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ART. I.—*Lectures on the Evidences of Christianity, before the Lowell Institute, January, 1844.* By Mark Hopkins, D. D., President of Williams College. Boston: Published by T. R. Marvin. 1846. Svo., pp. 383.

WE fully agree with the learned author, that the evidences of our religion are exhaustless. Though truth is one, as the centre of a circle is one, it may be viewed from as many points as are to be found in the circumference. Every comparison of revealed truth, with all other truth, tends to show the harmony of the whole. According to the cast and temper and discipline of individuals, different minds will view the subject differently; and hence the body of evidence may be expected to accumulate as long as the world lasts. There are kinds of proof which are fitted to certain states of society and human opinion, and which, after serving their purpose, cease to be regarded. Thus, for example, the reasonings of the early Fathers, in their apologetical treatises, which seem to have been sufficiently cogent in their day, exhibit arguments on which we should scarcely rely in ours. Every student of theology has been struck with the very different points of view assumed on this subject, by the Germans and the English, respectively. And, with the progress of science, the increase of exegetical research, and the mutual reflections of prophecy and history, we may expect a series of devel-

the Presbyteries this power? If it does not, then as it confessedly once belonged to them, they still possess it.

Many of the remarks made in the Assembly, referred really to the propriety of a commission of the General Assembly. This, however, is a very different question. Many who contend for the right on the part of the Presbyteries, advance no such claim on behalf of the General Assembly. In our church the Assembly is a creature of the Presbyteries, and can exercise only such powers as the presbyteries agree to commit to its hands. It is a disputed point whether even with regard to the Assembly the constitution is a grant, or a limitation of powers, which belong *jure divino* to such councils. Into that question it is not necessary to enter, because the cases under consideration, referred solely to Presbyteries.

As the house had not the time to enter into the constitutional question involved in this matter, a motion presented by Dr. Lindsley affirming it to be contrary to the constitution and practice of the Presbyterian church, for any of our courts to appoint a commission for the decision of any judicial case, was referred to a committee, who were directed to report to the next General Assembly. The matter being thus brought before the church, we thought it right to call the attention of our readers to it by the foregoing cursory remarks, which occur to us on the first view of the question.

ART. V.—*Lectures on Biblical History, comprising the leading facts from the Creation to the death of Joshua. Designed for the use of families, Bible classes and young people generally.* By William Neill, D.D. Philadelphia: William S. Martien. 1846. pp. 343.

THESE lectures, thirty in number, were originally prepared for the benefit of a Bible class under the pastoral charge of their respected author. Having found them useful and acceptable on other occasions, he has been induced to commit them to the press, to extend the range of their influence. Their principal bearing is, as it ought to be, of a moral and religious character.

The author has evidently endeavoured to make the incidents of the early history of our race a channel of communicating to his hearers or readers lessons of practical wisdom. He has succeeded in presenting those lessons in a style remarkably simple and flowing, and in a manner adapted to awaken and sustain attention. As appropriate to this subject and as interesting in themselves, we here insert two tables relating to the early chronology of the world, prepared by one of our correspondents, the Rev. J. U. Parsons, of Georgia.

TABLE I.—*From the Creation to the Flood, exhibiting 1, the number of years that each Patriarch was cotemporary with the other. 2, The years of the world in which each was born and died. 3, The age of each.*

	Adam.	Seth.	Enos.	Cainan.	Mahalaleel.	Jared.	Enoch.	Methuselah.	Lamech.	Noah.	Shem, &c.	Anno Mundi.		
												Born	Died	Age
Adam,	930											1	930	930
Seth,	800	912										130	1042	912
Enos,	695	807	905									235	1140	905
Cainan,	605	717	815	910								325	1235	910
Mahalaleel,	535	647	745	840	895							395	1280	895
Jared,	470	582	680	775	830	962						460	1422	962
Enoch,	308	365	365	365	365	365	365					622	987	365
Methuselah,	243	355	453	548	603	735	300	969				687	1656	969
Lamech,	56	168	266	361	416	548	113	782	777			874	1651	777
Noah,			84	179	224	366		600	595	950		1056	2006	950
Shem, &c.,								100	95	450	600	1556	2156	600
The Flood,													1656	

From this table several very valuable points of information are gained. The thought has probably arisen in the mind of every liberal student, "Is there not reason to apprehend that the account of creation and of the early events in the history of the world, such as the garden of Eden, the temptation, fall and expulsion of our first parents, &c. would be greatly corrupted by passing through so many generations, when there were no letters to perpetuate a historical event? Would not the imaginations of men, and the love of the marvellous intermingle much of fancy with truth, in the account transmitted to subsequent generations?"

This sceptical suggestion arises from the idea that the story must have passed through many narrators, and that few opportunities of comparing and correcting one account by another were enjoyed. Look at the table as illustrating these points.

And first, the number of times that the story must be repeated by different persons. Noah and his three sons could receive the account of creation at the second rehearsal, and that through several distinct channels. 1. Adam could relate it to Enos for six hundred and ninety-five years, and Enos to Noah for eighty-four years. Or, 2. Adam, during six hundred and five years could discourse of it to Cainaan, and Cainaan one hundred and seventy-nine years to Noah. Again, 3. Adam could rehearse it for five hundred and thirty-five years to Mahalaleel, and Mahalaleel for two hundred and twenty-four years to Noah. 4. Adam had four hundred and seventy years to instruct Jared in those sublime facts, and Jared was contemporary three hundred and sixty-six years with Noah. Through these four distinct channels Noah could receive a direct account from Adam. But again, 5. Adam lived till Methuselah was two hundred and forty-three years old, time enough surely to obtain an accurate knowledge of all those facts pertaining to the dawn of created existence; and Methuselah lived six hundred years with Noah, and one hundred with his three sons. And once more, 6. Adam lived to see Lamech, the father of Noah till he was fifty-six years old, and Lamech lived with Noah five hundred and ninety-five years, and ninety-five years with Shem, Ham and Japheth. Through these six channels the account could be brought down to the time of the flood.

Now the directness of this communication is the same as the following. My grandfather was a sergeant in the revolutionary war, and was wounded in the arm by a musket ball. How do I know that, seeing he died before my birth? He related it to his children, among whom was my mother, and she to me. He was contemporary thirty years with her, and she twenty-five years with me, and that fact is as well established, distinct and certain to my mind as any recorded in history. Precisely such was the directness of Noah and his sons' information relative to creation; and at the same time the certainty of accuracy was increased by much longer periods of contemporary life, and a six fold chain of testimony.

II. This table shows how many opportunities there were of comparing and correcting different accounts. The perpendicular column of names shows how many were contemporary with generations before them, and the figures in the horizontal line denote the number of years common to both. Thus, Jared, was cotemporary with Adam four hundred and seventy years, with Seth five hundred and eighty-two, Enos six hundred and eighty, Cainaan seven hundred and seventy-five, Mahalaleel eight hundred and thirty, and with himself nine hundred and sixty-two. The horizontal column of names and the perpendicular line of figures under them, show the generations after them with which each was contemporary, and the length of time. Thus take the name Jared over the perpendicular line of figures, and follow it down, and he will be found to have lived with his son Enoch, three hundred and sixty-five years and survived him, with Enoch's son Methuselah seven hundred and thirty-five years, with Lamech five hundred and forty-eight, and Noah three hundred and sixty-six.

These two combined, show the whole number of generations with which each was contemporary. Thus, Adam was contemporary with none before him; but all after him down to Lamech. Again take the horizontal name Methuselah and trace it along the horizontal line of figures, and you find him contemporary with all before him, till you come to himself; then turn down the column under his name and he is contemporary with all after him down to the very year of the flood, being one hundred years with Shem and his brothers.

In this way it will be found that all the generations from Adam to the flood were eleven. Of all these Adam was contemporary with nine, Seth with nine, Enos ten, Cainaan ten, Mahalaleel ten, Jared ten, Enoch nine, Methuselah eleven, Lamech eleven, Noah eight, Shem and brothers four. Thus there were never less than nine contemporary generations from Adam to the flood, which would give, in one lineal descent, eighty-one different channels, through which the account might be transmitted.

III. Another important point illustrated by this table, is the occurrence of the flood at the precise time, and the only time, when it could have occurred, without contradicting the sacred history, and the chronological account. The reason assigned in sacred history for the deluge, was the great wickedness of men,

for which all were to be destroyed, except Noah and his family. Now, if the flood had occurred ten years sooner than it did, it would have involved Methuselah and Lamech in the destruction of the wicked; for the former lived to the very year of the flood, A. M. 1656, and the latter within five years of it, A. M. 1651. And again it would have involved a contradiction, for if the ark had been completed in fifty instead of one hundred years, and the age of Methuselah and Lamech had been given as it is, it would have brought their death fifty years after the flood! And there is not one year from the creation, at which the date of the flood could have been fixed without involving such a contradiction, till the very date given! This is a very remarkable coincidence; and if the accounts given are fabrications, a most fortunate escape from a fatal blunder.

The results of the second table are no less striking and instructive. Who ever imagined, without making the comparison, that Noah lived to see Abram sixty years old, and that Shem lived to witness all the glorious things transacted between God and Abram, and finally to see him buried and to unite in the general mourning for the father of the faithful! Who would have supposed that Abram lived his whole lifetime, Isaac for one hundred and eight years, and Jacob for forty-eight years with those who for one hundred years of their early life witnessed and assisted in the building of the Ark; who were borne triumphantly in it through the swelling flood, saw the opening heavens, felt the heaving earth when its deep foundatoinis were broken up, and heard the groan of a perishing world! Yet such was the fact, as will be seen by comparing births and deaths in the second table. Noah was contemporary with every generation after him down to Abram; Shem down to Jacob; and Arphaxad down to Isaac; Salah and Eber again down to Jacob, and probably Eber to the twelve sons of Jacob.

Every one disposed to do so, can trace the same facts in regard to the manifold channels of communication from the flood to Abram, Isaac and Jacob, as we found from the creation to the flood. We will only notice here the whole chain from Adam to the fathers of the Hebrews. Three narrations only were necessary to bring the account of creation to those fathers; and a part of the cords entwined in this "cable strong," may be seen from the following collation:

ADAM	could narrate to	Enos, Cainan, Mahalaleel, Jared, Methuselah, Lamech,	could narrate to	NOAH, Shem, Ham and Japheth,	could narrate to	Shem, &c., Arphaxad, &c., Nahor, Abram, Isaac, } Jacob, }
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Three narrations bring the account to the time when minute and particular history commences; and when the art of inscribing upon papyrus and probably upon parchment was understood. The participators in the awful scenes of the flood lived to see the Pharaohs, the pyramids and obelisks of Egypt, and probably to have those scenes stereotyped on monuments and in hieroglyphics which have come down to us. So that we have the account, in a manner, second-handed from Shem.

We here leave this interesting field of observation to be pursued by the intelligent Christian at his leisure.

TABLE II.—*From the Flood to Abraham, Isaac and Jacob.*

	Noah.	Shem.	Arphaxad.	Salah.	Eber.	Peleg.	Reu.	Serug.	Nahor.	Terah.	Abram.	Isaac.	Jacob.	Anno Mundi.		
														Born	Died	Age
Noah, . . .	950													1056	2006	950
Shem, . . .	450	600												1556	2156	600
Arphaxad,	350	438	438											1658	2096	438
Salah, . . .	315	433	403	433										1693	2126	433
Eber, . . .	285	433	373	403	464									1723	2187	464
Peleg, . . .	209	209	209	209	209	209								1757	1916	209
Reu, . . .	221	239	239	239	239	170	239							1787	2026	239
Serug, . .	189	230	230	230	230	165	207	230						1819	2049	230
Nahor, . .	158	148	148	148	148	67	148	148	148					1849	1997	148
Terah, . .	130	205	177	205	205		100	130	148	205				1878	2124	205
Abram, . .	60	175	148	175	175		78	101	49	175	175			1948	2123	175
Isaac, . . .		108	58	78	139			1	76	75	75	180		2048	2228	180
Jacob, . . .		48		18	79				16	15	15	120	147	2108	2255	147

SHORT NOTICES.

ART. VI.—*The Mount of Olives, and other Lectures on Prayer.*

By the Rev. James Hamilton, National Scotch Church, Re-