

special Divine inspiration. Hence, they are not to be accepted as authoritative in things spiritual any more than is the teaching of Kant or Hegel in questions of philosophy. A man's own reason and conscience are to constitute his guide. Men are thus thrown upon themselves to determine in what way they should regulate their life, but they feel incompetent to do so satisfactorily. Hence the negations of what is called the Higher Criticism have created a wide-spread religious unrest which is characteristic of our time.

During the last fifteen or twenty years the negative critics have been concerned chiefly with the problem of determining the date and authorship of the books of the Old Testament. Having failed to modify the traditional view regarding the authenticity of the New Testament writings, they are now attempting to show that the Christian Church has hitherto been entirely mistaken as to the writers, and the time of composition of many parts of the Hebrew Scriptures. Applying the principle of development and the canons of literary and historical criticism which they have formulated, they confidently assert that the Pentateuch was not written by Moses, but is a composite production of a late compiler; that Isaiah was not the author of the entire series of prophecies that bear his name; that the book of Daniel cannot have been written by that prophet, but must be the work of a forger in the second century, B.C., (circa 165). In the face of the conclusions thus reached, it is urged that the Church must abandon the views hitherto maintained with respect to the authenticity of the Old Testament writings. But this school of critics declared just as confidently, not many years ago, that the Church would have to pursue the same course with respect to many of the books of the New Testament. But their prediction has not been fulfilled. On the contrary, a more thorough investigation into the earliest extant Christian writings confirms the truth of the traditional view. It has demonstrated that the books of the New Testament, whose authenticity was questioned, must have been well-known in the first quarter of the second century, and were, therefore, probably the production of those to whom they have been ascribed. This result surely justifies us in predicting that further careful study of the question will indicate the truth of the traditional view of the authorship and date of the Old Testament Scriptures.