

with a direct reference to the miracle of the exodus of the children of Israel from Egypt :

“ Lemul alta jubet discedere late
Flumina, qua juvenis gressus inferret; at illum
Curdata in montis faciem arcumetets unda,
Acceptique sinu vaste.”—Georg. 4, 359.

(At the same time he orders the deep rivers to part wide, into which the youth might enter; but the crested wave mountain high, surrounded and received him in its capacious bosom).

Callimachus, too, refers to a miracle by Rhea similar to that of Moses in the wilderness, as related in Numb. xx. 11 :

“ *Antanusasta thea Megan upsothe pēchu*
Plexen oros skeptro te de oi decha poulu dieste
Ek d' ezecen mega chuma.”—Cal. pros ton dia L. 30.

(The goddess, lifting high her powerful arm, smote with her sceptre the mount; it parted wide, and poured a mighty stream).

This Callimachus was librarian to Ptolomy Philadelphus, by whose order the Hebrew Bible was translated into Greek. This may give us the clew to his knowledge.

From the following passage of Virgil's fourth book of Georgics, one would suppose that the old Roman had read the life of Sampson to some purpose :

— “ Dictu mirabile monstrum,
Aspiciunt; liquefacta boum per viscera toto
Stridere apes utero et ruptis effervere costis.”—554.

(A prodigy wonderful to behold they see; through the putrid entrails of the oxen bees buzzed in the whole stomach, and from the burst ribs rushed forth in numbers.)

Here is a most remarkable affair. Would the poet have dreamed of such a monstrous production of bees, unless we suppose that this miracle had an alliance with some other, which gave the first hint? For a miracle it is that bees, which delight in flowers and sweet odors, should ever be found in a putrid, stinking carcase. Pliny tells us, they never settle upon a *dead flower*; much less a *dead body* :

“ Mortuis ne floribus quidem, non modo corporibus insidunt.”—Lib. 11, c. 8.

Perhaps I have inflicted already quite enough upon both you and your readers for one paper. In some future number I may furnish a few more specimens of heathen corroboration of the sacred record. Indeed the difficulty is not where to look for such evidence; but where to begin and end. To my mind the history of America is not more strongly corroborated by European criticism than the Bible facts and records are by the oldest and best writers of all the ancient nations, *without one exception*. And this certainly ought to add greatly to our confidence in that book which is at once the oldest among the nations, and to whose authority they bow by borrowing its miraculous truths to embellish their epics, or copying its narratives to adorn their annals. This universal tribute to the christian's creed is nothing less than the world's suffrage to its superiority. This remembered, and he may