

again, "to the superintending care of God over the progress of history;" "His moral leadership in history," we may estimate how nearly, to a minimum, even, so-called, moderate critics reduce the supernatural element in the Bible.

The truth is, as Bishop Ellicott observes, in his "Christus Comprobator," that "the difference between the views of the foreign critics and their English disciples is very slight; the latter accept the analytical view in the main, while modifying certain details and minimizing to some extent their phraseology." It is true, indeed, that some have been more daring than others; Kuenen, Wellhausen and Cheyne have advanced where the more moderate Higher Critics would at present refuse to follow, viz., to the denial of the historical truth of Christianity. Yet this is only a question of degree.* The path trodden is the same, and from Cheyne's career, we can see that it inclines downward to unbelief.

Doubtless the fact that such a theory falls in with the spirit of the age, which is under the sway of evolutionary

*In an article by the late Hon. W. Gladstone in the S. S. Times, Philadelphia, August 1890, on "The Mosaic Legislation," the following observation occurs.

"The result of this negative criticism ought to be viewed in its extreme form, and this for several reasons: Such as, that with the lapse of time it continually adopts new negations. That the more conservative of the schools exhibit to us no principle which separates them in the mass from the bolder disintegration, and that which is now the ultima thule of the system may a short time hence appear only to have been a stage on the way to new positions yet undreamt of." The correctness of this observation is confirmed by the new departure of Canon Cheyne into the region of astrology for an explanation of the names and characters of early Hebrew history. See the January number of the Nineteenth Century.