

subjectively prophetic vision by man, in which he beholds with the eye of the mind what is shut and hid from the eye of his body." From these premises Dr Kurtz goes on to argue that the pre-Adamic history of the past being *theologically* in the same category as the yet undeveloped history of the future, that record of its leading events which occurs in the Mosaic narrative is simply *prophecy* described backwards; and that, coming under the prophetic law, it ought, of consequence, to be subjected to the prophetic rule of exposition. There are some very ingenious reasonings employed in fortifying this point; and, after quoting from Eichhorn a passage to the effect that the opening chapter in Genesis is much rather a creative picture than a creative history, and from Ammon to the effect that the author of it evidently takes the position of a beholder of creation, the learned German concludes his general statement by remarking, that the scenes of the chapter are prophetic tableaux, each containing a leading phase of the drama of creation. "Before the eye of the seer," he says, "scene after scene is unfolded, until at length, in the seven of them, the course of creation, in its main *momenta*, has been fully represented." The revelation has every characteristic of prophecy by vision,—prophecy by eye-witnessing; and may be perhaps best understood by regarding it simply as an exhibition of the actual phenomena of creation presented to the mental eye of the prophet under the ordinary laws of perspective, and truthfully described by him in the simple language of his time.

In our own country a similar view has been taken by the author of a singularly ingenious little work which issued about two years ago from the press of Mr Constable of Edinburgh, "The Mosaic Record in Harmony with the Geological"* The writer, however, exhibits, in dealing with his sub-

* Such is also the view taken by the author of a recently published work, "The Genesis of the Earth and of Man." "Christian philosophers have