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THE
ANTIQUITY, LITERAL MEANING,

AND

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AUTHENTICITY

OF THE

Mosaic Narrative,

EXAMINED AND ESTABLISHED.

BY THE

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THE TWO PARTS INTO WHICH THIS LITTLE WORK IS DIVIDED,
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THE ANTIQUITY OF THE MOSAIC NARRATIVE.

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PART FIRST.

If there be a God—unoriginated, independent, and eternal; “far above all principality, and power, and might; and dominion, and every name that is named, not only in this world, but also in that which is to come”—if “he made the world and all things therein, and is the Lord of heaven and earth, and giveth to all life, and breath, and all things, and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation”—if he established the laws of nature, and presides, as the supreme ruler of the universe, to administer those laws: “doing according to his will in the army of heaven, and among the inhabitants of the earth: none being able to stay his hand, or say unto him, what doest thou”—if all men are necessarily,

absolutely, and incessantly dependant upon him, and responsible to him for the moral quality of every volition of the mind, of every utterance of the tongue, and of every act of their existence—if “the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead;” and he hath given to man a capacity for acquiring a knowledge of himself, and rendered that knowledge congenial to his mind, and promotive of the happiness and perfection of his nature, and made it the instrument by which he becomes better qualified for the successful discharge of the various duties of life—if a partial acquaintance with the history and experience of mankind be sufficient to convince any sober enquirer after truth, that it is not possible, for a being circumstanced as man is, to ascertain, by the mere exercise of his natural powers, either the nature or measure of that duty which he owes to the supreme being:—then a revelation from God is possible, necessary, and may reasonably be expected. The most intelligent and devout heathens, that have written on the subjects of religion and morals, have admitted that the knowledge of man must be defective without some direct, authentic, and ample communication from God; and

that until such communication should be received it would be impossible accurately to define the character of virtue or vice; or distinctly to mark the limits of man's duty. Thus, *Tully*, aware of the little that human creatures can do of themselves, says expressly, “no man was ever truly great without some *divine influence*.” And Plato concludes, that we cannot “know of *ourselves* what petition will be pleasing to God, or what worship to pay him; but that it is necessary a lawgiver should be sent from heaven to instruct us: and such a one he did expect: and ‘O, says he, ‘how greatly do I desire to see that man, and who he is!’ Nay, he goes further, and says that this lawgiver must be *more than man*: for, since every nature is governed by another nature that is superior to it, as birds and beasts by man, he infers that this lawgiver, who was to *teach man what man could not know by his own nature*, must be of a nature superior to man, that is, of a divine nature.”^a

It does not appear that the doctrines of modern Infidelity contain more certain principles—that they furnish more influential motives—or that they exhibit a steadier light to their votaries, in their pursuit after the attainment of virtue and happiness—than those of Plato.

^a Dr. Gregory, vol. i. 56.

The extreme diversity of sentiments amongst the pretended Philosophers who reject Christianity has not escaped the pointed censure of some writers of their own class. The following language of Rousseau, descriptive of their conduct and contradictions, is highly worthy of attention. "I have consulted our philosophers, I have perused their books, I have examined their several opinions, I have found them all proud, positive, and dogmatizing, even in their pretended scepticism, knowing every thing, proving nothing, and ridiculing one another; and this is the only point in which they concur, and in which they are right. Daring when they attack they yet defend themselves without vigour. If you consider their arguments, they have none but for destruction: if you count their number, each one is reduced to himself: they never unite but to dispute: to listen to them was not the way to relieve myself from my doubts. I conceived that the insufficiency of the human understanding was the first cause of this prodigious diversity of sentiment, and that pride was the second, if our philosophers were able to discover truth, which of them would interest himself about it? Each of them knows that his system is not better established than the others; but he supports it, because it is his own:

there is not one amongst them who, coming to distinguish truth from falsehood, would not prefer his own error to the truth that is discovered by another. Where is the philosopher, who, for his own glory, would not willingly deceive the whole human race? Where is he, who, in the secret of his heart, proposes any other object than his own distinction; provided he can but raise himself above the commonalty, provided he can eclipse his competitors, he has reached the summit of his ambition. The great thing for him is to think differently from other people. Among believers he is an Atheist, among the Atheists a believer. Shun, shun then, those who, under pretence of explaining nature, sow in the hearts of men the most dispiriting doctrines, whose scepticism is far more affirmative and dogmatical than the decided tone of their adversaries. Under pretence of being themselves the only people enlightened, they imperiously subject us to their magisterial decisions, and would fain palm upon us for the true causes of things, the unintelligible systems they have erected in their own heads, whilst they overturn and trample under foot all that mankind reveres, snatch from the afflicted the only comfort left them in their misery, from the rich and great the only curb that can restrain their pas-

sions ; tare from the heart all remorse of vice, all hopes of virtue, and still boast themselves the benefactors of mankind. Truth they say, is never hurtful to man,—I believe that as well as they ; *and the same, in opinion, is a proof*, that what they teach is not the truth." ^a

That "truth" for which Plato so devoutly sighed, and the principles of that virtue which Infidels profess to be so anxious to practice, are said to be contained in a book, originally written in the Hebrew tongue, and which the people to whom it was given call the *Torah*—or Law ! It is composed of doctrines, precepts, promises, and threatenings ; together with the history of the first ages of the world, and prophecies of events to come : and professes to have been written by men immediately inspired by God himself. It is admitted by Jews and Christians, Heathens and Infidels, that unless this book contains a revelation from God, no revelation, has, as yet, been vouchsafed to the human race. It becomes us, therefore, to examine its claims, to so lofty a distinction, with care and impartiality. Having formed a deliberate opinion on the various topics to be discussed in this lecture, I shall express that opinion

^a Gandelphy.

without hesitation, and corroborate every statement of importance by reference to the works of authors, some of whom were eminently qualified, by their mental endowments and comprehensive knowledge of Biblical criticism, to judge of the whole question at issue between us and Infidels. Unbelievers having found it impossible to reconcile the accounts given of the primitive times, by some ancient historians, with those furnished in the old Testament, have drawn, from these questionable premises, some plausible arguments against the truth of Divine Revelation ; and as those arguments are still employed, by many, *in this town*, to prove that Infidelity has the sanction of antiquity, as well as of reason, it seems necessary, before we proceed further, to weigh their importance and show, with as much brevity as can consist with perspicuity, that it is not more easy to meet those arguments with reason than to confute them by an appeal to antiquity. We shall, therefore, endeavour to demonstrate the truth of the following proposition, viz:—

THAT THE OLD TESTAMENT SCRIPTURES
GIVE A MORE RATIONAL ACCOUNT OF THE ORIGIN
OF ALL THINGS, AND A MORE SATISFACTORY HISTORY
OF THE FIRST AGES OF THE WORLD, THAN ANY OTHER
WRITINGS OF ANTIQUITY. To make this evident I

shall condense the accounts which the most ancient nations of the earth have given of themselves, and then contrast those accounts with the Mosaic Narrative. Here we must observe, that, the dispersion marks the limits of legitimate enquiry ; for up to that time, "the people of the whole earth was one, and they had all one language." ^a While building a tower to perpetuate their unity and strength, ^b their language was confounded, 102 years after the flood, and from "thence they were scattered abroad upon the face of all the earth." ^c There is evidence that soon after this event, ignorance, depravity, and superstition, spread with amazing rapidity and became almost universally prevalent. 1st. Losing the true notion of the proper object of religious worship, and believing the sun, moon, and stars, to be inhabited by a race of intelligent beings, inferior to deity, but superior to man, they prayed to these as Mediators, and ultimately associated with them angels and demons, men and beasts. 2nd. Believing, that the divine being would transfuse himself into whatever was dedicated to him, they made images to represent the *objects* of their devotions and worshipped them. If we are deprived of the writings of Moses, we must go to these Idolators

^a Gen. xi. 1. ^b Ibid v 7. ^c Gen. xi. 9.

for information relative to God—the creation of all things—the history of Providence, and a knowledge of our duty to our Maker, and to one another. And what is the help which they afford ?

The first that are entitled to our attention are the PHINICIANS, who were amongst the most ancient nations of the earth. The sons of Ham were divided into eleven families, of which the most powerful was Canaan, the head of the Canaanites properly so called, whom the Greeks called Phinicians. Before Joshua conquered Palæstine, that country was in their possession, and they preserved their independence under Joshua, and under David, Solomon, and the succeeding Kings, but were at length subdued by the Kings of Assyria and Chaldea. Their celebrated historian Sanchoniathon, is supposed to have been contemporary with Solomon.^b His writings are lost, with the exception of a fragment translated by Philo Biblious, and copied by Eusibious, Bishop of Cæsarea.^c Porphyry, the shrewdest antagonist ever Christianity met with, read this fragment with much care to ascertain whether he could find evidence to prove the author to have been older than Moses. After the most careful perusal he felt obliged to admit two facts :—1st. That

^b Stillingfleet's *origines Sacra*, 29. ^c Miller, vol vi. 297.

he had made it his business to search after the writings of former ages, but could find no profane author, more ancient than Sanchoniathon: and 2nd. That the works of this author contained *copious extracts* from the writings of Moses; thus settling the question of *seniority in favour of Moses!* "Nobody had examined the Theology of the ancients more deeply than Porphyry. He was a determined Pagan, and his evidence on this point is unexceptionable."^a The Phinician account of Creation is as follows:—"The principle of the universe is a dark and windy air; and a turbulent evening chaos. These things were boundless, and for a long time had no figure. Of this wind was begotten the putrifaction of a watery mixture: and of this came all the seed of this building, and the generation of the universe. There were certain animals which had no sense, out of which were begotten intelligent animals; which were called Zophesemen, that is, the contemplators of heaven. Thus shone out of Mot (or mud) the sun and the moon; the less and the greater stars." "Such, says Eusebious, is the Phinician generation of the world, which banishes divinity, and introduces atheism."^b Surely no one will say that the creation of any one

^a Bryant, v. i. 335. ^b Dr. Cumberland's Phinician History.

thing is here accounted for. There is indeed a "begetting"—there is also matter sublimated into intellectual existence—and the celestial orbs are represented as rising out of "mud;" but no adequate "generating" cause is introduced—no intelligent mind recognized as directing the agents employed in forming matter into conscious being—no "spirit of the Lord," brooding over the "watery mixture," separating its lighter and more volatile particles, arranging and giving new and peculiar properties—concentrating and then suspending them in the magnificent temple of the universe, to shed their light upon its entire circumference—to disclose its just proportions, and to show off the order, and harmony, and beauty of the whole. And did the Phinician rites of worship originate in the above opinions relative to the work of creation? Yes! Has Sanchoniathon laid down the principles upon which their national institutions were based, and from which they took their character? Yes! Did their laws embody the same principles, and derive from them their chief sanctions? Yes! Were the moral habits of the people formed upon and regulated by such principles as these? Yes! Then I confess that I can see nothing in such worship, institutions, laws, or habits

calculated to excite the admiration of the unbeliever. What sufficient motive could be drawn from such a source, to induce obedience to law—to promote social order in a state—or to impose salutary restraint upon the factious and lawless? Had the seeds of truth been thickly planted amongst the Phinicians, yet what great national virtues could have been expected to grow, out of such a soil? Were these handed down to us as the sentiments of the individual only, who has recorded them, we might smile at their absurdity; but when we consider that individual as the representative of one of the first organised communities in the world—as the annalist of a mighty, an independent, and an ingenious nation; his statements assume an extraordinary degree of importance, and fill the mind with the most painful anxiety, as to the final destiny of the millions of human beings who lived and died under the influence of the doctrines he records. “For my part, says Miller, I see nothing in the fragment of Sanchoniathon but some scraps, stolen out of the Mosaic history of the creation, blended with such a heap of fables as one can scarce understand them.”^a In his dissertation, on the age and writings of this historian, the President

^a Miller, vol. vi. 391.

De Goguet, remarks: “The most absurd tales and fables run through the whole work of Sanchoniathon. We perceive, it is true, in the writings of this author, some *vestiges* of the primitive tradition concerning the original state of human nature; but this tradition appears there quite disfigured as to the most important truths, and visibly changed even in the most material circumstances, of the historical events which it relates.” We make a present of this author and his book to the Infidel.

I shall now direct your attention to the EGYPTIANS, who acquired, at an early period, a high character for science and literature. Infidelity proposes the following questions, and insists upon a peremptory answer:—“Did not Moses receive the religion he enjoined—the laws he established, and the form of government which he adopted, from Egypt? or, at least, did he do more than improve upon their religion, increase the number, expensiveness, and burthensomeness of their rites of worship, and administer their laws under new circumstances?”^b On both those points we may obtain ample satisfaction, by enquiring into the nature and extent of their *knowledge*—their means of communicating it to

^b Divine Legation of Moses, vol. ii. 303.

others, and of conveying it down to posterity. Ham, the second son of Noah, retired at the dispersion, into Africa, and soon after his son Misraim, called by profane historians, Menes, became the first King of Egypt. David tells us that "Israel came into Egypt, and Jacob sojourned in the land of Ham."^c "Before Menes, their first King, says Herodotus, immortal beings reigned in Egypt, they had communication with men, and had uniformly one superior."^d "His successors were called Pharaohs, who reigned about 600 years; and after this Princes of their own until their kingdom was dissolved and became a prey to the Persians, Grecians, and Romans; and last of all to the Saracens and Turks."^e The ancient Egyptians made considerable progress in many of the mechanical arts, in several important sciences, and in some departments of literature. "They were the first who erected altars, shrines, and temples; and none, before them, ever engraved the figures of animals on stone."^b About 430 years after the flood, when Abraham was forced, by famine, to go down into Egypt, he found it a well regulated kingdom, able to support its own inhabitants, and afford relief to other countries. The

^c Psm. cv. 23. ^d Beloe's translation, lxviii. 120. ^e Miller, vol. vi. 228.

^b Herodotus, 63.

country was under the monarchical form of government. The reigning sovereign lived in splendour, surrounded with a crowd of courtiers, who were regarded as the executors of his will. We see a kingdom divided into provinces, a council composed of persons of the greatest wisdom and experience, well-chosen ministers, different prisons for the confinement of criminals, a priesthood enjoying settled revenues, public granaries, a trade in slaves, and, in a word, a considerable commerce. We see a captain of the guards, a grand cup-bearer, and a chief baker. Pharaoh, in order to display the authority with which he had invested Joseph, gave him a ring from his own finger, made him be arrayed in vestures of fine linen, and adorned with a gold chain: he commanded him to ride in one of the royal chariots, and a herald to proclaim before him the fact of his elevation. All this displayed the politeness and magnificence of the court of Pharaoh. The Egyptians understood husbandry—the manufacture of clothing—the art of dying—working of metals—designing—architecture and sculpture. They cultivated medical science, surgery, anatomy, botany, and pharmacy. They were acquainted with arithmetic, astronomy, geography, and navigation. They employed this knowledge in improving their domestic

trade, in regulating and extending their foreign commerce, and in advancing the national wealth and glory: while they adjusted the population, to the capabilities of their country, by sending out colonists, under experienced leaders, to people and to cultivate other fertile regions of the earth. Wherever these colonists went, they carried with them the Arts, the Gods, the Worship, and the Laws of the Mother Country. Surely a people thus distinguished, in their day, above all others, by intelligence and a daring spirit of enterprise—whose antiquity is justly celebrated in sacred and profane history—and who have left behind them imperishable monuments of their power and greatness, will be able to furnish some satisfactory account of the commencement and progress of time. What then were their opinions respecting God, creation and providence? "It is a melancholy fact, says Dr. Russell, that while in the greater number of those pursuits which give dignity to the human mind, and perpetuate the glories of civilized life, they made a progress which set all rivalry at defiance, yet in their notions and adoration of the invisible powers who preside over the destinies of man, they manifested the imbecility, the ignorance, and the credulity of childhood."^a "The religion which Noah taught his

^a Modern History of Egypt, 25.

family, which Ham no doubt carried into Africa, and Mizraim, his son, established in Egypt, was the worshipping of one God, the Supreme governor of all things, with hopes in his mercy through a Mediator."^b But if they did at *first* "believe," as Cudworth says they did, "God to be the cause of all things, to be immaterial, separate, exempt, elevated above, and expanded over all the powers and elements in the world,"^c they soon became vain in their imaginations, and their foolish hearts were darkened." "The great fountain of light," says Bryant, "the sun and fire, the purest of elements, they looked upon at *first* merely as proper emblems of the Deity, the God of purity and brightness—but in process of time they forgot the original creator and confined their attention to the visible objects only."^d They esteemed the sun as *Mundi Caput*, the principle being of the universe, by whom all things were produced."^e They denominated fire "the divine intellect, by which all things were fashioned, and by which their country was protected."^f "They showed the same veneration for night and darkness, that they did for the sun and fire."^g Orpheus, who derived his notions of the Gods

^b Miller, vol. vi. 386. ^c Cudworth, vol. ii. 159. ^d Bryant's ten plagues, 148. ^e Ibid 143. ^f Ibid 147. ^g Ibid 149.

from Egypt, says—"I will sing of night, the *parent of Gods and men*: Night, the origin of all things: O immortal night, who first brought the Gods into being: Night is the sovereign of all creation."^a They conferred the names and titles of their Deities "upon all sheep and oxen, yea, and the beasts of the field, the fowls of the air and the fishes of the sea;" upon the members of the human body, the passions of the mind; and also upon culinary and other vegetables. *Juvenile* said in ridicule of this preposterous superstition:—

"If you leeks, or onions eat,
 "No lapse of time,
 "Can expiate the sacrilegious crime;
 "Religious nation sure, and blest abodes,
 "Where every orchard is o'er run with Gods."

But had their information, relative to the primary production of all things, been more abundant and accurate than it was, still they had no means but those of memory and hieroglyphics, by which to transmit that information to futurity: and the life of man was so shortened after the deluge, as to render the former an uncertain medium of correspondence with posterity, while from the variable nature of the latter, there was the greatest diversity of opinion amongst themselves, as to their original signification."^a The following

^a Bryant's translation. ^α *Stillingfleet* 19.

remarks will, it is hoped, show the unfitness of these means to convey any ancient tradition to future ages; and mark, at the same time, the progress of the art of writing from the imperfectly formed picture to the invention of the alphabet. We see the Patriarchs raising altars in places where the Lord had appeared to them, planting groves, setting up monuments in memory of the principal events of their lives, and giving such names to the places where they happened as might recall the remembrance of them. Festivals were instituted to perpetuate the memory of great events. Historical songs were composed and sung in the remotest ages and amongst all nations. Tradition then supplied the place of writing. Man enjoys the singular advantage of being able to communicate his ideas by articulate sounds: but these sounds do not reach beyond the time and place where they are pronounced. It was necessary then to find out some method of giving extent and duration to sounds, in order to diffuse and perpetuate our ideas. The only way of doing this was by inventing signs and figures to represent and preserve words. Several monuments of antiquity still existing clearly show, that the art of writing originally consisted in a clumsy representation of corporeal objects. To make their thoughts visible,

they began by drawing a representation of the objects of them. To record a murder they would draw the figure of a man stretched upon the ground, and of another standing by him with some instrument of death in his hand. The difficulty and inconvenience of this practice must be obvious. What time and labour were necessary to write a single fact or the shortest discourse? 1. The first attempt of the Egyptians went no further than to perpetuate the knowledge of an event by forming a rude picture of it: and this imperfect method of communication, continued in all countries, until a happy accident, or the visit of a more refined people, made them acquainted with the secret of alphabetical notation." ^b "The history of the Mexicans," says Acosta, "furnishes specimens of their first essays towards the art of writing. When the Spaniards arrived, the inhabitants of the sea-coast gave notice of the event to their Emperor Montezuma, by sending him a large cloth on which they had carefully drawn and painted every thing which they had seen. This was the only method those people had of writing their laws and their history. There is still existing a very curious fragment of this historical painting, which a Mexican

^b Dr. Russell, 176.

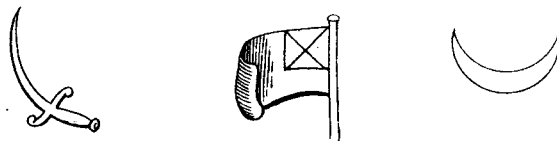
1. The first attempt of the Egyptians &c &c &c when the Spaniards first landed on the Shores of America the event was announced to the inhabitants of the interior, by rough drawings of Men, Arms, and Ships. as in Diagram

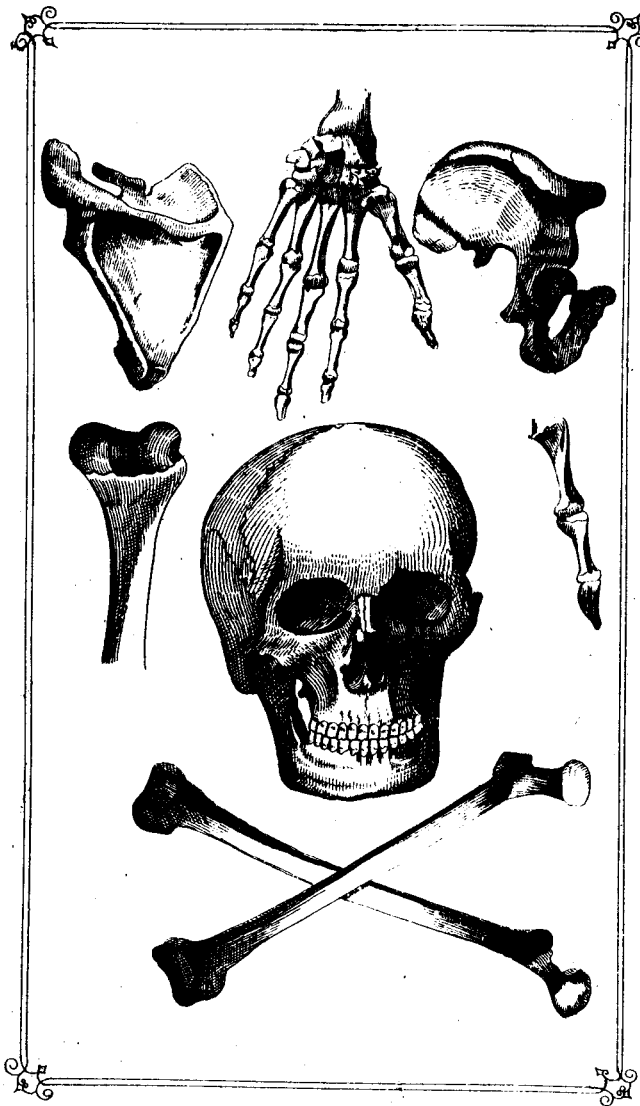
Nº 1.



2. The inconvenience inseparable from such a method, soon suggested the practice of substituting a Sword for an armed man, a Flag for an invading host, and a curved line for a Ship, as illustrated in Diagram

Nº 2.

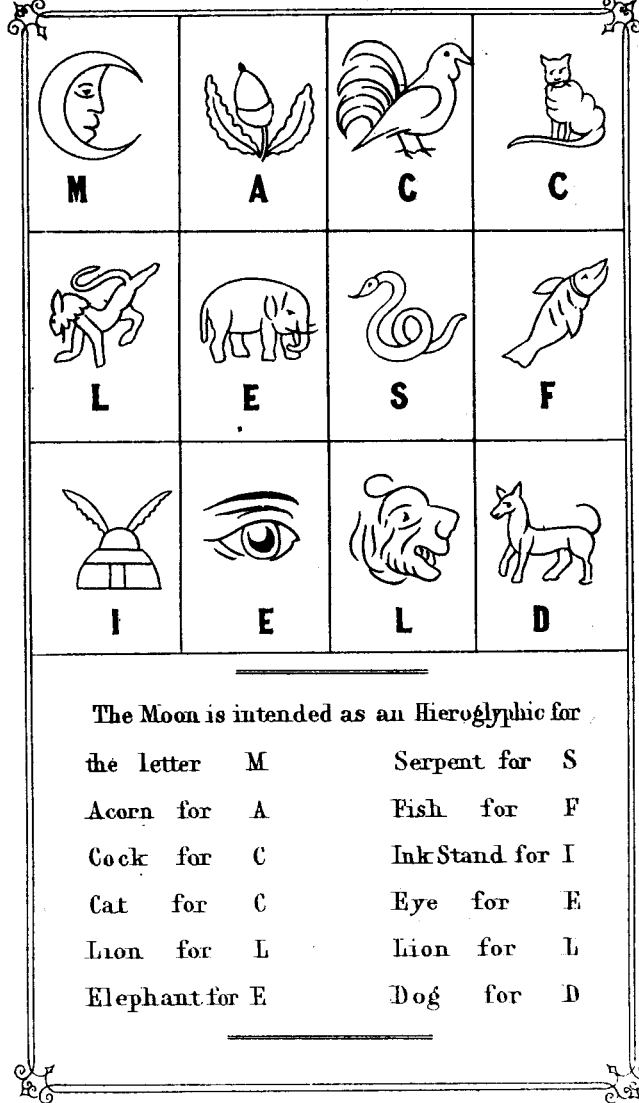




explained to the Spaniards, after their conquest of that country." I shall give you an example. See Diagrams No. 1 and 2. To make this point a little more plain and intelligible, supposing I intended to read a lecture in hieroglyphics to the inhabitants of this country, I would send out Diagram No. 3, into every county in England. Look at it and then say, whether, in your opinion, the people would be likely to understand it? I must tell you that it contains a touching description of the political condition of a great people. "The hand of the Lord was upon me," says the Prophet, "and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about, and, Behold! they were very many in the open valley; and Lo! they were very dry." No doubt the Prophet was led to suppose that some dreadful catastrophe had overtaken the population of this extended district, and swept them into one common vortex. He could not have formed the remotest conception of the import of this hieroglyphic, had not God given him a key to its meaning; but when he was informed that these bones "were the whole house of Israel," he saw, at once, that they

were intended to represent the disorganized, corrupt, and perishing condition of his countrymen : while the effects of his prophecy showed the instrumentality by which they were to be elevated to independence, to commercial prosperity, and social happiness.

2. The second step, towards a more dexterous method of representing thoughts and words, was to abridge the whole system of designing and painting. Hence instead of drawing a man, a horse, or a tree at full length, they only drew some of their prominent parts. By this means they shortened the time, and diminished the enormous size of their books. "We have still left" says *De Gogouet*, "some traces of this shorter way of painting in the writings of Hor Appollo. That author says, that anciently the Egyptians represented a fuller of cloths, by painting a man's two feet in water ; and that to write fire, they painted smoke rising in the air." It is a remarkable fact, that not only the Chinese in the east, the Mexicans in the west, the Egyptians in the south, but also Scythians in the north, the Indians, Phœnicians, Ethiopians, Etruscans, the savages in Africa and America, have all used the same manner of writing, by drawings and hieroglyphics. What was this but the universal voice of nature speaking to the gross capacities



of the first generations of men. 3. The third improvement provided a sign for expressing a sound, instead of denoting a thing. In order to write the name of a place, for instance, "the Egyptians would arrange a certain number of objects, the initial letters of which, when pronounced, would furnish the name required. In writing the word London, on this principle, they would have taken the pictures of a lion, an oak, a net, a door, an oval, and a nail, the initial sounds, or first letters of which words, would give the name of the British capital."^a I have introduced into Diagram No. 4, a word in which a greater number of objects are combined. You will perceive that the letter simply expresses the initial sound in the name of each picture.

4. After a certain time there arose from the modified hieroglyphic a regular alphabet constructed so as to express the various sounds uttered by the human voice."^b This alphabet represented words independently of objects. At last they found out that way of writing in which the vowels and consonants are expressed separately, by so many distinct characters. By this sublime invention men were enabled, by a small number of characters repeated and differently

^a Dr. Russell, 179. ^b Ibid 179.

combined, to express all their ideas and all their words, with equal precision and utility. But the time of the invention of Egyptian letters cannot be ascertained, as hieroglyphics continued in use long after they had been found out, as is evident from public monuments.^c If Warburton has made it evident that they had a class of hieroglyphics, with the meaning of which the common people were familiar, he has made it equally clear, that they had a more sacred class, into the knowledge of which the public were not initiated. Hence from the different kinds of hieroglyphics employed, and the constant change to which the whole system was liable, it was impossible to apply with certainty any general principle of interpretation. From these statements two facts may be deduced:—1. That had the Egyptians really possessed, as Infidels say they did, just conceptions of the Supreme Being—of the creation of the world—and of the general laws of Providence,—together with a comprehensive knowledge of the attributes of the one, and of facts and circumstances illustrative of the other,—still their hieroglyphics were too limited and too ambiguous to admit of their arranging such conceptions, knowledge, facts and circum-

^c Warburton, v. li. 138.

stances consecutively, or of transmitting them to us in a plain and intelligible form. But—2. The above extracts, and the fragments of their ancient history, from which they are taken,^a satisfactorily prove, that they had no such knowledge to impart—that they knew not the author of their own existence—that they created to themselves an infinite number and variety of Gods and Mediators, to whom they attributed the omnipotence of God—the malevolence of demons, and the weaknesses, passions, and vices of men—that they deteriorated to the lowest point in religion and morals—and were, in the most affecting sense, “without hope, and without God in the world.” Now I ask you where are the points of resemblance between the Egyptian Theology, and that of the Jewish Lawgiver? The Infidel, my friends, would take you from under the direction of Moses and the Prophets, and hand you over to the Egyptian Priest, to be conducted into a labyrinth, where you may spend an earthly existence in fruitless endeavours to find a pathway leading either to rest, to God, or to Heaven! Shall we then, at the bidding of the Infidel, give up Moses? God forbid! We come now to examine:—

^a Warburton, li. 138.—See Stillingfleet, Cudworth, and Russell.

The account which the CHALDEANS have given of the origin of things. "*Bishop Waterland* observes, that if an appeal be made to all the ancient books in the world, sacred, or profane, Christian, Jewish, or Pagan, instead of lessening, they would establish the credit and authority of the Bible as the word of God."^a *Tom Payne*, was aware of this, and acted with more judgment and discrimination than many of his sceptical brethren, when he resolved in arguing against the truth of the Bible, "to *wave the advantages* to be derived to Infidelity, from the testimony of ancient history." Assured that the unbeliever can derive no argument of weight from the writings of antiquity, with which to wound the reputation of the Bible, we admit in this enquiry the authenticity of these writings, which, as *Stillingfleet* says, might well be questioned, and give him, in addition to this, the benefit of that information, respecting the first planting of the nations, which is found only in the book which he desecrates. Here we are directed to an important period in the history of our species! "Nimrod, began to be a mighty one in the earth, and the beginning of his kingdom was Babel,^b which afterwards became so magnificent, as to be called "Great Babylon,"

^a Page 27. ^b Genesis, x. viii. and x.

"the glory of Kingdoms," "the beauty of the Chaldeans' excellency." This, therefore, was a nation of great and undoubted antiquity, "being probably the first formed into a national government after the flood, and therefore more likely to find out those arts and sciences by which the memory of the first ages might be preserved to the view of posterity."^a "They unquestionably had greater advantages than any other Heathen nation, not only as they enjoyed for a long period, uninterrupted peace and prosperity, but also lived in or near that very place where the grand ancestors of the world had their chief residence."^b "The name Chaldea was originally derived from Chesed, the son of Nahor, Abraham's brother."^c The inhabitants of this Empire, early distinguished themselves by their proficiency in several useful and ornamental arts. They excelled in architecture and sculpture; also in designing and casting metals. Their manufactories of rich embroideries, sumptuous vestments, magnificent carpets, and fine linen were famous: and their purple constituted a considerable article of Eastern commerce."^d "When I saw, said Achan, among the spoils of Jericho, a goodly *Babylonish garment*, then I

^a *Stillingfleet*, 40. ^b *Ibid* 41. ^c *Genesis*, xxii. xx. ^d *Wells's Sacred Geography*, vol. i. 247.

coveted it and took it." ^e Their Metropolis, seated "as the gem of nations," ^f in the midst of the world, and their two great rivers—Euphrates and Tigris, which rise in the snowy mountains of Arminia, and after sweeping through a vast extent of country, unite their streams and pour their accumulated waters into the Persian gulph—made them naturally a commercial nation. With the exception of some fragments preserved by Josephus and Eusebius, all the writings of Barosus, their first historian, are lost." "From the specimens we have," says Miller, "it is evident that we have no reason to regret the loss; as had they been extant, they would have been of no great antiquity, authority, or use." ^a "He was contemporary with Alexander, and wrote of the affairs of the Chaldeans, and of the actions of their Kings: also astronomical observations for 480 years." ^b His account of creation is as follows:—"There was a time when all was darkness and water, but Baal cutting the darkness in the middle, separated the earth and heaven from one another, and so formed the world; this Baal also producing the stars, the sun, and the moon, and the five planets." ^c This passage is adduced by Cudworth, in proof of their

^e Joshua, vii. 21. ^f London Ency.—Article, Babylon. ^a Miller, vol. vi. 306. ^b Prideaux, ii. 286. ^c Cudworth, ii. 116.

"belief in one Supreme Deity, the maker of the whole world." That they ever held so pure and rational a principle of religion is not so easily proved, as that they acknowledged, at a very early period in their history, "Lords many, and Gods many!" In its simplest and least objectionable form their idolatrous worship was addressed to the sun and moon; but they soon multiplied their divinities, adding to the former 'Gods of gold, and of silver, of brass, of iron, of wood, and of stone.' ^d They erected temples, and held festivals to the honour of serpents, esteeming them "the Supreme of all Gods, and the superintendents of the whole world." ^e They were the first, it is supposed, who introduced the cruel and barbarous practice of sacrificing human victims in the worship of their Deities." ^f The Idolatry of the world had long been divided between the worshippers of idols, called Sabeans; and the worshippers of fire, called Magians. "These Idolators maintained the sun to be the throne of the divine glory, and also that deity resided in elementary fire on earth: yet they did not worship the sun or fire, they said, but only God in them." ^g Their Priests were the great Mathematicians,

^d Daniel, v. 4. ^e Bryant, ii. 203. ^f Article—Babylon, London Ency ^g Prideaux, 158.

Philosophers, and Divines of their age.^a Magianism, which had been for ages the popular and national religion of the Medes and Persians, was rapidly falling into contempt, when Zoroaster appeared, commissioned, as he said, "by Heaven, to revive and establish it upon new principles."^b "Some of the Greek and Latin authors have given to this distinguished person a fabulous antiquity."^c It is believed that he was a Jew, and contemporary with Daniel the prophet.^d Up to this time the Magians had held the being of two first causes: "the first light, or the good God; the second, darkness, or the evil God; and that, by the combined influence of those two, all things were made and governed. He introduced a principle superior to them both, viz.—"one Supreme God who gave being to both light and darkness, and all things."^e He defined this being as follows: "God is the first incorruptible, eternal, unmade, indivisible, made unlike to every thing, the head or leader of all good, unbribable, the best of the good, the wisest of the wise: he is also the Father of law and justice; self taught, perfect, and the only inventor of the natural holy."^f It is surprising that Infidelity should boast of

^a Prideaux, ii. 26. ^b Prideaux, vol. i. 254. ^c Ibid. ^d Ibid i. 273.
^e Ibid i. 255. ^f Cudworth.

this ally, since it is a well known fact, that, whatever was agreeable to reason and truth in his system, was borrowed from the Hebrew scriptures. His Zendavesta, which is read to this day by his followers in the five temples of Persia, bears indubitable evidence of this! He has transcribed into this work, the greater part of the Psalms of David, and inculcated obedience to the commands of Moses, relative "to beasts clean and unclean—to paying tithe to the sacerdotal order—to avoiding all kinds of pollution—to purifying themselves by washing—and to keeping the priesthood in one tribe." To accommodate his religion to the licentious taste and habits of his countrymen, "he made it lawful for a man to marry his sister, his daughter, or his mother."^a How much Zoroaster followed the Jewish platform in his reformatory measures, doth manifestly appear from the particulars I have mentioned: for most of them were taken, either from the sacred writings, or the sacred usages of that people. Moses heard God speaking to him out of a flame of fire from the bush, and all Israel heard him speaking to him in the same manner out of the midst of fire from Mount Sinai: hence Zoroaster pretended to have heard God speaking to him also out of the midst of a flame of fire.

^a Prideaux, vol. ii. 227.

The Jews had a visible Shechinah of the divine presence among them resting over the mercy-seat in the holy of holies, both in their tabernacle and temple, towards which they offered up all their prayers: and therefore Zoroaster taught his magians to pretend to the like, and to hold the sun, and their sacred fires in their temples, to be this Shechinah in which God especially dwelt; and for this reason they offered up all their prayers to him with their faces turned toward both. The Jews had a sacred fire which came down from heaven upon their Altar of burnt offerings, which they did there ever after, till the destruction of Jerusalem by the Chaldeans, inextinguishably maintain; and with this fire only were all their sacrifices and oblations made, and Nadab and Abihu were punished with death for offering incense to God with other fire. And in like manner Zoroaster pretended to have brought his holy fire from heaven: and therefore commanded it to be kept with the same care. And to kindle fire on the altar of any new-erected fire temple, or to re-kindle it on any such altar, where it had been by any unavoidable accident extinguished, from any other fire, than from one of the sacred fires in some other temple, or else from the sun, was reckoned a crime punished in the same manner. And

whereas great care was taken among the Jews that no wood should be used on their altar in the temple, but that which they reputed clean, and for this reason they had it all barked and examined before it was laid on; and that when it was laid on, the fire should never be blown up, either with bellows, or the breath of man for the kindling of it: hence Zoroaster ordained both these particulars to be also observed in respect of his sacred fire among his magians, commanding them to use only barked wood for the maintaining of it, and no other means for the kindling of it up into a flame, but the pouring on of oil and the blasts of the open air. And that he should in so many things write after the Jewish religion, or have been so well acquainted with it, can scarce seem probable, if he had not been first educated and brought up in it.^a If there be any thing in the Chaldean history that contradicts Moses, it will be found upon examination, to be as repugnant to reason as to his writings. The *sceptic* may please himself, but we are not prepared to exchange the sublime revelations of the Hebrew lawgiver for the absurd dogmas of the Eastern magician! It only remains for us to examine the antiquity of—

^a See Lightfoot's Temple Service.

THE GRECIAN HISTORY. Out of the sacred writings, the Infidel himself can obtain no satisfactory account of the origin of the Grecian nations. "Javan, the son of Japhet, and grandson of Noah, was certainly the father, not of the Javians only, but also of all the other nations of Greece." And for this reason Alexander, in the predictions of Daniel, is mentioned under the name of the King of Javan, or Jon, or Jean, which properly is Asia the less, which was inhabited by Javan, *Gen.* x. 2. "They spread over all Greece, they all used the Greek language, and the sea was thence called the Ionian sea."^a "The four sons of Javan were, without doubt, the heads of the principal branches of that nation, which became in succeeding ages, so renowned for literature, arts, and arms."^b The first impressions of religion, derived from Japhet, were soon lost by his posterity, who rapidly degenerated into a state of ignorance and barbarism in which they slumbered for many centuries. "Who, says Rollin, would have imagined that the people to whom the world is indebted for all her knowledge in literature and the sciences, should be descended from mere savages, who knew no other law than force, were ignorant even of agriculture and fed

^a Poole. ^b Rollin, vol. iii. 8.

on herbs and roots like brute beasts! They decreed divine honours to the person who first taught them to eat acorns as being more delicate and wholesome than herbs."^a Both Egypt and Phœnicia contributed to civilize them by the colonies which they sent among them. The latter taught them navigation, writing, and commerce; the former the knowledge of their laws and polity, gave them a taste for arts and sciences, and initiated them into her religious mysteries.^b Though the Romans, and most of the Heathen world, received their learning from Greece: yet it is agreed amongst Heathens, Jews, and Christians, that *Cadmus* was the first who brought letters among them.^c Cadmus came originally from Egypt, and till he introduced them, says Herodotus, "letters were unknown in Greece."^d Indeed it has not been proved that they have any writings preserved from that time, neither in their temples, nor in any other public monuments.^e All that concerns the Greeks happened not long ago: nay, one may say, is of yesterday only; I speak of the building of their cities, the invention of their arts, and the description of their laws: and as for their care about writing their histories, it is the last thing

^a Rollin, iii. 10. ^b Bryant, vol. ii. 429. ^c Miller, vol. vi. 805. ^d Bryant, vol. i. 228. ^e Miller, vol. vi. 305.

they set about. 'Their first histories,' says Strabo, 'both of persons and things were fabulous.'^f They wrote their histories from conjecture and confute one another.^g Stanyan observes, "it must be confessed, it was very late before letters were received in Greece; and even after that period, there was not the same care taken as in other countries, to apply the use of them to history. There is nothing accurately written by the Greeks, before the Olympiads."^a All things which are said to have happened before that time are confused, incoherent, and inconsistent.^b There is not any writing which the Greeks agree to be genuine amongst them, more ancient than Homer's poems: who must be confessed later than the siege of Troy."^c "Nay it is reported," says Josephus, "that even he did not leave his poems in writing, but that their memory was preserved in songs, and put together afterwards."^d When they began to emerge out of barbarism the first instructions they received were from their poets, who greatly corrupted the lives of men, and, by a kind of magic, drew them out to idolatry.^e During the barbarous ages their only Gods were those,

^f Josep. vol. iv. 279. ^g Stillington, 63. ^a Grecian History. ^a Year of the world, 3228. ^b Miller, vol. vi. 306. ^c The city was taken in the year of the world, 2820: before Christ 1180 years. ^d Josep. vol. iv. 217. ^e Stillington, lvi. 59.

"natural divinities, the heavenly luminaries: but, when they became civilized, they adopted the Egyptian rites of worship."^f "Orpheus, whose very existence is questioned,^g is said, to have been the father and first teacher of polytheism amongst them."^h He diligently applied himself to literature, travelled into Egypt where he attained to a knowledge of their theology, and became the greatest of all the Greeks in the mysterious rites of religion, theological skill, and poetry. He gives the following account of the creation and of the creator:—"Jove is both the first and the last: Jove is both the head and the middle of all things; all things were made out of Jupiter: Jove is both a man and an immortal maid: Jove is the profundity of the earth and starry heaven: Jove is the breath of all things: Jove is the force of the untameable fire: Jove is the bottom of the sea: Jove is sun, moon, and stars: Jove is both the original and king of all things: there is one power, and one God, and one great ruler over all."^a The Greeks looked upon Orpheus, not as a fanciful poet, but as a profound philosopher—a person transcendently wise and holy: they supposed all his fables, of his 360

^f Legation of Moses, ii. 229. ^g Bryant, ii. 261. ^h Cudworth ii. 82—275. ^a Cudworth, vol. ii. 289.

Gods, to be deep mysteries, and that he was indeed divinely inspired,^b "No writer," says Leigh, "of any human story, can be proved to be more ancient than Ezra and Nehemiah, who wrote about the year of the world 3500. Amongst the Grecians, Homer is the most ancient author that is extant, who lived long after Troy was taken, for that was the subject of his poem. Now those times were not near so ancient as those in which the scripture was written. Homer was after Moses six hundred odd years, saith *Peter du Moulin*. "Between Orpheus his writings, which was the heathens most ancient set, and Moses, are at least *five hundred years!*" The antiquity of which, the Egyptians boast is entirely fabulous.^c "What excuse can stop the indignation of a pious man," says Dr. Kennett, "when he finds Orpheus compared with Moses?"^d This, however, is no new thing, for Celcus urged the first christians to renounce Christ and embrace Orpheus as a God.^e The monstrous idolatry of the Greeks and Romans may be learned from their books, their poets, and classics which are even in the hands of children. Hesiod reckons three myriads or thirty-thousand Gods."^f

^b Life of Orpheus. ^c Fol. Ed. pd. 1662. ^d Life of Orpheus. ^e Cudworth, 285. ^f Miller, v. vii. 45.

I shall give you Miller's translation of the passage referred to:—

"Three myriads of immortal Gods there be
Upon the fruitful earth, of Jove's great progeny :
Who mortals keep, the laws observe, and wicked works do see.

Every thing had its peculiar deity, the cities, fields, houses, families, marriages, births, deaths, sepulchres, gardens, the heavens, the earth, the sea, and hell itself; every thing was made up of Gods.^a To these Gods they attributed every species of crime and villany. Cicero, was of opinion, that it did harm to represent the Gods "as exceeding in every kind of intemperance, enflamed with anger, and mad with lust: as waging wars, fighting battles, and receiving wounds: as being full of hatred, given to quarrels, and constantly engaged in strifes: as being born like mortals, uttering lamentations, and dying like men."^b The primitive fathers used the testimony of Euphemerus—who published the birth and death of all the Gods, taken from authentic inscriptions found in their temples—to prove that, "the Gods they worshipped were no more than dead men." Cicero, himself says, "if we search into ancient records we may find that the whole heavens are filled with mankind—that the

^a Miller, vii. 45. ^b Ibid, vol. vii. 46. ^c Ibid, vol. vi. 48.

very chief deities, the *Magorum Gentium Dei*, have gone from this earth to heaven—and that their sepulchres are still shown in Greece.” Dr. Samuel Clarke, a great advocate of natural religion, concedes, that of the ancient “philosophers, some, by ascribing all things to chance, and others to absolute fatality, argued themselves out of the belief of the very being of a God.” “That is true,” says the infidel, “as it regards several of the ancient philosophers, but we can prove that others equally distinguished both as philosophers and poets, held and taught the spirituality and unity of God! Pythagoras declares, ‘that God is a spirit, diffused and passing through the whole of nature, and all parts of the world, and that from him all creatures have their life!’” Cicero says the same—“we cannot conceive of God otherwise, than of a mind that is loose and free from all compassion with mortals, perceiving all things and moving all things.” Plato, frequently calls God, “the one being, and the creator of the world:” and says, “this one being is the supreme governor of man, and the sovereign of all those called inferior Gods!” It is necessary now to enquire, 1st.—From what sources did they derive their knowledge of these sublime subjects? and 2nd.—For what practical use did they apply this knowledge?

1st. As to the source whence they obtained their knowledge respecting God, as the creator and governor of the universe, we observe, first,—That the Hebrew scriptures were translated into the Greek tongue at Alexandria, in the year of the world 3727,^a and 278 years before the birth of Christ. From that period the sacred oracles became common among the heathen, and occasioned much speculation and controversy, not only as they tended to subvert the popular superstition, by denouncing polytheism, but also on account of their claim to antiquity and the evidence—an uninterrupted series of historical facts, and a clear and consistent chronology running up to the beginning of all things—by which they proved the validity of that claim.^b This was the commencement of a new era, especially in the literary history of the Gentile nations.^c

2nd. Plato, the Athenian, who approaches much nearer the truth than any of his heathen predecessors, derived his information—relative to the supreme being, the nature of the soul, and the origin of the world—from his intercourse with the Jews in Egypt,^d the Mosaic writings, and other sacred books

^a Prideaux, vol. ii. 237. ^b Miller, vol. vii. 97. ^c Dr. Clarke's Gen. Pre.
^d Prideaux, i. 480.

of the Old Testament. Hence, Nomenius says, "Plato, is none other than Moses speaking Greek!" He upbraids him with plagiarism; "in that he stole his doctrine about the world and God, from the books of Moses!" Theodoret, says expressly, "that he has nothing good and commendable about the Deity and his worship, but what he borrowed from the Hebrew Theology;" and Clemens Alexandrinus calls him "the *Hebrew* Philosopher!" Gale, proves that he derived the principles of his philosophy from the scriptures, "either immediately or by means of tradition;" and beside the authority of the ancient writers, brings arguments from Plato himself. Such as his admission, that the Greeks obtained their knowledge of the one infinite God, from an "ancient people, better and nearer to God than themselves;" by which people this author maintains he meant the Jews, from his account "that man was born of the earth, that he was innocent, that he was naked, that he was happy, and that he conversed with the brutes!" From an examination of all the parts of Plato's philosophy, "philosophical, physical, metaphysical, and ethical, Gale finds, in every one, evident characters of its sacred original."^a

^a Prideaux, i. 480.

3rd. The most eminent of the philosophers who succeeded him, were educated at Alexandria by Ammonious—who communicated to his scholars the sublime mysteries of revelation, together with the speculations of the ancient philosophers, and lived and dyed a christian. Hence, says Stillingfleet, "whatever is truly generous and noble in the sublimest discourses of the Platonists, had, not only its primitive rise, but its accession and improvement from the scriptures wherein it is still contained in its native lustre and beauty, without those paintings and impure mixtures, with which the most important truths are corrupted in their writings."^b "Which of your poets and philosophers," said Tertullian, to the infidels of his day, "has not drank at the sacred fountain of the prophets?"^c

The modern infidel appeals to the writings of antiquity, to prove, that the truths of revelation, are discoverable by reason, and that divine revelation is not necessary. We have shown, with much brevity, that these writers obtained their information, on religious subjects, not from the resources of nature, but from the records of inspiration. "To the law and to the testimony: if they speak not according to this

^b Origines Saore, 501. ^c Miller, vol. vi. 228.

word, it is because there is no light in them." We now come to enquire, *secondly*, what practical use did these philosophers make of their knowledge of divine things? All parties, acquainted with the subject, must admit, we think, that "they held the truth in unrighteousness;" for "when they knew God they glorified him not as God, by a public profession of their faith in his eternal power and Godhead!" The Greek lawgivers concealed from the people the knowledge which they possessed of the true God, established Polytheism by their authority, as the religion most proper for the vulgar, and joined them in all the impious and obscene rites of worship which they practised. "Those lawgivers durst not disclose the true notion of the divine nature to more than a few, because the body of the people were prejudiced with other opinions beforehand. But Moses, our legislator, who made his actions agree to his laws, did not only prevail with those that were his contemporaries to agree with these his notions, but so firmly imprinted their faith in God upon all their posterity that it could never be removed."^a The philosophers followed the same course. Socrates, the most distinguished amongst them, presents a remarkable example. He spoke against the national

^a Josep. against Ap. B. 2.

religion in *secret*, yet *publicly* countenanced that religion which he believed to be false, sacrificed at the public altars, and taught his disciples, in matters of religious worship, to govern themselves by "*the custom of their country!*" Even after he was condemned to die, instead of bearing witness to the truth, concerning the true God, his whole behaviour tended to confirm the popular superstition! We will give you in a few sentences the closing scene!—"you shall all follow me when your hour comes. Mine is now, and as a tragical poet would say, the surly pilot calls me abroad, wherefore it is time I should go to the bath: for I think it is better to drink the poison after I am washed, in order to save the women the trouble of washing me after I am dead. After he came out of the bath, they brought his children to him; for he had three, two little ones, and one that was pretty big: and the women of his family came all in to him. He spoke to them some time in the presence of Crito, gave them their orders and desired them to retire, and then came back to us. When he came in, he sat down upon his bed, without saying much: for much about the same time the officer of justice came in, and drawing near to him, 'Socrates,' says he, 'you know what I come to tell you; en-

deavour to bear this necessity with a constant mind.' 'My dear Crito,' says Socrates, 'let us obey with a handsome mien; if the poison be brewed, let him bring it; if not, let him brew it himself.' 'But, methinks Socrates,' says Crito, 'the sun still shines upon the mountains, and is not yet set; I know several in your circumstances did not drink the poison till a long time after the order was given; that they supped very well, and enjoyed any thing they had a mind to: wherefore I conjure you not to press so hard: you have yet time enough.' 'Go,' says Socrates, 'my dear Crito, and do as I bid you!' Whereupon Crito gave the sign to the slave that waited just by. The slave went out, and after he had spent some time in brewing the poison, returned accompanied by him who was to give it, and brought it altogether in one cup. Socrates seeing him come in; 'that is very well, my friend,' says he; 'but what must I do? for you know best, and it is your business to direct me.' 'You have nothing else to do,' says he, 'but whenever you have drank it, to walk about until you find your legs stiff, and then to lie down upon your bed. This is all you have to do,' and at the same time he gave him the cup. Socrates took it, not only without any commotion, or change of colour or countenance, but with

joy; and looking upon the fellow with a bold eye, as he was wont to do, 'what do you say of this mixture,' says he; 'is it allowable to make a drink offering of it?' 'Socrates,' replied the man, 'we never brew more at once, than what serves for one dose.' 'I understand you,' says Socrates, 'but at least it is lawful for me to pray to the Gods, that they would bless the voyage and render it happy. *This I beg of them with all my soul!*' Having said that, he drank it all off, with an admirable tranquillity and an inexpressible calmness. 'I always heard it said,' he remarked, 'that a man ought to die in tranquillity, and blessing God!' In the meantime, he continued to walk, and when he felt his legs stiff, he lay down on his back, as the man had ordered him. The same man that gave him the poison, came up to him, and after looking upon his legs and feet, bound up his feet with all his force, and asked him if he felt it? He said, no! Then he bound up his legs; and having carried his hand higher, gave us the signal that he was quite cold. Socrates, likewise felt himself with his hand, and told us, that when the cold came up to his heart, he should leave us. All his lower belly was already frozen: and then uncovering himself, for he was covered, 'Crito,' says he, (these were his last words) 'we owe a cock to

Æsculapius, discharge this vow for me, and do not forget it.' 'It shall be done,' says Crito, 'but have you any thing else to say to us?' He made no answer, and after a little space of time, departed. Crito, seeing that, came up and closed his mouth and eyes."^a Such was Socrates, so warmly recommended by our sceptical friends, as a celebrated teacher of religion and every way entitled to the honourable appellation—"a martyr for the truth!" Plato, acted a similar part, for though he banished the poets from his republic, because they corrupted the people, yet he ordered worship and rites to be performed to the Gods, to demons, and to Æsculapius. "Plato confesses," says Josephus, "that it is not safe to publish the *true* notion of God, among the ignorant multitude." In like manner, Varro, speaking of the established religion, says, "many things are true, which are not only not fit for the vulgar to know, but, if they should be false, it is fit the vulgar should think otherwise." I shall subjoin Macnight's translation of *Rom.* 1. 21, as being strikingly descriptive of their condition: and "as they did not approve of holding God with acknowledgement, God delivered them over to an unapproving mind, to work those things which are not

^a Simpson's Sacred Literature, vol. iv. 551—555.

suitable: being filled with all injustice, fornication, wickedness, covetousness, maliciousness: full of envy, murder, strife, cunning, bad disposition, whisperers, revilers, haters of God, insolent, proud boasters, inventors of evil pleasures, disobedient to parents: imprudent, covenant-breakers, without natural affection, implacable, unmerciful; who though they know the law of God,^a that they that practise such things, are worthy of death, not only do them, but even are well pleased with those who practise them."

Sufficient has been advanced, we presume, to justify the following conclusions, viz:—

First. That, next to Moses, Herodotus, the Greek, was the first authentic historian. Moses was born in the year of the world 2433,^b (1571 years before Christ.)^c Herodotus, was born in the year 484 before Christ, and died in the year 413.^d He was justly regarded by Tully and others, as being "the Father of History!"

Second. If the Mosaic narrative be rejected, then we must believe that the world was 3600 years without any written account of its own origin and of the supervision exercised, over the affairs of men, by

^a Written on the heart. ^b Lightfoot. ^c Calmet. ^d Stewart's "Historical Remembrancer."

Divine Providence. Now I ask the unbeliever himself, whether this be at all probable !

Third. That for 3600 years the Jews were the only people on earth capable of giving an account of the commencement and progress of time ; as they only possessed both knowledge and letters. With the primitive tongue, they retained the true knowledge of God, and of the remarkable events which occurred during the first ages of the world.

Fourth. The Jews were made the trustees of the Mosaic narrative, when it was written, and have preserved it uncorrupted unto this day. Ask any Jew in Europe, and he will tell you that the passover has been celebrated, by his countrymen, all over the world, from the days of Moses, up to this very year !

Fifth. When the infidel presents a book, possessing equal claims to truth and antiquity, he may then demand a hearing against the Bible ; the discussion will then turn upon the comparative merits of the two books. At present, the Bible stands alone in these respects ! It is emphatically *the book* ! It has no competitor ! Our sceptical friends may not have adverted to the fact, but there is not, at this time, an individual in the states of Europe, distinguished either as a statesman or a scholar, not even in France itself,

who stands before Christendom, as the avowed representative of Voltaire and his sentiments. The public is greatly in advance of the plausible sophistry that pervades his philosophy ! I would say to my unbelieving friends keep your own secret : say nothing against the Bible to any one, for, if you do, sensible people will conclude that you labour under some mental infirmity. Get your doubts removed as soon as possible, by reading, reflection, and, I would add, prayer. I cannot recommend, for your imitation, a better example than that of Dr. Ashbel Green, of Philadelphia. "When I was a young man," says he, "I fell under irreligious influences among officers of the army, and at length became a sceptic. But my mind was not at rest. I read the leading works on the evidences of christianity, and found that I could not withstand the argument, but even my intellect seemed to need something further. To the Bible itself I determined to make a final appeal. My christian education had already rendered me, in a degree, familiar with a large portion of its contents ; but on this I resolved to place no dependence. I took up the New Testament as if I had never opened it before ; and with the single object of looking out for the signatures of divinely-inspired truth : and I prayed, as well as half an infidel could

pray, that God, in whose existence and attributes I believed, would help me to form a just opinion of the truth or fallacy of that book. Proceeding in this way, I had not gone through the four Evangelists when all my scepticism left me, and to this hour it has never returned. My mind, indeed, has sometimes been harassed with almost every species of infidel, and even atheistic suggestions; but I have, at the very time of their occurrence, been thoroughly convinced that they were false and groundless." It will be well if those of you, who are the subjects of sceptical doubts, will deal with them in the manner that was done in the instance referred to. The word of God, if honestly studied, with prayer for enlightenment, is its own best witness.

I feel obliged, by the lateness of the hour, to conclude this lecture. At as early a period as possible, I will take up the second part of my proposition and, after contrasting the narrative of Moses with the historic facts adduced this evening, endeavour to vindicate the literal meaning, and establish the authenticity of that narrative.

PART SECOND.

THE LITERAL MEANING AND AUTHENTICITY OF THE MOSAIC NARRATIVE, EXAMINED AND ESTABLISHED.

Regarding, as we do, the word of God as the basis of all rational faith and the standard of all that is valuable to society in moral equity, we cannot but regret the tendency of the present legislation of the states of Europe, practically to ignore the supreme authority of that book. Instead of endeavouring to mould the principles, habits, and institutions of the people, to a conformity to the will of God, it seems as if they were aiming at such a modification of the divine law itself as may adapt it to the diversified tastes of the present age. Even in our own country, instead of regulating the trade and commerce of the nation, by the simple and obvious principles laid down in the fourth commandment, our statesmen advocate the relaxation of those principles, so as to meet the convenience of commerce. While a large portion of the public press is transfusing the elements of liberty, truth, justice,

religion, and morality into the national mind; another, though as yet, less influential portion of it, is patronising and disseminating every form of error. Coming upon the stage of life at such a crisis as this, and looking at the bold assertions of unbelievers on the one hand, and the diversity of religious opinion presented on the other, the youth of our land are apt to conclude that revealed religion has no fixed principles, and that it is incapable of being successfully defended. As all personal and social virtue must originate in a believing recognition of the authority and inspiration of the sacred writings it is surely the duty of the christian minister to guard the working men of our time against those false and seductive systems that would weaken their belief in the validity and integrity of those writings. In a former lecture, we proposed to establish, "the antiquity of the Mosaic narrative by an appeal to history!" On that occasion we endeavoured to prove, first,—That, though the nations of antiquity, the Phœnicians, Egyptians, Chaldeans, and Grecians excelled in many of the arts and sciences, yet they could give no satisfactory account of their own origin, inasmuch as they were wholly unacquainted with the primary cause of existence. Second,—That, if they had possessed ample information, on this momentous subject, yet they had

no means, but those of tradition and hieroglyphics, for transmitting that information to posterity; and, from the uncertain interpretation of the hieroglyphic and the infirmity of the human memory, those mediums of communication could not be depended upon. Indeed the language of signs and symbols has always been regarded as being of doubtful interpretation. A remarkable instance of this occurred in our own country, in the reign of James the first. That Prince patronised learning and invited several eminent scholars from the continent. The Spanish Ambassador, then at the English court, held the opinion, that, artificial language might be superseded and that the affairs of government, commerce, and religion, might be conducted, by adopting a language of signs that would be universally understood. While in conversation with the King, one day, he enquired whether his Majesty, had in any of his universities, a professor of signs. The King, who affected to be a scholar and an author, replied in the affirmative. "O," said the Ambassador, "might I have the pleasure of an interview with him?" The King, feeling that he had committed himself, said, "I am sorry to inform your Excellency, that he belongs to the most northerly university in my dominions." "That is not of the

slightest consequence," observed the distinguished foreigner, "if your Majesty will favour me with an introduction, I will visit him immediately." While the King gave the Ambassador a letter of introduction to the learned professor, he wrote to the university to inform them of the circumstances, and to request that they would make such arrangements as would be likely to preserve his honour and that of the country. The Ambassador arrived in Aberdeen, the journey, occupying, at that time, at least, six weeks, and presented his royal letter. The principal of the college, had made up his mind to say, that the professor of signs had gone to Inverness, in an indifferent state of health, and might not return for several weeks. The Spaniard remarked, "I will wait." The expense of entertaining their illustrious visitor and his attendants, being likely to exhaust their resources, the professors were driven to the adoption of another expedient. The college was at that time supplied with meat by a butcher's man named George. He had been in the wars and lost an eye, but he possessed the power of imitation in a remarkable degree, and an inexhaustible fund of ready wit. The professors were of opinion that, for a small reward and with a few instructions, George might be induced to help them out of their

difficulties. They sent for him, stated the case to him and explained his duty: he was not to speak, but only to watch the signs of the Ambassador and answer them, by other signs, in the best way that he could. When the arrangements were completed, the time was fixed for an interview with the Ambassador. When the time arrived George was dressed in a professor's gown and wig, and his Excellency introduced. After a short interview the Ambassador withdrew and joined the professors, who were waiting, with much anxiety, to receive him in an anti-room. On entering the room his Excellency elevated his hands and said, "your learned brother is a perfect prodigy! Never did I witness so beautiful an illustration of our principles." "Will your Excellency condescend to supply us with a few particulars," enquired the professors? "With much pleasure," said the Ambassador: "when I entered the apartment, I held up one finger to intimate that I believed in the existence of one God. Your learned brother caught the idea in a moment and held up two of his fingers to signify that there were more persons than one in the Godhead. I then held up three fingers, to show him that I believed in a Trinity of persons. The professor then clenched his fist and looked sternly, as much as to

say, 'I defy you to prove that these three are not one!' I then held up an orange as an illustration of the bounty of providence. Your brother, with remarkable quickness, took from his pocket, a piece of bread to show me that, after all, that was the staff of life. Your learned brother is an honour to his country." The Ambassador having retired, the professors sent for George. When he entered the room they enquired how he had got on with his Excellency? "Well," said George, "after bowing and scraping for some time, he held up his finger, as much as to say, 'poor fellow, you have got but one eye;' I held up two of mine to show him that my one eye was as good as both his! He then held up three fingers to intimate that we had but three eyes between us. I then clenched my fist and looked sternly at him, and, but for your honours' sakes I would have come down and given him a good thrashing. Not satisfied with insulting myself, he next insulted my country, by holding up an orange, plainly meaning that our miserable soil and climate could produce nothing so delicious. I had a piece of oatcake in my pocket, which I got out as quickly as possible, to let him see that we wanted none of his luxuries. He seems to me, to be a complete blockhead!" We are afraid that to super-

sede artificial language, by the adoption of signs, would be as indefinite and unsatisfactory to us as were the hieroglyphics of the primitive nations. After showing you the insufficiency of the means possessed by the ancients, for corresponding with posterity, we promised, that, in a second lecture, we would direct your attention to the Mosaic account of the creation, and of the first ages of the world; and, we will add, endeavour to establish the authenticity of the narrative. We now proceed to redeem the promise then given. We may observe, that, Heathens and Infidels, have alike expressed their admiration of the inimitable simplicity and unparalleled grandeur with which the Hebrew lawgiver introduces his history of the creation. "In the beginning," says he, "God created the heavens and the earth." To have brought God before the reader, in any other connexion, would have invalidated his claim to inspiration; for God could only be known, at that period, through a visible medium. The enunciation of Moses was equivalent to saying, "do you wish to know your Maker?" Then look at the elements of the universe rising into being and forming themselves into order, harmony, beauty, and utility; these are the evidences of his absolute power and essential Godhead! Our former

lecture contained ample evidence, we presume, that the civilized nations of antiquity, assigned no sufficient cause for the existence of any thing. On the contrary, Moses begins his account of the origin of time, by placing before you a being, the infinitude of whose wisdom and power, are demonstrated by his acts. Instead of adducing metaphysical arguments in proof of the divine existence, he proceeds, at once, to describe the order in which he developed his attributes. The general terms, "heaven and earth," unquestionably comprehend the material and frame-work of the universe; or, as St. John defines them, "every creature which is in heaven, and on the earth and under the earth, and such as are in the sea, and all that are in them!"

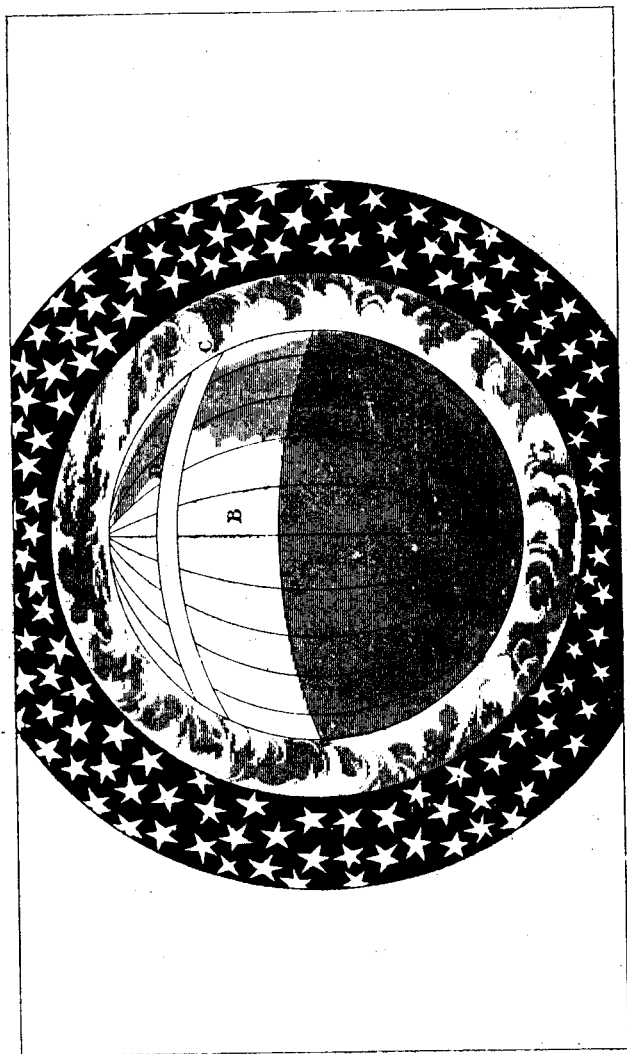
On the first day, the whole mineral fabric of this globe, called the "earth," and "light," were produced at *once*. "Common sense," says Granville Penn, "discerns that there can be no *intermediate* stage or degree between non-existence, and *existence*, and therefore no *graduality* in passing from the one state to the other." "God, in the beginning," observes Sir Isaac Newton, "formed all *material things* in *moveable* particles, variously *associating* and *composing* them, in the first creation, and setting them in the

order most conducive to the end for which he made them, with respect to *size*, *figure*, *space*, and all other properties!" Thus, *matter*, *motion*, and *light*, were produced instantaneously by the omnific fiat of the supreme being; the earth commenced its diurnal revolution on its axis, while the light scattered over the confused elements of matter, or existing in some localized form, marked the distinction between "the evening and the morning" of the first day!"

On the second day, "God said let there be a *firmament* in the midst of the waters, and let it *divide the waters* from the waters."

I shall only make one remark upon the first verse of the Bible. 'In the beginning God created the heavens and the earth.' The original here is very emphatical, both as to the earth, and as to the heavens. I have before remarked, that the original word for heavens signifies the *placers*; but this name was not given, until the matter of the heavens was formed into an expansion, or *firmament*, as we are told, Gen. i. 8.; 'and God called the *firmament* heaven.' Therefore I apprehend the expression in verse first, is not, God created *heaven*, nor merely the *heavens*, which would have been sufficiently denoted by the original word, but a particle is interposed which makes

it peculiarly emphatical. In general it signifies *the very*: when applied to a person, it signifies *himself*; when to a thing, *itself*; when to any thing considered as material, it signifies the *very substance, matter*, or essence of the thing; so here, the first thing that God did was, to create the *very matter* of the heavens and of the earth. This matter of the heavens, I would therefore call the *celestial ether* itself. This celestial ether was *machined*, or formed into a machine by the Creator; as appears from Ps. viii. 3. 'When I view Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast *machined*.' Again, Pro. viii. 27., 'In his machining the heavens, I was there.' The original verb, from which both words are formed, properly signifies, to *place and adapt things together* in such a manner, as to become fit for *operation*; which is the same as to machine: and it is very probable, that the English word *machine*, is derived from the same verb: so that God, having created the *matter*, or substance of the Heavens, *machined* it in the next place, putting the several parts together in such a manner and order, as to render it fit to operate when He should set it in motion. These things being done, the heavens became a *machine*, a delegated agent, and acted after God had 'rested from his



work.^a The formation of this firmament, about which there has been so much controversy, I have endeavoured to illustrate in diagram, No. 1 : A on the diagram marks the solid material of the Globe : B shows the waters accumulated upon this solid material : the lines C, mark the course of the current of air or electricity, by which the waters were separated from the waters. That division of the waters, represented by the letter D, were heaved up and, while a portion of them was bound up in "thick clouds," another portion was attenuated, rarified, transmuted into a purer substance than water, so as to form an expanded atmosphere, which was circumfused around the Globe and filled the space marked E. The dark spots on the margin, marked F, represent the clouds floating in the firmament ! The "complicated and beautiful contrivances," says an eminent writer, "by which the waters are collected above the firmament ; and are at the same time divided from the waters which are below the firmament, are inferior to none of those adaptations of *infinite wisdom*, which are perpetually striking the enquiring mind, in the animal and vegetable kingdoms. Had it not been for this nice adjustment of conflicting elements, the clouds and

^a Pike's Sacred Philosophy, Ed. 1765.

vapours of the sky would have reached from the surface of the earth to the remotest heavens; and the vivifying rays of the sun would never have been able to penetrate through the dense mists of perpetual precipitation."

On the third day, the waters under the heaven were gathered together and the dry land appeared. "At God's rebuke they fled, at the voice of his thunder, they hasted away, to the place he had founded for them. He put the deeps into treasuries," and "shut up the sea with doors, and set bars, and said, hitherto shalt thou come, but no further." On this day the earth was clothed with vegetation! "God said let the earth bring forth grass"—which comes up annually without sowing—"the herb yielding seed"—which comprehends whatever is sown—"and the fruit tree yielding fruit after his kind!" These all sprung up in a state of perfection, with their seeds in them completely formed to produce a regular succession throughout all generations. Thus in the space of one day there was fruit in the vine, and the pomegranate budded: the lilies of the field were "arrayed," the palm-tree flourished, and the cedar spread out its roots like Lebanon!

On the fourth day, "God made two great lights," 'in the firmament of heaven,' and said, 'let them be for signs, and for seasons, and for days, and years,'—he made the stars also." "These expressions comprehend the *luminaries* and their *fluxes*. Understand by the *luminaries*, the bodies of the sun, moon, and stars; and, by their *fluxes*, the flow of *light*, that comes from each of them to us. At present we must only attend to the meaning of scripture, when it mentions the sun, moon, and stars; and distinguish between the words which are employed to describe the luminaries themselves, and such as are used to represent the *fluxes* of light from them. This ought to be fairly reviewed, because every one knows, that though the *bodies* of the sun, moon, and stars, take up but a small part of the heavens, yet the *fluxes* of light from them reach even to the earth; yea and diffuse themselves throughout all nature. In *Deuter.* iv. 19, the solar, lunar, and steller lights are said to be '*portioned out or imparted* to all people under the whole heaven!' which expression is not properly true of the *bodies* of the sun, moon, and stars; but is strictly true of the *fluxes* of light from them. Joshua said, 'sun stand thou still in *Gibeon*, and thou moon in the valley of *Ajalon*!' Now, I ask, was the *body*

of the sun in Gibeon, or the *body* of the moon in the valley of Ajalon? surely no: but the *light* proceeding from the sun, and the *light* reflected from the moon were both there. Joshua therefore plainly means not the *bodies*, but the *lights* of the sun and moon here. And the nature of the miracle was this: The lights of the sun and moon, which, according to the natural course of things, should have passed on, were made to remain for a time, in the same situation in Gibeon and Ajalon! And this was brought to pass by a miraculous power, without making any alterations in the *bodies*, either of the sun, moon, or earth! *Judges*, v. 20. 'The fluxes of the stars, (not the bodies) in their courses, fought against Sisera!' *Jud.* v. 31. 'As the going forth of the *solar light* in its strength,' *Neh.* iv. 21. 'From the rising of the morning until the *fluxes* of the stars came out.' *Psa.* civ. 19. 'He made the *lunar-light* for seasons: the solar light knows its going in!' *Psa.* cxxxvi. 7. 8. 'To him that made great lights, the *solar light* to rule the day, and the *lunar* and *stellar* light to rule the night,' *Isa.* lx. 19. 20. 'The *solar-light* shall be no more thy *light* by day, neither for splendour shall the *lunar-light* enlighten thee, thy *solar-light* shall no more go in, neither shall thy *lunar-light* gather in itself!' It

is evident, then, that the *springing forth* of the solar light causes the *morning*; its *going off* causes the *evening*; its being stopped or prevented of its free motion by the body of the earth causes *night*: and its *shining* without obstruction causes *day*! It is obvious from *Eccles.* i. 5. 6. That the solar light *springs out* in the morning, and *goes in* in the evening: that it goes south-ward to form the winter, and north-ward to form the summer."†

On the fifth day, "The spirit of God moved upon the face of the waters," and they heaved with life and motion and became conscious from the infusion of living principles. "And God created great whales and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind; and God saw that it was good!"

On the sixth day, God finished peopling the realms of Zoology; "God made the beast of the earth after his kind, and cattle after their kind, and every living thing that creepeth upon the earth after his kind." Thus, 1st.—Matter and light were produced: 2nd.—Order, in the arrangement of the waters above and below the firmament: the dry land

† See Pike's Sacred Philosophy, p. 26.

or fertile soil: and the heavens and heavenly bodies : 3rd.—Life, in the production of fishes, fowls, and terrestrial animals.

Every thing being thus prepared, the proposition to make man is then introduced with great solemnity: and God said, “let us make man in our image”—“so God created man in his own image, in the image of God created he him: male and female created he them.” Several circumstances mark his original dignity: the counsel of the Godhead respecting his existence—the image of God, which was reflected in his intelligence and moral rectitude—the subjection of the other animals to his authority—the ordination of marriage, with all its attendant blessings, for his social happiness. Such was the primitive constitution of the world. Man stood forth, God-like and social, having under him all the creatures: and for his life, and theirs, that food was appointed which the earth was to bring forth. Jehovah gave them his benediction: the sacred pause of the “sabbath” ensued; and in order that it should be an immutable memorial, the creator rested, on the “seventh day;” and, by his own example, put an impress upon it which man may violate at his peril. Well might the “stars” sing in harmony, as they rose over the evening

of a finished creation, and well might the sons of God, who witnessed the magnificent scene—the grandeur and glory of the celestial machinery—“shout for joy!” Two objections have been taken to this part of the narrative:—

1st. To the literal interpretation of the first verse. It has been asked, did the first creative act take place on the first day, or many ages before the “beginning” of Moses? The question refers, of course, to the “heavens and the earth,” about which he was writing.

“The first verse,” says Dr. Candlish, “contains a very general announcement: in respect of time without date, in respect to space without limits. The expression, ‘in the beginning,’ fixes no period: and the expression, ‘the heavens and the earth,’ admits of no restriction. The announcement here is, that at an era, *infinitely remote*, the whole matter of the universe was called into being. But the earth is ‘without form,’ a shapeless mass. It is ‘void,’ empty, or destitute of order, life, and light!”

“Wherever the ‘beginning’ was in time, or whatever it was in form, observes Dr. Kitts, that ‘beginning’ was God’s creative act. But in these latter days, men of learning have found in the bowels

of the earth, and in the sides of its mountains and its riven cliffs, new facts, new circumstances, which, as they conceived, went to show that the world had, under various modifications, existed thousands of ages, before the creation of man, or at least, before the comparatively recent date to which this record ascribes man's origin."

Dr. Cumming, remarks, "It seems to me that the two first verses describe the original creation of all things out of nothing, and that between the act recorded in the two first verses, and the processes of the six days that followed, there may have intervened *thousands* or even *millions* of years: but I do think that each day of the seven days afterwards enumerated, was strictly a literal day. I do not think that to call them vast geological periods, is plain, fair dealing with the word of God." I shall only add Professor Hitchcock's opinion. "The first point," he observes, "relates to the age of the world. For while it has been the usual interpretation of the Mosaic account, that the world was brought into existence nearly at the same time with man and the other existing animals, geology throws back its creation to a period indefinitely and *immeasurably* remote." In proof of these statements we are referred to the evidence of

ascertained facts. These facts may be brought within a narrow compass. In examining the structure of the earth we have first of all the primitive rock, which we call granite: then above the granite the gneiss. This is composed of exactly the same materials as the granite. "This one fact would be proof that a *long period* must have elapsed, to wear off so much dust or detritus from the hard granite, in order to be deposited and form immense blocks of hundreds of feet in thickness: *long geological periods* must have intervened between the granite formation and the next above it." We have next the *silurian* formations: these consist of *coral*. "Coral beds are formed by small insects, at the rate of about *six inches in a hundred years*. Now if we find coral beds hundreds of feet in thickness, we can easily calculate that it must have taken "*hundreds of thousands of years to form them.*" We have next the *coal* formations. These were once *gigantic forests*. "Now that it must have occupied *immense periods in its formation from wood into coal*, is obvious from the very nature of the process." We now come to the *chalk cliffs*. "These are vast masses of dead sea—insects and shells, turned into that alkaline powder which we term chalk. It must have required a long period to bring it to its present state."

Having traced, in these few sentences, the strata from the granite up through the fossiliferous strata, to what is called the alluvium, we may observe that it is in this alluvium that lies upon the surface of the earth, that the remains of man are found. "Nature lay dead," says Miller, "in a waste theatre of rock, vapour, and sea, in which the insensate laws, chemical, mechanical, and electric, carried on their blind, unintelligent processes: the *creative fiat* went forth; and amid waters that straightway teemed with life in its lower forms, vegetable and animal, the dynasty of the fish was introduced. *Many ages passed*, during which there took place no further elevation; on the contrary, there was the manifestation of a downward tendency towards the degradation of monstrosity, when the elevatory fiat again went forth, and, *through an act of creation*, the dynasty of the reptile began. *Again, many ages passed* by, marked apparently, by the introduction of a warm-blooded oviparous animal, the bird, and a few of marsupial quadrupeds, but in which the prevailing class reigned undeposed, though at least unelevated. Yet again, however, the elevatory fiat went forth, and *through an act of creation*, the dynasty of the mammiferous quadruped began. And after the further lapse of ages, the elevatory fiat went forth

yet once more *in an act of creation*: and with the human, heaven-aspiring dynasty, the moral government of God, in its connexion with at least the world which we inhabit, 'took beginning:' and then creation ceased!" The geological theory, based, as the reader will perceive, upon the doctrine of inference, assumes that between, the original creation of all things and the processes of the six days that followed, there may have intervened "*thousands or millions of years*: and that during that period, "*entire species of plants and animals lived, sickened, and died.*" Dr. Harries, has actually published a work on the Pre-Adamite Earth: as might be expected, it is one of the most hypothetical books of the age.

"With imagin'd sovereignty
Lord of his new hypothesis he reigns:
He reigns: how long? till some usurper rise;
And he too, mighty thoughtful, mighty wise,
Studies new lines, and other circles feigns!"

We shall now assign our reasons, for refusing to adopt the principle of interpretation offered by the above writers.

1st. They profess to determine the antiquity of the earth and the catastrophies or changes which have marked its history! But have these gentlemen ascertained, or are they agreed about the agents, or

the various physical energies, which have brought the earth to its present state, and with what degree of efficiency they have severally contributed their respective powers? Has it been determined whether these agents act uniformly or with intermission, or according to what laws they relax or increase their intensity, during any given period of time? Now, unless this is first known, how can any thing like certain or even probable truth be elicited? Who can presume to define the nature or the effects of the chymical action that has been going on for the last *six thousand years*? For the present, and until the above questions shall have been satisfactorily solved, we believe that the *six days of Moses comprehend the origin and consummation of the creation of this world!*

2nd. All Hebrew expositors affix no other meaning to the word day, used by the sacred historian, than that of a natural day, and the hebdomadal return of the sabbath, is a permanent memorial, to perpetuate its true and legitimate signification.

3rd. The evidence of Geology is not, as yet, sufficiently conclusive to justify a departure from this rule. "The advocates of Geology have embarked," says Dr. Forbes, "on an investigation, of all others, I hesitate not to affirm, the most defective, at present,

in data, essential to its fair and just solution!" In moments of sobriety some of its own friends have admitted this. Dr. Cumming says, "Geology has before now, retraced its steps; Genesis never. This will show you that I am not speaking rashly, when I say the latter may be in some of its generalizations wrong. Before now, it has been discovered, that what were thought to be facts incontrovertible were fallacies. It is found that phenomena described and discussed as true, were mistakes, and misapprehensions, which maturer investigations have disposed of; and therefore I am not speaking dogmatically, and without reason, when I say, that while Genesis must be true, Geology, having already erred, may err again, and some of its very loudest assertions, made rashly by those who have least acquaintance with its data, may yet be proved to be wrong. But certain facts in it are now beyond all dispute."

4th. Admitting God to be omnipotent, then all that is said to have been done, might as well have been done within six days as in sixty thousand years. "God," says one of the above writers, "might have called the earth, in all its beauty, and furnished with all its elements and apparatus, into existence by one single fiat. He had only to

speak the word, and the earth would have sprung into its orbit, beautified with all its terrestrial clothing." What need then of a "million of years?" Why strain at a gnat and swallow a camel?

5th. If the six days were indefinite periods, so must the first sabbath have also been an indefinite period. Indeed, Professor Hitchcock says, "The sabbath, or seventh day, in which God rested from his work, *has not yet terminated*: and there is reason to suppose the demiurgic days may have been at least of equal length. This interpretation corresponds remarkably well with the traditional cosmogonies of the ancient Etruscans and modern Hindoos." We shall supply the Professor with a valuable extract for the next edition of his book. "The Egyptians boasted that they had a succession of Kings for seventy-thousand years. An Egyptian Priest told Alexander, that the kingdom of the Assyrians exceeded 5,000 years: of the Persians, 8,000 years. "We have Chronicles," says Pompeius, "for 12,000 years. Diogenes, accounteth from Vulcan to Alexander, 48,860 years. The Egyptians reckon 100,000 years since they first learned Astrology."† The learned author adds, "we condemn the folly of those who

† Willits' Hexapla, xvi. 1632.

extend the age of the world many thousand years before it was made. All these are lying fables, seeing that by just computation of years it is found, that the world hath not yet continued since the first beginning thereof, 6,000 years."

6th. Admit the doctrine of indefinite periods and all the recognized principles of biblical interpretation are unsettled.

If the world existed thousands, and even millions, of ages before the "beginning" of Moses; if numerous races of animals and vegetables, were created and died, before that period, then, in all fairness Moses should have told his readers, that he was writing not about the first, but the middle age of the world. We must either impeach the integrity of Moses, or modify the assumptions of Geology.

7th. Geology, as now taught, contradicts the obvious sense of scripture. The inspired record declares that "In six days the Lord made heaven and earth, the sea and *all that in them is*!" Geology affirms, that the earth was made, and that millions of animals lived and died upon it, long before those six days commenced. The Bible assures us, "that the waters (of the deluge) prevailed exceedingly upon the earth, and that all the high hills, that were under

the whole heaven, were covered. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth." To prevent the literal interpreter of scripture from availing himself, of the argument to be derived from this fact, Geology denies the fact itself, and maintains that the deluge was not universal. "What need," says Hitchcock, "for the sake of destroying man, occupying probably only a limited portion of one continent, was there for depopulating all other countries and islands, inhabited only by irresponsible creatures, who *had no connexion with man?*" He is reminded that Moses says that the Ark rested upon Mount Arrarat, and that if the waters covered the top of that mountain, they must have been universal. This he considers a mistake and observes, "the probability is, that the *true Arrarat*, lay much further South." In his opinion, a slight change in the "interpretation of the Mosaic account, would make it consistent with the notion that *all traces of the deluge* have disappeared!" If the Bible required the modifications suggested by this writer, it would not be entitled to the confidence of man.

8th. Geology assigns no sufficient reason for the existence of disease and death. All things were at first "very good." It is admitted on all hands, that a change took place, and that disease and death are deteriorated conditions of the creature. How is this accounted for on Geological principles? Professor Hitchcock asserts, "that death existed in the world untold ages before man's creation, while physiology proves it to be a *universal law of nature*." These bold asseverations are unsupported by an atom of evidence. So far from death being in accordance with the "law of nature," that law described every thing as being "very good!" Dr. Cumming is equally explicit: "The evidence to my mind," he remarks, "from reading—from careful and dispassionate reading upon this very point—conveys an irresistible impression that death existed in our globe hundreds of thousands of years ago, very long before the present surface, configuration, and arrangement of the earth on which we now live." The Dr. informs us that he obtained his evidence from "reading," and indicates the sources whence his authors derived their information, when he remarks, "In addition to millions of dead creatures, we find one of these *Saurian* monsters excavated from the depths of the earth, with a smaller animal in its

jaws, having been crushed just as it had seized its prey!" Dr. Cumming was not prepared to encounter this geological "monster," and concluded, after examining his carnivorous teeth, that he must have lived before Adam and been "crushed" with his breakfast in his mouth! Now supposing a person to take up one of Dr. Cumming's books, where he speaks of a primitive plough, and maintain, from certain circumstances in the narrative, that the Dr. is describing the mechanism of a steam plough. You remind him that the steam plough, like Geology, is the result of modern science and was wholly unknown, to the antediluvian husbandman. He meets you with two arguments, 1st.—Steam has always existed since there were fire and water upon the earth—it is the effect of a "natural law." 2nd.—A "monster" piece of metal had been found in Yorkshire, six miles down in the earth, perforated like one of the plates of a steam boiler; while a shapeless piece of iron had been discovered in the vicinity of the ancient Paradise, which, in the opinion of Geologists, had been used, "at a very remote period," as a plough-share. You might admire his ingenuity, in the appropriation of these relics of antiquity, but you could scarcely compliment a judgment that had been convinced by such unsatisfactory

evidence. Dr. Cumming accounts for the existence of death before Adam, on principles as untenable as his deductions from the "Saurian monster" referred to. "I do not assert," he observes, "that the angels' sin was the cause of the death that existed prior to Adam's creation, but I do assert that we have the fact that sin occurred prior to man's creation; and it does not seem unreasonable, or contrary to analogy, to say, that the disorganization of all animal being, prior to Adam's creation, may be the rebound and the result of the *sin of those angels* who kept not their first estate, and rebelled against God, *whose residence may have been this very earth*, prior to its fitting up for the dynasty of man." It is much to be regretted that men like Dr. Cumming, should publish such crude and immature speculations as are only calculated to strengthen the tendency to scepticism in the human mind. We may now say, that we also have read copiously on this subject and examined with much attention the remarkable specimens exhibited in the "British Museum," and in the "Museum of Practical Geology," and that our reading, reflection, and observation, have carried to our mind the most solemn conviction that six thousand years are quite sufficient to account for all the phenomena brought to

light by Geological science. Readers and writers, that have a taste for the marvellous, are seldom confined within the limits of legitimate enquiry. Let the reader mark how clear and decisive is the language of scripture on the subject before us: "By one man sin entered into the world; and death by sin; and so death passed upon all men, for that all have sinned!" According to the geological theory, "*death,*" did not then "*enter into the world;*" it had swept off innumerable races of plants and animals before Adam was created, and now extended its ravages to man. It was scarcely necessary to have cursed the earth with barrenness and "every beast of the field," with suffering and death, if the whole creation had been groaning and travelling in pain for "hundreds of thousands of years!" When our first parents saw vegetation decaying around them, the animals convulsed with pain, and the corpse of Abel carried from the field, it does not appear that they regarded these calamities as the legitimate effects of a "universal law of nature."

"Man's first disobedience—

Brought death into the world, and all our woe!"

Just as when a great chieftain falls, by an act of treason, his estates are confiscated and his children, and even his servants, are brought to indignity by

his act. When, therefore, Geology calls upon us to change the interpretation of scripture, to meet her discoveries or her caprices, we beg leave to decline until she has proved her commission to be from God. This is the age of philosophical as well as of commercial speculation; when statesmen and scholars are willing to unite in preparing for the country an easy and graceful christianity. But when we see those mistaken friends of the Bible uniting their energies to fabricate a modern and fashionable vehicle, called Geology, to carry the Ark of God into a place of safety, it is enough to provoke Balaam's Ass, were it alive, to stand forth and reprove them. To those perplexed and bewildered theorists we apply the satire of the poet:—

"Some drill and bore

The solid earth, and from the strata there
Extract a register, by which we learn,
That He who made it and revealed its date
To Moses, was mistaken in its age.
Some, more acute, and more industrious still,
Contrive creation; travel nature up
To the sharp peak of her sublimest heights
And tell us whence the stars; why some are fixed,
And planetary some; what gave them first
Rotation: from what fountain flowed their light,
Great contest follows, and much learned dust
Involves the combatants; each claiming truth,
And truth disclaiming both: and thus they spend
The little wick of life's poor shallow lamp
In playing tricks with nature, giving laws,
To distant worlds, and trifling in their own!"

The second objection has arisen out of an apparent contradiction in the narrative itself. The question has been asked, "How is it that light is said to have been created on the first day, and day and night to have succeeded each other, when the sun is described as not having been produced till the fourth day?" The Unbeliever presumptuously replies "this is a palpable contradiction, and the history that propounds it must be false." To this it may be replied, in the language of Dr. Herchel, "That the body of the sun is an *opaque substance*, and the splendid matter which dispenses to the world light and heat is a luminous atmosphere attached to its surface, figuratively, though not physically, as flame is attached to the wick of a lamp or a torch," so that the *creation* of the sun, does not necessarily imply the *creation* of light: and conversely, the creation of light, does not necessarily imply the creation of the body of the sun. In some localized form, apart from the orb of the sun, light might have arisen over the axial revolution of the earth, divided the day from the night in periodic times, and not have been transferred to the splendid station of one of the foci of an ellipsis, until the fourth diurnal revolution. Then undoubtedly the transfer of light, to its present station in the solar system, took place:

and the earth, which before had only revolved on its axis, began its journey in the plane of the ecliptic, and with it commenced the annual motion of the moon and planets in their orbits. "One remark," says Pike, † "is proper to be made, for the sake of the English reader: that wherever he sees the words sun, moon, or stars, in his Bible, they always mean the *lights* and not the *bodies* of the sun, moon, or stars; excepting in comparatively few places." In the first creation of the heaven and the earth, not the planetary orbs only, but the solar orb itself, was created in darkness: awaiting the light, which, by one simple divine operation, was to be communicated at once to all. When, then, the Almighty word, commanded the first illumination of the solar atmosphere, its new light was immediately caught, and reflected throughout space, by all the members of the planetary system. And well may we imagine, that, in that sudden and magnificent illumination of the universe, the "sons of God," again united with "the morning stars," in singing, for joy! It was not until "the earth brought forth grass," and became instinct with the glow of botanical glory, that these lights were necessary "for signs, and for seasons, and for days

† Sacred Philosophy, 26.

and years!" Prior to this, the word "season," would have been inappropriate because the periodic vicissitudes implied in it could have had no affinity!

Having disposed of the above objections, we now return to the narrative.

God, regarding man as a sentient being, placed him in paradise, as a rational and religious being, subjected him to a divine law, and as a social being furnished him with human fellowship. The Lord, commanded the man, saying, "of the tree of knowledge of good and evil, thou shalt not eat of it." The test was simple and the task was easy. Obedience was to be followed with a continuance of the divine favour: transgression with death! "Now the serpent beguiled Eve and she took of the fruit of the tree, and did eat, and gave also unto her husband with her and he did eat." In that moment the "eyes of them both were opened," and behold! the entire aspect of nature was changed. A consciousness of guilt produced terror and distrust: they were afraid and "hid themselves from the presence of the Lord amongst the trees of the garden." As a righteous governor, God inflicted the penalty with a promptitude and severity which showed the magnitude of their crime. After he had cursed the author of their seduction and

the "ground for their sake," he closed the sentence upon themselves with the following emphatic announcement—"in the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." During this interview the condescension of Jehovah was conspicuously manifested by a promise respecting the "seed of the woman," the import and subsequent amplification of which, the sceptic would do well to consider. These awful events, in the history of the human race, are related with an affecting brevity. The sinning principle, which had been transfused into the nature of man, soon displayed itself, by a practical renunciation of the primitive religion, by a public defiance of God's authority, and by a general denial of the claims of justice, mercy, and truth. Pride, ambition, and revenge, gained the ascendancy over man and sought gratification at the altar of God, where the blood of the first victim was "mingled with his sacrifice."

"The wickedness of man was great on the earth, and every imagination of the thoughts of his heart was only evil continually." "The earth also was corrupt before God, and the earth was filled with violence." Thus it would appear that the whole race

of mankind, then in the world, except one family, had joined in a universal conspiracy against heaven, to violate its laws, and corrupt its worship. Now we ask, whether, supposing God to be either just or benevolent, he could have suffered this state of society to continue? But notwithstanding this deeply rooted and widely extended depravity, "Noah found grace in the eyes of the Lord;" for "he was a just man and perfect in his generations, and Noah walked with God!" To this venerable man God communicated a knowledge of the means by which he was to preserve himself, his family, and a male and female of every "living thing of all flesh," to keep them alive," amidst the total and universal destruction which he was about to bring upon "a world lying in wickedness!" "Make thee an Ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: the length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits." "A ship of these dimensions," it has been said, "would not be of sufficient capacity to contain all that are said to have entered the ark." Professor Willet, adopting the ordinary cubit, which extended from the elbow to the

point of the middle finger, observes, "three hundred common cubits, make one hundred and fifty yards, which contain four hundred and fifty feet, almost two furlongs in length; multiplying the length by the breadth, fifty times three hundred make fifteen thousand cubits; which, being increased by the height of thirty cubits, there will arise in the whole capacity of the ark, thirty times fifteen thousand cubits. Besides, if the ark be divided into cells and cabins, or nests, as the word *chinnim* signifieth, *v.* 14, there will be in one of the chambers or divisions, four hundred mansions, whereof every one shall be six cubits in breadth, and as much in length, and the height eight or nine cubits: for, every six cubits in length of the ark, carrying fifty in breadth, will make eight cabins and two cubits to spare. And in the length of three hundred cubits, we find fifty times six: so shall we have fifty times eight cubits, which maketh four hundred; which mansions will be sufficient for the divers kinds of beasts and cattle, and many will remain for other necessary uses. Others have taken exception to the bigness of the ark. But Augustine answereth, first,—They need not wonder at its size, seeing such huge cities have been built, and considering that it was an

hundred years in preparing: second,—It need not seem strange that so many years were spent in the work: seeing, *Pliny* writeth, that the Temple of Diana at Ephesus, was two hundred years in building, by the help of all Asia: third,—The vessel was intended to be floated and governed by Divine Providence, not by human prudence.”† Dr. Hales, proved the ark to have been 42,413 tons burden. “Can we doubt,” he enquires, “of its being sufficient to contain eight persons and about two hundred and fifty pairs of four-footed animals, (a number to which, according to M. Buffon, the various distinct species may be reduced) together with the subsistence necessary for twelve months, with the fowls of the air, and such reptiles and insects as could not live under water? After making a solemn covenant with God, Noah entered the ark, in the six hundredth year of his age, and with him all the creatures necessary for replenishing the earth. . “On the seventeenth day of the second month, were all the fountains of the great deep broken up, and the windows of heaven were opened, and the rain was upon the earth forty days and forty nights.” “All the high hills that were under the whole heaven, were covered.” This accom-

† Hexhapla in Genesis, 1632.

plished the purposes of Jehovah; “for all that moved upon the earth, and every man died.” As this universal deluge is said to have happened in the 1656th year of the world, the number of sufferers must have been very great. If they increased in a quadruple proportion; that is to say, in the first century ten, in the second forty, and so forward; then in the seventeenth century there would be upwards of 10,737,418,240, or ten thousand seven hundred and thirty seven millions, four hundred and eighteen thousand, two hundred and forty persons on the earth. If the other animals multiplied in the same proportion, then to sweep them all off at once, except eight persons, and the beasts preserved in the ark, was indeed a terrible calamity!

Soon after the building of Babel and the dispersion of the sons of Noah, the foundations of the ancient nations were laid. This, you will recollect, marks the period at which we commenced our former lecture. Having thus placed before you the accounts which the several nations of antiquity have given of the creation, and of the first ages of the world, and placed the Mosaic Narrative in contrast with those accounts, I must leave it with you to determine, which is the most rational. The creative agency of

the most ancient nations, was manifestly a material element! Moses, on the other hand, brings within the field of observation, an infinite intelligence whose wisdom and power are demonstrated by the production of "the heavens and the earth!"

A solemn question now offers itself to our consideration, viz.,—Are the writings of Moses authentic? In replying to this question, we remark,—

1st. That no man, of the age in which he lived, was so well qualified as Moses to discriminate between truth and error. "He was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds!" The learning referred to was undoubtedly considerable, for it is said of Solomon, that "his wisdom excelled the wisdom of all the children of the East country, and all the wisdom of Egypt." Egypt was the mother of the Arts and Sciences! They excelled in their knowledge of Medicine, Astronomy, Mathematics, Government, and Laws! Education, however, was confined to their Kings, Priests, and Statesmen. Now I ask you, whether Moses, who was educated as "the son of Pharaoh's daughter," was not as competent to judge of truth, as any of his contemporaries? But not only so, by a mysterious train of providential events,

he was brought up in connexion with his own people, and thus became acquainted with all the literature and theology of the Hebrews. But,—

2nd. Moses, received his information from the most credible and uncorrupted sources! As it regards the four last books they contain his own history, and there is a nation, still in existence, ready to stand up and bear witness to the facts which he records. The only doubt that can arise, must refer to the truth of his history of the first ages! Let us examine the case for a moment. Up to the dispersion there was but one people and one language. After this there was but one family that could speak the original tongue, but, as they were not allowed to marry with others, they remained a distinct people till the time of Moses! The hands through which the history of the first ages past, were comparatively few. Adam lived two hundred and forty three years with Methusela; Methusela, lived six hundred years with Noah; Noah, lived four hundred and forty eight years with Shem; Shem lived one hundred and fifty years with Abraham and fifty years with Isaac. Abraham instituted circumcision, by which, the history, rites, and religion, of the people were preserved up to the time of Moses. Can anything be

more clear or satisfactory than this?† Was it possible for this author to misrepresent anything in the presence of the people whose history he was writing? Besides, what motive could he have had for corrupting the truth? Did he conciliate the people by flattery? We say, emphatically, he did not! Did he wish to raise himself to destinction? This is improbable, for he had voluntarily relinquished "the treasures of Egypt." Did he clothe his family with political power, or bequeath to his posterity offices of dignity and emolument? He did neither: he left them in a low condition!

3rd. We now advance a step higher and maintain, that Moses was Divinely appointed to reveal the will of God to man!

It has long been a favourite opinion with the unbeliever, that reason is quite sufficient to direct the conduct of man, and that revelation is wholly unnecessary. We would just remind him, that reason, like the eye, is only the recipient of light and is no more to be trusted, in matters of religion and morality, than the eye of the traveller in the darkness of midnight. Surely he would not infer, that, because the northern star is sufficient for the purposes of commerce, it is

† See Chronology of Lightfoot, vol. 1.

therefore sufficient for all purposes, and that the sun is altogether unnecessary! For with all the illuminating and directive powers which that star is known to possess, when would it ripen the crops of the husbandman? We bring in Revelation as the tutor and governor of reason! We are not, however, bound to believe any man who pretends to have a commission from God to reveal his will. The pretensions of Moses were great! He declared that he was sent to deliver a nation from oppression, to give them laws from God, and to conduct them to another and distant country! Then we enquire—

Did God send him! He says he did; "I will send thee," said Jehovah, "unto Pharaoh that thou mayest bring forth the children of Israel out of Egypt." "But," said Moses, "they will not believe me, nor hearken to my voice: for they will say, the Lord hath not appeared unto thee." God showed him, by turning his rod into a serpent, that he would establish his commission by miraculous interposition. On entering Egypt, his first business was to convince his countrymen that he was acting under Divine authority. Having succeeded in this, he next demanded the freedom of the people in the name of God. Pharaoh met this demand with an emphatic negative; "I



cattle." If they were arranged twenty men abreast, they must have formed a line above fifteen miles in length. In the Diagram they are represented as advancing in three columns, extending five miles each, see No. 1. Supposing each column to occupy a frontage of sixty feet, then the passage marked No. 2, required to be one hundred and eighty feet wide. This passage was effected by an east wind and the rod of Moses. The red sea lying north and south, the east wind would, of course, blow right across its waters. On the evening of the twentieth, the troops of Pharaoh, appeared and took up the position assigned to them, No. 3, on the Diagram, in the rear of Israel. Every thing being in readiness, soon after midnight, Moses elevated his rod; the sea was divided; and while the people were crossing the "waters were a wall unto them on the right hand, and on the left hand," No. 4. The dark shadow of the Israelitish cloud, No. 5, falling upon the Egyptian Camp, prevented Pharaoh from observing that Moses had changed his position. At day-break, however, he discovered that Israel had fled and instantly pursued them; but by this time, Moses and his people were landing upon the opposite shore, a distance of, at least, seven miles. Moses again elevated his rod and the wind subsided, and the waters that had formed "a wall on the right hand and

on the left," to Israel, fell in upon Pharaoh and his host, and swept them into one common vortex of destruction! Now, if any of you be in possession of a scheme, that can account for all these extraordinary circumstances, without a miraculous interposition, then give it to the world and we venture to affirm, that it will be regarded as one of the brightest discoveries of the present age!

Did Moses receive his law from God? It is positively affirmed that he did. Mount Sinai was wrapt in fire and trembled, as if convulsed by an earthquake: the sound of a trumpet, "waxing louder and louder," was distinctly heard calling the attention of the people to mark the solemnity of the occasion: while the "Lord spake all these words" unto Moses. These facts were attested by half a million of witnesses: for the people heard and saw all these things. The objection then must lie to the law itself. I am sure I need not repeat the ten commandments, to those to whom I address myself; but I may ask you to compare them with the maxims, which are now offered to you by free-thinkers.

Lord Herbert, declared that "men are not hastily, or on small grounds to be condemned, who are led to sin by bodily constitution: that the indulgence of lust and of anger is no more to be blamed

than the thirst occasioned by the dropsy, or the drowsiness produced by lethargy."

Mr. Hobbs asserted, that the civil or municipal law, "is the only foundation of right and wrong; that where there is no civil law, every man's judgment is the only standard of right and wrong; that the Sovereign is not bound by any obligation of truth or justice; that every man has a right to all things, and may lawfully get them if he can!"

Lord Bolingbroke, resolved all morality into self-love as its principle, and taught, "ambition, the lust of power, sensuality, and avarice, may be lawfully gratified, if they can be *safely* gratified: that man lives only in the present world; that the chief end of man is to gratify the appetites and inclinations of the flesh; and that polygamy is part of the law of nature."

Mr. Hume, maintained that "self denial, self mortification, and humility, are useless and mischievous; that adultery *must* be practised, if men would obtain all the advantages of life; and that, if generally practised, it would in time cease to be scandalous." Voltaire, Helvetious, and Rousseau, avowed similar sentiments. Those sentiments subverted the government of France, beheaded her King, paralysed her commerce, and moistened her soil with the blood

of her best citizens ! I will not insult the Hebrew Lawgiver, by comparing his ten commandments with the moral (rather immoral) maxims of the sceptic !

Did the people receive the law of Moses as being of Divine authority ? We answer, they did ! It is no easy matter to forge a *Magna Charta*, and to invent laws ; men are never so quick-sighted as in matters which concern their estates and freeholds. "Now the laws of Moses are incorporated into the very republic of the Jews, and their subsistence and government depends upon them, their religion and laws are so interwoven one with another, that one cannot be broken off from the other. Their right to their temporal possessions in the land of Canaan depends on their owning the sovereignty of God who gave them to them ; and on the truth of the history recorded by Moses concerning the promises made to the patriarchs. So that on that account it was impossible those laws should be counterfeit on which the welfare of a nation depended, and according to which they were governed ever since they were a nation. So that I shall now take it to be sufficiently proved, that the writings under the name of Moses were undoubtedly his ; for none, who acknowledge the laws to have been his, can have the face to deny the history, there being so necessary a connection between

them ; and the book of Genesis being nothing else but a general and very necessary introduction to that which follows."† Some of the institutions of Moses were remarkable : all the males were to go up to Jerusalem three times a year. There was to be neither ploughing nor sowing during the seventh year. They were to expect the crop of the sixth year to be equal to that of three other years. Here, at least, there could be neither mistake nor imposition. Surely nothing but the avowed sanction of God, could have induced an intelligent nation, to have its destiny depending upon such contingencies as those ? Gibbon himself admits this : "the law of Moses," he observes, "was given in thunder from Mount Sinai, the tides of the ocean, and the course of the planets were suspended for the convenience of the Israelites. Under the pressure of every calamity, the belief of these miracles has preserved the Jews of a later period from the universal contagion of Idolatry !" "The five books of Moses," says Horne, "contain a system of ceremonial and moral laws, which, unless we reject the authority of all history, were observed by the Israelites from the time of their departure out of Egypt till their dispersion at the taking of Jerusalem. These laws, therefore, are as ancient as the conquest

† Stillingfleet, Orig. Sac. Fol. 77.

of Palestine. It is also an undeniable historical fact, that the Jews in every age, believed that their ancestors had received those laws from the hand of Moses and that they formed the basis of their political and religious institutions, as long as they continued to be a people!" Let the reader go to the synagogues of Europe and he will hear Moses read now as in the primitive times of the Jewish theocracy. Surely any further demonstration cannot be necessary. In conclusion, we remark, on the scriptures generally, that it is an astonishing feature of the word of God, that, notwithstanding the time at which its compositions were written, and the multitude of topics to which it alludes, there is not one physical error—not one assertion or allusion disproved by the progress of modern science: none of those mistakes which the science of each succeeding age discovered in the books of the preceding: above all, none of those absurdities which modern astronomy indicates in such numbers in the writings of the ancients—in their sacred codes—in their philosophy—and even in the Fathers of the Church—not one of those errors is to be found in any of our sacred books. Nothing there which contradicts that which, after so many ages, the investigations of the learned world have been able to reveal to us on the state of our globe, or that of the heavens.

Peruse with care those scriptures from one end to another, to find there such spots as modern science has discovered in the sun; and whilst you apply yourselves to this examination, remember that it is a book which speaks of every thing; which describes nature; which recites its creation; which tells us of land, of water, of the atmosphere, of the animals, and of the planetary system! It teaches the first revolutions of the world and foretells its last! "It recounts them in the circumstantial language of history, it extols them in the sublimest strains of poetry, and chaunts them in the charms of glowing and pathetic song. It is a book full of oriental rapture, elevation, variety, and boldness. It is a book which speaks of every thing visible, while it brings life and immortality to light! It is a book which fifty writers of every degree of cultivation, of every state, of every condition, and living through the course of fifteen hundred years, have concurred to make. It is a book which was written in the centre of "Asia, in the sands of Arabia, and in the deserts of Judæa: in the court of the Jewish Temple, in the schools of the prophets of Bethel and Jericho; in the sumptuous palaces of Babylon, and on the idolatrous banks of the Cheber; and finally, in the centre of western civilization, in the midst of the Jews and of their

ignorance, in the midst of polytheism and its idols, as also in the midst of pantheism and its corrupt philosophy!" It is a book the first writer of which, was forty years a pupil of the Magicians of Egypt, in whose opinion the sun, moon, and the elements were endowed with intelligence, re-acted on the elements, and governed the world by a perpetual alluvium. It is a book whose first writer preceded, by nearly one thousand years, the most ancient philosophers of Greece and Asia. It is a book that carries its narratives even to the hierarchies of angels, even to the most distant epochs of the future and glorious scenes of the last day.

Well; search amongst its fifty authors: its 66 books; its 1,189 chapters, and its 31,713 verses, search for only one of those thousand errors which the ancients and the moderns committed when they spoke of the heavens or of the earth—of their revolutions, of their elements: search:—but you will find none!

FINIS.