

tingen by the writings of the Orientalist J. D. Michaelis (1717-91), and more prominently by Eichhorn, whom I mentioned above, as being, alongside of Heyne and Wolf, one of the principal leaders in historical criticism. The vaguer attacks which had been made all through the eighteenth century, both in England and notably by Voltaire in France, upon the historical books of the Old Testament and the truthfulness of the Mosaic records, received a more tangible form and a definite starting-point through the anonymous publication in 1753 of a work entitled 'Conjectures sur les mémoires originaux dont il parait que Moyse s'est servi pour composer la Genèse.' The book was written by a French physician, Jean Astruc (1684 - 1766), otherwise well known through a variety of medical works. Eichhorn at Göttingen was the first to draw attention to Astruc's important discovery of the twofold name under which the Divine Being is introduced into the Mosaic records—viz., alternately as Jehovah and Elohim. This discovery the author had made use of to demonstrate the twofold origin of the sacred histories, and to separate them into two records, which partly agreed and partly differed from each other. The most important work in which Eichhorn made the beginning of what is now called Old Testament exegesis was his 'Introduction to the Old Testament,' which appeared from 1780 up to 1824 in four editions, latterly in five volumes.¹ In this

49.
Eichhorn as
successor
of Astruc.

¹ With Eichhorn "the interest in these (Old Testament) studies is only to a small extent theological, nay, hardly even religious, but almost exclusively archæological, literary, and critical. The contribu-

tions towards a comprehension of the antiquities of the Bible as they could be gathered from the manners and customs of the present Orient appear here as the principal thing." Also in the study of the Mosaic