

## Observations On the Assumptions, Methods, and Effects of "The Higher Criticism."

In what I am about to say upon the subject of "THE HIGHER CRITICISM," it is not my intention, even if I had the ability, to enter into the depths of this important, difficult, and, just now, among Biblical students, burning question. All I propose to do is to make some observations upon the Assumptions, Methods and Effects of the new critical treatment of the Old Testament Scriptures. And perhaps it may be as well to mention just here that I employ throughout the terms "Higher Critic" and "Higher Criticism," as they are now generally used, to designate a certain School of critics and criticism, which bishop Ellicott prefers to call "Analytical," represented by Reuss and Graf, Kuenen and Wellhausen, R. W. Smith, Cheyne, and Driver.

It is not necessary to dive very far into the mysteries of the Higher Criticism before perceiving that, in the present aspect of the subject, much more is involved in these modern discussions on the Old Testament than the date, authorship, and mode of composition of the Books, particularly of the Pentateuch. It will soon be discovered that underlying all these questions is a theory which professes to interpret the history of Israel according to the principle of a continuous natural development, from the lowest stages of belief up to monotheism, and from primitive usage up to the complete Levitical system.