

enumerations, (such as the account of the six days in the creation of the universe), of genealogical lists, and of long legal or ritual sections such as the entire book of Leviticus. Such material naturally has a different style from straight narrative, most of which is assigned to J or to E.

Another style in the Pentateuch is that of exhortation, which is characteristic of the book of Deuteronomy, and is alleged to represent a separate document, though there is no reason why the same man should not prepare a tabular list, an interesting narrative, and a sermon filled with exhortation.

In Wellhausen's book there is a chapter called "The Narrative of the Hexateuch." For many years after he wrote, critics spoke of a "hexateuch" or even of an "octateuch," since they claimed to trace the documents of the Pentateuch on into the succeeding books. Today most critics have abandoned such attempts.

The work of Higher Criticism in detecting frauds has been most commendable. Its efforts to determine authorship have often failed. Its entrance into the field of divisive criticism led it into erroneous assumptions and conclusions. Dissatisfaction with the futility of such efforts, as applied in general literature, has led most literary critics to lose all interest in it, so that they no longer even use the term "higher criticism" except in reference to the theories of the Biblical critics.