

him presides over the greater part of the judicial visitation, and the rescue, Jahveh has His appropriate place, quite independently of any mechanical union of different fragments of literature. It is Jahveh whose spirit strives with man (ch. vi. 3). It is He who is grieved to the heart by men's sins (ver. 8). It is He who grants the respite of one hundred and twenty years. It is with Him that Noah obtains grace or favor. It is He who specially instructs Noah to take clean hearts for sacrifice (ch. vii. 1). It is He who shuts Noah in (ver. 16). It is to Him that Noah offers sacrifice (ch. viii. 20), and it is after His acceptance of the sacrifice and gracious promise of protection that Elohim blesses Noah and enters into covenant with him. There is here a deliberate and judicious use of these names; and if Moses was the author or compiler of Genesis, this was surely most appropriate to his commission as the restorer of the covenant name Jahveh, after, according to Genesis itself, it had fallen into disuse in the later patriarchal age, and in Egypt, as indicated in Exodus (vi. 2). Even in the Chaldean account, comparatively modern and polytheistic tho it is, we recognize a residuum of this distinction of divine names in the different relations of the gods Hea and Bel to the deluge and to its survivors.

We are therefore justified in holding that we are dealing with one narrator, and that he endeavors faithfully to represent to us the results of his experience and observation. He first (ch. vii. 7) informs us of the entrance of men and animals into the ark. Then he notes the gradual rising of the water for forty days, from which we may infer that the vessel was not floated or launched, as would seem to be the case in the Babylonian account, but that it was built on some rising ground where perhaps wood was abundant, and remained there till the waters reached it. Then the narrator observes that the ark not only floats, but "goes" or drifts with the current of the waters; and the direction of this movement could be learned from any fixed object still above water. This direction is seen in the result to be inland or northward, on the whole the safest course; but it raises a question very serious to the voyagers. The huge vessel is rolling on the waves, and its draught of water, after allowing for the undulation of the swell, may approach to fifteen cubits, or say twenty feet;* what if it should drift against some rock or hilltop and go to pieces in the breakers? But no such accident occurs, and the voyagers are assured that all obstacles in their way are submerged to at least that depth. Hence the narrator gratefully notes that the hills are covered to a depth of fifteen cubits (ch. vii. 20). Now, also, owing to the vast expanse of water around them, the inmates of the ark become certain that no refuge remains for human or animal life.

A glance at a physical map of Asia will show that the voyagers are represented as drifting to the northwest along that great area of lowland, four hundred miles wide and two thousand miles long, which ex-

* The actual water-draft was probably considerably less than the "fifteen cubits."