ductory, and very beautifully written; indeed, it would, as far as style is concerned, bear no unfavorable comparison with Macaulay's. It forms an apology for his exploration of subjects which to many would be found " now and startling." second chapter is devoted to the consideration of the question, how was the order of creation revealed? and, with Krutz and Miller, he regards a series of prophetic visions, as beyond discussion, the most simple solution of all difficulties respecting the origin of the book of Genesis. The third chapter may be regarded as still introductory, and designed to induce a favorable opinion in the reader's mind concerning the character of the Mosaic narrative. The fourth chapter is entitled " the Beginning." It is here that the Author originates that logical chain of argumentation and analysis which does not end but with the book. That true religion and sound philosophy unne in proving " the production from non-existence of the material universe, by the agency of an eternal, self-existing God"-is admirably demonstrated on the soundest principles of philological interpretation.

" The author of Creation is Elehim, or God in his general aspect to nature, and not in that special aspect to the Jowish Commonwealth indicated by the name Yuveh (Jehovah) need not enter into the doubtful etymology of the word, but may content ourselves, with that supported by many, perhaps the majority of commentators, which gives it the meaning of object of adoration, or with that preferred by Gesenius, Strong or Mighty One. Its plural form has also greatly tried the ingenuity of critics. After carefully considering the various hypothesis, such as that of the plural of Majesty of the Rabbins, and the primitive polytheism supposed by certain rationalists-I can see no better reason than an attempt to give a grammatical expression to that plurality in unity, indicated by the appearance of the Spirit, as a distinct actor in the next verse, and probably always held by the Hebrews in a general form; and which our Saviour and his Apostles specialized in that trinitarian doctrino which enables both John and Paul explicitly to assert the agency of the second person of the Trinity in the creative work. I rather wonder at the squeamishness which induced even Calvin to make light of this manifest correspondence between Moses and the Apostles."-Archaia, p. 70.

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