

there, what appearance does it present? However imperfect and poor the crop may be, it always recalls the features of the original plant. It is not a new religion that meets us, but vague recollections of the old religion. Single precepts are pushed to extremities, as the extermination of the idolaters, like Eglon and his followers, or Sisera, or the inhabitants of Laish; but *not* the considerate immunity of the rest of the Deuteronomic code. In the war of Benjamin, the harsher features of the Mosaic legislation are reproduced to the letter. But the religion of Micah,—“Now I know that the Lord will do me good, seeing I have a Levite to my priest,”—is just the vague recollection that we should expect in a matter of the kind.

Now, why is this historical and moral *vraisemblance* to be ignored, while minute verbal differences between the practice of Judges and the legislation of the Pentateuch are pressed, as though they could override every other consideration? Is not this one-sided and partial exegesis?

No less one-sided is the accepted modern theory of what people call “the book Genesis.” The beautiful ground-plan of the work furnished by the “eleven generations” of which it is composed receives no consideration. To this I can testify, having repeatedly called attention to it in the course of the last twenty years, but with no result, except where I could teach it in the lecture-room. The word “generations” itself critics take no pains to interpret. Whereas, if it received half the attention that Asherah, or Bamoth, or Chushan-rishathaim have had bestowed upon them, it would tell a very plain and yet a most interesting tale. Instead of this, the Jahvist and Elohist alone are listened to.

The best constructed portion of the Old Testament is described as the result of patchwork, and candidates for Orders are examined as to the effect upon divinity if the early part were Chaldæan legends sifted by Abraham through a monotheistic sieve (a fact).

I have before me an interesting example of the absurdities resulting from the Jahvist and Elohist theories, when applied to the narrative of the flood.