

biblical scholars of modern Germany. We find him stating the question, in his *Bibel und Astronomie* (second edition, 1849), with great precision and clearness, but in a manner, so far at least as the form of his thinking is concerned, strikingly characteristic of what may be termed the theological fashion of his country in the present day. "The source of all human history," he says, "is *eye-witness*, be it that of the reporter, or of another whose account has been handed down. Only what man has himself seen or experienced can be the subject of man's historical compositions. So that history, so far as man can write it, can begin with but the point at which he has entered into conscious existence, and end with the moment that constitutes the present time. Beyond these points, however, lies a great province of historic development, existing on the one side as the *Past*, on the other side as the *Future*. For when man begins to be an observer or actor of history, he himself, and the whole circumstantial of his condition, have already come historically into being. Nor does the flow of development stop with what is his present. Millions of influences are spinning the thread still on; but no one can tell what the compound result of all their energies is to be. Both these sorts of history, then, lie beyond the region of man's knowledge, which is shut up in space and time, and can only call the present its own. It is God alone who, standing beyond and above space and time, sees backwards and forwards both the development which preceded the first *present* of men, and that which will succeed this our latest *present*. Whatever the difference of the two kinds of history may be, they hold the same position in relation both to the principle of the human ignorance and the principle of the human knowledge. The principle of the ignorance is man's condition as a creature; the principle of the knowledge is the Divine knowledge; and the medium between ignorance and knowledge is objectively Divine revelation, and