

he would be a foreign missionary. If he had a certain amount of zeal he would be a pastor in this country. If he had no zeal at all he would train the next generation! That was the general attitude. I don't know where that came from-- whether that came from the coming of the higher criticism, or whether it simply came from indifference and laxity that so easily befalls every one of us as we take our eyes off the Lord in our daily walk and our daily thought.

But at that time I had hardly recall more than one theological seminary of great standing that stood for the word of God and the modernists took that one over, in 1929. Most of our schools that present the Bible as God's Word have been founded since that time. Of course they have wanted to have scholarly standing. In order to have that you have to get the accreditation from the accrediting organizations and these organizations have to call on leaders in theological institutions to be part of their team to examine you. These at least during the next 40 or 50 years after the change took place these men were practically all trained in higher criticism. During these years a number of new theological seminaries have been established, to stand for the word of God during the last 50 years.

But everyone of them in order to maintain their standing have to seek people who have Ph.D. degrees. In order to get these degrees I know of hardly any place where you can get these degrees without subjecting yourself for 2 or 3 years to teaching that holds to the higher criticism.

I know of a man for instance who was a professor in a great Christian theological seminary for quite a number of years, highly regarded by his students as a great Christian but who wanted in addition to the doctor's degree he already had from that seminary to get a degree from Harvard. He wrote Harvard and asked them to receive him as a student and they said they doubted if he would profit by their work. I too them 3 years to persuade them to receive him. Then when they did he went there and studied for 3 years he came out still claiming to hold to all the great Christian doctrines but if he writes about the interpretation of the Bible you can see the suggestions all through his writings of the effect upon him of the higher criticism so much so that he resigned from his position. I know known of two great institutions considered as great Christian institutions founded within the last 60 years, which have had to drop men within the last 5 years because these men had written books which showed the higher criticism which they had been teaching, during previous years.

So the higher criticism is a matter of real importance to every Christian though most of us do not like to think about it. Now I could easily take 2 or 3 hours giving you an introduction to higher criticism but I want to concentrate on a few of the basic principles of it. It began two or three hundred years ago with a movement in Germany which began with the idea we know nothing whatever about antiquity except what we can prove absolutely true. So it was assumed that everything ancient was actually a forgery or a myth or something. They said that Homer lived. The Iliad and the Odessey were composed of the writings of a great many poets which came together, etc.