fully ſhewn that all theſe diverſities may be accounted for by natural cauſes. It has been reckoned a great difficulty to explain how foſſil ſhells were introduced into the bowels of the earth; but the deluge explains this fact better than all the romantic theories of philo­ſophers. It is impoſſible to account for the origin of ſuch a variety of languages in a more ſatisfactory man­ner than is done in the account of the confuſion of tongues which took place at Babel. It would be no eaſy matter to ſhew why the ſea of Sodom is ſo differ­ent from every other ſea on the globe which has yet been explored, if we had not poſſeſſed the ſcriptural ac­count of the miraculous deſtructiou of Sodom and Go­morrah. It is ſaturated with bitumen and ſalt, and con­tains no fiſhes. Theſe are very Angular facts, which have been fully eſtabliſhed by late travellers. The book of Geneſis, too, has been treated with contempt, becauſe it makes the world leſs ancient than is neceſſary to ſupport the theories of modern philoſophers, and becauſe it is difficult to reconcile the chronologies of ſeveral nations with the opinion that the world is not above 6000 or 7000 years old. The Chaldeans, in the time of Cicero, reckoned up 470,000 years. The Egyp­tians pretend that they have records extending 50,000 years back; and the Hindoos go beyond all bounds of probability, carrying back their chronology, according to Halhed, more than 7,000,000 of years.

An attempt has been made by M. Bailly, lately mayor of Paris, to reconcile theſe magnified calcula­tions with the chronology of the Septuagint, which is juſtly preferred to the Hebrew. (See Septuagint.) He informs us, that the Hindoos, as well as the Chal­deans and Egyptians, had years of arbitrary determina­tion. They had months of 15 days, and years of 60 days, or two months. A month is a night and day of the patriarchs; a year is a night and day of the gods; four thouſand years of the gods are as many hundred years of men. By attention to ſuch modes of computation, the age of the world will be found very nearly the ſame in the writings of Moſes, and in the calculations and tra­ditions of the Bramins. With theſe alſo we have a remarkable coincidence with the Perſian chronology. Bailly has eſtabliſhed theſe remarkable epochas from the Creation to the Deluge.

The Septuagint gives 2256 years.

The Chaldeans: 2222

The Egyptians: 2340

The Perſians: 2000

The Hindoos: 2000

The Chineſe: 2300

The ſame author has alſo ſhewn the Angular coinci­dence of the age of the world as given by four diſtinct and diſtantly ſituated people.

The ancient Egyptians: 5544 years.

The Hindoos: 5502

The Perſians: 5501

The Jews, according to Joſephus: 5555

Having made theſe few remarks, to ſhew that the facts recorded in Geneſis are not inconſiſtent with truth, we ſhall now, by a few obſervations, confirm the evidence, from teſtimony, that Moſes was the author, and anſwer the objections that ſeem ſtrongeſt.

There ariſes a great probability, from the book of Geneſis itſelf, that the author lived near the time of Jo­ſeph; for as we advance towards the end of that book,

the facts gradually become more minute. The materials of the antediluvian hiſtory are very ſcanty. The ac­count of Abraham is more complete; but the hiſtory of Jacob and his family is ſtill more fully detailed. This is indeed the caſe with every hiſtory. In the early part, the relation is very ſhort and general; but when the hiſtorian approaches his own time, his materials accumu­late. It is certain, too, that the book of Geneſis muſt have been written before the reſt of the Pentateuch; for the alluſions in the laſt four books to the hiſtory of Abraham, of Iſaac, and Jacob, are very frequent. The ſimplicity of the ſtyle ſhows it to be one of the moſt ancient of the ſacred books; and perhaps its ſimilarity to the ſtyle of Moſes would determine a critic to aſcribe it to him. It will be allowed, that no man was better qualified than Moſes to compoſe the hiſtory of his anceſtors. He was learned in all the wiſdom of the Egyp­tians, the moſt enlightened nation of his time, and he had the beſt opportunities of obtaining accurate infor­mation. The ſhort account of the antediluvian world could eaſily be remembered by Abraham, who might obtain it from Shem, who was his contemporary. To Shem it might be conveyed by Methufelah, who was 340 years old when Adam died. From Abraham to Moſes, the interval was leſs than 400 years. The ſplendid promiſes made to that patriarch would certainly be carefully communicated to each generation, with the concomitant facts: and thus the hiſtory might be con­veyed to Moſes by the moſt diſtinguiſhed perſons. The accounts reſpecting Jacob and his ſon Joſeph might be given to Moſes by his grandfather Kohath, who muſt have been born long before the deſcent to Egypt; and Kohath might have heard all the facts reſpecting Abra­ham and Iſaac from Jacob himſelf. Thus we can eaſily point out how Moſes might derive the materials of the book of Geneſis, and eſpecially of the laſt 38 chapters, from the moſt authentic ſource.

It will now be neceſſary to conſider very ſhortly the objections that have been ſuppoſed to prove that Gene­ſis could not have been written by Moſes. 1. It is ob­jected, that the author of the firſt chapters of Geneſis muſt have lived in Meſopotamia, as he diſcovers a knowledge of the rivera that watered Paradiſe, of the cities Babylon, Erech, Reſen, and Calneh; of the gold of Piſon; of the bdellium and onyx ſtore. But if he could not derive this knowledge from the wiſdom of the Egyptians, which is far from being improbable, he might ſurely obtain it by tradition from Abraham, who was born and brought up beyond the Euphrates. 2*.* In Geneſis xiv. 14. it is ſaid, Abraham pursued the four confederate kings to Dan, yet that name was not given till after the conqueſt of Paleſtine@@\*. We anſwer, this might be inſerted by a tranſcriber. But ſuch a ſuppoſition is not neceſſary; for though we are told in the book of Judges that a city originally called Laiſh received then the name of Dan, this does not prove that Laiſh was the ſame city with the Dan which is mentioned in Geneſis. The ſame anſwer may be given to the objec­tion which is brought from Geneſis xxxv. 21. where the tower of Edar is mentioned, which the objectors ſay was the name of a tower over one of the gates of Jeruſalem. But the tower of Edar ſignifies the tower of the flocks, which in the paſtoral country of Canaan might be a very common name. 3. The moſt formidable objection is derived from theſe two paſſages, Gen. xii. 6.

@@@ [m]\* Judges chap. xviii. 22.