

professor of theology was expected to prepare men for the pulpits of the Evangelical Church, and declared that, no matter how hard he tried to hold back, he found that his teaching resulted not in preparing men to occupy these pulpits, but rather in unfitting them for doing so. Followers of Wellhausen have for nearly a century been training ministers in theological seminaries all over the world. How different the religious condition of the world would be if Wellhausen's successors had shown the same honesty and forthrightness as their great leader!

The rise of the Higher Criticism was part of a widespread movement which began, not in the study of the Bible, but in the study of the great works of classical antiquity. Its first prominent protagonist was Friedrich August Wolf, who, in his Prolegomena to Homer (1795) presented the idea that the Iliad and the Odyssey had been formed by the combination of a number of distinct sources. The famous German poet Goethe was at first greatly attracted by Wolf's ideas. However, as Goethe reread the Iliad and the Odyssey he was more and more convinced that its grandeur could not be explained as the result of a mere patchwork, and eventually he published a formal retraction of the support that he had previously given to Wolf's theories. Wolf's ideas were worked out in more detail by Lachmann who extended them to the famous German epic, the Nibelungenlied. Müllenhoff, a student of Lachmann, applied the same method to the Anglo-Saxon Beowulf. During the 19th century such methods were commonly applied to most ancient or mediaeval writings. It was only natural to extend them to the Bible. Books that present the documentary theories of various portions of the Old Testament often contain such a statement as this: "We must apply to the Bible the same principles of literary study that we apply to other books."