

various, and is always to be ascertained by a consideration of the circumstances in every case. It may be copulative, or disjunctive, or adversative; or it may express a mere annexation to a former topic of discourse, the connexion being only that of the subject-matter, or the continuation of the composition. This continuative use forms one of the most marked peculiarities of the Hebrew idiom; and it comprehends every variety of mode in which one train of sentiment may be appended to another.* As this prefix is most usually rendered *and*, in our Version, (though frequently by other conjunctions,) the English reader has it in his power to observe the variety in the shades of meaning, and the differing grounds upon which it connects sentiments and expressions. The two sentences are thus rendered by a cautious and judicious critic, the late Dr. Dathe of Leipzig; "In the beginning God created the heaven and the earth. But afterwards the earth became waste and desolate."†

A most important subject of our inquiry is the genuine meaning of the word which we render *earth*; and which, in passing, it may be remarked has an etymological affinity with the words of the same signification in all the Teutonic languages, to which class ours belongs, the ancient Persian, those allied to the Hebrew, and the Sanscrit. I assure my friends that I have not spared time and pains in pursuing this inquiry; and the result I will briefly give. The most general sense of the word is, the portion of the universe which the Supreme Lord has assigned for the habitation of mankind. When it is con-

* It introduces the series of history, commencing at Numb. xx. 1; which immediately follows the preceding narrative from which it is chronologically separated by an interval of thirty-eight years: yet that interval is not indicated by any words; it is left to be made out by the research of the reader.

† See Supplementary Note G.