

majority of the clergy, believers in full Biblical dependability have become a comparatively small minority. They are still to be found in every land, but the leadership and control of the old denominations, of the long established missionary movements, and of the famous institutions of theological learning has largely passed into the hands of those who look to human thought and human imagination for decisions on how to bring individuals to the knowledge of Christ.

What has brought about this great change? Naturally there are many factors involved. Ever since man was created Satan has been actively endeavoring to lead men astray. Ever since man fell, the lust of the flesh, the lust of the eyes and the pride of life have been urging him away from the paths of God's appointing. These factors have always been with us. All of them enter into the tremendous change that the past century has seen, but the new and greatest factor in producing it has been the Higher Critical assault upon the Scriptures.

Until 1878 this assault was largely restricted to classrooms and scholarly books. Then Julius Wellhausen wrote his Prolegomena to the History of Israel, in which he ably presented one particular view among the many that had been advanced by Higher Critical scholars during the preceding century. The book had an enormous impact and soon ideas that had formerly been taught by a few scholars were being widely disseminated throughout the Protestant world. In more recent years they have spread into the world of Jewish and Roman Catholic scholars and seem now to be firmly established also in these quarters.

The essential feature of the Wellhausen theory is the claim that the first five books of the Bible, instead of being originally written as units in substantially the form in which we have them today, came into existence through a process of interweaving and combining sources that had previously circulated separately.

According to this theory the so-called J document was written many centuries after the events that it describes. A century or so later another document, more or less parallel to the J document, was written. After each circulated separately for a time, someone combined them, inserting various portions of the newer E document into the J document at appropriate places. More centuries passed, and then the D document was composed, purporting to contain Moses' farewell addresses. Eventually this was inserted into the latter part of the combined JE document. About the time of the exile a group of priests composed still another document, the so-called P document, paralleling much of the ground already covered by the J and E documents. Eventually this was cut into large and small sections, between which similar sections of the other documents were inserted. As a result, it is said that the Pentateuch as we know it today is composed of intertwined parts of all these documents, so that we often read a section of one document, fol-