked truly that all people slipping down a precipice do not go at once to the bottom. Some catch at various outgrowths from the face of the rocks, and hang there for a longer or shorter time, but most of them will ultimately find their way quite to the bottom, the wrecks of a ruined faith.

Kuenen and Wellhausen boldly carry out the evolution scheme to its logical results. Driver hesitatingly, but unquestionably accepts the same hypothesis, but occasionally stops short of the logical result of his theory. Cheyne says: "Driver's 'Introduction' is a compromise which will satisfy no one." And he says that "those who depend upon Driver will be the victims of an illusion as to the actual results of modern criticism." He tries to evade some of the objectionable conclusions of his German masters, but Blomfield says (p. 29), that it is impossible not to feel that without the "Prolegomena" (of Wellhausen) the "Introduction" (of Driver) could never have been written, and that Driver, the moderate chieftain, is committed to a substantial agreement with Wellhausen as to the unhistorical and untrustworthy character of a great part of the Old Testament Scripture. Professor Osgood says of Driver's "Introduction": "The highest praise that can be given to this work is that it is a serious attempt to soften and adapt Kuenen's methods and results to the foreign soil of English thought."

One cannot see how to escape the conclusion that Driver is deliberately throwing dust in the eyes of his readers. In his Preface to his "Introduction," he uses

language which any Christian traditionalist could endorse and use. Thus, on page 15 of his Preface, he says, "that both the religion of Israel itself and the record of its history embodied in the Old Testament are the work of men whose hearts have been touched and their minds illumined in different degrees by the Spirit of God made manifest." Again, on the same page, he says, "that the critical conclusions affect not the fact of revelation, but only its form." "They do not touch either the authority or the inspiration of the Scriptures of the Old Testament. They imply no change in respect of the Divine attributes, revealed in the Old Testament; no change in the lessons of human duty to be derived from it; no change in the general position (apart from the interpretation of particular passages), that the Old Testament points forward prophetically to Christ." Again, on page 15, "It is not the case that critical conclusions, such as those expressed in the present volume, are in conflict, either with the Christian creeds, or with the articles of the Christian faith. Those conclusions affect not the fact of revelation, but only its form."

Again, on page 15, line 22, "The Bible is a library showing how men variously gifted by the Spirit of God cast the truth which they received into many different literary forms." Again, on page 16, "It was the function of inspiration to guide the individual writer in the choice and disposition of his materials, and in the use of it for the inculcation of special lessons." On the same page, "The whole is subordinated to the controlling agency of the Spirit of God." Again, on page 18, "That our blessed Lord appealed to the Old Testament as a record of a revelation in the past and as pointing forward to himself is undoubted."

This is the dust thrown in the eyes of his readers. But listen to the other side.

He writes, on p. 14, line 9, "It is impossible to doubt that the main contentions of the critics, with regard to the authorship of the books of the Old Testament, rest upon reasonings, the cogency of which cannot be denied without denying the ordinary principles by which history is judged and evidence estimated." This is quite in harmony with the overbearing arrogancy with which the critics treat their opponents.

These conclusions cover the whole field of the mythical, fictional origin of the Hexateuch, and most of the books of the Old Testament. The absurdity of the documents, J., E., D., P., etc., the jumbled, lying history, the forgeries, fictions, and contradictions! Surely it is possible for any reader to doubt the cogency of the assumptions and guesses upon which these conclusions rest, without anybody being entitled to write him down a fool, Professor Driver to the contrary, notwithstanding. Nay, further, is it not possible for any honest man to accept these conclusions of the critics, and yet believe in any sort of inspiration? Yes, and in spite of Dr. Driver's dust. No one can read his treatment of the book of Leviticus, for instance, without seeing that for him, in practical application, at all events, Revelation and Inspiration are clean wiped out. His whole treatment of J., E., or D., or P., or the compiler, makes it impossible to suppose that any one of them was inspired in any sense that that word can bear. P. could not have been inspired, for Driver tells us, that his pretended history was only an ideal picture, that it possessed elements that were not historical (Note, p. 12), that the theocracy was only P.'s ideal (p. 122).

His idealizing caused him in the publication of Leviticus not merely to misrepresent history, but to invent it. "The whole scenery of Leviticus is necessarily untrue." His settings of any real laws are conscious or unconscious falsehoods. Clearly no form of inspiration can be possible in the production of such a document as that which Driver assigns to P.

So that Driver's moderation as an historical critic differs not at all, when examined a little, from the destructive criticism of his German masters. Indeed, in his addenda, p. 23, he unreservedly commends Wellhausen's composition and the commentaries of Dillman, the very head centres of destructive criticism, and for Judges and Samuel, Wellhausen's composition and Budder's "Richter und Samuel." And so, the moderate Driver, for whom protection from the conclusions of the extremists is claimed, in one way or another, accepts the conclusions of these destructives, as set out in this treatise.

His real position is plainly stated in his recently published work on Genesis. In considering its historical character, Dr. Driver draws a clear and sharp distinction between the first eleven chapters, the "prehistoric period," as he calls it, and the remainder of the book, or the "patriarchal period." To the former he does not allow any historical value at all.

"In the first eleven chapters there is little or nothing that can be called historical in our sense of the word; there may be here and there dim recollections of historical occurrences, but the concurrent testimony of geology and astronomy, anthropology, archæology, and comparative philology is proof that the account given in these chapters of the creation of heaven and earth, the appearance of

living things upon the earth, the origin of man, the beginnings of civilization, the destruction of mankind and of all terrestrial animals (except those preserved in the ark) by a flood, the rise of separate nations, and the formation of different languages, is no historically true record of these events as they actually happened."

Whoever reads "A Struggle for Life" through will be able to judge how much value is to be attached to Dr. Driver's concurrent testimony derived from geology, astronomy, archæology, etc.

The moderate English critics, as they call themselves, are eager to proclaim their belief in the inspiration and Divine authorship of the Bible, and yet they accept the conclusions of the German sceptical writers, as to the origin, authenticity, authorship, and antiquity of the Old Testament books. Like the German critics, they reject the testimony of the whole Church, Jewish and Christian, that the Pentateuch is one consistent, coherent and genuine composition, inspired by God, written by Moses; a fact that is attested by the explicit statement of our blessed Lord, and as such accepted by the whole Church to this day. The moderate English critics, as well as the extremists, reject the tradition as to the origin of the Pentateuch, and accept the present German and extremist theory; that it is a somewhat clumsy compilation, derived originally from completely separated, independent documents, known as the Yahvist, Elohist, Deuteronomist and Priestly Code, written at widely different and comparatively modern times, and afterwards revised, changed and enlarged, at the will and by the caprice of entirely unknown and irresponsible redactors. These redactors, it is confidently asserted, have in many cases misunderstood and misrepresented

the originals; that they gave false and colored statements; that they destroyed valuable documents, and tampered with and changed the remnant until they produced a fictitious and utterly unreliable document. This is in the main the moderate critics' account of the Pentateuch. As to the rest of the Old Testament they accept the German conclusion, that as pointed out in Chapter III., its history is a hopeless muddle, its prophecies not predictions, but post-factum fictions; its Psalms, with fewest exceptions, if any, not written by David, but by some unknown exilic or post-exilic writer. The Song of Solomon, says Driver, the Prince of the Moderates, was, of course, not written by Solomon, though it may have a kind of inspiration about it, a fact which Sandy denies. "The Song of Solomon," he dogmatically asserts, "is an idyll of human love and nothing more, and has no inspiration about it. Esther is not historical, and not inspired. Daniel is an unquestionable fiction, written about 300 B.C."

The following, from the pen of a thoughtful writer, fully conversant with the subject, puts the matter in a clear light:

"It should be borne in mind that there are certain great basal principles on which the method of applying criticism rests, that are common alike to a critic of the radical Wellhausen school or a critic of the Christian Driver school. Admit these principles, and there gathers about the writings of Wellhausen a somewhat striking kind of logical sequence that is not characteristic of writers such as Driver, or the Master of Selwyn College, Dr. Kirkpatrick. When a Bible critic like Wellhausen frees himself from all thoughts of direct revelation or inspiration, or, indeed, of the supernatural

in any distinctive sense, and applies the basal principles of the Higher Criticism to the Old Testament as a non-supernatural book, he is in a tenfold more consistent position than is Driver or Kirkpatrick, when as Christian critics they use the basal principles for all they are worth and still assert the supernatural character of the Bible. 'All roads,' it was once claimed, 'lead to Rome'; so may it be said, all criticisms of to-day, Christian and unchristian, radical and conservative, lead the reader to the same conclusions on the following points: (1) That Moses was not the author of the Pentateuch. (2) That the Pentateuch is a composite work, written by at least four authors; that its first contribution could not have been earlier than the early monarchy, and its latest in or about the Babylonian captivity; in other words, the Pentateuch did not exist, as we possess it, until after the Restoration. (3) That Leviticus was not written until the Restoration period, and the laws contained in it were not given direct from God to Moses. (4) That the stories of the creation and flood and 'primitive legends' are dependent on old Babylonian records. (5) That (with Driver) the story of the fall is typical of a moral fall; and (with Kirkpatrick) that it is not to be understood as literal history. (6) That (with Driver) 'our Lord accepted the opinions respecting the Old Testament current around Him as the basis of His teaching,' even where such opinions were not correct; or (with Kirkpatrick) that 'it is not contrary to the catholic doctrine of our Lord's Person to suppose that in such matters (*i.e.*, speaking of Moses, Isaiah, etc.), His knowledge was the knowledge of His time. (7) That (with Kirkpatrick) 'if this is true, as regards our Lord, it will be true for the Evangelists and Apostles also.'

Thus, whilst there may be great divergencies of opinion between non-Christian and Christian critics, as to the extension of criticism to minute Biblical statements, on these, the basal principles of the criticism, there is no divergency worth noticing. Wellhausen, and Cheyne, and Kirkpatrick, and Driver are of one mind. All practically agree that the belief of the Christian Church on the points mentioned, from the days of the Apostles to late in the last century, was a mistaken belief; that the mission of the Higher Critics is that of setting the Church right, and relieving it of the burden of such mistakes, and that the belief of the past on these points has been the result of lack of Higher Critics throughout the Christian ages, and that the Apostles, and Evangelists, and (reverently be it said) our Lord himself suffered from the same lack. This may not be stated in words, but as a book may be perfumed by forgotten violets, placed by forgotten hands within it, so the certainty of the critics as to their power to correct the whole Christian Church and even Divinity itself, is discernible on almost every page that almost every critic has written. Christian critics have a very hard role to play. On the one hand they have to retain the revealed and inspired character of the Old Testament; on the other hand they have to give the Jewish and Christian worlds a perfectly new conception of the structure and teaching of the ancient Book. Even as in seeking for game it is not wise to frighten your birds before you get them in range, so in reconstructing an Old Testament, a Christian critic has to be most careful not to use language that in any way would imply that he desires to weaken the inspired character of the Book. Hence with authors like Kirkpatrick, we are told that 'no devout Christian, who believes the facts

of the Incarnation and Resurrection, can possibly regard Christianity as merely one among the great religions of the world,' but that 'it differs from them in kind, as being God's supreme and final revelation of himself to mankind in His Son;' he must hold that 'the history of Israel was a divinely ordered history, and the religion of Israel a divinely given revelation, and that the documents in which that history and revelation are recorded' must be accepted 'as possessing a Divine element,' as being, to use an ordinary word, 'inspired.' Language such as this is perfectly seemly, yet puzzling somewhat when one realizes that Kirkpatrick adopts the seven conclusions of the criticism already stated. How the revealed and inspired Old Testament fell into such a wretched position as, through the whole history of the Spirit-led Church, to have been misconceived and consequently misinterpreted is a problem that Christian critics have yet to solve. But it is only one of many that wait their solution; problems that they have created for themselves, and from which their confreres, Wellhausen and Cheyne, are perfectly free."

The English moderates have written but little as yet about the New Testament. Professor Sandy, however, who passes as a very conservative and moderate representative of that school, intimates what we may expect when they turn their attention in that way. He says "the historical books are yet in the first instance strictly histories put together by ordinary historical methods, or in so far as the methods on which they are composed are not ordinary, due rather to the peculiar circumstances of the case, and not to influences which need not be described as supernatural." He does not, therefore, hesitate to proclaim the Second Epistle of St. Peter as a forgery—the

work of some unknown writer, seeking to gain the credit for his composition which attaches to the name of an inspired apostle, and who does not hesitate to attach that name to his production instead of his own. This, it is held, was a common practice in that day, and not recognized as a sin. In fact, it is put forward as the explanation of a great many Bible difficulties. It was, they say, freely practised in Old Testament days in the compilation of Isaiah, Zechariah, Jonah, Proverbs, and elsewhere, and is spoken of as a comparatively harmless procedure. Most men will, however, agree with Dr. Pusey, who has laid it down in his great book on Daniel, "that to write a book under the name of another, and to give it out to be his own, is in any case a forgery, dishonest in itself and destructive of all trustworthiness." The critics of the Sandy type do not, however, hesitate to attribute this dishonesty to the Pentateuch and other parts of the Bible, to which our Lord Jesus Christ himself set His seal as the production of the men whose names they bear.

To the ordinary mind it is impossible to see how any kind of inspiration can be attributed to documents that have had such an origin as the critics assign to the books of the Bible. The Church has never defined the word inspiration, nor has she sought to explain how the gift of inspiration has acted upon and through the minds and hearts of the writers. But she has from the beginning accepted the Bible as the Word of God, possessing, therefore, Divine and paramount authority. The critics say, "Oh, yes, the Bible contains the Word of God, but is not necessarily that word itself." Their meaning evidently is that part of the Bible is the Word of God, and another part, a large part of it, the word of man, and nothing more, and with their theories about the origin of the Book, the merely human part must before long

absorb the Divine. This is certainly not the doctrine which the Church from the beginning has held, and to which the Church pledges her clergy. That doctrine regards the Bible as the product of God's inspiring spirit, acting through human agencies, using their individual characteristics, knowledge, and experience for expressing the many-sidedness of His revealed truth, communicating truths that lie beyond the knowledge and experience of men; illuminating their understanding, giving them a right judgment in the use of pre-existing materials and testimony, and inspiring them to the clear and forcible setting forth of the truth intended to be communicated. Bishop Westcott says: "In the Bible there is complete union between the Divine and the human. It preserves absolute truthfulness with perfect humanity. The letter becomes as perfect as the spirit, and it may very well seem that the image of the incarnation is reflected in the Christian Scriptures, which, as I believe, exhibit the human and the Divine in the highest form and in the most perfect union. It follows that such a book as to its origin is supernatural, and as to its contents it is the truth." Now, the critical theory as unfolded, even by the moderate school, deprives the Old Testament of both these qualities, and so robs it of all trustworthiness and authority. And so we say again, that the conflict to which we are called is a struggle for very life.

Unchanging Laws.

One of the underlying assumptions of the more advanced critics—an assumption which even moderate critics evidently regard with reverent fear—is the theory first propounded by Hume, that miracles and prophecy

are impossible—prophecy being an intellectual miracle. Hume based his theory upon the uniformity of nature, and the fact that the occurrence of miracles is contrary to experience. The Higher Critics evidently regard this argument as valid, and extend and fortify it by the acceptance of the theory, that all material things are under the control of fixed, unchanging, natural laws; and that, therefore, miracles, which imply the suspension or change of these laws, could not be wrought without imperilling the stability and safety of the universe, and that the answers to prayer, which involve the doctrine of a particular Providence, and the reversal of the natural order of things, are not to be looked for. We know from our own observation that no such fatalistic, inflexible rule of law is operating around us. This was well explained by Professor Huxley. The late Bishop of Manchester, whose mind was largely affected by rationalistic speculations, in a sermon on the reconciliation of science and religion, stated among other things, that the physical sphere was not the field in which prayer operated, and so miracles and answers to prayer were not to be looked for. Huxley, in commenting upon this sermon, said the Bishop of Manchester is very liberal. Certainly no scientist could complain of the narrowness of his views. He said: "The fact of the matter is, that science knows no reason whatever why miracles should not be wrought and prayers be answered. It all turns upon whether you believe that there is someone somewhere who can deal with the laws of nature which we do not know, as we are able to deal with those which we do know." The practical application of this principle, which this great scientist thus enunciated, is beautifully illustrated in the following story narrated to the writer by

Bishop Garrett, of Texas. The Bishop said his diocese was of vast extent, eight hundred miles wide by about seven hundred deep. It was very difficult to keep it all under any kind of supervision. On one occasion he had made an appointment away in the wild regions of the west. He was, however, delayed by some mishap to the stage coach on which he was travelling. He was two hours late in reaching the hotel at which he was to put up. The man who kept the house was a retired colonel of the American army. He met the Bishop with the greeting, "Why, Bishop, you come unannounced. I guess your dinner will be pretty well spoiled." The Bishop said, "Oh, never mind the dinner. You can probably get me some snack to eat." But in a little while he was ushered in to a quite sumptuous repast of cold chicken and all kinds of delicacies. While he was eating, the old man, standing before him, said, "Bishop, when you have finished your dinner, the people here want to ask you a question." "Oh, very well," said the Bishop, "I will answer it if I can, and if I can't, I will say so." When he had finished his dinner, the colonel took him out to a verandah, and there he found more than five hundred men and women waiting for him. The colonel at once proceeded to business. He said: "Bishop, these people here want to ask you a question, and they have made me their spokesman. They believe that there is a God, and they believe that God governs the universe by fixed, unalterable laws. Now, miracles are an interference with and suspension of the laws of nature. Now, Christianity is founded upon a miracle. They want to know, therefore, how Christianity can be true?" The Bishop said he felt he was standing upon pretty slippery ice. If he went down, he was done for in that region.

There was a gravel walk near where he was standing, so he stooped down and picked up a stone, and looked at it, and then without saying anything he threw it over their heads. They looked at him, and he looked at them, and then he began: "So you believe there is a God, do you?" "Yes, we do." "You believe that God governs the world by fixed, unchanging laws?" "Yes, we do." "One of these laws is gravitation, is it not?" "Yes." "Now, gravitation causes everything to fall towards the centre of the earth, does it not?" "Yes," they exclaimed. "Then what made that stone fly over your heads?" "Oh, you threw it." "Yes, I threw it. So then it appears that these fixed natural laws can be interfered with, can be changed in their natural action. Now, if I, by the exercise of my weak will, can change the action of those laws, and use them for the accomplishment of the purposes of my will, then, why cannot He who made the laws and imposed them upon the universe, change and use them for the accomplishment of the purposes of His will?" Then he stopped, and a big, burly fellow sitting in the midst of the throng said, "Colonel, he has got you dead," and then the Bishop said, "I stood there and preached to that throng for an hour and a quarter, as I never preached in my life before."

Hume and the higher critical theorists make the laws of nature superior not only to the intellect and will of man, but to the will and power of God, whereas we all know from our own experiences and observations, if we think at all, that the natural laws are only the instruments by which the Creator of all accomplishes His will, and by which we can accomplish our wills in so far at least as they are subordinate to His.

CHAPTER V.

FACT VERSUS FANCY.

It is not very easy for any sober-minded man to realize that the whole colossal structure of sceptical criticism rests upon fancy, imagination, assumption. For more than one hundred and twenty generations of observing, thoughtful men, it never occurred to one of them that the Biblical account of the origin of things, and the history of the Jewish race, was a fiction of comparatively recent origin, with hardly a word of truth in it. Then J. A. Wolf appeared on the scene, and set himself in his "Prolegomena" to prove that all ancient writings were a jumble of compilation and altogether unreliable; that they could not be even nearly contemporary with the events which they described, because the assumption of the later use of writing for literary purposes was one which no one who pretended to critical scholarship could venture to dispute. The art of writing, it was assumed, did not go back among the Greeks, behind the sixth century before Christ; while among the Hebrews it was only the more conservative critics who allowed that it might have been known in the age of Solomon. Even this concession was not universally accepted, and Biblical criticism ended before long by denying the larger part of the Old Testament literature. The Israelites, it was held, up to that date at least, could not read or write.

How, then, could a mature literature, such as we find in the Old Testament, have come into existence at an earlier date?

But this late date of the use of writing was merely an assumption which was scattered to the winds by the abundant discoveries of archæology, both in Egypt and in Babylonia. In both countries abundant evidence was obtained before long to prove that, centuries before Abraham was born, each of these countries was a nation of writers and readers. They were full of schools and libraries, of teachers and pupils, of poets and prose writers, and of literary works which they had composed.

"The Egyptian literature," says Professor Sayce, "goes back almost to the earliest period of its history. From the days of the founder of the first dynasty onward, the events of each year of the king's reign were recorded in writing. Notes written in a cursive hand have been found in the tombs of the first dynasty; while the Proverbs of Ptah-hoteph, written in the time of the first dynasty, show plainly that education was generally diffused among the people, and Egypt continued to be a literary country through all the vicissitudes of its political fortunes. Not only the professional scribes, but everyone who pretended to be a gentleman was required to be educated. No one, in short, could live in Egypt without coming under the spell of its literary culture."

"Babylonia was not behind Egypt in its literary attainments. It was a land of books, and schools, and libraries, and a nation of readers and writers. From a remote antiquity, not only schools, but libraries as well, had been established in the numerous cities of the country, and as in Egypt, so, too, in Babylonia the literature represented in them was of the most varied description. And educa-

tion, we now know, was as widely diffused in Babylonia as in Egypt, women as well as men sharing in it; so that the Babylonia of the age of Abraham was a more highly educated country than the England of George III." (Sayce.)

Wolf, in the confidence of his assumed discovery that reading and writing were recent acquirements, had resolved Homer and the early Greek literature into compilations of myths and fictions. And Niebuhr had in like manner destroyed the credibility of Livy; and other scholars that of other classical authors; while not a single book of the Bible was left unexamined and unquestioned by the speculative theologians who followed them. On the ground of the late discovery of the art of writing and reading, they had written with such arrogant confidence that they were all naturally dumbfounded by the proof disclosed by archaeology, that their assumed discovery was an utter illusion; and for a while they ignored the discovery of this advanced, literary culture. Then they minimized the importance of the discovery, and some of them denied it altogether. As late as 1862, Sir George Lewis took this line in England; while in 1871, Professor Nöldeke in Germany said that the results of Assyriology had a highly suspicious air about them.

But facts are stubborn things, and their accumulation of proof forced a half-hearted assent from the disciples of the critical methods. Then finally the discovery of the cuneiform tablets of Tel-el-Amarna made the assumption of Oriental illiteracy forever impossible.

Tel-el-Amarna marks the site of a city built by Amon-hotep IV., one of the last kings of the eighteenth dynasty. "He had learned to believe in the one God, the Creator and Upholder of all things, and in whom all things

exist, omniscient, omnipresent, and all-good. He tried to win his people to his own faith, but met with such fierce opposition that he abandoned Thebes, the ancient capital, and moving north founded a new city, Tel-el-Amarna, on the banks of the Nile. Here he erected a temple for his God, and a palace for himself; and here he gathered the adherents to his faith. When he died civil war broke out, and the city of the heretic Pharaoh, with the temple and palace, was razed to the ground.

"The exploration of the mound where this city stood, disclosed an extensive correspondence, which had been carried on by the foreign office with the Egyptian governors and vassal princes in the subject provinces of Canaan and Syria, as well as with the kings of Babylonia, Assyria, Mesopotamia and Asia Minor. This correspondence was discovered in 1887. The most astonishing thing about it is, that it is in the cuneiform script of Babylonia, and for the most part in the Babylonian language. This proves that the Babylonian language was to such an extent the language of diplomacy and international intercourse that even the Egyptian court had to use it when corresponding with its own Asiatic provinces. It was the language of the dominant state, and throughout Western Asia there must have been schools and libraries, like those of Babylonia itself, in which the literature of Babylonia was studied, and its language and systems of writing taught and learned.

"The letters were on all possible subjects; some of them on affairs of state, some written by Bedouin chiefs, as well as by women, on all kinds of trivial and serious subjects. The Mosaic age, therefore, instead of being an illiterate one, was an age of high literary activity and education throughout the civilized East."

Palestine, as the meeting place of the two great powers of the Oriental world, must have felt the literary influence of both. "The Babylonian culture was felt in it as early as the reign of Sargon of Akkad, who incorporated it into his empire centuries before Abraham was born. In Crete, in the island of Melos, at Mykanæ and Orchomenos, in Greece, at Lachish, in Palestine, at Troy, in Jerusalem, in the palace of Minos, at Knosos, hundreds of tablets have been disinterred, covered with literary characters, the majority of which are older than Moses. And so from one end of the ancient world to the other, men and women were reading, writing and corresponding with one another, schools abounded, and great libraries were formed, in an age which the critics, only a few years ago, dogmatically declared was almost wholly illiterate. There can be no question, from the inscriptions and memorials that have been unearthed, that even the classes of the population that were engaged in manual labor were at least very widely able to write and to read writing; and we may take it as proved, not only that Moses could have written the Pentateuch, but that it would have been almost a miracle had he not been a writer of skill, considering the position of dignity and trust which he occupied as the adopted son of Pharaoh's daughter, and considering the fact that the age of Moses, and even the age of Abraham, was evidently almost as literary an age as our own." (Sayce.)

And so, not only is the old position of the critics that Moses did not write the Pentateuch, because he could not write, a fact which is reluctantly but pretty fully acknowledged by the critics, who, through their spokesman, Driver, now deny that they ever put it forward. But their new position, that Moses could not have written

the Pentateuch, because the age was not sufficiently evolved in moral and spiritual conception to have produced a book of such high tone and spiritual insight as the Pentateuch, goes down with the other. For not only is it now proved, that in literary culture they had attained to a knowledge and skill which sweeps out of sight the theory of their inability to have produced the literature of the Pentateuch, because they could not read or write, but the proof of their high moral attainments and skill in law making shows that that objection has no better foundation in fact than the other.

The critics assume that they know precisely how religious ideas and knowledge must have developed in the past, and that knowing this they can determine the various forms in which those ideas must have expressed themselves, and the age of the various documents in which that knowledge has been recorded, and what the critics believe to have been the order of evolution is thus applied to determine the age and authenticity of all documents.

But this critical assumption is, in fact, the reverse of the true scientific method. We first must know the facts, and from them deduce the law of their action; and not, as the critics do, formulate the law out of our own fancy, and then force the facts into conformity with it. The critics assume that they know the order of evolution, and so they determine that certain conceptions of priesthood or sanctuary are older than others. And if there are books or passages that do not conform to this ruling, they must be forced to do so by arbitrary alterations, analyses, or changes of date. They assume that the Aaronic priesthood must have grown out of an earlier Levitical system, and that the promulgation and codification of the

law must have followed and not preceded the development of prophecy. And so they have set tradition at defiance, and have turned the Bible topsy-turvy—have remodelled the history of Israel, and rewritten its sacred books and forced the evidence into conformity with their historical scheme. "The application of the supposed law of evolution to the religious and secular history of the ancient world is founded on what we now know to have been a huge mistake. The Mosaic age, instead of coming at the dawn of ancient, Oriental culture, really belongs to the evening of its decay. The Hebrew legislation was surrounded on all sides by the influence of a decadent civilization. In Egypt and Babylonia alike there was degeneracy rather than progress, retrogression rather than development. The active condition of the Oriental world, as it has been revealed to us by archæology, leaves but little for the evolution of which Higher Criticism has been dreaming." (Sayce.)

Sayce again says: "But in truth the archæological discoveries of the last half a dozen years in Egypt and Krete have once for all discredited the claim of criticism to apply its theories of development to the settlement of chronological or historical questions." The spade of excavation in Krete has effected more in three or four years than the labors and canons of the critic in half a century. The whole fabric that the critic had raised has gone down like a house of cards, and with it the theories of development of which he felt so confident. He imagined a development out of barbarism, illiteracy, and rude beginnings of art. This is now proved to be a dream and nothing more.

Another fact *versus* fiction is supplied by the discovery of ancient code making.

The critics tell us that there were finally three codes, or systems of laws, known to the Jews, and incorporated into the Bible—the Mosaic, the Deuteronomic, and the Priests' Code—and to this latter, they say, is due the fiction that the Mosaic Code, like itself, was a formal document, containing the Decalogue, which they maintain was first formulated and published by Ezekiel. Whatever existed before this of a formal, legal character was merely the tradition of oral decisions of the judges in the special cases brought before them. The Mosaic Code, as far as it existed, was of this character, not given on Mount Sinai, and not recorded in stone or on tablet. And so they hold that the Mosaic Law was not codified and given to Israel till after the prophets. This theory was based upon two denials, which we have considered. One was that writing was not known or used anywhere for literary purposes till after the time of Moses, and the other that the intellectual and moral evolution was not sufficiently advanced before the period of the Jewish kings to make the formation of a code possible. The discovery of the Tel-el-Amarna tablets completely disproves the one assumption, as we have seen, and the discovery of the Code of Khammarabi has disproved the second. "This code, which was written on three fragments of an enormous block of polished black marble, thickly covered with cuneiform characters, was discovered by M. de Morgan as late as 1901. These characters were laws of Khammarabi, or Amraphel, and embodied a complete code of laws, the earliest yet discovered, earlier than that of Moses by eight hundred years. They were generally promulgated and obeyed throughout Western Asia." (Sayce.)

Now, the fact that the Babylonian Laws should have been codified before the age of Abraham, disproves the critical theory, and deprives it of its basal assumption, that the Mosaic Law was not, and could not have been, published till after the age of the prophets, for the Code of Khamma-rabi was in force in Canaan as well as in Babylonia. "That empire extended to the shores of the Mediterranean, and the king is described in one of the inscriptions as the king of the land of the Amorites, so that the Israelites on entering Palestine were brought in contact not only with the Babylonian language, but with their codified statutes, which were current there. The codification of the law, therefore, was no new thing in the days of Moses. On the contrary, it was a very old fact in the history of Western Asia, a fact, too, with which Abraham and Jacob must alike have been acquainted, so that not only could the Hebrew leader have compiled a code of laws—we now see that it would have been incredible had he not done so." (Sayce.)

Certain German Assyriologists have taken great pains to discover similarities between the Code of Khamma-rabi and Moses, and they have certainly pointed out many cases that are marvellously alike. Sayce says that the conclusion that must be drawn from the facts, which these German critics have pointed out, is obvious. A comparison of the Code of Babylonia with that of Israel has made it clear that the latter was intended for a body of nomad tribes, who were not yet settled in a country where the laws of Babylonia were still in force. In other words, the Mosaic Code must belong to the age to which tradition assigns it. It certainly presupposes the historical conditions which the Bible narrative describes. Not only has the Code of Khamma-

rabi proved that the legislation of Moses was possible, it has also shown that the social and political circumstances under which it claims to have arisen, are the only conditions under which it could have been compiled. No writer of post-Mosaic age, could have imagined or invented them.

"And so the latest discoveries of Assyriology have forever shattered the critical theory, which would put the prophets before the law. It has thrown light on the form and character of the Mosaic Code, and it has indirectly vindicated the historical character of the narratives of Genesis." (Sayce.)

Again, the geography of the land supplies another fact which completely overthrows this theory of the late origin of the Pentateuch.

We have seen how the most confident assumptions of the critics with regard to the history of Israel, the origin and codification of their laws are completely overthrown by the facts of archæology. We have *not* to see how it fares with them in the sphere of geography.

The critical theories with regard to the origin of the race and the evolution of its laws leave no other inference possible than that Israel never was in Egypt; that the whole story of the sojourn, exodus, and giving of the law at Sinai is a pure fiction—the invention of the returning conspirators of the exile. This is not openly proclaimed; but it is an absolutely necessary inference from the assumptions which are paraded as established facts. Has archæology anything to say as to the truth or falsehood of these facts? Is there any confirmation of these assumptions?

History makes it plain that the frequent changes of dynasty which took place in the kingdom of the Nile

affected greatly from time to time the boundaries of that kingdom and its relations to Asia. "Fortified cities were built and deserted; capitals were shifted, and canals opened or blocked up. The eastern delta was specially subject to these changes. If the critics are right, the story of the exodus was written centuries after the supposed event, and was derived not from contemporaneous documents, but from popular tradition, legends, and chiefly from the fictions of the imagination. Now, it has long been settled by archæological research, that if there was any truth in the story of the exodus, Rameses II., the great Pharaoh of the nineteenth dynasty, must have been the Pharaoh of the oppression. We are told in Exodus that the two cities that were built for the Pharaoh were Pithom and Raamses. That Raamses was built by Rameses II. was already known from a papyrus, which gives an account of the city; and in 1884, Dr. Naville discovered Pithom, and proof was soon found that Pithom, too, was built by the same Pharaoh, and thus established the fact that Rameses II. was the Pharaoh at whose court Moses was brought up."

It was thus made plain that the exodus took place while the nineteenth dynasty was still reigning. If, therefore, the Biblical account of Exodus is historically true, the geographical details involved in it must correspond with the map of the delta at that time.

Now, it so happens that the papyri belonging to the nineteenth dynasty, that have been found, make it plain that Egypt was protected from Asian invasions by a great line of fortifications. The shur, or wall, as it is called in the Pentateuch, followed much the same course as the Suez Canal of to-day. The passages through the wall were strongly guarded, and to the west of it lay the district of Succoth, of which Pithom

was the capital. Goshen stretched westward of this, in the direction of Bebeis and Zegazag. There were two ketems, or fortresses, built by Rameses II. and his son Meneptah, near the wall, on the edge of the wilderness.

Now, we are expressly told by Meneptah, that the land of Goshen had been left as a pasture for cattle, and handed over to Asiatic nomads since the days of his forefathers. In the fifth year of his reign it was still, he tells us, the possession of these foreigners, but shortly afterwards the Asiatic herdsmen had disappeared and the whole land of Goshen was without inhabitants. A letter was written to the Pharaoh, in the eighteenth year of his reign, stating that "we have allowed the tribes of the Bedouin, from Edom, to pass the fortress Khetam (in Bible Etham), of Meneptah, in the district of Tukot (Succoth), and go to the Lakes of Pithom, in the district of Tukot, in order to feed themselves and their herds on the great estate of the Pharaoh." The lakes lay to the west of Pithom, and their site can still be recognized. It was the district given to Jacob and his sons, and it is possible that they were afterwards made royal serfs, on the ground that the land belonged to Pharaoh. Their exodus left it deserted, and the gates of the great wall were accordingly opened, as narrated above, to admit new settlers to the vacant pasture lands.

The wall extended southward till it met an arm of the Red Sea, and it would have been almost impossible for the great host of the Israelites to have escaped the vigilance of the Egyptian garrisons, a fact which answers the question often asked, "Why did the Israelites in their flight, instead of continuing their journey north, as it had begun, by the shortest and safest route into Palestine, turn south-east along the arm of the sea?"

Now, this geography of the delta, during the nineteenth dynasty, which archæology has revealed to us, was not the geography either of the age which preceded the nineteenth dynasty, or of the centuries which followed it. After the fall of the successors of Rameses, we hear no more of the fortresses or of the wall itself. The map of the land was completely changed by the revolutions that had taken place.

Now, the geography of the exodus exactly agrees with the map of the delta during this nineteenth dynasty. Pithom and Raamses were built by the Israelites for the Pharaoh of the Oppression. When the flight took place in the reign of his successor, the Israelites passed from their old homes in the land of Goshen to Raamses and Succoth, and from thence to Etham (Khetam), on the edge of the wilderness. Here they found themselves stopped by the wall with its migdol, while the sea barred their way forward. (Exod. xiv. 2.) The desert had shut them in, and it seemed as if they would fall an easy prey to the pursuing forces of their late masters.

This agreement of the geography of the exodus with the actual geography of the delta, in the time of the nineteenth dynasty, could hardly be explained if the Bible narrative had been compiled, as the critics assume, a thousand years after the event, in an age when the map of Egypt had been completely altered, and the older geography which it portrays forgotten.

History fixes the exodus of Israel in the epoch of the nineteenth dynasty, and geography assigns it to the same date. Now to that period, and to that period alone, does the geography of the Pentateuch apply, and so the theory of the critics is again exploded.

"The fact," says Professor Sayce, "admits of only one

explanation. The story of the exodus, as it is set before us in the Old Testament, must have been derived from contemporaneous written documents, and must describe events which actually took place. It is no myth, or fiction, or legend, whose only basis is folklore and unsubstantial tradition, but history in the real sense of the word. We may rest assured, criticism notwithstanding, that Israel was once in Egypt, and that the narrative of its flight and the leadership of Moses is founded on sober fact."

CHAPTER VI.

EVOLUTION.

THE question will naturally arise in the mind of the unscientific reader, But what, after all, is this law of evolution, which is dominating not only higher critical speculation, but the whole world of intellectual action? It is openly proclaimed to be the immovable foundation upon which Higher Criticism rests, and the cogent factor in all its assumptions and arguments. It claims to be the necessary result of recent scientific discovery. And Higher Criticism is held to be the necessary conclusion of scientific methods applied to the contents of the Bible, and so the Bible is held to be an evolution, the result of purely natural, human forces. Thus Wellhausen says, "The Hebrew religion was a purely natural growth, an evolution obedient to the laws at work in all ages of the world. Kuenen says, "The Israelitish religion is just one of the religions of the world, nothing less and nothing more." Cheyne, in his Bampton lectures, says, "The Bible doctrines are developed germs, not revelations from age to age." Canon Driver (p. 16, Preface) proclaims himself in general agreement with the evolutionary theory. Dr. Conley, in his recently published book on "Evolution and Man," says, "If there is any value in what follows it is largely due to the conception of evolution, which underlies the entire discussion." Other critical speculators do not proclaim their depend-

ence upon this theory so openly, but it is there all the same, as a primary assumption, underlying all.

It will be well, therefore, to scrutinize these claims carefully, for if true they carry the flag of victory right across the field of battle. Science is the necessary induction from ascertained and known facts, and the scientific method is to investigate, collect, and tabulate facts bearing upon any theory or line of inquiry; and when these are so numerous, so plain, so uniform in their testimony, that no conclusion but one is possible, then to proclaim the result as a scientific fact or discovery. Now, if the theories propounded by the new school are of that character, then all traditions, and prejudices, and beliefs must go down before them, and we must stand out in stark unbelief of all that has given strength, and comfort, and peace, and glory to our lives; or we must use the illogical ingenuity of the "moderate critics," to lay for ourselves some other foundation upon which we can build than that upon which the whole Christian world has heretofore been resting.

What, then, is this theory of evolution upon which this annihilating revolution is based? It may be roughly defined as teaching that all things that are, grew, or made themselves what they are, in "their instinctive efforts to adapt themselves to their environments, and that what they are is not due to any direct, creative act of God." Thus Darwin, in his "Origin of Species," writes: "I believe that animals are descended from at most four or five progenitors, and plants from an equal or lesser number. Analogy would lead me one step further, namely, to the belief that all animals and plants are descended from some one prototype." Darwin, great observer and classifier as he was, was not under the

inexorable rule of the logical faculty, and so was able to stop short of ultimate causes. He does not, therefore, tell us whence and of what nature "this prototype" was, holding within itself the promise and potency of all living things, as Tindal puts it. It was, indeed, held at first that these progenitors were produced by spontaneous generation—that is, that certain elementary substances, having affinity, chemically combined, and produced the lowest forms of life, and that these developed themselves as described above. But as the result of long and careful investigation this theory has been abandoned, though many scientists still write as though it were a proved scientific fact. And so their utterances are scarcely distinguishable from the old-fashioned atheism and materialism. More frequently, however, it assumes the newer form of agnosticism, and poses as neutral, and indifferent with regard to those spiritual interests of man which are important beyond all others. Another branch has become theistic, and its adherents range from those who recognize a God, very far off and shorn of His more important attributes, to those who accept evolution as a new Gospel, adding fresh light to that which shines in the teaching of Jesus Christ. All, however, accept the theory of a struggle for existence and survival of the fittest as having evolved man into a mere spontaneous improvement of brute ancestors. The term evolution is used to express indifferently all changes of the nature of development, however different from each other, and in spite of the deproof of spontaneous generation, it is sometimes used to explain the origin of things by that process.

Evolution can take place only where there is something to be evolved, and something out of which it can

be evolved, and there must be an adequate cause for the evolution. This is admitted by Evolutionists, but constantly overlooked in their reasonings, in which evolution is spoken of as if it were, or could be, an efficient cause itself. There is an evolution constantly going on, which is ever at work in the development of plants and animals from small beginnings; but science knows nothing, can find no proof whatever, of the evolution of a living organism out of dead matter. And it knows nothing of that which the doctrine was contrived to establish, viz., the evolution of new kinds or species of animals or plants from others by descent with modification. So Romanes, in his "Epitome of Darwinism," approaches very near spontaneous generation. He says "that the inconceivably varied and multitudinous forms of life, in the midst of which we find ourselves, are the lineal offspring of earlier and less developed forms, so that if we trace link by link the whole chain or network of organic existence, back to the time when the earth first became capable of sustaining life, we should see it narrowing as it ascended, and should find the primeval parents of all living beings in certain nodules of animated jelly, such as the modern naturalist dredges from the ocean, and examines with feelings akin to those with which a Chinaman contemplates the images of his ancestors. Nowadays jelly-fish produce nothing but jelly-fish, but had that gelatinous nodule existed a million, or a couple of million centuries ago, it might have been the progenitor of the race, from which Homer, and Plato, and David, and St. Paul, and Shakespeare, and all of us less gifted mortals have sprung."

Dr. Conley says "evolution is a process, a way in which nature acts, and of this process there are two essential

factors. The first is progressive change, and the second is that new forms of life have not been brought in from without, by special creation, but in some way have come up out of already existing forms. The fact that new forms have been derived from the old is essential to any scheme that may properly be called evolution." That is to say, the lowest forms of life have gone on adapting themselves to their ever-changing environments, adding new members, developing new faculties, improving themselves into higher forms, until the full perfection of life was reached in man. Christian evolutionists say that this progressive unfolding of life is a Divine process by which the intended end of unfolding life should, through millions of ages, be reached at last in man, God dwelling within the sentient creature, and co-operating with the innate powers of life in its endeavors to adapt itself to its environment.

It is, however, at once clear that this is only a theory adopted to explain the cause of the evolution, and is not a part of the theory of evolution itself. It is, moreover, a whole-cloth assumption thrown as a plank across the yawning chasm of atheism, into which so many of the great leaders of evolution have plunged without fear. There is no evidence, and no revelation, that this was the process of the Divine operations, by which the things that are came to be.

In spite of the fact above stated, that the theory of evolution, either as a process of spontaneous, chemical production, or of subsequent evolution of new species from previously existing forms, has not one ascertained fact upon which it can rest, and is, therefore, in no sense a science, it is yet very generally accepted by scientists and philosophers as the explanation of existence, as we

see it, and are part of it ourselves. It is held to be an all-pervading law of the universe. The universe itself is held to have been evolved, though no one can tell from what or how. They will not say that God created the things that are, for they either reject the very idea of the being of God, or they deliberately leave God out, and undertake to explain existence without any reference to Him, or at most they assume the pre-existence of this limited number of animate and material forms of life without explaining how they came to be. Then they maintain that these, by an innate law and not by any help or interference from without, went on improving themselves, adapting themselves to their environment, adding one member after another, and one faculty after another, an eye to respond to and use the light, when it came into existence, changing a fin into a foot when the dry land appeared, though the creature did not know what it was to see, or how an eye could produce vision; or what it was to walk or crawl; or how a foot or an eye could be made; or what it was to think, or what a brain was, or how it could be constructed; for the lowest forms of life, then, as now, had no brains, and, therefore, could not think, or plan, or produce anything.

But in spite of all this it is held, as Wellhausen expresses it, that there is a law of evolution at work in every part of the universe, which he assumes to have in it the potency of all things. And this law has caused these meagre, primitive forms to so improve themselves as to transform themselves into other creatures, and thus produce the manifold forms and perfections of being which we see around us to-day. This law of evolution is held to have been the cause not only of what we call the physical forms, but of the intellectual, and

moral, and emotional nature. Creatures that had no brains produced brains for themselves; creatures that had a meagre amount of brain went on increasing it, so that the worm grew into the fish, the fish into the reptile, the reptile into the bird, the bird into the animal—lion, or tiger, or wolf, or bear, or fox—some others into the monkey, some into one and some another animal, some staying as they were at first, and the monkey in the long process of unlimited time into man, with his low and then gradually unfolding powers, till the splendid intellectualism of this proud, scientific age had been reached. The puzzling thing, however, is that the oldest fossil remains bring man before us with as large and well-developed brains as the men of the present day, instead of being away down at the border-line of the monkey with its small head and limited intelligence; while, on the other hand, many creatures that have survived from that period are to-day in bodily structure and cranial development just what they were in Mesozoic times.

These facts, however, are ignored by evolutionists and Higher Critics. And one chief reason why they reject the Mosaic authorship of the Pentateuch is, as we have seen, that it implies an intellectualism, intelligence, and knowledge far ahead of anything that evolution could allow to be possible in that age. The Jews, it is assumed, never had any Divine revelation making known to them God's being, character, and attributes. They attained to whatever knowledge they claimed to have, by an evolutionary process, and so up to the time of Josiah they were polytheists and idolaters, who in intelligence, culture, and natural ability were away below many of the surrounding nations. The puzzle that at once suggests itself is, If this law of evolution works uniformly and spontane-

ously, without any help or direction from without, how did it come to pass that these unintellectual, rude barbarians got so far ahead of the other clever, more educated, more refined races, that from the days of Josiah onward, or at all events, from the Babylonian captivity, they grew into an intelligent, common-sense race, while the other Semitic nations, so vastly their superiors in all respects, remained, even the Babylonians, degraded polytheists and idolaters?

There is a haziness about the definition of evolutionists, but some way or other the theory is vaguely accepted as the explanation, if not as the efficient cause, of all things. The universe is an evolution. The world is an evolution. All plants and animals, as they exist around us, are an evolution. That there must have been a primary producing cause of the elements that have been evolved, is admitted, when pressed in argument, but in ordinary writing and teaching it is forgotten and ignored.

The doctrine of evolution, as explaining the origin of the universe, was first promulgated by Laplace. It assumes that the material of which the worlds, suns, and systems were made, existed at first in a gaseous condition. That these gases, as they came in contact, combined and produced the nebular condition, and also, like all combinations, they produced heat. That this set the whole central mass revolving from west to east. As the heat was thrown off into space, the central mass contracted and left part of the mass a detached ring, revolving now around the central contracted mass; then, as the contraction went on, another, and another ring, like those of Saturn, was formed. These not being of equal density broke, were condensed into spheres, and so formed worlds or suns, as the case might be. This may have

been the Divine process of production. Scientists seem to be more and more accepting it as a scientific discovery. And yet it is based not upon ascertained facts, but upon assumptions which are incapable of proof. First, it is an assumption, based upon a guess, not upon an ascertained fact, that the material of which the worlds were made, existed at first in a gaseous condition. Second, there is no proof that these gases, either in their elementary condition, or when condensed into what is called stellar matter, as seen in the Milky Way, transformed themselves into worlds. Third, it is an assumption that even if such chemical combination was going on as to produce intense heat, it would set the whole mass revolving from west to east. The heat of the sun does not produce that result. It is like a boiling cauldron, the heated mass bubbling up and flowing off in every direction towards the circumference. Then the fact that some of the satellites move not from the west to east, but from east to west, seems to interpose an obstacle in the way of the nebular theory, which science has not yet been able to overcome. I am not arguing against the possibility of the theory being true. I only want to point out that this primary assumption of what is called Evolutionary Science, is based upon conjecture and assumption, and not upon demonstrated facts, and can furnish no valid reason for challenging the truth of the Mosaic record.

Again, as to the earth we inhabit, evolution teaches that it was produced by one of the rings we have described, breaking, and then being reduced into a spherical shape by the resistance it met with in its revolutions. As a sphere, it is assumed to have existed for long ages as a molten mass of fire; that this threw off its heat as it moved through space until a rocky crust was formed,

gradually thickening and producing what are called igneous or fire-produced rocks. There is, however, no proof that they were so produced—there is no mark of fire or smell of smoke upon them—nothing but the fact that no fossil remains or organized life have been found in them, while the rocks now formed out of molten matter are not at all of the same material or texture. This molten mass, it is assumed, transformed all the water connected with this world in rivers, lakes, and seas into steam. This, as it ascended to cooler regions, was condensed into rain, and was poured back, age after age, in torrents upon the forming earth. This, combined with the action of sunlight and air, produced the material for the lowest bed of stratified rock. As these forces continued to act with diminishing heat, one after another of the strata of the earth's surface was formed. As we investigate these strata, we find in the lowest bed of rocks, called Azoic, no fossil remains. Then we come to the Eozoic or Protozoic age, or first animal remains. Then the Palæozoic, subdivided, as we ascend, into the Cambrian, Silurian, Erian, or Devonian, Carboniferous, Permian, with ascending fossil remains as follows: (*a*) molluscs, corals, crustaceans; (*b*) amphibians and fishes; (*c*) earliest reptiles. Then the Mesozoic, subdivided in upward ascent into the Triassic, Jurassic, and Cretaceous, containing (*a*) earliest marsupial mammals, (*b*) reptiles and birds. Then the Kainozoic, or Neozoic, subdivided into (*a*) the age of extinct mammals, (*b*) age of man, and (*c*) modern mammals. The following diagram, copied from Sir William Dawson's "Modern Ideas of Evolution," will set this clearly before the eye:

**TABULAR VIEW OF GEOLOGICAL PERIODS AND
OF LIFE-EPOCHS.**

GEOLOGICAL PERIOD		ANIMAL LIFE	VEGETABLE LIFE
KAINOZOIC OR NEOZOIC	Post Tertiary	Age of Man and Modern Mammals.	Age of Angiosperms and Palms.
	Tertiary	Age of Extinct Mammals. (Earliest Placental Mammals.)	Age of Angiosperms and Palms.
MESOZOIC	Cretaceous	Age of Reptiles and Birds.	(Earliest Modern Trees.) Age of Cycads and Pines.
	Jurassic	Age of Reptiles and Birds.	(Earliest Modern Trees.) Age of Cycads and Pines.
	Triassic	(Earliest Marsupial Mammals.)	(Earliest Modern Trees.) Age of Cycads and Pines.
PALÆOZOIC	Permian	(Earliest True Reptiles.)	Age of Acrogens and Gymnosperms.
	Carboniferous	Age of Amphibians and Fishes.	Age of Acrogens and Gymnosperms.
	Erian or Devonian	Age of Amphibians and Fishes.	Age of Acrogens and Gymnosperms.
	Silurian	Age of Molluscs, Corals and Crustaceans.	(Earliest Land Plants.) Age of Algae.
	Cambrian	Age of Molluscs, Corals and Crustaceans.	(Earliest Land Plants.) Age of Algae.
EZOIC	Huronian	Age of Protozoa. (First Animal Remains.)	Indications of Plants not determinable.
	Laurentian	Age of Protozoa. (First Animal Remains.)	Indications of Plants not determinable.

It is held by evolutionists that these strata were produced by the continuous and uniform action of the same forces that are at work in nature to-day, and that these fossils grew, the one out of the other, in a uniform and gradually ascending scale, until this law of evolution, which is said to be inherent in matter, completed and exhausted itself in man. But it has been pertinently asked if there is this law of evolution in matter. If creatures from the lowest form upwards have this innate, automatic law of progress ever at work within, impelling them without any choice or thought of their own to continual improvement—for in their primal stage they are not capable of either thought or choice—if this be the case, why have they not all gone on evolving themselves, or why are they not evolving themselves now, till the final perfection is reached? Why have so many of them stopped away down in the evolution? Why have the majority never taken the first step, but remain to-day just what their progenitors were millions of ages ago? But the advocates of this theory say nothing about the primal creative act which brought these materials into existence, and gave them their tendency and potency thus to develop. They only maintain that it was *Nature*, to which they attribute all the attributes of an intelligent Creator, that brought all this about by its inherent power of evolution.

This theory in its order of progression is in essential agreement with the creation story of Genesis, which is nevertheless rejected as a myth or a fiction by the evolutionists.

But what are the facts? What are the arguments upon which this theory rests? Has it anything of the character of a scientific proof about it?

It assumes that one stratum of the earth's surface gradually, and almost imperceptibly, passed into the next higher. That the lowest forms of life found in the Eozoic period went on improving themselves, until they by almost imperceptible gradations passed into the next higher stratum, and that the process went on till man emerged from the monkey and took his place as the head and crown of Nature's evolution.

Now, geologists tell us that there is no fact of which their science is cognizant, that gives any support to this theory. The strata making up the earth's surface, many of them, and in many places, are of great thickness. If the theory of evolution were true, then we should find that the fossil remains at the bottom of any of these strata would be of a feeble, undeveloped type, and would go on developing and improving themselves as the stratum grew in thickness, until each developed into another and higher creature, and passed into the next stratum above. The very reverse of this is the case. The fossils at the bottom of any stratum are of their kind fully developed and complete, and do not develop and improve, but deteriorate, until in the next stratum all except a very few specimens of the best forms, disappear. The old is swept away, and a flood of new life, new forms, new creatures comes in with the new stratum, adapted by their new and improved construction to the new environment. The stratum itself is not the almost imperceptible passing from the stratum below it, but is so clearly delimited by its structure and new fossil remains as almost to indicate a new creation, at all events a new beginning. So that, as Sir William Dawson proclaims, and no man of this age was more qualified to speak than he, the facts of geology are clearly against the evolutionary theory of the Darwinians.

What, then, are the facts and arguments of a positive character upon which this theory rests? Darwin himself, though at first inclined to accept the theory of spontaneous generation, never really committed himself to that position, and formally launched his theory upon the assumption that all animal life could be traced back to three or four original species, and all plants to the same number of sources, and he thinks that analogy would carry us back to one living organism out of which all things that are were evolved. That, however, is confessedly only a theory.

The evolution which Darwin finally set himself to establish, is that different kinds, or species, of animals and plants evolved themselves from others of an inferior type, by descent with modifications. He took his initial stand on the idea that, as he expresses it, "a careful study of domesticated animals and plants would offer the best chance of making out this obscure problem of the introduction of new species." Hence he was led to study the variations of animals and plants under domestication, and to infer similar effects as taking place in nature by a spontaneous process of natural selection exercised by the environment. It was noticed that animals and plants by careful selection, breeding, feeding, culture, and comfort, so improved as in process of time to produce what looked almost like a new species, possessed of new developments and improved qualities. Darwin held that qualities either acquired or lost by culture are transmitted to descendants, retained and improved. "If art," says Le Conte, "can in a few years effect so great changes in varietal forms, how much more must Nature be able to effect in the unlimited time at her disposal." There is no doubt that vast improvements have

been made both in animals and plants, by care and culture, but no case of the production of a new species, in the manner assumed by Darwinians, has been brought under the observation of naturalists. Weismann and many other naturalists now gravely question the possibility of new species being produced by modification and heredity. It is pointed out that modifications effected by intelligent selection and supervision, immediately upon the withdrawal of that supervision, revert to their original types.

Then, in spite of Wallace's persistent contention, the idea that species may be produced by cross breeding is manifestly fallacious. There is a general law of infertility among hybrids of both plants and animals, so that the origin and persistency of new species cannot in that way be accounted for.

It is held, as human intelligence by careful selection and care can produce great changes and almost transformations in plants and animals, so the law of natural selection, which, it is assumed, does prevail in some cases, at least, among irrational and inanimate things, can, and will, in the long time at its disposal, effect such changes as to produce a new species. It is evident, however, to any observer that there is no such law at work, generally, among plants or animals. There is a process of mating which takes place among some species of animals, and in civilized nations among human beings. But in the case of animals there is no permanence. It is as changeful as the changing years, and in no case is it based upon the assumed, acquired peculiarities or superior qualities of mind or body. Big men generally marry little women; tall women, short men. Wise men often have silly wives; pretty women, ugly husbands. The

mating, whether guided by instinct or intelligence, is not guided by either mental or physical similarities or superiorities, except in a very limited degree and in a few cases. It is not this, but something else that seems almost accidental, that attracts and inspires affection in birds, and beasts, and men, and leads to reproductive unions. Those unions, neither in intention or effect, aim at or result in the general improvement of the species, or much less in the production of a new species.

The more we scrutinize this matter the more apparent it will become that there is no law of natural selection at work in nature, which can in the least account for the origin of species, and much less can it account for the first beginning of the things that are, on the underlying assumptions of evolutionists. No fact or argument that has yet been adduced can show any other origin of species, or of the original stock out of which species are assumed to have grown, other than the ultimate one of the Divine creative will.

The Struggle for Existence.

But in addition to the operation of this assumed law of natural selection, Darwinian evolutionists account for gradual improvement and transition of one species of living things into another by the struggle for existence among all living things, plants and trees, and beasts and men. This struggle is represented as being so keen and so destructive that only the strongest can or do survive. And thus a gradual improvement goes on, until a practically new race or species is produced. Wallace ("Darwinism," p. 14): "The constant and daily search after food, the failure to obtain which means weakness

or death; the constant effort to escape enemies, the ever-continuing struggle against the forces of nature, this daily and hourly struggle, this incessant warfare, is nevertheless, they tell us, the very means by which much of the beauty, and harmony, and enjoyment of nature is produced, and also affords one of the most important elements in bringing about the origin of species." In illustration of this Wallace points to the way in which weeds supplant cultivated plants in our gardens, how new kinds of weeds supplant the first comers, and how slugs destroy whole species of plants. This fact does not, however, if it be a fact, tend to establish a law of evolution tending to the improvement, but rather to the deterioration of species, or survival of the unfittest. Again, it is stated that in the forests of Denmark the beech trees gradually and surely supplant the birch. This, however, is not necessarily a proof of the survival of the fittest, as the birch for all practical purposes cannot infallibly be pronounced to be certainly inferior to the beech. Then, on this North American continent of forests we know that the maple, beech, and pine, when swept away, as they often are by the lumberman and devouring fire, are succeeded, if the land is not immediately cultivated, by poplar and birch upgrowth, a survival not of the fittest, but of the inferior.

Another illustration of the struggle for existence, as the agency of gradual improvement, is pointed to on the pampas of South America. These open plains are covered with droves of horses and cattle, and are overrun by numberless wild rodents, the original tenants of the pampas. During the long periods of drought to which these plains are subject, these animals are starved by thousands, destroying in their efforts to live every

vestige of vegetation. "In one of these Siccos," writes Mr. Edward Clark, "not less than fifty thousand head of oxen, sheep, and horses perished from starvation and thirst, after tearing out of the soil every vestige of vegetation, including the wiry roots of the pampas grass. Under such circumstances the existence of an unprotected tree is impossible. The only plants that escaped the cattle were such as were either poisonous, or thorny, or resinous, or indestructibly tough." This fact is directly against the theory that only the strongest and fittest survive. It is according to this illustration the unfittest of plants that endure and pass through this struggle, while there is no evidence that the largest and most developed of animals survive such an ordeal; indeed, as in fatal diseases, it is often the small, scrubby, hardy specimens that pass through the struggle, while the larger and better developed individuals die. Such a struggle has in itself a tendency to stunt, and dwarf, and lower the vital powers of animals, great and small, that pass through it. Common observation shows us at once that it is not the poverty, and hunger, and toil that are experienced in the struggle for life, that result in the fullest mental and physical development. It is the generous supply of food, and protection, and comfort, and enjoyment of all the supplies of life, combined with moderate and sufficient exercise, that must develop and improve those who are blessed with such a lot. There is a hard struggle for existence going on among our toiling poor, among the pioneer settlers of new districts, among the dwellers in the slums of great cities, but it is not there that you look for the fittest in mind or body. East London knows enough of struggle for life, but it is not there that you look for muscular men or refined

women, for strong intellects or tender affections. No, it is not the struggle for life that refines and finishes our natural faculties, powers, and affections until they pass into a new species, any more than it was natural selection that started them on the road that ends in the ever-growing perfections. I suppose the fiercest struggle for existence, as far as the human race is concerned, is exhibited on the field of battle, but that struggle does not necessarily end in the survival of the fittest. The biggest and the bravest, too, generally go down, and while a few men of great talent are evolved, when they have passed there is a distinct lowering of the physical and intellectual powers of the nation. The stature and the strength of the people of France were distinctly lowered by the Napoleonic wars; and so while the toils of life, involving the necessary and continuous exercise of our powers, are one of the elements of development and growth, it shows no signs, even if combined with natural selection, of being able to produce another and a new species of animate being. There is, no doubt, a law of development—evolution we may call it—forever at work in all living things around us, but it is strictly limited to the development of its own kind. Science knows nothing of a new species growing out of another, so that the doctrines of modification and heredity, as applied to the origin of species, are merely articles of faith, but not of scientific knowledge (Dawson, p. 33), of fancy and not of fact.

Sir William Dawson says: "Evolution does not touch the question of origins. It seems to enthrone chance, or accident, or necessity, as Lord and Creator, and to reduce the universe to a mere drift, in which we are embarked

as a ship without a captain, crew, rudder, or compass, and without any guiding chart or star."

Changes effected by domestication and artificial selection, as a general law, produce infertility, and are not likely to survive. When the intelligent supervision is withdrawn, and they are left to themselves, they at once deteriorate. The splendid horses, the magnificent herd of cattle, turned out to provide for themselves, will certainly not be improved by the struggle for existence, but will speedily degenerate into the scraggy, scrubby type of their first progenitors. And it is the same with plants and trees. All things in nature have a strong tendency to revert to original types.

Then we can trace most of the leading types of to-day back a long way, and they show no signs of that branching or varying which Darwinian evolutionists assume as the starting point of a new species. They do not differ one from another, more than do their successors of the present day. Then all the early types of life reached long ago conditions definite and fixed, and are apparently incapable of further development.

Then we can find no traces of the almost infinite number of missing links, whose existence it is necessary to assume, in order to connect the different species in the evolutionary scheme. And what seems to be fatal to the whole theory is that the types themselves dwindle, rather than improve as they go onward. And this throws us back on what is an actual fact of geologic discovery, the sudden appearance of new forms at certain portions of geologic time rather than at others. This certainly harmonizes altogether with what is disclosed as to the origin and history of man. We can find traces of man

only a little way back in the earth's history, not farther than the Pleistocene period, and the earliest men are still men in all essential points, and are separated from other animals, recent and fossil, by a gap as wide as that which separates them to-day. Man must, therefore, have been introduced not by a slow and greatly prolonged evolutionary process, but in some abrupt and sudden way, and this corresponds with the conclusions of Cuvier, Louis Agassiz, and Gagenhaur, who have denied any genetic connection between the leading animal types.

The question involved in this discussion is, how did that which involves organization and life, originate from that which is destitute of these properties? Science cannot answer this question. To those who see the necessity of an Almighty creative will, as the primary cause of all things, the sufficient and only answer is, "God created." But that creation may have been carried on in different ways, and accomplished by different agencies. The sacred narrative does not say that God created all things. It informs us that God said, "Let the land bring forth plants, let the waters swarm with living things," and we know not what part the action of nature's laws may have played in bringing into being all other things. It is only of man that it is affirmed that God made man, "male and female created He them," and this corresponds with the suddenness with which man makes his appearance upon the earth. (Dawson.)

Weismann, a distinguished German professor, contends that all evidence is against the perpetuation by heredity of characters acquired by the individuals. "Only characters born with him can be perpetuated. This would, of course, explode the theory of the development of species by the acquisition and transmission of new qualities." Wigand

says this theory does not represent a definite and consistent scientific result, but is merely the indefinite movement of the mind of the age, and that science may ultimately prove its most dangerous foe. And so evolution is already abandoned by the most eminent scientists.

Professor Huxley, and no one will suspect him of any bias against Darwin's views, says: "After much consideration, it is my clear conviction that, as the evidence now stands, it is not proved that a group of animals, having all the characteristics exhibited by species in nature, ever has been originated by selection, whether artificial or natural."

Professor Virchow, the very foremost physiologist of Germany, and of the world, who was once an out-and-out materialist and an unhesitating follower of Haeckel, ultimately renounced those views, and speaking of evolution said: "It is all nonsense; you are as far as ever you were from establishing any connection between man and the ape. There always exists a sharp line of demarcation between man and the ape. We cannot pronounce it proved by science, that man descends from the ape or from any other animal."

St. George Mivart, Professor of Biology in University College, Kensington, speaking of the Darwinian theory, says: "I cannot call it anything but a juvenile hypothesis."

Dr. Ethridge, who stands in the very forefront of England's experts in fossilology, says in all this great museum there is not a particle of evidence of the transmutation of species. Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by fact. This museum is full of proofs of the utter falsity of their views.

Professor Beale, of King's College, London, who stands to-day with Lord Kelvin at the head of English scientists, and in his special field is, perhaps, without a peer in the world, in an address delivered June, 1903, thus spoke: "The idea of any relation having been established between the non-living and living by a gradual advance from lifeless matter to the lowest forms of life, and so onward to the higher and more complex, has not the slightest evidence from the facts of any section of living nature of which anything is known. Man is man from the earliest period of his existence as a structureless germ, and there is no evidence that man was descended from, or is, or was in any way related to, any other organism in nature through evolution or by any other process. In support of all naturalistic conjectures concerning man's origin, there is not at this time a shadow of scientific evidence."

Dawson tells us that in England, Davidson, Jeffreys, Williamson, Carruthers, and many other eminent naturalists strongly insist that the tendency of palæontological facts goes to prove the permanence of type and the intermittent introduction of new forms in opposition to the theory of descent with gradual modifications as the origin of species. If man, writes Sir William Dawson, be an accidentally improved descendant of apes, his intuitions and decisions as to things unseen must be valueless and unfounded. Hence it is a lamentable fact that the greater part of the men of science, who are evolutionists, openly discard all religious belief, and teach this unbelief to the multitude, who cannot understand the process by which it is arrived at, but who keenly appreciate the immoral results to which it leads.

Perhaps the most outspoken and defiant of the atheistic,

Darwinian evolutionists is Professor Haeckel. He is a pure materialist, called a monist, because he believes that all organized being began with a single cell, and developed itself in many directions, until through the lapse of the ages the present complex forms of life resulted.

There are, indeed, allied species that might indicate a common origin, but they are too wide apart with great and ever-recurring gaps to make this possible. Haeckel says we must assume the non-existing links. He himself mentions twenty-one groups of ancestors of man, but ten have never been found, and some do not belong to the ages to which he assigns them. Why, we may ask, are there no existing specimens of fossil remains between the ape and man, and why, if all is mechanical, should there be any progress at all? Why should mere dead matter not go on to eternity without developing life?

Haeckel builds his theory upon the assertion of biologists, that the embryos of living things are exactly alike; that the human embryo in its successive stages exactly resembles the young of the fish, the reptile, the bird, and the quadruped, and that this proves that the human race in its process of development passed through all these stages of being before it attained its present perfection. But a distinguished biologist assures me that this resemblance is greatly exaggerated. Haeckel himself has to lop off several branches which indicate difference. Resemblances merely show unity of plan, with man as the ultimate realization, and we have seen that in the vast duration of creation, the great Master Builder, as one stratum succeeded another, used every previous course as a support for the next, that He built each succeeding story of the wonderful edifice on that previously prepared

for it, and that His plan developed itself as His work proceeded. So far there must have been evolution and development. But these analogies and partial resemblances no more prove Haeckel's contention, that all being must have arisen from monad embryo cells, than the analogy of an axle-tree of a carriage wheel to the axis of the earth proves that they are the same thing. It is not, however, in bodily organism, but in a rational and moral nature, that we look for the distinguishing characteristics of man, and that if the complete outward resemblance claimed to exist between the embryos of all living things were as clear and uniform as is asserted, still they must be endowed with wholly different characteristics and tendencies, or they would all produce the same organism; if they were as much alike inwardly as they are said to be outwardly, the variety of living creatures could not result from their progressive development. There is really no argument of cause and effect in this proclaimed analogy.

What, then, is the result? Clearly this: First, science proves that the world has existed for indefinite ages, and that there has been a progressive unfolding of life as the world's history went on, each advancing order of being adapted to its new environment. But, secondly, this progression affords no proofs that there is any truth in Darwinian evolution; that is, that one species was evolved, or rather evolved itself, by a natural process out of another. What are offered as proofs are guesses, conjectures, assumptions and theories.

If evolution is the explanation of existence, if nature is endowed with a tendency and potency to evolve new forms of life or new species out of the old, its advocates ought to be able to point to the effects of that law in operation at the present day. There ought to be some in-

lication at least, that new species are being evolved out of the old now. There ought surely to be some facts occurring in historic time to which they could point. But there are none.

Then, surely if this process were going on during all the fossiliferous ages, if creatures of one species were being gradually transformed by the addition of new faculties and powers into creatures of another species, then there ought surely to have been found abundant proof of this in fossils found in transition. The illustrations offered as full proof of this evolution are silly in the extreme. They claim, for instance, to have found the ancestor of the horse in the eohippus, a little animal not bigger than a rabbit. The orohippus was first found in the Paris basin, about the size of a fox; while the Miocene genus, neohippus, the largest, was not bigger than a sheep. These little animals are assumed to have been the progenitors of the horse, because the bones of the forelegs resembled in number and shape the leg of the horse, and the teeth of some of them somewhat resembled the horse's teeth. Some of them had four toes, and some three, and some one. The animals with more than one toe quietly dropped two or three toes, as the case might be, to transform themselves into horses. No fossils have, however, been found to support the theory that the rabbit and fox and sheep-sized animal grew into the horse and was his progenitor. In fact, it is now admitted that the eohippus and the orohippus were closely related to and resembled *Anchitherium*, a genus now considered as typical of a family distinct from that of the horse. And this is paraded as the triumphant proof of the truth of the theory of one species being evolved from another, and so of the universal operation of the law of evolution.

The other proofs offered are not less silly. Think of a lecturer, a science professor, addressing the following utter absurdity to an intelligent audience. Speaking of the assumed evolution of members and faculties, he said: "This hand question is more complex than might appear to the casual observer. Sir Charles Bell said 'we ought to define the hand as an exclusive human possession.' I have often wondered at this declaration, for that famous anatomist must have known that practically all back-boned animals possess hands. In the paired fins of fish, which are their limbs, the hand may be ill-defined, but when we rise above them and reach the frogs the hand parts are much in evidence. Reptiles exhibit hands by no means of low degree, as anyone who has watched the movements of a chameleon will attest. Birds' hands are useless. They do not require such a structure, or, to be more accurate, their arm, or wing, is all-subservient to the function of flight. My parrot uses his foot and his beak as a hand, and efficient instruments they are, for he holds nuts aptly and easily with his toes, and contrives to pick out their kernels with dexterity. But if I dissect his wing I shall find a hand represented in the bones of his arm. There will be a thumb, and also two fingers, these last joined together, all massed in the wing, so as to constitute it an effective aerial oar. The paddle of the whale, to come to our own class, ends in a distinct hand; but, like that of the bird, it is enveloped in skin and muscle, so as to make an effective instrument. It is not only in the matter of a hand, be it remembered, that we find a general type or build in the limbs of back-boned animals. The similarity extends to the whole limb, and, indeed, to the entire skeleton. It is not surprising, therefore, to discover that, as all these limbs

(and bodies likewise) are constructed on one common plan, the hand should agree in its conformity to the general type. Facts of this kind take no denial. They constitute proofs of an exact nature, that our own structure and that of all our lower neighbors present us with evolutions from a common type; only in man's case the modification has reached its highest excellence.

"No better illustration of the fact that all 'hands' have been derived from a common type can be found than is represented in the case of the horse. This is a much modified quadruped. It walks on one finger and one toe, the third or middle digit. All its other toes have nearly disappeared. In addition to the big third toe, the hoof of which is the highly developed nail, the horse possesses rudiments of its second and fourth toes, in the shape of two 'splint' bones, which lie alongside the palm bone of the third.

"If we trace the pedigree of the horse backwards in time, as revealed to us by a complete series of fossil horses, we find the 'splint' dangling by the side of the leg as 'dew claws.' Then, backwards still, we get these second and fourth toes touching the ground. In this stage of its ancestry the horse was a three-toed quadruped. Earlier still, it had four toes, and, finally, we get to a five-toed ancestor. There is no doubt about this matter, for we have fossils to appeal to by way of proof. Therefore, here we have an example of how evolution acts in providing us with a one-fingered hand out of a five-fingered one; and that the horse has become the fleet animal, it is largely by reason of the change.

"In the hand of man we have the five-fingered type, modified specially for his own use. His thumb is much more mobile than that of any ape. He can throw it

easily into the palm, so as to oppose it to the other fingers, singly or together, and thus grasp firmly or lightly, and execute all other actions associated with his ways and works, be they great or small.

"None the less, however, is man's hand an evolution. He has the same bones seen in lower forms, and what is more to the point, he may now and then give us a hint of his evolution in respect to the development of certain parts, which, unusual in humanity, are yet common in certain phases of lower life. Thus, in his wrist, he had eight bones—there are only seven in the horse's 'knee,' which, of course, is really its wrist. But sometimes man shows a ninth wrist bone as a distinct element in this part of his frame. This extra bone appears in him in precisely the same situation in which it is developed naturally in the wrist of the orang, the gibbon, and other apes, and also in that of many rodent animals and insectivora like the moles.

"This, again, is a demonstration of the common type of which Tennyson says nature is so careful. The glory of it all is that, however we have attained to the dignity of the most perfect hand, it is our own exclusive possession. Like our heel-bone, which is more prominent than that of any other animal, having regard to the size of body and foot, the hand is a structure which may well be regarded with deep interest as a mark of man's high estate."

What proof is there of the truth of one of these assumptions? Are they not too utterly silly to be seriously considered? And yet it is just such senseless imagining that is involved in the theory of natural evolution as the explanation of existence and its mysteries.

Darwin said that when he thought of the way in which

the eye, according to the evolutionists, was produced, it always made him shudder. And so it ought. The first creature, they tell us, that evolved an eye, for all creatures were eyeless at first, did not know anything about light, or how an eye ought to be made. But being exposed to the piercing light and heat of the sun, an inflamed spot was produced, through which the light penetrated, not to the brain, for there was none, but to the interior of the animal, and that spot, by continued exposure, grew into a luminous lens, and then into an eye, a complicated and beautiful eye, though no one knows how or why. It was this lack of anything like positive proof that led Weismann to conclude that science itself would yet prove the fatal foe to Darwinian evolution. The truth of this prediction is being abundantly verified at the present time. The veteran philosopher, Eduard von Hartmann, in a lecture on the passing of Darwinism, says in the sixties of the past century the opposition of the older group of savants to the Darwinian hypothesis was still supreme. In the seventies the new ideas began to gain ground rapidly in all cultured countries. In the eighties, Darwin's influence was at its height, and exercised almost absolute control over technical research. In the nineties, for the first time, a few timid expressions of doubt and opposition were heard aiming at the overthrow of the Darwinian theory. In the first decade of this twentieth century it has become apparent that the days of Darwin are numbered. Among its latest opponents are such savants as Gustav Wolf, de Vries, Hooek, von Wellstein, Fleischmann, Reinke, and many others. "The pretensions of Darwinism, as a purely mechanical explanation of results that show purposes, are totally groundless." (Hartmann.)

Professor Zoekler, of the University of Griefswald, says the authorities have not the force of moral conviction for the claim of purely mechanical descents. The descent of organism is not a scientifically demonstrated proposition.

Views of a similar character are voiced in many quarters. The Hamburg savant, Edward Hoppe, has written a brochure, "Is the theory of evolution reconcilable with the religious idea?" in which he takes issue in the name of religion with the purely naturalistic type of Darwinian thought. The most pronounced convert to anti-Darwinian views is Professor Fleischmann, of Erlangen, who has not only discarded the mechanical conception of the origin of being, but the whole Darwinian theory. "The Darwinian theory of descent has not," he says, "a single fact to confirm it in the realm of nature; it is not the result of scientific research, but purely the product of the imagination." But even Haeckel, the head centre of naturalistic evolution, bewails the fact that he is now standing almost alone. He says: "Most modern investigators of science have come to the conclusion that the doctrine of evolution, and particularly Darwinism, is in error, and cannot be maintained." Then he gives the names of several distinguished men, such as Drs. E. Dennert and Goethe, Ed. von Hartmann, Hope, Paulson, Rulemeyer, Wundt, Zoekler, and others, whom he calls "the bold and talented scientists, who have abandoned the views of Darwin, though there was a time when they advocated them." Such are the facts of both naturalistic and theistic evolution.

And yet it is accepted by Higher Critics as a scientifically demonstrated theory, dominating all branches of human knowledge, supplying the key to all true philoso-

phical thinking, and limiting all inquiry in the field of physical, mental, moral, and spiritual development. New faculties of brain, hand, foot, and eye were acquired in the course of ages by the creature trying to accommodate itself to its changing environments. The moral faculties, the sense of right and wrong, were evolved out of human experience. Not only spiritual perceptions, but those spiritual faculties of faith, and hope, and love, which impel us to reach forth after God, are held to have been generated in us, in some unexplained way, by our own strivings, and were not imparted to us as primal constituents of our being. Higher Criticism of this day sets out with the assumption that this law of evolution rules everywhere—our life, our knowledge, our progress. There were no gifts given, no knowledge imparted by God. They grew from an almost lifeless and an altogether unintelligent nodule. Hence they reject at once the Mosaic authorship of the Pentateuch, because the knowledge of things of which he writes—the knowledge, for instance, of the one true God and His worship—was not yet evolved by human thinking at the time at which Moses lived, if there ever was any Moses at all.

The Psalms were not any of them written by David, because they disclose a spiritual knowledge and experience far beyond the attainments of the age in which he lived. Just as though they did not transcend the attainments of any age—this age, for instance—just as completely as that in which David lived! It is not, then, because the evolutionary theory contradicts the Mosaic record of creation, that that record is rejected, for, as we have seen, it does not, but because it is assumed that evolution by purely naturalistic processes had not yet

developed the moral and spiritual knowledge and perception there disclosed, and which the Church has always believed to be the result of Divine communication and inspiration.

The theory of evolution, then, in the only sense (development) in which it can set up any claim to scientific support, does not afford any justification for the overbearing arrogance with which Higher Criticism dogmatizes, and assumes, and scorns every countervailing proof that the traditional theory—the theory of the Catholic Church—the theory of the Bible itself, is established. And so, the foundation on which Higher Criticism rests being swept away, the flashy fabric built upon it comes tumbling down.

nd per-
ch has
nunica-

se (de-
scien-
or the
iticism
vailing
of the
estab-
higher
built

CHAPTER VII.

ANTHROPOLOGY.

HIGHER Critics, when explaining their position to the public, proclaim with parrot-like iteration that the facts disclosed by astronomy, geology, biology, philology, and anthropology make it no longer possible to hold the catholic tradition about the Bible as the very Word of God. We have seen that the reasons they allege from astronomy (Chapter VI.), geology (Chapter VIII.), and biology (Chapter VI.)—and they are the only points of these several sciences that touch this question—are unproved theories, and even, if true, they afford no argument against the traditional view, that is, the view of the Bible about itself.

Philology, as we have seen (Chapter VII.), as applied to this Biblical discussion, is based upon conjectures, some of which have been disproved (Chapter VII.), while others are mere assumptions that are not even probable.

And so we come to the science of anthropology. Anthropology, it need not be explained, is the science of man. It occupies itself with his origin, attributes, age in the world, and general history. Criticism accepts the utterly unproved assertions of what calls itself evolutionary science—that the human race emerged by a prolonged process of self-evolution from lower forms of life, and so in the main made itself what it is: a theory

which is in direct contradiction of the creation story of Genesis, as accounting for man's appearance on the earth. This theory is dealt with in Chapter VI.

This evolutionary view of our origin leads naturally to the theory, which was first propounded by certain scientists, who were not evolutionists, and held that so far from the human race having sprung from one source and centre, there were a number of centres where, by a sort of eruptive process, human beings had their origin. This theory was advocated by Professor Agassiz and others, but is no longer regarded by scientists as a tenable position.

Professor Winchell, speaking as a geologist, says: "I hold that the blood of the first human stock flows in the veins of every living human being."

Professor Farrar, in his treatise on language and languages, says: "It can no longer remain doubtful to any reasonable man, that the stately Brahmin, and the gay Frenchman, and the restless Albanian, and the Irish peasant, and the Russian serf, and the Lithuanian farmer, and the English gentleman, and the Dutch Boer, nay, even the poor outcast, the wandering gypsy, all speak languages which were once a single and undivided form of speech, and are all sprung from ancestors, who radiated from one geographical centre, which was their common house."

"We are fully satisfied," says Dr. J. C. Hall, reviewing Pickering's treatise on the subject, "that all the races of man are, as the Bible clearly expresses it, of one blood. The black man, and the red man, and the white man are links in one great chain of relationship, and are children who have descended from one common parent."

In his history of mental growth, Professor Hittell, as a psychologist, makes the statement that "all men belong to one species. They all everywhere have the same general features of physical form and mental growth, the same number of pulse beats and of inhalations in a minute, the same average temperature, the same wants, the same passions."

Professor Huxley says that "they who hold that the human race sprang from more than one original pair have as yet completely failed to adduce satisfactory proof of the specific diversity of mankind. The assumption of more than one primitive stock for all is altogether superfluous."

Johann Christoph Adelung, a distinguished philologist of Dresden, says: "Asia has been at all times regarded as the country where the human race had its beginning, received its first education, and from which its increase was spread over the rest of the globe."

Everything leads us back to a single pair, from which families, tribes, and nations have been successively produced. The evidence that accumulates from several scientific sources ought to satisfy every fair-minded man, that so far from the Bible account of the origin and unity of the human race being disproved by anthropology, its evidence leads to the conclusion that that account is literally true.

The Length of Human History.

It has been held by a few speculative scientists, that the origin of man dates back for almost countless ages. Professors Lyell, Geikie, and Croll contend that man has been on the earth for two hundred thousand years. Professor Hurst, from a biological and evolutionary

point of view, thinks that man has been on the earth nine million years; while M. Launde, a French astronomer, being unable to think of any way of scientifically starting the human family, reaches the conclusion that it was not started at all, and, therefore, is of eternal duration, *a parte ante*. To show how utterly groundless are the theories that are built upon these speculations, it is only necessary to state that there is not the slightest philosophical or scientific foundation for any of them. On the other hand, there is positive and abundant proof that man has not been here for nine million, nor for two hundred thousand, years, and much more proof that there was once a time when he was not here at all.

The facts upon which this conclusion rests, are too numerous and too voluminous to be here transcribed. The conclusions of experts must for the present suffice.

Professor Haynes, a careful investigator, points out the mistakes made by geologists in their exaggerated estimates, and says "the evidence for the antiquity of man, on the hypothesis of evolution, is purely speculative, no human remains having as yet been found in either the Miocene or Pliocene strata."

Le Conte says that "the Miocene man, that was supposed to have been discovered, is not at present acknowledged by a single, careful geologist."

M. Reinach, another specialist of authority, asks, "Have we any certain traces of the existence of an intelligent being in the Tertiary period?" and answers, "Not one that is of such a nature as to carry conviction to an impartial mind."

Now, as these geological terms, Miocene, Pliocene and Tertiary, are used to denote deposits that are only a few thousand years old, it will be apparent to everyone

that anthropology furnishes no proof that the Biblical account of the date of the introduction of the human race upon the earth is in the least incorrect.

Every now and then we have heard in recent years of the discovery of human remains—specially on this continent—which prove, it is said, that the human race has been here from fifty to one hundred thousand years. But the conclusion reached by the more recent discovery of the very foremost scientists of the United States, is that there is nothing whatever to show that man has been in America longer than four or five thousand years at the utmost. It is further held by the very foremost authorities on the Ice Age, that even if man had appeared at an earlier age he could not have survived at an earlier date, because of the instability of the earth's crust up to the close of the Ice Age.

There is another fact which leads to the same conclusion, and that is, that the cereals upon which men and many animals mainly subsist, do not appear until we reach the age at which man makes his appearance.

The same is true of fruit-bearing trees and shrubs, and of such trees as are used for fuel and for building purposes. These have no ancestors, and evidently made their appearance nearly, if not quite coterminously with the first appearance of man upon earth. And further, all domestic animals, such as cattle, sheep, horses, dogs, goats, and the like, are assigned by geologists in their first appearance on the earth to the same age as man.

It is held by the leading experts on the Glacial period, that not in one single instance, in the whole of Europe and America, has a trace of man's existence been found below the deposits of the great Ice Age. And this fixes pretty accurately the beginning of the human

family as not earlier than six or seven thousand years ago.

Professor G. F. Wright, perhaps the foremost authority in the world on this subject, fixes the end of the Ice period at from not more than seven to ten thousand years ago.

Professor J. Prestworth says the evidence shows that the Glacial period falls within the limits of from eight to twelve thousand years ago. Professors Salisbury and Upham, among most recent American geologists, think that from seven to ten thousand years ago is a fair estimate of the date of the close of the Glacial period. Salisbury, Upham, Wright, Winchell, Hanson, Andrews, and many observers in Europe and America, who stand in the very forefront of scientists, have given us the most recent and most authoritative utterances on the subject, and they agree in the conviction, that the close of the Ice Age cannot be stated to be further back than from five to ten thousand years, with a manifest leaning to seven thousand as the remotest limit of that age; and man has no place in the earth's history till the reign of ice is over: so that the Bible record as to the beginning of our race stands unassailed as far as any reliable scientific discovery goes.

Primal Completeness.

Another point in which anthropology contradicts the conclusions of the Higher Critics, is in the perfect development of the earliest specimens of the human race. The skulls that have been found prove beyond a doubt that man did not begin away down at the low line of the apes, and develop himself into his present perfection

of being. The evidence is conclusive, that there has been no improvement or elaboration since the race began.

Professor Huxley, describing one of the oldest fossil skulls, says that, so far as size and shape are concerned, it might have been the brain of a philosopher.

Dr. Bruner-Bey, while speaking of the most ancient skulls yet discovered, says they surpass in size the modern European skull; while their symmetrical form compares favorably with the skulls of many of the most civilized nations of modern times.

Professor Broca, a foremost authority, after a careful study of the celebrated "Cro Magnon" skull, which belongs to the earliest Stone Age, says: "The great volume of the brain, the development of the frontal region, the fine elliptical profile of the skull, and the orthognathus form of the upper facial region, are incontestable evidence of superiority, and are characteristics that usually are found only in civilized nations."

Proof is accumulating every day by the explorations that are now being carried on in many Eastern lands, that not only in Egypt, and Babylonia, but in Arabia, in Syria, in India, races of men existed from two to five thousand years before the Christian Era, who were no rude, undeveloped offspring of mere brute progenitors, but in reading, writing, arithmetical knowledge, astronomy, law, medicine, business activity, and mechanical skill of every kind—masonry, sculpture, metal work, carpentry, pottery, weaving, dyeing—they were a highly civilized people, which proves that the first races of men were no slightly developed offspring of monkey progenitors, but fully developed and highly civilized races.

Philology and Comparative Ethics.

It is held by the naturalistic philosophers, that away down in the scale of evolution, the primal progenitors of our race were a set of inarticulate creatures, who in the long process of their evolution were, at some period of the world's history, transformed into articulate beings, who, beginning with brute sounds, such as the neigh of the horse, or the bark of the dog, developed from these crude beginnings the present perfections of human speech. It is now, however, an established fact of philological science, that there is a background of high civilization and cultured speech among the very earliest people of every country in the world, who have left any traces of their existence, that have come down to our time. The same science demonstrates that there have been deteriorations and debasements of speech rather than improvements and ascents among the crude, uncivilized tongues of the world.

Conclusions exactly corresponding with these have been reached by those who have most profoundly studied the comparative ethics and religions of the world. The ancestors of all the people of the East had moral codes of high standard, and began their religious life with a true worship of the Supreme Being. "They apprehended God," says Lenormant, "as a real and Divine Being, who had a personal existence and exclusive power over both nature and the work of spirits."

We have seen, Chapter V., the wonderful attainments of the Egyptians in the ethical and religious spheres. The Chinese, Babylonians, and the Persians were not much behind these in spiritual and ethical attainments; so that, however we may look at it, it is clear that the

evolutionary theory, that the human race began in a savage state, and slowly, perhaps, in one hundred thousand years, worked up to its present perfection, is as groundless as anything can well be imagined. And so the tradition that the human race began high up in the scale of civilized and social life, and afterwards deteriorated, or that there was a fall, has probabilities in its favor that amount well-nigh to absolute certainty.

"In fact, all discoveries made during the last twenty-five or thirty years are in harmony with the Bible record, that the first beings on earth that wore a human form had a body just as perfect, and brain or intellect just as capable of working, and a language just as capable of expressing thoughts, as those of any man now living. These conclusions are based upon established facts, and are reached by approved scientific methods." (Townsend.)

In reviewing the whole matter, Professor Townsend delivers this reflection: "It is almost past belief that noted philosophers and scientists should persist most doggedly, and run themselves out of breath and good English speech, in order to elevate animals, degrade man, and drive God from the universe."

Their contention is, that when men had become a distinct species, they had at first but little more intelligence than the apes; that they lived in the open air, slept on the ground, and in caves, ate roots, the bark of trees, frogs, snakes, or anything else they could pick up, and that their posterity were savages of the basest sort, who by the slowest and most laborious processes, extending through countless ages, have come up to the plane on which humanity now stands.

It is simply amazing to find that men who hold pro-

fessorships in colleges and universities, and who occupy some of the most important pulpits in the land, should go on holding and propagating these scientifically baseless theories, and should seek to bewilder and mislead people with confident assertions that all scientific men and scholars believe them to be true.

Every well-informed man knows that it is not true, and that there is not a particle of evidence that any distinct species of animal ever has been evolved into another distinct species, or that there is the least evidence that man has been evolved from any animals whose remains have yet been found. And so, again, evolution goes, and so goes the whole destructive Higher Critical structure based upon it.

CHAPTER VIII.

THE DIVINE NAMES.

THE work of the Higher Critics began, as we have seen, with the assumption on the part of Simon and Astruc, that there are two accounts of the creation and the deluge in Genesis. This assumed discovery was afterwards applied to most of the narratives of the Pentateuch, and though it did not at first shake faith in the Divine inspiration and Mosaic authorship of the Pentateuch, yet as time went on, the assumed character of the documents, whether two or seventeen, from which it was assumed that these narratives had been derived, was held to be so mythical, so legendary, so unhistorical, so untrue, as to destroy all idea of Divine origin and authority.

It was sought to strengthen this conclusion by the assumed differences of style of language and of substance, and by assumed errors, mistakes, and contradictions, until at last the whole history of Israel, till we reach the time of Solomon, was held to be a myth and a fiction, upon which no reliance can be placed.

This fiction, it was held by Graf, Kuenen, Colenso, and Wellhausen, was not written till after the return from Babylon, so that whatever mistakes, contradictions, errors, or difficulties may be found in it, may be at once discarded as the mistakes of a work of fiction, that was

not written for more than a thousand years after the time at which it is assumed to have been written. The assumptions, when looked at in the light of the underlying, ever-present theory of evolution, have imparted such an air of unreality and untruth to the whole Bible that the conclusion to which Kuenen gives expression (that the Israelitish religion is just one of the religions of the world, or as Cheyne puts it, the Bible doctrines are developed germs, not revelations) is a logical necessity, and involves in the end the complete overthrow of the faith, in the case of all who are under the control of the logical faculty. This issue is so appalling for the individuals concerned and for the world at large, that every theory that leads to it must, in very duty to the world, be met with sternest questioning, and the clearest, most absolute proof of the truth of the theory must be insisted upon. If there is any other theory that affords a reasonable solution of the difficulty suggested, it is plainly a duty to cling to it till it has been disproved by a scientific demonstration.

The case then stands thus: The critics assume (Astruc used the word "suggest") that Gen. ii. 4 introduces a new and second account of the creation, which differs materially from that contained in the first chapter, and cannot be reconciled with it. They, therefore, infer that it was copied by the compiler from some other mythic account of creation.

The English critics, professing to have pursued an independent course, have, at least to a limited extent, followed the lead of Astruc, who thought that there were eleven original sources, and of Illgen, who thought there were seventeen. Davidson sees four distinct authorships, and Bishop Colenso five. In opposition to this divisive theory

many distinguished critics, Kiel and Kurtze, and Quarry, and the late Professor Green of Princeton, one of the most distinguished Oriental scholars of this continent, hold that there is a marked and consistent structural arrangement in these books, and especially in the book of Genesis. That this structure is distinctly marked by a series of generations or histories, founded upon genealogical relations, but in most cases embracing much more than the relations of family or kinship. In one case the word "generation" is used in a highly figurative sense. "These are the generations of the heavens and the earth." (Gen. ii. 4.) It is held that besides the introductory chapter, giving an outline history of the fact and order of creation, there are ten sections marked in this way, and giving, for the most part, a brief repetition of so much of the previous account as to make it an intelligible narrative in itself. There is also generally some note of time at the commencement of these sections, so as to indicate the date of the narrative. This structural organization and especially the repetitions, so diverse from our usages, are so many proofs of the unity of the book of Genesis. Professor Green has published a large and learned volume, establishing this fact, we think, conclusively.

The following are the sections into which the book of Genesis is divided, each of which, after the introductory first chapter, is introduced by the same formula, "These are the generations":

1. Gen. ii. 4: "These are the generations of the heavens and the earth."
2. Gen. v. 1: "This is the book of the generations of Adam."
3. Gen. vi. 9: "These are the generations of Noah."

4. Gen. x. 1: "These are the generations of the sons of Noah."
5. Gen. xi. 10: "These are the generations of Shem."
6. Gen. xi. 27: "These are the generations of Terah."
7. Gen. v. 12: "These are the generations of Ishmael."
8. Gen. v. 19: "These are the generations of Isaac."
9. Gen. xxxvi. 1: "These are the generations of Esau."
10. Gen. xxxiii. 2: "These are the generations of Jacob."

The main design of the book is to trace the line of the chosen race, from the beginning up to its expansion into a nation, made up of the twelve tribes, the descendants of the twelve sons of Jacob, and this formal introduction precedes each genealogical table, in order to fix attention upon a new section of the history, and to announce the subject that is to be treated in that section. They are called generations, because the framework of the entire history is a genealogy, which is traced in a direct line from Adam to Jacob, and his posterity. Divergent lines are traced as occasion arises to a sufficient distance, and are there dropped, the writer uniformly reverting to the main line of descent, that of the chosen race, which is his principal theme.

The more this explanation is studied, the more clearly it will unfold itself as the natural and necessary key to the understanding of this introductory book of the Bible. It preserves the unity of Genesis unbroken, and no one can say that it is forced, unnatural or unreasonable, and it removes the necessity, assuming that the whole book is more or less a mythical fiction.

In answer to the objection that this turns the book

of Genesis into a clumsy, immature piece of composition, it may be said that that is just one of the strongest proofs of its correctness. The critics hold that for lack of knowledge of moral and spiritual development and possibly of literary skill, Moses could not have written the Pentateuch. Now, while that is clearly disproved by archæological discovery, it is yet made manifest that the matured skill of after ages, in diction and construction, was not at once attained in that early age of the world's development; so that this stereotyped and repetitious mode of composition and construction is a strong, undesigned corroboration of the traditional belief that the book was written in the age of Moses, and not in what the critics claim was the refined, literary age of Ezra.

The Dual Narrative Theory.

In opposition to the traditional view of the unity of the book of Genesis, and, in fact, of the whole Pentateuch, the suggestion was made, as we have seen, first by Spinoza, the originator of pantheism, and then by Simon and Astruc, that there were two narratives of the creation, deluge, passage of the Red Sea, and other events combined in one in the Bible. The two documents containing these two narratives were produced in the way described in Chap. iii. 1. These documents were held to be distinguished, one by the exclusive use of the word Yahveh, or Jehovah, and the other by the exclusive use of the word Elohim, as the names of God, and that the former is more ancient than the latter. In order to establish this theory it was necessary to point to passages in which these names are exclusively used, and in which the Yahvist never refers to the Elohist, because that would prove that the Elohist was the older

of the two, and so overthrow the whole theory. But alas, for the theory, the word Elohim does occur in what are claimed to be Jehovistic passages, and the assumed Jehovist does refer to what are called Elohistie narratives. Thus in Gen. ii. 4, which is claimed to be a Jehovistic passage, the two names occur together, "In the day that Jehovah (Elohim) made the earth and the heavens." How is this got over? By boldly asserting that the word Elohim is an interpolation, and for no other reason but that it overthrows the theory.

Again, in Genesis iii. 1, Elohim occurs in what is claimed as a Jehovistic passage: "The serpent was more subtil than any beast of the field, which the Lord God (Jehovah Elohim) had made;" verse 8, "The Lord God (Jehovah Elohim) and presence of the Lord God (Jehovah Elohim);" verse 9, "Lord God (Jehovah Elohim) called;" so in iv. 25, a Jehovistic passage, "For God (Elohim) hath appointed." Again, in what is called the Jehovistic account of Noah's entry into the ark, ix. 27, "God (Elohim) shall enlarge Japheth," while in verse 26 it is, "Blessed be the Lord God (Jehovah Elohim)."

Another example: Gen. v. is said to be Elohistie, and the word Elohim does occur five times in it; but in verse 29 appears the word Jehovah to destroy the theory of exclusive use, and not only is the word there, but the verse refers to the Jehovistic chap. iii. 17. What is to be done? The verse stands in all the manuscripts and ancient versions. It must be got rid of, and so without a shred of evidence it is denounced as an interpolation.

Again, the theorists cut off chap. vii. 9-14 from its context, and say it is Elohistie; but lo, in verse 16 stands the word Jehovah, overthrowing the theory as to age

completely, and the Socinian trick, interpolation, is again resorted to!

In the following Jehovistic passages Elohim is used. In Gen. xxxi. 50, Laban said, "God (Elohim) is witness." In chap. xxxii., "called the place Peniel: for I have seen God (Elohim) face to face."

According to Kuenen, Wellhausen, and Kautzsch, Gen. xxxiii. is a Jehovistic passage. The writer knew nothing of Elohim, and yet we read, verse 5, "God (Elohim) hath graciously given;" verse 10, "I have seen Thy face as though I had seen the face of God (Elohim)," and verse 11, "because God (Elohim) hath dealt graciously." In chap. xxxix. 9, Joseph says, "How can I do this great wickedness and sin against God (Elohim)"—a complete overthrow of the theory.

Moreover, the assumption as to the exclusive use of the names Yahveh and Elohim in certain indicated passages on which this theory is based, is not true. God in Genesis is also called El, El, Elyon, Most High God; Adonai, Lord; and as we have seen in many passages tabulated as Elohist or Jehovistic, both names occur.

El Shaddai occurs in Gen. xliii. 14, in what is called a Jehovistic passage, and Shaddai in xlix. 25, which are held to be names characteristic of the Elohist. Jehovah also occurs in paragraphs assigned to the Elohist. This occurs four times in Gen. xv. 1, 2, 7, 8, the vision granted to Abraham, once in xvii. 1, and again in xx. 18, when Jehovah interposes for the protection of Saul, and again in xx. 21; in xxii. 2, the angel of Jehovah is mentioned; in vii. 16, xv. 22, xxi. 22-32, xxvii. 27, 28, xxviii. 12-17, xxix. and xxx. 5. These admitted facts are absolutely fatal to the divisive theory of separate Elohist and Jehovistic documents. They must be got

rid of, or the theory goes, and in every case the old trick of interpolation by some unknown redactor is resorted to, or else passages that manifestly are one and divided and assigned to Elohist or Jehovistic authorship without any other reason for it than that they are fatal to the accepted theory.

Once more, chap. xlix. is said to belong to a long Elohist passage, but in verse 18 occur those words of Jacob, "I have waited for Thy salvation, O Jehovah." And, again, the destroying verse is an interpolation. Is this criticism? Is it fair and legitimate to alter, and that not once but a hundred times, in order to make the Bible square with a theory, and that without one whit of authority from manuscript, or version, or ancient document? There is no more certain sign of mistake, or helpless prejudice, or critical incompetence, than is furnished by frequent and arbitrary alterations of the text, and without this, the theory of Elohist and Jehovistic documents cannot be maintained. Even the unanimous consent of the critics could make no difference. It was pointed out long ago that the theory rests upon an assumption utterly false, viz., that the names Elohim and Jehovah are synonymous, and that they can be used indifferently, the one for the other. This is certainly not the case. There is the same difference between Elohim and Jehovah as between Deus and Jupiter; Deity and God, or Homo and Petrus. The one expresses the genus, the other stands for the individual, and is a proper name.

Elohim answers to our word God or Deity, and is, therefore, used of false gods as well as of the true. Jehovah stands for the personal, self-existing, living, self-revealing Being, and can, therefore, be applied to none but the one true and eternal God, and it is said,

“I am Jehovah; that is my name, and my glory will I not give to another.” This is strongly marked in the words of Elijah, “If Jehovah be Elohim, follow Him; if Baal, then follow him.” You could not interchange Elohim and Jehovah, and say, “If Baal be Jehovah.” There is an essential difference in the two names, and there are cases where there is a peculiar propriety in using one rather than the other, and there are cases when one must be used and the other cannot. This fact will explain the reason for one name being used in one passage and the other in another, and shows how Elohim cannot be received as a characteristic mark to distinguish one author from the other, or to prove that there are two or more authors combined in producing the Pentateuch. The use of the Elohim is in some cases compulsory; the subject makes the use of that word necessary; and neither Moses, nor Samuel, nor Isaiah could in these cases have omitted Elohim, and substituted Jehovah for it. In Gen. xli., the word Elohim occurs eight times, and in six of them the use was compulsory. In Gen. xliii. 23, it occurs twice, and no other word could grammatically be used. The word cannot, therefore, be of the character peculiar to one another. Its use was rendered necessary by grammatical construction. In the first chapter of Genesis Moses might have used either Elohim or Jehovah, except in the 27th verse, where Elohim was compulsory. In opening the Divine Revelation it was necessary to make it clear that God is the Creator; that the world was not eternal nor independent; and also that Jehovah is not one among many; not merely the national God of the Hebrews, but Jehovah, the self-revealer, and Elohim, the Almighty Creator, are one and the same. And so in the first chapter Elohim is used throughout. The Deity is the Creator, but when the

narrative of God's personal relations to man begins, and the mention of Jehovah was necessary, Moses unites the names, and says, "Jehovah Elohim, the Lord God." The union of the two names gives identity, and this being established from the 4th chapter on, Moses drops the union, and sometimes employs Jehovah, and sometimes Elohim, as occasion, propriety, and the laws of the Hebrew language required. The use of these names therefore, is no proof of compilation of multitudinous authorship, and did not suggest it to any student of Holy Scripture till the coming of Spinoza and Astruc—the one a philosophical, unbelieving Jew, and the other a Roman Catholic of bad repute.

And this is what is called the scientific proof of the divisive theory upon which, mainly, rests the demand for the surrender of the traditional faith in the Bible as the one inspired record of the revelation of God to man, and the substitution for it of a mere nature development as the explanation of the existence of the Bible. As a matter of fact, there is not an instance in which the name Elohim, or Jehovah, is used in which the devout student of Holy Scripture cannot discern a natural, if not necessary reason for its use, without reverting to the unprovable fiction of dual, or multitudinous authorship. Is it any wonder that Cheyne asks, "Is not the theory manifestly exploded, the disproof absolute and irrefragible"? And this is the very corner-stone of the fabric.

There is clearly no reason in the assumption of this theory for accepting the theory of the composite origin of the Bible, and until something of a more consistent character is produced than anything that has yet appeared, we may safely decline to give it any credence.

Diction, Style, Conception.

For a good while the weight of the divisive theory was made to rest almost exclusively upon the use of the Divine names. Before long, however, as the result of such criticism as we have been indicating, or of more careful examination of the text of Genesis, it was felt that the theory rested upon a very insecure foundation. And so Kuenen tells us that the history of critical investigation has shown that far too much weight has often been laid on the way in which the Divine names had been used. "It is well, therefore," he says, "to utter a warning against laying an exaggerated stress on this one phenomenon," and so now for a long time it has been claimed that each of these Divine names is associated with a characteristic mode of conception and style of composition, which clearly indicate distinct writers. It is asserted that in certain well-defined sections or paragraphs, certain words or phrases are used, which are not found in other sections; that the same thought is differently expressed in two different passages, and that the passages in which this difference is observable are the passages which have been indicated as being the work of different authors, by the differing use of the Divine names. Long lists of words of this description are paraded by the critics as evidence of diversity of authorship. It has, however, been pointed out that this theory is altogether exploded by a reference to the subject-matter of these contrasted passages. The absence of words and phrases from one passage, which are found in another, is surely nothing wonderful, when there was nothing in the matter that was being treated that would require or even make suitable their employ-

ment; and certainly nothing even to suggest the theory of two or more different writers. Such a use, or failure to use certain words and phrases, could be paralleled with perfect ease from the writings of any well-known writer of ancient or modern times. In fact, the tables have been turned upon the critics by pointing out the many instances in which they altogether disregard this rule themselves, when it does not serve their purposes, and the many other instances in which the application of this argument would altogether destroy their division and classification of many passages of Holy Scripture. In deed, their early efforts to establish a diversity of diction between the assumed Elohist and Jehovistic passages were overthrown, as we have seen, by their utter inability to sustain their theory when applied to actual facts of Holy Scripture. In a multitude of passages no such distinction could be made out. The crushing nature of this fact forced Hupfeldt to suggest that there were two Elohists, E and E², or P., who were alike in their use of Elohim, but differed widely in other respects. This conjecture was hailed as a scientific discovery, and has been clung to by the critics ever since. P. is supposed to differ widely from J. in diction, while it is difficult, if not impossible, to distinguish between E. and J. in diction except in the use of the Divine names.

The Jehovist and Elohist of the first dividers were found after all to agree far more than they differed. In fact, it became impossible to tell on any of the grounds laid down what passages were to be assigned to one and what to the other. The introduction of a third author, P., who was also an Elohist, enabled them to assign to him all passages that differed from J. in the matter of their criteria, and so to leave J. and E. to

agree as much as they liked. It is evident, however, that the introduction of P. was a mere expedient to escape from a hopeless dilemma. E. is introduced to take over all the passages in which the criteria, which were introduced to determine what belonged to J. and what to E. failed. But even this did not satisfy. The process once begun had to go on. Even P. could not square the circle, and E., E.² and J., J.² up to at least seventeen authors of the simple record of Genesis had to be introduced, and a passage here and a chapter there, and a verse here and word there, was assigned to one or another of these widely separated authors.

It has been held by the critics that each of these original authors, except they were redactors, gives a continuous and connected narrative of the times of which he is writing, and that they have been so clumsily compiled or put together, that they can be easily separated by the criteria suggested; that at least three different and connected narratives stand out clearly. The slightest examination will show that this is not true. So large a share of what are called Elohistic passages is retained by E. that all semblance of completeness and continuity in the passages assigned to P. is completely destroyed. Nothing, for instance, is assigned to P. in the entire patriarchal period, with the exception of two events in the life of Abraham, in chapters xvii. and xxiii. This history of the period, which we have in our Bibles, is supposed to be Jehovistic, with the exception of a few snatches, and these are supposed to belong to P. All subsequent passages, with the exception of Gen. xxiii., are supposed to belong to E.; that is, all the narratives up to xx. are wanting in E., meagre in P., and all following xx., with the exception of xxiii., are wanting in P.

In fact, they are one narrative, which for support of a theory have been violently rent asunder, and all the differences of diction and style, of which so much has been made, are sufficiently accounted for by the subject-matter of the narrative, without having recourse to any divisive theory of compilation from multiplied sources. In proof of this we find that, when the matter is the same in passages that have been assigned to J. or E., the diction and style are alike and indistinguishable. P. has only extraordinary events, like the creation and deluge, genealogies and migrations assigned to him, and peculiarities of style and diction follow as a matter of course. They are essential to the proper treatment of such subjects, and words and phrases that are supposed to be indicative of J. and E. are not found in P. simply because no passages that contain them, or would suggest their use, are assigned to him. The vicious circle is that no passage containing certain words and phrases is assigned to P. Then it is pointed out that no passages in P. contain these words and phrases. And so P.'s style is altogether different from J.'s style. The formality, verboseness, and repetitions imputed to P., as contrasted with the easy flowing style of J. and E., find their explanation in the precision due to legal documents, and the emphasis laid upon matters of special importance, or the inevitable formality and sameness of genealogy compared with the changing incidents or ordinary life.

In fact, the whole argument in favor of the compilation theory, as based upon diction, conception, and style, is childish and utterly inconclusive. And yet it is on such speculations and arbitrary divisions as these that the critics demand the surrender of our faith in the Bible as a book of Divine origin.

"Use of Words."

It will help the reader to understand the force of the argument based upon the use of words, if we examine a few of what the critics regard as the most convincing proofs of their theory, that certain words, other than the Divine names, clearly indicate a different authorship of the passages in which they occur. In other words, they maintain that the occurrence of certain words in indicated passages or paragraphs, would prove that that passage was written by a Jehovist, and that the absence of that word from certain other passages would go to prove that that passage was copied from E. or P. Dillman, among the critics, seems to attach greatest importance to this argument. The Hebrew word translated "field" is held to be used only by J., and so it fixes the source of the passage in which it occurs as Jehovistic. But the word occurs repeatedly in passages that have been assigned to P. (See Gen. xxiii. 9, 11, 13, 17, 19, 20, or ii. 12, ii. 5, iii. 23.) The phrase, "Till the ground," is held to be Jehovistic, because of its absence from what are called P. sections, but it does not occur elsewhere in the Hexateuch. Its use was natural and necessary, and would not have been usable in passages where other subjects are being treated, so that no argument in favor of a diversity of documents can be derived from it.

The phrase, "On the face of the ground" (Gen. i.) is made a criterion of J., and its presence in a passage is held to warrant its reference to J., and yet it occurs in P. (Gen. i. 25, vi. 20, ix. 2).

"To be grieved" is held to indicate a J. passage. It occurs in chap. xxxiv. 7, a P. passage, but its occurrence there conflicts with the theory, so it is cut out, and handed

over to P. Long lists of passages of this kind are supplied by Dillman, Kautze, and other critics. If anyone will take the trouble to study these passages as discussed in Green's "Unity of Genesis," he will, I am persuaded, come from that investigation with the conclusion that the argument is utterly fallacious, and that the conclusion based upon it stands without any foundation in fact, or, at least, that there is no fact adduced that is not capable of a ready and natural explanation on the traditional hypothesis of unity of authorship.

Now, it is upon such arguments as these, which George Adam Smith says are extremely delicate, that the critics base the following assumptions, which are accepted by the whole confraternity as axioms of what they call their science:

First, they assume they cannot dream of its being proved, that Genesis is made up of at least two, perhaps four, documents, each of them a fiction.

Second, they assume that the names Elohim and Yahveh belong to two different writers, in opposition to the evidence of the book of Genesis itself, and, in fact, of the whole Bible.

Third, they assume that no author is capable of writing on different subjects in different styles, so that, for example, the account of the creation could not have been written by the person who wrote the history of Joseph. They make this assumption mainly because the same words are not used.

Fourth, they resolve that this difference of language shall be called a difference of style, though it has nothing whatever to do with style.

Fifth, they assume that certain words are Elohistic, and then they read out of all Jehovistic passages all

sections, verses, and sentences that contain these words, so as to secure it for the Elohist.

Sixth, in order to overrule all difficulties which facts may place in the way, they assume *ad libitum* the existence of lacunæ (gaps) where there are none; of interpolations, inadvertencies, clumsy and half mechanical writing, and contradictions where none such exist.

Seventh, they assume that no event which would ruffle the smooth surface of *a priori* probability can be admitted to be historical.

Eighth, they assume historic prediction to be impossible, and, therefore, that all prophecy must have been written after the event, which the prophets profess to foretell.

Ninth, they assume that the book of Genesis is non-Mosaic and its contents unhistorical.

Tenth, they assume, though they do not always express it, that evolution, and not revelation, was the agency that produced the Bible (summarized from Dr. Kay's "Crisis Hupfeldteana," pp. 94, 95).

With regard to the first assumption, it is needless to say that it completely destroys the unity of the book of Genesis. Is it any wonder that George Adam Smith, eager advocate of destructive criticism as he was, should confess that the process is very delicate and the results very uncertain? Will not every unprejudiced reader feel that the men who can build up their analytical, documentary theory on such assumptions as these, are not to be envied that keen intellectual scent of which they make such proud boasting?

CHAPTER IX.

THE MOSAIC COSMOGONY.

THE critics, with a somewhat scornful arrogance, proclaim that the Mosaic Cosmogony is contradicted by the discoveries of modern science, and cannot, therefore, have had an inspired origin. This is a clear statement and a fair conclusion built upon it, if it be true. Now, it is only an evasion, to say that the first chapter of Genesis is poetry, or a series of seven prophetic visions, or the mere clothing of a theological truth, or an allegory, for that is to admit that it is not historic truth, which is just what the critics assert. The book of Genesis claims to be history, and as such it is the natural introduction to all that is contained in the Pentateuch, or, indeed, to the whole revelation that follows. It manifestly claims to be a Divine revelation of the origin of the universe.

The first contradiction that is supposed to exist between the discoveries of science and the Mosaic account, relates to the age of the world. It is said that geology and astronomy prove that the existence of the heavens and the earth must be reckoned by myriads of millions of years, while according to the Mosaic account they are, it is alleged, but of yesterday. The truth or otherwise of this allegation turns wholly upon the meaning of the phrase, "In the beginning."

In the Hebrew, Chaldee, and Syriac versions there is no article, nor is there an article in the Septuagint—

"en arche." It is the same phrase that is used in the beginning of St. John's Gospel, and all scholars, English and foreign, agree that it is used to express duration of time, previous to creation; or as Tholuck puts it, it describes "eternity" *a parte ante*, before the world was, before the foundations of the earth were laid. It refers to duration of time, not to order, and may mean previous time, or previous eternity, according to the subject spoken of; so that the translation is, "in former times." "Of old, God created the heavens and the earth," and the article is omitted to exclude the application to the order of creation. The verse does not, therefore, mean, "At first God created the heavens and the earth;" nor does it mean, "In the beginning of creation God created the heavens and the earth," but, "Of old, in former duration, in the past eternity, God created the heavens and the earth." How long ago is not said. The Hebrew word is indefinite, and can include millions upon millions of years, just as easily as thousands. The statement, therefore, is not contrary to the discoveries of science, which claims that the earth existed for myriads of years before the creation of man. The words of Genesis are wide enough to take in times indefinite, times reaching back, if need be, beyond the comprehension of man. They also meet the more ancient objectors, who found it absurd that God created nothing in previous eternity, and remained inactive until a few thousand years ago. The words naturally mean just the opposite of this, and leave the when of creation undefined. But though they are comprehensive as to time, they are precise as to the fact of creation.

Dr. Joseph McCaul long ago pointed out that there are three words used in the Old Testament in reference

to the production of the world—Bara, he created; Yatza, he formed; and Asah, he made. The two last may be, and are, used with reference to men. The first word, Bara, is never predicated of any created being, angel or man, but exclusively appropriated to God, and God alone is called Bore—Creator. Creation is, therefore, according to the Hebrew a Divine act, something that can be performed by God alone. And though the word does not necessarily imply the creation of something out of nothing, it does signify the Divine production of something new, something that did not exist before. (See Num. xvi. 30; Jer. xxxi. 22.) And Gesenius, in his Thesaurus, says: "In the first verse of Genesis the first creation of the world out of nothing and in a rude, unformed state is set forth, and is proved to be the meaning by the connection of things in this whole chapter." So the Rabbis (see Aben Esra: Gen. i. 1) say the creation here is the production of something from nothing. This is also the explanation given in Ps. cxlviii. 5: "He commanded, and they were created;" Ps. xxxiii. 9: "He said, and it existed; he commanded and it stood."

It was this thought of creation out of nothing that so impressed and overwhelmed the mind and imagination of Mr. Gladstone. He says in his book, the "Impregnable Rock" (pp. 58, 59): "There is no conceivable manipulation of, or transaction with, matter nearly so marvellous as the stupendous conception of calling it out of nothing into existence. This idea, made familiar to Jews and Christians, was the one idea that the unaided intellect of man proved totally incompetent to conceive. To the idea of their pure creation it does not seem at any time to have been able to ascend." And he asks,

why should the creation of water into wine be difficult for those who already believe that there was once a condition of things, when none of the elements out of which each is compounded had any existence at all?

"Creation, however far back we may carry it, is an operation unfathomable in idea, but so definite in result that it stands ever before us in its virgin integrity. It must be accepted or rejected; it cannot be tampered with. And if accepted, it draws after it, as far as regards possibility, not only what may be called the minor miracles of Scripture, but also those greatest miracles, which are the corner-stones of the Christian Creed, the Resurrection, and above all, the Incarnation. He who calls out of nothing both matter and life must surely be beyond questioning by us, as to the conditions which His wisdom may be pleased to establish between them and His own Divine Essence, or the manner in which He may determine to impress himself upon them; so that the first chapter of Genesis is the foundation chapter of the Bible, and the first verse, proclaiming the stupendous work of creation, as distinguished from the subsequent work of adjustment, is its foundation verse." ("Impregnable Rock," p. 60.) Yet this idea was entirely beyond the competence of the most instructed heathen to embrace. It is said in these days that the Bible story of the creation was derived from the Babylonian or Assyrian tradition. But in addition to the fact that it differs from them widely in the order of creation, in diction, and dignity, it differs fundamentally in the most essential fact of all. It rises away above them all, in that it stands absolutely alone in the conception and proclamation of creation, the necessarily Divine act. The mind of the most cultivated man failed to grasp the idea of creation.



MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



1.50

1.56

1.63

1.71

1.80

1.88

1.96

2.00

2.08

2.16

2.25

2.34

2.43

2.50

2.58

2.67

2.75

2.83

2.92

3.00

3.12

3.20

3.28

3.38

3.47

3.56

3.65

3.75

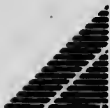
3.85

3.95

4.05

4.15

4.25



APPLIED IMAGE Inc

1653 East Main Street
Rochester, New York 14609 USA
(716) 482-0300 - Phone
(716) 288-5989 - Fax

and was unable to advance beyond the manipulation and adjustment of pre-existing matter. The first statement of the first verse of Genesis must, by every principle of intuition and of logic, be true, and being true, proves that its origin was not mythical, but Divine.

The heavens and the earth of the second verse are beyond dispute the object and result of the creative act of the first verse. The heavens were made in former duration, and were not intended to embrace the whole universe of material existences, so that the earth is not set forth as the beginning and centre of the whole creation of God. The verse is merely intended as an authentic proclamation, that the things that are did not create themselves, did not grow, but were created by, and owe their ultimate origin to Him. Probably the order, heavens and earth, instead of earth and heavens, was intended to imply that the heavens represented in other suns and systems, were brought into being before the creation of the earth, or even of the solar system. Only they were all created. The next fact is, that after its creation the earth was (or had become) without form and void, or had become desolation and emptiness, and darkness was upon the face of the raging deep, and the Spirit of God was brooding upon the face of the waters.

This description is not a contradiction of geological discovery, but in complete general harmony with it; for while geologists generally believe that the earth was at first in a state of igneous fusion, they suppose that before the various formations and deposits began, it was first entirely covered with water. "We soon discovered," says Phaff, "not only that by far the greater part of the earth was under water, but that to water it owes its origin, and that under water the entire gradual

formation of these mighty masses took place." And, again, the earth was at first a molten, fiery sphere, over which existed a thick atmosphere, containing all the water of the earth. In consequence of cooling a firm crust was formed, which was everywhere uniformly covered with water. A great scientist describes this conflict between the fiery heat and the water, as the crust of earth was broken, fell in, or was upheaved, almost in the words of Moses. "The earth," he says, "was desolation, and emptiness, and there was darkness upon the face of the raging deep." It is not necessary to accept this theory of a molten, fiery sphere. It is only a guess—a theory of which science is as yet unable to offer anything like the certainty of demonstration. But the great facts of the submergence of the earth, and its desolation, and emptiness were proclaimed by Moses more than three thousand years ago, and are abundantly confirmed by the deductions of modern scientific research. But how it came to this condition, whether it was created desolate and void, or whether it became so as the result of some mighty catastrophe, no one, scientist or theologian, knows anything.

There is no contradiction, then, between Moses and the discoveries of science as regards the age of the world. The past eternity, included in the beginning, gives space for all the millions of years that science may claim.

There is no conflict between their descriptions of the condition of the earth after the first creative act, or before the work of adjustment for man's habitation. Both alike describe it as in a state of chaos and darkness. There is no contradiction between science and the statement of the Mosaic narrative, which has been discussed

since the days of Celsus, viz., that while the creation of light was the work of the first day, the sun, the present light given of the world, was not made till the fourth day. Celsus found it strange that Moses should speak of days before the existence of the sun. "How did God create the light before the sun?" asks Voltaire. "How did He make the day before the sun was made?" modern astronomy asks. D. F. Strauss found it contrary to order, that the earth should not only have been created before the sun, but should also, besides day and night, have distinction of the elements, and vegetation before the sun. "Light and the measurement of time are represented as existing before the manifestation of the sun, and this idea, though repugnant to our modern knowledge, has not in former times appeared absurd." ("Essays and Reviews," p. 219.) The objection does not, however, as is assumed, grow out of modern scientific discovery, as it was plainly stated by Celsus ages before what is called science came into being.

The fact of the matter is that science teaches nothing, absolutely nothing, with respect to the relative ages of the earth and the sun. Science has, however, without any reference to the book of Genesis, propounded a theory of the origin and order of the solar system, which has been widely accepted by most of our scientific men as highly probable, and which, had it been devised for the express purpose of removing the supposed difficulties of the Mosaic record, could hardly have been more to the purpose.

This theory supposes that the whole solar system was originally one mass of vapory or nebulous matter, which, according to the laws of gravitation, assumed the

form of an immense sphere. This sphere, for some reason, began to revolve from west to east, and as it revolved, became flattened at the poles, and swollen in the equatorial region, and in consequence of the greatness of the centrifugal forces at the equator, and the continued condensation and contraction of the nebulous mass, as if it threw off its heat in its revolutions through space, a free revolving ring, similar to those of Saturn, detached itself in the region of the equator. This ring not being of uniform density, broke in one or more places, and then, by the action of gravitation, became a sphere, or spheres; that is, a planet, or planets, all revolving round the central mass; then another ring and another, until the whole solar system was complete. Now, according to this theory, not only the earth, but all the planets existed before the central mass was condensed into the sun. The planets, being immensely smaller bodies, would complete their condensation first, and even if they had been luminous, would become solid and dark; while the central mass, as its condensation proceeded and its heat increased, would become increasingly luminous, until in the fourth age its condensation was so completed that it stood out in the midst of the worlds as the glorious sun.

This is, it will be remembered, only a theory. It has not been demonstrated, and probably cannot be, but it is being more and more accepted by scientists, and if true proves that the earth existed before the sun, and explains how such light, as is implied in the Mosaic record, may have been produced. The progress of science has, therefore, neutralized the objection that that light could not exist before the sun. There is an assumed fact generally held by the scientists who accept this theory,

which also removes this objection from another point of view. It is held that the material of the solar system first existed in a gaseous condition, then through the chemical combinations that were going on, it was transformed, first, into a vapory state, then into a molten condition, over which a crust gradually formed. This, from the intense heat below, transformed all the water that is now gathered together in seas, lakes, and rivers into vapor, so that the whole earth was covered with a thick, dark cloud: the heat transforming the water into steam, and the steam, as it ascended to the cooler regions, being transformed into rain, which was poured down in increasing torrents upon the earth, thus gradually cooling and clearing the atmosphere, until, at first, the twilight of Genesis shone through, and when the fourth period was reached, and the mists cleared away, the sun came out in all his dazzling brightness. This theory implies that Moses describes things according to their appearance, as the whole panoramic vision of creation passed before him. But either of these widely accepted theories clears away this objection about the light. The theory of Laplace may not be true, but it is the offspring of modern science, and, like the Mosaic account, assumes the existence of the earth before the sun became a luminary. The creation of the sun or parent globe may be included in verse 1, and as it is generally held that the body of the sun is, like the earth, opaque, and owes its light-giving power to a luminous atmosphere, the work of the fourth day, described by the word "asah"—to make ready, prepare, dress—the work of the fourth day may have consisted in providing the earth with its luminous atmosphere, a theory which again establishes complete harmony between the discoveries of science and the revelations of Genesis.

The Length of the Mosaic Day.

If the term day, as it occurs in Genesis, signifies as in our ordinary popular use, a period of twenty-four hours and no more, then it would not be easy to reconcile the Mosaic record with the discoveries of science, as to the time occupied in the formation of the crust of the earth. But the narrative itself makes it plain that the term is not used exclusively in that limited sense. In the first chapter the time occupied in the creative and adjustive work is divided into six periods, called days; but in ii. 4, the whole time of this work is described as one day: "These are the generations of the heavens and the earth, when they were created, in the *Day* that the Lord God made the earth and the heavens."

Again, in ii. 2, it is said, "On the seventh day God rested from all His work, which He had made." But that seventh day cannot be a period of twenty-four hours, for it is continuing still.

Then, again, the first three days were not measured by the interval between sunset and sunset, for as yet there was no sun, or the sun was not perfected, and did not give light upon the earth. The first day consisted of an alternation of light and darkness. But how long the light lasted, and how long the darkness until the next dawn there is no record; that there was an alternation of light and darkness is related in the words, "And God called the light day, and the darkness He called night." That night lasted not for twelve hours, but during the whole long period covered by the first verse, and it might have been assumed that when this long night was over, and God said, "Let there be light," and then there was continuous light till the sun arose; but we are expressly told that God divided between the light and the dark-

ness, and that in consequence of this division evening happened and morning happened, so that one stage of creation was divided from the other by an interval of darkness. This corresponds with the cataclysms with which, as Sir William Dawson tells us, each geologic stratum was introduced. The time of light in which the Divine work proceeded He called day, and the time of darkness He called night. It was not a day measured by the presence of the sun's light, for there was no sun, nor a night measured by the absence of that light. There was light and there was darkness, and "God called the light *day*, and the darkness He called night." The union of these two periods He calls one day, though He had called half of one of them day just before (verse 5). But how long the half was the light, or what was the duration of the two together, we are not told, and consequently there is nothing in the text to compel us to restrict the days to the time of the earth's diurnal motion.

Now, this is quite in harmony with the frequent use of the word day in the Bible to describe indefinite periods of time: "The day of vengeance," "That day," "The night is far spent," "The day (the eternal) is at hand," "I must work the works of Him that sent me while it is day, the night cometh when no man can work," "One day is with the Lord as a thousand years, and a thousand years as one day."

We still use the word day in the same indefinite way in our ordinary conversation: "My day is nearly over," "My father was a distinguished man in his day," "Mr. Smith has often told me that in his day there were no roads in North York."

And so, while we may infer that the six days of which Moses speaks were in harmony with the frequent Scripture use of the term day, six periods of time, we are not

called upon to identify them with the six periods of time which geologists generally tell us were occupied in the production of things that are; that the Mosaic account is not contradicted by modern discovery is quite sufficient. The impossibility of identifying these periods is evident from the fact that of the work of two days in the Mosaic account geology knows nothing. Moses gives an outline of the history of creation, such as would be intelligible to those for whom he wrote, and suitable as an introduction to Divine Revelation, and on both accounts, necessarily limited in the matter and brief in the narrative. After the creation of heaven and earth, and the condition of the earth, Moses proceeds to describe the evocation of light, and the production of the ether, in which the planets move, as effected on the first two days. Whether anything else was created on those two days he neither affirms nor denies. They may include the whole of the Primary, Secondary, and Tertiary formations, with all their products. The object of the Mosaic narrative is to explain the origin of the universe, and of its parts as they presented themselves to the minds of the men of that day. He, therefore, advances at once from the first creation and its results to a description of the preparation of the earth for man. On the third day the dry land appeared with the upgrowth of grass, and herb, and trees. This continued and advanced during the fourth day under the more favorable conditions of the sun's light. On the fifth day the marine, and on the sixth the land animals were called into existence. The words, "Let the dry land appear," are in exact accord with what geology teaches. The rise of the ocean had buried the Tertiary world in its waters. Then came the great geologic disruption of the earth's crust, through which the great chains of mountains on both continents

were thrown up. The waters, lifted from their beds, swept across the continents with irresistible force, destroying the fauna and flora of the Tertiary period, and burying its ruins in the sedimentary deposits. When the seas had settled into their present beds, the last and greatest work of creation was accomplished in clothing the earth with the vegetation which now covers it, peopling the land and the water with the animal tribes which now exist, and calling into being the human race.

It is, of course, objected by the critics, that all this is a mere subterfuge on the part of the traditionalists—a forced interpretation to escape the necessary conclusions of scientific discovery. The allegation of such a charge is one of the many proofs that these first-rank scholars, as they call themselves, are not such marvels of erudition as their boasting would lead you to assume. The interpretation is far more ancient than the scientific discoveries; at least, the essential part of it is, that the first and second verses describe the first production and condition to which the earth had been brought before the six days' work began. St. Gregory of Nyssen, St. Gregory of Nazianzen, St. Augustine, and others held that the earth in this verse describes the materials of this earth in a prior state of existence. And Philastrius, a learned bishop of Brescia, in the fourth century, adopting the same opinion, says that it is an error to suppose that the earth here described was anything but the matrix, or womb, of the present earth, and he asserts, as the catholic opinion, that the previous earth was renewed by water at the creation, as the present earth will be renewed by fire at the day of judgment. The present earth has sprung forth, as it were, from the roots of the former earth.

Immobility of the Earth.

It is further objected to the Mosaic account of the creation that it represents the earth as immovable. Thus "Essays and Reviews," p. 208: "The Hebrew records manifestly countenance the opinion of immovability of the earth." There is nothing in the Mosaic account to justify this charge. It is based upon figurative statements of the Poetic Books, *e.g.*, Ps. xciii. 1: "The world also is established that it cannot be moved," *i.e.*, out of its appointed course. Ps. civ. 5: "Who laid the foundation of the earth, that it should not be moved forever." But this is explained in Ps. cxix. 90, 91: "Thou hast established the earth and it abideth. They continue this day according to Thine ordinance." But according to this mode of interpretation it would follow that the Hebrews believed that a pious man was an immovable fixture; for it is said (Prov. x. 30), "The righteous shall never be moved." The Hebrew word translated "moved," as Gesenius says, means to waver, to shake, to totter, and so is applied to one in motion: Ps. xvii. 5, "Hold up my going in thy paths that my footsteps be not moved." But is anyone so silly as to suppose that his feet might be immovable fixed? The whole prayer implies motion, and the intention is that his feet might not totter, that he might not tumble. The passages upon which this objection is based, are clearly only a popular and poetic way of expressing the stability of the earth and the heavenly bodies, as they hang out before us in the ethereal expanse. In close connection with this objection stands the charge that Moses represents the firmament as a solid vault. This objection was urged by Voltaire, and has oft

triumphantly repeated to show the supposed ignorance and gross conceptions of the Hebrew people. Gesenius, Winer, and Knobel endorsed it, and it is expanded and urged in the "Essays and Reviews," pp. 219, 220: "The work of the second day is to erect the vault of heaven (Heb. 'rakia,' Gr. 'stereoma,' Lat. 'firmamentum'), which is represented as supporting an ocean of water above it. The waters are said to be divided, so that some are said to be below and some above the vault. That the Hebrews understood the sky, firmament, or heaven to be a permanent solid vault, as it appears to the ordinary observer, is, they say, evident enough from various expressions made use of concerning it. It is said to have pillars (Job xxvi. 11), foundations (2 Sam. xxii. 8), doors (Ps. lxxviii. 23), windows (Gen. vii. 11)." But all these, again, are manifestly merely figurative, poetic descriptions. The word "rakia" means not a vault, but, as all scholars allow, an expanse, something spread out, whether solid or unsolid does not appear, and that the Hebrews did not regard the firmament or heaven as solid or firm, is evident from the fact that according to them it is the place where the birds fly. They could not fly in a solid vault; therefore, the firmament cannot be a solid vault. See Gen. i. 28, "The fowls of heaven;" Deut. iv. 12, "Any winged fowl that flieth in the heavens;" so Prov. xxx. 19, "The way of the eagle in the heavens;" Jer. viii. 7, "The stork in the heavens knoweth his appointed time." In all these the heavens is the place where birds fly, and cannot, therefore, be a solid vault, but an expanse, or air, or ether.

The Hebrew word "rakia" is translated in the Septuagint by the Greek word "stereoma," which, like its Latin translation, "firmamentum," signifies not that

which is solid in itself, but that which makes solid. The word in itself describes something quivering like the waves of the atmosphere or ether, a tremulous mass of subtlest fluid, which scientists are now telling us is more solid than steel, though we live in it and walk through it, and the heavenly bodies are sustained by it, and move through it. Is the Scripture account of the firmament, after all, another marvellous anticipation of the discoveries of science in these latter days? It is at all events manifest that nothing can be urged against the truth of the Mosaic record on the ground of what it says about the firmament.

Another theory of interpretation not altogether new is propounded by Professor Townsend, and is set out in the following paper. No one can say that it is imaginary or absurd, while equally with the other theories that we have reviewed, it shows that there is no contradiction between scientific discovery and the Mosaic record. He says:

"The evolutionary hypothesis that the human race began in a savage state and slowly worked up to its present condition, consuming in this development a hundred thousand years, more or fewer, is, in the presence of established facts, an assumption as groundless as anything one can imagine. On the other hand, a sudden emergence from the savage state to one represented by the ancient civilizations of Assyria, Babylon, Egypt, and that of many other countries is not an emergence of which history shows any evidence. Hence the theory that the human family began high up in civilized and social life, but afterwards suffered a decadence, has probabilities in its favor that amount well-nigh to an absolute certainty.

“What may be insisted upon, therefore, is this: There is no evidence of any kind that Adam, who, throughout the Bible, is spoken of as an authentic person, was not the first man. There is no evidence that he did not have a perfect body, and fully endowed intellect; there is no evidence that he could not give appropriate names to the animals brought before him; there is no evidence that his son Cain did not build a city; there is no evidence that his son Jubal did not handle the harp and organ, and there is no evidence that Jubal's brother, Tubal-cain, and grandson of Adam, was not a worker in brass and iron.

“But there is no need of stating these matters in negative terms, for all discoveries in the last twenty-five years or more are in harmony with the Bible record that the first beings on earth that wore the human form had a body just as perfect, and a brain, or an intellect, just as capable of working, and a language just as complete in expressing thought as those of any man now living. These are not philosophical nor theological speculations, but conclusions based upon established facts, and reached by approved scientific methods.”

In assigning a precise point in geological history for the appearance of man, the author encounters no difficulty in the Scriptural narrative of the creation. He allows whatever time the scientist demands—“five hundred million or a thousand million years”—to intervene between the event narrated in the first verse of Genesis and those described in succeeding verses. “The second verse is one of chief importance, whose literal rendering is this: ‘And the earth had become (past perfect tense) *tohu*, a wreck, and *bohu*, without inhabitant.’ This desolate and tenantless condition agrees perfectly

with what science reports of the Glacial epoch. And there can be little doubt on scientific grounds that during the break-up of the Ice Age a darkness denser than that of the densest London fogs was upon the face of the floods." The novel part of his theory now follows:

"The hypothesis offered is that after the devastations of the ice and drift epochs of geology, that appear to be identical in character and time with the desolate and tenantless condition of the earth described in the book of Genesis, began a series of new creations that continued through six literal days, the last of which witnessed the creation of existing mammals and man."

As to the method of man's creation, the author proceeds:

"The meaning clearly is that there was a creative intervention at the hands of Christ so immediate as not to allow of any slow or tedious process like that required by either theistic or naturalistic evolution. The method was essentially eruptive.

"While, therefore, creation by spontaneous generation and evolution, both atheistic and theistic, are confronted with insurmountable difficulties, such a creation at the hands of Christ as the Bible describes is antagonized by nothing that is established in the realms of approved science and philosophy, provided that, for a rational purpose, the possibility of Divine intervention is granted. But Agassiz and Beale, Dana, Lord Kelvin and Lotze, together with a multitude of other distinguished scientists and philosophers, have affirmed as the outcome of their profoundest study and most mature thinking, that such interposition is not only possible, but absolutely necessary, in order to account for the presence of man and of every other form of organized life."

CHAPTER X.

THE NARRATIVE OF THE DELUGE.

It is held by the critics that the history of the deluge found in Gen. vi.-ix., and which has every appearance of being one consistent and continuous narrative, is made up by a skillful blending of the records of P. and J., and is held to be one of the strongest proofs of the divisive hypothesis.

It is held that this narrative contains two entirely distinct accounts, each complete in itself, and that these accounts differ irreconcilably in several particulars. Secondly, that there are repetitions which show that two different accounts have been put together. Thirdly, that alternations of the Divine names in successive paragraphs show the same thing. Fourthly, that the same thing can be inferred from diversity of style and language. The narrative is broken up as follows by the critics: Gen. vi. 5-8 is assigned to J., the Yahvist; verses 9-22 to P.; chap. vii. 1-6 to J.; verse 6 to P.; verse 7 to J.; verses 8 and 9 to a redactor; verse 10 to J.; verses 11-16 to P.; last clause of verse 16 and verse 17 to J.; verses 18-21 to P.; verses 22-24 to J.; verse 24 to E.; chap. viii. to P.; last clause of verse 2 and verse 3 to J.; part of verse 2 to verse 5 to P.; verses 6-12 to J.; verse 13 to P.; last clause to J.; verses 14-19 to P.; verses 20-22 to J.; chap. ix. 1-17 to P.

Now, let the reader take his Bible and read carefully through the J. narrative as thus indicated. Remember,

each narrative, according to the critics, gives a full, continuous and clear history of the flood without any breaks or interruptions. The J. narrative begins Gen. vi. 5-8. Verse 8 implies that the reader has already been made acquainted with Noah, but no mention of Noah or allusion is made to him in any part of the J. narrative. We have, indeed, an account of his ancestry in chap. v., but this is given by the critics to P. Then what do they do to meet this difficulty? Why, for no other reason than to maintain their theory, they abstract verse 29, in which Noah is mentioned, from the narrative, and give it to J. But this violates one of the tests by which they distinguish these documents. They hold that in J. the mother gives the name to the child, but in P. the father (see Dillman, Gen. xvi. 11); but here we read, "And he (Lamech) called his name Noah;" so that according to their own criteria this verse belongs to P. and not to J., and without this verse the J. narrative would have been altogether unintelligible to the men for whom it was written. They would have had no information as to who the hero of the story was, or when or where he lived.

Again, they tell us that the words, "Man, and beast, and creeping thing, and fowl of heaven," in verse 7, must have been inserted by a redactor, because it is out of harmony with the supposed style of J. to mention such details, and yet this cannot be omitted from the J. narrative, because the plural pronoun "them" at the end of it refers to these very particulars thus detailed, and not to man in the first clause, which would call for a pronoun in the singular. And so the J. narrative springs at once to chap. vii. 1, where the Lord said, "Come thou and all thy house into the ark;" though there is no previous

mention in J. that Noah had a family, or that there was an ark, or any occasion for there being one; so that the J. narrative has defects and omissions which make it unintelligible. These defects are exactly supplied by the passages that are assigned by the critics to P.—a proof that there were not two narratives, but one.

Again, the critics say that we have J.'s account of the entrance of Noah into the ark in chap. vii. 1-10. But the details of verse 9 are indicative of P.'s style, not J.'s, and so it is said to be the work of a redactor who was trying to bring the style into harmony with P.'s style, but throughout this passage assigned to J. this same particularity of detail, which is said to indicate P.'s handiwork, recurs again and again. The criterion fails. There is no proof here of two narratives.

The apparent discrepancy between the general statement made, verses 8, 9, that two and two beasts went into the ark, and verse 22, which in greater detail says that of *clean* beasts there were seven and seven, is by the critics assigned to a redactor. But there is really no discrepancy, but a general statement, and an exception, which any writer would make under the circumstances. In what follows of this J. narrative, even the semblance of continuity and completeness can only be made out by tearing clauses, and sentences, and words in a perfectly arbitrary way from their natural connections, destroying often the continuity of the passage from which they are extracted; as, for instance, that the rain was forty days and nights upon the earth, and that then at the end of the forty days the Lord shut Noah in the ark. Why did He wait so long? And why should He close the ark when the rain was over? In the account of the rise of the waters and the destruction accomplished,

verses 17, 22, 23 are extracted from their connection, and assigned to P. in a perfectly arbitrary way without any reason assigned or assignable.

The critics see a discrepancy between the statement, viii. 2, "And the rain from heaven was restrained;" and vii. 24, "The waters prevailed upon the earth one hundred and fifty days;" and vii. 4, 12, "It rained forty days." But where is the discrepancy between saying that it rained forty days, and then that it was restrained? And that it was one hundred and fifty days before it subsided? Where?

Instead, therefore, of what is called the J. narrative being complete and continuous without interruptions, we find continuous gaps created by this critical partition; other chasms scantily bridged by J.'s scattered clauses, torn from their context where they are indispensable to make sense, or attached to passages where they are inappropriate—expressions which by critical rules cannot belong to J., and require the assumption, which has no other basis than the necessities of the theory, that the text has been manipulated by a redactor; while the discrepancies that are alleged are wholly due to the redactor's gratuitous interference.

ie P. Narrative.

This, like that assigned to J. by the critics, is said to have been a complete and continuous narrative, wholly unconnected with J. until the redactor skillfully wove them into one. It has no defects or omissions. But when we begin to examine it, we find that while P. (Gen. i. 31) tells us God saw everything that He had made, that it was very good, there is no explanation at all of

how the earth had become so corrupt (chap. vi. 11, 12) that God determined to destroy it. There is not a word in P. to account for the terrible corruption, not a word about the fall, and the long years of growing degeneracy which issued in the chaos and crime of the days before the flood.

The Flood.

The critics divide up the different stages of the increasing flood and the destruction it wrought between J. and P., in such a way as to produce unintelligible omissions in each, and to give a truncated description to each, which, when put together, match precisely, and supply just what was wanting in each, affording thus convincing proof that the entire description proceeded from one mind.

Again, P. gives no account of what happened between the first appearance of the mountain tops and verse 13, where the waters were dried up from off the earth. The verses assigned to J. do give a clear and detailed account of what was happening, and supply just the information lacking in P., and are, no doubt, a part of the same narrative.

The accounts of the sending out of the raven and the dove are variously assigned. From Astruc and Eichhorn, down to Tuch and Knobel, it was assigned to P. By Hupfeldt, the raven was assigned to J., the dove to P. F. Delitzsch reverses this, and gives the raven to P. and the dove to J.; while Kayser, Wellhausen, Kuenen, Dillman, and others assign the work to J., and yet it seems to have the characteristics that the critics have laid down as the criterion of P.'s writing. But whichever of the partitions is accepted, the symmetry of

the narrative is destroyed, and great chasms left in it, passages being rent from the one and assigned to the other, which are indispensable to the meaning of the context in which they stand, and yet these are the arguments upon which the theory of the two narratives of the flood mainly rests.

Superfluous Repetitions.

The critics say there are repetitions in this account of the flood which prove its composite character, and show that it has been made up by combining two separate accounts. But a careful examination will satisfy any unprejudiced reader that there are no superfluous repetitions to justify such a conclusion. What are alleged as repetitions are either summaries introducing a new section, or expansions for an apparent reason of something that has been stated in a general way before. It is strongly urged, for example, that Gen. vi. 5-7 contains J.'s account of the wickedness of man, and of God's purpose to destroy the race; then follows in verses 11-13 what is said to be P.'s account of the same thing. But there is clearly no reason for assuming the work of two writers. The words, "These are the generations of Noah" (vi. 9), are, as we have seen in Chapter VII., the ever-recurring introduction to a new section of the history. Its subject is to be the fortunes of the family of Noah. In beginning the author recapitulates statements previously made, which are necessary to the right understanding of the following narrative. It is just such a recapitulation as any writer might be expected to make under the circumstances. Precisely the same thing occurs in v. 32 and vi. 10, both of which passages the critics assign to P. It suits their purpose not to

assume two writers here, and so the criterion of identity of language necessitating two independent accounts is disregarded. Similar repetitions occur frequently in this history, which the critics quietly ignore; *e.g.*, the wickedness prevailing upon the earth is mentioned four times in almost identical words; the entrance into the ark three times, upon which Dillmann, the chief of the Divisionists, remarks, "It is as though the author, moved by the momentous character of the day, could not do enough to satisfy himself in the detailed portraiture of the transaction." God's covenant with Noah is twice stated, the bow in the clouds as a token of the covenant again and again. In all these cases the critics recognize but one writer. The triple mention of the names of Noah's sons is given to P., the fourth to J. A rule which plays fast and loose in this manner at the pleasure of the operator, is surely of no value as a critical criterion, and so the repetition argument breaks down, and affords no proof whatever of the use of two documents.

The foregoing examination is merely a condensation of Professor Green's exhaustive discussion of this subject. The reader is referred to his masterful treatise for a complete answer to the critics' inferences based upon the use of the Divine names in this history, for a complete proof that there are no such discrepancies in the narratives as the critics labor to produce; that the differences of style, diction, mode of conception, and range of conception upon which the critics build so largely their divisive theories, are utterly illusory and inconclusive. It involves the argument in a circle. They prove the documents by the criterion, and the criterion by the documents. Upon arguments precisely similar to these, the

whole Pentateuch history has been divided and mutilated, These arguments have been subjected to the most searching examination by Ewald and Professor Green, and the conclusions based upon them have, in the judgment of the writer, met with the most crushing overthrow.

There is no proof that this primary assumption of the critics, that the Bible is a mere compilation made by uninspired hands from legends, myths, and songs, has even a plausible basis of truth. There is no proof that the assumed separate documents ever existed. There is no argument that is not factitious, or based upon unsupported assumption, that goes to disprove the unity and continuity of the history as we have always received it.

All that we have undertaken to show is that the alleged facts and the arguments based upon them are not sufficient to establish the theories of the critics, and that they give them no right to demand the surrender of the traditional faith of the Church in the authenticity and integrity of the Scriptures.

If wild speculations, theories, and assumptions were proofs, then their arrogant conclusions would have solid bases to rest upon. But there is not one of the theories we have been considering that has any scientific proof to support it. Every historian is necessarily in one sense a compiler. He must get his information from various sources, and is often, for the sake of clearness of statement, led to quote the descriptions of the original writers, but it does not follow that he is, therefore, a divided personality. Herodotus made many quotations and extracts from his predecessors, but he was a single individual, and not a collection of different writers living at different periods of Greek history. Archæology, has, however, furnished us with the means of actually testing

the value of the critical theory with regard to the composition of the Pentateuch.

The narrative of the deluge is paraded by the critics as furnishing the clearest proof of divided authorship. There seems to be the clearest evidence of the double version of the story. It is divided into two sections, which can be distinguished from one another, and which appear to be characterized not only by a different phraseology, but by a different account of the catastrophe as well. And yet the Babylonian account of the story shows that all that seeming evidence is utterly illusory. This sort of double narrative, as is abundantly proved in Chapter XI. by Bishop Carmichael, is characteristic of many writers of a fervid, poetic temperament. Dean Stanley, Farrar, Carlyle, Geikie, and many other writers abound in this characteristic in their descriptive writing.

The most complete account of the Babylonian story of the flood is contained in the Chaldean "Epic of Gilgames." The epic was composed in the age of Abraham, so that the story goes back five hundred years behind Moses. That story agrees not with one or other of the divisions which criticism has made of the Bible account, but with both, or rather with the Bible narrative undivided; so that whether the Babylonian account had been seen by the writer of the narrative, or was another version of the widespread traditional account, it is clear that the Babylonian account agrees with that of Genesis, and it agrees with that of the Bible as a whole, and so ignores the destructive elements which criticism labors to point out within it. So that the critical theory of the origin of the Bible is the veriest illusion, whatever way we look at it.

CHAPTER XI.

THE ANALYTICAL THEORY.

THE notion that the Bible was a compilation of several previously existing documents was based at first, and for a long time almost wholly, upon the supposed exclusive use by two different authors of the Divine names Jehovah and Elohim. This theory received little notice and less credit among learned men for a long time. In fact, it was generally laughed at, until Eichhorn, A.D. 1780, thought he saw clear evidence, that certain chapters in the Hexateuch were made up of two totally distinct narratives, so unskillfully combined in one that it was easy and, in fact, necessary to separate them into two records of the same event. These divisions coincided, it was thought, with those supposed to be necessitated by the use of the Divine names. There are not many such chapters, but there are a sufficient number to warrant the creation of the hypothesis, that, at least, two authors contributed material to form such chapters. Exodus xiv., descriptive of the passage of the Red Sea, is a very striking instance of this doubleness of structure, for one can so distribute, and then connect the verses, as to make two totally independent accounts of the passage without leaving out or interpolating a word. It is not easy to follow Driver's distribution of the verses of Exodus xiv. between his hypothetical J. and P. without being convinced that no one hand wrote that chapter; although

one hand might easily have compiled that one account out of two documents. (Carmichael.) Now, the chapters in the Pentateuch, which easily lend themselves to this divisive treatment, are the descriptive chapters, and one has only to apply this same divisive analysis to the descriptive productions of modern writers, to find that this marvellous doubleness of composition is solely a question of style on the part of the writer you are seeking to articulate, and that any theory of doubleness of composition, based upon that characteristic, is illusory and utterly inconclusive. Moses had various styles of writing, determined by the subject of composition, as most modern writers have, but he was the born master of one style—the descriptive. Read his strong, vigorous, descriptive chapters. Get imbued with the spirit of that peculiar style, and then ask yourself, Who is it in the present day who writes like Moses? And one by one you will be able to lay your hand on the authors, and one by one be able to divide their books, precisely as Driver has divided Moses. (Carmichael.)

Now, this subject is so clearly and convincingly treated by Dr. Carmichael, Bishop of Montreal, that with his permission I have here transcribed what he calls his monogram on the subject.

Before furnishing evidence of the correctness of such a theory, Driver's articulation and distribution of Exodus xiv. between the hypothetical authors, J. and E. and P., are worthy of notice. They are as follows:

P.: 1-4, 8, 9, 15-18, 21^a (to over the sea), 21^c, 22, 23, 26, 27 (to over the sea), 28, 29.

J.: 5-7, 10^a (to afraid), 11-14, 19^b, 20, 21 (to dry land) 24, 25, 27^b, 30, 31.

E.: 10, 19^c.

Now, read Exodus xiv. carefully over as it stands, and then see how it is divided into two distinct and apparently separate narratives.

According to this articulation the chapter is almost wholly composed of J. and P., and the strength of the criticism lies in the fact that if you join J. and E., and then separate them from P., you obtain two clear documents, which read as follows:

J. and E.

5⁷ And it was told the king of Egypt that the people fled : and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us ?

6. And he made ready his chariot, and took his people with him :

7. And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

10. And when Pharaoh drew nigh the children of Israel lifted up their eyes, and behold, the Egyptians marched after them and they were sore afraid : and the children of Israel cried unto the LORD.

11. And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness ? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt ?

P.

AND the LORD spake unto Moses, saying :

2. Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baalzephon : before it ye shall encamp by the sea.

3. For Pharaoh will say of the children of Israel, They *are* entangled in the land, the wilderness hath shut them in.

4. And I will harden Pharaoh's heart, that he shall follow after them ; and I will be honoured upon Pharaoh, and upon all his host ; that the Egyptians may know that I am the LORD. And they did so.

8. And the LORD hardened the heart of Pharaoh, king of Egypt, and he pursued after the children of Israel : and the children of Israel went out with an high hand.

9. But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baalzephon.

12. *Is* not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

13[¶] And Moses said unto the people, Fear ye not, stand still and see the salvation of the LORD, which he will show to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

14. The LORD shall fight for you, and ye shall hold your peace.

19[¶] And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20. And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night.

21^b. And the LORD caused the sea to go back by a strong east wind all that night and make the sea dry land.

24. And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians.

25. And took off their chariot wheels, that they drave them heavily: so that the Egyptians

15[¶] And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

16. But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea.

17. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them; and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18. And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

21^a. And Moses stretched out his hand over the sea, and the waters 21^c. were divided.

22. And the children of Israel went into the midst of the sea upon the dry *ground*: and the waters *were* a wall unto them on their right hand, and on their left.

23[¶] And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

26[¶] And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may

said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

27*b*. And the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.

30. Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

31. And Israel saw that great work which the LORD did upon the Egyptians; and the people feared the LORD, and believed the LORD, and his servant Moses.

come again upon the Egyptians, upon their chariots, and upon their horsemen.

27*a*. And Moses stretched forth his hand over the sea.

28. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

29. But the children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left.

In the foregoing articulation one is freely carried along with the consecutive flow of each description. The double nature of the chapter is so apparent that single authorship seems an impossibility. The question rather is, which account is superior, if superiority be possible? And yet the truth is, that in spite of the almost irresistible conviction that two authors were at work, one has only to proceed to articulate modern writers to discover that this style of writing which lends itself to articulation is a somewhat common and certainly widespread style; evidence of which may be taken from writers of such known repute as to place the extracts above all possibility of impeachment.

Thus one of the most striking descriptions in that singularly captivating book, Stanley's "History of the Jewish Church," is, strange to say, his account of the "Passage of the Red Sea." As we read it slowly and thoughtfully word by word, the reality and grandeur of

the whole event stand out before us, as under the brush of a painter rather than the words of a writer. Stanley's descriptive power seems to have sprung from what one might call his "desk sight." He plainly studied his subject till his mind was filled with it; then there rose up before him what he sought to describe, and he simply wrote down on paper what he seemed to see. Hence the rich, glowing, realistic power of his words. A dozen men might use the same words to describe the same event, but they might never group them as he did, apart from that gift of "desk sight," which unquestionably he possessed. In other words, to be an historian like Stanley, you must have the soul and eye of the poet like Stanley.

This remarkable, descriptive passage may be articulated into two distinct and separate documents, one of which I would call A., and the other B. Placed side by side the distinction between the documents is very apparent. Get Stanley's book and read the passages, and read it before reading it thus articulated:

A.

[First, we must observe what may be called the whole change of situation.] They had passed in that night from Africa to Asia. Behind the African hills which rose beyond the Red Sea, lay the strange land of their exile and bondage, the Red Sea flowed between them, the Egyptians whom they saw yesterday they will see no more forever. And before them stretched the level plains of the Arabian desert, the desert where their fathers and kindred had wandered in former times. Further, this change of local situation was at once a change of moral condition; from slaves

B.

[First, we must observe what may be called the whole change of situation.] They had crossed one of the great boundaries which divide the quarters of the world, a thought always thrilling, how much more when we reflect on what a transition it involved to them. The land of Egypt with its mighty river, its immense buildings, its monster worship, its overgrown civilization,—this, they had left to revisit no more; and before them stretched the desert where their great leader had fed the flocks of Jethro through which they must advance onward till they reach the land of Promise.

they had become free ; from an oppressed tribe they had become an independent nation. And when in the Christian Scriptures and in the Christian Church we find the passage of the Red Sea taken as the likeness of the moral deliverance from sin and death, when we read in the Apocalypse "of the vision of those who stand victorious on the shores of the 'Glassy Sea' mingled with fire, having the harps of God, and singing the song of Moses the servant of God, and the song of the Lamb"—these are so many testimonies to the importance, to the sanctity of freedom, to the wrong and the misery of injustice, oppression and tyranny. But it was the mode of their deliverance which made this event so remarkable. We must place it before us in the words of the sacred narrative. The passage as thus described was effected not in the calmness and clearness of daylight but in the depths of midnight, amidst the roar of the hurricane which caused the sea to go back, amidst a darkness lit up by the broad glare of lightning "as the Lord looked out" from the dark thickness of the cloud. We know not, they knew not by what precise means the deliverance was wrought, we know not by what precise track through the gulf the passage was effected. We know not and we need not know ; the obscurity, the mystery here as elsewhere was part of the lesson. All we see distinctly is, that through this dark and terrible night, with the enemy pressing close behind, and the driving sea on either side, He "led his people like sheep by the hands of Moses and Aaron."

It is their deliverance from slavery, it is the earliest recorded instance of a great national emancipation. In later times, Religion has been so often and so exclusively associated with the ideas of order, of obedience, of submission to authority that it is well to be occasionally reminded that it has other aspects also. This, the first epoch of our religious history, is, in its original, historical significance, the sanctification, the glorification of national independence and freedom. Whatever else was to succeed to it, this was the first stage of the progress of the Chosen People. The word "Redemption" which has now a sense far holier and higher, first entered into the circle of religious ideas when God "*redeemed* his people from the house of bondage." But it was not only the fact, but the mode of the deliverance which made this event so remarkable in itself, in its applications and in its lasting consequences. We must place it before us if possible, not as we conceive it from pictures and our own imaginations but as illustrated by the Psalmist and the commentary of Josephus and Philo. "The waters saw thee, O God, the waters saw thee and were afraid, the depths also were troubled. The clouds poured out water, the air thundered. Thine arrows went abroad, the voice of thy thunder was heard round about, the lightnings shone upon the ground, the earth was moved and shook withal." "God's way was in the sea and his paths in the great waters, and his footsteps were not known."

Acting on the lines of the Higher Criticism, it might be argued from this modern aspect of doubleness, that A. wrote his account of the passage of the Red Sea, as one imbued with the spirit of the writings of Moses, and that B. wrote under the influence of the Psalmist. Then both documents plainly came into the possession of Dean Stanley, who, fusing them together, produced the beautiful description of the passage of the Red Sea, found in his "History of the Jewish Church." Of course, all this is unlikely, inasmuch as Stanley does not give one hint that the description of the event is not the offspring of his own pen. He certainly claimed the authorship of the whole work, and received from the reading public the merited praise for it. The explanation is, that Stanley produced this peculiarly constructed form of writing without being aware of it; at times, it was his style as it has been, and is, the style of many other writers.

Thus Dean Farrar's descriptive and florid style of writing naturally lends itself to this kind of literary articulation, as may be seen in the following extracts from the "Life of St. Paul." Vol. II., p. 291, descriptive of the Apostle's last visit to Jerusalem. Get the "Life of St. Paul," and read the whole passage before you study this division:

A.

[And so for the fifth time since his conversion Paul re-entered Jerusalem.] He had rarely entered it without some cause of anxiety, and there could have been scarcely one reminiscence which it awoke that was not infinitely painful. But never had he trod the streets of the city with so deep a sadness as now that he entered it, avoiding notice

B.

[And so for the fifth time since his conversion Paul re-entered Jerusalem.] The school of Gamaliel, the Synagogue of the Libertines, the house where the High Priest had given him his commission to Damascus, the spot where the reddened grass had drunk the blood of Stephen, must all have stirred up painful memories. He was going into a

as much as possible in the little caravan of Cæsarean pilgrims and Gentile converts. But he was the bearer of help which was a tangible proof of his allegiance to the Mother Church, and the brethren whom he saw that evening at the house of Mnason gave him a joyous welcome. It may have cheered his heart for the moment, but it did not remove the deep sense that he was in that city which was the murderess of the prophets. The next day till sunset was marked by the ceremonies of the feast, and the greater part of it was spent by St. Paul and his little company in an assembly of the elders, who met to receive him under the presidency of James—James, the stern, white-robed, mysterious prophet, and the conclave of his but half-conciliated Judaic presbyters. No misgivings could assail them in their own free Asiatic or Hellenic homes, but here in Jerusalem, in "the Holy and noble city" under the very shadow of the Temple, face to face with Zealots and Pharisees, it required nothing less than the genius of a Paul to claim without shadow of misgiving that Divine freedom which was arraigned in the name of a history rich in miracles, and a whole literature of inspired books. It required indeed the earthquake shock which laid their temple in ruins, and scattered their nationality to the four winds of heaven, effectively to teach them the futility of the convictions to which they so compassionately clung. They would have resisted without end the logic of argument had not God in due time refuted their whole theology by the irresistible logic of facts.

city where friends were few, and where well-nigh every one of the myriads among whom he moved was an actual or potential enemy, to whom the mere mention of his name might be enough to make the dagger flash from its scabbard, or to startle a cry of hatred which would be the signal for a furious outbreak. He knew too well the burning animosity which he kindled, because he remembered too well what had been his own and that of his party against the Christian Hellenists of old. The wrath which he then felt was now a furnace heated seven-fold against himself.

The Elders were already assembled when the visitors came in, and we may imagine that it was with something more than a thrill of curiosity—that it must have been with an almost painful shyness—that timid provincial neophytes like Timothy and Trophimus (the latter especially an uncircumcised Gentile whom his teacher had encouraged to regard himself as entirely emancipated from the Jewish law) found themselves in the awful presence of James, the Lord's brother. That free spirit was a lesson which the Jews themselves as a body could not learn. The destruction of Jerusalem did more to drive them from an immemorial "orthodoxy" than the epistles of St. Paul himself

In this articulation A. seems to have been written from the standpoint of describing the opposition to St. Paul, not only from the Jews but the Jerusalem Christians, whereas B. deals largely with the retrospective feelings of St. Paul himself, as his Christian feet trod the streets of a city where in days past he had been a zealous enemy of the Christian religion.

Many parts of the writings of De Pressense are capable of the easiest and smoothest articulation, as in his description of the child Jesus ("Life of Christ," p. 232). Read the whole passage first:

A.

"The Child," says St. Luke, "grew and waxed strong in Spirit, filled with wisdom, and the Grace of God was upon Him." Thus did Jesus pass through the obscure period in which thought and consciousness are yet dormant; on the knees of His Mother. Evil alone, had no growth within Him, nothing tarnished the exquisite purity of His soul. Then as He grew and intelligence opened He became more and more conscious of the peculiar relation which united Him to God. He did not assume the prophet, nor even assert a precocious independence. As a child He perfectly fulfilled the duties of His age, which may be summed up in submission to the heads of the family.

B.

It is certain that the childhood of Christ forms no exception to the law of slow and gradual progress. He learned to speak, and the Divine treasures hidden within were not at once disclosed. He never for an instant ceased to be one with His Father, His heart opened as spontaneously to the life Divine as His lungs breathed the vital air. Externally nothing seemed to distinguish Him from other children, at least to those who did not like Mary lift the veil of humility which concealed His inner life. If it had been otherwise it would have been impossible to explain the persistent unbelief of His kinsfolk and neighbors. "Thus," says Irenæus, "He sanctified childhood by passing through it."

In this articulation the weight of A.'s description is on the human side of the child Jesus, whilst B. seems to tend more towards the Divine side.

Kingslake's well-known description of Prince Louis Napoleon submits itself easily to articulation. Read the whole passage first :

A.

[But the President of the Republic was Prince Charles Louis Napoleon Bonaparte, the statutory heir of the first French Emperor.] Both in France and England at that time men in general imagined him to be dull. When he talked, the flow of his ideas was sluggish, his features were opaque ; and after years of dreary studies, the writings evolved by his thoughtful, long-pondering mind had not shed much light on the world. Yet the more men knew him in England, the more they liked him. He entered into English pursuits and rode fairly to hounds, he was friendly, social, good-humored, and willing enough to talk freely about his views upon the throne of France.

The opinion which men had formed of his ability in the period of exile, was not much altered by his return to France, for in the Assembly his apparent want of mental power caused the world to regard him as harmless, and in the chair of the President he commonly seemed to be torpid. But there were always a few who believed in his capacity, and observant men had latterly remarked that from time to time there appeared a State paper, understood to be the work of the President, which teemed with thought, and which showed that the writer, standing solitary and apart from the Gregarious Nation of which

B.

[The President of the Republic was Prince Charles Louis Napoleon Bonaparte, the statutory heir of the first French Emperor.] The election which made him the Chief of the State had been conducted with perfect fairness, and since it happened in former years he had twice engaged in enterprises which aimed at the throne of France, he had good right to infer that the millions of citizens, who elected him to the Presidency were willing to use his ambition as a means of restoring to France a monarchical form of Government. But if he had been open in disclosing the ambition which was almost cast upon him by the circumstances of his birth, he had been as successful as the first Brutus in passing for a man of poor intellect. Even the strange ventures in which he had engaged had failed to win towards him the interest which commonly attaches to enterprise. People in London who were fond of having gatherings of celebrated characters, never used to present him to their friends as a serious pretender to a throne, but rather as though he were a balloon man, who had twice had a fall from the skies and was still in some measure alive. The sayings he uttered about his "destiny" were addressed (apparently as a matter of policy) to casual acquaintances, but to his intimate friends he used the language of a calculating

he was the Chief, was able to contemplate it as something external to himself.

If his intellect was of poorer quality than men supposed it to be at the time of the Anglo-French alliance, it was much above the low gauge which people used to assign to it in the earlier period which began in 1836 and ended at the close of 1851. That which had so long veiled his cleverness from the knowledge of mankind was the repulsive nature of the science at which he labored. Many men before him had labored to bring craft into politics. Many more toiling in humbler grades had applied their cunning skill to the conflicts which engage courts of law, but no living man, perhaps, except Prince Louis Bonaparte, had passed the hours of a studious youth, and the prime of a thoughtful manhood in contriving how to apply stratagem to the science of jurisprudence. It was not, perhaps, from natural baseness that his mind took this bent. The inclination to sit and sit planning for the attainment of some object of desire—this indeed was his nature—but the inclination to labor at the task of making law an engine of deceit, this did not come in reinforce with his blood, yet it came with his parentage. For years the prince pursued this strange calling; and by the time his studies were over he had become highly skilled. Long before the moment had come for bringing his crooked science into use, he had learned how to frame a constitution which would seem

and practical aspirant to an Empire.

His long, endless study of the mind of the first Napoleon had caused him to adopt and imitate the Emperor's habit of looking down upon the French people, and treating the mighty nation as a subject to be studied and controlled by a foreign brain. Indeed, during the periods of his imprisonment and exile, the relations between him and the France of his studies were very like the relations between an anatomist and a corpse. He lectured upon it, he dissected its fibres, he explained its functions, he showed how beautifully Nature in her infinite wisdom had adapted it to the service of the Bonapartes, and how without the fostering care of those same Bonapartes the creature was doomed to degenerate and perish out of the world. It is true he might have determined to reject the indication by the accident of his birth, and to remain a private citizen, but when once he resolved to become a pretender to the imperial throne he, of course, had to try and see how it was possible—how it was possible in the midst of this century—that the coarse Bonaparte yoke of 1804 could be made to sit kindly upon the neck of France, and France being a European nation, and the yoke being in substance a yoke such as Tartars make for Chinese, it followed that the accommodation of the one to the other could only be effected by guile, etc.

to enact one thing and really enact another. He knew how to put the word "jury" into laws, which robbed men of their freedom. He could set the snare which he called "universal suffrage"; he knew how to strangle a nation in the night-time with a thing he called "a plebiscite," etc.

The style of Josephus gives a wide field for the production of double documents, as may be seen in the following account of John of Gischala ("Wars," B. 2, C. 21):

A.

Now there arose a man of Gischala whose name was John. His character was that of a very cunning and very knavish person, beyond the ordinary rate of the other men of eminence there, and for wicked practices he had not his fellow anywhere. Poor he was at first, and for a long time his wants were a hindrance to him in his wicked designs. He was a hypocritical pretender to humanity, but when he had hopes of gain he spared not the shedding of blood: his desires were ever carried to great things, and he encouraged his hopes from those mean wicked tricks which he was the author of. He took care that none of his partners should be easily caught in their rogueries, but chose such out of the rest as had the strongest constitution of body, and the greatest courage of soul, together with great skill in martial affairs. So he got together a band of four hundred men, who came principally out of the country of Tyre, and were vagabonds who had run away from its villages.

B.

As Josephus was thus engaged in the administration of the affairs of Galilee, there arose a treacherous person, a man of Gischala, the son of Levi, whose name was John. He was a ready liar and yet very sharp in gaining credit to his fictions. He thought it a point of virtue to delude people, and would delude even such as were dearest to him. He had a peculiar knack of thieving, but in some time he got certain companions in his impudent practices: at first they were but few, but as he proceeded on in his evil course, they became still more and more numerous, and by means of these he laid waste all Galilee, and irritated a considerable number who were in great expectation of a war then suddenly to arise among them.

The foregoing examples clearly prove that the secret of being able to divide up any one document into two or more documents depends wholly on the style of the writer of the document so divided. It is almost impossible, for instance, to articulate a chapter, or a page of Butler's "Analogy of Religion," because it is close, logical reasoning, there is not a needless word—to articulate, would only produce gaps in the onward sweep of the argument. Much the same may be said of sermons written by such writers as Archer Butler and Canon Liddon, for although a certain floridness of style is characteristic of their sermons, still there is a logical connection between each paragraph, that if it does not destroy, certainly impedes, articulation. But rich, glowing, descriptive writing apart from argument lends itself at once to it. The writer is unbound, his work is that of description and as his soul goes forth to image some great event, he revels in a tropical luxuriance of words; he repeats thoughts, he emphasizes by viewing his position from different standpoints—in short, he is dramatic, elaborative, largely figurative; his descriptions flow with the fire of his soul, and when the cold-blooded articulator gets at him with his different colored pencils, and proceeds to dissect him, the writer becomes the literary father of a much larger family than he knew he possessed.

Now, why should this peculiar style of writing be allowed to Stanley, Farrar, etc., without any impeachment of the personal originality of the works in which such chapters, or portions of chapters, occur, and be denied to Moses? Apart from controversy about revelation and inspiration, why could not Moses have written every word of Genesis i., xxix., xxxii., Exodus xiv., Numbers xvi.? In these and many other chapters of

the Pentateuch the subjects are of just that nature that allows free dramatic descriptions naturally and consistently, and as a consequence the chapters are cast in the dramatic mould. Moses, as many other writers, had other styles of writing, but this was his master style—and wherever he gives himself loose rein and follows that style to the full, his writings lend themselves more or less to a natural and easy articulation. No one doubts that Dean Stanley wrote every word of his description of the passage of the Red Sea, even though his words can be divided up into two apparent documents, and why should any reasonable person doubt that Moses might have written the original account, though his words can be divided up in just the same way?

This question of literary style cannot be ignored by the Higher Critics, because their critical analysis of the Pentateuch, and, indeed, all the historical portions of the Old Testament, turns largely upon the style of the writing analyzed. When we asked why Genesis x. to xxvii., xxxi., xxxii., and many other verses and portions of chapters are given to P. rather than to J. or E., the answer is "because P. described with minuteness" "important occurrences in connection with the patriarchal history of Israel," "as an introduction to the systematic view of the theoretic institutions which is to follow in Exodus and Numbers, and which it is the main object of P. to exhibit,"—and as these verses are minutely descriptive of important, patriarchal occurrences, consequently P. must have written them. In other words the critics first assert the existence of defined and separate documents, then they name suppositious authors from the varied styles of the different documents, and then they apply the different styles to the whole Hexateuch,

apportioning it out between the hypothetical J. and E. and D. and P. The critics have gained no slight praise for the careful labor they have bestowed on apportioning out the Hexateuch amongst these different authors, but the fact is, that once admit the principle on which they proceed, namely, *that no one writer can be possessed of more than one style*, and its application is a work of comparative ease. All that is required is first to set apart what is admitted to have been written by Moses, and then apportion the balance according to the iron rule of "one man, one style." All portions in which the word "Jehovah" is used, and which are ethical, theological, and anthropomorphic, are given to J. All portions in which the word "Elohim" is used, that dwell upon concrete particulars, and that deal with sacred sites and localities, are given to E. All long and stately oratorical periods must have been written by D. or some one imbued with his spirit, and all things connected with the institutions of the Israelitish theocracy were written by P. Admit the principle, and the mental labor of applying it to a book the size of the Pentateuch is by no means laborious to anyone gifted with the art of classifying material quickly.

But is the rigid canon of the Higher Critics, "One man, one style," a correct canon? Is it true that J. could no more give figures relating to the priesthood, than P. could write a well sustained conversation? Is it not a fact that all evidence makes against such a position? There are certain documents that not only are, but must be written in one style—acts of parliament, of congress, legal documents and political notes, etc. In such cases the style and wording are settled either by law or custom; and as a rule they are utterly impossible to articu-

late, but the hypothetical writers of the Pentateuch cannot be classified with the writers of such documents. They are claimed by the critics to have been idealistic or plain historians, and their claimed united work, as found in the Pentateuch, is meant for history from beginning to end. Now, no historian of any reputation has developed but one style in dealing with and using the material that goes to make up his history. Perhaps the most distinctive style connected with history is that characteristic of Carlyle. But his history of Frederick the Great unites in it all the characteristics which go to make up the claimed documents, J., E., D., and P. In the "Life and Words of Christ," by Dr. C. Geikie, we have a well sustained, eloquent and striking record of the life of our Lord presented to us. Geikie's general style, without being too florid, is picturesque, and at times singularly pathetic, and this style runs through his two volumes. But Dr. Geikie does more than describe touchingly our Lord's life. His book is a treasure house of information on the traditions of the Rabbis, on Jewish habits and customs, on the topography and geography of the Holy Land. He indulges "in ethical and theological reflections," "at times he is oratorical," and "system and circumstantiality are markedly characteristic of the arrangement of his materials." If one wished to articulate his book on the lines of the Higher Criticism, one could easily do so, for it contains many specimens of doubleness of structure; and the work as a whole unites within it all the necessary materials for distribution amongst many authors. One could easily apportion the direct narrative to Geikie, the topography and geography to A., the rabbinical information to B., the ethical and theological to C., the system and circum-

stantiality to D. But none the less would Dr. Galkie have been the sole author of the book.

Indeed, it may be fairly claimed that "One man, one style," "One man, one field," "One man, one class of information," is really confined to the hypothetical writers born of the Higher Criticism. They seem to stand alone—unique. Doctors have been essay writers and poets. Clergymen and great legislators have been novelists and poets, not a few great leaders of political life have been and are theological authors, and at least one great legal mind has edited volumes of religious praise. In fact, the mind of educated man is more like a flower garden, than one potted plant resting on a table; and though the drift of the present day is towards specialization of study and practice, still every wise specialist will see to it, that he does not dwarf his widespread general gifts through the attention he pays to one of them. Thus some of the greatest British and American legislators have been gifted orators and writers, each has possessed three gifts and excelled in all—notably, Gladstone. The style that showed itself in the impassioned flood of words let loose over the Bulgarian atrocities by the orator Gladstone, was vastly different from the style to be found in the "Vatican Decrees" of the controversialist Gladstone, and that again differed from the smooth, non-committal language characteristic of the diplomatist Gladstone. And it would appear somewhat unjust if in years to come some critics yet to be born should from evidence of style create at least two distinct Gladstones, and seek to prove that the impassioned orator was an "idealized" Gladstone, idealized by an independent writer out of the style and material

furnished by the Gladstone who wrote the "Vatican Decrees."

Why this wideness of thought, variety of style and freedom of description should be allowed to ordinary thinkers and writers, and denied to Moses, seems somewhat remarkable. That there are difficulties in connection with the Pentateuch every ordinary student must admit, but one is puzzled to see how the creation of hypothetical writers disposes of such difficulties. For there is no doubt that the most likely man to have written the Pentateuch was Moses, and the most unlikely, men born centuries after the events taken part in by Moses had occurred. Then certainly the hypothetical writers do not dispose of existing difficulties; they rather add to them. I do not dispose of a Pentateuchal difficulty by realizing that P. wrote his perplexing verse or verses; and that although he does not "wilfully desert or falsify tradition," "his aim" was that "of presenting an ideal picture of the Mosaic age," and that sometimes "the representation of P. includes elements not in the ordinary sense of the term historical." On the whole, Moses, with a few difficulties that modern research—geographical and other investigations—may yet explain, seems a far safer guide than P., who idealizes, and is admittedly inaccurate, and often without any historical ground to lean back on.

Now, not only was Moses the most likely person to have written the Pentateuch, but, as we have seen, there is no reason why he should not have done so. He, like Stanley, may have possessed the style which leads at times to doubleness of composition when writing narrative, and he, like Geikie and others, may have been

naturally gifted with varied styles of composition. As a gifted man, there was nothing to have prevented him writing a song as a poet, delivering speeches as an orator, describing scenes of family, social or military life as a talented narrator, or announcing laws, religious and otherwise, in a purely legal manner. Apart wholly from any question of revelation or inspiration, there is no reason why Moses should not have written every word of the Pentateuch, with the exception of Deut. xxxiv.

CHAPTER XII.

WELLHAUSEN'S SCRIPTURE ARGUMENT.

We have now passed in review all the extraneous reasons offered for the rejection of the Mosaic authorship and Divine inspiration of the Pentateuch. First, Moses did not write the books attributed to him, because he could not write. Second, because his age was not sufficiently evolved in spiritual concepts to have made that possible. Third, because the Mosaic cosmogony contradicts the discoveries of modern science. Fourth, because its pretended revelations are contradicted by the evidence of the law of evolution everywhere operating. Fifth, because there are manifestly two accounts combined in one, as indicated by the words Yahveh and Elohim. Sixth, because the literary style is different, and different words are used in different parts of the book. Seventh, because there are manifestly two narratives combined in one in many parts of the Old Testament by the redactor. These narratives, it is held, reveal themselves by the ready way in which they break up into two independent stories. We have seen that a brief examination completely explodes one after another of these assumptions. There is not one of them that rests upon any scientific or demonstrated basis. But the critics have evolved their theory of the mythical and unhistorical character of the Old Testament, and the facts, whatever they are,

must be forced into agreement with that theory. And so, having no other authority to appeal to, they appeal to the Bible itself to prove their theory.

The position of the German critics is, as we have seen, that the religion of Israel, like the religions of the tribes around them, was a natural growth, not a Divine revelation, that is, was polytheistic in conception, and that its mode of worship had no Divine prescription, each individual and community being left free to worship their respective gods in any way they liked. They maintain, therefore, that there was no law of conduct such as the moral or Mosaic law, and no ceremonial law, or law of worship. There was, therefore, no authorized priesthood, no prescribed sanctuary, or sacrifice, and no tabernacle in the wilderness. These were all imagined and promulgated by the exiles of Babylon. Ezekiel is held to have introduced the sacrificial and ceremonial worship. Driver and his *moderate* followers, as they call themselves, do not quite agree with Wellhausen, Cheyne, etc., in their extreme position, though they give no reason why they should go as far as they do, and then stop there. At all events it is only the merest fragments of law and ceremony that they think may have been of earlier date. They all agree that the full-fledged law of Moses, as we have it, was not known to Israel till after the return from the Babylonian captivity.

Now, just as in the case of the whole Pentateuch, so it is here—there is no positive proof whatever of the truth of these positions. There is no testimony, statement, or fact that even tends to corroborate their assumptions. There is no literature contemporary with the Bible, in this case, any more than in the other, to

which they can appeal. There is no evidence that archæology supplies, that will help them in the least. And so Wellhausen, who leads in this theorizing, does not appeal to any other testimony but to the Bible itself. In settling the law and worship of Israel, he pledges himself to be guided solely by the historical and prophetic books of Holy Scripture. His theory is evolution, not revelation. The Israelitish religion grew out of the common root of Semitic polytheism and idolatry, and starting so low down, the evolution required long ages to develop itself into the fullness and perfection of the Mosaic Code. But, however long it may have taken, it is maintained that the Israelites worked themselves up from fetichism into polytheism, and finally into monotheism. Up to that date it is held, that, just like the other Semitic nations, they were worshipping lords many and gods many, and were worshipping them by the same rites and in the same way as the other peoples. They knew nothing of the one true God, of the one altar, and the one worship until the reign of Josiah. And as the Pentateuch represents them as being fully possessed of this knowledge, and instructed in this worship from the days of Abraham, the critics hold, therefore, that the Pentateuch could not have been written by Moses, or by anybody who lived within seven hundred years of that date.

And so Wellhausen, the head centre and inspiring leader of the evolutionary and naturalistic critics, sets himself to prove out of the Scriptures themselves that this is the true and necessary theory. He maintains that a central sanctuary was utterly unthought of till the days of Josiah; and he appeals to the historical and prophetic books of Scripture to prove this. And yet

these books simply abound with historical and detailed accounts of the temple on Zion, of the house of God in Shiloh, and of the tabernacle in the wilderness. It is only by absolute repudiation of these plainest Scriptural statements that Wellhausen's position can for a moment be maintained. The splendid temple of Solomon had been erected on Mount Zion more than four hundred years before the reign of Josiah, and the house of God at Shiloh, and the tabernacle in the wilderness at a much earlier date.

That each of these was designed to be the centre of worship of the one true God is so plainly proclaimed in the books of Samuel and of Kings, to say nothing of the Chronicles (upon whose plainest statements Wellhausen throws infinite scorn), and that the temple was established as a central sanctuary for all Israel, could not have been proclaimed in more emphatic language than that which is employed in 1 Kings viii. 41-43, and 1 Kings ix. 3. Wellhausen recognizes this fact, and he sets himself to escape the complete overthrow of his theory, which it involves, by boldly asserting that the statements there made are unhistorical. This account was written not at the time of the building of the temple, he tells us, but shortly before the exile (pp. 20 and 21), and the writer carries us back to the original date of the temple, and imports into the purpose of its first foundation the significance which it had acquired at the time at which he was writing, the meaning of which is that Wellhausen's view of the evolution of Jewish history required him to believe that the spiritual condition of things described in connection with the founding of the temple had not been evolved till shortly before the exile, and that, therefore, the

account was not written for more than four hundred years after the event which it describes. This is certainly a bold assertion. But upon what does it rest? It rests upon nothing at all. Wellhausen does not profess to give any reason at all, except the demands of his own evolutionary theory, for believing that the statements of the book of Kings are misleading. Nor has he an atom of proof that these statements contradict any earlier form in which the narrative was given to the world. Further, no subsequent Scripture writer denies that Solomon intended the temple as a centre of worship for all Israel; nor is there any hint anywhere that the circumstantial narrative of its gradual preparation, and costly erection, and splendid inauguration was an unhistorical invention. Absolutely we have nothing but the *ipse dixit* of a German theorist, writing more than two thousand years after the events, for this daring imputation of historical inaccuracy. It is, however, only an instance of the scornfulness, arrogance, and reckless boldness of assertion in which our Higher Critics indulge, and especially when their statements are absolutely without support or proof.

Wellhausen, however, thinks that because Josiah, when he discovers that the "high places" had become throughout the land the sources and centres of idolatrous worship, put them down with a strong hand, therefore, because neither Solomon nor his successors did the same thing, the plainest and most multiplied direct historic statements must be rejected as the daring invention of an unscrupulous romancer; because the narrative does not contain what Wellhausen, guided by his inner consciousness, thinks it ought to have contained, it is, therefore, plain that it is not an account of what happened in

Solomon's time, but of the condition of things that existed four hundred years later. But if this were so, if the author of the book of Kings was forging history out of his own consciousness, or the experience of his own times; if he was capable of writing down the most deliberate and manifold falsifications of Solomon's acting, why did he not, to save his own consistency, write that the high places were put down, or that Solomon and his successors all made the most earnest efforts to suppress them? If the statement that they were not put down was inconsistent with the declared object of the building of the temple, would any forger have left such glaring self-exposures on record?

But more than this, Wellhausen explodes his own argument. He sets himself to prove from the book of Kings itself, that Israel was in its faith and practice just like the other Semitic nations of that time, given over to the worship of strange gods, and that they knew nothing of the one true God, or one sanctuary, or one prescribed mode of worship till the days of Josiah. When confronted with the elaborate description of the construction and object of the temple of Solomon, he says: "Oh, yes, that is a mere fiction, written centuries after the events which it professes to describe, and the writer has transferred the condition of things that existed in his own times to the days when the temple was built. The argument by which he supports this theory is this: It is evident that this narrative is not true; Solomon could never have attempted to centralize the worship of the one true God at Jerusalem, because we nowhere read that in order to favor his new sanctuary he sought to abolish all other places of worship. Never once did Solomon's successors make the attempt

to concentrate all public worship within their own temple. The "high places" were not removed. This is regularly told us regarding them all (p. 21); therefore the story of Solomon's having specially intended to centralize worship at the temple must be dismissed as the daring invention of an unscrupulous romancer. But when Josiah not only attempted, but accomplished that feat, as recorded in 2 Kings xxiii., and rooted out all idolatry, and abolished all the high places through the length and breadth both of Judah and Samaria, then Wellhausen accepts without question the statements of this "unscrupulous romancer." Notice, Solomon's declared aims in dedicating the temple are rejected as a fiction, because the subsequent history admits the continuance of the high places. But the narrative of the same writer is accepted as unquestionably true when he tells us that Josiah, acting under Divine direction, abolished the high places throughout the land, and Jerusalem became the exclusive seat of sacrificial worship. And yet Wellhausen calls attention to the fact that immediately after Josiah's death we see Bamoth appearing on all hands, not merely in the country, but even in the capital itself. Jeremiah has to lament that there are as many altars as towns in Judah (p. 27). What sort of argument is this? Solomon's dedication prayer is a fiction, because in his successor's time the high places were not taken away, and Josiah's reformation was real and universal, though he was hardly in his grave before there were again as many altars as towns in Judah. There is absolutely no reason for these contradictory conclusions from the same facts, except that Wellhausen's theory necessitated this contradictory reasoning. Apart from this he has not a rag of warrant for his insinuation that all this his-

tory is a forgery. Wellhausen has not a solitary witness, sacred or profane, to support his doctrine, "the view" that the narrative is unhistorical. If the fact that the continuance of the high places after Solomon's dedication prayer proves that Israel up to the days of Josiah were given over to polytheism, then the fact that the high places were immediately restored after Josiah's death proves that they were still polytheists, and knew nothing of the one true God till after the captivity.

Wellhausen states (p. 19) that no king after Solomon is left uncensured for having tolerated the high places, but is not this the strongest possible recurring proof of the truth of the temple narrative, which Wellhausen is laboring to disprove? He has not the slightest warrant for his subsequent insinuation, that these censures, which he quotes as genuine, when it suits his purpose, are all only forgeries.

Shiloh.

The theory that the unity of sanctuary and the worship of the one true God was not heard of till the days of Josiah is abundantly disproved by the elaborate and detailed account of the dedication and worship of Solomon's temple. But it is equally, though not with the same fullness of detail, disproved by the narrative of the earlier establishment of the house of God in Shiloh. Take Jeremiah's description (see vii. 12-14): "But go ye now to my place, which was in Shiloh, where I caused my name to dwell at the first, and see what I did to it for the wickedness of my people Israel. And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not, and I called you, but ye answered not; therefore will

I do unto the house which is called by my name, wherein ye trust, as I have done to Shiloh." Surely no words could more clearly prove the recognized belief of all Israel in a pre-exilic age, that the unity of sanctuary in Canaan originated not in the days of Josiah, but in those of Joshua. The words, "where I caused my name to dwell at first," unmistakably imply a first centralization at Shiloh after the conquest, and a subsequent centralization at Jerusalem by which that first was superseded. But this natural, and we submit necessary, meaning of the words would overthrow the theory of the critics, and so it is scornfully repudiated. "Any strict centralization," says Wellhausen, "is for that period inconceivable, alike in the religious as in every other sphere" (p. 19). The evolutionary theory makes it inconceivable. The world was not sufficiently advanced, either in the religious or any other sphere, to make such a thing possible. And so, however explicit Jeremiah's words may be, however well acquainted with the unquestioning, immemorial convictions of his people as to their early history, his statement must be instantly rejected, because a Higher Critic of the nineteenth century says so. There is no other reason whatever. Wellhausen has not one solitary witness or authority whatever to support him in repudiating Jeremiah.

But not only has Wellhausen no one to join him in giving the lie direct to Jeremiah as a worthless witness; he discredits his own judgment, and a few pages further on puts this same Jeremiah in the witness box as an unquestionable and most reliable authority. On p. 58 he quotes from this same seventh chapter, verse 22, words to prove, what they do not prove, that Jeremiah is unacquainted with the Mosaic legislation as it is con-

tained in what they call the Priestly Code (p. 59). When Jeremiah seems to favor Wellhausen's views he places unhesitating trust in him as a witness, but when the prophet's statements contradict his theory his words are rejected with scorn and without explanation.

But in addition to this Jeremiah recapitulates the prophecy of the seventh chapter in chap. xxvi. 6, and proclaims afresh the truth of the history: "If ye will not hearken to me, to walk in my law . . . then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth."

Again, Psalm lxxvii. recapitulates the history of Israel from Moses to David, and completely endorses Jeremiah in the words, "So that he forsook the tabernacle of Shiloh; the tent which he placed among men"—a clear proof that the whole nation believed that the tabernacle had been first set up at Shiloh, in spite of Wellhausen's contemptuous "inconceivable."

But once more, the books of Judges and of 1 Samuel make it plain that it was a matter of undoubted notoriety that for a long time God's special dwelling was at Shiloh, and that Israel went up from their various cities to offer yearly sacrifices there—"All the time the house of God was in Shiloh" (Judges xviii. 31); and there is the feast of the Lord from year to year in Shiloh (1 Sam. i. 3). See also 1 Sam. ii. 15, ii. 28, ii. 29, iii. 3, iv. 4, iv. 8, which established beyond dispute the fact of the tabernacle and altar at Shiloh. And that the established location of the ark was there, was a fact as well known to the Philistines as to the Jews.

Now, how is this testimony as to the centralization of Israel's worship evaded? Merely, by parading other places where worship and sacrifice were offered at the

same time, and inferring from this that the story of the centralization at Shiloh was a fiction. But Josiah's centralization was no fiction, Wellhausen himself being witness, and yet we find that immediately after that reformation the high places were restored and continued. How does their continuance after the reign of Josiah disprove the centralization at Shiloh? The whole period of the rule of the Judges, down to the reign of Solomon, was a time of anarchial confusion, during which we constantly read that the children of Israel did evil again in the sight of the Lord, and followed other gods, the gods of the people that were round about them. They forsook the Lord and served Baal and Ashtaroth. Is it surprising that God's laws of worship, together with all His other laws, were forgotten, despised, and trampled under foot during this time?

But in addition to all this the testimony of the book of Joshua is so plain and so explicit that to every unprejudiced mind it must forever explode this absurd theory of the critics. We read (Josh. xviii. 1) that immediately after the conquest of the land, "the whole congregation of the children of Israel assembled themselves together at Shiloh, and set up the tent of meeting there."

Is it to be wondered at that Wellhausen begins his proof from the Scripture, that there was no central worship of the one true God till the time of Josiah, with the book of Judges and onwards, and passes Joshua over? He repudiates and cuts out the only recognized history of Israel during the formative period of which he is writing, though he grasps at the testimony of Joshua, when it suits him, and professes to learn from him (pp. 18 and 22), that Gilgal became the important centre of worship immediately after the conquest, though

there is no such testimony in the book. The case then stands thus: Wellhausen undertakes to prove from the Judges and following books that Israel knew nothing of the one centralized worship of the one God till the days of Josiah. There are the clearest declarations of the special centralization of their worship in Shiloh in the books of Judges, Samuel, the Psalms, and the Prophets. And at this overwhelming proof of the falsity of his theory Wellhausen calmly scoffs, and says, "It is for that period inconceivable;" that is, it knocks his evolutionary theory clean out, and must, therefore, be rejected at once.

The Tabernacle.

The establishment of the tabernacle as the central spot of their worship, in their wilderness journeyings, is the third proof, though the first in historical order, of the utter falsity of the critical theory.

Dr. W. L. Baxter says Wellhausen's treatment of this subject is so astounding in its utterly unsupported assumptions, and in its wholesale imputations of falsehood to the writers of Scripture, that we always feel a difficulty in realizing that he can expect his views to be soberly accepted by any Bible student. Nothing in the Old Testament is more indubitably, more minutely, and more solemnly asserted and described than the erection of the Mosaic tabernacle. Next to the delivery of the Decalogue it is the main outstanding event in Israel's first year of national emancipation. No less than thirteen entire chapters (Exod. xxiii.-xxxi., and xxxv.-xl.) are devoted to a most circumstantial account of its contrivance and execution. Its precious materials; its cunning workers; its hearty contributors; its every division,

and curtain, and vessel; its time in making; its splendid inauguration, are all there most explicitly detailed. Its habitual journeyings before the people, as their Divine guide from point to point in the wilderness, is narrated (Exod. xl. 36-38; Num. x. 11, 12, 33-36). Its fixture by Joshua at the close of the conquest is briefly chronicled as a matter of course (Josh. xviii. 1). At the birth of Samuel it equally, as a matter of course, is referred to as standing where Joshua fixed it (1 Sam. ii. 22). When the temple is finished the priests and Levites introduce it, amid unparalleled solemnity and rejoicing, into what is henceforth to be God's more permanent and hallowed dwelling (1 Kings viii. 4). If anything seems embedded immovably in the history of Jewish worship it is the giving of the Divine pattern for the sanctuary, and the elaborate execution thereof in the wilderness as the Lord commanded Moses.

How does Wellhausen square all this with his idea that a central sanctuary was never heard of till Josiah's day? As usual by bold, unsupported assertion. The tabernacle rests, he tells us, on an historical fiction (p. 39). Hebrew tradition knows nothing at all about it (p. 39); that is to say, the most deliberate and circumstantial narrative of the Old Testament, embodying the universal belief of the Jewish nation for centuries regarding their early worship, has been discovered in the nineteenth century to have not one word of truth in it from its first syllable to its last! No tabernacle ever existed. The whole story is a fiction. About a thousand years after the death of Moses a whole band of literary conspirators came back from Babylon and perpetrated the most appalling literary fraud which it ever entered into man's heart to conceive. They thought it would look

well, and would help them in rebuilding the temple, if they could persuade the people that from their very birth, as a nation, they had known and acted on the principle of one God, one sanctuary. The principle, Wellhausen says, had on their return become part of their being, that the one God had also but one place of worship (p. 28). They were unable to think of religion without the one sanctuary (p. 36). "How, then," he asks, "could they think of Moses as possessing one grain of religion, seeing that he had said nothing about this absolutely essential basis of a unity of sanctuary?" And for his honor they invented this amazing fiction, and got it smuggled into the sacred oracles, that Moses knew all about a unity of sanctuary, and had under Divine guidance superintended the construction of a central sanctuary, which he caused to go before the tribes, as their guide and glory during the forty years in the wilderness.

And this fiction, invented by conscious deceivers, was at once accepted by the whole of their fellow countrymen, and ever afterwards believed in by all ages till Wellhausen arose to explode the fiction by his marvelous intuition and unhesitating assertion; for the truth is, he tells us, that the tabernacle is the copy, and not the prototype of the temple at Jerusalem (p. 37). The appointments and order of the temple worship were copied by these forgers in describing the fictitious tabernacle in the wilderness. Everybody who has read Wellhausen knows that this is no exaggeration of his frightful charge against the writers of Holy Scripture. He treats them with coolest scorn, as deliberate and designing fabricators. He describes their aim to be that of completely altering the ancient history (p. 36), and again

to idealize the past to their heart's content (p. 38). Instead of giving the true Mosaic legislation they devote themselves to its artificial re-creation (p. 38).

But the question arises, on what authority do these assertions rest? Where is the overwhelming proof of this wholesale falsification? And echo answers, where? Will it be believed that Wellhausen has not a single statement from any writer of any age, sacred or profane, that gives any support to his daring assumption? There is, moreover, no statement, no hint anywhere, that the account of it is a fiction. There is no account of Mosaic worship from which the tabernacle is conspicuous by its absence. No historian, or prophet, or Psalmist throws the slightest discredit upon it. It is treated in the New Testament (Heb. ix.) as unquestionably historical. The conspirators who are supposed to have invented the fiction are absolutely unknown and unmentioned by anybody anywhere. There is not one whit of positive evidence anywhere to support Wellhausen. In spite of his assertion to the contrary, we have express, historic affirmation of the existence of the tabernacle, e.g., 1 Sam. ii. 22, which completely annihilates Wellhausen's whole position. We have equally express affirmation in 1 Kings viii. 4. But his ready resort is again invoked, "interpolation"!

The books of Chronicles assert again and again the existence of the tabernacle as first built by Moses, and as still known and honored by David and Solomon. (See 1 Chron. xvi. 29; 2 Chron. i. 3; 1 Kings iii. 2-4.) But these and other passages, Wellhausen, without a shadow of proof, but out of the depths of his own subjectivity, pronounces to be interpolations. "It is the chronicler," he states, "at his old tricks again. He

fancied it would look well to make the young and pious Solomon (p. 41) offer worship at the proper legal centre, and so he invents the Mosaic tabernacle, and deliberately foists the fiction into the text; but he knows quite well that the tabernacle never existed, and it would be idle to attach the slightest credit to his words." Yet this is the same critic who is quite ready to accept the same chronicler as a correct interpreter, when he can twist his words into support of his own theory. That theory is based throughout upon the universal prevalence of the law of evolution. All law, all history, all science, all knowledge, all intellect, must certainly have arisen from a small germ and beginning, and must have passed through gradual and improving forms to their complex and harmonious culmination. This is what Wellhausen undertakes to show about the Scriptures. All past ages, all readers of the Old Testament, including the Jews themselves, have been utterly misinterpreting Jewish history, until this great German critic arose to show out of his own consciousness this history rising by an easy and slow process of evolution into what it is now. And whatever stands in the way of this theory in the annals of the past is either a fiction or an interpolation, and yet Wellhausen's whole contention as to what this history of Israel was, is in direct opposition to this theory. He is dealing with a period from the exodus to the return from Babylon; and the fact that he labors to prove is, that for nine-tenths of that period, up to the time of Josiah, all Israel made no progress, and remained on a perfectly dead level, so far as a unity of worship and of sanctuary was concerned. This is surely an absolute denial of the slightest trace of the operation of the law of evolution during all that period.

Then, without "any leavening of the centuries, any slow growth of time (p. 17), and the several stages of development (p. 17), upon which the whole theory rests, under Josiah (B.C. 621) a forged Deuteronomy is suddenly sprung upon the nation in the name of Moses, and with marvellous rapidity and incredible docility the free worship of nine centuries is all at once swept away, and a centralized worship installed as alone legal and desirable—and all this at the call of a forger." And so this description of Wellhausen, instead of being an evolution, is a cataclysm, the contradiction of his whole theory. What weight is there in an argument like this? What right does it give to those who put it forward to demand the surrender of the traditional view of Israel's history, for this crude, fantastic, unnatural speculation? Wellhausen's pretended evolution is a self-contradiction, and a fiasco, and yet this assumed evolution is accepted by all Higher Critics of the present day, English as well as German, moderate as well as extreme, as the key with which alone we can unlock the secrets of Jewish history.

CHAPTER XIII.

THE CODES.

WELLHAUSEN is not only the head centre of Higher Criticism, he is the universally accepted exponent of Jewish history, and yet a slight examination will prove that he is, beyond question, the subverter of the records of the Jewish race, that he has not one fact of history, sacred or profane, to justify his imaginings as to what that history must have been. It is mere romancing. Where we look for quotation, we get invention; where we expect proof, we are treated to unfounded dogmatism.

Wellhausen says the law was never heard of till six hundred years after Israel had gone over Jordan; and it was first delivered, not on the Plains of Moab by Moses, but by Josiah in Jerusalem. This he calls the second code. This second code is the book of Deuteronomy, or rather chapters xii.-xxvi., which form its more exclusively legislative section. This Torah, as it is called, was no finished code, but consisted entirely of oral decisions and instructions of the priests—their individual sentences given when they were asked for them—oral decisions embodying the national sense of law and justice. Moses originated this traditional, oral Torah. He was the founder of the nation, out of which the Torah and prophecy came as later growths. (See p. 438.) "The story of the giving of the law at Sinai has," he tells us, "only a formal, not to say dramatic

significance. It is the product of necessity for such a representation of the manner in which the people were constituted as should appeal directly and graphically to the imagination; for the sake of producing the solemn and vivid impression that is represented as having taken place, in a solemn and thrilling moment, which in reality occurred, slowly and almost unobserved" (p. 439). "If this legislation cease as a whole to be regarded as authentic, then it becomes a somewhat precarious matter to make any exception in favor of the Decalogue" (p. 439).

Wellhausen says: "It is extremely doubtful whether the actual monotheism, which is undoubtedly presupposed in the moral precepts of the Decalogue, could have formed the foundation of a national religion. It was first developed out of the national religion at the downfall of the nation, and thereupon kept its hold upon the people by the means of an idea of a covenant" (p. 440), which, of course, has no foundation in Wellhausen's opinion. This is Wellhausen's concealed way of stating that there was no formal, prescribed, written law for Israel, till the days of Josiah; that the story of the giving of the law at Sinai was a "dramatic romance told by the forgers of this fiction, in order that it might appeal to the imagination."

"Any laws, Torah it is called, that Israel may have possessed before the days of Josiah, were merely oral decisions by the priests." In other words, the law was the result of human thinking, human experience, and human sentiment, and so carries with it nothing of a Divine origin and authority. The law, as contained in Deuteronomy, was a summing up of these enactments, probably made by Hilkiah, the priest, and palmed off upon the

people as the product of the pen of Moses. This law of Deuteronomy, as is affirmed seven times over in the narrative, was delivered before Israel went over the Jordan. Wellhausen and the critics simply and flatly deny the truth of these Scripture statements, and say in effect that they are utterly and absolutely false. "The law was never heard of for seven hundred years after Israel had gone over Jordan." Wellhausen undertook his task with the promise that he would prove the truth of his theory of the historical development from the books of Holy Scripture themselves. Here he is trampling the authority of Scripture under his feet, and treating its most solemn and reiterated testimony with utter scorn.

Now, why does he do this? Why does he reject the plainest and most reiterated statements contained in those very Scriptures to which he says he is appealing in support of his theory? Manifestly because they contradict that theory. There is no authority, no guidance, no sanction anywhere for that rejection. There is no evidence of interpolation or change in the text, and yet, because their theory of historical development requires it, the seven times reiterated statement is ruthlessly blotted out, no other reason given.

"But why," it will be asked, "is the promulgation of this Deuteronomic code assigned to the days of Josiah?" Will it be believed that the whole theory is based upon these words, "Ye shall not do all that we do here this day, every man whatsoever is right in his own eyes"?—which form the previous part of the verse containing the suppressed words, "For ye are not yet come to the rest and to the inheritance which the Lord your God giveth you, but when ye go over Jordan," which proves

that the promulgation took place not in the days of Josiah, but before they had gone over Jordan. These words, Wellhausen contends, contain an absolute demonstration that this statement and the surrounding context were first addressed to Israel by Josiah. How does he argue this? He says: "The legislator is prescribing as the people's duty what he sees to be at variance with the people's practice, and has a reforming or polemical attitude towards existing usage." And then adds: "It is rightly, therefore, assigned by historical criticism to the period of the attacks made on the Bamoth by the reforming party at Jerusalem" (p. 33). But was there ever such a "therefore" penned? Wellhausen thinks that the two sentences above quoted, and we have given his whole argument, prove that Deuteronomy originated under Josiah. Surely it is the most ridiculous inconsequence ever written. The argument thrown into a syllogism is this: (1) The above law condemns existing usage; (2) at no period did existing usage require to be condemned except in the days of Josiah: (3) therefore the above law must have been promulgated in Josiah's reign. That is the whole argument; yet the second clause contains such a huge *petitio principii* as to cover the whole argument with ridicule. What about the forty years in the wilderness, "during which God was grieved with that generation," when they did not know His laws? Was not the people's duty at variance with their practice then? That was the time at which the law proclaims its own deliverance. Why is that claim rejected by Higher Criticism, and Josiah's reign fixed upon, when the conditions were certainly not more in harmony with the statements of the text than they were when the law claimed to have been given? There

is not an atom of direct statement, nor of intelligible logic, to pin the law down to any age whatever in the bald generality, "Ye shall not do after all the things that we do here." Yet, on this caricature of history we are asked to repudiate the Biblical history, which Jews and Christians alike have immemorially accepted, and to embrace the hallucination that Deuteronomy was an audacious forgery, seven centuries subsequent to Moses. The assumption that the words, "Ye shall not do as we do here," apply to the state of things in the reign of Josiah in the teeth of the declaration, "Ye are not yet come into Canaan," has not one shred of evidence to rest on. "It is a gratuitous assertion without a trace of proof, that what is called the Jehovistic code originated in the first centuries of the divided kingdom." (Baxter.)

The same confident assertion is the only foundation for the statement that Deuteronomy alone was the book found in the temple by Hilkiah, and yet the critics speak with such confidence of its contents, as though they themselves had been present in the temple and saw the book picked up. And all they have to offer in explanation of their arrogant claim is that derived from the utterly imaginary origination of Deuteronomy, under Josiah, which they put forth. The step is easy, they say, to the belief that this very book was the book of Deuteronomy; but there is absolutely no force in the argument based upon this unsupported statement.

The Assumed Codes.

The critics assume the existence of three separate codes, co-existing, but not coeval with one another. The first of these extends from Exod. xx. 22 to xxiii. 33. It relates to the object of worship and the altar of wor-

ship. It is the record of those oral judgments of the priests already referred to. But the nearest the critics can come to fixing a date for this record is, they say, in the first centuries of the divided kingdom, a proof that the fixer of the date does not know anything about the matter, but gives you centuries to roam in. He gives not a trace of a definite date, and this is called exact science. They can give no information as to where or by whom it was written, or what the circumstances were that called it forth. They cannot point to the faintest trace of evidence or information that will supply an answer to any of these questions, and yet they write or speak as though the date of this assumed code was definitely known. All they can say, however, is that this code was drawn up in some of the centuries subsequent to Rehoboam. Wellhausen says that the forger of this code represents the fathers of the nation, the patriarchs, as going about setting up altars at certain places, as Shechem, Bethel, Hebron, etc., and that his only object was to glorify those places. But the motive which he attributes to the forger is surely discredited by the fact that there is not a trace of any direct glorification of Jerusalem, and surely to a post-Rehoboam forger Jerusalem would immediately have presented itself as entitled, above every other place, to his "nimbus of venerable consecration." We are told that these Genesis tales were full of living interest for the generation of their author. But the most dominating objects in the time of the narrators were Jerusalem and its temple. Why no nimbus for them? What is the result? Why this, clearly, that Wellhausen has not one atom of positive proof for the origination or separate existence of his assumed first code. He leaves us wandering through

the mist of centuries to fix the date of its beginning. The only proof that he alleges that it did originate in some corner of some of these centuries, is the statement that the patriarchs are described as building altars freely anywhere a thousand years before these centuries began. The premiss and conclusion have about as much to do with each other as the division of England into dioceses and parishes by Theodore has to do with the Russo-Japanese war.

These considerations completely explode, as any person of ordinary intelligence can easily see, the entire Higher Critical theory of the history of Israel, and that theory being disproved, they can have no right, on the ground of what they call historical science, to question the historical accuracy of the Bible narratives, or to demand the surrender of the traditional view of Holy Scriptures.

The Third, or Priestly Code.

This is said by the critical analyzers to be recorded in Exod. xxv.-xl. (omitting xxxii. and xxxiv.), all the book of Leviticus, and large sections of Numbers. Wellhausen holds that Lev. xvii. to xxvi. must have been drawn up before the rest of the code; and in a period of transition (p. 35, note 1) this lies, he tells us, between the issuing of Deuteronomy and the Priestly Code. This priority of Lev. xvii. to xxvi. is the merest guesswork. He offers not the trace of a proof of its truth, and it involves the absurd conclusion that the tent of meeting, described in Lev. xvii. 4, 5, 9, was standing, and was honored for a long time, and that then the command for its first construction was afterwards delivered.

But why is this date for what is called the Priests' Code thus assumed? Well, wholly for this reason: The

whole code presupposes centrality of worship to be universally accepted at the time of its delivery, and as such universal observance never existed, they tell us, till after the return from Babylon, therefore the code must have a post-exilic origin. We have seen abundant proof that the minor premiss is not true; but the statement is reiterated again and again. Both Deuteronomy and the Priestly Code assume a central sanctuary, but Deuteronomy enforces it against existing usage, and it must have originated under Josiah when such usage existed. The Priestly Code, however, has the people's practice in complete accord with it, and for that reason alone its place is after Deuteronomy, and must have appeared in the third post-exilic period, when it is assumed such a condition of things had been reached. The Priestly Code proceeds as if everything had been for a long while in perfect order (pp. 35, 36). Wellhausen assumes that that was the condition of things in the third post-exilic period, whenever that may have been, and it is evident he does not know. And this is his boasted demonstration that all past ages have been living in a realm of fiction as regards Jewish history, and that the sacrificial regulations, instead of being Mosaic, must be held to be post-exilic. What a constraining demonstration it is! Traditional orthodoxy will surely have shrunk out of sight in the presence of such powerful reasoning. Thrown into a syllogism this is what it amounts to: (1) A Jewish law could be delivered only at a period when the requirements and proprieties of such law were being duly observed by the Jewish people; (2) the Jewish people never universally revered the law of a central sanctuary till after their return from Babylon; (3) therefore the Priestly Code, which is

based at its every turn on the hallowing of a central sanctuary, must be post-exilic in its origin. It can hardly be necessary to point out that the major premiss contains a destructive *petitio principii*, which destroys the whole argument. Neither a Jewish law nor any other law necessarily presupposes universal compliance with its terms at the time of its deliverance. That is the direct contradiction of the history of law making. We could never have had any legislation on the terms of Wellhausen's assumption. In what age, for instance, and to what people could the Decalogue ever have been delivered on Wellhausen's principle? He virtually turns every legislator into an historian, and yet if the ridiculous axiom in his major premiss fails, his whole dating of the Priestly Code goes to the ground. (Baxter.)

Besides there is not the faintest trace of any statement in Leviticus as to whether its requirements were being virtually obeyed or disregarded. It shows what ought to have been, but to find out what actually was it affords no clue.

Wellhausen declares, but gives no proof of the assertion, that the centralization of the Priestly Code had been long honored when that code was delivered, and bases upon that statement this inference. Therefore, by all the laws of logic, it can no more belong to the first period than Deuteronomy does (p. 35): that is, the first period tolerates a multiplicity of sanctuaries; therefore, a code which tolerates only one sanctuary is debarred by all the laws of logic from having originated in that first period. But the first period is characterized by the making of molten images, even two golden calves; therefore, a code whose very forefront (Exod. xx. 23) prohibits gods of silver and gods of gold, is debarred by all the laws of

logic from having originated in that first period, or in the first centuries of the divided kingdom, so that on every hand this making and dating of the codes wholly breaks down, and with it breaks down Wellhausen's whole theory of remodelled Jewish history. It is all an imagination, based upon endless assumptions and guesses. Baxter unfolds fifteen flat contradictions in Wellhausen's treatment of the third code: (1) As regards Shiloh between pages 18 and 19; (2) as regards Gilgal, Bethel, Beersheba, between pages 23 and 28; (3) as regards a shrine at Jerusalem, between pages 21 and 24; (4) as regards Jerusalem's supremacy between pages 24 and 27; (5) as regards relationship of tabernacle to Priestly Code; (6) as regards Deuteronomist and canon of legislation, page 36; (7) as regards permanence of the altar between pages 29 and 30; (8) as regards patriarchal sanctuaries, between pages 18 and 19; (9) as regards location between pages 30 and 31; (10) as to interpolation, page 22; (11) page 25 contradicts 22; (12) pages 44 and 48, timber and stones; (13) page 46 between Hezekiah and Josiah; (14) between pages 17 and 22; (15) between his reprimand of Nöldeke, page 38, and his own action, page 46.

Wellhausen dwells upon the reformation of Josiah alone, as the great originating, refashioning epoch of Jewish history. He takes no notice whatever of the equally startling reformation under Hezekiah long before Josiah's day. Of him, too, it is recorded (2 Kings xviii. 4) that he removed the high places, broke the images, and cut down the Ashera. Now, that record, if accepted as true, overthrows Wellhausen's entire theory. How does he escape the ruin? By calmly decreeing that no reformation under Hezekiah ever took place. But the

same historian records both. If he has forged the one why not the other? "Oh," says Wellhausen, "Hezekiah's attempt passed away without leaving any trace. But so did Josiah's. We have seen that a few years after there were again as many altars as towns in Judah. If Josiah's reformation could be active without being permanent, why not Hezekiah's?"

Wellhausen fiercely attacks his co-worker in the field of destructive criticism, Theodor Nöldeke, for his unfounded assumptions, and in a tone of sneering reprimand, that what must have happened is of no consequence in the light of what actually did take place (p. 46). Nöldeke has been multiplying his "musts"—spinning out of his own imagination what he thinks "must have taken place" with regard to the sanctuary. Wellhausen pulls him up short: "It makes no difference what you think 'must have been' in the course of Jewish history. Tell us what actually did take place." And yet Wellhausen's whole performance is just a telling us what "must have happened." He far out-Nöldekes Nöldeke in his imagination and his "musts." He idealizes Jewish history without restraint as his fancy leads. Inspiration is nothing to him; the utter absence of any proof is nothing to him. The most undoubted institutions and historic statements are nothing to him. He brushes them all aside and then announces what "must have been." And the whole army of Higher Critics accept his conclusions based upon this foundation. Has the theory with regard to the origin and date of the codes any right to challenge the truth of the ancient and orthodox tradition as to the order of Jewish history as recorded in the Bible?

The Bible is the Word of God, written by holy men of

old as they were moved by the Holy Ghost. This is the faith of the Catholic Church. Let the critics produce some reason for not believing it, or else hereafter forever hold their peace.

What, then, is the conclusion of the whole matter with regard to the whole question of the codes? Was there any such thing? Was the Bible made up by a skillful or non-skillful combination of these three or more hitherto separate and independent codes, or was it from the first what it seems to be, a continuous and progressive, intelligible narrative of God's dealings with His people? The theory of natural evolution with which the critics begin their investigation demands, in order to give time for its operation, the existence of these codes. But apart from the needs of this theory, is there any reason for assuming their existence? Is not the historical order of the Bible, as it unfolds one after another of God's laws for the government of His people's lives, and His worship, perfectly natural and consistent? Is it conceivable that the meagre, defective, and, in the end, contradictory statements, introduced by the assumed different codes, could have had any Divine origin, or on the rationalistic principle that the intellectual and moral faculties that evolved the rules necessary for the guidance of the people as regards their social and moral conduct, would not have evolved some kind of guidance for the performance of their religious duties—would have left them to the debasing influences of the corrupting and silly rites of heathen idolatry? It is inconceivable even on their own practically atheistic, evolutionary basis. There is no proof that these assumed separate codes even existed. There is no likelihood that they did. And so until some testimony, some fact, some

logical proof that they did, is adduced, we may place them to the limbo of the critics' imagination where they have emerged, and so drop out of our consideration. This debasing conception of the nationalistic evolution of the Holy Scriptures, this utterly confusing theory of place and authority in the regulation of our lives.

Surely, the very arrangement of the different books which together constitute the Bible, indicates Divine oversight. It is not a mere chronological adjustment. It is an order which serves a grander and a higher purpose, namely, the development of the plan of the progress of Divine revelation by successive stages from Genesis to Revelation. And each book occupies the place it does in the Divine library, not because of the date of its composition, but because of the testimony that it contains. Look at the marvellous order of the Pentateuch. First there is Genesis, the book of origins, the book of "in the beginning." It tells us how the heavens and the earth arose out of chaos; how man's first disobedience, and the fruit of that forbidden tree, brought death into the world and all our woe.

It is followed by Exodus, unfolding God's care for and deliverance of, His people. And, then, how beautifully and naturally does Leviticus, the book of worship follow and supplement Exodus, the book of redemption. It opens up the way of access to Jehovah. It answers the question, How can the people, redeemed of the Lord, have fellowship with Him, and worship Him acceptably. Then comes the book of Numbers, the book of service and of pilgrimage.

Then follows the book of Deuteronomy, the farewell oration of the great law-giver and prophet to his people to guide them in the years to come in the path of loving

consistent obedience. And all the books of the Bible that follow, even to the end, fall naturally into the same unfolding plan of revelation, instruction, and guidance. How different from the jumble of the critics, who determine the order of the books by the way in which they may be twisted into seeming support, or, at least, into non-contradiction of their theory of the history of Israel and the Bible.

e may leave
tion whence
onsideration
evolution of
ory of their
lives.

erent books
ates Divine
adjustment.
higher pur-
f the place.
m Genesis
ace it does
of its com-
t contains.
ch. First,
of " in the
the earth
e, and the
the world

care for,
w beauti-
worship,
temptation.
answers
he Lord,
ceptably?
k of ser-

farewell
s people,
f loving,

CHAPTER XIV.

THE ORIGIN OF SACRIFICE.

CONFUTATION OF WELLHAUSEN'S ATTEMPT TO PROVE
THE EVOLUTION, AND LATE DATE OF PRIESTS' CONSTITUTION,
WITH ITS SACRIFICIAL AND PRIESTLY
ENACTMENTS.

It will be remembered that the Higher Critics who followed their assumptions to their legitimate conclusions, are of the opinion that there was nothing supernatural or Divine about the origin or early history of Israel. They were at first a band of nomadic Arabians. They did not differ in faith or worship from the other Semitic nations; and they worshipped their gods with the same faith, and the same rites and ceremonies as the other nations. Jehovah was their tribal god, as in the same way as Moloch was the god of the Moabites and Chemosh of the Sidonians. They, therefore, held that the whole sacrificial system of Israel was an evolution, not a Divine revelation. In that evolution Israel was precisely like other nations; there was no supernatural guidance afforded them. Their sacrificial developments are simply and wholly a chapter of naturalism, with not a solitary Divine revelation or command to distinguish them from all other nations of the world. Sacrifice was a very ancient and quite universal method of honoring the Deity, and the Israelitish sacrifices are on

distinguished from those of other nations by being offered to Israel's God, Jehovah (p. 54). It was based, Wellhausen tells us, on the feeling that Jehovah must be honored just as other gods were by their subjects by means of offerings and gifts, as being the natural and, like prayer, universally current expression of religious homage (p. 56). Nothing could exceed the plainness and thoroughness with which all Divine interposition is thus shut out from the establishment and from the moulding of Israelitish sacrifice. The Aramean is just as any Israelite. If sacrifices vary from age to age it was not in obedience to any Divine command, it was merely advancing culture (p. 68) that determined the matter. Their whole worship was self-evolved, as truly as the Canaanites' worship of Baal, or the Egyptian of Apis. The whole thing is a purely naturalistic evolution. Wellhausen sets himself (Chap. II., "Prol.") to show sacrifice running through a process of development in Israel from Mosaic to post-exilic times. He begins his self-imposed task with the acknowledgment that the sources of information accessible to us seem hardly sufficient to enable us actually to follow the process, or even so much as definitely to fix its two termini (p. 52), and throughout thirty-two pages, which make up Chapter II., he deals in unsupported assertions and imaginary illustrations, which are well calculated, if they could be believed, to cover up his utter nakedness, and to compensate for the lack of fact and authority which pervades this whole argument.

We have seen that Wellhausen and the critics generally insist that there are three distinct codes or sets of laws in the Pentateuch; that these were set forth at widely different times in the history of Israel. Upon

the assumed difference in time and purport of the Jewish worship. Wellhausen builds his argument that the Jewish worship differed not in kind or manner of worship down to the days of Josiah from the heathen nations around them.

The book of Leviticus, the closing chapters of Exodus, and nearly the whole of Numbers are assigned to the Priests' Code. The limits of that code, the books, chapters, verses, and parts of verses have been determined by the fact that they treat almost exclusively of altars, sacrifices, and the ordinances and ceremonies relating thereto. They have no other reason for selecting these passages and assigning them to the Priests' Code. Then because what is left does not treat of altars, sacrifices, and the ordinances and ceremonies, they assume that it must be older, and that it was produced at a time when priests and sacrifices were unknown, or, at least, were unprescribed in Israel. Therefore, Israel did what seemed good in their eyes; did and believed, and worshipped just as the heathen nations around them. This is the whole process. Wellhausen has a theory to establish, and so they first locate the adverse witnesses up in prison, assign them to the Priests' Code, which they say is of too recent date to be in a position to be able to bear witness as to what was done in the earlier times of Jewish history; and, then, having no other witnesses left, that either know nothing about the matter, or use language that they can twist into the support of their theory, they put them in the witness box, and, as they claim, establish their theory.

Thus they say that the Priests' Code represents the Israelitish sacrifices as a new invention by Moses, and not as a patriarchal practice. It was of Mosaic origin, and was the essence of Hebrew theocracy. All this is held to be a fiction of the Priests' Code, and to be

conflict with the book of the Covenant, *i.e.*, Exodus xx.-xxiii. and xxxiv., and with Deuteronomy. These passages do not represent Moses as introducing any sacrificial ordinances. Therefore, they say, there were none, and everybody again was left to do what he liked in this matter. They leave out of consideration the fact that the passages which make up what they call the book of the Covenant, are dealing with the practical concerns of daily life and devotion, rather than with the sacrifices and ceremonies of public worship. And as Wellhausen has himself expressed it, when writing on another subject, and off his guard, "it is seldom that an occasion arises to explain the ritual" (p. 55). If a document is so constructed as not to afford occasions for describing certain practices, we cannot appeal to its silence on these subjects as proving the non-existence of these practices. That is just what Wellhausen has done. He first refers to the Priests' Code all passages in which such occasion does arise, and in which such descriptions abound, and then marshals the passages in which there are no such descriptions as belonging to another code and an earlier date to prove that no sacrifices existed, or were prescribed until the assumed date at which the assumed last code was produced. In Wellhausen's list of passages from Genesis not a solitary occasion arises where a description of sacrificial customs was called for, or was natural, or where its absence is in the least degree remarkable. It is true that what he calls the Priestly Genesis is of extremely attenuated dimensions. Of the many centuries from the creation to Abraham all that he leaves, apart from a few verses on the flood, is a few lists of names; the generations of the heavens, the generations of Adam, the generations of Noah, the generations of the sons of

Noah, the generations of Shem. Will it be pre-
 that in these dry catalogues any mention of sacrifice
 was likely? Then from Abraham to the death of Jacob
 what have we? The only continuous narratives of
 Abraham are the circumcision of Ishmael and the
 ing of the cave of Machpelah. The rest of the
 is fitted into about a dozen verses. All that is
 Isaac is his command to Jacob to go to Laban. All
 is told of Jacob, apart from genealogical lists, is
 less than thirty verses. Let these circumscriptions
 pondered for an instant, circumscriptions which
 Genesis into a mere skeleton of a skeleton, and then
 if the absence of sacrificial references from such a
 narrative can be pointed to as well-known proof that
 rifice was non-existent. Had there been a denunc-
 of sacrifice, or had there been pointed description of
 ship, with no mention of sacrifice in any of these
 sages, there would have been some ground for
 hausen's contention, but it is not contended that either
 these conditions is fulfilled. Nay, further, the only
 ence to worship that is left in the lives of these
 patriarchs is the following: Jacob set up a pillar
 place where he spake with him, a pillar of stone
 he poured a drink offering thereon, and he poured
 thereon. Sacrifice is beyond question implied. And
 some of the critics claim that the priestly part ends
 verse 13, though Wellhausen, without hesitation, as-
 verse 14 to that code.

Wellhausen, in a perfectly arbitrary way, cuts out
 the Priests' Code several references to sacrifice by
 Abel, Noah, and the patriarchs. He has no other
 for transferring them to another code than that
 overthrow his theory. But Wellhausen trips himself

The command to Noah, "Every living thing that moveth shall be for food for you," is assigned to the Priests' Code, and he asks, "Can it be conceived that sacrifice prevailed through ages when slaughtering is permitted without the sacrifice being noticed?" But will it be believed that there is not one solitary verse in what is allowed to be the Priests' Code, in which either slaughtering or the participation of animal food is mentioned from Noah to the death of Joseph? And will it be believed, further, that the only slaughtering that meets us before the giving of the law at Mount Sinai, is the killing of the Lord's Passover in Goshen, where the slaughtering only took place as a sacrificial act? So that the great proclamation, "Although from the time of Noah slaughtering is permitted," comes to this, that the first and only slaughtering which the Priests' Code chronicles from the flood till Israel was surrounding Sinai, is the sacrificial act of killing the Lord's Passover. And on these premises we are asked to believe that while slaughtering was continual, sacrifice was non-existent.

Wellhausen's argument is, that because sacrifices are not referred to, or described during the pre-Mosaic ages, therefore there were none. But the argument, if good for anything, would overthrow every religious observance, for there is not a solitary reference to private or united prayer on the part of God's people throughout the whole of that period. If, therefore, the silence as to sacrifice proves that all the saints before Moses were non-sacrificing saints, then the silence as to prayer proves that they were prayerless saints. And although we read in Gen. ii. 3. "God blessed the seventh day and sanctified it," yet there is not a solitary chronicle of Sabbath keeping to justify this throughout the whole of Genesis.

On Wellhausen's principle the account of its ins must be an interpolation.

There is not, then, a hint or a shadow of an ar that the pre-Mosaic ages were ignorant of sa any more than they were ignorant of Sabbath prayers.

Exclusive Sacrifice Argument

We have seen the way in which what is cal Priests' Code is determined upon and delimited. it is held that this code *alone* occupies itself ma sacrifices; that is, all passages which discuss sa were assigned to it. Then it is held that this E. it devotes itself to sacrifices, indicates that it was by itself, and determines its character, while in of code-making the character had determined the b what passages it should be made up. But apart fr exposure of this vicious circle thus supplied, th that the other assumed codes pass lightly over th ject of sacrifice, is quite in harmony with the trad view. If a writer fully describes an institution, or of worship, or ceremony, in one part of his work not likely that he will be continually repeating description and enlarging upon it as he goes on his narrative, especially as the institution set out Priests' Code was according to the traditional v constant practice before their eyes.

The institutions of baptism and of the Lord's S are described in simple terms in the New Testament do not expect, and do not find the writers of tha rative dwelling upon those facts, and repeating enlarging upon those subjects in subsequent booc narratives.

Suppose a writer of English history were to feel constrained, for the completeness of his narrative, to give a detailed and technical account of the educational system of his country, you would not expect to find that description repeated and enlarged upon in any other part of the narrative. You would not assume that it could not have been written by the same author who wrote the previous or subsequent flowing narrative. You would not infer that there had been no education at all during the times described in the narrative, which did not contain this detailed and technical description, though there were references in the volume which plainly implied it. Yet, this is just what Wellhausen has done.

Wellhausen lays it down as a self-evident fact, that so definite a sacrificial ritual treated in the Priests' Code as the only possible one in Israel, is one which can have arisen only as a *consequence* of the centralization of the cultus in Jerusalem. But this is a transparent begging of the question. What is to hinder a definite ritual divinely imposed being the cause, as easily as being the consequence of the centralization of worship? It was so at Shiloh; it was so at the tabernacle in the wilderness. Wellhausen, of course, does not believe that there was any divinely imposed ritual, and so he thinks it must have grown out of centralization, and, therefore, have been a later production. But even on his assumption, there is no reason why the ritual should not have preceded the centralization.

The Object.

It is asserted that while what is called the book of the Covenant concerns itself almost wholly with what Wellhausen calls the "to whom" of worship, the Priests'

Code on the other hand lavishes all its attention on ritualistic routine, and that altogether disproportionate emphasis is laid on the technique of sacrifice. "One can almost imagine that if it were offered to another god, it would, by means of the legitimate ritual, be at once made essentially Jehovistic, and yet that the very thought of turning 'to another god' is execrated, and is punishable with death." "Thou shalt not go up upon the high places, nor set up pillars, nor bow down unto idols, nor make to yourselves molten gods: for I am the Lord your God." (Lev. xix. 4.) Moloch, the worship of another god, and whoever gives his seed to him, "thou shalt be cut off from among his people." (Lev. xviii. 21.) Again, Lev. xvii. 7 makes it plain that sacrifices offered to another god, instead of being made essentially Jehovistic, are sternly denounced and forever forbidden, yet, in the face of these and many other passages, and in the face of the fact that the one tabernacle and altar were erected and maintained for the worship of "one true God," Wellhausen proclaims that the Code, including Leviticus, leaves the selection of the object of his worship to each individual.

CONFUTATION OF WELLHAUSEN'S THEORY OF COVENANTS
BETWEEN SUPPOSED PRIESTS' CODE AND THE
ASSUMED BOOK OF THE COVENANT.

The critics, it will be remembered, assume that the Israelish religion is not a revelation, but a natural growth and evolution; that the object of worship and the ceremonies of worship were practically identical with those of the Semitic heathen nation around them, down to the days of Josiah, seven hundred years after Moses. They further assume that what they call the Priestly Code represents Israelitish sacrifice as a new invention introduced by Ezekiel; that it involves a total denial

Mosaic sacrifice, a denial which, it is maintained, places it in such striking contrast and conflict with the book of the Covenant and with Deuteronomy as to prove its subsequent origin, its imaginary and fabulous character.

It is assumed by the critics that Moses did not interfere to the slightest extent in the regulation of sacrifice; that the Priests' Code attributes everything to him, and that other codes attribute nothing to him. Israel and all other nations were left to follow their own instincts in the matter of sacrifice, and the Israelites under the judges and the kings had no Divine direction to distinguish them from the idolaters in the most benighted lands of heathendom. The only difference was that the Israelites offered their sacrifice to Jehovah, and the idolaters to Moloch, or Chemosh, or to the beasts, or stars. Jehovah, in their conception, did not differ very much from the gods of the nations, and as there was no Divine direction, they, of course, might offer whatever they liked so long as it had value. Wellhausen says (p. 61), with respect to the matter of it, the idea of sacrifice is in itself indifferent, if the thing offered only have value of some sort, and is the property of the offerer. And as to the method of offering, each might do as he liked. God had never stooped to prescribe one sacrificial ceremony as preferable to any other. Israelitish sacrifice is not distinguished by the manner in which, but by the being to whom, it is offered (p. 54). There is no Divine method, and all human methods are equally acceptable. "No one dreams," writes Wellhausen, "that Moses ever meddled with the institutions or regulation of sacrifice. A Mosaic origin of Israelitish sacrifice is never hinted at in codes or in history; the Jehovist and the Deuteronomist say nothing about it. Moses found that sacrifices had been in existence since the creation, and he left

attention on the disproportionate sacrifice. He says, "The offering was offered to an idol, and yet he knew of another god' is not." "Turn ye from the molten gods. I know that Moloch is an idol, and that soul sacrifice offered to Moloch is essentially Jehovah forbidden. And in passages, and in the one worship of the Priests' Code of the

OF CONFLICT AND THE POINT.

that the Jew- natural growth and the cere- cal with those, down to the Moses. They Priests' Code vention intro- denial of the

them as he found them." It was only the forgers of the Priests' Code, who ascribed to Mosaic origin and prescription. This is altogether astounding statement for any man to make, who Bible in his hands. Why, in the very front of they call the Jehovistic code stands the command altar of earth shalt thou make unto me." "And make me an altar of stone, thou shalt not build of hewn stone" (Exod. xx. 24, 25). Is not this a clear and careful, sacrificial direction, fixing the legitimate materials on which the victim must be offered? Again, in the twenty-sixth verse of the same chapter "Neither shalt thou go up by steps unto mine altar." Is not this a Divine regulation of sacrificial procedure? Again, we are dogmatically informed that "the altar of sacrifice is only emphasized in the Priestly Code" in Exod. xx. 24, God promises, "In every place where I cause my name to be remembered, I will come and dwell with thee, and will bless thee," and this again is one of the earliest proclamations in the so-called Jehovistic "the where" receiving the law-giver's pointed attention.

What, again, about the precise and repeated command to be careful about the offering of first-fruits? "Thou shalt not delay to offer of the abundance of thy first-fruits and of thy liquors. The firstborn of thy sons shalt thou give unto me," so of oxen and sheep (Exod. xxiii. 19; xxxiv. 19, 20; Deut. xv. 19-23). "the where" of offering and the kind are carefully prescribed. It must not have any blemish, be blind or lame. And this is the code with its minute prescription, which we are told, and all the critics believe it, knows of sacrifice.

Then, how can the critics get over the strict festival of the three great festivals of the year? "Three t

the year shall all thy males appear before the Lord God, the God of Israel. . . . And none shall appear before me empty." (Exod. xxiii. 34; Deut. xvi.) We were told that the *when* was a point that the Priestly Code alone was scrupulous about, but here it is most stringently fixed as a part of the law of God.

In Exod. xxxiv. 25 and xxiii. 18 the Jehovist records two most strictly sacrificial requirements, viz.: "Thou shalt not offer the blood of my sacrifice with leavened bread, neither shall the sacrifice of the feast of the pass-over be left unto the morning," and both deal with the *how* of the sacrifice. All this occurs in what is called the Jehovistic document, which is said to be in direct conflict with the Priests' Code as regards any sacrificial ritual as prescribed by Divine command. What think you, intelligent reader, of that statement?

But it is held that the Deuteronomist occupies the same standpoint, and knows nothing of the prescribed sacrifices of the Priests' Code. And yet in Deut. xii. 6 we read: "And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and the heave offering of your hand, and your vows, and your free-will offerings, and the firstlings of your herd and of your flock." Here we have a divinely prescribed list of sacrifices enumerated in plainest terms, and it would be impossible to understand what they meant without such a book as Leviticus going before it and describing in detail the character of each of the sacrifices named. Again, Deut. xii. 8, so often quoted by Wellhausen: "Ye shall not do after all the things that we do here this day, every man what is right in his own eyes," a test which Wellhausen regards as expressing the Divine displeasure, with a long catalogue of previous sacrificial practices whereby the people had sought to please Jehovah. But

that displeasure, according to Wellhausen's view, the position of E. and the Deuteronomist, would have been possible, for he makes them teach that if a sacrifice be dedicated to the proper Deity, it can be accepted because of any improper method, or because of a improper place, be otherwise than acceptable to Jehovah; but, according to his own admission, they were rejected. Why? Not because they were not offered to the proper object, but because they were like the sacrifices of the nations around them, and not according to the Divine prescription in Leviticus.

But the utter absurdity of Wellhausen's assumption is more fully discovered when we recall the fundamental object of Israel's careful and marked separation from other nations. "The Lord hath avouched thee this day to be a peculiar people unto himself, as He hath promised thee, and that thou shouldst keep His commandments; and to make thee high above all nations which He hath made, in praise, and in name, and in honor, and that thou mayest be an holy people unto the Lord thy God, as He hath spoken" (Deuter. xxvi. 18, 19). The object of the separation was wholly religious, not for their temporal advantage, but for their spiritual safety. And how could that be promoted by any other separation, so long as their worship was on the same level as the degrading idolatries of the heathen nations around them, and their altars, sanctuaries, their ceremonies, and their adorations undistinguishable from those of idolaters, except that the name of Jehovah was to be substituted for Baal, or Chemosh, or Astarte? Would not the result be to turn to wickedness and superstition a service which ought to be instinct with principle and charged with hallowing influences? Was it worth while to make

separation of the seed of Abraham, if their whole difference from the most senseless and debasing customs of other lands was to be the difference of a name; if they might reproduce freely the vilest of these customs, on condition only that over the performance there was prescribed or pronounced Jehovah's name? Surely if the rose will smell just as sweet under any other name, so sacrificial absurdity and impurity will not be transformed in essence by being merely styled Jehovistic. (Baxter.)

But in addition to the absurdity of this assumption, we have positive prohibitions of Israel having any participation in the altars or sacrificial practices of the nations they displaced. And these are contained in the very so-called codes which are said to have left the aping of heathen ritual as a matter of perfect indifference down to the days of Josiah. See Exod. xxiii. 24: "Thou shalt not bow down to their gods, nor serve them, nor do after their works; but thou shalt utterly overthrow them, and break in pieces their pillars." Does that mean that the rites of the idolaters were a matter of perfect unconcern to God? And that His people might and did practice just the same worship as theirs, till the days of Josiah?

Look again at Exod. xxxiv. 13: "Ye shall break down their altars, and dash in pieces their pillars, and ye shall cut down their groves." See again, Deut. xx. 18: "That they teach you not to do after all their abominations, which they have done unto their gods, so should ye sin against the Lord your God." Their ritual is here declared to be abominations, and these could surely not be transformed into acceptable services by merely calling over them the name of Jehovah.

This is put out of the reach of critical assumption by

Deut. xii. 30, 31: "Take heed that thou inquire not after their gods, saying, How do these nations serve the Lord; even so will I do likewise. Thou shalt not do so unto the Lord thy God; for every abomination to which He hateth have they done unto their gods; and even their sons and their daughters do they burn in fire to their gods." Surely it would be quite enough, remembering the ground of the critics' rejection of the prophecy, to assume that the Deuteronomist must have been written after Wellhausen had propounded his theory. In such exact terms does he condemn it. And yet the author has told (Preface, p. vi.) that this theory and these assumptions "have produced a profound impression upon the scholarship of Europe."

It is evident on the slightest reflection that the theory assumed codes from which these quotations are taken, necessitate at the same time the existence of such a code as Leviticus; for if the customs and practices of the heathen, to which the light of nature has guided them, are thus reprobated, how could Israel be saved from declension and rejection, unless a more intelligent way were pointed out to them? If in reference to how these nations serve their gods, God emphatically says, "Thou shalt not do so unto the Lord thy God," was it not in fairness incumbent upon Him to tell them how they shall do to their God? Now, neither the Pentateuch nor Deuteronomy gives such direction as to how they should offer any of the sacrifices prescribed in the Pentateuch, and they both require just such minute directions as are contained in Leviticus to make them intelligible and usable. The very honor and justice of God suggest that they do not necessitate, the gift of Leviticus to his chosen people; so that his own assumed codes abolish and overthrow Wellhausen's theory.

quire not after
erve their gods,
ot do so, unto
n to the Lord
their gods: for
ey burn in the
be quite fair,
' rejection of
nist must have
his theory, in
nd yet we are
nd these argu-
ression on the

tion that the
quotations are
the existence
if the prac-
of nature had
could Israel be
s a more excel-
in reference to
d emphatically
ord thy God,"
m to tell them
neither Exodus
s to *how* they
ribed in them;
rections as are
intelligible or
God suggest, if
viticus to His
odes absolutely

CHAPTER XV.

HEBREW HISTORY.

WELLHAUSEN lays it down as an undoubted fact, that the history of Israel affords no trace whatever of any sacrificial ritual having been prescribed by Divine command, and he holds that it thus condemns what he calls the Priests' Code, and takes what he thinks to be the side of the book of the Covenant and of Deuteronomy. We have seen in the last chapter how utterly groundless, as regards the book of the Covenant and Deuteronomy, his theory is. There is no positive evidence whatever that God did not prescribe a ritual through Moses. Nor is there any statement anywhere that Israel was left like the other nations of the world, to their own devices, free to follow or to reject the customs of the neighboring nations in the matter of sacrifices, while there are numerous statements and Divine injunctions which abundantly disprove this theory, if anything can do so, to the men who propound it.

We have now to examine the historical documents of pre-exilic date, as to whether this assumption of the critics, that there is no evidence in them that any sacrificial ordinances were prescribed by Divine command, is borne out by what is written. Look at the institution of the passover (Exod. xii. 13). It is claimed to be a Jehovistic historical sketch, and the Jehovistic position, according to the critics, is that God did not interfere to

the slightest extent in the regulation of sacrifice and the rest of the world were left to follow instincts in this matter, and yet we have here in 22-25 a minute, Divine direction with regard to sacrifice. The gathering of the blood in a basin, the sprinkling therein of the bunch of hyssop, the striking thereof on the lintel and side-posts, the scrupulous abiding by the ordinance till morning, the keeping up of the sacrifice as an ordinance forever—these most priestly details are set out in this most unpriestly document.

Take, again, xiii. 3-16, marked as a Jehovistic passage, and it contains the definite directions as to unleavened bread, as to the month and number of the festival, as to the consecration of the first man and beast to Jehovah, as to the victim, by which a man's firstling could be redeemed; and the command that thy son asketh thee as to the reason of so strict sacrificial observance, say to him, therefore, sacrifice to the Lord. And yet we are told that a document with such contents repudiates all idea of interposition as to sacrifice.

Chapter x. is wholly Jehovistic, they tell us, and asserts that "the material and ceremonies must be unknown till Jehovah speaks. We meantime know nothing." Is it not overbearing insolence to assert that a document in which these directions occur, known to us, is a document of sacrifice?

In spite of these plain directions and commands, it is contended that there is no divinely prescribed worship in what is fenced off as the Jehovistic document, but it is this very document which proclaims, on frequent iteration, that there is a body of Divine commands and statutes with which the seed of

sacrifice. Israel follow their in- here is: verses regard to sacri- in, the dipping g therewith of abiding indoors ce as an annual details are all

Jehovistic pas- ns as to eating umber of days the firstborn of m, by which an command, when f so singular a efore, I thus old that a docu- idea of Divine

tell us, but it es must remain time know them o assert that a , knows nothing

commands, it is scribed sacrificial vistic document, claims with fre- ivine command- ed of Abraham

have from the first been entrusted. Exod. xv. 26 is proclaimed as Jehovistic, but there we read: "If thou wilt diligently hearken to the voice of the Lord thy God. . . . And wilt give ear to His commandments, and keep His statutes." Exod. xvi. is wonderfully dissected and assigned to different sources by the critics, but verses 28, 29 are assigned to the Jehovist, and yet we read: "How long refuse ye to keep my commandments and my *laws*. See, for that the Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days." It is the Jehovist (Gen. xxvi. 5), who puts the following address to Isaac into the mouth of Jehovah: "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Moses can say the Lord hath given you the Sabbath, though in the whole previous history in so far as it is Jehovistic, there is no reference to the gift of the Sabbath at all; so God assumes Isaac's knowledge of commandments, and statutes, and laws given to Abraham, although with the exception of circumcision there is not one of all these commandments incorporated into the previous history. On what ground, then, of reason, or of common sense, could we infer, even if the plain directions, which we have quoted, were altogether wanting, that in all previous ages there had been no indications of the Divine will as to the materials, seasons, places, and ceremonies of sacrifice, when it is evident that His unrecorded commandments were many, when we are expressly told that Israel can sacrifice only as the Lord shall command us, and when sacrifice, as Wellhausen proclaims, was the main part of worship? Wellhausen makes much of the silence of the books of Judges, Samuel, and Kings (p. 55). Though it is in reference

to this very period that he lays down the impo of his interpretation, "For reasons easily exp is seldom that an occasion arises to describe th On the traditional theory that ritual has been e described already, and there is no occasion in torical records to refer to, or enlarge upon it. proves the non-existence of certain ordinances would have to disbelieve those positive statemen above from the Elohist, that commandments, and laws had been given to Abraham, Isaac, etc. there is no record in the history; for if Abrah be the recipient from God of commandments and if, nevertheless, Abraham's life could be writ out including a single outline of his usual sacrifice, it is surely not to be pronounced th could not have possessed Leviticus, although th elaborate description of Levitical routine in th ingly abridged summaries of their national especially when no occasion arose calling description. It was incorporated into the routi every-day life, just as the commandments dinances unmentioned in his history were inc into the life of Abraham.

Attention is called to the fact that throu whole book of Judges there is nothing even r formal outlines of sacrifices. But, then, it is that in the whole history, from Othniel to Sa a solitary case occurs that would naturally ca description of the Israelitish sacrifices. W propriety can it be demanded that the narrati afford proof either of the observance or r Leviticus? As a matter of fact, it does prove t

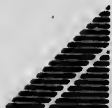
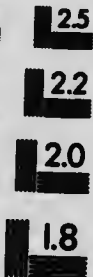
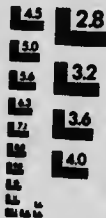
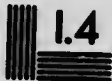
Leviticus or some other undiscovered code was known and referred to as the authoritative standard of practice; for it describes the whole period so far as religion and worship are concerned as an abnormal period of ever-recurring rebellion; a turning aside quickly out of the way wherein their fathers walked, obeying the commandments of the Lord (Judges ii. 17). We find such commandments in abundance in Leviticus. If they are not there, where are they?

There are also many undesigned coincidences that fit in so naturally with the establishment and knowledge of Leviticus, though its code is never named, as to turn aside this argument of silence pressed by the critics. Why, for instance, should Samson think of taking the Nazarite vow, but because it is described in what is called the Priestly Code, and nowhere else? Jephthah was naturally suggested and held sacred, because the free sacrificial vows are sanctioned and encouraged in Leviticus. Why, again, is the high priest in his official capacity described as standing before the ark, but that it is a well-known, Levitical institution? A central house of the Lord, where festivals are kept every year, is established during this period; and burnt offerings, and meat offerings, and peace offerings, which are prescribed and regulated in Leviticus, are treated in this book as well known. The solemn inquiring of the Lord, which is a special Levitical ordinance, is referred to four times, and its Levitical method is assumed. Are not these facts enough to overturn the critics' dream that the men of this period knew nothing of Leviticus or any other sacrificial prescription?



MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



APPLIED IMAGE Inc

1653 East Main Street
Rochester, New York 14609 USA
(716) 482-0300 - Phone
(716) 288-5989 - Fax

Samuel.

The same contention as to silence and ignorance is made with regard to the books of Samuel. There was no prescribed mode of worship, the critics say. The people of that time did just what was right in their own eyes, and worshipped their God anywhere, and in any way they liked. In confutation of all this folly of assertion, it might be sufficient to quote this unmistakable utterance in the very forefront of the Samuel narrative: "Wherefore kick ye at my sacrifice, and mine offering which I have commanded in my habitation" (1 Sam. ii. 29). What clearer condemnation and confutation of the critics' strange fancy, that in the past Mosaic ages sacrifices were regarded as unfit for Divine command or regulation! Then, further, most of the coincidences of Judges meet us again, and in addition we have reference to the burning of incense, to the presentation of shewbread, to a bullock as the appropriate sacrifice after a vow, to the observance of festivals, of new moons, to the Levitical oversight of the tabernacle furniture, to the women's ministrations at the door of the tabernacle, to the prescriptions of necessary priestly portions of the sacrifices, all of which find no explanation, except in what is called the Priestly Code. How can it be pretended, in view of such facts, that Leviticus is an incredible romance, of long post-Mosaic times, and was written ages after the documents in which these records occur? Wellhausen is not a little puzzled over the difficulties that rise up in the way of the acceptance of his theory. These books bear constant testimony to the wickedness of the kings, both of Israel and of Judah, in tolerating worship in the high places throughout their dominions.

This is a clear proof that the worship of His people is not a matter to be settled without the commandment of Jehovah, for it shows that the *where* of sacrifice had been jealously prescribed by God, and that the successive kings are guilty of rebellion against Him in sacrificing and burning incense on high places in opposition to His express command. It might be expected that Wellhausen would abandon his theory in the face of such a clear confutation of its truth; but that is not the German method. They have a more excellent way. When an imagination takes possession of them, and is confronted by conflicting facts, the method of the Germans is to protect their imagination by a summary annihilation of the facts. In this case Wellhausen invents a forger in the time of the exile, and lays upon his shoulders all the statements of the books of Kings, that threaten his discovery with death. He calmly assumes, without a shred of evidence to support his assumption, that it is only the exilian redactor that reckons the cultus outside of Jerusalem (*i.e.*, in the high places) as heretical (p. 55). Who this infamous redactor was, what his name, residence, or surroundings, must remain utterly unknown, because there was no redactor. Wellhausen simply and absolutely summons that infamous man up from the vasty deep of his imagination, and then makes him the instrument of foisting a twentyfold lie into the records of Scripture. He sees twenty living witnesses in the book of Kings crying scorn upon his discovery. The only way he can silence them is by lifting the blade of the redactor, and sweeping off their heads. And for this action he has not one atom of proof, not one fact that affords the slightest support to his theory. He undertakes to prove that the historical books have no

evidence that a prescribed, sacrificial worship was known to Israel in the time covered by these books. And it is easy to do so, by cutting out as forged interpolations the clearest and strongest proof that his theory is the merest fiction, the wildest assumption.

If you have a book with only three references to America, and you expunge the three references, it will be easy to say the important point is that any reference to the continent of America is wholly wanting. This is just what Wellhausen has done. "It is as though we reasoned thus": Question—How do we know that legitimacy of worship was unknown to the writer of Kings? Answer—Because such a legitimacy did not characterize his period, and all the references to it in his work must, therefore, be forgeries. Question—But how do we know that such legitimacy did not characterize his period? Answer—Because there is not a solitary genuine reference to it throughout his entire work. And it is by circumscribing this, and similar portentous, vicious circles, that a profound impression has been produced on the scholarship of Europe. (Preface to "Prolegomena," p. vi.)

CHAPTER XVI.

WHAT DO THE PROPHETS TEACH?

IN order to make the way clear for his evolutionary theory, that there was no sacrificial ritual of worship, such as is described in what he calls the Priests' Code, prescribed by God, but that every man, and every nation, and tribe was left free to develop any mode of worship they chose, and that Israel was not yet sufficiently developed to evolve such a system, he claims in the face, as we have seen, of the most crushing and overwhelming contradiction, that the historical writers knew nothing of the sacrificial system of Leviticus; that all the way up to the time of Josiah the Israelites had not got beyond the surrounding nations in knowledge of God and the worship due to Him. We have seen how utterly foundationless the claim is, and we wonder beyond measure how any man familiar with the Bible, as Wellhausen manifestly is, could have put forward such a claim, or could seriously set himself to maintain it. We know the redactor trick by which he seems to have quieted his own conscience, and by which he seeks to subvert the judgment of others. But not only does he appeal to the book of the Covenant and the historical writers in support of his theory, but with special confidence to the prophets. He maintains that they knew nothing at all about a ritual, Torah, a prescribed, sacrificial worship. He quotes the denunciations by the

prophets of the merely outward, formal, hollow-hearted worship of people who were living it. utter disregard of justice, and mercy, and truth, and the fear of God, as though they were repudiating the whole sacrificial system of Israel. The complaint of God that for forty years they had not offered Him the prescribed worship of sacrifices and gifts in the wilderness is, according to the critics, a declaration that sacrificial worship is not of Mosaic origin. He quotes the passage with which every church-goer is familiar (Amos iv. 4), which, as he interprets it, would make obedience to the command of God to assemble at Bethel or Gilgal, to be sin against God, "an idle, arbitrary worship." With Amos, he says, agree Hosea, Isaiah, and Micah. The first, he says, complains bitterly that the priests, whose duty it was to teach the knowledge of God in Israel, the knowledge that he seeks, truthfulness and love, justice and considerateness, had devoted themselves to the mere routine performance of ordinances, which Wellhausen claims they had themselves prescribed; and if he had written what God had prescribed, he would have interpreted the prophet in harmony with catholic tradition, and pointed out the real sin for which they were blamed by setting their heart on iniquity, while by rigid conformity to outward rules they proclaimed themselves the true servants of God. Isaiah's well-known denunciation of the hypocritical worship of his time is claimed to be in the same strain, and to endorse the Wellhausen interpretation of Amos. Lastly, Micah's instructions to the people as to how they may return to the favor of an angry God (chap. vi. 6), it is claimed by Wellhausen, were not prescribed, and were not what the law of the Lord required. He quotes Jer. vi. 9 as proving that the law, Torah, is

opposed to the cultus worship, and viii. 9 as proving that Jeremiah is unacquainted with the Mosaic legislation, as it is contained in the Priestly Code. This is an inference and interpretation that would certainly never have occurred to anyone who had not a preconceived theory to maintain. The proof of this lies in the fact that no interpreter, no writer, no scholar, ancient or modern, ever thought of it as a possible interpretation of the prophets' language until this German speculator appeared upon the scene. The sum of his contention is that the early prophets abhor the sacrificial system, and regard it as utterly inconceivable that God could ever have delivered a single regulation regarding sacrifice. This statement is repeated, and amplified, and dwelt upon *ad nauseam*.

Sacrifice was intended to be the outward expression of inward fealty or penitence for sin, of dedication of the life represented in the offered victim—of the whole life to God. What these prophets saw and reprimanded was the outward representation of an inward unreality; the defiant proclamation of a lie; the profession of fealty to God while there was the utmost disloyalty within; the outward act of penitence for sin, while sin was persisted in, and gloried in; the outward profession of the dedication of a life to God, which was wholly given to worldliness, and lust, and cruelty, and sin; the substitution of the outward for the inward; the turning the prescribed worship of God into a mockery and a lie, and so making it a mere superstitious vanity. It is this abuse of the sacrifices, and they are, it will be observed, the very sacrifices of the law, that are referred to; it is this abuse of their intention, this turning into the instruments of delusion and sin, this superstitious notion that the

mere outward performance of the formalities of these ordinances might be substituted for and offered to God instead of that inward gratitude, and penitence, and devotion of life to God, which they were intended at once to nurture and to express. It was this notion of the sacrifices which manifested itself all round them, upon which the prophets made war, and called the people back to weightier matters, and cried out that all outward oblations were vain unless the offerers ceased to do evil and learned to do well. It is Wellhausen's obstinate refusal to recognize this principle as underlying all the ordinances of God, that makes it possible for him to represent the prophets' utterances as contradictions and repudiations of those ordinances. Wellhausen himself speaks of the nation's superstitious over-estimate of the cultus, as embodying their sin and their ruin. And, again, he describes Hosea's denunciation as being against the popular propensity to superstitious and impure religious service (p. 70, note 2). It is the superstitions and impurities that have overrun their religion, that have made it hateful both to God and His prophets. Ordinances of this character, gone through without a spark of the inward grace which gives them meaning, are to God hateful mockeries and worse than useless; hateful in His sight as deceiving and misleading His people. No one who reads Wellhausen's extracts from the prophets can fail to see that this is their inevitable meaning. They are, almost without exception, worded in such a manner, and full of such references as would make them hardly intelligible, apart from a prior establishment of that Levitical code, whose abuses they so heartily condemn, but whose non-existence they certainly do not prove. There is not an approach to a statement that

sacrifice is essentially evil in one of Wellhausen's five quotations. It is implied that even if the oppressions, sensualities, and sins, denounced in Amos iv. 1-5, were given up, the temple services would still be rejected; a manifest absurdity, for it is plain enough that those services were abhorred of God, because those who offered them were guilty of robbery, adultery, and murder. They symbolized neither a penitent nor a pure heart, but were open hypocrisies, which could not but be abhorred of God. The same is true of the second passage (Amos v. 21-27). The reason given for their sacrifices and feasts being displeasing is the incorrigible wickedness of the worshippers: "I know how manifold are your transgressions, and how mighty are your sins; ye that afflict the just and take a bribe, and that turn aside the needy in the gate from their right." As long as that description was true of the people, the prophet tells them that their multiplied temple services are only a mockery to be abhorred and rejected of God. And the prophet appeals to them to give up, not your sacrifices, but give up your evil doings. Hate the evil and love the good, and establish judgment in the gate. It may be that the Lord the God of hosts will be gracious unto the remnant of Joseph. The prophet's language (vi. 21-23) implies clearly his knowledge of Leviticus, and his whole appeal is that the Levitical ritual is of no avail, because of their multiplied transgressions.

It is assumed that the question (verse 25), "Did ye offer unto me sacrifices and meat offering forty years in the wilderness?" can only mean that God was reminding them that no sacrifices were enjoined at that time, or had been ordained of God; whereas the common sense of all men heretofore, Jews and Gentiles, took it

to be one of the charges in the prophet's indictment of the sinful nation, which indictment assumed that the sacrifices had been ordained, and that they had even then at the very beginning, disregarded God's requirements. The next verse, 26, puts this beyond dispute: "You neglected my ordinances, but ye carried about the tabernacle of your god Moloch, the shrines of your idols, a star for your God, which ye fashioned for yourselves." They fell into the debasing idolatries of the nations, and neglected their own God-ordained worship, and so God said: "I hate, I despise your feasts." St. Stephen rehearses this in his eloquent indictment of the nation's sins (Acts vii. 41-53), and gives it its only natural interpretation, "Ye received the law amid squadrons of angels, and have not kept it;" so that the reception of Leviticus at Sinai is the necessary presupposition to Amos' reproofs.

Wellhausen says it is impossible that the expression, "The law of the Lord" (Amos ii. 4), can have a certain meaning, or can refer to the law of Moses, but he gives us not the slightest inkling wherein the impossibility lies. He expects us to accept the statement on his own dogmatism. Again, he tells us that Hosea (chap. iv. 7, 8) complains bitterly that the priests cultivate the system of sacrifice instead of the law (Torah). In these verses, however, neither sacrifice nor system is ever mentioned, but in the previous verses the people are denounced not because they cultivate a system of sacrifices, but because there is no truth, nor mercy, nor knowledge of God in the land. There is nought but swearing, and breaking faith, and killing, and stealing, and committing adultery. It is these things that make even the rigid performance of prescribed religious services an abomination to the Lord.

The same explanation applies with added force to the quotation from Isaiah (i. 10-20) in support of their theory of the post-exilic origin of the sacrificial ritual of the law. Isaiah's language has no reference to the origin of sacrifice. His burning indignation is aroused by the monstrous wickedness with which the offering of sacrifice was accompanied. The whole purpose of his warning is that, however authorized, prescribed, or appropriate the sacrifices may be, it is yet the blindest delusion to suppose that, so long as the whole heart and the whole life are full of unrighteousness and evil, these mere externalities can ever be accepted of God. It is a mere mockery of God thus to go on substituting the shadow for the substance, as such can only be the subject of His dislike and scorn. And so the prophet proceeds with his call to repentance, and that call is not to give up their sacrifices, which it would have been, had they been the object of his invective, but "give up your evil ways. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; relieve the oppressed, judge the fatherless, plead for the widow." And then, "If ye be willing and obedient ye shall eat the good of the land, but if ye refuse and rebel ye shall be devoured with the sword." This is his appeal to those whom he had denounced (verse 4) as a "sinful nation, a people laden with iniquity, a seed of evil-doers, children that deal corruptly. They have forsaken the Lord, and despised the Holy One of Israel; they are gone away backward." No multiplication of divinely appointed sacrifices can justify or help a people against whom such charges hold good. This is the inevitable meaning of the prophet's words. It was never misread by any reader, learned or unlearned, until Wellhausen and his crew came along

with their new-fangled theory about the origin and meaning of the Bible. The theory of the critics is that Ezekiel forged the Priests' Code, containing the Levitical, sacrificial system, sometime near the close or at the end of the Babylonian captivity, and consequently that Isaiah and the men of his time knew nothing of the Levitical system. But had he quoted the next two verses, 13 and 14, he would have given proof to those whom he was trying to mislead, that Isaiah was saturated with Levitical phraseology, and was beyond all question referring to this divinely appointed code as to sacrifices in his denunciations.

Micah.

The quotation from Micah, "What doth the Lord require of thee but to do justly," etc., which Wellhausen claims as a conspicuous proof that the Divine regulation of sacrifice was unknown to Micah, is an almost exact quotation from Deuteronomy, a book that is saturated with Divine, sacrificial requirements. Surely if the practical duties referred to can be put forward as the essential things in a code, which represents God as scrupulous in the regulation of burnt offerings and heave offerings, of tithes and firstlings, how absurd to claim that Micah's proclamation of the same practical duties as the essential things in religion is a proof that he knew nothing of prescribed sacrificial ordinances, and that God cared nothing about them.

Jeremiah.

Jeremiah is the last of the prophets that Wellhausen refers to as proving his theory of a post-exilic institution and regulation of sacrifices. He claims that Jer. vi. 19

opposes the Torah, or law, to the cultus or mode of sacrificial worship. But you have only to read the verses to see that he does nothing of the kind. He opposes the Torah to the frightful wickedness of the people, their covetousness, false dealing, abominations that they were committing, grievous revolts, slanders, corrupt dealings. It is these accursed practices that are opposed to the Torah in its main and fundamental principles and aims, and then the denunciation of the idea that any fussy zeal for outward ordinances can render such evil-doers guiltless, or can be anything else than hateful mockeries in the sight of God. It is like a confidential employee who you know is robbing you secretly and systematically, and all the while greeting you with obsequious adulation. Would you not scorn the adulation as a mocking insult? His other quotation from Jeremiah is of the same character, and merely reminds the people that the essential things in religion, which God enjoined first, and requires most, are obedience and fidelity to God; and that they were enjoined first when they came out of Egypt as the essential things in religion, though sacrifices were a part of their worship, is proved in their intercourse with Pharaoh, "Let us go that we may sacrifice." Then came the subsequent institution of the passover, and the instructions given to Moses after the law of the Ten Commandments had been given, and then the instructions as to altars of earth and unhewn stones for the sacrificing of sheep and oxen; but the chief and all-embracing importance is assigned not to sacrifices, but to the moral law.

And so we conclude with the assurance that any rational examination of the utterances of the five prophets appealed to by Wellhausen to prove his theory, that prescribed, sacrificial worship, was never heard of

in Israel till after the captivity, absolutely breaks down. There is not the faintest proof that these prophets regard sacrifice as incapable of Divine regulation. It is the superstitious over-estimate of the value of sacrifices, apart from, and as a substitute for, the universal essentials of religion that they denounce, "to do justly and to love mercy, and to walk humbly with thy God," and as a substitute for them their sacrifices were an abomination to their God.

This interpretation is placed beyond doubt, one would think, for any child, by many other utterances of these prophets. Thus Jeremiah vii. 9, 10: "Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye have not known, and come and stand before me, in this house, which is called by my name, and say we are delivered, that ye may do all these abominations." This shows clearly that there was a recognized service appointed by God himself, and that this was vigorously associated with a definite house called by His name. The context shows that this was the temple on Mount Zion. How could Jeremiah make it more plain that it was the moral pollution, stealing, murder, adultery, and falsehood, and idolatry, and not entrance into the temple or sacrifice that constitute the abominations which he denounces? This view is established beyond dispute by Jer. vii. 12: "But go ye now into my place, which was in Shiloh, where I caused my name to dwell at the first, and see what I did to it, for the wickedness of my people Israel;" a proof, in the first instance, that Jeremiah knew well that God did not leave Israel to settle how they would serve Him, just as the other gods are served by their subjects (p. 56). He had first established the

legitimate service at Shiloh, and the reason that the services there were not acceptable, was not the lack of Divine appointment, or that they were sacrificial, but the "wickedness of my people Israel." And this declaration annihilates Wellhausen's whole position, though in this same seventh chapter Wellhausen glorifies Jeremiah as a competent witness as to what occurred in the days of Moses. He must, therefore, accept his express testimony in the same chapter as to what happened in the nearer days of Joshua. Centralized, legitimate services at Shiloh are expressly asserted by Jeremiah, and they are the clear confutation of the "Prolegomena."

Hosea vi. 6, "I desire mercy and not sacrifice, and the knowledge of God more than burnt offerings," is a clear proof that sacrifices and offerings were denounced, not because they were unauthorized or objectionable in themselves, but because they were substituted for the inner essential things of religion.

We have precisely the same teaching in 1 Sam. xv. 22: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Sacrifice is not wrong in itself, but to obey is the essential thing, without which the offering of the fat of rams is an outward mocking ceremony. Our Blessed Lord fully endorses this teaching when He says (Matt. ix. 13; xii. 7), quoting these words of Hosea: "Go ye and learn what that meaneth; I will have mercy and not sacrifice."

Joel.

Until quite recently the critics, in their pious work of turning the Bible topsy-turvy, held that the prophecy of Joel was the oldest book in the Bible; that the Bible, in fact, begins with it. Now, Amos, not Hosea, is assigned

that place. The reason for this change of place soon becomes manifest. If Joel comes thus early, then the early knowledge of what is called the Priestly Code is placed beyond a doubt. And instead of being the last of the documents compiled after the Babylonian captivity, it was evidently known to the very first of Scripture writers. His references to the ministers of the altar, to the blowing of trumpets, to "the meal offering and the drink offering of the Lord's house," make it clear that he was quite familiar with what is called the Priests' Code. It is no doubt the force of this fact that has caused the critics to labor to bring Joel down to a much later date, and even to post-exilic times. At first, and for a long time, the critics held that the Priests' Code was the earliest of any of the documents, and so the position assigned to Joel fitted in with their theory. They have, however, no other reason for transferring Joel's prophecy from the place which his countrymen have assigned it, but only their own skill in subjective assumption, and that it suits their new theory—the only thing that has even the shadow of an argument in it for the change of date, and a moment's reflection shows it to be utterly silly; so it is urged that the building of the walls of Jerusalem by Nehemiah must have preceded Joel's day, because the prophet says of the invaders, that they ran upon the wall. But had the city no walls before the captivity, at the time assigned to Joel by the traditional theory? And if not, how did Nehemiah "view the walls that had been broken down" (ii. 13), if they had not once stood in their apparently impregnable strength? There seems no reason to doubt, even to accommodate the critics, that Joel was among the earliest prophets in Israel. He was the cotemporary

of Hosea in Israel, and his references to a divinely centralized and regulated service in the temple is beyond the possibility of dispute.

Jehovistic Code.

Wellhausen and his associates have fixed the promulgation of what is called the Jehovistic Code sometime during the first centuries of the divided Kingdom (p. 32), a pretty wide field, but even so it is held to have been in existence during the ministries of the five earlier prophets, whose utterances we have been considering. He holds that it came out rather before these prophets than after them. He must, therefore, admit that the denunciation of the sacrifices on which he insists as proving that those sacrifices were unauthorized, and offensive ordinances, was quite in harmony with the teaching of Exod. xx. 23 to 34 as Divine law. But in these chapters we have clear sacrificial regulations laid down as from God himself, *e.g.*, "An altar of earth shalt thou make unto me, and shalt sacrifice thereon thy burnt offerings and thy peace offerings." "Three times shalt thou keep a feast unto me in the year. Thou shalt not offer the blood of my sacrifice with leavened bread. Neither shall the fat of my feast remain until the morning." There is, then, no escape from the dilemma, that the denunciations on which he builds his whole theory, are made against these divinely prescribed altars, and sacrifices, and feasts, and ritual detail. What sense is there, then, in contending that they could not coexist with the prescriptions of Leviticus? His contention is, that anything in the least degree resembling ritual legislation could not have been known to the prophets (p. 57); that they

could never once have dreamed of worship having been made the subject of Jehovah's directions (p. 57), and yet on his own showing this Jehovistic Code, with feasts, and sacrifices, and altars, carefully and minutely regulated by God, was ruling in Israel all this time, and of necessity well known to these prophets. Wellhausen's contention is, that the Priests' Code, compiled after the exile, and immediately accepted with all its revolutionary enactments, completely changes the attitude of the whole people towards the priestly or Levitical ritual. If we had time to go through the writings of the post-exilic prophets, we could abundantly and clearly show that no such change of attitude or teaching is discoverable in them. They denounce the outward, empty, formal, ritual observances, which have now by their own contention been divinely prescribed. They proclaim as clearly as the pre-exilic prophets, that the fear of God, and righteousness, and purity, and truth are the essential things of religion. Nay, it would be quite easy to prove by the very arguments by which Wellhausen seeks to prove the post-exilic origin of the Priests' Code, that that code could not have been written till the very end, after Malachi had delivered his prophecy. Wellhausen maintains that Leviticus must have been post-Jeremian and post-Isaian, because they both represent God as repudiating the sacrifices of hypocrites. But Malachi re-echoes their sentiments in strongest terms. With withering scorn he denounces the priests and their sacrifices, though they were received at that time as of *undoubted Divine appointment*. "I have no pleasure in you, neither will I accept your offerings at your hand" (Mal. i. 10); a proof that Leviticus may be established in all its minuteness, and in the name of God, and yet

that priest and people may be so unholy in heart and life, that God will take no pleasure in them, and will not accept an offering at their hands. It is precisely the moral teaching of the pre-exilic prophets. There is no reason why Jeremiah and Isaiah should not have known Leviticus in spite of their denunciations; that does not prove with equal force that even Malachi could not have known it. Malachi rebukes the priests of his day with sustained scorn, because they offer defective and tainted animals upon God's altar, the "blind," and the "lame," and the "sick," and the "torn" (Mal. i. 6-8). This is a direct breach of the law of Leviticus. "Whatsoever hath a blemish, that shall ye not offer" (Lev. xxii. 20-22). Now, Malachi never makes the slightest appeal to these prohibitions, nor in reference to tithes does he ever quote them. And surely if Wellhausen's reasoning with regard to the pre-exilic prophets has any force at all in it, would not this prove that Malachi knew nothing of Leviticus, and consequently that it was not yet written? Would it not follow as a necessary consequence of the critics' reasoning, that not merely David and Josiah, not merely Ezekiel and Ezra had ever heard of Leviticus, but that even Malachi had passed to his rest and closed the Old Testament canon before this hampering Leviticus was ever heard of in Israel?

CHAPTER XVII.

EZEKIEL.

THE prophet Ezekiel occupies such a central position in the critics' scheme of reconstruction of the Bible that it demands a somewhat detailed consideration.

The standpoint of the critics of Wellhausen's school, it will be remembered, is that the Scriptures are the result of the continued action of that law of evolution, which we find at work in all ages and all departments of the world's history. "The Bible doctrines are not revelations, but developed germs." (Cheyne.) Now, sacrifice, it is held, just like prayer, is a natural instinct. "Israel, like other nations, received no supernatural instruction or guidance in this matter. Their sacrificial developments are simply and wholly a chapter of naturalism, with not a solitary revelation or command to distinguish them from the other nations of the world. The belief of Israel regarding sacrifice is declared to be the belief that Jehovah must be honored by His dependents, just as other gods are by their subjects, by offerings and gifts, as being the natural and, like prayer, universally current expression of religious homage. Anything of value that belongs to the offerer may be offered anywhere and in any way. There is no Divine interference or direction. Israel is left to settle, according to their own liking, how they will sacrifice to Jehovah. As regards the main part of their worship, it was self-evolved, as truly

as the Canaanite worship of Baal or the Egyptian worship of Apis. Jehovah would have abhorred the idea that He could have stooped to enforce regulations regarding this self-imposed sacrificial system, though it was the main part of their worship.

The object of this scrupulous exclusion of Divine direction is to keep the field open for the operation of natural evolution, so that Israel, who began with the same belief and worship as the other Semitic nations, might, after the days of Josiah, gradually rise from the polytheism of the kindred nations, with which they began, to the worship of one true God.

It is held, as we have seen, that sacrifices themselves had been thus evolved, and through the tradition of ages had acquired a certain stereotyped continuity, but were offensive to God—hated and abhorred by Him—and that their sacrifices themselves, and not the substitution of them for the devotion and morality of true religion, were the objects of the sweeping denunciation of the prophets.

This, it is held, was the order of things in Israel up to about the middle of the captivity. Then Ezekiel, "the priest in prophet's mantle," who was one of the first to be carried into exile, appeared on the scene as the inaugurator of a change in Divine procedure, which would have been the abhorrence of preceding prophets and of God himself. This he describes as coming about in a natural way. He says: "So long as the sacrificial worship remained in actual use, it was zealously carried on, but people did not concern themselves with it theoretically, and had not the least occasion for reducing it to a code."

But once the temple was in ruins, the cultus mode of worship was at an end. The personnel out of employment,

it is easy to understand how the sacred praxis should have become a matter of theory and writing, so that it might not altogether perish, and how an exiled priest should have begun to paint the picture of it as he carried it in his memory, and to publish it as a programme for the restoration of the theocracy.

And this is the only proof that Wellhausen gives that the views of Isaiah and Jeremiah have now passed away, and that sacrificially all things have become new; and that reason is a pure imagination which has no foundation in fact. The critics, it will be remembered, have no other literature, testimony, or authority to appeal to but that which is contained in the Bible. There is, in fact, no other literature or testimony touching this period but that which archæology is bringing to light, and that is overwhelmingly against them, so that it is a question of interpretation, and any ordinary English scholar is just as capable of interpreting the Scriptures as the acutest critic, Kuenen being judge. In fact, it is a conflict between their new, heretofore unheard-of imagination and the interpretation of the Catholic Church through *c*" the ages.

The contention of Wellhausen is, that God shrank from any regulation of sacrifice as a thing to be reprobated, and scrupulously left Israel to follow their own devices and desires like the rest of the world, but that now through the ministry of Ezekiel, or by Ezekiel, every smallest detail of sacrificial worship is to be carefully prescribed. And yet there is not a line in Holy Scripture intimating that any such change has been, or is being, made. There is no announcement that what has been unknown, and only deserving of reprobation hitherto, is now to be established as a seemly and indis-

pensable observance. Ezekiel never hints that the Divine statutes have heretofore been kept religiously free from the slightest approach to sacrificial direction; nor does he announce that with himself a new era is to begin, a new view of the Divine attitude, and new views of the people's responsibility, and of the value of outward worship.

Now, not only does Ezekiel never put forward any claim to be the authorized minister and introducer of unheard-of, sacrificial legislation, but not one of his post-exilic successors knows anything about it. Zerubabel and Joshua gather together the newly returned captives as one man at Jerusalem, but not a word do they say about these assumed new revelations through Ezekiel. Neither he nor his assumed new law receives the slightest notice from them. They do not appeal to Ezekiel or the exiles for the altar of God, which they restored, or the daily burnt offering, according to the ordinance, or the feast of the tabernacle, which they observed. These transactions do not date from the exile; they are all based upon "thus according as it is written in the law of Moses, the man of God."

Again, a century later, when the building of the temple and the city wall had been completed, the people were gathered together as one man, to be reminded of their duty towards God, and of the ordinances through which the restored temple must be honored. There is not the faintest reference to Ezekiel. There is no hint that they were now establishing and carrying into effect what he had been the first to hear and enforce from Jehovah. They acknowledge no obligation to him. They carry out no instruction from him. The order is in this work of restoration, being the book of the law of Moses, which the Lord had commanded to Israel.

And as with the post-exilic historians, so with the post-exilic prophets. They know nothing whatever of this Ezeklian revolution. There is not the slightest hint in Haggai, Zechariah, or Malachi, that Ezekiel had anything to do with the prescribed worship of Israel. They make plentiful reference to the ancient covenant and commands of God given in Horeb, even statutes and judgment, but none of them mentions Ezekiel as having done anything to revolutionize the worship of their country by the introducing of an attitude towards sacrifice from which all former prophets would have recoiled.

But Ezekiel himself merely re-echoes the cry of every prophet and historian, that God has ennobled Israel by entering into a gracious and endearing covenant with them, and has given them definite and elaborate revelations of His will. What can be more unmistakable than this: "This is Jerusalem. I have set her in the midst of the nations, and she hath rebelled against my judgments, in doing wickedness more than the nations, and against my statutes more than the countries that are round about her" (Ezek. v. 5, 6). Does not this overthrow Wellhausen's contention, that it was the sacrifices which they had devised for themselves, and not their wicked transgressions of His laws which provoked God's anger against Israel, and called forth the denunciations of the prophets? Could there, at all events, be a more explicit declaration of God's choice of Israel, and the formal delivery of His law to them? And that this law, in spite of Wellhausen's denial, referred to the mode of worship, is placed beyond discussion by the following declaration: "Wherefore, as I live, saith the Lord God, surely because thou hast defiled my sanctuary with all

thy detestable things, and with all thine abominations, therefore will I also diminish thee, neither shall mine eye spare, and I also will have no pity" (v. 11). Does not this imply that the statutes and judgments of the sixth verse included arrangements for worship, and a central sanctuary, and that all the abominations of the nation's mode of worship were clear transgressions of Divine law?

How, again, is it possible to exclude manifold Divine regulations of worship from the following: "Thou hast despised mine holy things and hast profaned my Sabbaths. Her priests have done violence to my law, and have profaned mine holy things. They have put no difference between the holy and the common, neither have they caused men to discern between the unclean and the clean, and hid their eyes from my Sabbaths, and I am profaned among them" (xxii. 8, 26). Can anything short of wilful blindness exclude from such a passage Divine prescription of worship?

But not only is Ezekiel plain and unmistakable as to the existence of Divine legislation in worship. He is also most explicit as to the time and situation at which this legislation was enacted. He claims it never for himself and his own age. He carries it back in every case to the age of Moses, and to the wilderness of Sinai. Wellhausen may romance about a Jehovist who published his fictitious narrative in the first centuries of the divided kingdom, or about a Deuteronomist, who forged and startled his countrymen in the age of Josiah, or about an Ezekiel, who introduced a new departure in legislation, but Ezekiel will not touch these German discoveries with the tip of his pen; he knows nothing of them. With Haggai and Malachi he goes back to "the word

which I covenanted with you, when ye came out of Egypt," to "the law of Moses, my servant, which I commanded unto him in Horeb for all Israel, even statutes and judgments." And thus he writes: "So I caused them to go forth out of the land of Egypt, and brought them into the wilderness, and I gave them my statutes, and showed them my judgments, which if a man do he shall live in them. Moreover, also, I gave them my Sabbaths. . . . But the house of Israel rebelled against me; they walked not in my statutes, and they rejected my judgments." And all this legislation took place one thousand years before Ezekiel's day, as soon as they escaped from Egypt. He never hints that the people's worship had been all along opposed to Jehovah's will and regulation, and that he himself had been the first authorized .d appointed to bring in a Divine sacrificial prescription. God has spoken already "in my statutes and my judgments," which deal with "mine incense," and "mine oil," with "my priests," and "mine altar," with "my Sabbaths," "my sanctuary," and "mine holy things." It is surely surpassing strange, that he who witnesses to all this should himself be the first to conceive and to proclaim that priestly legislation can to any extent come under Jehovah's care and direction, and should have set himself to introduce an order of things directly contradicting that to which he has .hus, like the other prophets and historians, borne his testimony. He makes Ezekiel the great inaugurator of a change in Divine proceedings, which would have been the abhorrence of all previous prophets, and yet he gives not one word of quotation, or authority, or argument to justify this statement. We have nothing but Wellhausen's dogmatic utterance as settling the whole

revolutionary process. The innovation is declared to be at once striking and sudden (p. 59), and yet the prophet prefers not the slightest claim to be an innovator. No subsequent writer refers to Ezekiel as having made the slightest change in sacrificial practice. The returned exiles never dreamt that they had a law of Ezekiel to remember and observe.

The whole thing is what Wellhausen himself calls "pure Nöldekism." It tells us "what ought to have happened," or "what must have happened," in the matter of sacrificial codification, but not a word of proofs as to what actually did take place.

But it is slaying the thrice slain to pursue this discussion further. Wellhausen had undertaken to prove his evolutionary theory of the origin of the Scriptures by the Scriptures themselves. He has nothing else to appeal to; that he has failed to produce any positive proof whatever, is, we submit, abundantly plain to every intelligent reader of the foregoing sketch of the argument. Historians, and prophets, and assumed code makers, with one overwhelming voice, disprove his assumptions. He could find no standing ground at all, but by the arrogant and utterly unjustifiable charges of interpolation and fraud against the writers of Holy Scripture; while the prophets can only be twisted into assumed support of his position by an initial misinterpretation of the language they use. No reader for the two thousand years of their history ever dreamt that the prophets in calling the people to repentance for the gross sins which they name, and in denouncing the uselessness of their sacrifices and outward formal worship, while they continued in their sins, were thereby denouncing the sacrifices, and prayers, and modes of worship themselves, as

things displeasing to God and altogether unauthorized by Him. The world had to wait till Wellhausen burst upon the stage with the proclamation of this wonderful discovery, which any child can see is not true.

And so we submit that, with the complete explosion of what Wellhausen calls his Scriptural proof, the whole Higher Critical theory as to the origin of the Scriptures goes to pieces. It has no foundation of fact, or testimony, or historical proof to rest upon. It is not based upon scholarship. It may be true, but there is no proof, and no probability yet advanced that it is true. And so it has no right whatever to demand its acceptance in lieu of the traditional view, which is the view of the Holy Scripture itself.

CHAPTER XVIII.

THE JUDGMENT OF THE LORD JESUS.

EVERY Christian familiar with his Bible, and especially with the New Testament, when made aware of the teaching and conclusions of the new criticism, instinctively exclaims, "But surely that is not only in opposition to the belief of all Christians in all time, but it directly contradicts the plainest declaration of our Blessed Lord himself." And it unquestionably does. If He who declared himself to be the truth, in whom dwelleth all the fullness of the Godhead bodily, who came to bear witness to the truth, spake the truth in His references to, and quotations from, the Old Testament, then the debate is ended. The theories and assumptions of the critics as to the origin, history, and character of the Bible are exploded. They are only the empty dreams of anti-Scriptural speculators. It is, no doubt, a perception of the fatal consequences of carrying this dispute to the judgment seat of Christ that has caused the critics to exclaim against the unfairness of making this appeal, as though Christ, they say, would have given utterance to sayings that would have put an end to honest inquiry, and would have arrested all further search for the truth. And yet this is just what has been done. We were not put here to search for, but to receive the truth, to hold the truth, to explore the truth, to live by the truth, and so the truth and conclusiveness of His

testimony can only be escaped through the door of a deadly heresy.

Let us see, briefly, how that testimony stands. We cannot quote it all, or pass it all in review, but it is surely a matter of overwhelming import that our Lord either quotes or refers to over four hundred passages in the Old Testament Scriptures, and in most of them in such a manner as to directly sanction and give His authority to the truth of those statements. Both before His resurrection and after it, He made the Old Testament and its relation to himself the subject of His inspired teaching.

Now, it is universally admitted that the Old Testament from which our Lord quoted, and to which He referred, is practically identical with that which we now use. (See Kuenen.) It is further evident that our Lord's knowledge of the Scriptures was of the most exact and comprehensive nature. His quotations are made from almost every book of the canonical Scriptures, and His references cover a still wider field. It is worthy of notice that there is not a quotation made by Him from any book of the Apocrypha, or any reference thereto. And that nowhere is there the slightest suspicion awakened of any lack of intimate and accurate information and fullest knowledge.

It is further evident that our Lord regarded the Scriptures, which He quoted or alluded to, as pre-eminently holy, while the designations with which He introduced those citations proclaim that He placed them in a category far removed from mere human compositions or compilations. They were always "the scripture" (John vii. 38), "the scriptures" (John v. 39), "the law and the prophets" (Luke xvi. 16). He calls the whole Old Testament "the law" (John x. 34), "the scriptures of

the prophets" (Luke xviii. 31), or, "it is written" (Matt. iv. 4, 7); all implying that He recognized and confirmed the estimation and authority with which the Scriptures were then regarded, as the final arbiter in all disputes, the absolute authority in the declaration of the truth. In a word, the Scriptures of the Old Testament were regarded by Him, who is the Great Teacher, as being the Word of God, in truth and reality. "Now, if we had nothing more to allege in support of the traditional view, the conviction would surely be borne in upon every ingenuous mind, that what is called the analytical view could never be brought into harmony with this attitude and these declarations of our Blessed Lord. Books written at a late date for the advancement of the claims of the priesthood, dramatized compositions, fictitious or rewritten histories, how little could such books deserve to be spoken of in the terms, or regarded under the aspects in which, and under which, they are spoken of and regarded by our Blessed Lord."

But we are not left to general impressions and inferences like these. Let us turn for a brief space to the direct, positive, unmistakable declarations of our Blessed Lord. Could any words be plainer in themselves, or more directly contradictory of this whole analytical theory, than the solemn declaration with which our Blessed Lord introduces His sermon on the mount: "Think not I am come to destroy the law or the prophets; I came not to destroy but to fulfil. For verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." Under the designation of the law and the prophets was, then, included in ordinary Jewish apprehension the whole of the Old Testament.

The words could not be stronger. Everything in the law, precepts, enactments, ceremonies, types, and symbolical details, all were to have their essential meaning and purpose brought out by the Great Teacher, and to receive their completion and consummation in Him. And from this law thus comprehensive and diversified, no jot or tittle was to pass away, until all things should be accomplished, and this present age melt into that which is to come. If Moses wrote the law under the guidance of God's inspiring spirit, such a declaration as this of our Blessed Lord becomes conceivable. We can understand that even the ceremonial, as involving the typical, is to lose no jot or tittle of its spiritual reality until this dispensation pass utterly away. But it is altogether inconceivable that our Lord should have made such a declaration concerning "the jumble of meagre, ever-growing, ever-changing enactments, called the law, which came not as a revelation from God, but as the slowly developed result of human thinking, and human experience, human expediency, and even human cunning brought in by the trickery of the priests, with its mistakes, errors, contradictions, and interpolations," as is set forth in the analytical theory of the critics. This is a thing unthinkable. If the analytical view is to be maintained, much more than the jot and tittle will have to be surrendered to the ever-increasing demands of Higher Criticism.

Our Lord constantly refers to Moses personally, either in connection with the law or with central events of Jewish history. There are, at least, eighteen such references in the Gospels. He is spoken of (John vii. 19) as having given the law; as standing in connection with historic events (Luke xx. 37; John iii. 14); as having written of the Lord, as being one whose writings stood,

as far as belief in them was concerned, on a parity with our Lord's own words (John v. 47); and as one about whose commands inquiry is made before a question is answered, but instances need not be further quoted here.

It is maintained by nearly all the critics that Moses certainly did not write Deuteronomy, and yet our Lord tells His hearers on one occasion that if they were believers in Moses, they would be believers in himself, adding these confirmatory words: "For he wrote of me." The Messianic prophecy to which He refers is the declaration to all Israel (Deut. v. 1): "That the Lord your God v. . . . raise up unto you a prophet from your brethren like unto me." He quotes from Deuteronomy, as having been written by Moses, and the critics say it was not, and yet it is certain that this passage was in the mind of our Lord when He made the declaration; for it must not be forgotten, that it is stated by the writer that God communicated to him almost word for word this unique utterance (Deut. xviii. 17, 18). The prophecy of the writer is all but the *ipsissima verba* of Almighty God. Does it not seem beyond dispute that our Lord has set His seal to the fact that Moses, and no other than Moses, wrote this passage, and does it not seem in every way probable that Moses, who wrote the passage, wrote the book in which the passage is found? (Ellicott.) But, again, if Deuteronomy had been the late formed fabrication which it is alleged to have been, would our Lord, when appealed to in the designedly ensnaring question as to which is the great or first commandment, have made a nearly exact quotation of two solemn verses from the book of Deuteronomy? And have given His sanction to the claim of the writer of that book to be the great divinely inspired lawgiver, Moses himself?

And does not this argument apply with still greater force in the case of our Lord's reply to the tempter in the wilderness? We do not know the secrets of that great conflict, or of all that transpired during those awful days. But we do know that at their close three great temptations were addressed to our Incarnate Lord, in His body, soul, and spirit, and we know, too, that each was repelled simply and conclusively by a passage from the written Word of God, and each one of these passages came from this very book of Deuteronomy, which the critics tell us was a forgery from beginning to end. The passages are Deut. vi. 13, 16, and viii. 3. They are a part of Moses' second solemn address to Israel in the plains of Moab, and each is introduced by our Blessed Lord with the solemn, authoritative form, "It is written."

Can the thought be entertained for a moment, that in that solemn conflict our Lord was quoting from a fabricated and impersonated compilation? And are we to repudiate the unbroken faith and tradition of the Jewish and Christian Church, that has always assigned to the great lawgiver the authorship of the first thirty-three chapters of this most quickening portion of the Mosaic law? The conclusions to which this examination leads are certainly that our Lord's historical references were to real events, and to acknowledged facts in history, and that the prophetic references imply throughout a clear recognition on the part of our Blessed Lord of the inspiration of the prophets He referred to, of the reality of their predictive knowledge, and of the distinctness of their Messianic foreshadowings and prophecies. Now, if these conclusions are correct, they do distinctly negative, not merely several of the results of the analytical

view and the conclusions at which its advocates have arrived, but they explode not a few of the ground principles of modern criticism. This is keenly felt by the supporters of that movement, and may account for the earnestness and even bitterness with which any reference to it is deprecated in the domain of critical science. But it is not necessary to prolong this discussion. The critics themselves admit that the attitude and language of our Blessed Lord with regard to the Old Testament Scriptures place it beyond a doubt that He believed the traditional theory, that the Bible is in truth and reality the Word of God, and is of absolute authority in the matters to which it refers. But to escape from the necessity of having to abandon their whole destructive theory, and admit that after all the traditional view is right, they have constructed a door of deadly heresy, through which to make their escape. Our Lord's language certainly leaves no room for their speculations. But, then, He did not know what He was saying. He was shut in by the limitations which He had imposed upon himself, from knowing anything more about the matters of which He spake than was known by any ordinary young Jew of His own education and station in life. Even a bishop, preaching before the University of Oxford, does not hesitate to speak of our Lord voluntarily leaving to His human nature its associated limitations, its human weakness and ignorance, that is, our Lord's ignorance of natural science, historical criticism, and the like. (Bishop of Manchester, March, 1891.)

But on what ground is this ignorance with regard to the real nature, texture, and historical trustworthiness of the Scriptures of the Old Testament attributed to our Blessed Lord? And the answer is, on the experience of

our own human nature, as we cannot by intuition arrive at a knowledge of the age, authorship, and composition of these ancient writings, but can only hope to do so by patient investigation and long-continued, critical research; so must it have been with Christ, otherwise the humanity which He vouchsafed to assume would not have been a true humanity. The incarnation would not have been the true emptying of himself of His Divine glories and prerogatives, which is involved in the Apostle's significant term, *Kenosis*, *i.e.*, if ignorance is known by our own experience to be a property of man, if our human nature is so, so must it have been in the case of the human nature of our Blessed Lord.

Now, all this is just of a piece with their treatment of the Scriptures generally. Almost every German critic for a century past has set out on his investigation of Holy Scripture with the presupposition that these Scriptures were produced by human knowledge, skill, and foresight. Inspiration had nothing to do with it. The supernatural is shut out; and then their inference, "the books cannot have been produced by any possible natural knowledge or attainment of the men of that age." And so say we, but our presupposition is that the inspiring spirit was behind, and in, all natural and human agencies, enabling men to speak as they were moved by the Holy Ghost. And as with inspiration so here, it is assumed not only that our Lord was a man, but that He was an ordinary man, just like ourselves, not only by being in all points tempted like as we are, but by being as imperfect as we are; whereas the Catholic faith is, that He was the perfect and pattern man, not only filled with all the fullness of God, but in His personality very God himself, and who, though He

was perfect God and perfect man, yet He was not a human person. As Hooker expresses it, "He took our human nature before it had any personal subsistence," and joined it in the mystery of the hypostatic union with His eternally subsisting, Divine personality; so that when it is said that He was ignorant of many things, the question at once arises, Who was it that was ignorant? And when the answer comes, Jesus Christ was ignorant, then the further question, But who was Jesus Christ? And the necessary answer is, Jesus Christ was and is very God. As a person or in His personality He is God, not a human person! To His ever-existing Divine personality and attributes, He added our human nature with all its attributes, faculties, and affections; so that the person who always was God and had all the attributes of God, had now after His incarnation all the attributes of man superadded. The manhood was taken into God, but not a human person, so that He could not only act and express himself through His Divine attributes, but through our human faculties.

To make this matter plainer: I am a man. I have all the attributes, faculties, and affections that make up the idea of human personality, but suppose there were superadded to me as an individual the faculty of instant and unlimited intuition, the faculty of omniscience, and the faculty of omnipotence, so that I could do whatever I willed; or the attribute of infinite wisdom, so that I could never make a mistake; or of infinite goodness, so that I never would do wrong—all this would not make me another person, but only a person of unusual and astounding endowments; so Jesus, in taking our human nature, did not in His personality cease to be God, did not become a human person, but remains forever a

Divine person, possessed of all human attributes. And so all His acts in connection with our redemption were the acts of God, though accomplished through our human attributes and faculties; so that the person who became incarnate was God; the person who was born was God; the person who taught in the streets of Jerusalem and on the mountain sides of Galilee was God; the person who in His human nature died upon the cross, was God. And the person who—dare we say it?—was *ignorant*, was God! God did not know whether the Scriptures which He quoted were the Word of God or not; were true or not; did not know whether the passages from Deuteronomy, with which He cut the tempter down, were the sword of the Spirit or mere human fiction! There is nothing whatever in Holy Scripture upon which to build this theory of the nescience of our Lord, of the things that lie beyond the range of the knowledge of ordinary human nature, except the statement in St. Mark xiii. 32, "Of that day and that hour knoweth no man, neither the Son, but the Father." But He does not say that He as a Divine person did not know this secret of the Father, but no man as man, not even the Son of man as man. To this they add the statement in St. Luke that the infant Jesus increased in wisdom and stature, and in favor with God and man—a statement which says nothing about the ignorance of the person Jesus Christ, but only that His human nature, physically and intellectually, was subject to the ordinary laws of human growth, while it is manifest that knowledge that far surpassed that of ordinary men was possessed by Him, even in His childhood, in the astounding understanding and answers given to the doctors in Jerusalem. We see it, too, in His discerning the thoughts of those around Him, and in that knowledge of what

was in man, which evangelists tell us was present with the Lord in all its plenitude, that He had a knowledge far beyond that of ordinary Jews of His time and education. If we admit this—and not to admit it is to impugn the veracity of the Gospels—can we refuse to accept the conclusion of Hooker, that the human soul of Christ must have had an ever-present illumination from His Divine personality? And can we hesitate to repudiate that odious form of modern teaching, which tells us that our Lord was ignorant, if not fallible? And can we, for a moment, doubt that our Lord Jesus Christ knew absolutely all about the truth of those Holy Scriptures, which He came to set forth and fulfill, and that every question relating to those Holy Scriptures must be considered as finally and forever settled by Him, whenever it can be shown by the nature of His utterances that the question must have been really before Him? Surely it follows from all this, that the doctrine of Kenosis, built upon the critics' exposition of the declaration of the Apostle, that our Lord emptied himself of His glory, is a gross exaggeration of His meaning; and that the theory built upon that exaggeration involves those who accept it in the denial of the perfect Godhead of Jesus Christ, or in the assertion of a double personality, each of which is a contradiction of the Catholic faith and a deadly heresy.

No wonder that the leading critics of this year are eagerly setting themselves to disprove our Lord's divinity. The conclusion, then, clearly is, that this door of escape from the unquestionable teaching of our Blessed Lord, which the critics have laboriously constructed, is closed against them, and the decision is *causa est finita*.

The passages—a few out of many—that we have recalled, relate to the confirmation of the traditional

view of the earlier books of Holy Scripture, known as the Pentateuch. The allusions to historical events begin with Genesis and end with 2 Chronicles. The case is far clearer and stronger with regard to the historical and prophetical books. There are a vast number of facts and events to which our Lord makes brief allusion in His addresses to His disciples and to the Jews, which would not in themselves substantiate or authenticate the matters referred to, and yet there is no hint that our Lord regarded them otherwise than as veritable events of veritable history. They are found in the Psalms, Isaiah, Hosea, Jonah, Jeremiah, Daniel, Zechariah, and Malachi, and are either cited or referred to. With regard, however, to our Lord's reference to, and quotation of, the prophecies relating to himself and His Messianic work, there can be no doubt that He recognizes and assumes the inspiration of the writers, and the truth and reality of their predictions. The record of St. Matthew, "spoken by the Lord through the prophet," represents the view taken by the Lord himself and also by His apostles as to what prophecy is. The book of Genesis, we are told by the critics, is a myth, in which we cannot distinguish gems, though there may be one. There is, however, no difficulty about the historical gem in the account given in Genesis of the murder of Abel. To this two of the evangelists refer, telling us that our Lord, probably in the hearing of the scribes and Pharisees, solemnly declared, that "All the righteous blood shed upon the earth, from the blood of Abel to the blood of Zechariah, will come upon those to whom these words are addressed." Is it possible to doubt that our Lord was placing before those to whom He was speaking two circumstances and two historic persons? Is it

possible to resolve the death of Abel into a myth? Is it possible to doubt that Abel was a person as really historical as Zechariah? Can we think of our Lord as marking off a period of time by the names of two persons, one of whom is historical, while the other is mythical?

In referring to the flood (Matt. xxiv. 37; Luke xvii. 26) our Lord added particulars not recorded in Genesis; but the Genesis story is confirmed, and this additional information, drawn from the treasury of His own Divine knowledge, is added to the well-known facts, and we could never conceive it as being patched on to a mere fabulous myth.

Take, again, the history of the destruction of the cities of the plain (Lev. xvii. 29-32) to which our Lord refers. Can there be any possible doubt that our Lord regarded the event as real, and as forming a truthful portion of a truthful history? He adopts the language of Genesis, and in His solemn warning based upon it He authenticates the account of the fate of the lingering woman who perished in the whirling storm. It is simply impossible to doubt that our Lord does confirm in a solemn way the historical truth of the narrative, and by His example simply forbids the pushing it back into the region of legend, however convenient the critics may find it to do so.

The same argument is supplied in three miraculous instances, viz., the burning bush (Exod. iii. 2), the manna (Exod. xvi. 14-19), and the brazen serpent (Num. xxi. 8, 9). They cannot possibly be understood in any other sense than as authenticating the narratives and miraculous circumstances related by Moses.

Our Lord twice refers to the story of Jonah in a way

that leaves no doubt that, however great the difficulties connected with that story, He regarded it not as a fiction, whose circumstances are grotesquely improbable, but as an unquestionable reality, symbolizing His own death and resurrection. And, however amazing the Jonah miracle may seem, still more amazing, if we consider it in detail, is the resurrection from the dead, of which it is a type.

If we pass from these historical references to the appeals to prophecy, the impression made by them all is equally strong that our Lord distinctly recognized the inspiration of the prophets of the Old Testament, and the predictive character of their writings, and especially their pervasive reference to himself, His work, His sufferings, His death, and His resurrection. The way in which He regarded the prophets collectively, He sets forth unmistakably in his conversation with the two disciples on their way to Emmaus. He explained to them the things concerning himself foretold in all the Scriptures, beginning from Moses and the prophets.

And so, again, the evangelist studiously tells us that He opened the mind of the apostles at Emmaus that they might understand the Scriptures, and specially those relating to His sufferings and resurrection ; so that we might rightly say that in our Lord's last address on earth, He bore express testimony in His parting words to the truth of the Scriptures.

And so it was during our Lord's whole ministry, His references and allusions to prophecy were very numerous. Twice He refers to those words of Hosea, which characterized all His ministry (Hosea vi. 6). Twice He cites Isaiah by name. He refers to Malachi when He speaks of the Baptist making him the very mouth-piece

of the Eternal Father. He refers to Daniel by name, and when He stands before the high priest and the Sanhedrin, He adopts words of the same prophet, which all at once recognize as His. Indeed, it is when His death is nigh at hand that His references to prophecy become more distinct and emphatic. He quotes from the great Messianic prophecy of Isaiah, and applies it directly to himself, with the declaration that they must be fulfilled in Him, affording thus one of the strongest arguments in favor of the traditional view of prophecy, and setting His seal to the truth and reality of the Messianic prophecy of the Old Covenant. "All things must be fulfilled, which were written in the law of Moses, and the prophets, and the psalms concerning me" (Luke xxiv. 44). Perhaps the clearest instance of the truth of this declaration is supplied by a reference to Psalm cx., a reference given in substantially the same form by the first three evangelists. The plain, one would think the necessary inference from the passage is: First, that the Psalm was written by David. Second, that David was here writing by direct inspiration of the Holy Ghost. Thirdly, that the reference to the Messiah is so distinct that David must have been consciously speaking of Him, and that this is one instance, at least, in which we have the judgment of the Lord Jesus Christ in reference to Messianic prophecy. So that we believe the declaration of an apostle that neither this nor any other prophecy ever came by the will of man, but that holy men spake from God as they were moved by the Holy Ghost. The attempts on the part of modern criticism to explain away the impression which this memorable passage cannot fail to leave on any candid mind, are many, but all manifest and hopeless failures. The only

reason for those answers being given and persisted in is, that modern criticism has settled it that the Psalm is of very late date, and has no Messianic reference at all in it.

And so the judgment of the Lord Jesus is in clearest and most comprehensive terms, in direct condemnation of the position of the Higher Critics, whether extreme or moderate. His attitude towards the Scriptures of the Old Testament, His use of them and references to them, can only be reconciled with the critical theory by the assumption of ignorance, and that assumption can only be maintained at the cost of a deadly heresy, and a near approach to, if not an actual commission of, the sin of blasphemy.

CHAPTER XIX.

CONCLUSION.

It will be remembered that this treatise was undertaken not for the purpose of producing the positive proof of the truth of the traditional view of Holy Scripture, nor yet to array against the critical theory the proofs of its untruth, for either of these achievements might fill volumes, but it was undertaken simply to call attention to the fact that the proofs and arguments offered in support of the new theory are illogical, insufficient, and altogether unconvincing. The premiss upon which almost every fundamental conclusion of criticism rests is a conjecture or an assumption and not a fact or a demonstration, and so we are now in a position for a final stock-taking and a final judgment.

Every point of fundamental importance in this dispute has been traversed, not all the details, of course, for they are limitless, but the great principles upon which the new theory of the Higher Critics is based.

It is a common saying that possession is nine points of the law, and the principle is a fair one. If I am in possession of an estate by virtue of a title that has heretofore been undisputed, and someone at last appears on the scene and boldly proclaims that my title is worthless, and that he is going to deprive me of my property, and take possession of it himself, no law of any land would require me to prove my title by positive evidence.

The burden of proof would certainly rest upon the assailant. He would have to prove the invalidity of my title, and then by clear, irrefragible evidence establish the validity of his own claims. Both these achievements have been attempted by the critics, only they have not been kept separate. The destruction and construction have run into each other, and no little confusion has resulted, though, as a matter of fact, there has been very little of construction attempted, and the destructive efforts have been almost wholly confined to assumption, conjecture, imagination, and theory, with very little that would be recognized by anyone as clear, cogent, convincing argument.

Now, the case stands thus: What is called the traditional or conservative view of the Bible, which is the theory of the Bible itself about itself, and the theory of the whole Catholic Church in every land and in every age, has had possession of the field for nearly nineteen hundred years. No one has seriously disputed, or even called in question, its title. But now, suddenly in the middle years of the nineteenth century, there have emerged upon the field a set of German speculators, who throw scorn upon the testimony of all the past, and loudly proclaim that the Bible has no right to the place of dignity and authority, which it has always claimed for itself, and which all ages have conceded to it.

And so it will, no doubt, be well for the sake of clearness, even at the risk of no little repetition, to restate the two theories, the traditional and the critical, and to recall briefly the statements and arguments by which the latter seeks to supplant the former, in the faith of the Church and of the world.

The traditional view, then, is that we have full reason

for believing that the Bible is the Word of God, composed or compiled, or, perhaps, both, by the writers to whom its several books have always been assigned; that the materials of which they are made up, may have been gathered in part from previously existing documents, records, and traditions, and in part from direct revelations, where these records were not sufficient to convey such knowledge of facts and doctrines as it was desirable and necessary should be communicated for the enlightenment of the world; that this information, however it may have been obtained, was arranged and settled under the direct guidance and correction of the Holy Spirit, and that although the Church has never defined in what way or to what extent this record of God's revelation to man has been inspired, she has yet received it as the very Word of God, whose meaning, when clearly ascertained, is decisive in all questions of fact and doctrine. This is in effect the traditional view of Holy Scripture.

First.—The opposing higher critical view that is being pressed upon our acceptance, holds that the Old Testament was not a Divine revelation at all, though it may have Divine elements in it; that it was not communicated through Moses, or written by him, or for the most part by the men whose names the several books do bear; that the Old Testament did not assume its present form till the very close of Babylonian exile; that it was then compiled by a set of Babylonian forgers, who, for the most part, wrote a thousand years after the occurrence of the events described; that, as Bishop Ellicott puts it (p. 44. "Christus Comprobator"): "The Old Testament is a conglomerate of myth, legend, fabrication, idealized narrative, falsified history, dramatized fable, and after event

prophecy." This is the judgment of what calls itself critical science, upon the book which the Church proclaims, day by day, to be the most holy word of Almighty God. This judgment of critical analysis is first confidently proclaimed and pressed with reference to the Hexateuch. It is maintained that this was not written by Moses, nor by anybody else, for a thousand years after that time, and the reason given for this conclusion is, that Moses did not write the Hexateuch, because he could not. The art of writing and of literary composition was not known in that age. This has been completely disproved, as we have seen, by the discoveries of archæology. The age of Menes, the founder of the first Egyptian dynasty, who lived at least three thousand years before the exodus, is proved, the archæologists tell us, to have been in Egypt a writing, reading, and literary age. It had books, and schools, and teachers. "Egypt," says Professor Sayce, "was as civilized and educated in that age as England was in the days of George III., and England then, for long years, had attained to the literature of the English Bible, Shakespeare, Milton, Bacon, Hooker," etc.; so this proffered proof goes to the wall and is no longer pressed.

Second.—It is said that Moses could not have written the Pentateuch, because the human race was insufficiently evolved at that period in intellectual, moral, and spiritual perceptions to have made the production of such a high type of literature, with such lofty moral and spiritual attainments, a possible achievement. But it has been shown by the facts which archæology discloses, that they were, in intellectual attainments, not behind the age of the Babylonian exile, to which the critics assign the production of the Bible, while the very thing that is claimed for the Bible is, that its high moral and spiritual

conceptions are due not to the advanced evolution of natural forces, but to the illumination and guidance of God's inspiring spirit, and that not only that age, but every age, this age included, could never, apart from that inspiration, have attained to that moral and spiritual elevation disclosed. So that argument is of no use except on the unwarranted assumption that there was no inspiration at all, that we have nothing to look to but the action of natural forces.

And yet it will be generally admitted, whatever the critics may say, that the following facts, which archæology discloses, absolutely subvert this whole higher critical theory about the late evolution of spiritual conceptions. It is settled by the leading Egyptologists of the day that Menes, the founder of the first Egyptian dynasty, lived between three thousand and five thousand years before Moses, or taking the lowest estimate, at least three thousand years before the exodus. The question is, What was the faith of Egypt at that time? Professor Maspero has deciphered and made this known: "Amen" (the name of the Deity), it was taught in that age, "is the sole generator in heaven and earth; the Father of fathers; the Mother of mothers; always the same; immutable in immutable perfection; existing equally in the past, the present, and the future. He is felt everywhere; he is tangible nowhere."

Again, Pierret, in "Dictionnaire d'Arch. Egyptienne," says: "That which is beyond doubt, and which shines forth from the text for the whole world's acceptance, is the belief in one God." He quotes the hymn to Amen preserved in a papyrus roll in the Burlagh Museum, and deciphered by Gerhaut and Sterns, as follows:

"One only art thou, thou Creator of beings,
And thou only makest all that is created."

And again,

“ He is one only alone, without equals,
Dwelling alone in the holiest of holies.”

Was Amen, then, distant in heaven and unaccessible? So far from this He was their Father, and He filled the universe with His presence; so in all things of difficulty and danger they could put their trust in Him and be confident that He heard them. In the beautiful poem of Pentaur, preserved in stone and papyrus, Rameses cried out on the bloody battlefield of Kadesh, “ Where art thou, my Father Amen? Does this mean that thou hast forgotten thy child? Or have I done anything evil that thou hast known? Have I not obeyed the commandments of thy mouth?” Amen came at his cry and said, “ I am come to thee, Rameses, men-Amen, my son, I am thy Father Ra. My hand is with thee.”

It is held now that it is plain that the Egyptians did not worship the sun, but the Divine power, which ruled and governed it, and manifests itself in it. The creed of the ancient Egyptians has been deciphered and stated as follows:

“ I believe in Amen, the Father of all, the Creator and Renewer of heaven and earth, and all things visible and invisible; that He is present everywhere, and knows all our thoughts and deeds. I believe in the resurrection of the dead, and in everlasting life. We shall be judged for the deeds done in the body. Those whose lives have been pure shall be received into the blissful realm of Amenli, while those who have done evil, whose hearts have been weighed and found wanting, shall be given over to everlasting contempt.”

This was their belief, while the Book of the Dead names forty-two deadly sins, and the soul seeking justi-

fication must be able to say, "I have not," to each of them, and this catalogue covers almost all known sins.

Now, in the face of these facts, what became of the low moral and spiritual evolution of the critics, the fetichism and polytheism of the anti-Josian days of which they know so much? Does it not almost look as though there had been a primal revelation which had been forgotten? At all events, this non-sufficient evolution theory is completely exploded by these discoveries of recent archæology, and the very foundation upon which the criticism of recent years has been resting has been swept forever away.

Third.—It is maintained that Moses did not write the Pentateuch, because there is proof that at least two writers were concerned in the production of Genesis, that their handiwork and share are clearly traceable by the exclusive use by the one or the other of the Divine names, Yahveh and Elohim. But it is proved in Chapter VIII. that there is no such exclusive use of these names. In numberless passages both names are used together, and in many passages assigned by the critics to Yahveh Elohim is used, and *vice versa* in Elohistie passages.

Fourth.—The critics maintain that Moses did not write the Pentateuch, because it is quite evident that two narratives have been combined in one in such an unskillful way that anybody of common sense can see it. This, of course, implies the work of a redactor, who changed and enlarged, diminished and adapted, each of these narratives to the other so as to produce what looks like one continuous story. Now, on casual examination, it looks as though this theory had truth in it, and was a persuasive argument, but we need only apply the same analytical criticism to the writings of almost any fervid, fluent, historical writer, and exactly the same apparent

duality will result. This is convincingly illustrated and proved in Bishop Carmichael's monogram, incorporated by his permission, as Chapter XI. of this treatise, so that if the argument is any good for the purposes of the critics, it will prove without any over-straining at all, that Dean Stanley, and Carlyle, and Macaulay, and Kingsley, and Farrar never wrote, could not have written, the books that have been attributed to them; because it is clear on the principles of the critics that two narratives have been combined in one by that mysterious individual, a redactor. It is only a characteristic habit of fervid, poetic writers, so that argument again goes to the wall.

Fifth.—It is further maintained by the critics that there is a difference of style and in the use of words, which indicate varied and multitudinous authorship. This is not, however, an argument which would be relied upon apart from the others of a literary character, which have been disproved. It is considered, and, we think, disposed of in Chapter VIII.

The difference of style which is assumed to indicate four different authors at least, is accounted for largely by the subjects of which they are writing at the time. This difference is observable in all writers of ability. A disquisition, for instance, of a philosophical character will differ widely from a glowing, historical narrative, and a dogmatic statement or a document recording legal enactment will each have a wholly different style from the other. The critics' argument would lead to the conclusion, that Sir Walter Scott's poetry and prose, and legal papers as sheriff, were so much alike in style that it was easy to detect anything that he had written, and to distinguish it at once from whatever others might write.

Sixth.—The critics argue that the employment of different words indicates different writers, and is a strong argument in support of the theory of a plurality of authors, but George Adam Smith, the apologist of the critics, says that this process, like that based on style, is a very delicate one, and the results uncertain. Moreover, it is an argument which would not be relied upon standing alone, and would be of no value apart from those other arguments of a literary character, which have been exploded as having any coercive or convincing value in them. It is examined at length in Chapter VIII.

Professor Sayce tells us that he has often proposed to the critics this simple test of their ability to detect the work of different writers by their literary style, and by the use of different words in their several contributions to what looks like a uniform continuous story. The test is this. Of recent years several books of fiction have been produced, both in England and France, by the combined work of two or more writers. This has been done so successfully by such writers as Walter Besant and Rice, and by several others, that it is quite impossible for an ordinary reader to point out what was contributed by one and what by the other. Sayce's challenge to the critics is: "Gentlemen, will you be good enough to apply your historical analysis to these modern productions, not one of which was written with any view of concealing the authorship of its several contributors, and tell us what was written by one, and what by another of its known contributors. If it is so easy to do this in the case of the Bible, it will surely be an easier achievement with the words of the men of our own time." The Professor says he has asked for an answer, and waited for it, but none has ever come.

The writer knows a case where a discussion of a lively character was carried on in two country newspapers, both sides being written by the same man. The articles of one week were attributed to a man who held a literary position in one of the towns, and who had attained some literary fame, and those of the next week to a lady, a Methodist minister's wife, who was known to have ability as a writer. No one was ever led by the style or the words used to see that both were written by the same man. As George Adam Smith says, "The tests are very delicate and the results very uncertain."

Seventh.—Apart from these arguments of a literary character, which were simply laughed at by the scholars of Europe, when first propounded and for many years afterwards, as senseless and unconvincing, the critics say that Genesis, at all events, cannot be accepted as inspired, or even as true, because its creation story is contradicted by scientific discovery. This position is examined at length in Chapter IX., and the conclusion fully established that no one can say that science has established any contradiction to the Bible story of creation, while marvellous anticipations of its own disclosures lie upon the surface, and its facts fall into natural harmony with the sacred record.

Eighth.—It will not be forgotten that natural evolution is the great underlying foundation of what is called "Critical Science," and that the Mosaic authorship and truth of the Bible records are called in question and rejected, because it is held that they are out of harmony with the universal operation of that law. This argument is examined at length in Chapter VI., not with a view of disproving the truth of evolution, but for the purpose of fixing attention upon the fact that the arguments submitted in proof of the existence and operation

of that law are mostly based upon conjecture and assumption, and supply no coercive, convincing argument in proof of the truth of the theory. That theory is being more and more questioned and rejected by leading scientists of the day in Europe, and is admitted by its chief advocates to be not a scientific fact, but an unproved theory, against which most serious objections lie. And so it is argued in this treatise, that an unproved theory can be of no avail when adduced to disprove and displace the traditional theory of Holy Scripture, which has been held in all ages and by all nations.

Another theory, called the scientific, or more truly, the naturalistic theory, has been propounded by the Higher Critics. It completely subverts the history of Israel as recorded in the Bible, and contradicts the universally accepted belief of Jews and Christians as to the origin and character of Holy Scripture. It sets itself to prove that the contents of most of the books of the Old Testament are not only not inspired, but are not true. It gives an account of the way in which the Scriptures were produced, which is purely a matter of conjecture and unwarranted assumption. It is not supported, not suggested by any literature, any history, any fact, any testimony, any probability. It undertakes in the person of its cleverest propounder and advocate, Wellhausen, to prove its theory out of the Holy Scriptures themselves. It has nothing else to appeal to. It can only maintain itself at all with any show of decency by almost wholesale charges of interpolation and falsification of Scripture records. It relies greatly upon what it calls the silences and the omissions of Holy Scripture. It denies the existence of any divinely revealed faith in the one true God; any prescribed worship, any tabernacle in the wilderness, any sanctuary, any sacrificial system, till we reach the

days of Josiah; any existence of the Mosaic law, or historical books, or of the Psalms, until after the return from the Babylonian exile.

It is proved in this treatise, from Chapter XII. to Chapter XVII., that some of these positions could not be maintained for a moment, except by omitting from the sources of this Scriptural appeal such historic books as Joshua, which abounds in disproof of Wellhausen's assumptions; that the proof of the existence of the tabernacle in the wilderness is overwhelming in the books of Scripture to which appeal is made; that the existence of the sanctuary, and sacrifice, and prescribed worship is beyond dispute established by an appeal to the historical books, while the prophets can only be coerced into a seeming support of the critical theory by a manifest perversion of their position and the meaning of the language they use—a perversion which never once suggested itself to any student, saint or scholar in the ages gone by as a possible meaning of the language of the prophets.

We submit that the case we undertook to prove, that the arguments and statements that are offered in support of the theory of the critics are illogical, uncoercive, inconclusive, unconvincing, and afford no ground whatever for the demand which the critics are making for the surrender of the traditional view of the Holy Scripture and the acceptance of their revolutionary theory in its place. And when to this argument, conclusive in itself, we submit, we add the authority, teaching, example, and judgment of our Blessed Lord himself—a judgment, the conclusiveness of which can only be escaped through the door of a portentous heresy—the confutation, we submit, is complete. Where, then, are we at the end of this examination? And where is the Bible? And the

answer is, just where we were. Criticism is not the result of the scientific discoveries of this age, for all its conclusions were formulated before science became an over-mastering power in the thought of the world. It is not the outcome of unusual scholarship, for not one of its conclusions or arguments depends upon scholarship. It is not necessitated by any literary fact or discovery, for every discovery of that kind directly contradicts its assumptions and conclusions. Its arguments are illogical and inconclusive. Its theories vanish on examination. It is an inconceivable absurdity from beginning to end. And yet we are told, "It has mightily affected the scholarship of Europe." Pity the scholarship! Pity Europe!

In the face of this state of things there surely can be no reason for the alarm which a time-serving, secular press has created, or for any fear that the foundations are now going to be cast down, or that the gates of hell, through the agency of rationalizing, German speculators, are going to prevail in the twentieth century of the church's history.

What, then, is the final issue? What have the critics done? It is claimed with vehemence by almost every Higher Critic, and argued as though somebody had denied it, that they have a perfect right to inquire into the sources of the Bible, and to investigate its meaning. But surely nobody ever denied that right or questioned it in the least degree. It is not only every scholar, but every Christian, who will rejoice in all accessions to our knowledge of the origin of the Bible, and in all light thrown upon its pages, which would help us to a better understanding of its truth. It is not the investigation or the methods of the investigation that we complain of. It is the assumptions, conjectures, and presuppositions with

which they set out on their investigations, and the utterly illogical and unjustifiable conclusions which they base upon those assumptions and guesses, and proclaim to the world as undoubted truths. It is true that the Higher Critics have called attention to a field of study which has not been much cultivated for many generations. We have accepted the unhesitating testimony of the Church, Jewish and Christian, to the fact that the Bible is the Word of God, and we have felt that our Lord's endorsement of that testimony by direct assertion and quotation, and by treating its utterances, whose meaning was clear, as authoritative and final, was conclusive. Accepting this position on this authority, the Church has occupied herself during the ages in exploring the meaning of the sacred pages and their practical application to the affairs of life. She has not discussed the question of where and how Moses and the other writers of Holy Scripture got the information contained in their several contributions to the sacred volume. It would seem after all that she was right, and that that was the foundation upon which God intended the faith of His Church to rest, for after all these years of investigation and turmoil not one fact as to the origin of the Bible or the authors of its books has been brought to light, or established on testimony, that will bear any careful examination. It is all assumption, conjecture, theory unproved, and improbable; the composite character unproved; the double narrative theory exploded; the documents, as they are called, without a shred of evidence that they ever existed. The difference of the style, use of words, and substance of the narrative produced by the arbitrary partition of what was one continuous production by chapters, verses, and sentences among the assumed authors, J., and E., and D., and P.,

not even probably true, and without any force of argument in it; the assumed contradiction of science disproved conclusively; the theory of evolution as necessarily controlling the whole discussion dissipated by its own uncertainties, and the great improbability of the truth of the whole theory; the complete overthrow of what the critics call their Scriptural argument; the disproof of the existence of the assumed separated codes—all this leaves the critics without one shred of established fact in support of their divisive and destructive theory as to the origin of the Bible. It is claimed by their votaries that the surprising scholarship of their leaders is, however, of overwhelming potency in this discussion, but one of their very greatest leaders, Dr. Kuenen, says that scholarship has had nothing to do with the evolving of a theory, which, he admits, contradicts the Bible itself, and is in direct opposition to the faith of the Catholic Church. Scholarship has no proof. Science has no proof. Testimony has no proof. Logic has no proof. The theory falls. The Bible stands where it stood. It has its mysteries impenetrable, many of them. It has its difficulties caused, many of them, by the contact of the finite and infinite, caused, some of them, by the imperfections of the instruments of transmission, caused by our limited knowledge of the conditions of the times described, but there are no difficulties that have not been known and grappled with by the Church since the day of St. Augustine. The mistakes and contradictions which the critics are forever proclaiming, are for the most part the creation of their own theories. Many of them disappear under a little patient examination, some are due to a defective text, and the question after all is, "Where are they? And what are they?"

It is constantly claimed by the critics and proclaimed

by their followers, that they have rendered great service to the cause of truth by these investigations and theories that they have got rid of a great many difficulties that beset past generations, and their historical interpretations have rescued the text from many mystical and obscuring traditions. But the question comes again, "What are these benefits? What mystery have they made plain? What fact have they evolved? What misinterpretations have they corrected? How have they given reality to the Scripture records by their historical mode of interpretation? Why, simply by first removing the record they are interpreting, forward a thousand years in the annals of time, and then interpreting it by the circumstances and conditions of those times. Does not that necessarily give unreality to their interpretation? What one difficulty have they removed except by denying the truth of the narrative which creates it? What the critics have done is not to give scientific, historical, or logical proof of the truth of their theories, or the untruth of the traditional view, but to accept as true the objections and conclusions of the infidels of past ages, and to teach Christian people, as Bishop Ellicott expresses it, "that the Bible is a strange conglomerate of myth, legend, fabrication, idealized narrative, falsified history, dramatized fable, and after event prophecy." Is this a great boon to have conferred upon the human race? Is it a great thing to have instilled doubt, and fear, and uncertainty, and trembling faith into the minds of millions of Christian men and women, to have overthrown the faith of not a few who once believed? If it is, then the critics deserve all the gratitude and laudation that is expressed toward them, and which they claim as their due.

Other Works by Rev. John Langtry, M.A., D.C.L.

1. *Catholic versus Roman.* A clear and forcible presentation of the Anglican position as against Rome.

"The best book I know to put into the hands of one disturbed by Roman claims."—BISHOP SEYMOUR.

2. *The History of the Anglican Church in Canada and Newfoundland.*

"Every Canadian churchman ought, in very loyalty to his country, to read this book."—THE RIGHT REVEREND DR. CARMICHAEL.

3. "*Come Home.*"

The Lord Bishop of Algoma writes: "It puts facts and arguments in a practical way. I consider it quite the best book I know to put into the hands of a certain class who hold back from us largely through prejudice."

Bishop Carmichael writes: . . . "'Come Home.' The spirit of it is admirable, and the facts well put together."

His Lordship the Bishop of Kingston (Dr. Mills): "Many thanks for your book, 'Come Home.' . . . I am more than pleased. I congratulate you most heartily on the way you have marshalled your facts and presented the case."

The Very Rev. the Dean of Niagara: "There is not a dull page in it, nor a page that is not replete with just the instruction our people need."

"This learned and able work is a credit to Canadian scholarship."—*Mail and Empire.*

"None will question that it is an interesting, able and fearless contribution to a great subject, done by a man who has the right to speak for one of the great parties of the English Church, and informed throughout by a most charitable spirit."—*Toronto Globe.*

