

of human life, and declaring that murder shall be punished with death. The right of asylum is universal, but the Mosaic law restrains its abuses, by limiting the number of cities of refuge and confining the privilege to cases of unintentional homicide; he who commits a murder with *malice prepense* is to be taken from the altar that he may die. The absolute power of the father over his children was universal; but while a Roman father might put his son to death privately, of which there was a case under the Empire, the Hebrew father is required to bring his rebellious son before the elders in the gate of the city, and the concurrence of the mother, who would be sure to be on the side of mercy, is required. The ordeal was universal, but the Mosaic law confines it to one case, the water of jealousy, which seems to be more a device for allaying domestic suspicion than a superstitious mode of trial. Sacrifices are universal, but there are no human sacrifices in the Mosaic ritual. Expiatory offerings for national sin are universal, but among the Hebrews the offering was a goat, among the Athenians it was a man. Slavery is universal, but of all slave-codes, ancient or modern, the Hebrew is the mildest; its tendency is to do away with slavery altogether, and in Hebrew history there is no trace of servile insurrection or discontent. Hereditary priesthood is common, but the Levites are prevented from becoming a caste by being consecrated in the general assembly, and by the laying on of the hands of the whole people. Laws of war in the tribal state hardly existed, no common bond of humanity being known; but the Hebrew is enjoined to summon a city regularly before attacking it, not to destroy the fruit trees, which the Greek always destroyed, and to show at least some tenderness for the sorrows of the captive women. All tribes think themselves the chosen people of their tribal deity, but in place of legends of national pride, the Hebrews were taught that a Syrian ready to perish was their father, that they had been brought out of bondage by a God who executed the judgment of the fatherless and widow, and that they were to love the stranger, for they had been strangers in the land of Egypt. Finally, the character