

makes obedience to the laws the highest interest of the subject. At the same time that love to God and obedience to his commandments are strongly inculcated, love and benevolence to man are equally enforced, together with piety, which is the soul of obedience; patriotism the life of society; hospitality to strangers, and humanity to the brute creation.

3. The laws of Zerdust, or Zeratust, commonly called Zoraster, are incapable of comparison with the Mosaic code. As delivered in the Zend Avesta, they cannot so properly be called a system, as a congeries of puerility, superstition and absurdity, with scarcely a precept or a rite that has any tendency to elevate the mind or raise man from his state of moral degradation, to a proper rank in civilized society, or to any worthy apprehension of the Maker and Governor of the universe.

4. The Koran of Mohammed is the only remaining competitor that can be supposed to be at all qualified to dispute the palm with the Pentateuch of Moses; but the pretensions of this production will soon be settled when it is known that it possessed not one excellence, the purity and elegance of its language excepted, which it has not borrowed from the writings of Moses and the Prophets, or the sayings of Christ and his Apostles. This is a fact which none can successfully dispute, and of which the Koran itself bears the most unequivocal evidences. What can be fairly claimed as the peculium of the Arab lawgiver, makes a motley mixture with what he has stolen from the book of God, and is in general as absurd and weak, as it is, on the whole, false and wicked. As to the boasted morality of the Koran, it will have as little to exult in of this kind, when the Law and the Gospel have taken from it that of which they have been plundered, as the daw in the fable had, when the different fowls had plucked away their own feathers, with which the vain bird had decorated herself.

5. The different systems of the Grecian ethic philosophers cannot come into this enquiry. They were in general incongruous and contradictory; and none of them was ever capable of forming a sect, that could be said to have any moral perpetuity.

6. The laws of Lycurgus and Solon could not preserve those states, at the basis of which they were laid; while the laws of Moses have been the means of preserving the people who held them, amidst the most terrible reverses of what are called fortune and fate, for nearly the space of 4000 years!

7. The republic of Plato, of which it is fashionable to boast, is, when stripped of what it has borrowed from Moses, like the Utopia of Sir T. Moore, the aerial figment of a philosophic mind, endelire: both systems are inapplicable and impracticable in the present state of man. To persons under the influence of various and discordant passions, strongly actuated by self interest, they never apply. They have no tendency to change the moral state of society from vice to virtue: a nation of saints might agree to regulate their lives and conduct by them, but where is such to be found? Though Plato has borrowed from Moses, yet he has

destroyed the effect of the whole by not referring the precepts and maxims to God, by whom alone strength to fulfil them can be furnished. It is the province of the revelation of God to make the knave an honest man; the unholy and profane, pure and pious; and to cause all who act by its dictates to love one another with pure hearts fervently.

8. On this subject in general, it may be necessary to add, that the utmost that can be said of all the laws, merely human, is, that they restrain vices, through terror of punishment. God's law not only restrains vice, but it infuses virtue. It alone brings man to the footstool of his Maker, and keeps him dependent on the strong for strength, on the wise for wisdom, and on the merciful for grace. It abounds with promises of support and salvation, for the present life, which no false system dared to propose: every where, Moses, in the most confident manner, pledges his God for the fulfilment of all exceeding great and precious promises, with which his laws are so plentifully interspersed, and while they were obedient they could say—"Not one word hath failed us of all the good things which the Lord our God spake concerning us." Who that dispassionately reads the Pentateuch,—that considers it in itself, and in its reference to the glorious Gospel which it was intended to introduce, can for a moment deny it the palm of infinite superiority over all the systems ever framed or imagined by man? Well might the Israelitish people triumphantly exclaim, "There is none like the God of Jeshurun!" And with what striking propriety does the glorious Legislator add—"Happy art thou, Israel! who is like unto thee? O people saved of the Lord!"

Finally. The treasures of wisdom and knowledge which are amassed in those five books, have enriched the whole civilized earth, and indeed greatly promoted that very civilization. They have been a kind of text book to almost every writer on geology, geography, chronology, astronomy, natural history, ethics, jurisprudence, political economy, theology, poetry, and criticism, from the time of Moses to the present day. Books to which the choicest writers and philosophers in pagan antiquity have been deeply indebted; and which were the text books to all the prophets; books from which the flimsy writers against Divine Revelation have derived their natural religion, and all their moral excellence; books written in all the energy and purity of the incomparable language in which they are composed; and lastly, books which, for importance of matter, variety of information, dignity of sentiment, accuracy of facts, impartiality, simplicity and sublimity of narration,—tending to improve and ennoble the intellect, and ameliorate the physical and moral condition of man,—have never been equalled, and can only be paralleled by the Gospel of the Son of God! Fountain of endless mercy, justice, truth, and beneficence! how much are thy gifts and bounties neglected by those who do not read this law,—and by those who, having read it, are not morally improved by it, and made wise unto salvation!