

and designed to keep the chosen people pure from those practices into which they were most liable to fall. Now the monuments which show that these were Egyptian usages, bear striking testimony that the relation between Israel and Egypt was such as it is described in the Bible to have been ; and only on the supposition that the Pentateuch is a record of facts, can we explain these extraordinary coincidences between the religious ceremonies of the two nations.

It would be easy if our limits allowed, to enumerate many other points of resemblance or opposition in their respective observances. For example, the arrangements of the tabernacle seem in many respects to have been modelled on those of an Egyptian temple. The court—the holy and most holy places—the cherubin, or compound winged figures on the mercy-seat, had their counterparts in Egyptian usages ; and were so freed from all idolatrous significance, and consecrated to the worship of Jehovah, as to become suitable and instructive symbols in the spiritual worship of the chosen people. In the sacrifices of the Israelites, too, and other rites, a similar resemblance is discernible ; and these were baptized into the lofty and pure service of God's sanctuary, embodying to the Jews the very same spiritual truths on which our faith now rests. It is well that we should be aware of these very important facts, which modern research has brought to light. They cannot be controverted or ignored, and they have an important bearing on the Old Testament Scriptures. Writers holding infidel opinions, have endeavoured to make use of these, as of all new discoveries, to prove the human origin of the Jewish faith and worship : and no doubt, to christians, there is something at first sight startling in these views ; but just as in the discoveries of geology and astronomy, a more perfect knowledge displays the harmony between revelation and the results of science, and strengthens and confirms the bulwarks of our faith. The view I have presented to you regarding the Egyptian origin of these outward forms of the Jews, is, I think, at once satisfactory to the mind and strongly corroborative of the sacred narrative. All difficulty vanishes when the circumstances of the Israelites are placed in their true light. The testimony of Egypt to the truth of revelation, is not less powerful and striking than that of Nineveh.

Leaving the Pentateuch, we now advance to a period long subsequent to the Exodus. In the reign of Rehoboam, the son of Solomon, we find it recorded in the 12th chapter of the second book of Chronicles, that Judea was invaded by Shishak,