

or other Hebrews, they were conversant with, and highly regarded? What hindered the Chaldeans, to learn not a little from Abraham, their countryman; or from Jewish captives carried thither by the Assyrians or Nebuchadnezzar; or from their countrymen the most ancient Samaritans? What do we know, but any thing sensible in the ancient Persian religion, is owing to Zoroaster, who had access to learn it from the Jews, if he was not (as there is reason to think) a renegade one himself? It is certain, that neither the ancient Chinese philosophy of Confucius, nor their modern had half the sensibleness that some pretend; but though it had, how easy to derive it from revelation? If Noah went thither and settled their constitutions, they must have been originally good. Probably thousands of Jews removed eastward when Oguz-kan the Tartar made his irruption into Western Asia; and about the same time founded a kingdom on the north-west of China; and from their apprehensions of the incarnation of God, and other things, we cannot but think, that some such thing happened.

There is no evidence of any sensible learning in the East-Indies till after the time in which it is said Nebuchadnezzar transported thither a colony of Jews: Nay, nor till after they had access to converse with Jews in the Empire of Darius, the husband of Esther; and of whom Mordecai, a Jew, was for a while chief minister of state; and till after almost all the east sounded with the wisdom of Daniel the Jew.

To turn our eyes towards Europe, where was the the learning of Greece, before Cadmus, a fugitive from the land of Israel, carried *letters* (alphabetical characters) thither? How probable that Orpheus, the reformer of their religion, for his father was a Phe-