

possessed with the richness and power of the historical evidences for a God.\*

\* Of the coincidences between profane authors and the Mosaic history we have a very good precis in the 16th Section of the 1st Book of "Grotius on the Truth of the Christian Religion"—with a copious exemplification in the footnotes which are appended to it—tending to show that the most ancient tradition among all nations is exactly agreeable to the religion of Moses. In support of this he quotes from the remains of the Phœnician histories, from the accounts transmitted to us of the Indians and Egyptians, from the traditions preserved both in Greek and Latin and Jewish and Christian writers, of whom, from the stores of his vast and varied erudition, he presents us with many interesting specimens. The notices which he collects from these multifarious sources respect chiefly the chaos out of which our present system was formed, the framing of animals, the creation of man after the divine image and the dominion given to him over the creatures, the energy of the divine word in the production of all things, the priority of darkness to light, the infusion of life into all that is vital by the Spirit of God, the formation of man from the matter of the earth, the division of time into weeks, with the special honour rendered by various distinct nations to the seventh day. In further corroboration of the harmony between profane and sacred history, we are presented with allusions to the primitive nakedness of our race, to the innocence and simplicity and happiness of a golden age, to the history respecting Adam's fall and the great longevity of the patriarchs. To these must be added the almost universal tradition of a deluge—with many gleanings of ancient authorship about its minuter particulars, as the ark in which a few of our race were preserved and other species of animals, the place on which it rested, the sending forth from it of a dove and a raven. Besides these, resemblances can be traced between the current legends of various writers on the one hand, and on the other the scriptural narratives of the tower of Babel and the rite of circumcision, the histories of Abraham, Isaac, Jacob, Joseph and Moses; the later scriptural narratives which respect Elijah, Elisha and Moses. It is well that in these shadowy reflections, there is none of that incongruity with sacred history which can affect the truth and authority of its informations. But when we consider the weight and number of the immediate testimonies that we possess in support of these informations, the continuity and strength of their evidence, the marks both internal and external which demonstrate the authenticity of the Bible, we cannot but regard it as a marvellous phenomenon, that inquirers should feel the satisfaction as of a stronger evidence in these hazy reflections of the truth, than when they view it in its own direct and primary adiance.