

the beginning. And Kuenen \* replies that Dillmann pursues just the same course. But lest I seem to mistake the facts, one of "all the scholars" shall state them for us. In the French "Review of the History of Religions" † we are told: "Kuenen reproaches Dillmann with considering the question of the origin of the Hexateuch from a purely literary point of view, and without considering the relations between the documents analyzed and the history. The difference in method is striking. Dillmann accuses the critics of the school of Reuss and Kuenen of imagining *a priori* a regular religious evolution in the midst of the people of Israel, and of resting upon these premises to determine the succession of the documents combined in the extant Hexateuch. Kuenen shows Dillmann that he [Dillmann] does the same thing, and that it is impossible to follow another method, unless we accept the history as given by the authors of the Old Testament." Kuenen says Dillmann, by refusing to consider the history, and relying only on literary points, reaches false results. His method is false; his conclusions are false. Dillmann says that Kuenen's method begins in pure imagination of an evolution of religion, and ends in his false conclusion. Kuenen acknowledges that he does just what Dillmann says—imagines the evolution of religion, and fits the history to this imagined religion; and he also says and proves that Dillmann does just that same thing; and that, when both of them refuse to believe the history given in the Old Testament, there remains no other course but an imagined religion to which to fit an imagined history. If an outsider, one of the "non-scholars," had brought these charges, they would be met with denial because he could not understand the "only scholars." But both these witnesses are true against each other. The method on both sides is false, and the result of this "supreme scholarship" is just as false: an imagined religion framed in an imagined history. And yet it is to this scholarship that Christians, who know what they believe, and why they believe it, are called to surrender on authority and demand. According to these two chief witnesses, behind the dark curtain on which is inscribed "all the scholars" there is nothing for a believer in God and Christ and His Word to fear, since the space is, confessedly, filled only with imagination.

There is another comparison of scholarship which these scholars themselves make, and which we can not overlook, for they thrust it upon us. For eighteen centuries, Christians, representing the best-trained brains of the world, have believed and confessed that Christ is God, that His teachings embody the highest wisdom and are God's truth. If He is God, then His teachings, once ascertained, are the supreme authority for men. Christians of all confessions have believed that the Holy Spirit is God, the Spirit of Truth; that He speaks through men at His pleasure. Christians have also believed that Paul the Apostle was a man most richly endowed with intellectual ability. He

\* "Theol. Tijdschrift," v. 22, p. 23 f.

† 1888, p. 113.