

latter method of criticism and have dragged many to these unwarranted conclusions.

In the first place there is a materialistic spirit, a disbelief in the supernatural. As Bishop Ellicott shows, "Inability to accept the supernatural is the distinctive feature of this Analytic system." The miraculous is spurned and often ridiculed, and this is little to be wondered at. See its history. The originator of the system was Jean Astruc, a French physician of considerable learning but of profligate life. The French Academy afterward took it up and converted it into an indictment not only of the Mosaic authority of the Pentateuch, but of the supernatural in general. From them it passed into the realm of German rationalism, which was animated by a spirit of antagonism to faith in the supernatural. Graf, Kuenen and Wellhausen were avowed disbelievers in the supernatural. It is a battle between the natural and the supernatural, between faith in God as a mere God of nature and faith in Him also as the God of revelation and grace. These men are disbelievers in miracles, prophecies, inspiration and the Divinity of our Lord and our Jesus Christ. This has colored all their thoughts and writings. They set out with the express object of explaining the rise of the religion of Israel on purely naturalistic grounds, and the result is that they deny the historic trustworthiness of the Pentateuch. Genesis is declared to be a myth, a fiction, a legend, everything but reliable history. Prof. Cheyne even goes so far