

p.12 Part of the phrase "Higher Criticism" is a mere accident. Criticism, in its earliest stage, took the form of text-criticism. When, at a more advanced stage, it entered upon the inner study of Scripture, it called itself "higher" in order to distinguish itself from the criticism of the text as a "lower," or preparatory form of study. The adjective is the result of a bare historical incident, having no merit in itself, deserving to be retained - if retained at all - solely on the ground of present convenience.<sup>1</sup>

Footnote<sup>1</sup> It might be well to drop the word "Higher" altogether. Devout lay people take offence at it as advertising a superior form of knowledge. If the adjective involved a principle, we should have to retain it, spite of the popular error. But so long as no principle is at stake, it is possibly worth the while of scholars to remind themselves of Rom. 14.21. The word "Higher" answers to no present need. It makes neither for clearness nor precision. "Text-criticism" and "Criticism" serve every purpose.

p.13 The term "criticism" is somewhat objectionable. It breaks up the continuity of Bible-study. It sets modern students off by themselves, and repels simple but deep-hearted Bible readers. Yet, for the present, at least, the term is indispensable. It is as significant of our day as the word "evolution." It is not, like the adjective "higher," a mere incident of history. On the contrary, it is as necessary to us, just now, as the term "philosophy" was to the Greeks. We must, then, retain it, while taking pains, by our work and behaviour, to commend it.

p . 18 Footnote 2 The catalogue of any great library, s.v. "criticism" and "critical," will show that, with the entrance of the eighteenth century, the word began to run almost like wildfire. The career of a word is sometimes full of instruction. Compare the career of the word "evolution" after the publication of Darwin's Genesis of Species. In the Preface to the first edition of the Critique, Kant said with truth: "Unser Zeitalter ist das eigentliche Zeitalter der Kritik, der sich alles unterwerfen muss."

The universal critical tendency of the eighteenth century is connected with the movement toward social revolution. See Comte, Philosophie Positive, IV (1839), pp. 9-51. His words, while exaggerated, are suggestive.