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ARTICLE I.—*Annals of the American Pulpit*; or Commemorative Notices of distinguished American Clergymen of various Denominations. With Historical Introductions. By WILLIAM B. SPRAGUE, D. D. Volumes III. and IV. New York: Carters. 1858. 8vo. pp. 632, 836.

WE have already paid our respects to the former volumes of this work, and we need not repeat the remarks which we then made upon the plan and manner of the collection. But this new portion has a peculiar charm, as containing the history of our own venerable and beloved branch of the church catholic. Delightful as it has been to turn over these pages, we have found it a slow process, as our progress has been continually interrupted by the emotions which memory awoke, as we saw passing before us in vision, the images, first of those whose names were perpetually on the lips of our fathers, and then of those at whose feet we ourselves once sat. The task or sacred office of recalling such associations has chastened every controversial heat, and made us fain to recall the day when the Presbyterian church in the United States was an undivided body; while the prospect of yet greater increase and diffusion over rising States and conterminous countries, lifts our hearts in thanksgiving and hope.

When we reflect that the series extends from 1683 to 1855,

ART. II.—*Historical Value of the Pentateuch.*

THE first of these books, in giving us the origin of things, recognizes in almost its very first word, [Elohim,] the great, the final hypothesis of all science. The creation of matter out of nothing is the sublime announcement of its opening sentence. We are carried back to a period when no primordial elements, so called, existed, out of which this matter could have been evolved or formed. We are made to see a presiding Intelligence behind, a controlling hand over the dread potencies which are at work among worlds and systems of worlds. A great First Cause is an intellectual necessity; that is to say, it, and it alone, satisfies the intellectual, judging faculty in man. Science must here sit down at the feet of a divinely-instructed historian. That most historical of all the sciences, but in whose vast cycles, years and centuries are lost, as inappreciable units, finds here in these pregnant sentences, either the outline of that record, or ample room for it in their designed ellipses, which is written out at large, in the rocks and strata of the earth.

But passing to what belongs more strictly to the domain of history, Genesis commences its account of man with his origin. It does not leave us to the absurd fables of heathen mythology, nor to the senseless theories of some who profess to attribute the mysterious principle of life to a blind and casual evolution of some agency of matter, and tell us in learned phrase, that a few leading types of the animal kingdom have sprung from "nucleated vesicles," from which all the rest have been gradually developed; and that man himself finds his immediate predecessors in the advanced quadrupeds of the woods. It tells us that God formed the body of man out of the dust of the ground, and breathed into his nostrils the breath of life, and he became a living soul. That in this statement we have the origin, the common origin of all mankind, all the most able researches in psychology, and the physiology and physical history of man, have hitherto abundantly confirmed. Following the received chronology, the common date 4004 B. C., points to the time of the creation of the first man, and marks the commencement of

human history. The Mosaic history alone of all the writings, or records of any kind, in the possession of men, furnishes the *data* for determining, with a good degree of accuracy, this initial date. Without it, chronology would have no reliable starting point; and we should be wholly without any means of correcting ambitious and fabulous dates, in the mythological histories of the old nations.

The history of man is a history of crimes and follies—of tyranny and servitude, of invasions and wars; in a word, it is a gloomy chronicle of the dominion of moral evil. It is, moreover, the history of a race, labouring to extract a livelihood from an unpropitious soil, contending with famines, pestilences and storms. It must to the philosophical historian be a question of the deepest interest, whether this evil existed by the will of the great Arbiter from the beginning; and if not, when and how it was first introduced. The only satisfactory answer ever yet promulged, is found in the Pentateuch. The earth was not always as it is now; it was once a garden of fruitfulness. Man was not always as he is now; he was once a total stranger to evil.

The value of the Pentateuch to history may be inferred from the length of the period, covered by the narrative contained in its several books, which, according to the received chronology, is no less than two thousand five hundred and fifty-three years; of which long period it is the only reliable history. The stories of profane authors respecting Belus, Ninus and Semiramis, and the whole line, so far as they have preserved any, of Assyrian and Babylonian kings, even down to the Greek dominion, are fabulous, or at the best, rest on very uncertain tradition; and little better can be said of what they relate respecting the Egyptians and Pelasgians. Of the above long period, the fifty chapters of Genesis contain the history of two thousand three hundred and sixty-nine years, a period of greater length by more than five hundred years, than has elapsed since the birth of the Redeemer of the world, and more than six hundred longer than the period from the death of Joseph, the last event recorded in Genesis, to the death of the apostle John, near the close of the first century of our present era.

The fact is important to chronology, to know through which

of the branches of the family of Adam, his posterity has been perpetuated. We learn that it is the line of Seth, born the year after the death of Abel, which forms the true stem of history. The race of Cain survives, only in the arts which some of his descendants were the first to invent. The first tents were made by Jabal. Tubal-Cain, (supposed to be the Vulcan of heathen mythology) was the first who discovered the art of working in metals. And musical instruments were invented by Jubal.

From the fifth chapter of Genesis, which appears at first sight like a dry list of names and ages of men, we learn a fact most important to the authenticity of the Mosaic history itself, when viewed apart from its inspired authority; to wit, that a single individual, Methusaleh, was contemporary with Adam about two hundred and fifty years, with Noah about six hundred, and Shem one hundred. It may be added that Shem lived one hundred and fifty years at the same time with Abraham, down to the middle of the nineteenth century before Christ. Thus a single living witness connects Noah and his sons with Adam; and another connects Abraham, the founder of the Hebrew nation, with this contemporary of Adam. Abraham received from the lips of Shem what he for a century had been learning from one, who, for more than two hundred years had conversed with the progenitor of the race. When the time is considered, it might be called tradition, but when the number of links in the chain of witnesses is but two, (if that can be called a chain) it can hardly with propriety be so denominated. As the oldest historian of the world was a Hebrew, and prefaced his history with an account of the origin of all things, the importance of this close connection of the progenitor of the Hebrew nation with the progenitor of the race, will be seen. Of similar importance, in a historical point of view, before books or written language had been given to men, was the great age of the antediluvian patriarchs in general. Their average age was eight hundred and fifty years each. This great age was important, not only to the rapid increase of population, but no less so to the faithful transmission of history.

Moses in the account which he gives of a deluge, by which the entire human race, with the exception of eight persons, was destroyed, furnishes us with the true history of an event of

which tradition is found in every part of the earth; which, if it is not strictly universal, is the most widely spread of any tradition among men. It is met with in almost every mythology, and among the most barbarous people. It is found in the sacred books of the Parsees, in the Scandinavian Edda, in the Veda of the Hindoos. It is prevalent among the millions of the Chinese Empire; it was found in the Pacific Islands, by navigators; it was found among the original inhabitants of Cuba, Mexico, and Brazil, by the Spaniards; it was found by Humboldt among the wild Maypuses and Tamanacs, and other tribes in the wilderness that surrounds the Orinoco; it was found by our forefathers among the Indians of our North American lakes. Its form is somewhat varied in different localities, but all may clearly be referred to the same original, or retain a sufficient number of analogous particulars to identify them as one and the same tradition, and as founded on the same event, the Noachian deluge. It is the most ancient as well as widely diffused tradition among men. The flood of Ogyges, the flood of Deucalion, and other floods of Grecian mythological history, may be taken as traditions of the same event, preserved by different tribes, and modified by them as to some of the circumstances. The parentage of the Assyrian tradition may be traced to the same great event. As it may be gathered from the fragments of the Chaldean Berosus, preserved by the patristic writers, like that of the flood of Deucalion given by Lucian, it is almost a literal reproduction, even to the mention of the raven and the dove, of the Mosaical narrative.

The year B. C. 2347 was the year in which Noah left the ark; and it is from this date we fix the beginning of post-diluvian history. As we are indebted to sacred history for the initial period in the annals of the race, so we are indebted to the same source for this epoch of the new world. Not one of the infamous race of Cain was left. The eight persons saved in the ark, constituted the entire population of the earth. Noah was the second progenitor of the race. The inhabitants of the old world sprung from a single pair, the inhabitants of the new from four. It was the will of God that population should rapidly increase. (Gen. ix. 1, 7.) The theories of Malthus,

and of the political economists, and staticians generally, as to the rate of increase in the population of a country, even where the proposed data for calculation have been well ascertained, have proved of little value, furnishing much foundation for the observation that "the increase of mankind seems to be, in an especial manner, kept by the Almighty, under his own immediate sovereign disposal." Under his control the rapid increase of population, just after the deluge, probably had no precedent, not even in the first origin of the race, and has had no example since. For exact arithmetical calculations there may be no basis; but we cannot suppose that the law of population was then fluctuating and uncertain, as it has been since. It may be that for a considerable period quite every child born lived to be the parent of a numerous family. Everything was made to favour a rapid increase. Animal food was now first allowed to men; and human life was invested with a new sacredness by the express threatening, "Whoso sheddeth man's blood, by man shall his blood be shed." The express will of God, and the provisions made by him for the increase of mankind, as shown by the inspired history, were sufficient to supply and account for all that population which the facts or most plausible theories of general history demand.

The Pentateuch gives us the true origin of those distinct races and nationalities into which the human family is divided. In the days of Peleg, in the third generation after the flood, the earth was divided by the families of the sons of Noah. Europe and Northern Asia fell to Japheth; Central Asia to Shem; and Africa to Ham. Shem, therefore, was the progenitor of the Hebrews, Arabians, Syrians, Assyrians, Persians, and Lydians. Japheth was the father of the Caucasian races. The tradition of the Arabs ascribed to him eleven sons, who were the parents of as many Asiatic tribes or nations. Ham was the father of Cush, whose descendants appear to have settled in Southern Asia and Ethiopia; of Mizraim, whose children peopled a part of Africa; of Phut, who also was the head of an African race; and of Canaan, from whom sprang the Phœnicians and inhabitants of Palestine.

It was the divine will, as it is most clearly intimated in Scripture, that the descendants of Noah should not be kept huddled

together in the land where the ark rested after the flood. There was very much land to be possessed, and replenished with inhabitants. There were vast continents, afterwards to be known as Europe, Africa, and America, and large portions of Asia to be peopled; and the process would require ages, if men were left to seek these new regions, only as they were driven out by their necessities. And the race would hopelessly degenerate, if only the most needy, desperate, and degraded, first found their way into these countries. It was therefore, by divine direction, that the descendants of Noah were required to disperse themselves in a regular and orderly manner, according to their families. And this doubtless was another provision of Providence for the more rapid increase of mankind, as it is a well-established fact, that population augments far more rapidly in a sparsely-settled, than in an over-crowded country. This provision it was, moreover, which prevented a confused mixture of the families of Noah, and enables the historian of our day to trace the history of the race back through its leading ramifications to its original stem, and the naturalist to classify the distinct races; so that the European can find his great ancestor not only in Adam or Noah, but in Japheth; the Asiatic in Shem; and the African in Ham. In a word, Moses has furnished the world with the great outlines and divisions of that primitive history, by means of which the modern student can find his way successfully through what must otherwise have proved to him an inextricable labyrinth.

The historical value of the Pentateuch is further shown from its enabling us to account for the great and essential difference in the languages spoken by men, who must have had a common origin. That division or partition of the earth, which it was the divine will should be made among the descendants of the sons of Noah, was, through the wickedness of men, resisted and deranged. The "children of men," disregarding the divine intentions, remained together in the land of Shinar, or the great plain between the Euphrates and Tigris, all speaking one language, and all apparently under the chieftainship of Nimrod. We must except perhaps Noah, who, as he had walked with God before the flood, still continued to set an example of obe-

dience to his expressed will, and went forth to an unoccupied portion of the earth. It has been supposed, and not altogether without plausibility, that he laid the foundation of what is called the Chinese monarchy. Fohi, on this hypothesis, is only another name for Noah. Fohi laid the foundation of the Chinese empire, B. C. 2207. We must except also some of the more pious descendants of Shem. And may not Shem himself be that Shing-nong, who is said to be the other patriarch, who, with Fohi, accompanied the first tribe that reached China? With these exceptions, all appear to have been under Nimrod, and under him began to build a city and a tower, to make them a name, and to bind themselves together as one people, that they might not be scattered abroad upon the face of the whole earth. But God confounded their language, by causing part of them to forget the one they had hitherto known, and to speak in new tongues. It was a miracle. God was not only the author of the one original language of men, but of the distinct languages into which their speech was, at this early period, divided. It had the effect of arresting the work, and of scattering men, agreeably to the divine intentions, in groups or colonies, according as they were able to understand one another's speech. If, according to the researches of philologists, the languages of men may be traced to three principal roots, "it is enough to suppose," as Kitto suggests, "that the result was the formation of two new languages, which, with that already existing, would give one to each of the families of Noah—thus constraining their separation, their dispersion, and the fulfilment of their destinies." Thus does it appear, that as the ethnologist must go to Moses for the elements of that science which treats of the different races and families of men, the philologist must go to him, satisfactorily to account for the different languages spoken by them.

Approaching now the confines of profane or secular history, as it may be distinguished from sacred, we discover that we are indebted to the Pentateuch for all we know respecting the origin of an empire, which, in time, came to overshadow the earth—the Assyrian, or Assyro-Babylonian empire, of which Nebrôd or Nimrod was the founder. It grew up around the tower and city of Babel. The remains of that remarkable

tower, it is supposed by some, even now exist in one of the mounds [perhaps Birs-Nimroud] which still mark the site of ancient Babylon, afterwards formed by Nebuchadnezzar into the tower which became one of the wonders of the world. Nineveh was built soon after by Asshur, on the banks of the Tigris, and was probably before long united in the same empire with Babylon. For these facts respecting the origin of one of the most powerful empires of antiquity, we are indebted exclusively to Moses; but we hear no more of Babylon and Nineveh, from any authentic source, for more than one thousand three hundred years, or until the eighth century before Christ. The stories related in the fragments that remain to us of the early profane writers concerning Belus, said to be the same as Nimrod, and Ninus, said to be the son of Asshur, and Semirámis, the queen and successor of Ninus, must to a great extent be fabulous, as such vast armies, and such immense buildings and wealth as are attributed to them could not have belonged to times so soon after the dispersion of mankind, and so near the deluge.

It is a curious fact, that the twenty-second and twenty-first centuries before Christ, are nearly or quite a blank in history, sacred as well as profane. All that Moses records, in addition to what has been already mentioned, is contained in the last twenty verses of the eleventh chapter of Genesis, which gives a genealogical table of the descendants of Shem through Arphaxad, and an account of the birth of Abraham, B. C. 1996. But freeing the Egyptian chronology of its enormous fabulous era, this chronology would make the Egyptian history commence not far from this time. Menes, the first king in the historical succession, is supposed to be the same as Misráim, the son of Ham. In the same catalogue we have the name of Busiris, who founded Thebes. And then follow the names of the builders of the pyramids, preserved on monumental records. But the little that is known respecting this country is vague and unreliable, until Joseph was carried into Egypt. For a long course of ages, even down to the times of the Ptolemies, the scattered but valuable notices in the Scriptures, in addition to its own monuments, furnish the only reliable information.

The founder of the Hebrew nation, which has had a distinct

existence as a people longer than any other in the history of the world, was called, i. e. singled out and separated from his father's house, B. C. 1921. In Nimrod we had an example of self-love, ambition, and desire of temporal advantages, carried even to the contemning of Deity; in Abraham we have an example of the love of God, even to the contemning of himself. By the exceeding brevity of the historian respecting the centuries which separate these two, they are brought, as it were, in one view before us. Abraham was a descendant of Shem, born in Ur of the Chaldees. He was separated from the idolatrous fire-worship to which he was exposed, by being commanded to remove from his native country. God made him the founder of a nation, and the head of a race, which, although long since scattered and peeled, retain all their distinctive peculiarities. They witnessed the glory of Assyria and Egypt, of Macedon and Rome; "mighty kingdoms have risen and perished since they began to be scattered and enslaved," but still they exist the sole surviving people, with the single exception of tribes of Abrahamic origin, of the old historical ages. Abraham left Mesopotamia with a retinue of more than three hundred servants, or retainers born in his house, who were capable of bearing arms. Lot, son of a deceased brother, accompanied him. He crossed the Euphrates, and, directed by God, after a journey over mountains, and vast Syrian deserts, of at least three hundred miles, came into the promised land. Almost immediately after his arrival, a famine compelled him to take refuge in Egypt, where he found a flourishing kingdom. The Pharaoh who then ruled, was probably one of the Theban kings. Or he may have been one of the Hycsos, or Shepherd kings, supposed to be of Phenician origin, whose invasion of Egypt took place not far from this time. They reigned at Memphis.

The history of war has hitherto filled the largest space in the history of nations; it is, therefore, worthy of mention that the Pentateuch contains the earliest authentic record of what has proved so dreadful a scourge of the human race. It is that of the war carried on by Chederlaomer against the Pentapolis of Sodom, which having been tributary, had rebelled against his authority. Abraham for the deliverance of his kinsman, Lot,

pursued and overtook the victorious enemy near the sources of the Jordan, surprised them by a night attack, and brought back the captives and the spoils. This war, and this victory of Abraham, occurred about 1913, B. C.

We have recently been furnished with a striking proof of the historical accuracy of the Pentateuch, even in those parts of the narrative which partake of the miraculous, in the results of the United States Exploring Expedition to the river Jordan and the Dead Sea, conducted by Lieut. Lynch of the Navy. "We entered," says the intelligent commander of that Expedition, "upon the Sea with conflicting opinions. One of the party was skeptical, and another, I think, a professed unbeliever of the Mosaical account. After twenty-two days' close investigation, if I am not mistaken, we were unanimous in the conviction of the truth of the Scriptural account of the destruction of the Cities of the Plain." He considers that the inference from the Scripture account, that the chasm which is now filled by the Dead Sea, was a plain which was sunk and overwhelmed, when these cities were destroyed, is fully sustained by the extraordinary character of the soundings obtained in that Sea. The bottom of the larger and deeper portion lies fully thirteen hundred feet below the surface. A ravine runs through it in a line corresponding with the bed of the Jordan, from which the inference is obvious, that the channel of the Jordan sank down, or rushed into the chasm made by a bituminous volcanic explosion, the waters helping rather than quenching the conflagration. The sinking of the plain of the Jordan, formed a bed for a lake sixty or seventy miles long, from ten to eighteen wide. Here the Jordan and its affluents are lost, for the Dead Sea has no visible outlet. This grave of Sodom and Gomorrah, stands as a monument to the historical accuracy of the Scriptural narrative.

To the Mosaical history we are also indebted for our knowledge of the origin of a numerous people still existing, that have played no unimportant part in history, and who were coeval with, if less important than, the Jews—the Arab tribes, inhabiting the great desert, which extends from Suez to the Euphrates. Ishmael, son of Abraham and Hagar, was sent in early life into this desert, already inhabited by Cushite colonies and

the descendants of Joktan, where he became skilled in the arts belonging to a predatory life. He married an Egyptian woman, and his posterity remain to this day living witnesses to the truth of the prediction, "He will be a wild man; his hand will be against every man, and every man's hand against him." Egyptians, Persians, Greeks, and Romans, Mongols and Tartars have failed to subdue them.

When Alexander the Great conquered Asia, the Arabs alone disdained to send ambassadors to him to make their submission. Antigonus made two attempts upon them, but failed in both. When Pompey triumphed over three parts of the world, he could not conquer Arabia, and the failure of the expedition under Ælius Gallus, in the time of Augustus, was a proof that craft and treachery were not more effectual, when opposed to the invincibility of Ishmael, than force of arms or the terror of a name. The race of Arab kings to which Mohammed belonged, reckoned Ishmael among their ancestors. To the incidental notices in Scripture we are indebted for the little that is known of the ante-Mohammedan progenitors of these conquerors and powerful sovereigns. Josephus establishes the existence of an unbroken tradition in Arabia, from which the descent of the Mohammedans from Ishmael can easily be made out. St. Jerome confirms the fact. The wilderness of Paran, in the heart of which was Mount Sinai, was the primitive dwelling-place of Ishmael; but his sons, the twelve princes, spread themselves across the entire neck of the Peninsula of Sinai, from the mouths of the Euphrates to the Isthmus of Suez.

Lot sinned and became the progenitor of the heathenish Moabites and Ammonites, who occupied the country to the east of the Dead Sea. After the death of Sarah, Abraham married Keturah, from which marriage sprung the Midianites, a powerful people, inhabiting the country further north towards Mesopotamia. Esau, the eldest son of Isaac, laid the foundations of a powerful kingdom in Arabia Petræa, south of the Dead Sea, which was known as Edom, or Idumea. Its capital was Selah, afterwards known by the name of Joktheel, and there can be little doubt was the same as the ancient city of Petra. The Septuagint translators of the Scriptures make Job the same as Jobab, a great grandson of Esau, one of those kings of Edom

mentioned (Gen. xxxi. 31) as reigning before there was any king over Israel. If so, then, Eliphaz, Bildad and Zophar, his three friends or kinsmen were probably emirs, or Idumean princes of great wealth and authority. Arabia Petræa was once a powerful country, possessing highly frequented marts. It has been recorded as a well attested fact, that within three days' journey of the Dead Sea, there are ruins of thirty cities entirely deserted. And when a firman, a few years since, was applied for at Constantinople, to visit the ruins of Petra, the existence of such a place was entirely unknown. Yet long before the Christian era, it was a city of great strength and immense trade; and its ruins are said to present a scene of magnificent desolation, without a parallel in the world.

The posterity of Esau and the Ishmaelites, with the other Abrahamic stocks, at length dwelt mingled with each other throughout Arabia. Mr. Forster, in his *Geography of Arabia*, has made the ingenious suggestion, that as the Ishmaelites and Midianites were designated after their mothers, Hagarenes and Keturians, so the posterity of Esau were denominated Saracens, from Sarah, the mother of their race; as among Arab tribes, the Edomites alone were the lineal descendants of Sarah. He supports this suggestion with many striking facts and considerations.

Ancient Egyptian civilization finds its best illustration, in connection with its own monuments, in the beautiful history of Joseph, and the history of his nation, as connected with that country. Hengstenberg, availing himself of the investigations of such men as Champollion, Rossellini, and Sir Gardner Wilkinson, has drawn incidental, undesigned, but most valuable proof, from witnesses that cannot be in favour of the trustworthiness of the Mosaic records: "Paintings, numerous and beautiful beyond conception, as fresh and perfect as if finished only yesterday, exhibit before our eyes the truth of what the Hebrew lawgiver wrote, almost five thousand years ago." In the far-distant age of Apophis, under whom Joseph was made prime minister, the history and the monuments attest alike to the existence of many of the same arts and customs which prevailed in the Augustan era of this people. Joseph may be traced in the ancient historians under the name of Hermes, as

having been persecuted by his brethren, and taking refuge in Egypt, where he was worshipped for having supplied them with riches, and as an interpreter of the will of the gods. From his history we learn that trade had been established by caravans with Egypt, at this early period, and that it consisted in part at least of slaves. No mention is made of the name of the royal city, the then residence of the Pharaohs. It was perhaps the ancient city mentioned as Zoan, or Tanis, situated in the delta of the Nile. We read of chariots, of vestures of fine linen or byssus, and chains, and rings of gold. The vine was cultivated, and the art of preparing different kinds of pastry for the table well understood. There was an established priesthood. The beard was shaven, and the hair cut short. They were in the habit of sitting, instead of reclining at their entertainments. The construction of the tabernacle and the priests' garments, by the Israelites in the wilderness, proves that the people from amongst whom they had just come out, understood the art of spinning and weaving costly fabrics, the arts of embroidering, of purifying and working metals, of cutting and setting precious stones, of carving in wood and the manufacture and use of leather. Champollion, Rossellini and Wilkinson have shown that all these arts were understood by the ancient Egyptians as early as the reign of Thotmes IV., and therefore that Moses is historically accurate. Pithom, one of the cities built by the Hebrews, under their Egyptian oppressors, was situated near the right branch, or Pelusiatic arm of the Nile, in the Arabian part of Egypt. It is universally admitted to be the same as Patumos, mentioned by Herodotus. Raamses, or Rameses, another city on whose buildings and fortifications they laboured, was, at the time of the Greek dominion, known as Heroöpolis. The materials used for building, to a large extent, consisted of brick, and not only for private dwellings, but public edifices. "But the most remarkable agreement with the Pentateuch is in the fact, that a small portion of chopped straw is found in the composition of Egyptian bricks. This is evident from an examination of those brought by Rossellini from Thebes, on which is the stamp of Thotmes IV., (one of the oppressors of the Hebrews.) We are carried much further by the comparison of our history with a picture discovered in a tomb at Thebes, of

which Rossellini furnished an explanation as a 'picture representing the Hebrews, as they were engaged in making brick.' The dissimilarity of the labourers to the Egyptians appears at first view; the complexion, physiognomy, and beard, permit us not to be mistaken in supposing them to be Hebrews. The tomb belonged to a high court officer, and was made in the time of Thotmes IV." (Hengstenberg, &c. pp. 80, 81.) The Mosaic history contains the only account, in the possession of the world, of the remarkable events which took place in Egypt, during the year of the Exodus, B. C. 1491—the destruction of its harvests, its first-born, its army, and its monarch. The information which the writers quoted by Josephus profess to give, is evidently of Hebrew origin. It is a striking fact, that no trace of the tomb of the Pharaoh, Thotmes IV., called Pharmuthi, deadly, who pursued the Israelites, has been discovered in the valley near Thebes, in which the monarchs of the dynasty to which he belonged are buried. It may be mentioned here that the "mixed multitude" that accompanied the Israelites at their exodus from Egypt, was, it has been supposed, composed in part at least of a remnant of the Hycsos or shepherds, and that their leader, said to have been a brother of Amenophis II., who succeeded Thotmes as Pharaoh, may be identified as Danaus, who colonized Argos; who, after remaining with the Hebrews upwards of two years in the wilderness, proceeded to Greece, carrying with them those traditions and that mixture of Jewish rites and ceremonies which formed so remarkable a combination in the mythology and idolatrous worship of the Greeks. Danaus, according to the Parian Chronicle, arrived in Greece B. C. 1485.

In presenting a view of the historical value of the Pentateuch, we ought not to overlook the history which it contains of one of the world's greatest men—a man who was honoured to introduce a code which has existed for forty centuries, and long survived the more recent institutes of Minos, Lycurgus, and Solon. I refer to Moses, born B. C. 1571, a man whom pagan antiquity represents as possessed of profound learning, and who, considered merely in a human light, was not more celebrated as a statesman, than as a historian and a poet. Orpheus, one of the earliest and greatest instructors of the Greeks, was a

disciple of Musæus, who, according to Lord Herbert of Cherbury, was Moses; and who maintained that thus may be accounted for that mixture of Mosaic revelation and Egyptian superstition which is discernible in all the Orphic fragments, and which in time was melted down into the fabulous mythologies of Hesiod and Homer. It is also supposed that Moschus, the celebrated Phœnician sage, was the same person. By the authority of Pharaoh's daughter, Ameuse, whom Josephus calls Thermutis, who reigned twenty-two years, and who evidently designed to make Moses her successor, being without children of her own, he was instructed in all the learning of the Egyptians. The priests and magicians were compelled to open to him their arcana and mystic lore. When he refused to be called the son of Pharaoh's daughter, she adopted Mœris, Thotmes III., and Moses soon after was compelled to flee into Midian. Mr. Cory, in his *Mythological Inquiry*, says that after the Exodus, the fame of the miraculous exploits of Moses and Joshua was wafted with the Danaan colonies to Greece, and with other fugitives, in whatever direction they journeyed. There is express historical evidence, he says, from Diodorus, to show that the colonies of Danaus and Cadmus went out of Egypt with Moses, and parted from him in the desert.

Nor must we overlook in this estimate that code of the Jewish lawgiver which contains laws, not for one time, or age, or people, but for man as an individual, and as a social being. It contains an epitome of the rules of social existence. It includes a summary of the principles of moral duty. No heathen country could possess a moral system to be compared with one that rested on the idea of there being one, and but one living, holy, personal, immaterial God. Love to this Being, from which is derived love to our fellow men, as we love ourselves, is the great ethical principle of that moral law, which lies at the basis of the Mosaic code. After so many centuries of inquiry and discovery, this great principle remains uneclipsed, the central truth of moral science, so that every man feels that to search for another, would be as wise as for a professed astronomer to search for another sun to our system. Many of the institutes of Moses owed their origin to the design of segregating the people from the rest of mankind, in order to preserve a divinely

revealed religion and cultus, from degeneracy and extinction; but the informing, animating principle of his entire code, as such, was derived from the Ten Commandments, and called into active demonstration a genuine philanthropy. It permits, or rather recognizes the existence of certain evils, and prescribes regulations for them, but it nowhere justifies them. The learned Michaelis, who was professor of law in the University of Gottingen, remarks that "a man who considers laws philosophically, who would survey them with the eye of a Montesquieu, would never overlook the laws of Moses." It was the opinion of the late distinguished Fisher Ames of Massachusetts, that "no man could be a sound lawyer, who was not well read in the laws of Moses." The laws of Greece, which exerted a moulding influence on the political condition of the entire classic world, were indebted, to a surprising extent, to those of the Hebrew state. Many unmistakable correspondences can be traced. The Agrarian law of Lycurgus has its prototype in that of Moses; and Solon appears to have copied many of his laws respecting the entail of property, and marriage, from the law of Moses.

To Moses, and not to Herodotus, belongs the honour of being styled the "father of history." Assyria and Babylon, Egypt and Greece, are all indebted to him. He was the only man, who from personal observation, had any considerable materials for the illustration of ancient Egyptian civilization. The disasters which befell Egypt at the epoch of the exodus, must have nearly extinguished its learning, as well as annihilated its power. Its priests and scholars, it has been suggested, probably accompanied Thotmes, and perished with him in the Red Sea. The writings of Moses contain the best commentary on the monuments of that land of wonders, and furnish Rossellini and Wilkinson the key with which to unlock the mysteries of its tombs and temples. The monuments of Egypt afford no evidence of a knowledge among its people of alphabetical writing; whence then did the first historian receive this art? whence but from God himself? And may he not have received it when he received the Decalogue? May not that perfect law be the earliest, the original specimen of written language given to men?