

in such circumstances, and from so distant an age, could stand such a trial, were it not inspired? It would be wonderful, could we only say that every search into tradition; every interpretation of inscriptions; every trace of nations; every remnant of ancient history; every developement of the geology of the earth, has failed to contradict the history in the Bible. We go much farther. It has continually been adding new confirmations to that history. Assaults have often been made; fears excited; pœans sung; but when the smoke of the artillery had blown off, truth has always appeared, as ever, resting her right hand upon the Bible; so that now after a trial of more than three thousand years since the first book of Scripture was written, the people of God may exclaim in triumph: "Walk about Zion—tell the towers thereof; mark ye well her bulwarks;—God will establish it forever."

Hume asserted that the Books of Moses are "*corroborated by no concurring testimony.*" Dr. Campbell answered: "As little is it invalidated by any *contradicting* testimony; and both for this plain reason, because there is no human composition that can be compared with this, in respect of antiquity." But are the books of Moses without collateral evidence? Thales measured the height of the pyramids, by the length of their shadows. What if we measure the truth of the facts, narrated by Moses, by the number and variety of the traditions, among all nations, concerning them? Traditions have been distinctly traced, in opposite regions of the globe, and in the most unconnected nations of the creation, of the production of all living creatures out of water by the power of one Supreme mind; the formation of man, last, in the image of God, and his being invested with dominion over all other animals; the primitive state of innocence and happiness; Paradise; the Sabbath; the division of time into weeks; the fall of man; (the mother of mankind is represented in American tradition as fallen and accompanied by a serpent); the promise of a deliverer; Cain and Abel; the general degeneracy of mankind; the longevity of the Patriarchs; the general deluge; the escape of only a single family in an ark; the dove sent out by Noah; the rainbow as a sign; the number of persons in the ark; the Tower of Babel; the destruction of Sodom and Gomorrah—these with divers circumstances and details illustrating the main particulars. So remarkable were the traditions of several of these facts, among the inhabitants of America, at the time of the Spanish conquest, that the priests who accompanied the army, were induced to suppose that christianity, or at least Judaism, had been inculcated among them at some very distant period. Humboldt, however, sees no need of such explanation "since similar traditions, (he says) of high and venerable antiquity, are found among the followers of Brama, and among the Shamans of the eastern steppes of Tartary."

The traditions of the deluge are particularly numerous. They are derived from the oldest nations of antiquity—the Chaldeans, Egyptians, Greeks (and mentioned by Berosus, Hesiod, Plato, Plutarch, Lucian, &c.) as well as from people the most recently discovered; as the natives of North and South America and of the islands of the South sea. The Antipodes of the earth unite in testimony to the deluge. Chinese and Sanscrit literature concurs with Chilian and Peruvian and Mexican tradition in bearing witness to that catastrophe. Among the natives of America it is commemorated by a fable similar to that of Pyrrha and Deucalion. "These ancient traditions of the human race (says Humboldt) which we find dispersed over the surface

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