

other history. Now for *Fiction* :—1. The above concerning Abraham's conduct, &c. 2.—History of Nimrod and other postdeluvian heroes in a written form. 3.—Abraham before he left Ur having read the same creation legends, recently translated and published by Mr. Smith. There is much to be said here on this last topic. The Dr. has stated correctly enough that the inscriptions on the clay tablets were made "about B. C. 673, about the time of the later kings of Judah." Now this was upwards of *twelve hundred years* after Abraham's time. Yet the Dr. says there can be little doubt that Abraham before he left Ur, had read the *same* creation legends translated by Mr. Smith. Surely not those inscribed, as the Dr. says on the tablets by the Scribes of Assurbanipal B. C. 673, for that would make Abraham to have read the legendary inscriptions 1,200 years before they were made, or about 1,100 after his death. The Dr. has given no proof to show that they were *transcriptions* from previous tablets or documents. He merely says that "the original records from which they were transcribed *profess* to have been very ancient." These are evidently the (imaginary) treasures of history and theology, which the Dr. says, (or has fancied) the king's Scribes discovered when they "ransacked the (supposed) temples at Babel, Erach, Accad and Ur." Taking the whole, at the best, it is manifestly a lame and absurd story. But what better can be expected of heathen legends and those who patronize and adopt them. The high character given to Abraham by the Dr. fully applies, *after* its elements had been imparted to him by divine influence, on his prompt obedience to the call to leave idolatrous Chaldea; and that character is even far more exalted by his being named in three different portions of Scripture, the "Friend of God." (Set 2 chron. 20, 7. Isai 41, 8. James 2, 23.)

The Dr. proceeds as follows :—"Did Abraham take with him in his pilgrimage the records of his people? It is scarcely possible to doubt that he did; and this probably in a written form, but purified from the polytheism and innane imaginations accreted upon them; or perhaps he had access to still older and more primitive records, anterior to the rise of the Turanian superstitions. In any case, we may safely infer that Abraham and his tribe carried with them the substance of all that part of Genesis which contains the history of the world up to his time; and that this would be a precious heirloom of his family, until it was edited and incorporated in the Pentateuch by his great descendant Moses. It seems plain, there-