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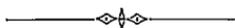
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with African tribes. "Whoso eateth My flesh and drinketh My blood, abideth in Me and I in him" (John vi. 56), is not borrowed from Hellenic thought, but from the common ideas of primitive man. I believe that this covenant of union was made between Christ and the Twelve frequently during His earthly sojourn. I believe that, as in the feeding of the five thousand, it was to some extent offered occasionally to a larger circle. I believe that it was solemnly repeated on the night of the betrayal, and that St. Luke is right in representing it as practised in the earliest days of the Church. For long examination has convinced me that the opening chapters of the Acts of the Apostles are based upon ancient (probably oral) records. And surely if so strange, so simple a ceremony was started from the first and never discontinued, there is no difficulty about it. But if it was neglected for upwards of twenty years, we fail to imagine a power which within the next twenty years could have made it practically universal.

We freely admit, or, rather, have long insisted, that the words, "Do this in remembrance of Me," stand on a lower level in point of historical attestation than the words, "This is My body." They are not guaranteed by St. Peter, but come to us only on the authority of St. Paul. But we are very far indeed from casting suspicion on all our Lord's reputed deeds and words which St. Peter has not recorded. Other persons who were present at the Last Supper had memories besides the *coryphæus* of Apostles. In spite of all that Dr. Gardner has urged, we think it simplest to believe that at the Last Supper Christ Himself used both these sentences, although in the churches, which depended for their information on St. Peter, only one of them was preserved.

ARTHUR WRIGHT.



ART. III.—THE HIGHER CRITICISM AND THE HOLY SCRIPTURES.

I PROPOSE to state what I believe to be the true relation between the modern teaching of the Higher Criticism and the traditional aspect of Holy Scripture as a revelation "guaranteed" to us by "Divine authority." I borrow this last phrase from Professor Huxley¹ because, being that of an adversary, it must be regarded as unexceptionable on his side, while on my own I should find it hard to improve upon

¹ In a letter to the *Times*, February 3, 1892.

it. For this it is that seems to me to express what I hold to be the true character of Holy Writ, what was certainly held to be so at the great period of the Reformation, what has implicitly been held by the whole Church, East and West, and what, till within a very recent time, was the acknowledged and received belief of all parties without distinction in the English Church.

For some reason or other the Scriptures stand out in marked relief as different from all other literature. They refuse to be reduced to the level of any other writings. Neither Homer, Plato, nor Thucydides can be compared with the Law, the Prophets, or the Psalms. They differ in kind even more than in degree, and they differ not less in respect of the platform on which they profess to stand. This is speaking in the broadest and most general way. Homer, Thucydides, and Plato are confessedly ignorant of God; they have no testimony or record concerning Him. The writers of the Old Testament profess to have the knowing of His ways. I do not now maintain that they have, but I affirm that they are distinguished from the classical writers by nothing so conspicuously as by this, that they profess to have. And they profess to have it in a way and with an appearance of justice in their claim which has no true parallel elsewhere. It is, therefore, an *ignoratio elenchi* at the outset to start with the assumption that the difference which appears to be so great is after all, and in fact, no difference at all. The comparative method of estimating literary monuments may with more justice concede to the writers of the Old Testament the validity, or at all events the speciality, of their claim than decide to ignore it altogether.

If, however, we consent to recognise the reality of this claim in its just proportions, we must proceed eventually to estimate its validity. And in the endeavour to do this we must determine whether the claim was a true or a false one, whether it is to be ascribed to ignorance, or to wilful delusion, or to self-deception. And even if in this respect we decide against it, there still remains, as a difficulty to be fully and adequately explained, the extraordinary way in which these writers were distinguished from all others in the depth and transparency of their belief. They were persuaded that they were in a special and exceptional way the ministers and servants of the Most High God, and all the features and incidents of their history were consistent with that belief. What, then, was the cause of this intense and persistent conviction?

It is, moreover, to be borne in mind that it is not only with classical writers or with the religious books of other nations that the writers of the Old Testament are to be compared. We

have the great Christian writers of eighteen centuries, where, if anywhere, it might be supposed we should meet with some analogy to the prophets and psalmists of the Old Testament; but nowhere do we find anything like the clear and unswerving conviction of a Divine commission that animates an Asaph or Isaiah. These writers of the Christian Church do but lean upon the great ones of old. They do not claim to share the same conviction or aspire to speak with the like authority. I maintain, therefore, that if we begin with the endeavour to place the Old Testament writers on the same level with the sacred writers of other nations, or with the writers of Greece and Rome, we act in direct contradiction to the evidence, and deliberately take no account of their most characteristic features. This is a consideration which must have its due weight before we attempt to estimate the relation of what is called the Higher Criticism to the supposed revelation of the Old Testament.

For it cannot but be that our estimate of the Old Testament must be to a large extent determined by the estimate of it that we find in the New. Now, it is absolutely certain that the writers of the New Testament throughout attach the highest possible importance to the substantive message, and very often to the words of the Old. It stands to reason, therefore, that we cannot accept the verdict of certain modern critics with regard to many facts and statements of the Old Testament without manifest divergence from, and disloyalty to, the New. I do not now say that the judgment of the New Testament is right. I only draw attention to the patent fact that it is inconsistent with this particular verdict of criticism. The two cannot be reconciled, and they cannot both be right. I desire to emphasize this point as one of which we may be absolutely certain. It is altogether another question whether we suffer criticism to modify our estimate of the New Testament, or allow the New Testament to correct the verdict of criticism. The point to be insisted upon is their divergence.

And as it is the criticism of the Old Testament with which we are now mainly concerned, it is as well to inquire into the way in which the Old Testament reaches us. We have very little external testimony about it. There is the evidence of Josephus and the son of Sirach, and there is the Alexandrine version of the Septuagint. These two last may be held to cover two centuries at least of the period before the Christian era. It is in the highest degree improbable that any book or the Old Testament is later than that. But, then, what does that imply? It implies surely that two centuries before Christ the Old Testament had acquired so much prestige as to create the necessity of its being translated. Had it been a recent

production, it could not in those times of laborious multiplication by MS. have created the demand for translation, in addition to its being almost the only instance of the kind in antiquity. Its character was not such as to attract the Greek mind, and consequently the fact of its translation is a mark of its important traditional estimate.

But as there are indications of several periods in the writings of the Old Testament, this traditional estimate must have been the long result of time. It cannot have been the growth of a generation or an age. Now, the parts of the Old Testament which appear to be latest are such books as Ezra and Nehemiah. It can hardly be that they are very much later than the times they record, or the latter half of the fifth century B.C. But these books by their style speak for themselves as to their modernness in relation to the great bulk of the others. That is to say, the great event in the history known as the Captivity seems to have stamped itself as a clear dividing line on the literature of the nation. As Ezra and Nehemiah, Esther and the three last prophets belong manifestly to the time after it, and as Jeremiah, Ezekiel, and Daniel seem to belong to that period itself and the time immediately preceding it, so would the rest of the books, speaking generally, appear to reach further and further back. Chronicles, of course, is obviously to be excepted.

But then there is this remarkable feature about these books, that the later ones refer to and presuppose the earlier ones. For instance, putting aside theory, it is impossible to accept Ezra and Nehemiah as *bonâ fide* witnesses, and not see that they contain undesigned evidence of the existence of, and acquaintance with, the earlier history. They presuppose, for instance, the possession of the Book of the Law as a whole, and this Book of the Law must have contained many things that we now find in it. And with regard to other books, the Books of Kings refer to Samuel, Samuel refers to Judges, Judges presupposes Joshua, and Joshua presupposes the Pentateuch. Adopting what critical conjectures we please, it is an undeniable and unalterable fact that this is how these several books present themselves to us, and this is the condition in which they exist. It follows, therefore, that this dependence of the later books upon the earlier ones is either undesigned and spontaneous in them, or else they were deliberately composed and concocted so as to produce this appearance of mutual support and testimony. But the latter supposition is so extravagant and preposterous as to be absolutely precluded. We cannot imagine books so different as Joshua, Judges, Samuel, and Kings looking back as they do one to the other if each separate book in order had not existed before the other.

For instance, it is impossible to suppose that the curse pronounced by Joshua on the rebuilder of Jericho was inserted in Joshua after the incident recorded in Kings; Joshua, therefore, must have been in existence when Kings was written, and must have contained this incident. And so on in like cases. Whatever the date of Kings, Joshua must have been earlier. We cannot imagine a single writer, or a body of writers, sitting down to anticipate the reference in Kings by the record in Joshua, or the reverse. For if this were so, not only would the supposition be fatal to the historical worth of the several narratives, but it would imply a deliberately fraudulent intent such as would discredit any body of records, and for which there is no vestige of any ground of suspicion.

But then, again, as it is impossible for any written records to be of value which are not to be referred to a period shortly after the events they narrate, it becomes impossible to bring down the composition of the early records to a late date without destroying altogether their historical value; and, therefore, the question is really one of the general credibility of those records. It matters not how we criticise them if we decide against this credibility. The distrust of the credibility may quite as naturally give birth to the criticism as the criticism to the distrust of their credibility. And it is possible there may be reasons for believing in their credibility, which not only may be proof against the criticism, but which, if valid, may deprive it altogether of its weight. For instance, it is useless to say that the narratives of the Exodus and the Conquest cannot possibly be historical or contemporaneous, and therefore are not to be believed, because that is the very question at issue, and having, as a matter of fact, these narratives before us, corroborated as they are by a mass of allusion in the national literature, we are bound to discover an environment of natural incident and circumstance which would adequately account for these narratives as they are, and be equally consistent with all the features of the history. And that is the difficulty. It is not merely the narrative of the passage of the Red Sea and the overthrow of Pharaoh and his host that we have to deal with, but there is also the song of Moses and Miriam to account for, together with a mass of allusion in the Psalms and Prophets. It is too much to suppose that this is all fictitious and elaborately concocted to look as if real and natural, but if there is any of it genuine it is hard to say where it is and where it is not; and so we are thrown back upon so much of apparent and credible history in the narrative as, if it is believed, is more than sufficient to laugh to scorn the minor quibbles of a carping criticism, which, however ingenious and minute it may claim to be, is certainly not believing.

When we come to the prophetic literature we stand upon somewhat more familiar and ordinary ground. It is like passing from the Gospels to the Epistles. For here we have beyond all doubt the actual works of men who flourished in the eighth century B.C., that is to say, who were coæval with the earliest history of Rome; they are their own witnesses for the life of their time, and in not a few respects are corroborative of the contemporary history as it has been handed down to us. And here one of the first questions we have to decide, which is practically ignored by criticism, is, What was the originating cause of the rise and mission of these men? No satisfactory answer has been given to that question by the critical school. It is assumed that such prophets as Amos and Hosea started into existence without any preparation and with no antecedents. But, as a matter of fact, each of these writers charges the people with a great national defection. From what was this defection, if, as it is assumed, the religion of the people had never been anything more than calf-worship or some similar form of idolatry? There would have been no basis for the prophet to work upon; there would have been no national conscience to appeal to if there had been no knowledge in the people of violation of a Divine covenant. Where was the pungency of Hosea's satire in applying his personal history, whether real or allegorical, to the nation if there was no national conscience of a conjugal relation to God? and if there was any such conscience, from what did it arise but from recollection of the marriage covenant at Sinai with a God who revealed Himself as a jealous God? The sudden appearance on the scene of prophets like Amos and Hosea, bearing the message which they bore with no antecedent preparation in the national history, or with only such preparation as would have been supplied by the recent or contemporary inventions of a Jehovist or Elohist is a phenomenon for which any such supposition affords no explanation. In addition to which, the evidence afforded by Hosea to the existence of the Mosaic law, and acquaintance therewith, is remarkable and conclusive. Every book of the Pentateuch is virtually implied by numerous incidental allusions and obvious quotations in the brief fourteen chapters of Hosea. Amos, likewise, bears ample testimony not only to his own, but also to the people's, acquaintance with the law as it is known to us; and so with every one in turn of the minor prophets.¹ We are driven, therefore, to this conclusion: either these prophets were the outcome and product of a recent extraordinary efflorescence of mythical narrative by unknown writers, whether Elohist or Jehovist, who

¹ See the writer's "Law in the Prophets."

professed to record events which had occurred six or seven centuries before, or else their very existence is a witness sufficiently valid and explicit to a consciousness in the nation of the occurrence of these events, the knowledge of which had been provided for and preserved by the narratives in the Books of Moses, which were in the main what they professed to be. In like manner, when we come to the Psalms, it is impossible to interpret such words as "Thou shalt purge me with hyssop, and I shall be clean" in Ps. li., and "Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and help us" in Ps. lxxx., without supposing in the one case an allusion to the Levitical ritual, and in the other to the prescribed order of march in the wilderness, as given in Numbers ii., but nowhere else. It is all very well to assign arbitrarily a late date to one or other, or to both, of these Psalms. That is very easy, but it does not prove them to be late. And it is far more probable in either case that the writer referred to a long-established custom and a well-known fact, than that in writing at a period long after the Captivity he appealed or alluded to a ritual prescription of the second temple, which could have no semblance of authority other than human, or referred to a recently invented and imaginary order for the march of certain tribes in the wilderness, which had no historical value, and therefore could furnish no ground for the appeal based upon it.

Now, these are facts which are independent of, and inexplicable upon, the critical hypothesis, and they may be multiplied to almost any extent, and I contend we must take our choice between the two hypotheses; but one offers an adequate explanation of the literary phenomenon, while the other creates a difficulty which it leaves unexplained. And so with the Psalms generally. We may, if we like, make them all Maccabæan, but then we have to account for the appearance of such Psalms as ii. and cx., which are obviously archaic in language, at a time when the known phenomena of the national literature presented the highest possible contrast, and the tone of national thought was so essentially different, and this creates a literary difficulty for which there is no vestige of any natural solution.

So much, then, for the general character of the Old Testament literature in some of its more prominent features, which are unalterable, and which any critical hypothesis must not fail to account for. For my own part, though I do not doubt that some few of the Psalms are post-Captivity, I greatly doubt whether it is possible to place any so late as the Maccabæan period, but would much rather agree with Dr. Pusey when he says that "no one now believes in Maccabæan Psalms," though this statement has lately been negatived by the Oriel

Professor of Exegesis, who would appear to believe in nothing else.

We have seen, then, that the traditional pedigree, if I may so call it, of the Old Testament, is not altogether the illusory and mistaken thing that some have supposed and asserted it to be. What about its general claim on our belief? Now, here I am willing to propose the question in, as it may seem, the crudest and baldest manner, as, for example, Is the Old Testament true or not true? that is to say, Is its general testimony as a record of special and exceptional operation on the part of God for the sake of His people Israel to be accepted or not? or is all this marvellous and unique history to be regarded merely as an exaggerated statement of ordinary occurrences, from which the exceptional is to be stripped off before we can decide upon the actual and the real? And, consequently, so far from searching for or discovering any particular manifestation of hidden and special purpose in the narrative as a whole, should we not be nearer to the truth if we regarded this Hebrew history as a mere variation of ordinary mythical narrative, in which we could not expect to grasp the truth till we had reduced it to the level of all other history? In other words, are we or are we not to accept the testimony of the Old Testament concerning itself, or only for what it is worth? That is to say, is the Old Testament true or is it not? This is really the point on which I join issue with so many of our modern self-styled critics, because I see plainly that on their principles we have absolutely no solid ground to stand upon in the Bible history, and can be no more certain of the migration of Abraham than of the Dorian migration, the return of the Heracleids, or the expulsion of the Tarquins. And I would ask, is this really to be our position, and are we willing that it should be so?

Now, my own position is rather this: though we may not be very clear as to who was the actual writer of the history of Abraham, nor whether several narratives may be thrown together into one, nor as to the actual date of one or any of them, yet in the providence of God the history, as we have it, is one which has specially been preserved with all necessary fulness and accuracy of detail for our instruction as a monument of the true and actual dealings of God with him who was selected to be the father of the faithful. I utterly reject, therefore, the notion that the history, as we have it, was not put together for a thousand years after the events occurred, and that it is nothing more than the ideal representation of what may or may not have happened, and that its ethical value is independent of its historic truth, that, therefore, whether true or not, its moral teaching is the same. And my reason for doing

so is this: I want to know whether or not God actually did deal thus with Abraham, and whether or not it was Abraham with whom He thus dealt, because if not, then I cannot be sure that He ever deals analogously with anyone else, or has dealt so; and if no promise of the kind recorded was ever given to Abraham, or not given in the way recorded, then not only have I no promise to trust to, but the people of Israel had none, and St. Paul had none, and Jesus Christ had none. It makes all the difference in the world to me whether the promise to Abraham was a true and actual promise or whether it was nothing more than the mythical, ideal, and dramatic projection or precipitation, so to say, upon paper of very strong subjective impressions in the mind of the people, the actual cause and origin of which defies investigation, and which, being subjective, may very possibly have been delusive. It is because I believe that the so-called critical position (I make the critics a present of the word, though I deny their claim to it) does and can only result in some such notion as this, that I am prepared to dispute it inch by inch. Not that this is my only ground for doing so, because I believe we are bound to follow truth at all hazards, let it lead where it will; but I believe the so-called grounds of the criticism are no less subjective than its advocates would have the origin of the Bible history to be, and that they exist not in the substance of the narrative, but spring up in the unbelieving heart of the critics.

Nor can I help it if in so saying I lay myself open to the charge of uncharitableness, because the issue is one that does not call for the exercise of charity, inasmuch as truth has higher claims than charity, and our Lord Himself may be held to have incurred the like charge in saying, "He that is of God heareth God's words: ye therefore hear them not because ye are not of God."

If it is meant that the conviction of Israel as God's people, being purely subjective, was nevertheless as such of God, and that the explanation of it is to be found simply in themselves, then the case is somewhat altered. And this is merely another instance of the way in which the evolution theory is leavening all our thought; but even then I entirely reject the notion, because I believe it to be inconsistent with the phenomena of the history, and because I believe that, sooner or later, we must face the question whether or not God acts only on the principles of evolution. Was Christ an instance of evolution? Did He arise and develop naturally? Can His life and history be explained and accounted for on natural or evolution principles alone? Because if not, then that life and history seem to me to demand, or at least to allow, a corresponding departure from

evolution principles in certain points of Hebrew history, such as those of Abraham, Moses, and the like, which may be regarded as part of the preparation intended to lead up to Him. It is here that the real crux lies, not in the presumed appearance of composite authorship or the like, which may, after all, be imaginary, but in the reluctance to believe that there have been times in which the Creator has deigned to come forth out of the clouds and darkness which are continually round about Him to speak in another way and from another platform, and that, having done so, He has provided that the record of the occasions of His doing so should be preserved, and for all requisite purposes should be "guaranteed" by "Divine authority." This latter, of course, is a rider to the former position, but it also is one which sooner or later we must accept if we are in any sense to be believers. I presume that, given the Divinity of the life of Christ, we must concede also the special Divine providence by which the record of that life was both written and preserved, and that it has been recorded with all necessary fulness and with all requisite accuracy. It would be impossible to produce a scientific life of Christ, and there are multitudes of questions, critical, historical, and the like, which we can never answer; but, after all, if we believe at all, we must believe that the providence of God has been at work in the production and growth of the New Testament; and, believing that, it is not unreasonable to believe also that it has wrought likewise in the composition of the Old, and that in a way and to an extent such as to warrant us in believing it to be "guaranteed" for all necessary purposes "by Divine authority."

Now, it seems to me to be more needful to establish this latter position than it is to amuse ourselves with conjectures as to the origin and relations of the several sections of the books, while it is certainly desirable that we should be on our guard lest speculations on these matters should imperceptibly and unconsciously prevail so as to undermine our faith in what, if it is held at all, must be held earnestly, faithfully, deliberately, and tenaciously. Because if the Old Testament is not trustworthy in its testimony to the fact and method of the Divine action, what is the value of its testimony at all? Instead of leading us straight to God and the knowledge of His ways, it has started us on a false scent and led us in a wrong direction. It has told us that which we must learn not to believe, and taught us what we must unlearn. Now this I cannot but regard as a very serious indictment, and the more so because, if we apply such principles to the Old Testament, there is nothing to prevent their application to the New. We must decide whether a voice actually spoke to Christ out of heaven at His baptism and transfiguration, or whether He only and others

thought it did. And if, as a matter of fact, it spoke to Him from heaven, how are we to decide that in the case of Abraham it only spoke to him in the narrative, and not in reality? Where is the difference? and how are we to determine what it is? And if in the case of Abraham it spoke only in the narrative, why are we to suppose that it spoke otherwise in the case of Christ? But if it spoke only in the narrative in the case of Christ, what are we to say to the narrative; and how is it to be distinguished from a lie? But if the ethical teaching in the narrative of Abraham is the same, whether it is true or not, is there any reason why it should not be so in the case of Christ? And thus we are brought to the perilous position of suggesting that it is a matter of indifference whether our Gospels are true or not, even in such details as the narratives of the baptism, the transfiguration, and that in the twelfth chapter of St. John, when some supposed that it thundered, and others that an angel spoke to our Lord—a wonderful incidental proof, by the way, if the narrative is to be relied upon, that the voice was an external objective voice, and not one uttered only in the interior consciousness of Christ. I am anxious to press this matter home, because it is here that we want to understand one another, and to know why principles that are pernicious and fatal in the case of the New Testament are innocuous and rational when applied to the Old.

For it would seem that if we are to accept the general testimony of the New Testament, then we are committed in various instances, and especially by the witness of our Lord after His resurrection, when the theory of His *Kenosis* had become inapplicable, to such an estimate of the ancient Scriptures as the writers of the New Testament nowhere claim for themselves. Consequently, if to us the Old Testament rests mainly upon the New, upon what does the New rest? and are we quite consistent in conceding to that an amount of deference which we are most anxious not to render to the Old? It is because I feel that the self-styled critics are assuming that men may honestly believe in Christ, and yet refuse to believe certain facts which are implied in and presupposed by the claims of Christ, that I am anxious to show the insufficiency and invalidity of such faith. We may be unable to determine the precise extent of Divine authority which attaches to the Old Testament; but unless we admit as a matter of fact a Divine authority of the truest kind, we most certainly sap the foundations of those literary monuments which are indispensable to the testimony concerning Christ, as well as of the faith which rests upon them. It is this that the critics do not see, or are unwilling to allow, whereas logically I can discern no escape from it.

There are two points to which I would draw attention as illustrating my position. It is said that it is not the function of Scripture to be accurate in matters of detail, such, for example, as those of the Books of Chronicles and the like, any more than it is to be so in matters of science, as, for instance, when our Lord speaks of God making His sun to rise on the evil and on the good. But surely there is a trap laid here for the unwary. No one wishes to insist upon the accuracy of every genealogy in Scripture, for in many cases it is obviously of no importance; but this is a very different matter from asserting, with Renan, for example, that Christ was born at Nazareth, in opposition to St. Matthew, who states that He was born at Bethlehem, and that in fulfilment of prophecy. Here, then, are two points of detail, on the accuracy of which very much turns, and in which it must affect the whole character of the Gospel, not to say of the New Testament, whether we accept or reject its testimony. Will anyone venture to say that it matters not whether Christ was born at Bethlehem or at Nazareth so long as He was the Christ? If so, then here is involved probably very much more than is supposed. For by the Christ is implied all that elaborate scheme of preparation embracing promise, prophetic announcement, and miraculous intervention, without which the conception of a Christ would have been impossible, and the claim of Jesus to have fulfilled it a delusion. It becomes, then, a matter of degree where we recognise the presence and operation of the Divine. The question is whether, as a matter of fact, we recognise it or do not. And if so, there must be points in which the function of Scripture of necessity involved accuracy of detail, and the statement that the prophecy of Micah was fulfilled in the birth of Jesus at Bethlehem must be regarded as one of them, and one which of itself implies that the statement of the prophet was "guaranteed by Divine authority." It by no means follows, however, that every minor point of detail is of the same character and illustrates equally the same truth; but to make use of this as a reason for withholding our acceptance from the truth generally is absurd. In the same manner, the discrepancy about Esau's wives, or the introduction of David to Saul, gives no ground for raising any question as to the reality and the repetition of the several promises to Abraham, Isaac, and Jacob. It is surely a matter of the highest import that we hold to these; it is of no importance at all that we are left in uncertainty as to the others, nor does that uncertainty furnish any excuse for not believing these promises; nor would inaccuracy in the one case, if it could be proved, warrant us in assuming it in the other. But, at the same time, we hardly can believe them without assigning to them, and likewise to

the record containing them, an amount of authority, which is worth nothing if it is not Divine. In the same manner, it is in the highest degree unfair to press our Lord's speaking of the sun rising as an indication of the limited amount of knowledge we may ascribe to Him, or as a reason for asserting that when He said Moses wrote of Him He did not intend us to believe that it was Moses who wrote, or even that there was any essential connection between what he wrote and Himself. In the one case He adopted the language which we, everyone of us, use now, knowing that it is only apparently true; in the other He, as a professedly Divine teacher, told us that which was absolutely untrue if the words were not those of Moses, or, being those of Moses, were not intended by the Divine Spirit to find their meaning in Him, and in Him alone. But, then, in this latter case we must postulate, that is to say, we must believe in their being "guaranteed by Divine authority." In other words, the Old Testament appeals to, and makes demands upon, our faith, and without faith we cannot rightly understand it or do it justice.

Again, it has been observed that our Lord uses the phrases "My Father" and "your Father," but only says, "When ye pray, say *Our* Father;" He never suggests that the specific character of the Fatherhood is one and the same in both cases, and from this it has not unreasonably been inferred that He intended us to learn that His own relation to the Father was higher in degree and different in kind from ours; but if this be so, we must not only assume that such was His intention, but also assign so much of verbal accuracy to the narrative as was requisite to reflect and express this intention. But if this be so, we must again draw upon the guarantee of Divine authority, not only for the words of Christ and His right to use them, but also for the accuracy with which the narrative reproduced them, and for the providence by which it did so.

Again, there are those who eagerly lay hold of our Lord's expressed and professed ignorance of the judgment-day as a reason for believing that He may have been ignorant of certain so-called critical questions supposed to be matters of modern discovery, but the same persons do not see that the words spoken after His resurrection, when He said unto His disciples, "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which are written in the Law of Moses, and in the prophets, and in the Psalms concerning Me," virtually give us all that we want, and very much more than the critics are willing to allow, namely, that the things written were written of Him, and consequently of Him only, that there was a Divine necessity for them to be fulfilled, and that, therefore, the fact that they were written

ages before He came showed that there was in their composition an extraordinary and unique element to which no human origin could be assigned, and which presupposed and postulated the operation and exercise of a Divine energy, of which it may be impossible to define the working, but which we must be especially careful not to exclude or to deny in our efforts to investigate and discover the *modus operandi* and to define the limits of its working area.

The point, therefore, on which I join issue with the critics is that they seem to me to shut their eyes to what must surely be the necessity of recognising so much of the supernatural in Scripture as will suffice to make it "guaranteed" to us "by Divine authority." Now, it cannot be denied that some of the critical positions are absolutely fatal to this belief, and the critics have been far more anxious to discover and analyse the human element in Scripture than to recognise and bow with deference and submission before the Divine. It is a vital question, therefore, to determine whether there is a Divine element, and where it is to be found.

Of course, there arises also the further and independent question as to the general validity of the critical position; but unless the ground of faith is altogether defective and insecure, we may not unreasonably point to the incompatibility of the two, and the more this is realised, the less will be the difficulty of choosing between them. Added to which, I, for my part, am perfectly certain that with regard to very many of the so-called conclusions of criticism we may safely affirm that they are unproven. I regard the genuineness of the Pentateuch as by no means disproved; I believe the case is much stronger in its favour than against it. Notwithstanding the reiterated affirmations to the contrary, I believe the existence of the second Isaiah to be a pure myth; and I think, in spite of all the difficulties connected with the book of Daniel, that Dr. Pusey's defence of it has never been answered, and that more difficulties are created than are removed by supposing it to be a late invention. And it seems to me that even supposing the case in these various points to be more evenly balanced than I believe it to be, it is perfectly legitimate to throw into the scale in favour of the books the undoubted and indubitable estimate of them expressed in the New Testament in order to decide it. For either the prophets spoke of Christ or they did not; either, as the Creed has it, they spake by the Holy Ghost or they did not. If they did not, then verily we must re-write every book of the New Testament which assumes they did. Then we must understand their utterances as suggested by the circumstances of their own time, and referring only to them; and then not only were they casual utterances, but their cor-

respondence with the incidents of the life of Christ were also casual ; and then the inference drawn from this correspondence by the evangelists, the Apostles, and presumably by Christ Himself was delusive and unreal. For even the casual correspondence of the casual utterance and the casual incident could not be pronounced significant and Divine without postulating so much supernatural knowledge of the Divine intention and the Divine mind as would suffice to make the declaration to be "guaranteed by Divine authority." And if this is valid in any single instance, it may be valid throughout Scripture as a whole. Whereas if it is not valid, then we have no testimony, whether of apostles or prophets, that we can trust, but the foundations of the faith are utterly overthrown.

STANLEY LEATHES.

ART. IV.—IN WHAT DOES GOOD CHURCHMANSHIP CONSIST?

THREE were once two balls in a box, one of which was made of real gold, while the other was only gilded over. The latter was carefully wrapped in paper and remained perfectly still, while its fellow kept rolling about.

"How can you go on rolling about so much?" asked the gilt ball of the gold one. "Why, you will rub all off!"

"Rub what off?" replied the gold ball, as it continued its motion. "I am all of the same material."

There was nothing to rub off in the case of the gold ball, which was all reality, whereas its companion had only a superficial covering of gold, which it was anxious to preserve, as there was nothing underneath the external appearance.

No doubt many have been reminded of this allegory by hearing large-hearted, liberal-minded men of our communion denounced by those who hold exaggerated views on the subject of Episcopacy and Apostolical succession, for cultivating friendly relations with those who do not belong to Episcopal churches. Far from it being a sign of indifference to the fundamental principles on which our national Church is built that we should try and establish a good feeling between Episcopalians and non-Episcopalians, I venture to think that if we carefully examine the subject we shall find the reverse is true, and that those who hold exaggerated, exclusive views of Episcopacy, and who, therefore, cut themselves off from associating with others, have, in their mistaken zeal to uphold their special form of ecclesiastical polity, failed to grasp the fundamental principle on which our system is based.