

needs of his congregation; but, in either case, he should point out that the deep moral and religious instructiveness of the Book remains untouched. It still marks one of the completest triumphs over the narrowness of Jewish exclusiveness and particularizing. It breathes the love for humanity and the lofty sense of the universal Fatherhood of God, just as we find it in the memorable utterance of St. Peter after the teaching vouchsafed to him by the Holy Ghost, the Comforter, on the roof at Joppa, that God is no respecter of persons, but in every nation he that feareth Him and doeth righteousness is accepted of Him. The Book levies upon some of the commonest symbols in the prophetic writings of an earlier age, and weaves them into a vivid narrative of the noblest import. The most fatal of all mistakes which half-educated readers make when they read it is "to pore upon the whale and forget God." It illustrates the truth that the love and wisdom of God far transcend the small religious capacities of men; that not even by taking the wings of the morning, and flying to the uttermost parts of the sea, can any man escape from God or from the duties which God lays upon him; that an avenging conscience inflicts certain retribution on all who violate God's law; that God's deliverances, even from apparent uttermost destruction, are as when a shepherd tears out of the mouth of a lion two legs and the piece of an ear; that God's large plans are too divine to be contracted by the mean pettiness of human selfishness; that God bears even with the unthankful and the evil, and extends His infinite compassion alike to guilty nations and to miserable egotists; that he

"Who with repentance is not satisfied,
Is not of heaven or earth."

These are but some of the lessons with which this brief Book abounds. And if so much can be gained from those few pages, how much more from even the most general survey of such magnificent volumes as the Book of Isaiah or the Book of Job? I trust, then, that the hints of this paper may be of some value in urging the importance of Books as texts, and may furnish some slight hints as to the manner of handling them.

II.—THE HISTORICAL RELATION OF THE BOOK OF GENESIS TO THE EXODUS FROM EGYPT.

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THE often-quoted phrase attributed to Voltaire, "Happy the nation that has no history," is too narrow and pessimistic to have found acceptance with any of the more civilized nations of the world. They all attach the greatest value to the annals of the past, and regard their ancestral history as a precious treasure of knowledge and wisdom ap-