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England by ^{W.}_A Robertson Smith, S. R. Driver, and T. K. Cheyne, and in the course of a few years they came to be accepted as certain in the religion departments of most British and American universities as well as in many theological seminaries.

The process of disintegration was soon extended to other parts of the Old and New Testaments and there is hardly an Old Testament book that critics have not claimed to analyze into a series of separate sources, most of which could not be proven to have ever had a separate existence.

For nearly 50 years Wellhausen's complete system was taught as established fact in most university departments of religion and in an increasing number of theological seminaries. Wellhausen himself was so sure that his ideas were correct that he paid no attention to the developing science of archaeology. However, others did, and they found that at point after point the findings of archaeology were proving statements in the Pentateuch to fit the background of the time at which they claimed to be written and not to fit the background of the time of writing required by the Wellhausen theory. As a result, scholars began revising the theory at one point after another, and soon a great diversity of opinion developed. In 1929 Dr. William F. Albright said to me: "In Germany there are now only two orthodox Wellhausenists left, and even they are not orthodox." In succeeding years more and more variety was introduced into the theory with hardly any two scholars agreeing.

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