

can believe it) your young people will soon be put into the position of having to decide who is right — this godly minister who has been a spiritual influence, or this professor. Many of them will decide that intellectual honesty compels them to follow the professor, and accept the unbiblical conclusions of the so-called higher critics.

Our attitude toward the Pentateuch is the key point in our attitude toward the whole Bible. It is a point at which it is very vital that we be clear as to what the truth is and what the facts are. It is my opinion that we need to try to understand the strength as well as the weakness of the higher criticism intelligently and sympathetically, to see how it came into existence, and to be able to deal with it on a basis of intelligent thought and not merely of emotional antagonism or ridicule toward those who are affected by it. I do not say you are apt to win many who are convinced of the higher criticism, but I do say that you should have an interest in keeping people from going in this direction and in reclaiming those who have already begun to accept it. You might even be able to win some who have thoroughly adopted it if you can use the new facts that have come to light in these days. But it does not prove anything just to say you do not believe in it. We could easily spend a whole semester simply considering all the facts against the theory, but I do not believe that it would do you half as much good as it would for you to try to really understand what the theory is first.

When I was a little boy a woman who was a very ardent Roman Catholic sometimes came to babysit. Once she decided she should try to have a good influence on the little boy at the home where she was working. She told me how Christ had given Paul the keys of the Church and Paul had established the Church and we should go to the Church that Paul had established. Even at that age I knew that in the Roman Catholic view it was Peter rather than Paul. Consequently all the effect which her great enthusiasm and zeal for her faith might have exerted was completely wrecked because I knew that intellectually she was wrong right at the start of her argument. Many fundamentalists who try to deal with the higher criticism are in a very similar position. They present an argument which is true and can be effective, but they present it in such a way that they show they have a misunderstanding of some basic point of what the higher criticism really is, and immedi-