

one as to Scripture is always more or less discreditable, as well as dangerous.

This error of the Dr. is immediately succeeded by two others, in these words:—

“Under the leadership of Moses, the Abrahamids, (why not give the proper name—Israelites) now reduced to the condition of a serf population, emancipated themselves from Egyptian bondage.”

They neither “emancipated themselves” nor were they under the actual leadership of Moses. The Divine Ruler of the universe delivered them and directed and guided them in all their wanderings, prescribing *when*, and *where*, and *how*, to pitch their tents, according to the divisions into which he had formed them. Has the Dr. ever read of the plagues inflicted on the Egyptians, by which God compelled Pharaoh to let them go; and of the pillar of cloud by day, and the pillar of fire by night, the parting of the waters of the Red Sea, and the Israelites going over dry and safe, and Pharaoh and his pursuing host being destroyed by the return of the waters? The Dr. seems to know as little of Exodus as he did of Genesis, and he is worse off here than in Genesis, for he has no Chaldee clay tablets and American Indian chronicles, nor ancient unknown Seer, with a vision to help him. I here close my engagement with chap. 1, having commented on all the material parts of it.

Chaps. 2 and 3 have the title:—“Objects and Nature of a Revelation of Origins.”

To all who possess and have read the Bible, and believe its revelations to have been divinely inspired, the title and the 51 pages given under it, are utterly *worthless* as to imparting any useful information concerning the subjects mentioned in the title. There are, however, a few points and particulars in these pages on which I will comment.

Referring to the whole work of creation and providence, the Dr. says:—“Moses takes strong ground on these points. He first insists on the creation of all things by the fiat of the Supreme. Next he specifies the elaboration and arrangement of all the powers of inanimate nature; and the introduction of organic existence. Lastly, he insists on the creation of a primal human pair and the descent from them of all the human race * * * explains the golden age of Eden, the fall, the cherubic emblems, the deluge, and other facts of human history interwoven by the heathen with their idolatries. He thus grasps the whole material of ancient idolatry, reduces it within the compass of monotheism, and shows its relation to the one true primitive religion.”