

this difficulty vanishes almost completely away. The intervals of seven and forty days belong to one of these stories, and the system of dating by the days of the month ('the second month, the seventeenth day of the month;' 'in the tenth month, on the first day of the month,' &c.) belongs to the other story. He finds, moreover, that this system of dating by the days of the month gives an intelligible and satisfactory result when the seven days and the forty days are omitted, and that the seven and forty days gives a coherent chronology of its own to the other story. The 'two of every sort' of beasts belongs to one story, the 'seven clean' and the 'two unclean' to the other, and that other the one which leads on to the story of Noah's sacrifice on leaving the ark, while the story which has only 'two of every sort' belongs to the same chain of extracts in which the renewal of the covenant, when Noah leaves the ark, is marked by the rainbow, and which contains no mention of an animal sacrifice. The sending out of the raven and the dove is also found to belong to one narrative, and the appearance of the mountain tops above the water, which in the united narrative causes a contradiction, is found to belong to the other.

The case of the flood narrative is only one out of innumerable instances in which the analysis of the present text into its component parts gets rid of difficulties and explains puzzles for which no other satisfactory solution has been propounded. It is like untwisting a rope of many colours, and finding each strand of one colour come away by itself." [J. A. Cross, *Paper read before Leeds Clergy Club, 1886.*]

⁹ As a model in our own times of what Christian controversy should be, and the right tone and spirit by which questions of Biblical criticism may best hope for satisfactory solution, we may recall the memorable correspondence in the *Guardian* between the late Bishop Lightfoot and Canon Cook, the editor of the Speaker's Commentary, upon the true rendering of ἀπὸ τοῦ πονηροῦ in the Lord's Prayer, or the similarly friendly discussion between the late Professor Kennedy and Archdeacon Gifford. ("*Appello Caesarem*," 1882.)