

rope? According to the LXX, from Noah to Phalogo, two years passed away. Furthermore, Abraham arriving in Canaan, met there with several mighty kings, against whom he warred. Now 367 years after the deluge, Canaan as well as other countries of the world, hardly contained such mighty kingdoms. The LXX makes the same period 1140 years long, and now the impossibility is removed. Likewise we find in the LXX, that the lives of all the Patriarchs from their birth till the birth of their sons diminish since Adam, the later the more. In the Hebrew text now at hand, we read that the Patriarchs from Noah to Abraham begot the first son a hundred years sooner than the later patriarchs from Abraham to Joshua. Following the LXX, Seyffarth, from a vast variety of independent evidence, places the deluge 3447 B. C., and he says it is clear that a period not of 2242 or 2262, but of 2424 years intervened between the creation and the flood, thus from the deluge 3447 B. C. to the age of the world 5871 B. C., we have 2424 years,—the difference therefore between Osburn and Seyffarth, is that the former assigns 2,500 B. C., the latter 2424 from Creation.

#### SEYFFARTH'S CALCULATIONS.

Age of World, B. C., 5871 years, according to ancient Histories of Chinese and Egyptians, &c.; from Creation to the Deluge, 2424 years; Deluge to Menes in time of Peleg, 666 years; the Chinese date traditionally, 2424 as year of Flood from Creation; the ancient nations, Egyptians included, and the Romans and Greeks, 6000 years from Creation to Christ; Shepherd Kings came to Egypt, 2082 B. C.; from Flood to Exody 1867 B. C.; departure of Israelites out of Egypt, to building of Solomon's Temple, 880 years; Methuselah's death, before Flood, 160 years; Menes took possession of Egypt, 2781 B. C.; Moses lived, 1948 B. C.; 17th Dynasty.

Seyffarth professes to have taken his notes from Chinese authority, and therefore says 2424 years after Creation. Osburn takes his second hand and says 2,500 B. C. We believe Seyffarth, from many proofs, to be the truth.

Again, the stone records of Egypt give to us so many proofs of the general correctness of the testimony to man's history, which has been handed down by the pen of inspiration, and coupled with other collateral evidence, seems to fix in the mind the most settled conviction of the immovable accuracy of the account of man by the Scripture. We learn further, that man was created in the highest perfection, (as were the other creatures,) and was at once in possession of the highest mental endowments, and did not commence his life in a state of ignorance.

It is not a little remarkable that in the history of enlightened nations, we nowhere read of, or find evidence to support the idea of an unlettered origin of any one of them, each and all have been preceded by or advanced by an intrusive race, and even among those now living in a state of degradation, their traditions and customs tell of communion with older and enlightened stocks. This is true equally of the North American Indian, as Livingstone has proved to be true of the African, and is also now known to be the case with Egyptian and older races. Seyffarth has endeavoured to prove from Papyri, tablets, rings and other articles, and from a gold neckchain, inscribed with the name "Menes Apotheosis," 2781 years B. C., in the time of Phelgo, 666 years after the flood, what the early perfection of art and science was; and it is impossible to conceive such rapid enlightenment to have been acquired in six centuries, as the people then possessed, to have been immediately preceded by barbarism; on the contrary, the Post Deluvians must have been a highly enlightened race, and like as Abraham improved the Egyptian Astronomy, so did these receive their civilization from a higher people, even from

their ancestor Noah. Osburn again gives us increased confidence in upholding this doctrine, from his discoveries and rendering of the ancient inscriptions, two instances of which are very striking, and are no less than authentic records of the lives of Abraham and of Joseph. Osburn observes, "the titles and professions recorded in the inspired narrative concerning Joseph, admit of perfect illustration, from the contemporary monuments of Egypt. Potiphar written *ḥ-ḥsh*, royal prince." He was *ḥ-ḥsh*, "superintendent of vineyards," the two prisoners were.—

"The cup bearer," president of those that give drink, "chief purveyor."

The names of Joseph admit of even still more precise illustration. The titles conferred upon him by Pharaoh, were significant allusions to his circumstances. The first of them, *Zaphnath*, near to Neith the goddess of wisdom, "the exact echo of the address of Pharaoh, on conferring it on him, 'There is none so discreet and wise as thou art.'" The other title is Joseph's acquittal of the false charge under which he had suffered, *phenuck*, "he who flees from adultery." The rest of his titles are not in any degree doubtful. They are written on the tomb of Joseph, which is at Sakkarah.

The name of Joseph is written, *ḥ-ḥsh*, "he came to save." It is paronomastic, and alludes intelligibly to the good work he accomplished for Egypt, for seven years of the famine, besides embodying the sounds of his name. The title under which Joseph was first inaugurated, *abrech*, appears also in his tomb, and at the head of his flagon. It will, we believe, not be found among the distinctions of any other Prince of Egypt. It is written *ḥ-ḥsh*, "royal priest and prince." The office to which Joseph was appointed by Pharaoh, is in like manner fully comprehended in the titles which appear on his tomb. He was extensively empowered in regard to the tame cattle of the king. This title is mutilated. He was the "director of the granaries of the chiefs of both Egypt." The "full and the empty channels of irrigation," even also in his charge, and the adjustment and supply of water to them," so that Joseph was "over all the land of Egypt." Since, says Osburn, the above was written an extraordinary confirmation of the views embodied in the text has fallen into my hands. It is the translation of an hieratic manuscript on Papyrus in the possession of Mrs. Daubeny, of London, by Emanuel de Rougé. The document belonged to Lethos II., while yet a child, and was therefore, (as the translator rightly observes,) exactly of the times of Moses. It was copied under the superintendence of a scribe named *Kake-ai*, "the dispeller of darkness." Mrs. Daubeny's Papyrus is a romance, founded upon the lives of two brothers, who were both "feeders of cattle." The name of the elder was that of the God *Amibis*, that of the younger is doubtful. At the outset of the fable, this younger brother has an adventure with his elder brother's wife, *identical in every particular*, with Joseph's adventures with the wife of Potiphar. We have pleasure in referring to this most interesting document: we would only further remark in regard of the name of the younger brother, that the single phrase of the original, quoted in the article which contains it is mutilated just in the place of its occurrence, so that its transcription was somewhat imperfect, but it appears to us to bear the hieroglyphic name of *Joseph*, in our text, in hieratic characters, the *t* is the doubtful letter in de Rougé's version.

The second proof of true historic time, is from the history of Abraham. We state, observes Osburn, as a well established synchronism of much value to the history of Egypt; and of the Bible also, that Abram went into Egypt in the reign of Pharaoh *Achthoes*, and the treaty which

terminated the war for the limbs of Osiris, was ratified during his sojourn there. D. Morton in his study of Egyptian skulls, arrived at the conclusion, that the Egyptian of the present and of the Pyramids, was preceded by a race who had possession of the soil, in other words, that an intruding people had dispossessed the previous holders of the country. Osburn proves this to be true and says, "On turning to the language of Ancient Egypt, we find a frame work of words and expressions, all absolutely essential to the possibility of human intercommunication by speech, identical with those of the language of Asiatic Countries, which lie adjacent to the Isthmus, on its Eastern side. Dialectic corruptions of the same language prevail in these countries to the present day, and that it has always been the language of this part of the world, we have the most unanswerable of all conceivable evidence in the possession of the text of the Hebrew Scriptures. There is, moreover, another large portion of the language of Egypt, which we find to be derived from roots constructed of articulations, intended to imitate the cries of living creatures, all peculiar to Egypt, or to the deserts circumjacent. With these roots they associated the peculiarities of form and habit of the animals themselves, thereby making them the symbols of other ideas. On considering the primitive mode of writing the language of Egypt, we discover from the pictures represented by the characters which compose it, that all the ordinary arts and adjuncts of civilization, must have been in use universally at the time of its invention. On considering the notice regarding the natural history on which the symbols employed in the Egyptian written system have been constructed, we find that they are, though founded in truth, widely different from the rude, yet accurate outline of the natural habits of the organized beings around him, which becomes impressed upon the mind of the savage. Still more widely do they depart from that lucid and orderly impression which long familiarity with the plants and animals of his country engraves upon the reasoning powers of the civilized man. They are vivid, exaggerated pictures, which flash upon the imagination of the stranger, who with a mind uninformed, as to natural history, but in other respects disciplined and cultivated, gazes for the first time upon the wonderful works of God in a foreign land. The reasonable inference from the facts (to our apprehension the only reasonable one) appears to us to be, that the first settlers in Egypt were a company of persons in a high state of civilization, but that through some strange anomaly in the history of man, they had been deprived of great part of the language, and the entire written system which had formerly been the means and vehicle of their civilization. We contend that this is the only reasonable or possible inference, even if no account of the first dispersion of mankind had ever reached us. Combining this inference with the clear unanswerable indications, that the fathers of Ancient Egypt first journeyed thither across the Isthmus of Suez, and that they brought with them the worship of "the setting sun," how is it possible to resist the conclusion that they came thither from the plains of Babel, and that the civilization was derived from the banks of the Euphrates?"

(To be Continued.)

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