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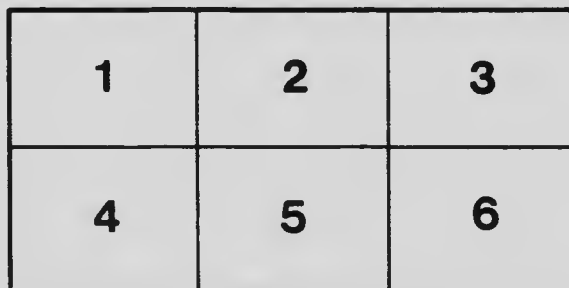
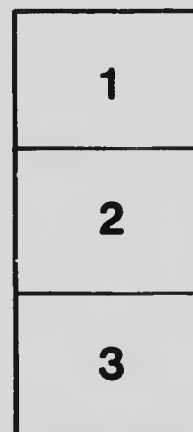
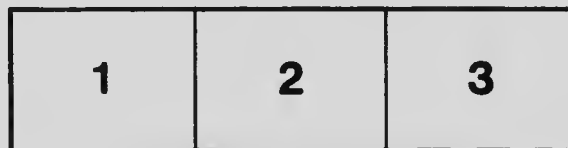
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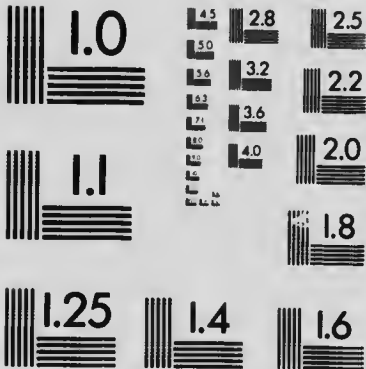
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WHO ARE

The Higher Critics

WHAT IS

The Higher Criticism

BY THE

REV. DYSON HAGUE, M.A.,

Rector of the Memorial Church, London, Ontario, Canada.

ANGLICAN CHURCH
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WHO ARE

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AND

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The object of this brief work is explanatory.

It is an endeavour to help the reader to understand the meaning of the words "Higher Critics" and "Higher Criticism."

The writer hopes that as a contribution to this very living question it will enable serious readers of the Bible, such as Sunday School teachers, divinity students, and ministers of the gospel, especially young ministers, to see the precise bearing of the Higher Critical movement, and to steady them in their attitude and judgment as to the Word of God.

THE HIGHER CRITICISM.

1. *What is the meaning of the Higher Criticism? Why is it called higher; higher than what?*

At the outset it must be explained that the word *Higher* is used in this connection in a purely special or technical sense. It is not used in the popular sense of the word at all; nor is it meant to convey the idea of superiority. It is simply a term of contrast. It is used in contrast to the phrase *Lower Criticism*.

One of the most important branches of theology is called the science of *Biblical criticism*, which has for its object the study of the history and contents, and origins and purposes, of the various books of the Bible. In the early stages of the science *Biblical criticism* was devoted to two great branches, the *Lower* and the *Higher*. The *Lower Criticism* was employed to designate the study of the text of the Scripture, and included the investigation of the manuscripts, and the different readings in the various versions and codices. The term now-a-days generally used is *textual criticism*. If the phrase were used in the twentieth century sense, Erasmus, Bengel, Griesbach, Lachmann, Tregelles, Tischendorf, Scrivener, Westcott, and Hort would be called *Lower Critics*. But the term is not now-a-days used as a rule. The *Higher Criticism*, on the contrary, was employed to designate the study of the historic origins, the dates and authorship of the various books of the Bible, and that great branch of study which in the technical language of modern theology is known as *introduction*. It is a very valuable branch of *Biblical science*, and is of the highest importance as an auxiliary in the interpretation of the word of God. By its researches floods of light may be thrown on the Scriptures.

The term *Higher Criticism*, then, means nothing more than the study of the literary structure of the various books of the Bible, and more especially of the Old Testament.

How is it, then, that the Higher Criticism has become identified in the popular mind with attacks upon the Bible and the supernatural character of the Holy Scriptures?

The reason is this. No study perhaps requires so devout a personal piety and so exalted a faith in the supernatural as the pursuit of the Higher Criticism. It demands at once the ability of the scholar and the simplicity of the believing child of God; for without faith no one can explain the Holy Scriptures, and without knowledge no one can investigate historic origins.

There is a Higher Criticism that is at once reverent in tone and scholarly in work. Hengstenberg, the German, and Horne, the Englishman, may be taken as examples. Perhaps the greatest work in English on the Higher Criticism is Horne's introduction to the critical study and knowledge of the Holy Scriptures, a work that is simply massive in its scholarship, and invaluable in its vast reach of information for the study of the Holy Scriptures. But Horne's introduction is too large a work. It is too cumbersome for use in this hurrying age. (Carter's edition in two volumes contains 1,149 pages, and in ordinary book form would contain over 4,000 pages). Latterly it has been edited by Dr. S. Davidson, who practically adopted the views of Hupfeld and Halle and interpolated not a few of the modern German theories. Horne's work from first to last is the work of a Christian believer and constructive, not destructive; fortifying faith in the Bible, not rationalistic. But the work of the Higher Criticism has not always been pursued in a reverent spirit, nor in the spirit of a sober, careful and Christian scholarship.

In the first place the critics who have succeeded so successfully that the whole movement has become identified with their views, have been men who have based their theories largely upon their own subjective conclusions. And they have based their conclusions largely upon the very dubious basis of the author's style and supposed literary qualifications. Everybody knows that style is a very unsafe basis for the determination of a literary product. The greater the writer the more versatile his power of expression; and everybody can understand that the Bible is the last book in the world to be studied as a mere classic by mere human scholarship without any regard to the spirit of sympathy and reverence on the part of the student. The Bible, as has been

said, has no revelation to make to un-Biblical minds. And the qualification for the perception of Biblical truth is neither philosophic nor philological science, but spiritual insight. The primary qualification of the musician is that he be musical; of the artist that he have the spirit of art. So the merely technical and mechanical and scientific mind is disqualified for the recognition of the spiritual and infinite. Any thoughtful man must honestly admit that the Bible is to be treated as unique literature, and therefore that the ordinary rules of critical interpretation must fail to interpret it aright.

In the second place some of the most powerful exponents of the modern Higher Critical theories have been Germans, and it is notorious to what length the German fancy can go in the direction of the subjective and of the conjectural. For hypothesis-weaving and speculation the German theological professor is unsurpassed. One of the foremost thinkers used to lay it down as a fundamental truth in philosophical and scientific enquiries that no regard whatever should be paid to the conjectures or hypotheses of thinkers, and quoted as an axiom the great Newton himself and his famous words, "I do not make hypotheses." It is equally notorious that some of the most learned German thinkers are men who are lacking in a singular degree in common sense and in knowledge of human nature. Like many physical scientists, they are so preoccupied with a theory that their conclusions seem curiously warped to the average mind. In fact, a learned man in a letter to Descartes once made an observation which with a slight verbal alteration might be applied to some of the German critics: "When men, sitting in their closet and consulting only their books attempt disquisitions into the Bible, they may indeed tell how *they* would have made the Book if God had given them that commission. That is, they may describe chimeras which correspond to the fatuity of their own minds, but without an understanding truly divine they can never form such an idea to themselves as the Deity had in creating it."

A learned professor of Assyriology at Oxford has also said that the investigation of the literary source of history has been a peculiarly German pastime. It deals with the writers and readers of the ancient Orient as if they were modern German professors,

and the attempt to transform the ancient Israelites into somewhat inferior German compilers, proves a strange want of familiarity with Oriental modes of thought. (Sayce, *Early History of the Hebrews*, pp. 108-112).

In the third place they were men with a strong bias against the supernatural. This is not an *ex parte* statement at all. It is simply a matter of fact as we shall presently show. Some of the men who have been most distinguished as the leaders of the Higher Critical movement in Germany and Holland have been men who have no faith in the God of the Bible and no faith in either the necessity or the possibility of a personal supernatural revelation. The men who have been the voices of the movement, of whom the great majority—less widely known and less influential—have been mere echoes, have been men notoriously opposed to the miraculous.

We must not be misunderstood. We distinctly repudiate the idea that all the Higher Critics were or are anti-supernaturalists. Not so. The British-American School embraces within its ranks many earnest believers. What we do say, as we will presently show, is that the dominant minds which have led and swayed the movement were strongly unbelieving.

4. *The higher critical movement then has not followed its true and original purposes in investigating the Scriptures for the purposes of confirming faith?*

No. It has not; unquestionably it has not. It has been deflected from that largely owing to the character of the men whose ability and forcefulness have given predominance to their views. It has become identified with a system of criticism which is based on hypotheses and suppositions which have for their object the repudiation of the traditional theory.

5. *Who then were the men whose views have moulded the views of the leading teachers and writers of the Higher Critical school of to-day?*

We will answer this as briefly as possible.

It is not easy to say who is the first so-called Higher Critic, or when the movement began. But it is not modern by any means. In its origin it was Franco-Dutch, and speculative if not sceptical. The views which are now accepted as axiomatic

by the continental and British-American schools of Higher Criticism seem to have been first hinted at by Carlstadt in 1521, and by Andreas Masius, a Belgian scholar, who published a commentary on Joshua in 1574, and a writer called Peyrere or Pererius in 1655-1660.

But it might really be said to have originated with Spinoza the rationalistic Dutch philosopher, who in his *Tractatus Theologico-Politicus* of 1670 boldly impugned the traditional date and Mosaic authorship of the Pentateuch and ascribed the origin of the Pentateuch to Ezra or to some other late compiler.

Spinoza was really a fountain-head of the movement, and his line was taken in England by the British philosopher Hobbes, an outspoken antagonist of the necessity and possibility of a personal revelation, who also denied the Mosaic authorship of the Pentateuch. A few years later a French priest called Richard Simon of Dieppe pointed out the supposed varieties of style as indications of various authors in his critical history of the Old Testament; "an epoch making work." Then another Dutchman named Clericus (or Le Clerk) in 1685 advocated still more radical views suggesting an Exilian and priestly authorship for the Pentateuch.

Clericus is said to have been the first critic who set forth the theory that Christ and his Apostles did not come into the world to teach the Jews criticism, and it is only to be expected that their language would be in accordance with the views of the day. In 1753 a Frenchman named Astruc, a medical man and reputedly a free thinker, propounded for the first time the Jehovistic and Elohistive divisive hypothesis. His work was called *Conjectures regarding the Original Memoirs in the book of Genesis*, published in Brussels. Astruc may be called the father of the documentary theories.

6. *The first stage of the movement then was really in the hands of a few French and Dutch philosophers who were not theologians?*

Yes.

7. *What was the next stage of the Higher Critical movement?*

The next stage was largely German. Eichhorn is the greatest name in this period, the eminent Oriental professor at

Gottingen who published his work on the Old Testament introduction in 1780. He put into different shape the documentary hypothesis of the Frenchman, and did his work so ably that his views were generally adopted by the most distinguished scholars. Eichhorn's formative influence has been incalculably great. It is through him that the name Higher Criticism has become identified with the movement. He was followed by Vater and Hartmann with their fragment theory which practically undermined the Mosaic authorship of the Pentateuch and made way for the most radical divisive hypotheses. In 1806 De Wette published a work which ran through six editions in four decades; this contribution to the introduction of the Old Testament instilled the same general principles as Eichhorn. Not long after Vatke and Leopold George (both Hegelians) unreservedly declared the post-Mosaic and post-prophetic origin of the first four books of the Bible. Then came Bleek who advocated the idea of the *Grundschrift* or original document and the redactor theory, and then Hupfeld (1853) who held that the original document was an independent compilation, and Graf who wrote a book on the historical books of the Old Testament in 1866 and advocated the theory that the Jehovistic and Elohist documents were written hundreds of years after Moses' time. Graf was a pupil of Reuss the redactor of the Ezra hypothesis of Spinoza. Then came a most influential writer, Professor Kuenen of Leyden, in Holland, whose work on the Hexateuch was edited by Colenso in 1865, and his *Religion of Israel and Prophecy in Israel*, published in England in 1874—1877. Kuenen was one of the most advanced exponents of the rationalistic school. Last but not least of the continental Higher Critics is Julius Wellhausen who at one time was a theological professor in Germany, who published in 1878 the first volume of his history of Israel and won by his scholarship the attention if not the allegiance of a number of leading theologians.

It will be observed that nearly all these authors were Germans, and most of them professors of philosophy or theology.

8. *What was the next stage of the movement?*

The third stage of the movement is the British-American. The best known names are those of Dr. Samuel Davidson, who

published the introduction to the Old Testament in 1862, and Robertson Smith, the Scotchman who recast the Kuenen-Wellhausen theories in an English form in his works on the Pentateuch, the Prophets of Israel, and the Old Testament in the Jewish Church, first published in 1881.

Another well known Higher Critic is Dr. S. R. Driver, the Regius professor of Hebrew at Oxford, who, in his introduction to the Old Testament published ten years later, has elaborated with remarkable skill and great detail of analysis the theories and views of the continental school. Driver's work is able, very able, but it lacks originality and English independence. The hand is the hand of Driver, but the voice is the voice of Kuenen or Wellhausen.

The third well known name is that of Dr. C. A. Briggs, for some time Professor of Biblical Theology in the Union Theological Seminary of New York. An equally earnest advocate of the German theories, he published in 1883 his Biblical study; in 1886 his Messianic prophecy; and a little later his Higher Criticism of the Hexateuch. Of course this list is a very partial one, but it gives most of the names that have become famous in connection with the movement, and the reader who desires more will find a complete summary of the literature of the Higher Critics in Professor Bissell's work on the Pentateuch (*Scribner's* 1892). Briggs in his Higher Criticism of the Hexateuch (*Scribner's*, 1897) gives an historical summary also.

We now pass to another question, and that is with regard to the religious views of the men most influential in this movement. In making the statement that we are about to make, we desire to deprecate entirely the idea of there being anything unfair or unkind in saying that which is simply a matter of fact.

9. *What were the views of these men whose writings have been so influential in the world of Biblical Criticism?*

The answer to the question must be divided. We will first endeavor to give a few ideas of the leading Continental Critics, and later discuss the more difficult problem of the views of the English-writing school.

Regarding the views of the Continental Critics, three things can be confidently asserted of nearly all, if not all, of the real leaders.

1. They were men who denied the validity of the miracle, and the validity of any miraculous narrative. What Christians considered to be miraculous they considered legendary or mythical.

2. They were men who denied the reality of prophecy, and the validity of any prophetic statement. What Christians have been accustomed to consider prophetic, that is in the sense of telling beforehand the events of subsequent centuries, they called conjectures, coincidences, fiction, or imposture.

3. They were men who denied the reality of revelation, in the sense in which it has ever been held by the universal Christian Church. They were avowed unbelievers of the supernatural. Their theories were excogitated on pure grounds of human reasoning. As to the inspiration of the Bible, as to the Holy Scripture from Genesis to Revelation being the Word of God, they had no such belief. Spinoza repudiated absolutely a supernatural revelation. And Spinoza was one of their very greatest. Eichhorn discarded the miraculous, and considered that the so-called supernatural element was an Oriental exaggeration; and Eichhorn has been called the father of Higher Criticism, and was the first man to use the term. De Wette's views as to inspiration were entirely infidel. Vatke and Leopold George were Hegelian rationalists, and regarded the first four books of the Old Testament as entirely mythical. Kuenen, says Professor Sanday, wrote in the interests of an almost avowed Naturalism. That is, he was a free thinker, an agnostic; a man who did not believe in the Revelation of the one true and living God. (Bampton Lectures 1893, page 117). He wrote from an avowedly naturalistic standpoint, says Driver. (Page 205).

According to Wellhausen the religion of Israel was a naturalistic evolution from heathendom, an emanation from an imperfectly monotheistic kind of semi-pagan idolatry. It was simply a human religion. In one word, the *formative* forces of the Higher Critical movement were rationalistic forces, and the men who were the *chief* authors and expositors were men who had discarded belief in God and Jesus Christ whom He had sent. The Bible in their view was a mere human product. It was a stage in the literary evolution of a religious people. If it was not the resultant of a fortuitous concourse of Oriental myths and legendary accretions, and its Jahveh or

Jahweh, the excogitation of a Sinaitic clan, it certainly was not given by the inspiration of God, and it is not the Word of the living God. "Holy men of God spake as they were moved by the Holy Ghost," said Peter. "God, who at sundry times and in diverse manners spake by the prophets," said Paul. Not so, said Kuenen; the prophets were not moved to speak by God. Their utterances were all their own. (Sanday, page 117).

These then were their views, and these were the views that have so dominated modern Christianity and permeated modern ministerial thought in the two great languages of the modern world. We cannot say that they were men whose rationalism was the result of their conclusions in the study of the Bible. Nor can we say their conclusions with regard to the Bible were wholly the result of their rationalism. But we can say on the one hand that inasmuch as they refused to recognize the Bible as a direct Revelation from God they were free to form hypotheses *ad libitum*. And on the other hand, as they denied the supernatural, the animus that animated them in the construction of the hypotheses was the desire to construct a theory that would explain away the supernatural. Unbelief was the antecedent, not the consequent of their criticism.

10. *But the British-American Higher Critics were surely not a set of rationalists?*

No.

When we come to the views of the English writing Higher Critics we approach a more difficult subject. They are certainly not unbelievers in the way that Spinoza and Kuenen may be called unbelievers. They are certainly not rationalists as Eichhorn, De Wette, and Wellhausen may be called rationalists. They represent rather a school of compromise. On the one hand they practically accept the premises of the Continental school with regard to the antiquity, authorship, and authenticity and origins of the Old Testament books. On the other hand they refuse to go with the German rationalists in denying their inspiration. They still claim to accept the Scriptures as containing a Revelation from God.

11. *Well. May they not hold their own peculiar views as scholars with regard to the origin, and date, and literary structure*

of the books of the Bible without endangering either their own faith or the faith of Christians in the Bible as a whole or in part?

That is the very heart of the question, and in order that the reader may see at a glance the very serious questions that are involved in the conclusions of the Higher Critics, as brief a resumé as possible of the matter will be given.

For this is the situation.

According to the faith of the universal Church, the Pentateuch, that is, the first five books of the Bible, is one consistent, coherent, authentic and genuine composition, inspired by God, and, according to the testimony of the Jews, the statements of the books themselves, the reiterated corroborations of the rest of the Old Testament, and the explicit statement of the Lord Jesus (Luke xxiv., 44, John v., 46-47), was written by Moses at a period about fourteen centuries before the advent of Christ, and 800 years or so before Jeremiah. It is, moreover, a portion of the Bible that is of paramount importance, for it is the basic substratum of the whole revelation of God, and of paramount value, not because it is merely the literature of an ancient nation, but because it is the introductory section of the word of God, bearing His authority, and given by inspiration through His servant Moses.

That is the faith of the Church.

But according to the Higher Critics:—(1) The Pentateuch consists of four completely divers documents. These four completely divers documents were the primary sources of the composition which they call the Hexateuch; the Yahwist or Jahvist, the Elohist, the Deuteronomist, and the priestly code, now generally known as J. E. D. P., and for convenience designated by these symbols.

(2) These different works were composed at various periods of time, J. and E. being referred approximately to about 800 to 700 B.C.; D, to about 650 to 625 B.C., and P., to about 525 to 425 B.C. According to the Graf theory, accepted by Kuenen, the Elohist documents were post-exilian, that is, they were written only five centuries or so before Christ.

(3) These different works, moreover, represent different

traditions of the national life of the Hebrews, and are at variance in most important particulars.

(4) And further. They conjecture that these four supportive documents were probably constructed somewhat after this fashion: For some reason, and at some time, and in some way, some one, no one knows who, or why, or when, or where, wrote J. Then some one else, no one knows who, or why, or when, or where, wrote another document, which is now called E. And then at a later time, no one knows who, or why, or when, or where, an anonymous personage, whom we may call Redactor I., took in hand the reconstruction of these documents, introduced new material, harmonized the real and apparent discrepancies, and divided the inconsistent accounts of one event into two separate transactions. Then some time after this, perhaps one hundred years or more, no one knows who, or why, or when, or where, some anonymous personage wrote another document, which they style D. And after a while another anonymous author, no one knows who, or why, or when, or where, whom we will call Redactor II., took this in hand, compared it with J. E., revised J. E. with considerable freedom, and in addition introduced quite a body of new material. Then some one else, no one knows who, or why, or when or where, probably, however, about 525, or perhaps, 425, wrote P.; and then another anonymous Hebrew, whom we may call Redactor III., undertook to incorporate this with the triplicated composite J. E. D., with what they call redactional additions and insertions. (Compare Sayce, *Early History of the Hebrews*, pp. 100-105).

It may be well to state at this point that this is not an exaggerated statement of the Higher Critical position. On the contrary, we have given here what can be fairly described as the moderate view of the conservative Higher Critics, a position which all of them consider now as "established by proofs, valid and cumulative," and "representing the most sober scholarship." The more advanced continental Higher Critics distinguish the writers of the primary sources according to the supposed elements as J₁. and J₂., E₁. and E₂., P₁., P₂. and P₃., and D₁. and D₂., nine different originals in all. The different Redactors, technically described by the symbol R. are R_j., who combined J. and E.; R_d., who added D. to J. E., and R_h., who completed the

Hexateuch by combining P. with J. E. D. (Green, p. 88, H. C. of the Pentateuch).

(5) These four suppositive documents are moreover alleged to be internally inconsistent and undoubtedly incomplete. How far they are incomplete they do not agree. How much is missing, and when, where, how and by whom it was removed; whether it was some thief who stole, or copyist who tampered, or editor who falsified, they do not declare. But they are unanimous in the conclusion that they contain three species of material, which are thus divisible: (a) The probably true. (b) The positively spurious. (c) The certainly doubtful. "The narratives of the Pentateuch are usually trustworthy, though partly mythical and legendary. The miracles recorded were the exaggerations of a later age."—Davidson. Introduction p. 131. And what is more serious:

(6) In this redactory process no limit apparently can be assigned to the work of the redactors. With an utter irresponsibility of freedom it is declared that they inserted misleading statements with the purpose of reconciling incompatible traditions; that they amalgamated what should have been distinguished, and sundered that which should have been amalgamated. In one word, it is an axiomatic principle of the divisive hypothesizers that the redactors "have not only misapprehended, but misrepresented the originals."—Green, p. 170. They were animated by "egotistical motives."

They confused varying accounts, and erroneously ascribed them to different occasions. They not only gave false and colored impressions; they destroyed valuable elements of the suppositive documents, and tampered with the dismantled remnant.

Such is the view of the Pentateuch that is accepted as conclusive by "the sober scholarship" of a number of the leading theological writers and professors of the day. It is to this the Higher Criticism reduces what the Lord Jesus called the writings of Moses.

As to the rest of the Old Testament, it may be briefly said that they have dealt with it with an equally confusing hand. The time-honored traditions of the Catholic Church are set at naught, and its thesis of the relation of inspiration and genuine-

ness and authenticity derided. As to the Psalms, the harp that was once believed to be the harp of David was not handled by the sweet Psalmist of Israel, but generally by some anonymous post-exilist; and Psalms that are ascribed to David by the omniscient Lord Himself are daringly attributed to some anonymous Maccabean. Ecclesiastes, written nobody knows when, where, and by whom, possesses just a possible grade of inspiration, though one of the critics "of cautious and well-balanced judgment" denies that it contains any at all. "Of course," says another, "it is not really the work of Solomon."—Driver. Introduction (p. 470). The Song of Songs is an idyll of human love, and nothing more. There is no inspiration in it; it contributes nothing to the sum of revelation.—Sanday (p. 211). Esther, too, adds nothing to the sum of revelation, and is not historical (p. 213). As to Daniel, it was a purely pseudonymous work, written probably in the second century B.C.

As to the New Testament, the English-writing school have hitherto confined themselves mainly to the Old Testament, but if Professor Sanday, who passes as a most conservative and moderate representative of the critical school, can be taken as a sample, 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 be specially described as supernatural (p. 399). The Second Epistle of Peter is pseudonymous, its name a counterfeit, and, therefore, a forgery, just as large parts of Isaiah, and Zachariah, and Jonah, and Proverbs were supposititious and quasi-fraudulent documents."

Now this is really a simple and straightforward statement of the position taken by what is called the moderate school of Higher Criticism. There is no exaggeration about it at all. It is their own admitted position, according to their own writings. It is not therefore to be considered a matter of surprise that believers in the Bible should urge some such question as this:

12. *In what sense then can the British American school of Higher Criticism claim to still believe in the Bible as the Christian Church has ever believed in it.*

That is just the difficulty that presents itself to the average

Christian to-day. There can be no doubt that Christ and His Apostles accepted the whole of the Old Testament as inspired in every portion of every part; from the first chapter of Genesis to the last chapter of Malachi, all was implicitly believed to be the very word of God Himself. And ever since their day the view of the Universal Christian Church has been that the Bible is the Word of God; as the 20th article of the Church of England terms it, it is God's Word written. The Bible as a whole is inspired. "All that is written is God-inspired." That is, the Bible does not merely *contain* the Word of God; it *is* the Word of God. It contains a revelation. "All is not revealed, but all is inspired." This is the conservative and, up to the present day, the almost universal view of the question. There are, it is well known, many theories of inspiration. But whatever view or theory of inspiration men may hold, plenary, verbal, dynamical, mechanical, superintendent, or governmental, they refer either to the inspiration of the men who wrote, or to the inspiration of what is written. In one word they imply throughout the work of God the Holy Ghost, and are bound up with the concomitant ideas of authority, veracity, reliability and truth divine.*

The Bible can no longer, according to the critics, be viewed in this light. It is not the Word in the old sense of that term. It is not the Word of God in the sense that all of it is given by inspiration of God. It simply *contains* the Word of God. In many of its parts it is just as uncertain as any other human book. It is not even reliable history. Its records of what it does narrate as ordinary history are full of falsifications and blunders. The origin of Deuteronomy, *eg.*, was "a consciously refined falsification." (See Möller, page 207.)

13. *But in that case what about inspiration? Do they still claim to believe that the Bible is inspired?*

Yes. They still claim to believe that the Bible is inspired. As Dr. Driver says in his preface (p. xiii), "criticism in the hand of Christian scholars does not banish or destroy" the inspira-

*The two strongest works on the subject from this standpoint are by Gaussen and Lee. Gaussen on the Theopneustia is published in an American edition by Hitchcock & Walden, of Cincinnati; and Lee on the Inspiration of Holy Scripture is published by Rivingtons. Bishop Wordsworth on the Inspiration of the Bible is also very scholarly and strong. Rivingtons, 1873.

tion of the Old Testament; it *presupposes* it. That is perfectly true. Criticism in the hands of *Christian* scholars is safe. But the preponderating scholarship in Old Testament criticism has admittedly *not* been in the hands of men who could be described as Christian scholars. It has been in the hands of men who disavow belief in God and Jesus Christ Whom He has sent. Criticism in the hands of Horne and Hengstenberg does not banish or destroy the inspiration of the Old Testament, but in the hands of Hobbes and Spinoza and Graf and Wellhausen and Kuenen, inspiration is neither *presupposed* nor *possible*. Dr. Briggs and Dr. Smith may avow earnest avowals of belief in the Divine character of the Bible, and Dr. Driver may assert that critical conclusions do not touch either the authority or the inspirations of the Scriptures of the Old Testament, but from first to last they treat it with an indifference almost equal to that of the Germans. They certainly handle the Old Testament as if it were ordinary literature. And in all their theories they seem like plastic wax in the hands of these rationalistic moulders. But they still claim to believe in Biblical inspiration.

14. *Their theory of inspiration then must be a very different one from that held by the average Christian?*

It is. It is a very different one.

In the Bampton Lectures for 1903, Professor Sanday, of Oxford, came out as the exponent of the later and more conservative school of Higher Criticism with a theory which he termed the inductive theory. It is not easy to describe what is fully meant by this but it appears to mean the presence of what he calls "a divine element" in certain parts of the Bible. What that really is he does not accurately declare. The language always vapours off into the vague and indefinite whenever he speaks of it. In what books it is he does not say. "It is present in different books and parts of books in different degrees." "In some the Divine element is at the maximum; in others at the minimum." He is not always sure. He is sure it is not in Esther, in Ecclesiastes, in Daniel. If it is in the historical books, it is there as conveying a religious lesson rather than as a guarantee of historic veracity, rather as interpreting than as narrating. At the same time, if the histories as far as textual construction was concerned were "natural processes

carried out naturally," it is difficult to see where the Divine or supernatural element comes in. The inspiration which seems to have been devised as a hypothesis of compromise seems to be a tenuous, equivocal and indeterminate something, the amount of which is as indefinite as its quality. (Sanday, pp. 100-398. cf. Driver, Preface ix.)

But its most serious feature is this. It is a theory of inspiration that completely overturns the old-fashioned ideas of the Bible and its standard of authority and truth. For whatever this so-called Divine element is, it appears to be consistent with defective argument, incorrect interpretation, if not what the average man would call forgery or falsification.

It is in fact revolutionary. To accept it the Christian will have to completely readjust his ideas of honour and honesty, of falsehood and misrepresentation. Men used to think that forgery was a crime, and falsification a sin. Pusey, in his great work on Daniel, said that "to write a book under the name of another and to give it out to be his is in any case a forgery, dishonest in itself, and destructive of all trustworthiness." (Pusey, Lectures on Daniel, p. 1.) But it appears now that all sorts of pseudonymous material, and not a little of it believed to be true by the Lord Jesus Christ Himself, is to be found in the Bible, and that no antecedent objection can be taken to it.

Men used to think that inaccuracy would affect reliability, and that proven inconsistencies would imperil credibility. But now it appears that there may not only be mistakes and errors on the part of copyists, but forgeries, intentional omissions and misinterpretations on the part of authors, and yet, marvellous to say, faith is not to be destroyed, but to be placed on a firmer foundation! (Bampton Lectures, 1903, p. 122.) Sanday admits that there is an element in the Pentateuch derived from Moses himself. An element! But he adds: "However much we may believe that there is a genuine Mosaic foundation in the Pentateuch, it is difficult to lay the finger upon it, and to say with confidence, here Moses himself is speaking." "The strictly Mosaic element in the Pentateuch must be indeterminate." "We ought not, perhaps, to use them (the visions of Ex. 3 and 33) without reserve for Moses himself" (pp. 172-174-176). The ordinary Christian however will say: Surely if we deny the

Mosaic authorship and the Unity of the Pentateuch we must undermine its credibility. The Pentateuch claims to be Mosaic. It was the universal tradition of the Jews. It is expressly stated in nearly all the subsequent books of the Old Testament. The Lord Jesus said so most explicitly. John 5, 46-47.

And another thought must surely follow to the thoughtful man: if Moses did not write the Books of Moses, who did?

If there were three or four, or six or nine unauthorized original writers, why not fourteen, or sixteen or nineteen? And then another and more serious thought must follow that. Who were these original writers, and who originated them? If there were manifest evidences of alterations, manipulations, inconsistencies and omissions by an indeterminate number of unknown and unknowable and undateable redactors, then the question arises, who were these redactors, and how far had they authority to redact, and who gave them this authority? If the redactor was the writer, was he an inspired writer, and if he was inspired what was the degree of his inspiration; was it partial, plenary, inductive, or indeterminate? This is a question of questions: What is the guarantee of the inspiration of the redactor, and who is its guarantor? Moses we know, and Samuel we know, and Daniel we know, but ye anonymous and pseudonymous, who are ye? The Pentateuch, with Mosaic authorship, as Scriptural, divinely accredited, is upheld by Catholic tradition and scholarship, and appeals to reason. But a mutilated scrap-book of anonymous compilations, with its pre- and post-exilic redactors and redactions, is confusion worse confounded.

At least that is the way it appears to the average Christian. He may not be an expert in philosophy or theology, but his common sense must surely be allowed its rights.

And this question must inevitably follow:

15. *Is it possible then to accept the Kuenen-Wellhausen theory of the structure of the Old Testament and the Sanday-Driver theory of its inspiration without undermining faith in the Bible as the Word of God?*

It is not. At least that is the opinion of the average man.

The Bible is either the Word of God, or it is not. The children of Israel were the children of the Only Living and True God, or they were not. If their Jehovah was a mere tribal deity, and their religion a human evolution; if their sacred literature was natural, with mythical and pseudonymous admixtures; then the Bible is dethroned from its throne as the exclusive authoritative, Divinely inspired Word of God. It simply ranks as one of the sacred books of the ancients with similar claims of inspiration and revelation.

If the value of Biblical Criticism lies in the fact that it enables us to determine what is inspired in the Scriptures, any man in that case has a right to subject it to the judgment of his own critical insight, and to receive just as much of it as inspired as he or some other person believes to be inspired. When the contents have passed through the sieve of his judgment the inspired residuum may be large, or the inspired residuum may be small. If he is a conservative critic it may be fairly large, a maximum; if he is a more advanced critic it may be fairly small, a minimum. It will simply be an ancient literature of a religious people containing somewhere the Word of God, "a revelation of no one knows what, made no one knows how, and lying no one knows where, except that it is to be somewhere between Genesis and Revelation, but probably to the exclusion of both." (Pusey, Daniel xxviii.)

16. *But in that case what becomes of the Christian system of doctrine? Would not this view of the Bible overturn the whole fabric of systematic or dogmatic theology?*

Certainly it would. It must.

It not only displaces the Bible from the throne of loyalty for the affectionate believer by unsettling his faith in its veracity and authority, it threatens to overthrow the very foundations of systematized Christianity. For up to the present time any text from any part of the Bible was accepted as a proof-text for the establishment of any truth of Christian teaching, and a statement from the Bible was considered an end of controversy. The doctrinal systems of the Church of England, the Presbyterian, Methodist and other Churches are all based upon the view that the Bible contains the truth, the whole truth, and nothing but

the truth (See 39 Articles, Church of England, vi., ix., xx., etc.) They accept as an axiom that the Old and New Testaments in part, and as a whole, have been given and sealed by God the Father, God the Son, and God the Holy Ghost. All the doctrines of the Church of Christ from the greatest to the least are based on this. All the proofs of the doctrines are based also on this. No text was questioned; no book was doubted; all Scripture was received by the great builders of our theological systems with that unassailable belief in the inspiration of its text, which was the position of Christ and His apostles.

But now the Higher Critics think they have changed all that.

They claim that the science of criticism has dispossessed the science of systematic theology. It is not enough now for a theologian to turn to a book in the Bible, and bring out a text in order to establish a doctrine. It might be in a book, or in a portion of the Book that the German critics have proved to be a forgery or an anachronism. It might be in Deuteronomy, or in Jonah, or in Daniel, and in that case, of course, it would be out of the question to accept it. The Christian system therefore will have to be re-adjusted, if not revolutionized, every text and chapter and book will have to be inspected and analyzed in the light of its date, and origin, and circumstances, and authorship, and so on, *and only after it has passed the examining board of the modern Franco-Dutch-German criticism will it be allowed to be selected as a proof-text for the establishment of any Christian doctrine.*

What sort of doctrine, and what guarantee of its authority we would have, in that case, would be an insoluble conundrum.

(17) *And further, "If this theory of the structure and inspiration of the Old Testament is accepted, what becomes of the teaching of the Lord Jesus Christ and His attitude? Are we not bound as Christians to believe what Christ taught, and to accept as Divine and final His references to the Old Testament?"*

We think we are. The attitude of Christ to the Old Testament Scriptures must determine ours. He is God. He is truth. His is the final voice. He is the Supreme Judge. There is no appeal from that court. And Christ Jesus the Lord believed and affirm-

ed the historic veracity of the whole of the Old Testament writings implicitly, believed and emphatically affirmed the Mosaic authorship of the Pentateuch (Matt. 5 : 17-18 ; Mark 12 : 26-36 ; Luke 16-31, 24-44 ; John 5 : 46-47). True, quite true, the critics say. But then, they add, *Christ's knowledge as man was limited*. He grew in knowledge (Luke 2-52). Surely that implies His ignorance ; and if his ignorance, why not His ignorance with regard to the science of historical criticism ? (Gore, *Lux Mundi*, p. 360 ; Briggs, *H.C. of Hexateuch*, p. 28). Or even if He did know more than His age *He probably spoke as He did* in accommodation with the ideas of His contemporaries ! (Briggs, p. 29).

In fact they practically say that Jesus knew perfectly well that Moses *did not* write the Pentateuch, but allowed His disciples to believe that Moses did, and taught His disciples that Moses did, simply because He did not want to upset their simple faith in the whole of the Old Testament as the actual and authoritative and Divinely revealed Word of God. (See Driver, p. 12). Or else, that Jesus imagined like any other Jew of His day that Moses wrote the books that bear his name, and believed with the childlike Jewish belief of His day the literal inspiration, Divine authority and historic veracity of the Old Testament, and yet was completely mistaken, ignorant of the simplest facts, and wholly in error. In other words He could not tell a forgery from an original, or a pious fiction from a genuine document. (The illustration of Jesus speaking of the sun rising as an instance of the theory of accommodation is a very different thing).

This then is their position. Christ knew the views He taught were false, and yet taught them as truth. Or else, Christ didn't know they were false, and believed them to be true when they were not true.

In either case the Blessed One is dethroned as True God and True Man.

If He did not know the books to be spurious when they were spurious, and the fables and myths to be mythical and fabulous ; if He accepted legendary tales as trustworthy facts, then He was not and is not omniscient. He was not only intellectually fallible, He was morally fallible ; for He was not true enough " to miss the ring of truth " in Deuteronomy and Daniel.

If He did know certain of the books to be lacking in genuineness, if not spurious and pseudonymous; if He did know the stories of the Fall and Lot, and Abraham and Jonah and Daniel to be allegorical and imaginary, if not unverifiable and mythical, then He was neither trustworthy nor good. As Canon Liddon has conclusively pointed out, if our Lord was in serious error in these historic and documentary matters, how can He be followed as the teacher of doctrinal truth and the revealer of God.

(Canon Liddon's treatment of this phase of the question could hardly be surpassed. It is a superb piece of reasoning and scholarship. See his Bampton Lectures on the Divinity of our Lord. Lect. VIII, p. 475, 12th edition, Rivingtons).

There is another fact also that does not seem generally to be given the prominence it deserves.

It is this: Men say in this connection that part of the humiliation of Christ was His being touched with the infirmities of our human ignorances and fallibilities. They dwell upon the so-called doctrine of the Kenosis, or the emptying, as explaining satisfactorily His limitations. But Christ spoke of the Old Testament Scriptures *after* His resurrection. He affirmed after His glorious resurrection that "all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me." Luke 24, 44. This was not a statement made during the time of the Kenosis, when Christ was a mere Jew after the flesh. It is a statement of Him who has been declared the Son of God with power. It is the Voice that is final and overwhelming. The limitations of the Kenosis are abandoned now, and yet the Risen Lord not only does not cast the shadow of a hint that any statement in the Old Testament is inaccurate or that any portion thereof needed revision or correction, not only most solemnly declared that those books which we receive as the product of Moses were indeed the books of Moses, but authorized with His Divine imprimatur the whole of the Old Testament Scriptures.

But now a question that must in all frankness be faced by every student of present day problems may be in order. It is a question that has often been raised in the mind of those who are at all familiar with the preponderant literature on the subject. It is this:

18. *But if we oppose and refuse the conclusions of the Higher Critical school are we not opposing light and progress and simply taking the position of ignorant alarmists and obscurantists?*

It is very necessary to have our minds made very clear on this point, and to remove not a little dust of misunderstanding.

The desire to receive all the light that the most fearless search for truth by the highest scholarship can yield is the desire of every true believer in the Bible and the God of all truth.

No healthy Christian mind can advocate obscurantism. The obscurant who opposes the investigation of scholarship, and would throttle the investigators has not the Spirit of Christ. In heart and attitude he is a Mediævalist. To use Bushnell's famous apologue he would try to stop the dawning of the day by wringing the neck of the crowing cock. But it is the duty of every Christian who belongs to the noble army of Truth-lovers to test all things, and to hold fast that which is good. He also has rights even though he is, technically speaking, unlearned, and to accept any view that contradicts his spiritual judgment simply because it is that of a so-called scholar is to abdicate his franchise as a Christian, and his birthright as a man. (See that excellent little work by Professor Kennedy, *Old Testament Criticism, and the Rights of the Unlearned*, F. H. Revell). And in his right of private judgment he is aware that while the privilege of investigation is conceded to all, the conclusions of an avowedly prejudiced scholarship must be subjected to a peculiarly searching analysis. The most ordinary Bible reader is learned enough to know that the investigation of the Book that claims to be supernatural by those who are avowed enemies of all that is supernatural, and the study of subjects that can be understood only by men of humble and contrite heart by men who are admittedly irreverent in spirit must certainly be received with caution. (See Parker's striking work, *None Like It*, F. H. Revell, and his last address.)

19. *But these views are not the views of infidels and agnostics only. They are the sober and deliberately expressed views of moderate and professedly Christian scholars. Must we not there-*

fore receive them when they come from men who are such true believers and such really deep scholars?

We admit of course that this is a more difficult matter. But we still hold that similar conclusions by more moderate and religious and believing men, if they are evidently inspired by the theories of the anti-supernaturalists, and accepted from them on account of their authority as scholars, must be accepted with the same reserve. There is a widespread idea among younger men that the so-called Higher Critics *must be followed because their scholarship as experts settles the questions*. This is a great mistake. No expert scholarship can settle questions that require a humble heart, a believing mind and a reverent spirit as well as a knowledge of Hebrew and philology; and no scholarship can be relied upon as expert which is characterized by a biassed judgment, a curious lack of knowledge of human nature, and a still more curious deference to the views of men with a prejudice against everything supernatural. No one can read such a suggestive and sometimes even such an inspiring writer as George Adam Smith without a feeling of sorrow that he has allowed this German bias of mind to lead him into such an assumption of infallibility in many of his positions and statements. It is the same with Driver. With a kind of *sic volo sic jubeo stat pro ratione voluntas* lightness and airy ease he introduces assertions and propositions that would really require chapter after chapter, if not even volume after volume to substantiate. On page after page his "must be," and "could not possibly be," and "could certainly not," extort from the average reader the natural unsubdued exclamation: "But why?", "Why not?", "Wherefore?", "On what grounds?", "For what reason?" "Where are the proofs?". But of proofs or reason there is not a trace. The reader must be content with the writer's assertions. It reminds one, in fact, of the "we may well suppose", and "perhaps", of the Darwinian who offers as the sole proof of the origination of a different species his random supposition! (Modern Ideas of Evolution, Dawson, R.T.S. pp. 53-55.)

And both of these most earnest and influential writers have fallen into a habit of treating the Bible very much as they would treat any other literature. It may be unconscious this, it probably is, as they seem to be such earnest men. But one longs to

see in them something of the spirit of him who cried, "my heart standeth *in awe* of Thy word," and to give them, and all professors of Biblical literature, the sage counsel that Archbishop Cranmer gave long, long ago: "I would advise you all that come to the "reading or hearing of this Book, which is the Word of God, the "most precious jewel, and most holy relic that remaineth on "earth, that ye bring with you the fear of God, and that ye do it "with due reverence, and use your knowledge thereof, not to "vain glory of frivolous disputation, but to the honour of God, "increase of virtue, and edification both of yourselves and others."

There is a widespread idea also among the younger students that because Graf and Wellhausen, and Driver and Cheyne are experts in Hebrew that *therefore their deductions as experts in language must be received*. This, too, is a mistake. There is no such difference in the Hebrew of the so-called original sources of the Hexateuch as some suppose. The argument from language, says Professor Bissell (Introd. to Gen. in colors, p. vii), requires extreme care for obvious reasons. There is no visible cleavage line among the supposed sources. Any man of ordinary intelligence can see at once the vast difference between the English of Tennyson and Shakespeare, and Chaucer and Sir John de Mandeville. But no scholar in the world ever has or ever will be able to tell the dates of each and every book in the Bible by the style of the Hebrew, (See also Sayce, Early History of the Hebrews, p. 109). The unchanging Orient knows nothing of the swift lingual variations of the Occident. Pusey with his masterly scholarship has shown how even the Book of Daniel from the standpoint of philology cannot possibly be a product of the time of the Maccabees. (On Daniel, pp. 23-59). The late Professor of Hebrew in the University of Toronto, Professor Hirschfelder, in his work on Genesis says: "We would search in vain for any peculiarity either in the language or the sense that would indicate a two-fold authorship." As far as the language of the original goes, "the most fastidious critic could not possibly detect the slightest peculiarity, that would indicate it to be derived from two sources", p. 72. (See also Dr. Emil Reich, The Bankruptcy of the Higher Criticism, Contemporary Review, April 1905, p. 501).

20. *But can it honestly be said that the old fashioned or traditional views of the Bible are any longer maintained by men with pretension to scholarship? Are not the only people who oppose the new theology and the Higher Critical views imbued with ignorance, prejudice and illiberality of thought?*

This too is a matter that needs a little clearing up. In the first place it is not fair to assert that the upholders of what are called the old fashioned or traditional views of the Bible are opposed to the pursuit of scientific Biblical investigation. It is equally unfair to imagine that their opposition to the views of the Continental school is based upon ignorance and prejudice.

What they oppose is not Biblical criticism, but Biblical criticism by rationalists. They do not oppose the conclusions of Wellhausen and Kuenen because they are experts and scholars; they oppose them because the Biblical criticism of rationalists and unbelievers can be neither expert nor scientific. A criticism that is characterized by the most arbitrary conclusions from the most spurious assumptions has no right to the word scientific. And further. Their adhesion to the traditional views is not only conscientious, but intelligent. They believe that the old fashioned views are as scholarly as they are Scriptural. It is the fashion in some quarters to cite the imposing list of scholars on the side of the German school, and to sneeringly assert that there is not a scholar to stand up for the old views of the Bible.

This is not the case. Hengstenberg, of Basle and Berlin, was as profound a scholar as Eichhorn, Vater or De Wette; and Keil or Kurtz, and Zahn and Rupprecht are competent to compete with Reuss and Kuenen. Wilhelm Möller, who confessed that he was once "immoveably convinced of the irrefutable correctness of the Graf-Wellhausen hypothesis," has revised his former radical conclusions on the ground of reason and deeper research as a Higher Critic.

Sayce, the Professor of Assyriology at Oxford, has a right to rank as an expert and scholar with Cheyne, the Oriel Professor of Scripture Interpretation. Margoliouth, the Laudian Professor of Arabic at Oxford, as far as learning is concerned is in the same rank with Driver, the Regius Professor of Hebrew, and the conclusion of this great scholar with regard to one of the

widely vaunted theories of the radical school, is almost amusing in its terseness.

"Is there then nothing in the splitting theories," he says, in summarizing a long line of defence of the unity of the book of Isaiah; "is there then nothing in the splitting theories? To my mind nothing at all." (Lines of defence of the Biblical revelation, 2nd Edition. Hodder & Stoughton, p. 136).

Green and Bissell are as able if not abler scholars than Robertson Smith and Professor Briggs, and both of these men as a result of the widest and deepest research have come to the conclusion that the theories of the Germans are utterly irrational, unhistorical, and unscholarly. The last words of Professor Green in his very able work on the Higher Criticism of the Pentateuch are most suggestive. "Would it not be wiser for them to revise their own ill-judged alliance with the enemies of evangelical truth, and whether Christ's view of the Old Testament may not be the true view?" (The H. C. of the Pent. Green. Scri. 78.)

Yes. That after all is the great and final question. We trust we are not ignorant. We feel sure we are not malignant. We desire to treat no man unfairly, or set down aught in malice.

But we desire to stand with Christ and His Church. If we have any prejudice, we would rather be prejudiced *against* rationalism. If we have any bias it must be *against* a teaching which unsteadies heart and unsettles faith. Even at the expense of being thought behind the times, we prefer to stand with our Lord and Saviour Jesus Christ in receiving the Scriptures as the Word of God, without objection and without a doubt. A little learning, and a little listening to rationalistic theorizers and sympathizers may incline us to uncertainty; but deeper study and deeper research will incline us as it inclined Hengstenberg and Möller, to the profoundest conviction of the authority and authenticity of the Holy Scriptures, and to cry "Thy word is very pure; therefore Thy servant loveth it."

A word in conclusion.

No reasoning however profound will ever awaken love for

the Bible, or disarm an unsettling criticism. Only the Holy Spirit does that. Love for Christ as one's personal Saviour is invariably followed by love for His Word, and conviction of its inspiration. But to the younger and inexperienced who are apt to be harassed by the perplexities of doubt we would like to re-echo the words of a great American Bishop and the counsels that he once gave to those Christians who have been troubled by unsettling theories: "There is no prayer more needed to-day than the simple prayer"

"God give me patience to wait. Think how through the long ages the Bible has been assailed, contorted, twisted and defiled. Think how great minds have laid themselves out to rationalize the mysteries of Divine things, and how weak minds following them have died out in darkness without any belief in things eternal. Think all these things, and then think of that same Word greater to-day in power than ever it was; the same Word, brilliant with eternal youth, skin without scar, organ without disease, voice without weakness, step without failure, eye without dimness, the untouched, unharmed, scatheless Word of God. Think of these things, and as you think, pray, God give me patience to wait. Wait for the ebbing tide to flow back on the old and well worn beaches. Wait for the darkness of the hour before dawn to give birth to light. Wait for the chill of the early morning to lose itself in the heat of the glowing sun. Wait for every discovery, every verified reality, every true hypothesis to range itself on the side of Holy Scripture, and to cry, Forever, O Lord, Thy Word is settled in Heaven, Thy Word is true from the beginning." Amen. Amen.

That is our desire. That is our hope. That is our faith. And this is our prayer.

"Blessed Lord, who hast caused all Holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of Thy Holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ." Amen.

APPENDIX

It may not be out of place to add here a small list of reading matter that will help the reader who wants to strengthen his position as a simple believer in the Bible. As I said before a large list would be altogether too cumbersome. I would only put down those that I have personally found most valuable and suggestive. If one can afford only one or two I would suggest Green and Kennedy; or Munhall and Parker; or Saphir and Sayce.

The most massive and scholarly are Horne's Introduction, and Pusey on Daniel, but they are deep, heavy, and suitable only for the more cultured and trained readers.

GREEN. The Higher Criticism of the Pentateuch. (*Scribner's*).

GREEN. General Introduction to the Old Testament in two volumes; the text and the Canon. (*Scribner's*).

These are very good. Green was a great scholar, the Princeton Professor of Oriental and Old Testament Literature, a man who deeply loved the Bible and the Lord Jesus. He is perhaps the strongest or the scholarly opponents of the rationalistic Higher Critics.

BISSELL. The Pentateuch. Its Origin and Structure. (*Scribner's*).

BISSELL. Introduction to Genesis. Printed in colours.

Bissell is a careful scholar, and writes from the conservative side. Able, but not so firm as Green.

MUNHALL. The Highest Critic vs. the Higher Critics. (*Revell*).

By an evangelist, and therefore from the earnest rather than the expert standpoint. More to the level of the average reader than Green or Bissell.

MÖLLER. Are the Critics Right? (*Revell*).

By a former follower of Graf-Wellhausen, and most interesting to the scholarly. Hardly suitable for the average reader as it assumes familiarity with the technicalities of the German critical school.

MARGOLIOUTH. Lines of Defence of the Biblical Revelation. (*Hodder & Stoughton*). Academic and technical; intensely interesting. His reasoning is not equally powerful throughout however.

ANDERSON. The Bible and Modern Criticism. (*Revell*).

The work of a layman, vigorous and earnest. He gives no uncertain sound, but writes in a style that often antagonizes instead of convincing.

PARKER. *None Like It. A plea for the old sword. (Revell).*
Vigorous and slashing too, but grand in the eloquence of its pleadings.
Every minister should read it.

SAYCE. *The Early History of the Hebrews. (Rivingtons).*
The chapter on the composition of the Pentateuch is very strong.

KENNEDY. *Old Testament Criticism and the Rights of the Unlearned. (Revell).*
A small and cheap book but well worth study.

SHERATON. *The Higher Criticism. (The Tract Society, Toronto).*
A most valuable little work. Thoroughly up-to-date.

The following works also, although they are not exactly along the line of the Higher Criticism are most valuable and suggestive.

SAPHIR. *Christ and the Scriptures. (Revell).*
A little book, but a multum in parvo. To my mind for its size the best thing ever written on the subject.

SAPHIR. *The Divine Unity of Scripture. (Revell).*
A great book. Full of well cooked meat. Most scholarly, deeply spiritual, always suggestive.

PIERSON. *Many Infallible Proofs. (Revell).*
Earnest, full, illustrative ; most helpful.

GIBSON. *The Ages before Moses. (Oliphant's, Edinburgh).*
A very valuable and suggestive work. Especially useful to young ministers.

GIBSON. *The Mosaic Era. (Randolph, New York).*
Spiritual and suggestive also.

