

intervention to secure his restoration, and thus the way is opened to tell the story of that heavenly mediation for our good. A few chapters more link the earlier periods of the world with later times, and bring before us the first step in the re-establishment of the kingdom of God on earth, by the selection of the family of Abraham as the depositary of the true religion, for future ages, and the instrument of their spiritual education. How the narrative henceforth follows on, introducing the successive generations of the patriarchs, to the settlement of their posterity in Egypt, we all know.

It throws a mysterious grandeur over the book of Genesis when we look at it in its relations to Scripture as a whole. Exodus takes up the narrative of the chosen people where the earlier book has left it; Leviticus, Numbers, Deuteronomy and Joshua carry it on to the final settlement in Canaan. The book of Judges and those that follow lead us through eventful centuries, echoing with the psalms and thanksgivings of the faithful, but also with the denunciations of prophets, till, with Malachi, the canon is closed, as the fulness of time approaches for the final development of God's gracious purposes of mercy. Springing up at distant intervals through more than a thousand years; written in widely different states of society and culture; with men of all ranks, from the eastern king to the simple herdsman, among their authors, all the books of Scripture are found linked to each other in a mysterious harmony of tone and aim; the last completing what all the rest have slowly advanced. Genesis is thus the porch of the great temple of Revelation, leading, step by step to the disclosure of Jesus Christ as the Lord and Head of the new kingdom of God, restored by Him among men, after having been lost in Eden. Scripture proves throughout