

orders of living beings, while ii., iii. drops into simple narrative as it relates what befell Adam and Eve in the Garden of Eden. Historical events require a different style from the details of ritual law and genealogies and statistical statements; and yet the diversity of style thus arising is made a ground for the partition of the Pentateuch into documents. Milton's prose writings could, on the same principle, disprove the genuineness of his poetry, and Shakespeare's sonnets be made to discredit his plays.

(3) "Differences of opinion and conception imply differences of author when these are sufficiently great, and also differences of period of composition."

The fallacy here lies in assuming differences of opinion on insufficient grounds, and in creating factitious differences between different parts of the same composition, and thence inferring a diversity of writers. Thus there is a difference of signification between the divine names Jehovah (Lord) and Elohim (God), which leads to a discrimination in their use. Jehovah is his name in the proper sense of the word, that by which he is known as the God of the chosen race, the God of revelation and of grace. Elohim (God) is a more general descriptive term, by which he is chiefly known in his relation to the world at large and to all mankind. It hence follows that the patriarchs worshipped him as Jehovah. Accordingly, whenever throughout Genesis they are said to call upon his name, to build altars and to offer sacrifice, the term Jehovah is invariably used, never Elohim. Also in recording the most striking acts of condescension on the part of God, and his most familiar intercourse with the patriarchs, the term Jehovah is prevalingly used rather than Elohim. Now, on the basis of these facts the inference has been drawn that the Elohim passages in Genesis reflect a different conception of God and a different conception of the patriarchal age from that of the Jehovah passages, and that these are so irreconcilable that they must be attributed to different writers. It is claimed that the author of the Elohim passages had a much more exalted view of God, such as did not permit him to speak of God as coming down to men and associating with them on such free and familiar terms, or imputing to Him acts and feelings kindred to those of men. And he also held the view that altars and sacrifices and the distinction of clean and unclean beasts were unknown to the patriarchs, and were first introduced in the time of Moses. Whereas the absence of these things from the Elohim passages of Genesis is not due to any difference of conception whatever, but simply to the distinction between the two terms which are employed to designate the Most High.

In describing the plagues sent upon Egypt in order to overcome Pharaoh's obstinacy in refusing to let the people go, mention is sometimes made of the rod in Aaron's hand, sometimes of the lifting of Moses's hand or rod, sometimes of the divine agency alone. This has