

part of the Tora, has been purified by the critique of the spirit of revelation from mythological additions, a product of retrospective prophecy, which is also confirmed by the fact that, aside from the fundamental religious truths which it attests, the historical part of the narrative has essentially maintained its ground until the present day.

He concedes, in the main, the analysis of the Pentateuch into various documents, grants that there are parallel accounts of the same event, that many of the laws formed in the Pentateuch arose gradually according to the needs of the people, instead of all being enacted in the time of Moses, and believes that the Book of the Covenant is the oldest of the component documents, the Deuteronomic parts coming next, and the Elohistic portions, including the historical narratives of Genesis, and the history and legislation in the middle books of the Pentateuch, come last of all.

"We," he says, "who have been acquainted with this narrative of the creation from our youth only too easily overlook its uniqueness in the world of nations. Its true greatness is not dependent on the confirmation afforded or denied to it by physical science, though the latter is obliged, on the whole, involuntarily to confirm it. An 'ideal harmony,' *i.e.*, an agreement in fundamental features, actually exists. For it is established, or at least remains uncontradicted, that, setting aside primitive matter, light is, as this account teaches us, the first of substances; that the formation of stars was subsequent to the creation of light; that the creation of plants preceded that of animals; that creatures form an ascending scale, and that man is the close of the creation of land mammalia. The true greatness, however, of this narrative of creation consists in its proclaiming, at a period of universally prevailing idolatry, the true idea of God, which is to this very day the basis of all genuine piety and culture. This monotheism is specifically Israelitish, and the fact that the natural heathen disposition of Israel unceasingly reacted against it shows that it was no product of nature, but a gift of grace.

"They are truths of infinite importance which are expressed in this account of creation, not as dogmas, but as facts which speak for themselves. These truths are: (1) There is one God, who, as the one Elohim, unites in Himself all the divine which was by the heathen world shattered to pieces and dispersed among their many Elohim. (2) The world is not the necessary and natural