

whose descen' should come the Saviour. It extends from the fourth verse of the second chapter to the end of the fourth chapter. * * * The third book is the genealogy of Seth, starting once more from the creation of man, and briefly recapitulating its principal facts. It records the degeneracy of men among the descendants of that pious patriarch, with the honourable exceptions of Enoch and Noah, and comes down to the five hundredth year of Noah's life on the verge of the flood. And there, as an antediluvian genealogy, it properly comes to a close. Of the fourth book, which extends from the ninth verse of the sixth chapter to the end of the ninth chapter, the single subject is the history of the deluge, and it closes with a few brief statements touching the subsequent life of Noah, and the date of his death. In the fifth, which includes from the beginning of the tenth chapter to the ninth verse of the eleventh, we have the most valuable ethnological record in existence—positively the key of general history. It treats of the distribution of the family of Noah, with the original cause of their dispersion. Like all the rest, it has every element of a complete work. * * * The sixth book, from the tenth verse of the eleventh chapter to the twenty-sixth verse of the same, presents the genealogical series from Shem to Abram, with whom it closes. It is merely a genealogical list, kept undoubtedly by the hereditary care of the ancestors of Abram. The seventh book is the life of that patriarch, and the most beautiful example of ancient story. Its object being throughout to set forth the call and faith of Abram, and the blessing which rested upon him and was promised to his seed, it properly comes to a close, at the eleventh verse of the twenty-fifth chapter, with the death of Abraham and the transfer of the blessing, according to promise, to his son Isaac. The eighth is a brief account of the family of Ishmael. And the ninth contains a fuller and more circumstantial history of Abraham's son according to the promise. Isaac's quiet and comparatively stationary life, however, occupies less space than do the adventures and animosities of his two sons. And the book closes, at the end of the thirty-fifth chapter, with his death, and the final reconciliation of his sons over his grave. The tenth, consisting of the thirty sixth chapter, contains the genealogy of the descendants of Esau, and lists of their princes. It is composed of six different lists, is longer and more circumstantial than any other in this portion of Scripture, and bears marks of having been enlarged at some subsequent time. Nothing is more natural than that such additional facts should have been appended, inasmuch as, of all their kindred, the Edomites were the most intimately connected with Israel, and these facts of their early history could not be inserted in a more proper place. And the eleventh book is the history of Jacob, from the time when he came to the patriarchal succession, together with the adventures of his children, until his death in Egypt, and princely funeral in Canaan, and closes with a brief account of the circumstances in which he left his family, until the death of Joseph. Here the early records come to an end. A long interval of silence succeeded. The sojourn among foreigners, and ultimately the hard bondage to which they were subjected, long crushed the Hebrew taste for letters, and in their degradation the Divine vision was withheld, until Moses was providentially prepared and miraculously called to effect their deliverance."

These books he regards as the Bible of the Church before the exode from Egypt. They, with the other Books of the Old Testament, were the Bible of the Jewish Church; and the New Testament is added for the Christian dispensation. In support of this view, it is pleaded, that Genesis is never in Scripture said to have been written by Moses, as the four following Books frequently are. The common view is apparently countenanced by the fact that the Old Testament is called "The Law of Moses, the Prophets, and the Psalms." It is alleged, however, that this may be a mere classification of the Scriptures, and not a designation of authorship, just as the expression "Psalms of David," often used by us, is not meant to imply that he was the writer of the entire collection. The whole subject is deserving of consideration, but it will not be easy to overthrow a conviction which seems to be among the things *quæ semper, quæ ubique, quæ ab omnibus*.