

and in their nature must have been most notorious. In them all there is not a single matter of fact on which the Jewish religion is predicated, that is not in its nature sensible and notorious.

We next ask, Are there any commemorative institutions now existing in attestation of these facts? Yes, for the whole Jewish nation exists at this day. Notwithstanding all the mighty empires of antiquity, which once flourished in history, and in their turns controlled the temporal destinies of the world, have sunk, one after another, into dust—have so crumbled to atoms, as to leave no trace behind them—not even a living man, who can say one drop of Grecian or Roman blood flows in his veins—one nation, one *monumental* nation of antiquity, yet remains—a nation who can trace their lineage up to its source—a monumental nation, with monumental institutions, which prove them to be the legitimate seed of Abraham, and which stamp the seal of verity upon the historic facts recorded of this people. Do not their circumcision and their passover still exist?

We have now applied three of our *criteria* in attestation of the facts relied upon. The fourth is, that the commemorative monuments instituted simultaneously with the transpiration of the facts to be preserved and perpetuated, have never been out of existence from that period up to the present hour. Moses tells them on the very night preceding their departure from the land of Egypt, to take a lamb, to be called the Paschal Lamb, and to dress and eat it in a peculiar manner. This festival was to be observed on that night, and under circumstances calculated on every return of its anniversary, to excite the recollections and the feelings of the Jewish nation. He tells them that they must, on every anniversary of this festival, eat the passover with a strict observance of all rites and circumstances; that they must eat with their loins girded, and with such other adjuncts as should remind them of the sorrows of their captivity in Egypt. Now we are able to show that there never has been an interval from that period down to the present, in which the anniversary of the feast of the *passover* has not been solemnly celebrated. This feast was instituted on that memorable night, and was continued unchanged down to the present period. But this is only an item of the monumental evidences of historic truth pervading the singular annals of this most interesting people. This signal deliverance from the house of bondage, is commemorated by institutions attended with such peculiar adjuncts as entwine themselves round the hearts of men—adjuncts, which, in the very act of commemorating, call into exercise all the feelings incident to human nature. Of this character is the institution which devotes the first-born of the land to the Lord.

The Jews were not permitted to consider their first-born as their own, but as belonging to the Lord, as given to him in memory of their redemption from the house of bondage. It is now not simply the passover which commemorates the fact of deliverance from the land of Egypt; but this separation and appropriation of the first-born of the land to the Lord perpetuates the fact. This devotion of the first-born of the Lord, is calculated in its nature to engross the whole heart of man. Men are not to be persuaded to part with their child-