

**THE FINALITY OF THE
HIGHER CRITICISM; OR, THE
THEORY OF EVOLUTION
AND FALSE THEOLOGY**

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The finality of the higher criticism; or, The theory of evolution and false theology by William B. Riley

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WILLIAM B. RILEY

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The Theory of Evolution
and False Theology



—BY—

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"Messages for the Metropolis," etc.*

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TO THE CAUSE OF TRUTH
this volume is affectionately dedicated

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A FOREWORD.

IN publishing a volume, one should have a very definite object to accomplish. Our purpose in putting forth "The Finality of the Higher Criticism" will appear to its every reader.

We confess to a conscious call in this publication, being fully persuaded that the honor of Christ and the very life of His church are alike endangered by the doubting spirit now brooding over the educational institutions of America. Is it not high time the conservative and constructive ministers of our country united forces for the successful defense of "the faith once delivered?"

W. B. RILEY.

TABLE OF CONTENTS.

- I. The Higher Criticism According to Higher Critics.
- II. The Prominence of Skepticism in our Schools.
- III. The Prevalence of Skepticism in our Pulpits.
- IV. The Theory of Evolution and False Theology.
- V. The Sacred Scriptures—Are they Scientific?
- VI. Fosterism—Or the Finality of the Higher Criticism.
- VII. R. J. Campbell's Definition of the New Theology.
- VIII. Skepticism—Is Satan Actually Back of It?
- IX. The True Scientific Spirit in Scripture Study.
- X. What will be the Religion of the Future?

CHAPTER I.

THE HIGHER CRITICISM ACCORDING TO HIGHER CRITICS.

“O Timothy, guard that which is committed unto thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so-called; which some professing, have erred concerning the faith.” (1 Tim. 6:20). This is Paul’s advice to Timothy, his son and colaborer in the Gospel. Pretty nearly two thousand years have passed since the Apostle penned these words, and yet they are so pertinent that the conservative Senior in the Gospel ministry needs not to change one word when warning his Junior against the skepticism of those present-day scholars who assume to criticize the Sacred Scriptures. It would be difficult to conceive a more accurate description of the character and custom of our self-named Critics, than is found in this text.

It is our purpose in this address to give some time to the consideration of Skepticism and the

Scholars, and we prefer to be specific, dealing with individual scholars whose names are well-known, and whose positions, while unquestionably critical, are not so radical as to cause repudiation by their own brethren.

As a lad, hunting in the South, when a flock of quails rose before me, I always shot at the flock, and was greatly mystified that I so seldom hit anything. Later, I learned to pick out my bird, and discovered, to my surprise, that it was easier to hit one than it was all of them. Admiral Togo, in his naval engagement with Rojestventsky, illustrated the advantage of selecting a target. His order was that the ships should be sunken one at a time; and the wisdom appeared in the victory won.

Recently two men, each of whom proudly assumes the title "Higher Critic," have combined their pens in putting forth a booklet entitled "The Higher Criticism," in which they assume to instruct the public regarding their science, and to show its right to universal consideration, and the comparative certainty of its eventual adoption. I speak of R. S. Driver, Regius Professor of Hebrew at Oxford, and A. F. Kirkpatrick, who formerly held the same office in Cambridge. That these men are fairly content with this putting of the Higher Critic's position is

evident in the fact that the booklet has passed through a number of editions.

As capable and conservative representatives of the school to which they belong, we propose the consideration of their statements concerning "The Higher Criticism" in the light of our text.

Paul's first requirement of Timothy is this—

"GUARD THE SACRED SCRIPTURES."

If one runs through his epistles he will discover that Paul regarded nothing else "committed" to the Gospel ministry, comparable to "the oracles of God." Writing to the Romans, he speaks of the advantages the Jews enjoyed "because that unto them were committed the oracles of God" (Romans 3:2). Writing to the Corinthians he recognizes the necessity of "delivering that which he had also received," namely, the statements of the Scriptures (1 Cor. 15:3-4). In his epistle to Titus (1:3) he affirms that "God had in due times manifested His word through preaching, which was now "committed unto him" according to the command of God our Saviour. It is not likely, therefore, that he has else in mind than the same sacred oracles, when he enjoins Timothy to "guard that which is committed" unto him. His injunction to Timothy is equally binding on the present Gospel ministry.