

view supplied the key to the history of the Old Testament development, that he himself had been seeking. To his mind, it disposed of doubts he had long felt, and for the first time gave rational order to the details of the Pentateuchal legislation. But Kuenen corrected Graf's mistake. He saw that consistency required that the ritual and historical parts must go together, and so he maintained against all opposing critics the post-exilic origin of both. In spite, however, of Kuenen's skill and power, the development theory hung fire until 1878, when Dr. Julius Wellhausen, of Marburg, by his brilliant advocacy of it, took Continental scholars by storm, and secured its triumph all along the line. The development hypothesis is now the underlying assumption of all principal works by the Higher Critics everywhere. Of course such a theory, which regards the Bible as the resultant of purely human forces, is simple naturalism, as opposed to supernaturalism, but then, Graf, Kuenen, Wellhausen, the central pillars of the new critical system, were pronounced naturalists. "The Hebrew religion," Wellhausen declared, "was a purely natural growth, an evolution obedient to the law at work in all ages of the world." Kuenen in the opening of his "Religion of Israel," says: "Our standpoint is sketched in a single stroke, as it were, by the manner in which this work sees the light. It does not stand entirely alone, but is one of a number of monographs on the principal religions. For us the Israelitish is one of these religions, nothing less, but also nothing more." Not very far behind their masters come the British and American critics. Prof. Cheyne in his preface to his Bampton lectures, thus states his relation to this evolutionary criticism: "In 1870, I passed into the school of Graf and Kuenen." In the body of his lectures, he speaks of the Bible doctrines as developed germs, not revelations from age to age. The Old