

stands tells about the patriarchs moving here and there and sacrificing, and there is no assumption that is is no clear teaching, it is all right to sacrifice anywhere, but sacrifice can be made a different place. In the d document there is ~~much~~ one chapter which puts much stress upon sacrifice, actual full sacrifice being only at one place. But as the source theory has developed and as study has been made in recent years, there has been more and more question as to whether this is the outstanding feature of b, some even question whether it is actually an original part of Deuteronomy at all. In reading the literature of the leading proponents of Wellhausen, one would think that this was the outstanding thing of the book. It is now recognized that it is a comparatively incidental feature in the book. The, one of the most outstanding and one of the most publicized lines of progress proves to be actually only a difference between the fact that the patriarchs and the Israelites were moving about and that later they were settled in one place.

The same thing, a similar situation we find when it comes to whom was to perform sacrifice. The j and e document, it is said, permit sacrifice by heads of families, while in the e document it is restricted to the Levitical tribe and in the p document to the priesthood. This is a much more involved matter, we don't have time to go into it fully, but it can be said that to a large extent it rests upon a claim of development from silence, that at point after point, when all the facts are taken into consideration, the claim of development simply does not bear the evidence of the fact.

If we had more ancient religious writing which could be definitely dated on external basis, coming from different centuries, it would be very interesting to see if we could ~~take~~ ^{trace} a development of religious ^{ideas and religious} institutions in them. If we had four different documents which could not be dated but in which we could definitely see evidence of progress of religious ideas and religious institutions, it would be interesting indeed to try to date them and to see if we could find evidence to show that they proceed in a