2) gave presentially me dependable information about events before the time that was at all

There was practically nothing before that time that was at all dependable in any pancient writing that had come down to us

our only non-Biblical source. The Old Testament, alone told of events for many centuries back of 500 B.C. It mentioned great nations, otherwise absolutely unknown to us. Mighty conquerors crossed its pages, whose very names were otherwise forgotten. Great cities were described which otherwise were completely unknown.

Under these circumstances it was easy for men who opposed the doctrines of the Bible to say that its history was largely fictitious and to develop theories which considered the Old Testament to be a compilation of discordant material, most of it written long after the time of the events with which it claimed to deal. These theories, known as the Higher Criticism, were already being worked out in great detail by German scholars, but had, as yet, at that time, exerted only a slight influence in other lands.

These critical theories, in subsequent decades, came to be very widely accepted, until, at the turn of the century, many were ready to assert that the theories of the Graf-Kuenen-Wellhousen school represented the concensus of opinion of nearly all scholars. In recent years there is occurring among scholars more and more of a retreat from the theories of Wellhausen, even while popular acceptance of the basic tenets of the theory is becoming more wide-spread. Trained scholars are giving up many of its most fundamental postions, because the new material from archeology shows them to be untenable.

The Christian world is now confronted with a very strange situation. On the one hand scholarship, which fifty years ago had to so large an extent accepted the Higher Criticism, is being led further and further away from the critical views and the divisive