

faith;" an expression of the same import as if he had said, "by which act of faith he was justified before God." It has been already explained in another place (Institutes, part ii. chap. xxij. p. 171) in what way Noah's preparing of the ark, and his faith in the divine promise of preservation, were indicative of his having that direct faith in the Christ to come, of which the Apostle Paul discourses in the eleventh of the Hebrews, as that which characterized "all the elders," and by which they obtained their "good report" in the church. His preservation and that of his family was so involved in the fulfilment of the more ancient promise respecting the seed of the woman, and the deliverance of man from the power of Satan, that we are warranted to conclude that his faith in the promise respecting his own deliverance from the deluge was supported by his faith in that greater promise which must have fallen to the ground had the whole race perished without exception. His building of the ark, and entering into it with his family, are therefore considered by St. Paul as the visible expression of his faith in the ancient promises of God respecting the Messiah; and for this reason baptism is called by St. Peter, without any allegory at all, but in the sobriety of fact, "the antitype" of this transaction; the one exactly answering to the other, as an external expression of faith in the same objects and the same promises.

*To be continued.*

#### CONCLUDING REMARKS ON DEUTERONOMY AND THE PENTATEUCH.

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Thus ends the book of Deuteronomy, and with it the Pentateuch, commonly called the law of Moses; a work every way worthy of God, its author, and only less than the New Testament—the Law and Gospel of our Lord and Saviour Jesus Christ. Its antiquity places it at the head of all the writings in the world; and the various subjects it embraces render it of the utmost importance to every part of the civilized world. Its philosophy, history, geography, and chronology, entitle it to the respect of the whole human race; while its system of theology and religion demonstrably prove it to be a revelation from God. The law of Moses is more properly the law of Jehovah, Torah Yehowah, the grand title of the Pentateuch. Could we conceive Moses to have been the author of this system, we must consider him more than mortal:—no wisdom of man has ever yet invented such a book of laws. His merit however, has been disputed, and his laws severely criticised, by persons whose interest it was to prove religion a cheat, because they had none themselves. To some, whose mental taste and feeling are strangely perverted, every thing in heathenism wears not only the most fascinating aspect, but appears to lay claim to and possess every excellence; and hence they have called up Confucius, Menn, Zoraster, and Mohammed himself, to dispute the palm with Moses! A few words on the merits of each of these competitors will suffice.

1. To Confutsee, the great Chinese lawgiver, corruptly called Confucius, are attributed a number of ordinances and institutions, which do honour to his times and to his people: but however profitable they may

be as prudential maxims and social regulations to a certain extent, how little they are calculated to elevate or ennoble the human mind, or inspire men with a just notion of vice and virtue! Their author had no correct notion of the Divine nature: his laws had no sanction but that of convenience or necessity; and notwithstanding their boasted excellence, have left, from the time of their promulgation to the present day, the sum total of that immense nation which professed to be governed by them, in the thickest darkness of the most degrading idolatry, closely verging upon atheism itself! Not so the Mosaic code; it was the light that lightened the universe, and the glory of the people who were governed by its dictates. We have the firmest ground and the most ample authority to assert, that the greatest kings, the wisest statesmen, the most accomplished poets and rhetoricians, the most magnanimous heroes, and the most holy and useful people that ever existed, were formed on the model, and brought up in the bosom, and under the influence of the Mosaic institutions.

2. The Institutes of Menn, clothed in an English dress by the elegant hand of Sir William Jones, have been thought to stand in fair competition with the laws of Moses. The translator, however, who was better qualified than any other man in Europe or Asia to form a correct judgment of its merits, says—"The work now presented to the European world, contains abundance of curious matter, extremely interesting, both to speculative lawyers and antiquaries; with many beauties which need not to be pointed out; and with many blemishes which cannot be justified or palliated. It is a system of despotism and priestcraft, both indeed limited by law, but artfully conspiring to give mutual support, though with mutual checks. It is filled with strange conceits in metaphysics and natural philosophy; with idle superstitions; and with a scheme of theology most obscurely figurative, and consequently liable to dangerous misconception. It abounds with minute and childish formalities, with ceremonies generally absurd and often ridiculous; the punishments are partial and fanciful—for some crimes, dreadfully cruel, and for others, reprehensibly slight: and the very morals, though rigid on the whole, are in one or two instances, as in the case of light oaths and pious perjury, unaccountably relaxed." We may defy its enemies to prove any of these things against the Pentateuch. Priestcraft and despotism cannot appear under its sanction: God is King above, and the priest his servant. The king, who was afterwards chosen, was ever considered as God's deputy or viceroy; he was obliged to rule according to the laws that were given by God through Moses; and was never permitted either to change them, or add a single precept or rite to the civil or sacred code of his country. Thus, despotism and priestcraft were equally precluded. Its rite and ceremonies are at once dignified and expressive; its punishments are ever such as the nature and circumstances of the crime render just and necessary; and its rewards are not such as flow merely from a principle of retributive or remunerative justice, but from an enlightened and fatherly tenderness, which