

ence, developed from the animal world (Darwinism); if in the place of the childlike innocence of the first created pair we have to place the cannibalism of the half-brutal manhood of the stone period; and in that of the Divine re-elevation of the fallen, the gradual upward steps of self-culture during ten thousand years—then, indeed, we admit it without reserve, the Christian view of the world is condemned as henceforth untenable. For documentary Christianity professes to be the religion of the redemption of Adamic mankind, and has for its inalienable premises the unity of the first created pair, and the curse and promise by which this was succeeded. Hence, were we even to grant that Gen. i.-iii. speaks of the beginnings of human history with the stammering tongue of childhood, it must still be maintained,—if Christianity is to hold its ground as the religion of the recovery of the lost, and as the religion of the consummation aimed at from the beginning,—that man, as the creature of God, entered upon existence as at once human and capable of development in good, but fell from this good beginning by failing to stand the test of his freedom. Menken is right when he says, “If the first three chapters of Genesis are taken out of the Bible, it is deprived of the *terminus à quo*; if the last three chapters of the Apocalypse are taken away, it is deprived of the *terminus ad quem*.” Dr. Delitzsch is willing to admit a Hexateuch, or a Heptateuch, or an Oktateuch; but he maintains that a Mosiac Thorah is the base of all. He deduces many proofs of the antiquity of the accounts, and points out that Jud. (v. 5) celebrates the revelation of God upon Mount Sinai as taking place amidst wondrous phenomena of nature, and that Micah (vi. 4) names Moses, Aaron, and Miriam as leaders out of Egypt; and that Moses is exalted as a prophet by Hosea (xii. 13). Jeremiah (xv. 1) speaks of Moses as powerful in prayer, and Isa. lxiii. 10, *seq.*, is a noteworthy historical testimony. Dr. Delitzsch says that it is a great commendation of the fidelity of Scripture that in the transaction between Abraham and the Hittites respecting the purchase of the cave of Machpelah not a word is said of writing. Nothing is said of cursive writing in Genesis, but we find in Exodus and onwards down to Deuteronomy both an acquaintance with, and the most various use of writing. Of writing on papyrus not a trace is found in Genesis. We now know that cursive writing on papyrus was practised long before the time that Moses lived, and by the kindness of Dr. Kinns, and that of Mr. Renouf, the keeper of the Egyptian antiquities in the British Museum, we have seen a MS. on papyrus