

that the Pharisees were exceedingly imbued with this philosophy I never could understand the severe tone of our Saviour to Nicodemus, "Art thou a master in Israel and knowest not this thing." To a cursory reader it would not appear at all extraordinary that Nicodemus should not understand the words of the Lord, "unless a man be born again," &c. but so soon as he finds that the expression, as well that of "flesh," "spirit," &c. were all common at the period, the text is at once understood.

Before I close my remarks upon the philosophy of the eastern nations, and make a few upon Archaeology, with which my present lecture shall close, I am anxious to mention a curious coincidence between the notions of antiquity, as derived from the masters of the olden day, and the faith which we all profess at present. If in doing so I tread upon forbidden ground, the President of this Society will be kind enough to give me intimation of the intrusion, and I shall instantly retire. The Philosophies of nations, as has been well remarked by the writer to whom I am indebted for the greater part of this lecture,† are as much the representation of their mode of thought, as the features are of their natural dispositions. Their philosophy will be practical or speculative, clear or mystical, according to the circumstances which may have an ascendant influence at each particular period of their history. Hence, when we see a great variety of peoples, marked by a mighty dissimilarity of notions, and a great difference of education, commencing from principles either widely differing, or diametrically opposed—yet by a method right or wrong, consecutive or illusory, coming to the same conclusion,—we become struck with the innate influence—for what else can it be—which from elements so conflicting or so various, form a whole so harmonized and so unique.

The learned are very well aware, that Plato, in many places through his writings, but most especially in his epistle to Dionysius, makes mention of a triune God. Plilo, Proclus, Sallustius, and others, are equally clear; but it was not until lately that a compilation from the Vedas, the sacred books of Lamaism, that we could trace this as a constantly inculcated doctrine in the East. The antiquity of those books is a matter beyond question,—their alteration by Christian influence or by Christian art, is quite impossible; yet, strange to say, that in a book called "*Ouknehat*," the remarkable sentence occurs—"God is 'traboat,'" that is, three in one.

The indefatigable Abel-Remurat, whose name I find mentioned in almost every department of Eastern research, furnishes us with another singular instance in the Chinese work of Lartsen. This Philosopher made a journey into the West, at the same time that Pythagoras made a similar one into the East. I am not prepared to say, whether he is indebted to this journey, for the important dogma, to which I have just alluded; but I know that one of the most remarkable phonetical and doctrinal coincidences on record, is contained in the following sentence: "What you look for and see not," says he, "is I,—what you listen to and hear not is Hi, (the letter H)—what your hand seeks and feels not is Wec, (the letter V). You perceive that the three letters make up the ineffable name of Jehovah, with little variation, even in the sound, for it makes Jehewec.

Now, in conformity with my promise, I shall proceed rapidly through the few remaining examples, from our progress in archaeology. Few things offer a more convincing proof of the persuasion prevalent at the period to which they refer, than the medals, coins, and other things, which are chosen to hand down to posterity, the memory of a hero's deeds or a people's convictions. They are like the names of the hills and rivers over which generations may have passed, and whose brinks or summits may have witnessed the fading of a thousand dynasties, yet never change. Hence they have been looked upon, at all times, as the most dectorial proofs of any matter, that comes within the sphere of their probative influence; and I am happy to add, that in illustrating and proving the sacred records, they have been most unsuccessful. Who would think, that the picking up of a little Phonician coin, would be a means of reconciling an apparent contradiction in the sacred text? yet such is the fact. In the 33d chapter of Genesis, we find, that Jacob buys a piece of land for one hundred lambs. In the 7th chapter of the Acts it is said, that he bought them for as many pieces of silver. Now, by the commentators it was for a long time supposed, that it might be for 100 pieces of money, which bore the impress each of a lamb, and which might have been called a lamb, as we call a "sovereign," or an "angel," or so forth. This, however, was not proved, until the present occasion, when this little coin, of undoubted antiquity, shews that such was the current coin of those days.

You are all aware, of the mention made, by all the ancients, of the deluge, as well as of the two traditions that we have concerning this event. You know that Lucian and Plutarch give almost the very same idea, of it which we have in the Scriptures, even to the indication on the part of the dove, that the deluge had subsided. I need not remind you, too, that all cities are in the habit of adopting for their motto, such event, traditional or historical, as they deem most remarkable in their regard,—for example, Magnesia in Ionia has the Greek characters for "*Argo*" upon its ancient medals, to commemorate the Argonautic expeditions; and Therme, in Sicily, has Hercules, because he is supposed to have reposed there. Now the name of Apamea in Phrygia was antiently *Kibotos*, or an ark; and the Sybiline books, which, at all events, are sufficient to prove a popular tradition, tell us that the ark stopped there.

All this is crowned by an archaeological discovery. Echil and Venati have found, or rather seen, many of their medals. One of them is in the cabinet Albani in Rome. They are bronze, and bear severally, the heads Severus, Philip the Elder, and others; but on the reverse are two persons in an ark, seemingly on the waters, and approaching them is a dove, on the wing, with an olive branch in its beak. Two letters are also found under the ark: they are in Greek character N. O. Perhaps I may as well mention here, that Munster copied from an Egyptian statue, the words, "Artemidoros Ptolemaiou Basilikos." Little as this is, it explains the words—A certain ruler, in the Scripture. We see at once what he was—a governor or a courtier. Before that, we had many differences of opinion as to the meaning of the word "Basilikos," but in connection with "Ptolemaiou" the difficulty ceases.

I shall conclude by one more from the land of the Pharaohs,—so often the scourge of the Jew, and at one time the glory of the Gentile. It is one of those by which revelation, like Sampson of old, has been able to shake the pillars of her enemies' temple, and crush them with the work of their own hands. On an ancient monument of kingly power and heroic deeds, is a monarch of the Egyptian line. Like to many other representations of a similar character, in the collections of that country, this one presents to the beholder the numerous persons who were slain by the monarch. He holds the whole of them, at one and the same time, by the hair of their heads, as if at one blow he would finish their earthly career. At a little distance, however, is a group driven forward by the God Ammon Ra. Their fortunes are not so desperate, as those of the persons whom I have been describing. These latter are only captives. This was of course paraded, as one of those monuments that fling back, to a time before all time, the land of Egypt. She was possessed of arts and arms and conquest, as appeared by that representation, to which no history reached, long before the name of Adam was spoken of among men. Alas! for human counsel! The hieroglyphic characters of the monument have told the tale of its nativity. The king's name is found to be Shirhak in S. S. the contemporary of Rehoboam, and the mighty have fallen with their monument. But the first Book of Kings mentions, that this Shirhak carried Rehoboam captive to Egypt, and the second of Chronicles testifies the same. Is there nothing of him in this monument? Yes, there is a face peculiarly Jewish, so much so that no one could mistake it for an Egyptian: the full eye, the aquiline nose, the elongated chin, are to be seen; and on his breast he bears, in hieroglyphic characters, "Joud' ha Melek"—King of Judea. Thus the Scripture narration is confirmed to the letter, and a key given to the chronology of monuments of the same period. In all and every one—RELIGION HAS CONQUERED.

Ladies and Gentlemen, I have done. I fear I have wearied, without improving; and, by my unmannered style of handling a dignified subject, given you too humble an idea of its importance. There are other departments of this subject, that would have been more interesting to you, as well as to myself, because they are more popular. It would have been gratifying to you, to trace the operations of Infidelity, scattered in various parts of the world; one collecting data against the unity, another against the dispersion of the human race; and both, upon comparison of this data, found proving the one and the other. It would have been gratifying to you, to trace, the steps by which we ascend, to the incontrovertible conclusion, that the language of man is not sufficiently different to have been at all times multifarious, and yet so different, that it could not have been so changed by a succession of years; and hence must have been sudden in its revolution. You would have been pleased to trace the probable influence of external circumstances, upon your species, and to view the gradual deterioration by which the lower orders of our race have been degraded to what they are. You would have been delighted to trace the beautiful conformity between the discoveries in Geology and the Cosmogony of Moses; and to have beheld the strength, which Religion gives to observation, as well as observation to Religion. However, now we must be satisfied to have seen that, as far as Enquiry has gone, she has been the firm supporter of revelation, and we may conclude, without indiscretion, that she will always continue to assert her. Whether, then, we possess great minds and great knowledge—or whether we be less favoured by Providence—whether commercial or professional—ignorant or erudite—whether yet possessed of the energies of youth—or enjoying a more experienced, though less active age—we should all inscribe upon our banner, Enquiry.

As for the humble Irish Priest, its zealous though inefficient advocate, he shall always feel honoured whenever he can contribute to its interests. Within the short period of his own life, it has removed much acerbity of feeling—allayed much rancour of disposition—and hallowed the communion of human affection. He has seen its happiest effects, in the limited sphere in which he moved at home—and he believes that he can now contemplate a picture of its advantages abroad. If it has pleased Providence, to spare him until he can see collected before him, every variety of creed and every shade of opinion, twining together their sympathies, and concentrating their energies for the advancement of science—he believes that it is attributable to Enquiry. If the charity of the Gospel has taken the place of the rancour of the passions—if community of object has taken the place of factious opposition—if the dream of the poet, and the earliest fancy of the lecturer—have been painted before his mind in a blessed and happy vision, and that he has seen his friends and brothers,

Like the rainbow's light
Their various tints unite,
And form 'in Heaven's sight
One Arch of Peace.

He is sure it is attributable to Enquiry—the enquiry, that removes the alienation of confidence arising from a misconception of principle, and produces the interchange of feeling that is consequent upon Christian love.

* The following passages are those referred to above:

1st ch.—There was a MAN sent from God whose name was John. This MAN came for a witness. He was NOT the LIGHT, but was to bear witness of the light. John beareth witness, and cryeth out, saying—He that shall come after me is prepared before me, &c.

† Whoever has read Dr. Wiseman's Lectures on these subjects will recognise the justice of this acknowledgment. "Nil quod tedit non ornavit," may be said of this able Professor, to whom Christianity in general, and his own faith in particular, is so much indebted. He is principal of the English College at Rome.

* These words in Persian, as well as in Christian philosophy, mean moral regeneration. There is this difference, however, that we mean much more by moral regeneration, than the Persian or the Pharisee. Our Lord does not chide Nicodemus for his ignorance of the extent of the meaning of the term—for of this Nicodemus might be sufficiently ignorant; but he chides him for his ignorance of the term itself, which was then a common one.

To the Publisher of the Pearl.

SIR—I was one of an audience on a recent occasion to whom the Rev. Mr. O'Brien delivered a lecture on *Enquiry*, and—in common with all who attended, judging from appearance—I was greatly pleased. My object in penning this notice is, to make an observation on one point which struck me at the time as liable to misapprehension. That was, that the remark of our Lord to Nicodemus, about being *born again*, might be understood by the latter in reference to the term being applied to those who became members of a celebrated sect. I do not suppose that the lecturer meant that the Scriptural doctrine of "Regeneration" had no higher meaning, but some might take up that supposition. Is it not evident that Nicodemus did not so understand it? Is it not evident that our Lord did not rest in that signification, for he explains its *mystery* by a reference to the viewless winds? Have not holy men of the Roman Catholic and Protestant Communions (I refer to their writings) attached something far beyond a junction with a sect to the words? The lecturer, no doubt, would himself agree with what I suppose the orthodox view of the case;—I only wish to signify that a matter touched briefly in a popular lecture may be liable to misapprehension; and may sometimes demand a few words of explanation. If by the term to "become a member of a sect" be meant, to become an adept in its doctrines, an espouser of its principles,—to become imbued with all the striking peculiarities of the sect,—the reference to the Persian saying, might be sufficient, but even then, to persons like myself, some farther explanation, which I thus presume to suggest, would be desirable. I felt much pleased at understanding that the Reverend lecturer is to continue his subject before the Mechanics' Institute,—he has set a good example, and deserves the public thanks.

ENQUIRER.

There used formerly to be as many dogs as men at the kirk of Twodsmuir, Peebleshire, on account of the difficulty which the farmers and shepherds of that pastoral district had in preventing canine attendants from following them. The dogs in general behaved pretty well, and lay below the seats: still noisy quarrels among them sometimes took place, and on these occasions the minister had to order the beadle to turn out the disturbers of the peace; with these exceptions, they kept in tolerably good order till the congregation were going to disperse. From long attendance at church they knew when this breaking up was to take place. The signal for uproar was the rising of the minister in the pulpit to pronounce the blessing; as soon as he did so, they used to rush pellmell to the door, barking and screeching for joy to be let loose, and therefore not a word could be heard. At length the minister, honest man, bethought himself of a plan to get quit of these disturbances. He told the members of the congregation that it would be better for them all to keep their seats till the parting benediction was over, and then they would rise and walk leisurely out. This was tried, and succeeded remarkably well. However, it happened one day that the minister of the parish was absent, and a stranger was in the pulpit, who, when he rose to pronounce the blessing after the last psalm, was surprised to see the congregation sitting, which is against all rule and custom. At last an old grey-haired shepherd called out to him, "Oh, just go on, Sir, go on; we are only sitting a wee bit, to cheat the dogs, but when ye have done, we'll all rise and go out quietly."

When George the Third was repairing his palace at Kew, one of the workmen was particularly noticed by his Majesty. One Monday morning the King went as usual to watch the progress of the work, and not seeing the man in his usual place, he enquired the reason of his absence. He was at first answered evasively by the workmen; at last, however, they acknowledged, that not having been able to complete a particular job on the Saturday night, they had returned to finish it on the Sunday morning, which this man refusing to do, he had been dismissed from the employment. "Send for him back immediately," said the King; "the man who refuses to do his ordinary work on the Lord's day, is the man for me."