

of the New Testament away until too little remains to permit us to rest upon the teachings even of our Lord himself, the unspeakable interests of our immortal souls with the supreme confidence which will give us peace which neither life nor death can disturb. The fact that the apostles of the Higher Criticism reject all of the supernatural in the New Testament as the outcome of their views of the Old, and that one after another of their followers are led on to take the plunge into pure naturalism, has an ugly look.

Thus we have seen how the Higher Criticism has advanced from stage to stage in its divisive and destructive course. Beginning with the partition of Genesis into separate documents, it has advanced until not only is the Hexateuch divided into discordant and conflicting fragments, but much of the after history and many of the prophetic writings are referred to many different hands. Beginning with the harmless assumption that Moses, in composing the Pentateuch, used pre-existing documents, it has advanced until it denies that he is either the author or source of any more than the merest fragment of it. Admitting at the beginning that the Pentateuch was written by Moses, it has advanced the date of its composition until it asserts that the most of it was not written until one thousand years after his death, and some of its advocates allege that none of the Old Testament was written until after the captivity. Conceding at the first the general historical credibility of the Hexateuch, it has ended, in the hands of its most trusted apostles, in relegating it generally to myth and legend. Beginning with a recognition of the inspiration of the Old Testament, it ends