

writing) we should be inclined to ask in surprise how the earth has come all at once to be so corrupted after being in the best of order. Did we not know it from J. E.? (that is, the Fall Narrative).'' Another leading critical authority, Dr. Carpenter, writes in the same strain.

Then you come to the Flood story in Genesis 6:9, in which two narratives are held to be interblended. There are two writers here, criticism says—the Elohist and the Jehovist—yet criticism is its own worst enemy, for these two stories fit wonderfully into one another, and the one is incomplete without the other. If one, for instance, gives the command to Noah and his house to enter the Ark, it is the other that narrates the building of the Ark. If one tells of Noah's "house," it is the other that gives the names of Noah's sons. What is still more striking, when you compare these Bible stories with the Babylonian story of the Deluge, you find that it takes both of these so-called "narratives" in Genesis to make up the one complete story of the tablets. Then, following on the Flood and the covenant with Noah, the race of mankind spreads out again as depicted in the Table of Nations in chapter 10. In verse 25 it is noted that in the days of Peleg was the earth divided; then in chapter 11 you have the story of the divine judgment at Babel confusing human speech, and this is followed by a new genealogy extending to Abraham.

Such is a brief survey of the material, and on the face of it it must be acknowledged that this is a wonderfully well-knit piece of history of its own kind which we have before us, not in the least resembling the loose, incoherent, confused mythologies of other nations. There is nothing resembling it in any other history or