

A dissertation of the true age of the world, in which is determined the chronology of the period from Creation to the Christian era / By Professor Wallace.

Contributors

Wallace, R. A.M.

Publication/Creation

London : Smith, Elder, 1844.

Persistent URL

<https://wellcomecollection.org/works/gas7fv8x>

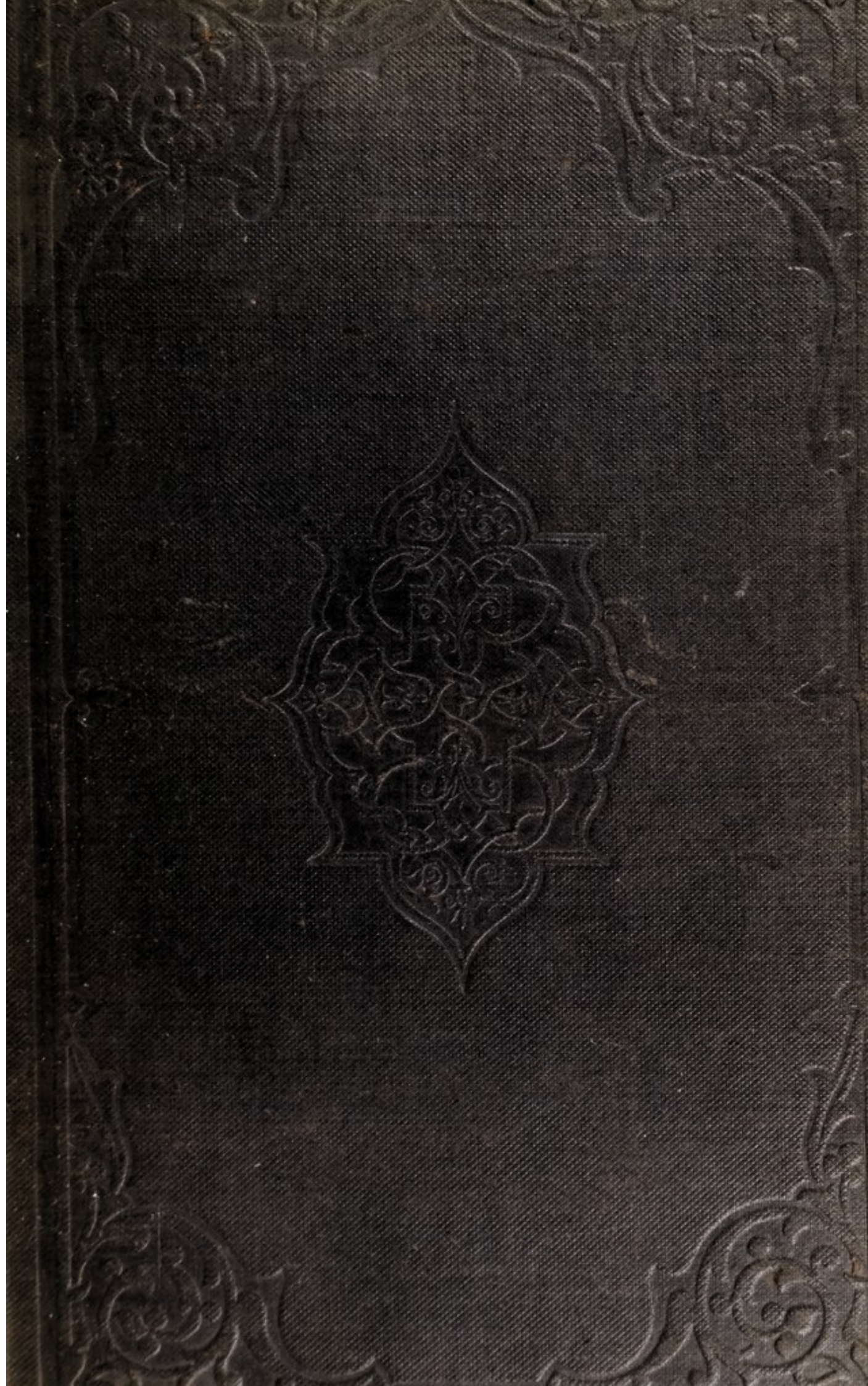
License and attribution

This work has been identified as being free of known restrictions under copyright law, including all related and neighbouring rights and is being made available under the Creative Commons, Public Domain Mark.

You can copy, modify, distribute and perform the work, even for commercial purposes, without asking permission.



Wellcome Collection
183 Euston Road
London NW1 2BE UK
T +44 (0)20 7611 8722
E library@wellcomecollection.org
<https://wellcomecollection.org>



97

EPB/B
54436/B

WALLACE, Robert



Digitized by the Internet Archive
in 2018 with funding from
Wellcome Library

JUST PUBLISHED,

The Second Edition, enlarged. Foolscap 8vo., Price 6s. cloth.

THE RELIGIOUS HISTORY OF MAN,

In which Religion and Superstition are traced from their source.

By D. MORISON.

How much the contents of this volume call for the careful investigation of every one in search of Truth, will appear from the following opinions selected from many.

"The intention of this book is not less admirable than the manner in which it is written. It is most instructive, and the tone of its contents is in the highest degree pious, without the least tinge of puritanism. The information it gives on the most difficult points of biblical reading render it a valuable book to all who desire true knowledge."—AGE.

"Curious, industrious, and learned, and well worthy the attention of the public."

LITERARY GAZETTE.

"The plan of this book was both extensive and important — embracing an inquiry into the nature of Revelation, and its influence on the opinions and customs of mankind;" BUT "the writer uses *Scripture* as an interpreter," and "sticks to the literal text of the six days."—SPECTATOR.

LONDON: SMITH, ELDER AND CO., 65, CORNHILL.

A DISSERTATION
ON
THE TRUE AGE OF THE WORLD,
IN WHICH IS DETERMINED
The Chronology of the Period
FROM
CREATION TO THE CHRISTIAN ERA.

BY PROFESSOR WALLACE.

“Mundum tradidit disputationi eorum.”

ECCLES. iii. 11. Lat. Vulg.

LONDON:
SMITH, ELDER AND CO. 65, CORNHILL.

1844.



London:
Printed by STEWART and MURRAY,
Old Bailey.

P R E F A C E.

THE following Dissertation treats of a subject which has divided the opinions of the learned world from the third century till the present time; namely, the discrepancies which exist between the present Hebrew text and the Septuagint version of the Old Testament, respecting the generations of the Ante and Postdiluvian Patriarchs. It treats also of the similar discrepancies, which exist between the Hebrew and the Samaritan texts, and of the testimonies of Josephus and other ancient historians and chronographers, in favour of the accuracy of the Septuagint on this point. These discrepancies, with others of minor extent, which are here also duly considered, occasion a difference between the Hebrew and the Septuagint as to the chronology of the period from creation to the Birth of Christ, amounting in all to nearly 1500 years,—the difference between the modern and ancient computation of the *true age of the world*.

This question, which has never been satisfactorily settled, notwithstanding the efforts of the ancient chronographers Theophilus, Africanus, Eusebius and Syncellus, and the labours of the modern chronologers, Petavius, Usher, Jackson, Hales, Russell and Clinton, has acquired fresh importance from the late discoveries of Astronomers and Geologists, and the recent investigations of learned writers on the prophecies and the millennium. The startling announcements made by Geologists regarding the antiquity of the earth, which, according to their discoveries, amounts to millions of millions of years; and the curious statements of Astronomers respecting the ages of time required for the transmission of the light of the stars, the continual development of new nebulae in the heavens, and the gradual formation of new suns and systems in the universe; are sufficient causes, why a new inquiry into the chronology of the Bible has become both popular and necessary, and why the question concerning the discrepancies between the Hebrew text and the ancient Greek version has been revived.

The interest attached in these latter days, by pious and learned men, to the study of the prophecies of Daniel, and of the Apocalyptic visions of John, tends greatly to increase the popularity of chronological inquiries respecting the Mundane

Times. The late researches of writers on this subject into the mystic numbers of days or years appointed by the Great Creator for the fulfilment of these prophecies and visions, naturally leads to the investigation of the *true age of the world*; and this again, if properly conducted, conduces to the settlement of the dates of all the great events both in sacred and profane history. The Christian Church, having once established these epochs on a firm chronological basis, can then look calmly forward, as from an elevated vantage ground, to the rapid accomplishment of all the prophecies both of the Old and New Testament; and particularly to the downfall of the Papacy, the destruction of the Mohammedan Imposture, the overthrow of Infidelity, the return of the Jews to the Holy Land, the battle of Armageddon, the supervention of the Millennium, and the Second Advent of the Messiah in the clouds of Heaven.

It is no mean and uninteresting inquiry, therefore, to attempt to ascertain from the Sacred Scriptures, the true date of the present year from the creation of the world; and to determine which of the modern computations is the most correct, or whether any of them be in exact accordance with the unerring testimony of the word of God. For, according to the chronology of the modern Jews, we now live in the year of the world 5604;

according to that of the Church of England, founded on the authority of Archbishop Usher's interpretation of the Hebrew text, in A.M. 5848 ; according to that of the Church of Rome, founded on the authority of Eusebius, and the later chronographers, in A.M. 7044 ; but, according to that of the most learned of all Christian churches, and particularly the recent writers, Jackson, Hales, Russell and Cuninghame, founded on the authority of the Septuagint, corrected according to the best and most ancient codices of that version, and tested by Astronomical and Jubilean Cycles of time, in A.M. 7322.

In the *First Part* of this Dissertation, a critical analysis is given of the construction of the different Ages of the world previous to the Messianic age, as determined by the supreme authority of the Sacred Scriptures, which the author places above and beyond that of the statements and the testimonies of all human writers. The learned chronological works of Mr. Cuninghame have been particularly brought under his review, and have, in fact, formed the basis of his investigations ; namely, *A Synopsis of Chronology*, London, 1837 ; *The Septuagint and Hebrew Chronologies Tried*, London, 1838 ; *The Fulness of the Times*, second edition, London, 1839 ; *A Chart of Sacred Chronology*, London, 1842, &c. The following im-

portant chronological treatises have also been specially brought under his notice; namely, *Scripture Chronology*, being *Appendix V. to Vol. i.* of Mr. Clinton's very learned work, the *Fasti Hellenici*, Oxford, 1834; and *Chronographiæ LXX. Interpretum Defensio*, being *Treatise V. in Vol. iii.* of the *Cours Complets D'Ecriture Sainte et De Theologie*, a laborious, learned and valuable work in 50 volumes, published by *M. L'Abbé Migne*, Paris, 1841. Frequent references are likewise made to the well-known chronological works of Usher, Jackson, Hales, and Russell.

In the *Second Part*, a critical inquiry has been instituted into the evidence, Scriptural, Historical and Physical, for the universal diffusion among mankind of the Great Primeval prophecy concerning the Renovation of the world, and its bearing on the question of the true period of the Advent of our Saviour, and the Extent of the Mundane ages. This inquiry leads to a short discussion on the origin of Idolatry, the Source of the Heathen names of the Deity, and the notions entertained by the ancient mythologists and poets concerning the *Seven ages* of the world. This discussion brings to light some evidences of a curious and striking nature in favour of the true Chronology. The work concludes with an investigation of the errors of the most eminent of the ancient Chrono-

graphers, and an elucidation of their clear and united testimony to the authenticity of the computation of the Septuagint.

To complete the object of this Dissertation, the author intended to review the Astronomical and Geological evidence for the antiquity of the globe; but the Scriptural and Historical evidence for the *true age of the world*, appeared to him of such paramount importance, and of so overwhelming a nature, that he was compelled to devote his best attention to its development and elucidation. If he has been successful in this attempt, it will be to him a source of no small gratification, and no small reward for his labour; it will also be a powerful inducement to prosecute his intended investigations, having, in this work, only very slightly touched on the Geological question, and not at all on the Astronomical, except in what relates to the cyclical character of the Mundane Times, which may be considered as only the germ of this magnificent subject. Impressed with the idea that the *True Age of the World* is written in the Heavens by the finger of God, and that the revolutions of the Solar System, if rightly investigated, must lead to its discovery; the author made some astronomical calculations of which at present, he can only communicate the results. Assuming that at the

Creation of the world, there was a Grand Helio-centric conjunction of all the Planets, and that at some subsequent period of its history, the same phenomenon would at least be partially visible from its surface, he endeavoured to determine the period or cycle which must elapse before a second conjunction would happen. He found by these calculations, that this cycle was nearly 2401 years, a period which according to the language of Scripture is a *Jubilee of Jubilees*; and, that reckoning from the era of Creation determined in this work, the Second conjunction took place about B. C. 3078, which is within a few years (24) of the date generally assigned to the Hindoo epoch of the Calyougham. He found also, that the Third conjunction took place about B. C. 677, when the remnant of the Ten Tribes was carried away into a long captivity, and the kingdom departed from Israel; and, that the Fourth conjunction took place in A. D. 1725, when on the 17th of March, at Pekin in China, the planets Mercury, Venus, Mars and Jupiter, were all seen in the field of the same telescope at the same instant, by the Jesuit Missionaries Gaubil, Jacques and Kegler. In confirmation of the same epoch of Creation, he also found that the longitude of Sirius, the largest and brightest of all the Stars in the Heavens, and by some supposed to be the central point of at-

traction to our Sun, was $0^{\circ} 0' 0''$ on the 21st of March B. C. 5478, according to the most recent determination of the precession of the equinoxes ; but the discussion of these curious results and other topics to which he has already alluded, must form the subject of a future volume.

London, Sept. 2nd, 1844.

TABLE OF CONTENTS.

PART I.

INTRODUCTION.

1. State of the World at the Birth of Christ—Tradition concerning his Advent—Its epoch determined from Prophecy . . . page 1
2. Short history of the Septuagint Version of the Old Testament—Discrepancies between the Hebrew and the Septuagint—Their effect on Sacred Chronology 4

SECTION I.—AGES AND EPOCHS OF THE WORLD.

CHAPTER I.—EXTENT OF THE FIRST AGE OF THE WORLD.

1. Discrepancies of the Hebrew, Septuagint, and Samaritan Texts—Solution of the difficulty by the chronographers of the middle ages—Consistency of the Septuagint and the New Testament—Numerical errors of the Hebrew text 9
2. Origin and effect of various readings—The immaculate purity and miraculous preservation of the Hebrew text, a figment—Consistency of the word of God 12
3. Tables of the Discrepancies of the three texts with regard to the Antediluvian Patriarchs: Table I., In their Antepaidogonian ages—Table II., In their Postpaidogonian ages—Table III., In their whole lives—Internal evidence afforded by the Tables in favour of the computation of the Septuagint—The Discrepancies of the Hebrew and Samaritan the work of design—Proof of this fact from the Scriptures 14
4. Reasons assigned for the alterations in the Hebrew and Samaritan—Accuracy of the Septuagint demonstrated—An objection to its chronology removed—Utility of the publication of *fac simile* editions of the codices—Late origin of the *printed* Hebrew text—Its original agreement with the Septuagint proved 20

CHAPTER II.—EXTENT OF THE SECOND AGE OF THE WORLD.

1. Discrepancies of the three texts—Unfounded hypothesis of Usher—Agreement of Josephus with the Septuagint—Authority of this Version in the Church—Its chronology confirmed by the most authentic Chinese annals—Reasons why the Jews altered the Hebrew text . 28
2. Tables of the Discrepancies of the three texts with regard to the Postdiluvian Patriarchs: Table IV. In their Antepaidogonian ages—Table V. In their Postpaidogonian ages—Table VI. In their whole lives 31
3. Authenticity of the *Second Cainan*—Dilemma of the Venerable Bede—Mistake of Mr. Clinton and Mr. Horne—Usher's Dissertation—Inconsistency of authorized translations of the Bible—Rashness of Beza—The Second Cainan in the most ancient Codices—Mistake of Bede, Hales, and other chronographers 34
4. Internal evidence afforded by the Tables in favour of the computation of the Septuagint—Omissions in the Hebrew and Septuagint retained in the Samaritan—Accordance of the Septuagint with nature and providence—Mr. Cuninghame's argument from analogy—The alterations of Origen in the text of the Septuagint 41
5. Mistake of Usher, adopted by Hales and Clinton, as to the Antepaidogonian age of Terah—Mr. Cuninghame's arguments unanswerable—His proof of the chronology of the Seventy from the discovery of its Cyclical character—Testimony of Eusebius to the true date of Abraham's birth—Table VII. Extent of the *first two ages* of the world . 45

CHAPTER III.—DIFFERENCE BETWEEN THE HEBREW AND SEPTUAGINT CHRONOLOGIES.

1. Argument against the shorter computation, founded on the proportion between the Antepaidogonian Ages and whole Lives of the Patriarchs—Reasons for the enlargement of this ratio, and the diminution of the length of human life 50
2. Argument founded on the regular succession of human generations—Anomalies and Paradoxes of the Hebrew text—Remark of Eusebius—Objections of learned men unanswered 52
3. Argument founded on the inconsistency of the co-existence of idolatry and the worship of the true God, in the same family, and within a short period from the flood—Remarks on the building of Babel—Mr. Clinton refuted—Mr. Cuninghame's argument from Scripture—The judgments of God forgotten 55
4. Argument founded on the inconsistency of the accounts of Sacred and Profane History—Remark of Sir Walter Raleigh—Sir Isaac Newton's objection refuted—Epoch of the Foundation of the kingdom of Egypt 57
5. Arguments founded on the deficiency of the numbers of mankind—Epoch of the occupation of Babylon by the Medes—Calculation of the numbers of mankind on the Eulerian ratio—Mr. Clinton refuted . 59

6. Argument founded on the alteration of the Hebrew text by the Jews—Testimony of the early Fathers on this point—Mr. Clinton's admission as to the prophecies—His refutation as to the chronology—Motives of the Jews for shortening the genealogies . . . 60

7. Motives ascribed to the Seventy Interpreters for enlarging the chronology—Pretensions of the Chaldeans and Egyptians to a remote antiquity—Insufficiency of the scheme adopted by the Interpreters—Self-refutation of Mr. Clinton's hypothesis. . . . 62

CHAPTER IV.—EXTENT OF THE THIRD AGE OF THE WORLD.

Table VIII. Patriarchal Eras and Intervals from Usher—Table IX. Extent of the *first three ages* of the World—Date of the Exodus of Israel from Egypt 64

CHAPTER V.—EXTENT OF THE FOURTH AGE OF THE WORLD.

Palpable Forgery of this period in 1 Kings vi. 1.—Table X. Critarchal Eras and Intervals, from Usher and Cuninghame—Object of Usher in determining this period—Testimony of Paul and the Book of Judges as to its true extent—Testimony of Origen—Table XI. Extent of the *first four ages* of the world—Verification of the true extent of the *fourth age* by Chronographers—Agreement on this point between Mr. Clinton and Mr. Cuninghame. 67

CHAPTER VI.—EXTENT OF THE FIFTH AGE OF THE WORLD.

Table XII. Monarchal Eras and Intervals, from Usher and Cuninghame—Correction of the mistakes of chronologers as to the true extent of this period, by Mr. Cuninghame—Table XIII. Extent of the *first five ages* of the World—Confirmation of the true extent of the *fifth age* from sacred history and prophecy 73

CHAPTER VII.—EXTENT OF THE SIXTH AGE OF THE WORLD.

1. Table XIV. Hierarchal Eras and Intervals, from Usher and Cuninghame—Determination of the Intervals from Scripture—Period of the Seventy years Captivity—Period of the Seventy prophetic weeks of Daniel—Table XV. Date of the Crucifixion determined—Truth of the Ancient Tradition respecting the First Advent of the Messiah demonstrated 79

2. Determination of the Epoch of the Birth of Christ—Labours of Mr. Cuninghame on this point—Coincidence of the extent of the period of Patriarchal Pilgrimage with that of Hierarchal Bondage—Table XVI. Extent of the *Six Ages* of the World—Difference between the true and vulgar dates of the Nativity—Mr. Cuninghame's dates of the Nativity and Public Ministry of Christ deduced from the chronology of the Septuagint 84

SECTION II.—CONFIRMATION OF THE GREAT EPOCHS OF THE WORLD.

CHAPTER I.—HISTORICAL CONFIRMATION OF THE TRUE SYSTEM OF CHRONOLOGY.

Testimonies of the ancient chronographers and historians before and after Christ, in favour of the chronology of the Septuagint—Demetrius, Eupolemus, Josephus, Justin Martyr, and all the early fathers of the first three centuries — Theophilus, Hippolytus, Africanus, Origen, Cyprian, Lactantius, Epiphanius, Ambrose, Ephrem Syrus, Augustine, Chrysostom, Sulpicius Severus, Annianus, Syncellus, Eutychius, the author of the Paschal Chronicle, and the Council called “Synodus in Trullo”—Probable cause of minute variations among the ancient chronographers page 90

CHAPTER II.—REDUCTION OF THE MUNDANE ERA OF RE- DEMPTION.

Errors of Eusebius, Jerome, and the western churches—Consistency of the eastern and southern churches to the latest period—Chronology of the Russians and Armenians, that of the Septuagint—Testimony of Abulpharajius—Chronological innovations of the Venerable Bede—His denouncement as a heretic on this account—Chronology of the Roman Church different from that of the Latin Vulgate—The chronology of the Masoretes an abridgement of the true—The chronology of the Roman Martyrology preserved by Pontifical authority to the present day—Extract from Strauchius—An important testimony in favour of the true chronology 95

CHAPTER III.—CHRISTIAN AND JEWISH SYSTEMS OF CHRO- NOLOGY ERRONEOUS.

Chronology of the English Bible erroneous—Usher influenced by the Masoretes—Tradition of the House of Elias—Its complete refutation both from Scripture and fact—Utility and application of Mr. Cuninghame's “Chart of Chronology”—Reasons assigned by the Jewish Rabbis why their expected Messiah is not yet come—Their curse upon all who calculate the Times 99

CHAPTER IV.—CYCLICAL CHARACTER OF THE MUNDANE TIMES.

1. The revolutions of the heavenly bodies appointed for cycles—Origin of the cycles of the year and the month—The subject of Enoch's

prophecy—Mr. Cuninghame's discovery of the cycle from the Creation to the Era of Redemption—Scriptural cycles of frequent occurrence—The numbers of Jubilee and of Pentecost—of pilgrimage and persecution—of omnipotence, glory and wisdom; and of mystery, vengeance and forgiveness—The prophetic numbers of Daniel—Discovery of their connection with the higher cycles of astronomy, by M. de Chesaux and Mr. Cuninghame page 102

2. Lengths of the tropical year and the synodical period of the moon, according to Sir John Herschel—Application of the method of *continued fractions* to the determination of their approximating ratios—Various lunisolar cycles—The Octaëteris of the Greeks—The cycle of nineteen discovered by Meton, but probably known to the Hebrews—The period of Calippus—Proof that the numbers of Daniel are lunisolar cycles—Remarks of Mr. Birks in his "Elements of Prophecy"—Observations of Mr. Cuninghame in his "Scientific Chronology"—Proof that the prophetic month and the jubilean period are lunisolar cycles 106

CHAPTER V.—DISCOVERY OF NEW MUNDANE CYCLES.

1. Mr. Cuninghame's discovery of the mystical signification of the seventy years' captivity—Its connection with the era of the French Revolution—Confirmed by the sentiments of the modern Jews—Prediction of Rabbi Joseph Crool—Prediction in the Hebrew Tract "Explanation of the Times," published in 1794—The latter prediction not fulfilled—Hope concerning Israel 111

2. Mr. Cuninghame's discovery of seven streams of time, of seventy jubilees each, in the true system of chronology—This test wholly inapplicable to any other system—His discovery of five streams of time of different Jubilean periods—Utility of his "Fulness of the Times" where these discoveries are developed—Notice of his more recent works 113

3. Various cycles which enter into the true system of chronology—Mr. Cuninghame's discovery of the *trinal fraction*—Its explanation and application by an Algebraic formula—Original form in which it was discovered—Its superiority to the formulæ of the *figurate numbers*—Remarkable instance of its application to Scriptural and other numbers, and to lunar and solar cyclical numbers—Mr. Cuninghame's definition of the trinal fraction the most correct—The series deduced from its formula possesses curious properties 115

4. Application of the theory of the trinal fraction to the discovery of the meaning of the *Number of the Beast* in the Revelation of John—Proof that the number 666 is the number of a Man—Its indication of

<i>spiritual</i> and <i>secular</i> dominion — of tyranny and persecution — Recent efforts to raise the Beast again to power — A warning to Protestants	119
---	-----

CHAPTER VI.—DEMONSTRATIONS OF THE SEPTUAGINT CHRONOLOGY.

1. Mr. Cuninghame's application of the lunisolar cycles and septenary periods to the settlement of chronological questions—The Septuagint proved to be the *exact truth* by a complex harmony of scientific time—His "Synopsis of Chronology" recommended 122

2. Evidence in favour of the Septuagint and Hebrew Chronologies compared and tested by Mr. Cuninghame—His detection of the scheme of fraud invented by the Jewish Rabbis for shortening the chronology of the Scriptures—His exposition of this scheme in *three distinct acts*, and the result of the whole 123

3. Recommendation of Mr. Cuninghame's "Septuagint and Hebrew Chronologies Tried"—His description and table of the great periods of 1838—His table of both Chronologies—His appeal to the disciples of Usher—His view of their chronological difficulties and paradoxes—His call to them to produce their evidence in favour of their system . . 126

4. Recommendation of Mr. Cuninghame's later works—Summary of the remarkable and original subjects of which they treat—His remarks on the Theories of modern Geologists recommended — Their large demands upon time not warranted by the simplicity of the Mosaic narrative—The authority and authenticity of the Inspired Record endangered by their speculations — Another mode of solving geological difficulties recommended—A boon of 1500 years additional granted to Geologists—Recommendation of Mr. Morison's "Religious History of Man"—Mr. Cuninghame's discoveries concentrated in his "Chart of Chronology" and "Essay," and in the Appendixes to the fourth edition of his "Dissertation on the Apocalypse" 128

PART II.

CHAPTER I.—THE TESTIMONY OF JESUS THE SPIRIT OF PROPHECY.

Primeval prophecy concerning the Messiah—Errors in the translation of it, in different versions—Correct in the Septuagint—Tradition of this prophecy in the Ante and Post Diluvian ages—Its clearer development in the Patriarchal Age—Dr. Lamb's explanation of the word *Shiloh*—Prophecy of Balaam in the Critarchal Age—Predictions of Moses and Hannah—The glorious revelations of the Monarchal Age—The testimony of the Psalms to the Messiah—Explanation of the last words of David from Kennicott—Application of the term *Sun* to Jehovah—Testimony of the Prophecies to the Messiah—Isaiah, the Evangelical Prophet—The predictions at the close of the Monarchal and the commencement of the Hierarchal Age—Testimony among the Heathen. . . . 135

CHAPTER II.—TESTIMONY OF THE HEAVENS AND THE EARTH TO THE SUBJECT OF PROPHECY.

1. Object of the Disposition of the Cherubim at Eden—Its disappearance from the earth—The remembrance of its glory transmitted to the Postdiluvians—Its occasional re-appearance to Abraham, to Moses, to Israel, to Elijah, and to Isaiah—Identity of the visions of Isaiah, Ezekiel, and John—Similarity of the visions of Daniel, John, the Three Disciples, and Paul—Object of these glorious representations in heaven and on earth—Known among the Heathen, and grafted on their religious worship—Origin of Zabaism, and its spread over the world . . . 146

2. The Sun worshipped by the Babylonians, Assyrians, and Chaldeans, under the names of Baal, or Beelsamen—By the Egyptians, under the names of Orus and Osiris—Connection between the Sun and Sirius—The Sun and his Satellite worshipped by the Israelites, under the names of Molech and Remphan, Baal, and Ashtaroth, during the Critarchal age—The Zabian idolatry set up at Jerusalem in the Monarchal age—The partial Reformation of Josiah—The ancient Persians, Sun and Fire worshippers—Origin of Mitbras—The gods of Phenicia, Elioun, and Adonis or Tammuz 152

3. The gods of the Hindoos, Vishnu, Buddha, Brahma, and Seeva, form no Trinity—The theft of their names and attributes from the Hebrew evinced by their meaning—Buddha an avatar of Vishnu—Origin of Fohi, the god of the Chinese—Druidical, Peruvian, Mexican, and Parsee worship—Origin of Surya, Suras, and Asuras—Russell's citation of Macrobius on the worship of the Solar god—The concentration of Paganism 158

4. Origin of the Greek and Latin names of the Supreme God—Ingenious derivation by Dr. Hales—Confutation of that given by Francoeur in his “*Uranographie*”—Origin of the New Testament titles of Christ—Citation of Theophilus on this subject—Irrefragable proof of the Divinity of our Lord—Original temple of the Sun—Connection of Religious worship and Astronomical observation—Antiquity of the Hindoos and Chinese 163

CHAPTER III. — TRADITIONARY AND POETICAL AGES OF THE WORLD.

1. Tradition concerning the Seventh Age—Prophecy of the Universal Saviour—Traditions of the Jews—Opinion of Irenæus and the Christian Church in his time—Dr. Russell’s opinion confuted—Testimony of the Heathen to the Tradition of the *Seven Ages*—Digression on the Corruptions of the Septuagint and the Hebrew text—Arguments against the numerical accuracy of the latter—Remarkable prophecy contained in the names of the *Ante-diluvian* Patriarchs—Opinions of Augustine and Abulfarajius—Notion of Dr. Isaac Barrow—Important admission of Eusebius—Opinion of Ephrem Syrus 168

2. Description of the Ages of the World from Hesiod—Error of Newton—The Golden Age corresponds to the Antediluvian—The Silver to the Postdiluvian—The Brazen, Heroic and Iron ages, to the Patriarchal, Critarchal and Monarchal—These ages relate chiefly to Greece—References to Scripture history in all—The Sixth or Cumæan age corresponds to the Hierarchal—Wisdom of the Heathens—Their expectation of a Divine Instructor—Socrates, Plato, Eupolis, Virgil, and others, anticipate his glorious Advent—The close of the *Sixth age* indicates the arrival of the *Seventh*, or the return of the *Golden age*. 193

CHAPTER IV. — ERRORS OF THE ANCIENT CHRONOGRAPHERS.

1. Authority of the Scripture texts superior to that of the ancient chronographers—The testimony of the latter chiefly in favour of the Septuagint—The testimonies of Josephus, Theophilus, Africanus, Eusebius, and the author of the Paschal Chronicle selected for examination—Table I. Containing their statements relating to the *First age* of the world—Errors of Josephus—Corruption of his text—Mr. Cuninghame’s detection of his blunders in regard to the first age—His discovery of the truth from the titular statements of the first and second books of Josephus—His explanation of the Jewish fraud to which this author appears to have been accessory—Error of Theophilus, and accuracy of Africanus in this age—Similar error of Eusebius and Syn-cellus, and accuracy of Epiphanius and the author of the Paschal Chronicle 229

2. Table II., Containing the statements of the ancient chronographers relating to the *Second age* of the world—Absurd errors of the text of Josephus—The discrepancy between his detailed numbers and his sum total, the work of an enemy to the truth—Proof that the true sum was in his text originally—Errors of Theophilus and Africanus in this age due to Jewish influence—Notion entertained by the ancient chronographers regarding the bisection of the Mundane period at the death of Peleg—The genealogy of Shem, like that of Melchisedec, in the chronology—Reference to Mr. Clinton—Error of Eusebius, rectified in the Hieronymian version of his *Chronicon*—Accuracy of the Paschal Chronicle, with the exception of the biennial period—Valuable Testimony of Eusebius and Africanus, preserved by Syncellus in his *Chronographia*, on the extent of the *first two ages* 240

3. Table III., Containing the statements of the ancient chronographers relating to the *Third age* of the world—The testimony of Josephus to the true chronology very explicit—Misinterpretation of prophecy the cause of wavering in Josephus and blunder in Theophilus—The testimony of Africanus correct—Eusebius, Demetrius, and the author of the Paschal Chronicle correct—Explanation of the period of *Four Hundred* years 248

4. Table IV., Containing the statements of the ancient chronographers relating to the *Fourth age* of the world—The testimony of Josephus to the extent of this age highly satisfactory—Proof that it was 612 years—Strange errors of Theophilus—Method of rectifying them—Compensating errors of Africanus—His date of the foundation of Solomon's Temple correct—Errors of Eusebius—His *Præparatio* correct in amount, his *Chronicon* wrong—He confutes himself and adopts the Hebrew chronology—Comparison between him and Usher—Errors of the Paschal Chronicle—The author coincides with Josephus—Hesitancy of Mr. Clinton—Table V., The *first four ages* of the world, and date of Solomon's Temple according to the different chronographers 254

5. Table VI. Containing the statements of the chronographers relating to the *Fifth age* of the world—The errors of Josephus peculiar—His elongation of the reign of Solomon—Disagreement of his titular periods with the summation of the reigns in Books Eighth, Ninth and Tenth—Proof that the former is nearly correct—Table VII. *Monarchal Periods* of Josephus—Comparison with the True Chronology—Evidence that these periods have been manufactured—The true chronology of this age detected in his works—Table VIII. *True Flavian Periods*, showing the true Extent as originally held by Josephus—Proof that he knew the true epoch of the Captivity—The errors of Theophilus in this age few—He is also mistaken as to the epoch of the Captivity—Africanus diminishes the true extent of this age—He is misrepresented by Syncellus—

The Statements of Eusebius taken from the Hieronymian and Armenian Versions of his Canon—Those of the author of the Paschal Chronicle from that work itself—Their errors pointed out—The difference between their Extent of this age and the true Extent only 3 years . . . 274

6. Table IX. *Ethnocratic Eras* and *Intervals* according to Ptolemy's Canon and the ancient Chronographers—Accuracy of the Canon—Josephus erroneous but consistent in the *Sixth age*—His remarkable coincidence with the true Chronology in the Mundane period—Theophilus follows the Roman Chronology in this age—Africanus the prophetic—Both erroneous—Errors of Eusebius, and accuracy of his Extent of this age—Errors of the Paschal Chronicle considerable and unaccountable—Table X. Summation of the *Six ages* of the world according to the Septuagint and the ancient chronographers—Table XI. Summation of the Periods of the Christian Chronographers, adopted by themselves—*Chronological Table* of the Principal Epochs and Events from the Creation to the Advent of Christ 297

A

DISSERTATION

ON

THE TRUE AGE OF THE WORLD.

Part I.

INTRODUCTION.

1. State of the World at the Birth of Christ—Tradition concerning his Advent—Its epoch determined from Prophecy.

THE Christian era was ushered into notice, by a state of peace among all nations, unprecedented in the history of the world. The temple of Janus at Rome was shut, after the lapse of seven centuries of incessant warfare. At this period, a very general belief prevailed among men, that the long-expected Saviour of the world was about to appear. Many incontestable proofs of this fact are to be found in ancient history. Soter or Saviour, had indeed become a common appellation among kings, both in Syria and Egypt; and the foreshortened shadows of coming events indicated the near approach of the “Desire of all nations.” Poets anticipated his happy reign; historians longed for the promised age of miracles;

and philosophers panted for the Advent of a heaven-born Instructor of mankind. The epoch assigned, by universal tradition, for the epiphany of this wonderful personage, was the *Sixth Age* of the world; or, according to the ancient Hebrew chronology, the middle of the *Sixth Millennium* or *Chiliad* of years from the creation of the world.

Respecting the true origin of the assigned epoch, a considerable difference of opinion exists. It is, however, generally referred to the ancient tradition among the Jews, that the world was destined to last for a period of *seven millenaries* of years, the first *six* corresponding to the *six days* of creation, and the *seventh* to the *Sabbath* or day of rest; and that previous to the last *millennium*, the Messiah should appear in great power and glory. Traces of this tradition may be found in the vaticinations of the Sybilline oracles, and in the writings of the Greek theogonists and cosmogonists. The prevalence of the same tradition in the time of our Saviour and his Apostles, had evidently led the disciples to associate, as contemporaneous events, the *first* Advent of Christ, and the restoration of all things. See Matthew xxxiv. 2, and 2 Thessalonians ii. 1.

Although there be no foundation in Scripture for the Jewish tradition itself, yet the fact of its existence at an early period of the Christian era, added to the universal belief among ancient writers, that the Messiah did appear at the as-

signed epoch, affords a strong presumptive proof that it was the true one. Theophilus, bishop of Antioch, who flourished in the second century, ingeniously unites the historical fact and the Jewish tradition, when he intimates that as the *first Adam* came into existence on the *sixth day* of creation, so the *second Adam* came into the world on the *sixth day* of the Chiliads, *each day* being reckoned as “*a thousand years.*” It is evident, however, that this early father had derived his knowledge of the true epoch from its original and only source; for, he says, “the whole time, even all the years” from the Creation to the Crucifixion, “are shown” in the Scriptures, “to those who are willing to obey the truth.”* Accordingly, we assert that it was possible to ascertain at a very early period,—almost five centuries before Christ,—the true length of the whole interval in question, by a careful examination of the Sacred Records; the exact period from the rebuilding of Jerusalem to the Crucifixion, being assigned in the prophecies of Daniel; while, the period from Creation to the Return of the Jews from Babylon, can be determined from the other books of the Old Testament. Before we proceed to demonstrate the truth of this assertion, we must shortly glance at the history of these Books.

* Ὁ πᾶς χρόνος καὶ τὰ ἔτη δείκνυται, τουτοῖς βουλομένοις πείθεσθαι τῇ ἀληθείᾳ.—Theoph. ad Autol. Lib. III. p. 273, Oxon. 1684.

2. Short history of the Septuagint Version of the Old Testament—Discrepancies between the Hebrew and Septuagint—Their effect on Sacred Chronology.

It is universally admitted that the Pentateuch was translated into Greek about three centuries before Christ, for the use of the dispersed tribes of Israel, and particularly of the Jews, who had settled in Alexandria, and other parts of the Grecian Empire. Although the history of this translation given by Aristeas, Josephus, and others, savours too much of the marvellous for modern belief, yet all antiquity agrees that it was executed in the reign of Ptolemy Philadelphus, and, according to some, at his request, by seventy-two interpreters selected from the most learned and eminent men among the Jews by the High Priest and Sanhedrim at Jerusalem. It is moreover asserted, that the other books of the Old Testament were translated about a century later than the Pentateuch; and this assertion is in some measure proved by a considerable diversity of style and sentiment. It is quite certain, however, that the Greek version of the whole of the Hebrew Scriptures, now called the Septuagint, was in public use at least a century before the Christian era; and that the Evangelists and Apostles made citations from this version in the New Testament, in preference to the original text.

Such being the origin and authority of this

ancient and venerable version, its value cannot be too much appreciated; for, without it, the Christians would have been entirely at the mercy of the Jews, as to the authenticity, the integrity, and the meaning of the Holy Scriptures; first, of the Old Testament, on account of their ignorance of the Hebrew, and the danger of the glosses and traditions of their opponents; and second, of the New Testament, on account of its being the complete elucidation and fulfilment of the Old. Besides, although the Jews were for ages the appointed custodiers of the Hebrew text, and are generally considered to have been faithful to their trust; yet we must not conceal the fact that it now differs considerably from the Septuagint in many important places, particularly in the prophecies relating to the Messiah; and, that its chronology of the whole period from the creation to the first advent, is completely at variance with that of the Greek version.

The chronological discrepancies between the Hebrew and the Septuagint, which amount in all to nearly fifteen centuries of difference in regard to the true age of the world, have occasioned disputes among the learned ever since the third century. The Christian Church, however, has always followed the longer computation of the Seventy, from the earliest period of its history till the era of the Reformation; while the Jewish Church has retained the shorter chronology of the

Hebrew text from the second century till the present day. Archbishop Usher, the great modern authority in chronology, endeavoured to fix and determine the true epoch of the birth of Christ from that text alone. Dr. Hales, a later and more accurate authority, made a similar attempt, founding his computation on the Septuagint. As this subject has been lately revived by writers of considerable eminence on both sides, we shall endeavour to place the whole Scriptural evidence before our readers, in the following critical analysis of the question.

SECTION I.

AGES AND EPOCHS OF THE WORLD.

THE whole period from the Creation to the birth of Christ, whatever may be considered as its real extent, is generally divided by chronologers into six subordinate periods, called *Ages*. The *first*, which is reckoned from the Creation to the Deluge, is called the *Antediluvian* age; the *second*, from the Deluge to the Call of Abraham, the *Post-diluvian* age; the *third*, from the Call of Abraham to the Exode of the Israelites from Egypt, the *Patriarchal* age; the *fourth*, from the Exode of the Israelites to the foundation of Solomon's Temple, the *Critarchal* (or, *judge-ruling*) age; the *fifth*, from the foundation to the destruction of Solomon's Temple, the *Monarchal* age; the *sixth*, from the destruction of Solomon's Temple to the birth of Christ, the *Hierarchal* age. We have, for the sake of distinctness and brevity, given to the last four ages, names derived from the four different states of the Hebrew Polity, namely, the governments of the *Patriarchs*, the *Judges*, the *Kings*, and the *High Priests*; the government of the latter terminating in Judea becoming a Roman province.

Besides the great epochs which limit the six ages of the world, there are many intermediate eras of very considerable importance in the settlement of disputes both in chronology and history, sacred as well as profane. Thus: in the *first* age, we have, the fall of Adam, the births and deaths of the Patriarchs, and the translation of Enoch; in the *second*, the confusion of tongues, the foundation of Babel and Nineveh, and the eras of the Calyougham of the Hindoos, and the Chinese emperor Yao; in the *third*, the destruction of Sodom, the migration of the Hebrew Patriarchs into Egypt, and the foundation of the Greek kingdoms of Sicyon and Argos; in the *fourth*, the servitudes of the Israelites in Canaan, the foundation of Athens and Jerusalem, and the destruction of Troy; in the *fifth*, the eras of the Olympiads and Nabonassar, the foundation of Rome, and the captivities of Israel and Judah; in the *sixth*, the return of the Jews from captivity, the destruction of Babylon, the death of Alexander the Great, and the eras of the Seleucidæ and the Cæsars.

CHAPTER I.

EXTENT OF THE FIRST AGE OF THE WORLD.

1. Discrepancies of the Hebrew, Septuagint and Samaritan Texts—Solution of the difficulty by the chronographers of the middle ages—Consistency of the Septuagint and the New Testament—Numerical errors of the Hebrew text.

THE extent of the *first*, or Antediluvian age, is ascertained from the text of Genesis, v. 3-32, and vii. 6, by summing up the ages at which the Patriarchs beget their eldest sons, including the date of the flood from that of Noah. This amount is, according to the Hebrew text, 1656 years; according to the Septuagint version, 2262 years; and according to the Samaritan Pentateuch, 1307 years. This astonishing discrepancy, which is found in all the codices of the three texts, is a Gordian knot, which has puzzled the Christian Church for more than fifteen centuries! The difference of the three computations is the more remarkable, inasmuch as all the three texts are considered to have been very carefully preserved! The Samaritan Pentateuch rivals the Hebrew text in point of antiquity, and is reckoned by some to be the nearest to the true Mosaic text; while, the

Septuagint version is rendered almost sacred, by the authority of the Apostles and the early Fathers of the Church. Which then, is the true computation? So difficult of solution was this question deemed in the middle ages, that chronographers, in order to reconcile the difference between the Hebrew and the Septuagint, even argued the possibility of both texts *being equally correct!* The Hebrew computation, however, has been followed in modern times chiefly on the authority of the Latin vulgate, which is said to have been translated by St. Jerome. The Samaritan computation has had comparatively few supporters; while that of the Septuagint, which was universally followed by the ancient chronographers and historians, both sacred and profane, has never been wholly abandoned by the Church even to the present day.

With regard to the evidence of the two principal witnesses, it is manifest that the citations from the Old Testament, which are to be found in the New, are, in general, not only in more perfect accordance with the Septuagint version than with the Hebrew text (at least, as we now have it); but they are more consistent with the general tenor of the Sacred Writings. There is, on this account, therefore, an *à priori* presumption in favour of the accuracy of the numerical statements of the Septuagint. This presumption is strongly confirmed by a reference to several passages not at all connected with

chronology, of which the following are striking instances. Thus, the day on which God *ended*, that is, finished, or completed the work of creation, is said to be the 7th in the Hebrew, and the 6th in the Septuagint; but the latter statement is plainly the correct one, being confirmed by the context; see Genesis ii. 2, and i. 31. Again, the number of persons present at the *Eisodus* of Israel into Egypt, is said to be 70 in the Hebrew, and 75 in the Septuagint; but the latter number is unquestionably the true one, because it is confirmed by the New Testament; see Genesis xlv. 27, and Acts vii. 14. In general, it may be observed, that the numerical statements of the Hebrew text, in many places differ materially from those of the Septuagint, and even from those of other places of that text, where we are certain, from the nature of the context, that they ought to be precisely the same. The following instances, taken at random, (and their number might be greatly increased,) will confirm this assertion, by a comparison of the different passages, even in our own version: — Exodus xii. 37, and xxxviii. 26, with Numbers i. 46, and ii. 32; Numbers xxxv. 4, with Numbers xxxv. 5; 1 Samuel xviii. 27, with 2 Samuel iii. 14; 2 Samuel xv. 7, with 1 Kings ii. 11; 2 Samuel xxiv. 13, with 1 Chronicles xxi. 12; and 1 Kings ix. 28, with 2 Chronicles viii. 18.

2. Origin and effect of various readings—The immaculate purity and miraculous preservation of the Hebrew text, a figment—Consistency of the word of God.

From the occurrence of such discrepancies as these, both in the original texts and the ancient versions, it is evident, that the authenticity of each numerical statement must be carefully examined *per se*, and tested by the multiplied means for the discovery of the truth which we possess in modern times. For, although the providence of God has watched over the Sacred Scriptures in a very remarkable manner, yet still they are found liable to the same causes of textual error as all other writings; so true is the Apostle's humbling remark, that, "we have this" heavenly "treasure in earthen vessels, that the excellency of the power may be of God and not of us." Accordingly, from the necessity and frequency of copying the MSS. (Deuteronomy xvii. 18) during so many ages previous to the invention of printing, and from the inaccuracy and inadvertency of uninspired scribes, have arisen what are called "Various Readings" in the Scriptures, both of the Old and New Testament; and, although these, and other discrepancies above-mentioned, do not in the slightest degree affect the grand question of salvation, yet they have a serious influence on important questions in sacred history and chronology, and in the interpretation of prophecy.

Indeed, the extraordinary and multiplied collations of Hebrew MSS. and editions of the Old Testament, accomplished by the indefatigable labours of Kennicott and De Rossi, have brought to light such a host of variations in the original text, as completely to put to flight the antiquated notion of the “immaculate purity” and “miraculous preservation” of the *Hebrew Verity*, which was so long and so strenuously maintained by critics and divines, and which held fast its position in their hermeneutical Canon, even so late as the 18th century. Moreover, it is manifest *à priori*, that it is quite impossible for two different numbers, or sets of numbers, both relating to the same facts, and in precisely the same manner, to be *perfectly accurate and authentic*! We shall feel no hesitation, therefore, in preferring the Septuagint version to the Hebrew text, or the Hebrew text to the Septuagint version, according as the evidence for the truth, appears to us, to preponderate in favour of the one document or the other. It is even possible that the true number connected with some important event, though originally in both documents, cannot now be found in either. We shall, in such a case, feel perfectly justified in adopting that number which can be demonstrated to be the true one, whether it be discovered in an ancient version or commentary, history, or chronicon. The word of God, like all truth, must be perfectly consistent with itself;

and if through the lapse of ages, any part of that word has been corrupted or lost, it becomes a Christian duty, as well as a philosophic employment, to make all possible search for its recovery, not only that our own faith may be strengthened and confirmed, but that the mind of every sincere enquirer may be satisfied.

3. Tables of the Discrepancies of the three texts with regard to the Antediluvian Patriarchs : Table I., In their Antepaidogonian ages—Table II., In their Postpaidogonian ages—Table III., In their whole lives—Internal evidence afforded by the Tables in favour of the computation of the Septuagint—The Discrepancies of the Hebrew and Samaritan the work of design—Proof of this fact from the Scriptures.

We now proceed to state our arguments in favour of the computation of the Septuagint, which we consider as that of the original and genuine chronology of the Sacred Scriptures. As we shall have frequent occasion to refer to the ages at which the Patriarchs began to beget their children, and to the residues or remaining portions of their lives, we shall adopt a phraseology sanctioned by the example of Usher,* and call the former their *Antepaidogonian* ages, and the latter, their *Postpaidogonian* ages. The following Table, relating to the *first age*, exhibits the discrepancies of the three texts, with regard to the *Antepaido-*

* See his "Syntagma de Septuaginta," p. 13, Lond. 1655, and his "Chronologia Sacra," p. 46, Oxon. 1660. In our subsequent citations, these editions are followed; the latter is denominated "Opus Posthumum hucusque *ἀνέκδοτον*."

gonian ages of the Antediluvian Patriarchs, and the *Anni Mundi*, or *years of the world*, in which they were born :—

TABLE I.

ANTEDILUVIAN PATRIARCHS.	HEBREW.		SEPTUAGINT.		SAMARITAN.	
	A. P. ages, Born A. M.		A. P. ages, Born A. M.		A. P. ages, Born A. M.	
From Creation	0		0		0	
Adam	130	1	230	1	130	1
Seth	105	130	205	230	105	130
Enos	90	235	190	435	90	235
Cainan	70	325	170	625	70	325
Mahalaleel	65	395	165	795	65	395
Jared	*162	460	162	960	*62	460
Enoch	65	622	165	1122	65	522
Methuselah	*187	687	187	1287	*67	587
Lamech	*182	874	188	1474	*53	654
Noah	500	1056	500	1662	500	707
To the Flood	100		100		100	
FIRST AGE	1656 years.		2262 years.		1307 years.	

The numbers marked with a star in this and subsequent Tables, are those in which the discrepancies are the most striking, and produce the most anomalous or absurd results in Chronology.

The following auxiliary Table exhibits the discrepancies of the three texts with regard to the *Postpaidogonian ages* of the same Patriarchs, and the A.M., or *years of the world* in which they died :—

TABLE II.

ANTEDILUVIAN PATRIARCHS.	HEBREW.		SEPTUAGINT.		SAMARITAN.	
	P.P. ages.	Died A.M.	P.P. ages.	Died A.M.	P.P. ages.	Died A.M.
Adam	800	931	700	931	800	931
Seth	807	1042	707	1142	807	1042
Enos	815	1140	715	1340	815	1140
Cainan	840	1235	740	1535	840	1235
Mahalaleel . . .	830	1290	730	1690	830	1290
Jared	800	1422	800	1922	*785	*1307
Enoch <i>translated</i> .	300	987	200	1487	300	887
Methuselah . .	782	1656	782	2256	*653	*1307
Lamech . . .	*595	1651	565	2227	*600	*1307
Noah	350	2006	350	2612	350	1657

Lastly, the following Table exhibits the discrepancies of the three texts with regard to the *Whole Lives* of these Patriarchs, and the *number* of their generations from Adam : —

TABLE III.

ANTEDILUVIAN PATRIARCHS.	HEBREW.		SEPTUAGINT.		SAMARITAN.	
	W. lives.	No.	W. lives.	No.	W. lives.	No.
Adam	930	1	930	1	930	1
Seth	912	2	912	2	912	2
Enos	905	3	905	3	905	3
Cainan	910	4	910	4	910	4
Mahalaleel . . .	895	5	895	5	895	5
Jared	962	6	962	6	*847	6
Enoch	365	7	365	7	365	7
Methuselah . .	969	8	969	8	*720	8
Lamech	*777	9	753	9	*653	9
Noah	950	10	950	10	950	10

Let us now examine the internal evidence afforded by these tables in favour of our argument. On looking at Table III., we perceive that the *whole lives* of these Patriarchs, with the exception of that of Lamech, are all exactly the same, both in the Hebrew and the Septuagint; but that in the Samaritan, three of them are very considerably different, namely, those of Jared, Methuselah, and Lamech. It is plain, therefore, that we must prefer the testimony of the two former witnesses to that of the latter. Moreover, it is evident that the lives of the three Patriarchs in question have been shortened in the Samaritan, in order that their deaths should be represented as all occurring in the *year of the flood*, see Table II.; for, had their lives been preserved as entire in this text, as in the other two, they would, contrary to the express words of Scripture, have *survived the flood* by 115, 249, and 100 years respectively! The evidence of the Samaritan text being thus clearly excluded, we have only to settle the claims of the other two witnesses on the question of the life of Lamech. As in this case all the witnesses differ in their statements, we are deprived of the evidence of double testimony, and we must resort to another test of the truth. In the mean time it is proper to observe that the *date of the flood from creation* will not, in the slightest degree, be affected by the discrepancy of the three texts on this point.

The most striking discrepancies, however, are to be found in the first two Tables. On looking at Table I., we perceive that *six* of the Hebrew *Antepaidogonian* ages, namely, the first five, and the seventh, have been *diminished* by the exact number of 100 years; for, omitting that of Noah, which is the same in all, the remaining *three* agree with those of the Septuagint, with the exception of six years only, in that of Lamech. Again:—On looking at Table II., we perceive that the *six* Hebrew *Postpaidogonian* ages, corresponding to the six former ages, have been *increased* by the exact number of 100 years; for, the remaining *three*, corresponding to the three former ages, agree with those of the Septuagint, with the exception of 30 years in that of Lamech. It is manifest, therefore, on the slightest consideration of the question, that the *centenary increase* of the *six* Hebrew *Postpaidogonian* ages was made to balance the *centenary decrease* of the *six* Hebrew *Antepaidogonian* ages, in order to preserve the integrity of the *whole lives* of the Patriarchs. These discrepancies, especially the *regular centenary difference* which occurs six times, have led to the uniform opinion among almost all chronologers, from the period of their first discovery, in the second century, till the present day, that they were *the work of design or artifice*, and not the offspring of chance or mistake!

The regularity of the *Antepaidogonian* ages of

the Septuagint, argues very strongly in favour of their accuracy; while, the irregularity of those of the Hebrew text militates powerfully against the supposition of *their* being correct. For, in accordance with the language of Scripture, and the experience of all ages, “generation comes, and generation goes, and the earth continues stationary for the age,” (Ecclesiastes i. 4);* little change is therefore likely to have taken place in the *Ante* and *Post Paidogonian ages* and *whole lives* of those almost millenarian patriarchs, except by the special interposition of God, and for some specific purpose, which he would have condescended to reveal unto man. Hence, we find that when the Patriarch Enoch, “the seventh from Adam,” was appointed, as the first Prophet on record, to announce to the old world the mingled news of redemption and judgment, he was afterwards translated to heaven without dying, before three of his ancestors (according to the Septuagint), and about six centuries before the usual term of human life in that age of wonders; so soon and so strikingly did the Lord sanction the message of his faithful servant, and admit him at once to his eternal and glorious reward.

* This translation, which is from the Septuagint, may be considered as too free by some; but we conceive that it expresses the true meaning of the passage, which is not conveyed in our common version; for the earth abideth *not* for ever!

4. Reasons assigned for the alterations in the Hebrew and Samaritan—Accuracy of the Septuagint demonstrated—An objection to its chronology removed—Utility of the publication of *fac simile* editions of the codices—Late origin of the *printed* Hebrew text—Its original agreement with the Septuagint proved.

Moreover, the remarkable circumstance that *three* of the Hebrew *Antepaidogonian* ages, namely, those of Jared, Methuselah, and Lamech, exceed *other three*, namely—those of Cainan, Mahalaleel, and Enoch, by a difference of about 100 years, although the former patriarchs stood so nearly related to the latter, argues that some good reason must have existed in the minds of those who dared to make the alterations, for not abstracting the usual *centenary difference* from the former. Accordingly, we find that if this alteration had been effected on the *Hebrew Antepaidogonian* ages of Jared, Methuselah, and Lamech, in order to make them uniform with the rest in this respect, the flood would, according to that text, have taken place in A.M. 1356, their *Postpaidogonian* ages would have been 900, 882, and 695 years, and they would, contrary to Scripture, *have survived the flood* by 66, 200, and 95 years respectively! This anticipated result affords the strongest presumptive evidence that the *Hebrew Antepaidogonian* ages must all have been *originally* the same as those of the Septuagint; and that to serve some particular purpose, a *century* was abstracted from *six* of them, but not from the

remaining *three* ; because if this had been done, either the integrity of the *whole lives* corresponding to them would have been destroyed, or the *three* patriarchs in question would have been falsely represented, as having long survived the deluge. The Hebrew text (as it now exists), represents Methuselah as dying in the very year of the flood, although only *forty* days of it had elapsed when Noah entered the Ark ! Thus, according to that text, the only man of that age who “walked with God,” and was “righteous before him in that generation,” would have, in addition to the distressing cares and the unutterable sympathies attending the arrival of God’s awful judgment,—the personal and relative sorrow of heart arising from the death and burial of his pious and aged grandfather ; but we know that God “doth not afflict willingly, nor grieve the children of men ;” and we have much reason, therefore, to question the accuracy of this coincidence ; for, to suppose with some, that Methuselah was swept away by the deluge, would be to contradict the Scripture, which affirms that Noah was “just and perfect in his generations.”

This difficulty is entirely removed by the accurate copies of the Septuagint, which places the death of Methuselah *six* years before the flood. Again, by the Hebrew text Lamech is represented as having died five years before that catastrophe, and consequently before Methuselah,

being the only instance in the generations of the righteous from Adam to Noah, in which the son paid the debt of nature before the father. But this anomaly evidently arises from the alteration which was made in the Hebrew *Antepaidogonian* age of Lamech, by the abstraction of *six* years, the difference between it and that of the Septuagint; for, if the original number had been retained as in the case of Methuselah, Lamech would then have been represented as surviving the deluge by *one year!* According to the present text of the Septuagint, Lamech is indeed represented as having died *twenty-nine* years before his father; but if his *Hebrew Postpaidogonian* age be considered as the correct one, his death would then have taken place *five* years before the flood, and *one year* after that of his father; thus, the natural anomaly would be removed, and the difference between the years of his *whole life*, in the Hebrew and the Septuagint, reduced from *thirty* years to *six*, the amount of alteration in his *Hebrew Antepaidogonian* age. The whole question is ably and fully discussed in Mr. Cuninghame's "Fulness of the Times," pp. 138, 139, and his "Septuagint and Hebrew Chronologies tried," pp. 36—45, on the supposition that Lamech's *Postpaidogonian* age and *whole life*, as given in the Septuagint, are strictly correct; but his reasoning is of so lengthened and recondite a nature that we must refer

our readers to the works themselves for complete satisfaction on the subject.*

The Samaritan text is more consistent than the Hebrew with regard to the *centenary decrease* of the *Antepaidogonian* ages; all of them but that of Noah, having been submitted to its operation. This alteration alone, however, was found to be totally inadmissible; because, as formerly remarked, the text would then have represented *three* of the Patriarchs as long surviving the deluge; it was therefore necessary to make a farther alteration, but on what principle it is difficult to divine. We only know that two of the *Antepaidogonian* ages, those of Methuselah and Lamech, were reduced still more, namely from 87 and 82 years, to 67 and 53 years respectively; thereby occasioning a corresponding *decrease* in the *Postpaidogonian* ages of Jared, Methuselah, and Lamech, namely, from 900, 882, and 695 years, to 785, 653, and 600 years respectively, in order to shorten their *whole lives*, and to bring the dates of their deaths to coincide with the *year of the flood!* Moreover, the idea thus conveyed, that these three Patriarchs, either all died within *forty* days of that event, or were swept away in the common ruin,—is, as we have shown in the case of the Hebrew text, so contrary to nature and to

* The reader will find an explanation of Mr. Cuninghame's argument in the second part of this Dissertation.

Scripture, that it cannot be entertained for a moment. Whatever, therefore, may have been the object of these complicated alterations in the Samaritan, it is plain that they have been made with much less skill and ingenuity than those of the Hebrew, the clumsy artifice being so easy of detection. Thus, we are forced, by internal evidence alone, to conclude that the numerical statements of the Hebrew and Samaritan texts, with regard to the *Antepaidogonian* ages,—on which their chronology is considered entirely to depend,—have, with very few exceptions, been manufactured to serve some particular end or design; and that those of the Septuagint are not only entirely free from any appearance of this kind, but being perfectly natural and consistent with themselves, possess all the marks of genuineness and authenticity.

It has been objected to the accuracy of the chronology of the Septuagint, that some copies of that version, were found at an early period of the Christian era, having 167 instead of 187 years for the *Antepaidogonian* age of Methuselah, and 802 instead of 782 years for his *Postpaidogonian* age, whereby this Patriarch was represented as surviving the flood by *fourteen* years! Common sense, however, teaches that this discrepancy must have been purely owing to a mistake in the transcribers of these copies; because, other copies were extant at the same period which contained

the correct numbers. Mr. Clinton, in his "Fasti Hellenici," vol. i. p. 286, proves by extracts from the early chronographers and historians, that some, as Theophilus, Eusebius, Augustine, and Syncellus, had the faulty reading in their copies; while others, as Demetrius, Josephus, Africanus, Epiphanius, and the author of the Paschal Chronicle, followed the correct copies; and he states that although "Augustine had the faulty reading in his copies," yet "he judiciously applied the proper remedy, and adopted the better reading." This difference in the copies has even reached our own times, and is found in the two oldest and most complete manuscripts of the Septuagint at present known to exist, namely, the Vatican and Alexandrine codices; the edition of the Scriptures printed from the former having the faulty reading, and that printed from the latter having the true one. The librarians of the British Museum have indeed, conferred an invaluable boon on the world, by the publication of the *fac simile* of the Alexandrine codex; and we most anxiously hope that ere long, the Pope will permit * the *fac simile* of the Vatican codex to be published, especially as it is already printed and ready for circulation! The acknowledged fact that discrepancies exist between this manuscript and the editions printed from it,† increases the

* Revelation xiii. 17.

† Ibid. xxii. 19.

solicitude of all the pious and learned in this country for its immediate publication. Would that we could purchase even a single copy !

The last argument we shall adduce here in favour of the chronology of the Septuagint, and it applies both to the Ante and Post Diluvian ages, is derived from the deliberate opinion of Dr. Kennicott. In his valuable posthumous work, entitled “Remarks on Select Passages of the Old Testament,” p. 16, he says, “It has been proved from *Eusebius*, that some Hebrew copies” of the Old Testament, “having the *larger* numbers, existed in the fourth century ; and others, on the authority of *Jacob Edessenus*, as late as the year 700 ; whilst others much later, are mentioned in the chronicle of *Ecchellensis*. And though such manuscripts are all perhaps now lost, yet are these testimonies confirmed by the traditions still preserved among the *Jews* themselves, as to *Seth being born a hundred and thirty years after Abel’s death !*” Moreover, it is acknowledged by biblical critics, that all the copies of the present Hebrew text were taken from manuscripts of date later than the ninth century ; and, that the striking uniformity which all the printed editions exhibit, is to be attributed to the fact, that they were all copied from the same codex. Dr. Hales also gives citations from *Eusebius*, from the Jewish Targums, and from other works, in which decided reference is made to the *larger* numbers as they

anciently existed in the Hebrew.* In fine, Mr. Cuninghame, in his "Dissertation on the Apocalypse," p. 535, fourth edition, proves, on the authority of ancient Jewish tradition, that Adam was *two hundred and thirty years* old when he begat Seth; consequently, by the argument *ex uno disce omnes*, we conclude that the whole of the *Antepaidogonian* ages are correctly given in the Septuagint, and that the true extent of the ANTE-DILUVIAN AGE, is 2262 years.

* Dr. Hales says, "The Targum of Jonathan Ben Uzziel, of the highest authority among the Jews, thus paraphrases Gen. iv. 25: 'And Adam knew his wife when 130 years were completed after Abel was killed.' And the same account is furnished by the Bereshith Rabba, More Nevochim, Midrash Tanchuma, Solomon Jarchi, Elias, and others of their principal writers."—See his "Analysis of Chronology," vol. i. p. 80. Indeed, the whole of the second article of the second section of his Introduction, is well worth perusal, being full of very curious and interesting matter, all tending powerfully to prove that the longer computation of the Septuagint was the true and original computation of the Hebrew text. His comparison of the Masorete and Samaritan texts in regard to Genesis xi. 10—32, is very valuable; see p. 82.

CHAPTER II.

EXTENT OF THE SECOND AGE OF THE WORLD.

1. Discrepancies of the three texts—Unfounded hypothesis of Usher—Agreement of Josephus with the Septuagint—Authority of this Version in the Church—Its chronology confirmed by the most authentic Chinese annals—Reasons why the Jews altered the Hebrew text.

THE extent of the *Second*, or Postdiluvian Age, is ascertained from the text of Genesis x. 21—25; xi. 10—32, and xii. 4; by summing up the *Antepaidogonian* ages of the *Postdiluvian* Patriarchs, including the date of the Call of Abraham from that of Terah. This amount is, according to the Hebrew text, and the Latin Vulgate, 367 years; according to Usher's view of that text, 427 years; according to the Septuagint, 1147 years; and, according to the Samaritan, 1017 years. This enormous discrepancy is another Gordian knot of equal difficulty with the former, and requiring for its resolution, a similar process of investigation and argument. Before resuming the discussion, however, it is proper to notice a very able and logical article in the "Cours Complet de Theologie" of M. L'Abbé Migne, entitled "Chronographiæ LXX Interpretum Defensio."

The author of this dissertation enters fully into the critical history of the Septuagint version, and investigates the causes of the existing discrepancies between it and the Hebrew text. He powerfully vindicates the authenticity and authority of the Septuagint; he clearly refutes the absurd suppositions which have been advanced from time to time by critics in order to account for the numerical errors which the advocates of the *Hebrew verity* suppose it contains; and, he completely demolishes the unfounded hypothesis of Usher as to the fancied existence of two Greek versions, both of which were ascribed to the Seventy interpreters! * He next discusses the authority of the Samaritan Pentateuch, and proves that it, as well as the Hebrew, originally contained the same numerical statements as the Septuagint; and shews that it is entitled to be heard as an additional witness in regard to the Postdiluvian age, notwithstanding its error in the matter of the Junior Cainan. He treats, in a very full and impartial manner, of the authority of Josephus as an historian and chronographer, and institutes a careful and searching inquiry into his numerical statements, which are universally admitted to be so puzzling and contradictory. He clearly elicits, however, the undeniable fact that the numbers of Josephus originally agreed with those of the Septuagint, both before and after the flood; but

* "Syntagma," cap. iv. p. 34.

he avows that they have been so vitiated by careless or designing copyists, that it is impossible to establish a perfect coincidence.

The author then shows that in the first ages of Christianity, the Septuagint translation was esteemed a divine production; that by the citations made from it in the New Testament, it has received the stamp and seal of Christ and his Apostles, as a genuine and faithful witness of the truth; and that the ancient chronology of this version was reckoned authentic by the whole Christian Church till the ninth century. He next inquires into the authenticity of the chronological statements of profane historians, particularly among the Chinese and the Egyptians; and shows that the true and ancient records of these nations are wholly irreconcilable with the shorter chronology. Thus, the era of the Emperor Yao, according to the most authentic Chinese annals, is B. C. 2357; so that, according to the Hebrew chronology, even as expounded by Usher, he flourished *thirteen* years before the flood! While, according to that of the Septuagint, he flourished in the ninth century after the flood, or *forty-one* years after the division of the earth among the primitive founders of the nations.*

* We refer here to the date of the division of the earth as determined by Mr. Cuninghame; see the Preface to his "Synopsis of Chronology," pp. 18—22, and his "Fulness of the Times," p. 44. In these works, he makes out that the

The author next refutes some popular objections to the computation of the Septuagint, founded, *first*, on the supposed immaculate purity and miraculous preservation of the Hebrew text; *secondly*, on the supposed antiquity of the Chaldee paraphrasts, the Syriac version, and the Indian and Chinese copies of the Pentateuch; and *thirdly*, on the decree of the Council of Trent, in reference to the paramount authority of the Latin Vulgate. He concludes by offering some reasonable conjectures on the causes of the discrepancies in question; and, he shows that the early Fathers were generally of opinion that the Jews had violated and mystified the numbers of the sacred text, in order, to disturb and confuse the times which related to the Advent of the Messiah, and thereby to confute the Christians, by pretending to prove from that text, that Jesus Christ could not be the true Messiah, because he had appeared before the period predicted by the prophets, namely, the middle of the sixth millenary from Creation. Such is but a short and hasty sketch of one of the ablest treatises we have yet seen, on the Ante and Post Diluvian chronology of the Septuagint.

division commenced in A. M. 3081 or B. C. 2398; that it continued during a jubilean period, or forty-nine years; and, of course, that it terminated in A. M. 3130, or B. C. 2349. We confess that we do not see the necessity of allowing so long a period for the division of the earth; and we think it more likely to have been finished than to have been begun at the former date.

2. Tables of the Discrepancies of the three texts with regard to the Post-diluvian Patriarchs : Table IV., In their Antepaidogonian ages—Table V., In their Postpaidogonian ages—Table VI., In their whole Lives.

The following Table relating to the *Second Age*, exhibits the discrepancies of the three texts, with regard to the *Antepaidogonian* ages of the *Postdiluvian* Patriarchs, and the *years of the world*, in which they were born :—

TABLE IV.

POSTDILUVIAN PATRIARCHS.	HEBREW.		SEPTUAGINT.		SAMARITAN.	
	A.P. ages. Born A.M.		A.P. ages. Born A.M.		A.P. ages. Born A.M.	
From the Flood .	2		2		2	
Arphaxad . . .	35	1658	135	2264	135	1309
Cainan†			130	2399		
Salah	30	1693	130	2529	130	1444
Heber	34	1723	134	2659	134	1574
Peleg	30	1757	130	2793	130	1708
Reu	32	1787	132	2923	132	1838
Serug	30	1819	130	3055	130	1970
Nahor	*29	1849	79	3185	79	2100
Terah	70	1878	70	3264	70	2179
To the Call of Abra- ham }	75	1948	75	3334	75	2249
SECOND AGE .	367 years.		1147 years.		1017 years.	

The following auxiliary Table exhibits the discrepancies of the three texts with regard to the *Postpaidogonian* ages of the same Patriarchs, and the *years of the world* in which they died :—

† This name is marked in this and the two following Tables, on account of its omission in the Hebrew and Samaritan texts.

TABLE V.

POSTDILUVIAN PATRIARCHS.	HEBREW.		SEPTUAGINT.		SAMARITAN.	
	P.P. ages.	Died A.M.	P.P. ages.	Died A.M.	P.P. ages.	Died A.M.
Arphaxad . . .	403	2096	403	2802	303	1747
Cainan † . . .			330	2859		
Salah	403	2126	303	2962	303	1877
Heber	430	2187	270	3063	270	1978
Peleg	209	1996	209	3132	109	1947
Reu	207	2026	207	3262	107	2077
Serug	200	2049	200	3385	100	2200
Nahor	*119	1997	*129	3393	*69	2248
Terah	*135	2083	*135	3469	*75	2324
Abraham	75	2123	75	3509	75	2424

Lastly, the following Table exhibits the discrepancies of the three texts with regard to the *whole lives* of these Patriarchs, and the *number* of their generations from the flood:—

TABLE VI.

POSTDILUVIAN PATRIARCHS.	HEBREW.		SEPTUAGINT.		SAMARITAN.	
	W. lives.	No.	W. lives.	No.	W. lives.	No.
Arphaxad . . .	438	1	538	1	438	1
Cainan † . . .			460	2		
Salah	433	2	433	3	433	2
Heber	464	3	404	4	404	3
Peleg	239	4	339	5	239	4
Reu	239	5	339	6	239	5
Serug	230	6	330	7	230	6
Nahor	*148	7	*208	8	*148	7
Terah	*205	8	*205	9	*145	8
Abraham	175	9	175	10	175	9

3. Authenticity of the *Second Cainan*—Dilemma of the Venerable Bede—Mistake of Mr. Clinton and Mr. Horne—Usher's Dissertation—Inconsistency of authorized translations of the Bible—Rashness of Beza—The *Second Cainan* in the most ancient Codices—Mistake of Bede, Hales, and other chronographers.

Let us examine the internal evidence again afforded by these Tables, in favour of our argument. On comparing their different columns, we find that the name and generation of one of the *Postdiluvian* Patriarchs, called by chronologers the *Second* or *Junior Cainan*, has been either entirely lost or wilfully omitted in the Hebrew and Samaritan texts. This assertion we make with the utmost confidence, because in Luke iii. 36, this Cainan is distinctly enumerated in the genealogy of our Lord Jesus Christ; and his name is found in all the MSS. of the New Testament, with the exception of the *Codex Bezae*, which it is well known has been corrupted in this place. The hallucinations of commentators and chronologers on this point, are perhaps the most extraordinary which the annals of Criticism can furnish. To refer no farther back than to the days of the venerable Bede, we find him, in the preface to his commentary on the Acts, confessing himself unequal to the task of solving this difficult question; and, he greatly marvels why “*ten* generations only, from the flood to Abraham, are found in the *Hebrew verity*,” while the inspired Luke chose to put “*eleven* in his Gospel, Cainan being

added according to the Seventy Interpreters." In his exposition of that Gospel, he touches on the same question, and says with singular naïveté, "but which of these is the truer, or whether both can be true, God knoweth!"* Modern critics appear to have had much less difficulty in settling this important matter.

Mr. Clinton, "*Fasti Hellenici*," vol. i. pp. 288-297, after citing all the testimonies of the ancient chronographers *for* and *against* the generation of the second Cainan, hastily concludes that it is a "spurious addition to the text;" and, although he admits its existence in the "Greek copies," yet he entirely omits to cite the testimony of St. Luke, who must have been better acquainted with the genealogy of Christ than any of the chronographers! His silence on this point would seem to indicate that he had some doubts of the authenticity of the text in question. He has, however, given an extract from Syncellus, affirming that the second Cainan was in all the copies of the Septuagint in his time, censuring Eusebius for omitting him, and stating that St. Luke reckons him the 13th from Adam. Syncellus, in this passage, very properly includes Shem in the genealogy, although he is necessarily omitted in the chronology; because, he was an *Antediluvian* by birth, his *Antepaidogonian* age being entirely omitted in the Scriptures, and the birth of his son being

* Usher's "*Chronologia Sacra*," cap. vi. p. 87.

reckoned from the flood. Hence, we find that all the ancient writers reckon Noah the *tenth* from Adam, and Abraham the *tenth* from the flood, Shem being evidently the *eleventh* from Adam, and Abraham the *twenty-first*. With feelings of the greatest respect for the extensive learning and deep research of Mr. Clinton, we would seriously advise him to consult the *Codex Alexandrinus* in the British Museum, and convince himself by ocular demonstration, as we have done, of the genuineness and authenticity of the testimonies of the Evangelist and the Seventy Interpreters to the undeniable fact of the existence of the Postdiluvian Cainan. Dr. Hales, "Analysis of Chronology,"* vol. i. p. 90, appears to have strongly felt the weight of St. Luke's authority on this point, although, following the recent Masorete and Samaritan texts, he rejects this generation.

Mr. Horne, "Critical Introduction to the Holy Scriptures," vol. iii. p. 561, 7th edition, asserts that "St. Luke wrote for those Christians who read the Greek version more than the original Hebrew, and consequently he preferred their version, which adds the name of Cainan to the genealogy of Shem!" The desire to humour the prejudices of any set of readers, by adding a spurious generation to "the genealogy of Shem," is too serious a charge to bring against the Evan-

* The citations from Dr. Hales' work are referred to the 4to. edition, Lond. 1800—1812.

gelist; but when we consider that this would be, in fact, adding a spurious generation to "the genealogy of Christ," the charge becomes infinitely more serious! The attempt of chronologers to mutilate this authentic document, by the exclusion of one of the ancestors of our Lord, is so great an injury to the *Christian verity*, that we do not wonder at the pointed question put by Mr. Cunningham, "Fulness of the Times," p. 200, "Did St. Luke prefer a lie to the truth, to please men?" In order to satisfy his own mind, and to vindicate his system of chronology from the charge of having unwarrantably omitted this generation, by following too closely the *Hebrew verity*, Usher deemed it necessary to write in his "Chronologia Sacra," a prolix Dissertation, entitled "De Cainano Arphaxadi filio, &c.," to which our limits permit us only to refer. The whole question, however, is discussed in a very clear and satisfactory manner, in Dr. Russell's "Connection of Sacred and Profane History," vol. i. pp. 158-167. There is also a most admirable summary of the arguments in proof of the existence of this Cainan, in Mr. Cunningham's work above cited, where our readers will find some very judicious strictures on the "Scripture Chronology" of Mr. Clinton; see pp. 187-207.

A candid perusal of these works must lead to the inevitable conclusion that the name of the *Second Cainan* ought not to have been rejected

from the Sacred Text. It is strange, however, to observe that in our authorized version of the Scriptures, this generation has been excluded from the Old Testament, while it has been admitted into the New. Such a manifest inconsistency should have been avoided in a version intended for public use in all the churches, and sanctioned by royal authority ! The Latin Vulgate, published by the “supreme authority” of the Roman Pontiff, is equally liable to the same charge of inconsistency ; while Theodore Beza, in his Latin version of the New Testament, has omitted this generation altogether ! For this bold step, Beza had no other authority than the “Codex Græcolatinus,” which, from having been in his possession, bears his own name ; and which, while reckoned of “little critical value,” is the only manuscript of the New Testament discovered to be deficient in this respect. The *Second Cainan* is, moreover, found in all the Greek manuscripts of the Old Testament, both in Genesis x. 24, and xi. 13 ; and, also in many copies, in 1 Chronicles i. 18 and 24,—this chapter being imperfect in the Vatican Codex, but complete in the Codex Alexandrinus.

In confirmation of our argument, it is proper to state, that there exists a fragment of a very ancient codex, which lays claim even to a higher antiquity than either of these codices, being described in the words of Usher, “*Syntagma de Septua-*

ginta," cap. ii. p. 18, as "omnium qui uspiam hodie extant vetustissimus," and known by the name of the "Codex Cottonianus." Of this codex, unfortunately, a certain portion of Genesis only remains; but it is of immense "critical value," as it confirms the true readings of the Ante and Post Paidogonian ages of Methuselah, and of the passages relating to the second Cainan. In the collation of this fragment "cum editione Romanâ," that is, with the Vatican edition, by Dr. Grabe, — posthumously published by Dr. H. Owen,—there are two *fac simile* engravings of a portion of the manuscript, exhibiting the old, uncial Greek letters, unaccented and unspirited, like the codex Alexandrinus, and (curious to remark) exhibiting also the effigies of four of the Postdiluvian Patriarchs, spoken of in the adjacent text,—one being the very identical personage, whose existence is not recognized by the Masorete and Samaritan texts, and is therefore so stoutly denied by the defenders of the *Hebrew verity*! We copy from the preface, the explanation of one of the pictures, the plates of which were engraven at the expence of the Antiquarian Society of London, in 1744:—"Figurarum Explicatio.—Tabula Prima. Fig. II. Arphaxadus, Semi filius, cum uxore sua et filio Cainane. Gen. xi. 12, 13."*

* Collatio Codicis Cottoniani Gen seos, &c. Lond. 1778, p. xiii.

The unaccountable mistake committed by Bede, in supposing that Abraham would be the *eleventh* generation from the flood, if the Junior Cainan were admitted into the text, has been copied by a host of chronologers since his time, including both Dr. Hales and Mr. Clinton! Nothing, however, is more surprising than the pertinacity of error, especially when it rests on the authority of an esteemed or a learned man. We have seen that when the Second Cainan is admitted into the text, Abraham must be reckoned the *tenth* generation from the flood; consequently, if he be rejected, Abraham must be reckoned only the *ninth*,—contrary to the united voice of antiquity, both sacred and profane! Hales and Clinton have both cited extracts in proof of this argument, from the most ancient chronographers, particularly Berosus, Josephus, and Philo, shewing that Abraham was universally reckoned the *tenth generation after the flood*. The subterfuge adopted by the advocates of the *Hebrew verity*, in reckoning Shem,—an *Antediluvian*,—as one of the generations after the flood, in order to make up their number, is too weak to require any comment. There is no doubt, therefore, that both Hales and Clinton are in the wrong; and, that Jackson, Russell, and Cuninghame, who admit the Second Cainan, are “in the right.” The ancient testimonies which the former authors cite in favour of their own argument, most decidedly confirm that

of their opponents ; consequently, *they* have the merit of drawing “opposite conclusions from the same facts,”—conclusions alike opposite to the truth, and to the New Testament.

4. Internal evidence afforded by the Tables in favour of the computation of the Septuagint—Omissions in the Hebrew and Septuagint retained in the Samaritan—Accordance of the Septuagint with nature and providence—Mr. Cuninghame’s argument from analogy—The alterations of Origen in the text of the Septuagint.

With reference to the three *Postdiluvian* Tables, we find that the discrepancies of the three texts exhibit greater irregularities in Tables V. and VI. than in Table IV. It is manifest that *these* discrepancies are also *the work of design or artifice*, and not the offspring of chance or mistake. The regular *centenary difference* between the Hebrew and the Septuagint, occurs in *six* of the *Antepaidogonian* ages, namely, the *first seven*, omitting the *second*, which, as we have seen, is wanting both in the Hebrew and the Samaritan ; while, singular to remark, in these six ages, the Samaritan agrees exactly with the Septuagint ! To counterbalance this *regular centenary decrease* in the *Antepaidogonian* ages in the Hebrew, we should have expected, as in the former case, that there would be a *regular centenary increase* of the corresponding *Postpaidogonian* ages, in order to preserve the integrity of the *whole lives*. This appears, however, to have been

considered as a matter of no moment in regard to the *whole lives* of the Postdiluvian Patriarchs, because the usual obituary statements regarding them have been entirely omitted both in the Hebrew and the Septuagint, while they have been preserved in the Samaritan. Accordingly, we find that the Samaritan, in the *Postpaidogonian* ages, agrees only *in two out of the six* with the Septuagint, and *in none at all* with the Hebrew. Moreover, the difference between the Samaritan and the Hebrew, is an *exact centenary* in *five out of the six*; while the Hebrew coincides entirely with the Septuagint in *four*,—*one* of the remaining *two*, being the only case in which there is an *exact centenary increase* to balance the *centenary decrease* in the corresponding *Antepaidogonian* age. In the corresponding *whole lives*, the Samaritan agrees with the Hebrew in *five out of the six*, while the Septuagint and the Hebrew agree only in *one*. The assimilation of the Samaritan to the Hebrew in the *whole lives*, and its almost perfect agreement with the Septuagint in the *Antepaidogonian* ages, while it differs so much from both in other respects, render its testimony as an uncorrupted witness quite inadmissible; yet, as it contains manifest traces of the truth, especially in regard to the latter statements, on which the chronology mainly depends, we deem the double testimony of the Septuagint and Samaritan of very considerable importance to our argument. This importance

is greatly increased, when we consider that the statements respecting the *whole lives* in the three texts cannot be compared, because they are *now* only to be found in the Samaritan, and, even in it, in a mutilated form; the Hebrew and Septuagint columns of Table VI. having been obtained from those of Tables IV. and V., by the simple process of addition. We, therefore, entirely agree with Dr. Hales* in the opinion, that they must have originally existed in all the texts; first, because they are given in all in the Antediluvian period, and no sufficient reason can be assigned why they are not also given in all in the Postdiluvian period; and secondly, because, though no trace of them is left in the Hebrew, yet there is some in the Septuagint, the latter still containing the last clause of each statement, in the words —καὶ ἀπέθανε,—“and he died.”

An important argument in favour of the longer computation is derived from the consideration that the decrease in the duration of human life after the flood, for the first ten generations, is more natural and progressive in the Septuagint than in the other two texts; for, in the latter there are greater leaps between the terms of the progression, and some of the differences even become negative, which is not the case in the former. Moreover, the decrease in the Greek series of lives, seems to be more in accordance with the

* “Analysis of Chronology,” vol. i. p. 84.

usual proceedings of God's providence, and with the history of the human race,—instances of longevity having slowly and gradually diminished both in number and extent, according as mankind approached a greater degree of civilization and refinement. In the preface to part second of Mr. Cuninghame's "Fulness of the Times," p. xvii., the author has discussed this question in a very full and satisfactory manner. He shews that, in the Septuagint, "there are deep analogies observable in the gradual diminution of human life." Thus, "from Arphaxad to Serug are seven generations," and "from Nahor to Kohath are seven generations." Now, from his observations, it appears that the *lives* of the first and last of both septenaries, constitute, with the highest average of human life in the days of Moses (Psalm xc. 10), a series of terms very nearly in geometrical progression, namely, 538, 330, 208, 133, and 80, of which the approximate ratio is $\cdot 62$; but if the same test be applied to the Hebrew *lives*, namely 438, 230, 148, 133, and 80, (the two latter terms being the same in both texts,) the regularity of the progression utterly fails; for, if the ratio of the first two terms were continued, the succeeding terms would be so much reduced, that the highest average of human life would become less than half its true length! The omission of the statements respecting the *whole lives* in the Septuagint, can only be accounted for, on the principle of undue

deference to the Hebrew text and to Jewish prejudices, after the era of the publication of the Hexapla, the Octapla, and the Enneapla of the celebrated Origen. This daring innovator in the Church of God, so altered the original form of the Septuagint, in order to make it correspond with the Hebrew text,—which he appears to have first received from the hands of the Jews with the most unsuspecting confidence,—that the complete restoration of the autograph of the Seventy interpreters, is, at this immense distance of time, a question extremely problematical.

5. Mistake of Usher, adopted by Hales and Clinton, as to the Antepaidogonian age of Terah—Mr. Cuninghame's arguments unanswerable—His proof of the chronology of the Seventy from the discovery of its Cyclical character—Testimony of Eusebius to the true data of Abraham's birth—Table VII. Extent of the *first two ages* of the world.

The extraordinary hallucination of Usher in adopting the unfounded opinion of some of the later chronographers, that Abraham was born when Terah was 130 years old,* is implicitly followed by Mr. Clinton, although he admits that “all the authorities which have been quoted” by him, adhere to the Scriptural number, 70 years; and he argues in favour of the former, by conjecturing without a shadow of evidence, that the Samaritan text was altered in Genesis xi. 32, from 205 years to 145, in order that Terah's “death might be adapted to the supposed time

* “Chronologia Sacra,” cap. vii. p. 120.

of the Call." This time is distinctly marked in Scripture, and therefore requires "no supposition" at all. It is plain, from Genesis xii. 4, that Abraham was 75 years old, when he obeyed the Call; and, from Genesis xi. 26, that he was born when Terah was 70 years old. It is, therefore, justly inferred that Terah was 145 years old, at the time of the Call; but as he died before Abraham left Charran (Acts vii. 4), then 145 years was also his age at his death, as in the Samaritan, and not 205, as in the other two texts. The inconsistency of the latter number, however, cannot by any means affect the chronology, so long as the authenticity of the former numbers is maintained. The addition of 60 years, therefore, to the *Antepaidogonian* age of Terah, in order to preserve the consistency of the number 205, is an unwarrantable assumption on the part of Usher and his followers, and demonstrates that they have *virtually* altered the Hebrew text in Genesis xi. 26, from 70 years to 130, in order that Terah's age at the birth of Abraham *might be adapted to the supposed time of his death!* There is no doubt that both Hales and Clinton, who follow human conjectures on this point, are again in the wrong; and, that Jackson, Russell and Cuninghame, who follow the plain statements of Scripture, are "in the right." In the preface to Part II. of the "Fulness of the Times," p. xv., the author has placed the inconsistency of Usher's scheme in

such a clear light, that further argument on the subject is needless; the following is his unanswerable conclusion:—"the greatness of Abraham's faith, in believing that he should have a son at 100, is every where spoken of in the Scriptures" as miraculous, "while he himself, on this scheme, is procreated by his father at 130!" The author has, moreover, shown in this work, that "the whole chronology of the Seventy is arranged in various parallel series of Astronomical time, Jubilees, Metonic cycles, and the larger cycles of the universe;" and, that these "depend upon the *exclusion* of the 60 years added to Terah's generation by Usher; for if that period be *inserted*, they are all destroyed. This, then, is complete evidence that the *framer* of the Septuagint chronology, did not consider the 60 years as any part of the chronology of the book of Genesis, which is utterly incredible, had it then existed. *Therefore, it did not exist.*" On the other hand, he has shown that "in the formation of the Hebrew chronology, the *insertion* of the 60 years was essential to the preservation of a Jubilean character; therefore, since there was a time when" this period was "not a part of the chronology, the unavoidable and necessary inference is, that the *Greek*, and *not* the *Hebrew*, is the *original chronology.*"

From the Postdiluvian tables, it appears that the birth of Abraham took place, according to

the Masorete text, 292 years after the flood ; but, according to Usher's interpretation of it, 352 years. The Samaritan text gives 942, and the Septuagint 1072 years ; the latter number being that given by Eusebius, at the beginning of his *Chronicon*, translated by Jerome, as testified by Scaliger in his "*Thesaurus Temporum*," p. 10, and referred to by Usher, in his "*Chronologia Sacra*," cap. vi. p. 97 ; although in some of the finest copies, we have seen it absurdly printed 1720 years, by an unaccountable transposition of the figures ! See the edition by H. Stephans, in 1542. The following table exhibits the whole amount of the discrepancies of the three texts, in the first two ages of the world :*—

TABLE VII.

AGES OF THE WORLD.	HEBREW.	USHER.	SEPTUAGINT.	SAMARITAN.
	Years.	Years.	Years.	Years.
Antediluvian Age . .	1656	1656	2262	1307
Postdiluvian Age . .	367	427	1147	1017
	—	—	—	—
FIRST TWO AGES .	2023	2083	3409	2324

* It is remarkable that both Hales and Russell, notwithstanding their acknowledged veneration for the Holy Scriptures, have chosen to follow the testimony of Josephus, in regard to the extent of the first two ages of the world ; but " their witness agrees not together ;" for the former makes it 3333 years, and the latter 3403 years !

CHAPTER III.

DIFFERENCE BETWEEN THE HEBREW AND
SEPTUAGINT CHRONOLOGIES.

THUS, it appears that there is a difference of *thirteen centuries and a-quarter* between the Hebrew-Usher and the Septuagint chronologies, at the epoch of the Call of Abraham,—a difference which is increased by another *century and a-half*, in the remaining ages of the world up to the birth of Christ,—making in all, a difference of *fourteen and three-quarters* exactly, or nearly *fifteen centuries*! To account for this difference, the advocates of the longer computation not only impugn, as we have seen, the accuracy of the Hebrew text, but adduce various important and conclusive arguments against the shorter computation, in order to show the inconsistency of its statements. Mr. Clinton, in citing these arguments, chiefly from Jackson and Hales, endeavours to rebut them, and to defend the Hebrew chronology, especially in the first two ages of the world; although he is forced to yield to the mass of evidence against it, in the period of the Judges.

1. Argument against the shorter computation, founded on the proportion between the Antepaidogonian Ages and Whole Lives of the Patriarchs —Reasons for the enlargement of this ratio, and the diminution of the length of human life.

The first argument, which is, that “the shorter generations are repugnant to the course of nature,” is neither placed in a clear light, nor fairly answered by Mr. Clinton; Fast. Hell. vol. i. p. 292. Although the extraordinary longevity of man both before and after the flood, has no parallel in the subsequent history of the world, and we are therefore deprived of a satisfactory means of comparison; yet we perceive a suitable proportion in the Greek numbers, between the Antepaidogonian ages and whole lives of the Patriarchs in the first two periods, which entirely fails in the Hebrew numbers. Thus, taking the averages of the *six Antepaidogonian* ages which occasion the great discrepancy in the Antediluvian period, and the corresponding *whole lives*, we find that the former is about *one-fifth* part of the latter in the Septuagint, and about *one-ninth* part in the Hebrew. If these ratios be applied to the present average duration of human life, we find that men, according to the former text, would beget children at the age of *fourteen* years; but, according to the latter, at the age of *eight* years! Again, taking the averages of the *six Antepaidogonian* ages which occasion the chief discrepancy in the Postdiluvian period, and the corresponding

whole lives, we find that the former is about *one-third* part of the latter in the Septuagint, and about *one-eleventh* part in the Hebrew. Applying these ratios as before, we find that men, according to the former text, would beget children at the age of *twenty-three* years; but according to the latter, at the age of *seven* years! On the supposition, therefore, which we think not unreasonable, that in these periods, the development of the powers of the human frame was proportional to the length of human life, it is manifest that there is a propriety and consistency in the Greek numbers, which are not only totally wanting in the Hebrew, but which render the idea of generation at the ages now to be found in that text, utterly impossible. It may be objected even to the Greek numbers, that the ratio in the Antediluvian period is rather premature, but it is not impossible; and we see in the enlargement of the ratio, and in the diminution of the length of life in the Postdiluvian period, according to the Septuagint, the wise arrangement of an overruling Providence! For, the wickedness which led to the destruction of the old world, appears to have had its origin in the premature and unlawful connections which were formed between “the sons” of the worshippers of the true God, “who kept not their first estate” or original principles, and “the daughters” of those sensualists of the Cainitish race, who are, with them, “reserved

in perpetual chains under darkness to the judgment of the great day!" In order, therefore, to prevent such a fearful superabundance of vice in future ages of the world, we see that the duration of the life, as well as the development of the natural powers of man, was reduced to narrower limits.

2. Argument founded on the regular succession of human generations—
Anomalies and Paradoxes of the Hebrew text—Remark of Eusebius—
Objections of learned men unanswered.

The second argument, which is, that the shorter computation is inconsistent with the regular succession of human generations, is rather too quickly passed over by Mr. Clinton; nor do we wonder at his haste, for in our opinion, this argument possesses very great weight, and is very difficult to answer in a satisfactory manner. In the Postdiluvian age, where he admits that it is more cogent, there were, according to the Hebrew chronology, no less than *ten* generations all alive on the earth at the same time, contrary to the principles of providential government so often referred to in Scripture, and the following strange anomalies and paradoxes took place. The last two Antediluvian Patriarchs were contemporary with all the Postdiluvian; and after having witnessed the destruction of the old world, they were doomed to behold the violence of Nimrod, the rebellious, the wicked project of the building

of Babel, and the judgment of God in the confusion of tongues and the sudden dispersion of mankind. Noah also survived the deaths of Peleg and Nahor; so that, contrary to the express words of Scripture, the earth was divided in the days of Noah instead of the days of Peleg. Eusebius has even remarked that Noah was the contemporary of Abraham for *fifty-eight* years! To avoid this obvious inconsistency was no doubt a strong reason for Usher's adoption of the *sixty* years additional to Terah's Antepaidogonian age, the Hebrew chronology standing so much in need of this extra time at the point of its greatest poverty. Shem, the Antediluvian, survived the deaths of all the Postdiluvian Patriarchs, excepting Heber; he was alive at the marriages of Isaac, Ishmael and Esau; and, having buried nine generations of his descendants, including the Father of the Faithful, witnessed the destruction of Sodom, and died without partaking of the Covenant of Circumcision! Terah, the father of Abraham, was an idolater; while Noah, the living witness of God's judgment on the old world, and a preacher of righteousness, and his son Shem, the heir of his father's blessing,—both Terah's ancestors—were still alive! The promise made to Abraham, that he should “go to his fathers in peace,” and be “buried in a good old age,” most distinctly implies that all those fathers,—the Postdiluvian Patriarchs,—were dead and buried

before him ; but, according to the Masorete text, Shem, the Antediluvian, and *seven* of the Postdiluvian Patriarchs, all his ancestors, were alive at his death ; and the same Antediluvian, with *two* of the Postdiluvians, Salah and Heber, even survived him ! But it is quite unnecessary to dwell on these paradoxes so contrary to the ordinary providence of God, and to the whole tenor of holy writ. Enough has been adduced to show the inconsistency of the shorter computation, and the difficult problems which its advocates have yet to solve, in order to establish it on a secure foundation, and to meet the unanswered objections of the host of learned and pious men in all ages, who have, either wholly or in part, adopted or defended the Septuagint chronology ; such as, the early chronographers, and historians down to Syncellus, the early Christian Fathers, and in later times, Morinus, J. Vossius, Pezron, Raleigh, Stillingfleet, Walton, Kennicott, Jackson, Hales, Horsley, and Russell. This argument is ably enforced by Mr. Cuninghame in the “ Essay ” to his “ Chart of Sacred Chronology ” pp. 17, 18, the “ Discourse,” in his “ Dissertation on the Apocalypse ” pp. 533—536, and his other Chronological works.*

* See the Prefaces to the “ Synopsis of Chronology ; ” the “ Chronology of Israel ; ” the “ Hebrew and Septuagint Chronologies Tried ; ” the “ Scientific Chronology of the year 1839,” and its Supplement ; and the “ Season of the End.”

3. Argument founded on the inconsistency of the co-existence of idolatry and the worship of the true God, in the same family, and within a short period from the flood—Remarks on the building of Babel—Mr. Clinton refuted—Mr. Cuninghame's argument from Scripture—The judgments of God forgotten.

The third argument is, that the Hebrew computation is inconsistent with the co-existence of idolatry and the worship of the true God, in the same family, and within so short a period from the flood. This argument has been partly anticipated; but it receives additional strength from the following considerations. If the short account of the building of Babel, Gen. xii. 1—9, be critically examined, there can be no doubt that this politico-religious project, which was headed by Nimrod, the "*Great Intolerant* before the Lord," was the earliest attempt on record to establish the Zabian system of idolatry. For the arguments in favour of this opinion, we must, for brevity's sake, refer to a work recently published, alike remarkable for the novelty of its views and the Scriptural simplicity of its style, entitled the "*Religious History of Man*," by Mr. D. Morison, pp. 157—168. Mr. Clinton sees "nothing wonderful" in the fact that "idolatry should have sprung up during the lives of Noah and Shem;" and he accounts for it on the principles of the fecundity of mankind and their dispersion at the confusion of tongues. It is very strange, however, that Terah, who is mentioned

in Joshua xxiv. 2, as the only idolater among the Postdiluvian Patriarchs, should have dared to follow the practices of the Heathen, while all his pious ancestors were yet alive ! And, that, as Mr. Cuninghame justly remarks, “the Scriptures should tell us nothing” of the matter, seeing that the sacred historians invariably record such awful apostacies in the families of the righteous, as a warning to all future generations. Idolatry, in fact, sprang up in the family of Ham, in the *third* generation ; but, not in that of Shem, till the *ninth* ; shewing that the example and the memory of pious ancestry had the effect of so long retarding the influence of surrounding evil among their descendants. The whole history of the period, indeed, indicates that ages not a few, had elapsed between the flood and the Call of Abraham ; and, that during that interval, the remembrance of the judgment of the old world was almost obliterated, the worship of the true God virtually superseded, and the memory of the early Patriarchs practically forgotten. Moreover, the remarkable interposition of Providence in the confusion of tongues and the dispersion of mankind, calculated so deeply to renew in the minds of men the recollection of former judgments, and to put a stop to farther progress in idolatry, appears in the lapse of time to have shared the common oblivion, and to have failed in producing that striking impression which

was sure to be felt among cotemporaries and their immediate successors.

4. Argument founded on the inconsistency of the accounts of Sacred and Profane History—Remark of Sir Walter Raleigh—Sir Isaac Newton's objection refuted—Epoch of the Foundation of the kingdom of Egypt.

The fourth argument is, that the shorter computation is inconsistent with the credible accounts of profane history, and the existence of so many populous kingdoms and empires in the days of Abraham. The insuperable difficulties in reconciling the chronology of sacred and profane history, which have perpetually puzzled modern historians, are in a great measure removed by the longer computation. The often-cited passage of Raleigh,* which contains his cutting remark on the danger of "paring the times too near the quick," lest thereby "the reputation of the whole story might perchance bleed," has, in fact, never been fairly answered on the principles of the Hebrew chronology. The history of the battle of the "four kings against five," in Genesis xiv., implies a very great degree of populousness and civilization in a single region, and more than can be admitted on the shorter computation; nor can Sir Isaac Newton's answer to this objection be considered as decisive, in which he implies that the numbers of the allied armies must have been small, because they were overcome by Abra-

* "History of the World," pp. 228, 277.

ham with a very small force ; for, the Scriptures inform us that it was “the Most High God that delivered his enemies into his hand,” and that it is His province “to save by many or by few.” The account of Egypt, at the descent of Abraham, in Genesis xii. 10—20, indicates that it was then an ancient, populous, and long-established kingdom ; and the profane records of its history, though mingled with much that is fabulous, contain well-attested facts which reach to a period far beyond that assigned by the Hebrew text. In an excellent article, entitled “Annotations Géologiques à la Genèse,” vol. iii. of the “Cours Complet,” it is shewn, by a careful and critical analysis of the historical notices of Egypt, in Manetho, Herodotus, Diodorus, Artapan, Josephus, Eratosthenes, Pliny, the author of the Old Chronicle, and Syncellus, that its various dynasties were not *consecutive* but *collateral* ; and, from the unsuspected agreement of the reigns of different kings, it appears that “the epoch B.C. 2900,” or A.M. 2579, “may, in fact, be considered as that of the foundation of the kingdom of Egypt.” This epoch, according to the Septuagint, corresponds to the patriarchate of the *Junior* Cainan, about 300 years after the birth of *Mizraim*, and about *fifty* years after that of Salah ; —now, it is universally admitted that Egypt or Mizraim (Genesis x. 6) was one of the first kingdoms founded after the flood. According

to the Hebrew, however, the same epoch corresponds to the patriarchate of the *Senior* Cainan, upwards of 500 years before the flood, and long before Mizraim was in existence !

5. Arguments founded on the deficiency of the numbers of mankind—Epoch of the occupation of Babylon by the Medes—Calculation of the numbers of mankind on the Eulerian ratio—Mr. Clinton refuted.

As to the argument founded on the “numbers of mankind,” Mr. Clinton has proved, *Fast. Hell.*, vol. i. p. 282, that an army of Medes occupied Babylon about B.C. 2233, that is, according to the Hebrew-Usher computation, 115 years, and according to his own, partially interpolated from the Septuagint, about 250 years after the flood,—when, as he says, “the population of the earth would amount to *many millions* ;” and yet, in the same page, he remarks, it is not likely that “101 years” after that event, the population “would exceed 50,000 persons, and this number it would certainly have reached within 160 years of the flood !” Now, even on the Eulerian ratio, cited from Malthus, this number would increase only to about $6\frac{1}{2}$ millions,* in his interval of ninety

* The Eulerian ratio here referred to, is that the numbers of mankind are doubled every $12\frac{1}{2}$ years. Now, in 90 years, the doubling would occur about 7 times, which would occasion the original number to be increased 128 times ; because the 7th power of 2 is 128. Hence, 50,000 multiplied by 128, gives 6,400,000, which is nearly $6\frac{1}{2}$ millions. If the calculation be performed with the greatest mathematical nicety, the result will only be 6,540,256, which is rather more than $6\frac{1}{2}$ millions.

years,—which is far from “*many millions* ;” while, in the Usherian interval, on his own showing, it would have barely reached the former number ! Such are only a few of the difficulties attending the shorter computation, and such some of the shifts to which its abettors and followers are driven for its support. The simple and consistent chronology of the Septuagint places the above-mentioned event at the distance of nearly 1000 years after the flood, and rather less than a century previous to the birth of Abraham ; so that in his days the world had had sufficient time to reach a state of populousness and civilization corresponding to the history of the period, as recorded both by sacred and profane authors.

6. Argument founded on the alteration of the Hebrew text by the Jews—
 Testimony of the early Fathers on this point—Mr. Clinton’s admission
 as to the prophecies—His refutation as to the chronology—Motives of
 the Jews for shortening the genealogies.

Mr. Clinton states that “ Jackson and Hales impute great alterations in the Hebrew copies ” of the Scriptures, “ to the Jews of the second century.” It would have been more correct to have said that Irenæus, Justin Martyr, Epiphanius, Ephrem Syrus, Eusebius, Syncellus, and Abulfarajius imputed such alterations to the Jews, not only in the passages which applied to Christ,—which he considers “ very probable,”—but also in the numbers relating to the Ante and Post Dilu-

vian genealogies ; because the testimonies of these ancient authors are either cited or referred to by the former. Mr. Clinton adds, that “ it is difficult to imagine what adequate motive the Jews could have had for shortening the *genealogies*.” Not more difficult, in our opinion, than to imagine what adequate motive the Jews could have had for shortening the *life* of Jesus Christ ! A difficulty, however, “ to imagine an adequate motive ” for any transaction, is no proof that it did not take place. The Jews did not attempt “ to shorten the genealogies,” that is, to corrupt the chronology of the Scriptures, till all the witnesses were dead who knew Jesus, and who had “ companied with them that were witnesses of his resurrection ! ” But when they found afterwards that the Christians constantly proved out of the Septuagint, that Jesus was the Messiah, they had then a sufficient motive for “ shortening the genealogies,” if they could make it appear, from the Hebrew text, that our Lord had come about *fifteen centuries* earlier than the time fixed by tradition ; and that, as the chronology of that text did not agree with the chronology of the Septuagint, the epoch of the true Messiah’s advent had not yet arrived ! They have accordingly continued to assert, in contradiction even to their own Scriptures, and up to the present day, that Jesus of Nazareth was not their Messiah !

7. Motives ascribed to the Seventy Interpreters for enlarging the chronology—Pretensions of the Chaldeans and Egyptians to a remote antiquity—Insufficiency of the scheme adopted by the Interpreters—Self-refutation of Mr. Clinton's hypothesis.

Mr. Clinton finally asserts that "the first translators of the Hebrew Scriptures had a very obvious motive for enlarging the chronology," because the "Chaldeans and Egyptians laid claim to a remote antiquity!" The wished-for inference is, that the Jewish translators, from a very natural desire not to be behind their neighbours in these pretensions, went upon an opposite tack, and "lengthened the genealogies!" This statement, for argument it cannot be called, proves a great deal too much; because the scheme which they adopted, falls immensely short of the end proposed. We have seen that the difference between the Hebrew and Septuagint chronologies, is only about *fifteen* centuries! This difference was, indeed, quite sufficient for the purpose of the Jews, in denying the advent of the true Messiah; but, it was wholly insufficient, nay, utterly useless, for the purpose of coping with the pretensions of "the Chaldeans and Egyptians to a remote antiquity." For, it appears, from the testimony of Cicero, Diodorus, and others, that Berosus claimed for the *first* Chaldean kings, an antiquity of no less than 470,000 years! And, from the fragments of Manetho and the Old Chronicle, preserved by

Syncellus, that for the *first* Egyptian kings, an antiquity is claimed, of 36,525 years! But, what are *fifty-five* centuries of antiquity, to 365 centuries, or to 4,700 centuries? To add *fifteen* centuries was to add nothing! The Jews should have added 1500 or 15000 centuries, in order to meet the exigency of their "obvious motive!" The argument, therefore, founded on the supposition that the Seventy Interpreters enlarged the chronology of the Scriptures, in order to place the claims of the Jews to "a remote antiquity," on a par with those of the Chaldeans and Egyptians, is so very absurd, that it completely refutes itself:*

* The pretensions of any nation to a remote antiquity could only arise from ignorance of the sacred records, and of the true traditions of its ancestors, or from a bold disbelief of both. The Jews cannot be charged with either of these, their character being remarkably the reverse until Christ came. Hence we cannot suppose that the Seventy Interpreters would wilfully shut their eyes to the glaring facts, that the true age of the world was well known to their countrymen, that many of them were then living in the hope of the fulfilment of the prophecies concerning the Messiah, and that they were then accustomed "to calculate the times." Any attempt on their part, therefore, to increase that age by 1500 years, would have been looked upon with abhorrence; nor could they hope to escape detection and severe reprobation; unless, indeed, we can suppose that they had assembled all the Jews "from every nation under heaven," and made them privy to the transaction! Before the advent, therefore, such an alteration in the sacred text was impossible; but after that event it was not only possible, but actually took place, not in the *Greek* but in the *Hebrew*, the former being read all over the world, but the latter being confined to the Jewish synagogue.

CHAPTER IV.

EXTENT OF THE THIRD AGE OF THE WORLD.

Table VIII. Patriarchal Eras and Intervals from Usher—Table IX. Extent of the *first Three Ages* of the World—Date of the Exodus of Israel from Egypt.

THE extent of the *Third*, or Patriarchal age, is ascertained from the text of Exodus xii. 40 and 41. That this passage originally stood in the Hebrew as it now stands in the other two texts, is evident from Galatians iii. 17 ; and as all commentators and chronologers are now agreed that the commencement of the 430 years was reckoned from the date of the Call, or the year following, it is unnecessary to revive former disputes on this point. The following table, partly from Usher,* who distinctly enumerates all the texts of Scripture on which their determination depends, exhibits the *intervals*, between the *Patriarchal eras* of this period, and the corresponding *years of the world*, according to the Hebrew and Septuagint computations :—

* Chronologia Sacra, pp. 162 and 171.

TABLE VIII.

PATRIARCHAL ERAS.	INTERVALS.	HEBREW. A.M.	INTERVALS.	SEPTUAGINT. A.M.
From the Call	0	2083	0	3409
Birth of Isaac	25	2108	25	3434
Birth of Jacob	60	2168	60	3494
The Eisodus	130	2298	130	3624
Death of Joseph	71	2369	71	3695
Birth of Moses	64	2433	64	3759
To the Exodus	80	2513	80	3839
THIRD AGE	430 years.		430 years.	

In the above and following tables we omit the Samaritan computation, and adopt the Hebrew as interpreted by Usher, as the question of the true chronology in modern times is considered to lie between the latter and the Septuagint. The next table exhibits, according to these two systems, the extent of the first three ages of the world.

TABLE IX.

AGES OF THE WORLD.	HEBREW. Years.	SEPTUAGINT. Years.
First two Ages	2083	3409
Third Age	430	430
FIRST THREE AGES	2513	3839

Mr. Cuninghame, "Fulness of the Times," p. 36, gives an ingenious explanation of "the sojourning of the children of Israel in Egypt," and shows that, strictly speaking, the period of 430 years should be reckoned from the date of

Abraham's descent into that land, after his arrival in Canaan, or *one* year later than the date of the Call. Hence, the Exodus took place in A.M. 3840, according to the computation of the Septuagint.*

* Although the extent of the *third* age is clearly established by the reference of Paul to the period of 430 years, from the confirmation of the covenant to Abraham to the promulgation of the law from Mount Sinai, yet it will be satisfactory to observe, that the passage cited from the book of Exodus originally stood as follows :—“And the sojourning of the children of Israel, *which they and their fathers* sojourned in the land of Egypt *and in the land of Canaan*, was 430 years. And it came to pass, after the 430 years, that all the host of the Lord went out of the land of Egypt *by night* ;” see the Septuagint, Alexandrine edition, and the Samaritan Pentateuch, Exod. xii. 40, 41. The words in Italics in this passage are omitted in the Hebrew text, and the words “*even the self-same day*,” are interpolated. That this is an interpolation is quite evident, for even in the Hebrew, in the very next verse, we are *twice* told that “It is a *night* much to be observed unto the Lord,” for this great deliverance. Thus, by the testimony of *three* witnesses against *one*, the true reading is established. Nevertheless, Archbishop Usher calls the passage just cited from the Septuagint a *paraphrastic explanation* of the words of Moses ; and he says that the corresponding passage in the Samaritan text is *interpolated* from the Greek version !—“Chronologia Sacra,” cap. viii. p. 127. Biblical critics and commentators, in general, *now* admit that these texts have preserved the *true reading* ; see the note on this passage, by the editor of the Religious Tract Society's Commentary on the Bible, from Henry and Scott. Mr. Clinton also very properly defends the right *interpretation* of the passage ; for he says, “some modern writers have very unreasonably doubted this portion of the Hebrew chronology ;” see “Fasti Hellenici,” vol. i. page 299.

CHAPTER V.

EXTENT OF THE FOURTH AGE OF THE WORLD.

Palpable Forgery of this period in 1 Kings vi. 1.—Table X. Critarchal Eras and Intervals, from Usher and Cuninghame—Object of Usher in determining this period—Testimony of Paul and the Book of Judges as to its true extent—Testimony of Origen—Table XI. Extent of the *first four ages* of the world—Verification of the true extent of the *fourth age* by Chronographers—Agreement on this point between Mr. Clinton and Mr. Cuninghame.

THE extent of the Fourth, or Critarchal age, is ascertained from the books of Joshua, Judges, Samuel and Kings, and confirmed by Acts iii. 17—22. Many disputes have arisen as to the true length of this period, in consequence of the interpolation of a passage in 1 Kings vi. 1,—both in the Hebrew and Septuagint,—which is now very generally admitted to be a *palpable forgery!* The following table, partly from Mr. Cuninghame, “Synopsis of Chronology,” p. 15, and partly from Usher, “Chronologia Sacra,” p. 203, both of whom distinctly enumerate all the texts of Scripture on which their determination depends, exhibits the intervals of the *Critarchal eras*, and the corresponding *years of the world*, according to the two systems :—

TABLE X.

CRITARCHAL ERAS.	HEBREW. Intervals.	A.M.	SEPTUAGINT. Intervals.	A.M.
From the Exodus . . .	0	2513	0	3840
Passage of Jordan . . .	40	2553	40	3880
Division of the Land . . .	6 $\frac{1}{3}$	2559	7	3887
1st SERVITUDE . . .	0		28	3915
Critarchate of Othniel . . .	40	2599	40	3955
2nd SERVITUDE . . .	0		18	3973
Cr. of Ehud and Shamgar . . .	80	2679	80	4053
3rd SERVITUDE . . .	0		20	4073
Cr. of Deborah and Barak . . .	40	2719	40	4113
4th SERVITUDE . . .	0		7	4120
Critarchate of Gideon . . .	*49 $\frac{1}{6}$	2769	*40	4160
Of Abimelech, Tolah and Jair . . .	48	2817	48	4208
5th SERVITUDE . . .	0		18	4226
Critarchate of Jephthah . . .	6	2823	6	4232
Of Ibzan, Elon and Abdon . . .	25	2848	25	4257
6th SERVITUDE (Samson) . . .	0		40	4297
Critarchate of Eli . . .	40	2888	40	4337
7th SERVITUDE . . .	0		20	4357
Critarchate of Samuel . . .	*21	2909	*12	4369
Reign of Saul	40	2949	40	4409
Reign of David	40	2989	40	4449
To the Foundation of Solo- mon's Temple	3	2992	3	4452
FOURTH AGE . . .	479 years.		612 years.	

The object of Usher in determining the Hebrew computation of this period, as given above, was evidently to square or fashion the intervals so that their sum should not exceed the *interpolated period* of 480 years! This he has effected by the

omission of the intervals of all the SERVITUDES, which are expressly recorded in Scripture, the interpolation of $9\frac{1}{6}$ years between the critarchates of Gideon and Abimelech, and the addition of *nine* years to the critarchate of Samuel. The remark, therefore, of Mr. Cuninghame, in treating of the distinguishing marks of the true and false systems of chronology, “Fulness of the Times,” p. 141, is no less just than severe:—“it is plain that had Usher given to this part of his chronology the title of *An attempt to pervert the testimony of the Book of Judges*, it would have been a just description of it!” Moreover, Paul, when he addressed the Jews at Antioch in Pisidia, with the book of the Law and the Prophets in his hand, must have been perfectly well acquainted with the period in question, and his summary of the intervals completely confirms the reckoning of the Septuagint, which was followed by all the ancient chronographers, notwithstanding the interpolated passage, which is manifestly the work of a later age. In this summary, he marks out the intervals of “*forty* years in the wilderness,” of the judges “about 450 years” from the division of the land, “until Samuel *the prophet*,” and of the reign of Saul “*forty* years,”—the amount of which is 530 years. If to this be added the intervals of the *five* years’ war (Joshua xiv. 10) of the *two* years for the completion of the conquest of Canaan and the division of the land, of

the *twenty* years' abode of the ark at Kirjath-jearim, of *twelve* years for the critarchate of Samuel, of the *forty* years' reign of David, and of the first *three* years of Solomon's reign, making in all *eighty-two* years,—the whole amount is exactly 612 years. The only *one* of these intervals not now mentioned in Scripture, is the critarchate of Samuel at Mizpeh, which has fortunately been preserved by Josephus and Theophilus, both of whom, without doubt, had more perfect copies of the Hebrew and Septuagint texts, and who state its length at *twelve* years. Independently, however, of this interval, the Book of Judges clearly establishes the *true* period as far as 600 years, and completely overthrows the *forged* period of 480 years. It is worthy also of remark, that Origen cites the immediate context of the interpolated passage, giving the sentences both *before* and *after* it, but making no mention whatever of the number itself;* which clearly shows that it was not in the Hebrew text in his time. The follow-

* The following is the passage as written by Origen, in his commentary on the Gospel of St. John :—*γέγραπται γὰρ ἐν τῇ τρίτῃ τῶν βασιλειῶν, ὥς ἡτοίμασαν τοὺς λίθους, καὶ τὰ ξύλα τρισὶν ἔτεσιν· ἐν δὲ τῷ τεταρτῷ εἰσι, μηνὶ δευτέρῳ, βασιλεύοντος τοῦ βασιλέως Σολομῶντος ἐπὶ Ἰσραὴλ, ἐνετείλατο ὁ βασιλεὺς, κ.τ.λ.*; which reads thus:—*It is written in the third [book] of Kings, so they prepared stones and timber for three years; and in the fourth year, in the second month, of the reign of King Solomon over Israel, the king commanded, &c.* 1 Kings v. 18; and vi. 1.

ing table exhibits, according to the two systems, the extent of the first four ages of the world :—

TABLE XI.

AGES OF THE WORLD.	HEBREW.	SEPTUAGINT.
	Years.	Years.
First three Ages	2513	3840
Fourth Age	479	612
FIRST FOUR AGES . . .	2992	4452

In the learned works of Russell, Clinton, and Cuninghame, will be found numerous and important verifications of the true extent of the *fourth* period, from different authors, ancient and modern, of which the following are the most important. Josephus makes it 612 years in two different places of his works, and 592 in another, where he omits the 7th Servitude;—Dr. Russell, 592 years, following Josephus in the latter number;—Theophilus, 612 years, some of his intervals being inaccurate, but the errors balancing each other;—Eusebius, 613 years in his “*Preparatio*,” and 600 in his “*Chronicon*,” where he omits the critarchate of Samuel;—Jackson, 579 years, by the omission of both; and Hales, 621 years, by the interpolation of an interregnum of *ten* years;—lastly, Mr. Clinton, 612 years, his intervals being very nearly the same as those of Mr. Cuninghame. Thus, by the double testimony of Scripture, and by the admission of the ablest defender of the *Hebrew verity* in modern times, it is manifest that the forged period of 480 years current, or 479 com-

plete, falls short of the truth by 133 years! Hence, Mr. Clinton places the creation of the world in the year B. c. 4138, instead of the Usherian year B. c. 4004.*

* Mr. Cuninghame's remarks on Usher's system, in his "Synopsis of Chronology," pp. 18-20, are very appropriate. We are forced to abridge them as follows:—"I have in my former works, shown that the learned prelate's Chronology of this period is *manufactured*; and in this conclusion I have the support of the most eminent writers, including the names of Hales, Kennicott, Dr. Russell, Mr. Clinton, added to the whole of the ancient chronographers. The latest attempt made to prop up or patch his system as a whole, is that of the author of the Chapter on Chronology, in the last edition of Mr. Bickersteth's *Guide to the Prophecies*. But while this learned chronographer thus sets his seal to the almost *exact truth* of Usher's *sum total* of years, he no less sets his seal to the fact that Usher has *filled up* the period by a *false chronology*. According to this learned writer, it is therefore undeniable that Usher's chronology of the period from the Exodus to the first of Solomon is, as to its *particulars*, manufactured and erroneous. Now it is quite a fair question to Mr. Bickersteth and his friend, to ask them by what arithmetical process they have found out that the scheme which they thus bear testimony to be *false* as to its *particulars*, is yet *true* as to its *sum total*. Is it a newly discovered principle that many falsehoods make one truth? As to the scheme of particulars substituted for that of Usher in these tables, it is like that of the learned prelate himself, utterly opposed to the narrative and testimony of the book of Judges. There is one part of the scheme, however, which merits even more severe animadversion. The author of the Table makes the period in Acts xiii. 20, expire at the return of the ark from Kirjath-jearim. Are we then to conclude that he has clipped down St. Paul's 450 to 350? I can see no other mode of explaining his calculation."

CHAPTER VI.

EXTENT OF THE FIFTH AGE OF THE WORLD.

Table XII. Monarchal Eras and Intervals, from Usher and Cuninghame—

Correction of the mistakes of chronologers as to the true extent of this period, by Mr. Cuninghame—Table XIII. Extent of the *first five ages* of the World—Confirmation of the true extent of the *fifth age* from sacred history and prophecy.

THE extent of the *Fifth*, or Monarchal Age, is ascertained from the Books of Kings and Chronicles, and confirmed by chronological notices of the Prophets. The difference between the Hebrew and Septuagint chronologies in this period, amount only to about fifteen years, which is chiefly owing to an interregnum between the reigns of Amaziah and Uzziah not acknowledged by Usher and his followers. The following table, from Usher's "Chronologia," pp. 2—23, and Mr. Cuninghame's "Synopsis," p. 73, where the texts of Scripture containing them are distinctly enumerated, exhibits the intervals of the *Monarchal Eras*, and the corresponding *years of the world*, according to both systems:—

TABLE XII.

MONARCHAL ERAS.	HEBREW. Intervals. A.M.	SEPTUAGINT. Intervals. A.M.
From the Foundation } of Solomon's Temple }	0 2992	0 4452
Death of Solomon	37 3029	37 4489
Reign of Rehoboam	17 3046	17 4506
Abijah	3 3049	3 4509
Asa	41 3090	41 4550
Jehoshaphat	25 3115	25 4575
Jehoram	*4 3119	*6 4581
Ahaziah	1 3120	1 4582
Athaliah	6 3126	6 4588
Jehoash	*39 3165	*40 4628
Amaziah	29 3194	29 4657
Interregnum	*0	*12 4669
Reign of Uzziah	52 3246	52 4721
Jotham	16 3262	16 4737
Ahaz	*15 3277	*16 4753
Hezekiah	29 3306	29 4782
Manasseh	55 3361	55 4837
Amon	2 3363	2 4839
Josiah	31 3394	31 4870
Jehoahaz, Jehoiakim, } and Jehoiachin }	11 3405	11 4881
To the Destruction of } Solomon's Temple }	*11 3416	*10 4891
FIFTH AGE	424 years.	439 years.

The discrepancies in the different columns of this table, have been very carefully and laboriously investigated by Mr. Cuninghame, in his "Chro-

nology of Israel," pp. 18—39, 87, 88, 115 and 116; and in his "Fulness of the Times," part i. pp. 193—197, and part ii. pp. 32—49, and 56—60, where the errors of Usher, Lightfoot, Hales, Russell and Clinton, and of the "Seder Olam Rabba,"* are clearly pointed out and refuted on Scripture authority; and, by the correction of obvious mistakes of two or three current years in their computation, the testimonies of Josephus, Clemens, Theophilus, and Eusebius in favour of the true chronology, are satisfactorily established. By excluding the interregnum, and reckoning the years of each reign complete, Dr. Russell and Mr. Clinton, both estimate the length of this period at 430 years; the latter, however, in his tabular view, p. 329, vol. i., ultimately reduces this number from 430 current, to 426 complete years, by reckoning from Rehoboam to Zedekiah 389 years. Jackson reckons this period at 428, and Hales at 441 years. The true extent of the *fifth* age being determined at 439 years, the following table exhibits according to the two systems, the extent of the *first five* ages of the world:—

* This is the Hebrew title of the most famous Jewish work on chronology, and signifies "The Great Chronicle of the World." Dr. Hales says, "This was the first curtailed system of Jewish chronology, fabricated by Rabbi *Josi*, under the auspices of Rabbi *Akiba*, the abettor of the rebel-impostor *Barchochab*, A.D. 130, in the reign of Adrian."—See his "Analysis," p. 13.

TABLE XIII.

AGES OF THE WORLD.	HEBREW. Years.	SEPTUAGINT. Years.
First four Ages	2992	4452
Fifth Age	424	439
FIRST FIVE AGES . .	3416	4891

The true extent of the fifth age is strongly confirmed by Ezekiel iv. 1—8, where, in the fifth year of Jehoiachin's captivity, or in A. M. 4885, the prophet is commanded to predict in a striking manner the siege of Jerusalem, and to lie on his left side *390 days*, according to the *number of the years* of the iniquity of the house of Israel; and, on his right side *forty days*, according to the *number of the years* of the iniquity of the house of Judah; EACH DAY FOR A YEAR. The sum of these prophetic days, namely 430, is therefore, the whole *number of the years* of the iniquity of Israel and Judah. This number of years singularly coincides with that of the period appointed for the "sojourning of the fathers and children of Israel," and has no doubt a very extensive prophetic signification. But the period of 390 years more particularly points at some *great general defection*, when the iniquity of Israel was particularly prominent. This iniquity in fact, rose to its highest pitch, when the Ten Tribes separated themselves from the house of Judah, and took to

the worship of the golden calves. Now, it appears from 2 Chronicles xi. 13—17, that the general defection from the worship of the true God, both in Israel and Judah, did not take place till *three* years after the accession of Rehoboam to the throne of David, and the election of Jeroboam to the kingdom of Israel. For a period, therefore, of *forty* years after the foundation of the Temple, the iniquity of the Twelve Tribes was restrained, and an apparent desire to worship God aright, prevented the full manifestation of their idolatrous propensities. After this, however, “Rehoboam forsook the law of the Lord, *and all Israel with him,*” (2 Chron. xii. 1.); and by this time the subjects of Jeroboam had become more accustomed to the “new gods that came newly up” at his accession, and had begun to think that it was indeed “too much for them to go up to Jerusalem” to worship; and accordingly, they went to worship a golden calf, “even unto Dan,” (1 Kings xii. 30). If from this epoch, A. M. 4491, therefore, the period of 390 years be computed, it will terminate in the first year of the *captivity of Jehoiachin*, A. M. 4881; and, if the whole period of 430 years be computed from the epoch of the *completion of the Temple*, A. M. 4459, it will terminate in the ninth year of Zedekiah’s reign, A. M. 4889, when the *holy city was besieged* by Nebuchadnezzar; and when, according to Ezekiel’s prophecy, “he and all his host came against

Jerusalem, and pitched against it, and built forts against it round about," (2 Kings xxv. 1). Moreover, in two years after this epoch, in A. M. 4891, and when the 439 years from the *Foundation of the Temple* in A. M. 4452, were completed, the "city was broken up," the "walls were broken down," and the Temple was "burned with fire!" (2 Kings xxv. 1—10). Thus, the true extent of the *fifth* age is established by Sacred History, and confirmed by prophecy. On this subject, see Mr. Cuninghame's "Synopsis," p. 47, and "Fulness of the Times," p. 195.*

* "I have endeavoured to shew," says Mr. Cuninghame, in the former of the places cited, "that the periods of 390 and 40 mystic *days*, during which Ezekiel was commanded to lie on his sides, bearing the iniquity of Judah and Israel, are a period of 430 *years*, computed from the finishing of the Temple, B.C. 1020, to the beginning of the siege of Jerusalem, B.C. 590. But it now appears to me that the 430 years may with equal probability be computed from the first Passover in the Temple. The dedication was in the month Tisri of B.C. 1019, which is exactly 91 jubilees from the creation; the first Passover was therefore in Nisan B.C. 1018, whence to the taking of the city in Ab B.C. 588, are 430 years and three months; and computing back from B.C. 588, the second period of 40 years, it brings us to B.C. 628, the 13th of Josiah, and the very year, according to Prideaux, of the commission of Jeremiah. * * * Whether, therefore, we compute the period of 430 years from the finishing of the Temple B.C. 1020, to the *beginning of the siege* B.C. 590, or as above, from the first Passover to the *taking of the city*, it comes out with equal exactness."

CHAPTER VII.

EXTENT OF THE SIXTH AGE OF THE WORLD.

1. Table XIV. Hierarchal Eras and Intervals, from Usher and Cuninghame
—Determination of the Intervals from Scripture—Period of the Seventy
years Captivity—Period of the Seventy prophetic weeks of Daniel—
Table XV. Date of the Crucifixion determined—Truth of the Ancient
Tradition respecting the First Advent of the Messiah demonstrated.

THE extent of the *Sixth*, or Hierarchal age, is ascertained from chronological notices interspersed in the Historical and Prophetical Books of Scripture, and confirmed by the Astronomical Canon of Ptolemy.* The difference between the Hebrew and Septuagint chronologies in this period, amounts only to two years, its length, according to Usher's "Chronologia," p. 44, being 583 years, and, according to the following table, 585 years. This table, in which we have taken the Hebrew dates and intervals from Usher's "Annals," because they are wanting in the Chronologia, exhibits only the Scriptural inter-

* See a full account of this Canon, in Dr. Hales' "Analysis," vol. i. pp. 275—288; and a short account of it, in the "Breviarium Chronologicum" of Strauchius, translated by Sault, pp. 262—264, 3rd edition, Lond. 1745.

vals of the *Hierarchal eras*, and the corresponding *years of the world*, according to both systems:—

TABLE XIV.

HIERARCHAL ERAS.	HEBREW.		SEPTUAGINT.	
	Intervals.	A.M.	Intervals.	A.M.
From the Destruction of } Solomon's Temple . . }	0	3416	0	4891
The Edict of Cyrus	52	3468	52	4943
The Commission of Ezra	*69	3537	*78	5021
The Commission of Nehemiah . .	13	3550	13	5034
The Return of Nehemiah	12	3562	12	5046
To the Birth of Christ	*437	3999	*430	5476
THE SIXTH AGE	583 years.		585 years.	

The first interval in this table is determined from the following texts:—Jeremiah xxv. 12, and xxix. 10; 2 Kings xxiv. 1, and xxv. 2; 2 Chron. xxxvi. 21; and Daniel ix. 2; from these, it appears that the *seventy years'* captivity in Babylon commenced in the *fourth* year of Jehoiakim, and the first of Nebuchadnezzar; and, that it preceded the destruction of the Temple by *eighteen* years. Consequently, it terminated exactly *fifty-two* years after that epoch, namely, in the *first* year of Cyrus, when, by his permission, the Jews “went up out of the Captivity,” in A.M. 4943. The second interval is determined in the following manner:—from Zechariah vii. 5, it appears that in the *fourth* year of Darius,

seventy years had elapsed from the destruction of the Temple ; consequently, *eighteen* years must have elapsed from the first of Cyrus. This computation agrees with that of Ptolemy's Canon, which gives *seven* years to Cyrus, and *eight* to Cambyses, or Ahasuerus, making, with the *three* complete years of Darius, the same amount. Again, we find, from Ezra vii. 8, that in the *seventh* year of Artaxerxes, A. M. 5021, Ezra received a commandment from that king, to establish the Jews in their own land, and to beautify the Second Temple. Now, Ptolemy's Canon gives *thirty-three* years for the rest of Darius's reign, and *twenty-one* for that of Xerxes, making, with the *six* complete years of Artaxerxes, the amount of *sixty* years ; consequently, the whole interval, from the *first* of Cyrus to the *seventh* of Artaxerxes, is *seventy-eight* years. That the epoch of Ezra's commission is the *commencement of the prophetic period* of *seventy* weeks, or 490 years, is evident from Daniel ix. 24—27. Hitherto, the Jews had been hindered in the building of the city and temple ; the latter was indeed built and dedicated ; but the walls of the city were still in ruins, and the inhabitants were exposed to the insults and inroads of their enemies ! Now, by the liberal decree of Artaxerxes, Ezra was furnished with money and means to forward the work at Jerusalem ; and their enemies were not only silenced,

but compelled to assist in carrying the king's order into execution. This was, therefore, the epoch of "the going forth of the commandment to restore and to build Jerusalem," and the beginning of the period "determined upon the people and the holy city," until the time, when "the Messiah, the Prince," should "be cut off, but not for himself;" when "the transgression should be finished or consummated" in his crucifixion; and, when "reconciliation" should be made "for iniquity," by his death and resurrection.

The third and fourth intervals in the table are clearly pointed out in Nehemiah ii. 1; v. 14; and xiii. 6; the date, indeed, recorded in the latter text, being the *last note of time* to be found in the present Hebrew text. At this period, or very soon afterwards (according to Mr. Cuninghame, in A.M. 5055),* the Old Testament Canon was closed by the prophecy of Malachi, and a long night of darkness reigned, "until at length the Day-spring from on high" visited the world. Thus we have proved, from Scripture evidence alone, that at the date of Ezra's commission, which was upwards of 5000 years from Creation, and even before that period, the Jews were in possession of a prophecy extending nearly 500 years into futurity, and pointing to the Advent of a mighty Saviour who should restore all things,

* See his "Chart of Sacred Chronology."

and “bring in everlasting righteousness.” The date of the passion of Christ is fixed and determined as in the following table :—

TABLE XV.

The Date of Ezra's Commission	A.M.	5021
The period of seventy weeks, or 490 years		490
THE DATE OF THE CRUCIFIXION,	A.M.	5511

Hence, it is clearly demonstrated that the general belief among all nations, that the Messiah should appear in the middle of the *Sixth Millenary* from Creation, had its real origin in a knowledge of the true chronology of the sacred Scriptures! In arriving at this conclusion, we have been obliged, in order to establish the exact lengths of the Critarchal and Hierarchal ages, to borrow *twelve* years from the writings of the ancient chronographers, and *seventy-eight* from the canon of Ptolemy, amounting only to *ninety* years in all,—a period which may be considered as almost evanescent in the long range of 5500 years. Probably the Scriptures originally contained notices even of these intervals, and in the course of ages, they may have been either lost, through the negligence of transcribers, or omitted through the wilfulness of enemies to the truth.

2. Determination of the Epoch of the Birth of Christ—Labours of Mr. Cuninghame on this point—Coincidence of the extent of the period of Patriarchal pilgrimage with that of Hierarchal Bondage—Table XVI. Extent of the *Six Ages* of the World—Difference between the true and vulgar dates of the Nativity—Mr. Cuninghame's dates of the Nativity and Public Ministry of Christ, deduced from the chronology of the Septuagint.

The determination of the dates of the Nativity and Passion of our Lord, is a question of considerable difficulty, and of great importance in the true system of chronology; but much has been written upon it to very little purpose. We agree, however, with Mr. Cuninghame, in the conclusion to which he has arrived, after a very laborious and complete investigation, in his "Fulness of the Times," part i. pp. 60—107, and part ii. pp. 1—27, and in his "Season of the End," pp. 73—90, where he refutes the opinions of Newton, Hales, Gresswell and others, and demonstrates that the Passion of Christ took place in the *thirty-fifth* year of his age, that is, according to the vulgar reckoning in A. D. 33: and, that consequently, the true date of his Nativity was B. C. 3. The Scriptural evidence for this conclusion recommends itself to the mind, both by its simplicity and sufficiency. It appears from Luke iii. 23, that Christ was baptized when he was *thirty* years of age; and from Luke iv. 16—24, that soon after that period, he began his public ministry. Moreover, from the whole of

the Gospel history, particularly that of John, it appears that he was present at *four*, if not *five*, public celebrations of the Passover; and consequently, that his *thirty-fifth* year was coincident with the date of the Crucifixion. Hence, it clearly follows, that the *epoch of the birth of Christ* was coincident with the 455th year of the prophetic period of *seventy* weeks, this being the difference between 35 and 490 years. Again, the intervals of *thirteen* years between the commissions of Ezra and Nehemiah, and of *twelve* between that of the latter and his return to the court of Artaxerxes,—amounting to *twenty-five* years in all,—being deducted from the 455 years, gives the last interval of 430 years to the Nativity. Thus, we perceive a singular coincidence in the period of the pilgrimage and afflictions of the Hebrews in Canaan and Egypt, till the time of Moses; and that of the persecution and sufferings of the Jews in Syria and Egypt, till the Advent of the Messiah! The following table exhibits, according to the two systems, the extent of the *six ages* of the world:—

TABLE XVI.

AGES OF THE WORLD.	HEBREW. Years.	SEPTUAGINT. Years.
First Five Ages	3416	4891
Sixth Age	583	585
THE SIX AGES	3999	5476

Usher states in his "Chronologia Sacra," p. 45, that the true period from Creation to the Birth of Christ, is 3999 years, *two* months, *four* days, and *six* hours; but, according to the vulgar reckoning 4003 years, *two* months, *eleven* days, and *six* hours! Hence, according to his computation, the true date of the Nativity in current years is A.M. 4000, and the vulgar date A.M. 4004. It is indeed admitted by all chronologers that an error of two or three years was committed by Dionysius Exiguus, who first introduced the Christian era, in A.D. 532; and, by Bede, who followed him, in A.D. 720. Accordingly, Mr. Cuninghame very properly places the commencement of the vulgar era in A.M. 5478; and that of the Public Ministry of Christ, in A.M. 5508, which was in fact the true period of his appearance to the world! In the whole of this interesting inquiry, now approaching a close, we must candidly acknowledge the invaluable assistance we have received from the learned and original works of Mr. Cuninghame, which have been, as it were, our guide through the labyrinth of chronological difficulties, till we have at last arrived at the open field of well-known History.

SECTION II.

CONFIRMATION OF THE GREAT EPOCHS.

THE epochs of the Nativity and Epiphany of Christ, determined in the preceding Section, receive very strong confirmation from the histories and chronicons of ancient writers both sacred and profane, from the writings of the early Fathers, and from the prophetic arrangement of “the Times and the Seasons” by the Great Θεός, or Supreme “Disposer” of all human events. It is plain, however, that a multiplicity of views both of the Hebrew and the Septuagint chronology may be taken, according as more or fewer of the errors, which we have pointed out in the computation of the different ages of the world, are either adopted or rejected. Dr. Hales, in his “Analysis,” vol. i. pp. 3—7, gives a list of more than a *hundred and twenty* different dates of the birth of Christ, under the title of “Epochs of the Creation ;” and he adds that the list might be swelled to the number of *three hundred* ! In such a multitude of discordant dates we might, at first sight, despair of

ever arriving at the truth; but let us remember that error is a hydra-headed monster, which in chronology as well as in more sacred subjects, can only be successfully destroyed by the sword of the Spirit, which is the word of God.

It is easy to see the source of the differences of opinion among the learned, in regard to the point under consideration. Instead of taking the sacred Scriptures as their guide, men have chosen rather to follow their own fancies; and, because discrepancies were found to exist in the ancient texts, they have with one consent agreed to abandon the light of internal evidence, and to take refuge in the obscure glimmerings of heathen tradition or the doubtful testimony of Jewish writers and Christian fathers. Hence, we have all varieties of dates, from the bold conjecture of Alphonsus, king of Castile, who supposed that the Mundane Cycle of 7000 years had nearly expired at the birth of Christ, to the traditionary epoch of the Chronicle of Axum in Abyssinia, which, according to Bruce, places that event in the year of the world 5500; and, from the Alexandrian or Constantinopolitan era, which, according to the computation of the Greeks, places it in A. M. 5508, to the Jewish epoch of the "Seder Olam Rabba," which according to Ganz, dates it in A. M. 3751.

The following Table of the extent of the different ages of the world according to the three texts, will serve the double purpose of showing

the leading varieties in the computation of the date of the Nativity from Creation, and of bringing before our readers, at a single glance, a condensed view of the result of our investigations in the preceding pages. As the Samaritan text comprehends only the chronology of the first two ages, the extent of the remaining four ages is borrowed from the Hebrew.

TABLE XVII.

AGES OF THE WORLD.	HEBREW.	SEPTUAGINT.	SAMARITAN.
	YEARS.	YEARS.	YEARS.
1. Antediluvian age . . .	1656	2262	1307
2. Postdiluvian age . . .	427	1147	1017
3. Patriarchal age . . .	430	431	430
4. Critarchal age . . .	480	612	480
5. Monarchal age . . .	424	439	424
6. Hierarchal age . . .	583	585	583
Birth of Christ . . . A.M.	4000	5476	4241
Error in the Sixth age .	2	0	2
Error in the Vulgar date .	2	2	2
Extent of the Six ages .	4004	5478	4245

In the preceding Table we have reckoned the date of the Birth of Christ in current years, and included the year of Abraham's sojourning in Egypt in the Patriarchal age of the Septuagint computation.—See page 66 of this Dissertation.

CHAPTER I.

HISTORICAL CONFIRMATION OF THE TRUE SYSTEM
OF CHRONOLOGY.

Testimonies of the ancient chronographers and historians before and after Christ, in favour of the chronology of the Septuagint—Demetrius, Eupolemus, Josephus, Justin Martyr, and all the early fathers of the first three centuries—Theophilus, Hippolytus, Africanus, Origen, Cyprian, Lactantius, Epiphanius, Ambrose, Ephrem Syrus, Augustine, Chrysostom, Sulpicius Severus, Annianus, Syncellus, Eutychius, the author of the Paschal Chronicle, and the Council called “Synodus in Trullo” —Probable cause of minute variations among the ancient chronographers.

IN confirmation of the true epoch of the birth of Christ, and the accuracy of the Septuagint chronology, we select the following examples of ancient testimony, for which we are chiefly indebted to the learned works of Russell and Clinton, “Connection of Sacred and Profane History,” vol. i., pp. 113—120, and “Fasti Hellenici,” vol. i., pp. 286—291. Demetrius, who lived B.C. 220, and is cited by Eusebius and Polyhistor, states that “from Adam to the Eisodus, were 3624 years; from the flood 1360; and from the Call of Abraham 215.” It follows, that he reckoned the *Antediluvian* age 2264 years, and

the *Postdiluvian* 1145; adding two years to the former, and taking them from the latter by mistake, but preserving the correct sum of both 3409 years, and the true epoch of the *Eisodus* A.M. 3624, see Tables VII. and VIII. Eupolemus, who lived B.C. 174, and is cited by Clemens Alexandrinus, states that “from Adam to the 5th year of Demetrius [Poliorcetes], the 12th of Ptolemy [Soter], were 5149 years.” If to this number, as Dr. Russell remarks, we add 296, as the date B.C. of the 5th of Demetrius, the epoch of the nativity is, according to Eupolemus, A.M. 5445. From the works of Josephus, who flourished A.D. 90, both Russell and Jackson have determined the same epoch at A.M. 5481. Justin Martyr, who wrote A.D. 140, speaking of the prophecies concerning Christ, says, “some were delivered 5000 years before his appearing, some 3000, some 2000; and, some again 1000, and others 800 years.”* Ignatius, Clemens Romanus, Irenæus, Polycarp, Tertullian, and all the early fathers of the first three centuries, held similar opinions respecting the antiquity of the prophecies, and the appearance of the Saviour of the world in the sixth millennium.

Theophilus, Bishop of Antioch, A.D. 180, placed the epoch of the Nativity in A.M. 5507, according to Kennicott; and Clemens Alexandrinus, who lived A.D. 194, placed the same

* See his “Apology, &c.,” translated by the Rev. T. Chevalier, B.D., p. 221, Cambridge, 1833.

epoch in A.M. 5444, according to Clinton and Cuninghame, on the supposition that he follows Eupolemus. Mr. Cuninghame, however, has shown, in his "Fulness of the Times," Part ii. pp. 59, 60, that by correcting an error of thirty-four years, the epoch of Clemens is A.M. 5478; and, by the most indefatigable scrutiny of his numbers, that the epoch of Josephus is A.M. 5472, the difference of *six* years arising from his well-known error of this amount in the *Antediluvian* age. Hippolytus, A.D. 200, states that "the first advent of our incarnate Lord took place in the 5500th year of the world." Julius Africanus (apud Syncellum) A.D. 220, says that "the Jews have transmitted to us, from the extant Hebrew histories, the number of 5500 years from creation to the epiphany of the Saviour,"—a conclusion, which, as Syncellus remarks, was received by all the learned Christians of his day. It is also remarkable, that although both Theophilus and Africanus seem to omit the second Cainan in the Postdiluvian age, yet their dates of the foundation of Solomon's temple agree with that of Mr. Cuninghame to a year or two; thus showing that an error of 130 years in relation to an epoch so generally known, was wholly inadmissible into any system of chronology pretending to be founded on the sacred writings. Origen, A.D. 230, states that "our Lord descended from Heaven for the salvation of man, 6000 years after

the Almighty had formed the first of the human race." Cyprian, A.D. 250, says that "6000 years are already almost accomplished since the devil made his first assault on man." Lactantius, A.D. 300, says, "philosophers who calculate the thousands of ages from the beginning of the world, must know that the 6000th year [that is, the sixth millenary,] is not yet finished." Epiphanius, A.D. 368, says "the preaching of Christ began in the fifteenth year of Tiberius Cæsar, in the 30th year of his age, which was in the 5509th year of the world's creation." This date differs only by *one year* from that which we have assigned to the same epoch. Hesychius, a contemporary of Jerome, says, "the incarnation of the Redeemer took place nearly 6000 years from the foundation of the world." Ambrose, bishop of Milan, A.D. 375, says, "but now more than 6000 years are counted from the foundation of the world." Ephrem Syrus, A.D. 378, says, "the Saviour was to appear after 5500 years, [from creation,] to deliver man." Augustine, A.D. 398, says, "since from the first man, 6000 years are not yet completed." Chrysostom, his contemporary, says, "after 5000 years and more, Christ came as the substitute of our race." Sulpicius Severus, A.D. 400, makes the date of the Nativity A.M. 5469, according to Clinton. Annianus A.D. 405, Syncellus A.D. 792, Eutychius A.D. 937, and a host of later writers, adopt the epoch

A.M. 5500, following Africanus. The author of the "Paschal Chronicle," makes the epoch A.M. 5507; and the meeting of the council, called "Synodus in Trullo," A.D. 691, reckoned it A.M. 5508, which is the same as our date of the Epiphany. In short, the epochs of the Nativity, the Epiphany, and the Resurrection, (ἡ παρουσία, ἡ ἐπιφάνεια, καὶ ἡ ἀνάστασις) appear to have been so inseparably connected in the minds of the ancient writers, as to make them sometimes put the one for the other; a circumstance, which may account for not a few of the small varieties in their computation of the year of the world which was the commencement of the Christian era.*

* Mr. Cuninghame says that "Mr. Gresswell produces a mass of quotations from the Fathers, scarcely two of whom entirely agree, to prove that they nearly all held that our Lord's death was in one of the years 29 or 30, [A. M. 5507 or 5508], or some of them in 31, [A. M. 5509]; yet with respect to some of his witnesses, he is obliged to exclaim, '*So little solicitous do these writers seem to be about verifying their dates, before they allowed them to remain on record.*' If he were to give us 100 volumes of such passages to wade through, which is merely wading through a mass of contradictions, they can avail nothing against the unequivocal testimony of St. Luke, that in the 15th of Tiberius our Lord was 30 years of age, and was therefore born in B. C. 3, [A. M. 5476]; and the other fact, founded on the unerring principles of Astronomy, that from the year 28 to 33, [A. M. 5506 to 5511], no Passover could possibly have fallen on a Friday; and, therefore, the death of our Lord is pinned down to A. D. 33, [A. M. 5511]." "Season of the End," p. 85.

CHAPTER II.

REDUCTION OF THE MUNDANE ERA OF REDEMPTION.

Errors of Eusebius, Jerome, and the Western churches—Consistency of the Eastern and Southern churches to the latest period—Chronology of the Russians and Armenians that of the Septuagint—Testimony of Abulpharajius—Chronological innovations of the Venerable Bede—His denouncement as a heretic on this account—Chronology of the Roman church different from that of the Latin Vulgate—The chronology of the Masoretes an abridgement of the true—The chronology of the Roman Martyrology preserved by Pontifical authority to the present day—Extract from Strauchius—An important testimony in favour of the true chronology.

HAVING shown by incontestable evidence, that the computation of the Septuagint was universally received as the true chronology of the Church of Christ from the earliest periods of its history, and that it was also received by the Jews themselves, at least *two* centuries before the Christian era; let us now shortly inquire how it came to be abandoned, and the chronology of the Masorete Hebrew text adopted in its stead. Eusebius of Cesarea, A.D. 325, or some one for him, acting under Jewish influence, reduced the era of Redemption from A.M. 5478 to A.M. 5200, by the exclusion of the *Postdiluvian* Cainan, the adoption.

of the forged *period* for the *Critarchal* age, and the omission of *fifteen* years in the *Monarchal*. In these errors, he was followed by Jerome,* A.D. 378, and some of the Western churches; but his system was resolutely opposed by all the Eastern and Southern churches, in which the chronological authority of Africanus and Epiphanius prevailed. This opposition has indeed preserved the true chronology in some countries to a very late period; for we find that the Russians, who received it from the Greeks, still reckon that the Christian era commenced in A.M. 5509, as may be seen by reference to their native historians. The remoter Eastern churches, with some slight variations, also adhered to the longer chronology; as testified by Abulfarajius, the celebrated Armenian historian, who flourished in the thirteenth century, and who reckoned the same epoch at A.M. 5586, apparently to adjust it to the birth of Peleg, in A.M. 2793, the former number being just double the latter; for, “in his days was *the world* divided,” at the command of (Θεός των αἰώνων) the God of the ages, or the worlds. The Western Churches indeed, can scarcely be said to have followed the chronology either of Eusebius or of Jerome, till the time of the venerable Bede, A.D. 720; and the innovations of the latter were so ill received by his contemporaries, that he was

* Jerome even went further than this, and adopted the curtailed system of the Jews in some of his writings, if not in all.

denounced as a heretic, because he dared to assert, in opposition to all the fathers of the Church, that Christ was *not* born in the sixth millenary of the world; see Usher's "Chronologia Sacra," p. 50. The chronology of the Roman Church appears to have remained in this state during the dark ages till the meeting of the Council of Trent, A.D. 1563, when the Protestants, under the double influence of prejudice against the errors of the Church, and overweening confidence in the Hebrew text, adopted the modern and corrupted chronology of the Jews! The Roman chronologists had, however, abridged the true computation of the ancient Church of Christ only by 278 years; while the Masoretes and their followers had abridged it by no less than 1474 years! The system of the former continues to prevail in the Church of Rome, though contrary to the Latin Vulgate, and the system of the latter in the Reformed Churches, even to this day. In the "Roman Martyrology," published by the authority of Pope Gregory XIII., in A.D. 1582, and revised by command of Pope Urban VIII., in A.D. 1640, we find the following statement, which according to Strauchius, "Breviarium Chronologicum," p. 382, is read in the churches every year on the 25th of December:—"In the 5199th year from the creation of the world, when God created heaven and earth; and the 2957th after the deluge; the 2015th from the

birth of Abraham; the 1510th from the time of Moses and the Israelites leaving Egypt; and the 1032nd from the time of David being anointed king; in the 65th annual week of Daniel; in the 194th Olympiad; in the 752nd year since the building of Rome; in the 42nd year of the Emperor Octavius Augustus, when the whole world was blessed with peace; in the *sixth* age of the world; Jesus Christ, Eternal God, and Son of the Eternal Father, conceived from the Holy Ghost, was born of the Virgin Mary, in Bethlehem of Judea.” * There are several contradictions among the synchronisms contained in this statement, which are acknowledged by Roman Catholic writers themselves, as may be seen in the works of Baronius and Petavius; but, it is a noble public testimony to the true faith of the Church of Christ, and an important public evidence in favour of its ancient chronology.

* The Birth of Christ took place according to

The Septuagint.

In the 5476th year from Creation; the 3215th from the Deluge; the 2143d from the birth of Abraham; the 1637th from the Exodus; and the 1068th from the accession of David; the 65th prophetic week of Daniel; the 193d Olympiad; the 751st year of Rome; and the 42d of Augustus.

The Hebrew Text.

In the 4000th year from the Creation; the 2344th from the Deluge; the 1992d from the birth of Abraham; the 1487th from the Exodus; and the 1051st from the accession of David; the 65th prophetic week of Daniel; the 193d Olympiad; the 749th year of Rome; and the 40th of Augustus.

CHAPTER III.

CHRISTIAN AND JEWISH SYSTEMS OF CHRONOLOGY
ERRONEOUS.

Chronology of the English Bible erroneous—Usher influenced by the Masoretes—Tradition of the House of Elias—Its complete refutation both from Scripture and fact—Utility and application of Mr. Cuninghame's "Chart of Chronology"—Reasons assigned by the Jewish Rabbis why their expected Messiah is not yet come—Their curse upon all who calculate the Times.

FROM the whole of the preceding testimony and argument, it must appear evident that the chronology of Usher, which places the Christian era in A.M. 4004, which is adopted in all the larger editions of the English Bible, and which is still strenuously maintained by English divines, is but of comparatively recent origin, and rests upon a very unsound foundation. We have no doubt that the pious and learned Archbishop was influenced in his determination to adopt the Masorete chronology, contrary to his better judgment, by a tradition current among the Jews from a very early period, which appears to be only a corruption of the more ancient one referred

to at the beginning of this Dissertation. After their rejection of Jesus Christ as the true Messiah, the Jews, in order to cover their retreat from the truth, gave out in their Talmud the following gloss on the universal belief of the Church:—*“Tradio Domus Eliæ: Mundus sex millibus annis durabit; duobus millibus inanitas; duobus millibus lex; duobus millibus tempus Messiae;”*—the meaning of which is, that according to the tradition of the house of Elias, the world shall last 6000 years; of which 2000 shall pass without the law; 2000 under the law; and 2000 under the Messiah. It is proper to observe that the inventor of this tradition was neither Elijah the Tishbite, nor his antitype, John the Baptist, but a certain famous doctor of the Jewish schools, who flourished after the Messianic age; and, that not the slightest trace of the tradition itself is to be found in the Holy Scriptures! As some writers, however, consider it a confirmation of the modern Hebrew chronology, we may show that it is not only quite erroneous, but inconsistent with itself, even in its details. Referring to Mr. Cuninghame’s *“Chart of Sacred Chronology,”* in which he has arranged the Hebrew and Septuagint chronologies in parallel columns, and exhibited the most remarkable events in ancient history, both according to the years of the world and before Christ, we see that according to the Masorete text, the law was delivered on Mount

Sinai in A.M. 2513, more than 500 years after the time said to be predicted by Elias! Hence, it follows that the interval from that epoch till the end of the next 2000 years, is less than 1500 years, and terminated in A.M. 4000, when, according to the tradition, the Messiah was *expected to appear!* With respect to the 2000 years allotted to the reign of the Messiah, they are, on their own showing, nearly past; inasmuch as 1844 years of this period have already elapsed, and yet, according to their opinion, *he is not come!* The reason assigned by the Jewish Rabbis for this long delay, is that their sins have prevented his coming! This grievous falsification of their famous Doctor's prediction, has made them so ashamed of their traditions, that they have pronounced a curse upon all who dare to calculate the times: קצין מחשבי תפחרותן של —“Animam exhalent illi qui supputant terminos.” On this and other curious matters relating to the Hebrew chronology, see Father Le Quien's “*Defense du Texte Hébreu et de la Vulgate*,” reprinted in the “*Cours Complet*,” vol. iii. pp. 1525—1586.*

* Rabbi *Salomon Jarchi*, qui nous a donné l'explication de cette tradition, dit que les deux mille ans de *Tohu*, ou d'*Inanité*, ont duré depuis la création du monde jusque vers la cinquante ou soixantième année d'Abraham, et que les deux milles ans de Loi ont commencé vers ce tems-la, lorsque Dieu le fit sortir de Chaldeé, et lui donna des lois pour lui et pour toute sa posterité, principalement celle de la circoncision; et qu'ils ont fini vers la destruction de Jérusalem par Titus. Il ajoute enfin ces paroles: *Mais nos péchés sont la cause que le Messie n'est point venu au bout des quatre mille ans.* p. 1527.

CHAPTER IV.

CYCLICAL CHARACTER OF THE MUNDANE TIMES.

1. The Revolutions of the Heavenly bodies appointed for Cycles—Origin of the cycles of the year and the month—The subject of Enoch's prophecy—Mr. Cuninghame's discovery of the cycle from the Creation to the Era of Redemption—Scriptural Cycles of frequent occurrence—The numbers of Jubilee and of Pentecost—of Pilgrimage and Persecution—of Omnipotence, glory, and wisdom; and of mystery, vengeance, and forgiveness—The prophetic numbers of Daniel—Discovery of their connection with the Higher Cycles of Astronomy, by M. de Chesaux and Mr. Cuninghame

THE true system of chronology receives its grandest confirmation from the cyclical character of the times appointed by (ὁ πατήρ τῶν αἰώνων) the Father of the ages. In Genesis i. 14, the word of God created two luminaries in the firmament of Heaven, for giving light upon the earth, and for separating day and night; and, *for signs, and times, and days and years!* Thus early were the phenomena of the sun and moon appointed to indicate the arrangements of Divine providence, as well as to regulate the ordinary periods of time. Before man, however, could understand the nature of these periods as they were gradually

unfolded by the revolutions of the heavenly bodies, or by the still higher cycles of prophecy which were afterwards revealed to God's chosen people, the *natural* division of the day, and the *sacred* division of the week were appointed for his observance. The origin of the year is considered by the learned as involved in obscurity ; but we think there is a striking indication of its length in the life of Enoch. This favoured Patriarch lived a year of years on earth, that is, a year of 365 prophetic days ; and he himself was a prophet, who, by the Spirit of God, was enabled to see far into the womb of futurity. It is also very remarkable that, according to Mr. Cuninghame's singular discoveries, the birth of Him, who was the great subject of Enoch's prophecy, took place at a period of *fifteen* years of years, or *fifteen* years of prophetic days from the creation ! The origin of the month is referable to the same age ; for we recognize the month of *thirty* days in the account of the year of the Deluge ; and, a period of four prophetic months, or 120 prophetic days, is visible in the 120 years of grace before that awful catastrophe. The sacred period of *seven* days also assumed a prophetic character. In Pharaoh's dream, the *seven* years of plenty, and the *seven* years of famine, were vividly depicted. After *seven* days previous warning, the Diluvian rain descended in torrents for *forty* days. After Jericho was encompassed *seven* days, the last

day *seven* times, by *seven* priests with *seven* trumpets, the walls were levelled with the ground. The number *forty* is prophetic; the Israelites wandered *forty* prophetic days, that is, *forty* years, in the wilderness; Moses was in the mount *forty* days; and, Christ was tempted *forty* days. In *forty* days, Nineveh was to be destroyed; Christ was seen of his disciples *forty* days after his resurrection; and, in *forty* years, after his baptism, was Jerusalem destroyed. The number of *seven* days and *seven* years, with their multiples and higher powers, perpetually recur in the Mosaic institutes; and the period of *seven* times *seven*, or *forty-nine* days and *forty-nine* years, is particularly signalized in the feasts of the Jews. Balaam, who knew the sacredness of the number *seven*, in the divine institutions, at *three* different times and places, built *seven* altars, and slew *seven* oxen and *seven* rams, in order to propitiate the favour of God. In the land of Canaan, *seven* nations were destroyed in *seven* years. Solomon's temple was *seven* years in building, and in 430 years after the celebration of the first passover within its walls, it was destroyed. The latter number, as we have seen, is highly prophetic, corresponding to the 430 prophetic days of Ezekiel, and having a mysterious reference to the 430 years of promise to Abraham, the 430 years of Gentile persecution, and the *three* times 430 days, or 1,290 years of Daniel.

But time would fail us to speak of the *seven* spirits of God, the *seven* eyes, the *seven* lamps, the *seven* stars, the *seven* golden lamp-stands, the *seven* churches, the *seven* angels, the *seven* seals, the *seven* vials, the *seven* plagues, the *seven* heads, the *seven* crowns, the *seven* mountains, and the *seven* kings ; the *seven* times, yea and the *seventy* times *seven*—the perfect numbers of omnipotence, glory and wisdom ; and, of mystery, vengeance and forgiveness !

We have already seen the prophetic nature of Daniel's *seventy* weeks, and it now only remains to notice his other prophetic periods. In Dan. xii. 14, mention is made of "a time, times and half a time," which should be accomplished, before the wonders he had seen should come to an end. This period is clearly shown by writers on the prophecies, to signify *three and a-half* prophetic years, *forty-two* prophetic months, or 1260 prophetic days ; and this view is confirmed by the mention of 1290 and 1335 prophetic days, in the context. Again, in Dan. viii. 14, we read of 2300 prophetic days, after the lapse of which, "the sanctuary shall be cleansed." That these periods are all connected with each other, and that they each signify so many years, has been long known and generally admitted ; but, that they are connected with the revolutions of the heavenly bodies, appears to be but a very recent discovery ! Mr. Birks, of Trinity College, Cambridge, in his "Elements of

Prophecy," just published, has very properly remarked, in p. 368, that, "It seems to have been first unfolded by M. de Chesaux, a French writer, purely as a curiosity of science; but it is Mr. Cuninghame who has revived attention to this interesting topic." The fact is, that the original work of M. de Chesaux might have lain for ever on the shelves of the library of the University of Lausanne, had not Mr. Cuninghame searched it out with his wonted industry, and republished the author's discovery anew in his work on the "Jubilean Chronology." We shall endeavour to give our readers some idea of this curious discovery.

2. Lengths of the tropical year and the synodical period of the moon, according to Sir John Herschel—Application of the method of *continued fractions* to the determination of their approximating ratios—Various lunisolar cycles—The Octaëteris of the Greeks—The cycle of nineteen discovered by Meton, but probably known to the Hebrews—The period of Calippus—Proof that the numbers of Daniel are lunisolar cycles—Remarks of Mr. Birks in his "Elements of Prophecy"—Observations of Mr. Cuninghame in his "Scientific Chronology"—Proof that the prophetic month and the jubilean period are lunisolar cycles.

The latest determinations of the lengths of the tropical year, and the lunar month, or synodical period of the moon, are, according to Sir John Herschel, 365 days, 5 hours, 48 minutes, 49·7 seconds; and 29 days, 12 hours, 44 minutes, 2·87 seconds. "Astronomy," pp. 205, 224. By the method of *Continued Fractions*,* we find that the continually

* The rules for the determination of the approximating ratios

approximating ratios of these periods are represented by the following series of fractions :

Numbers, (1) (2) (3) (4) (5) (6) (7) (8) (9)
 Ratios, $\frac{1}{12}, \frac{2}{25}, \frac{3}{37}, \frac{8}{99}, \frac{11}{136}, \frac{19}{235}, \frac{334}{4131}, \frac{353}{4336}, \frac{687}{8497}, \&c.$

where the numerators represent the numbers of years, and the denominators the numbers of lunations, necessary to bring the sun and moon again into the same relative position, very nearly at the same point of time in the tropical year.

of any two numbers by the method of *Continued Fractions*, are very clearly explained, on *Algebraical* principles in *Hind's Algebra*, 5th edition, pp. 273—292; and, on *Arithmetical* principles in *Thomson's Arithmetic*, 16th edition, pp. 241—246. We subjoin the operation, as much abridged as possible, by which the preceding series of fractions was obtained. Reducing the above lengths of the year and the month into seconds, we have the numbers 31556929.7 and 2551442.87; hence,

2	255144287	3155692970	12
	187923052	3061731444	
2	67221235	93961526	1
	53480582	67221235	
1	13740653	26740291	1
	12999638	13740653	
1	741015	12999638	17
	402383	12597255	
	338632	402383	1
	&c.		

Quotients, 12, 2, 1, 2, 1, 1, 17, 1, 1, &c.

Ratios, $\frac{1}{12}, \frac{2}{25}, \frac{3}{37}, \frac{8}{99}, \frac{11}{136}, \frac{19}{235}, \frac{334}{4131}, \frac{353}{4336}, \frac{687}{8497}, \&c.$

Unmathematical readers will find a much more simple, but of course, a more lengthened explanation, of these ratios in Mr. Cuninghame's "*Synopsis of Chronology*," pp. 6—10, and 54—60.

Of these ratios, some have been long known ; the *fourth* is the Greek cycle called *Octaëteris*, discovered B.C. 600, and is a very rude approximation : the *sixth* is the famous cycle re-discovered by *Meton* B.C. 432, but probably known to the Hebrews from the earliest ages, as the lives of Seth, Methuselah and Noah are exact multiples of this cycle, as well as the *Antediluvian age* itself, and is a remarkably near approximation to the truth ; *four times* this ratio gives the period of *Calippus*, which was rectified by the omission of *one day in seventy-six years*. These approximations, however, are much inferior in accuracy to the higher terms of the series ; from which, in fact, any number of approximate ratios may be deduced by the following principle :—If a series of fractions be all equal to each other, the sum or difference of the numerators and denominators of any pair will constitute a new fraction equal to each ; and the same is true of fractions whose numerators and denominators are equi-multiples of those of any of the given or derived fractions. Hence, from the terms of the preceding series, we derive the following additional ratios, whose degree of approximation, of course, depends on that of the fractions of which they are composed. From the *eighth* and *ninth* ratios, by addition, we obtain the ratio $\frac{1^0 4^0}{12^8 6^3}$, which is so remarkably correct, that the approximation is within about *three-quarters of an hour* of the truth. From

the *sixth* and *seventh* ratios, by subtraction, we obtain, the ratio $\frac{315}{3896} = \frac{1260}{15584}$, which shows that the prophetic period of 1260 years is a scientific lunisolar cycle. From the two new ratios thus obtained, by addition, we have a third new ratio $\frac{2300}{28447}$, which proves that the prophetic period of 2300 years is another scientific cycle, in which the approximation is nearly *twelve hours*.

Mr. Birks, in his "Elements of Prophecy," pp. 368—372, distinctly acknowledges the "Cyclical character of the Prophetic Times," and gives the numerators of the above series of ratios. He adds a very ingenious explanation of these cycles, and remarks that, "the highest prophetic period, 2300 years, is perhaps the only *secular* cycle, composed of centuries, known to exist!" The *secular* cycle of 5200, though not, as far as we are aware, a prophetic period, is "composed of centuries;" and being *five times* the cycle of 1040 years, is so close an approximation to the truth, that it is within about $3\frac{3}{4}$ hours, and is therefore considerably more accurate than the cycle of 2300 years! What then does Mr. Birks mean in this passage? Perhaps the following sentence from Mr. Cuninghame's "Scientific Chronology of the year 1839," will supply the answer: "Moreover, 2300 years is the only centurial number, which is an original cycle in astronomy; for though we have a cycle of 5200 years, it is only as the multiple of the perfect one of 1040 by 5." From the *fifth* and

sixth ratios in the series, we obtain those of $\frac{39}{371}$ and $\frac{49}{506}$, which shows that *thirty* years, the prophetic month, and *forty-nine* years, the jubilean period, are also scientific cycles, but not possessing such close approximation to the truth as the larger cycles. In the same way, it may be easily proved, that the periods of 1290 years and 1078 years are scientific cycles; the former being *three times* the prophetic period of pilgrimage and trial, namely 430 years, which is also a cycle of an inferior degree of approximation; and the latter being exactly *twenty-two* jubilees.*

* We have much satisfaction in giving the following abridgement of the remarks of Mr. Birks, on this interesting subject; pp. 371, 372. Thus, he says, "A fresh light is thrown upon the words of the Psalmist, *He appointed the moon for seasons*. A divine ladder of time is set before us, and, as we rise successively from step to step, days are replaced by years, and years by millenia; and these, perhaps, hereafter, in their turn, by some higher unit, from which the soul of man may measure out cycles still more vast, and obtain a wider view of the immeasurable grandeur of eternity. Human science has strained its utmost efforts in calculating the actual motions of the Moon and the Earth; but the determining causes which fixed at first the proportion of their monthly and yearly revolutions have altogether eluded its research. Yet these elements of the natural universe are linked in, by these sacred times and celestial cycles, with the deepest wonders of Providence, and the whole range of Divine prophecy. How glorious, then, must be the inner shrine, lit up with the Shechinah of the Divine Presence, when the approaches themselves reveal such a secret and hidden wisdom!"

CHAPTER V.

DISCOVERY OF NEW MUNDANE CYCLES.

1. Mr. Cuninghame's discovery of the mystical signification of the Seventy years' Captivity—Its connection with the Era of the French Revolution —Confirmed by the sentiments of the modern Jews — Prediction of Rabbi Joseph Crool—Prediction in the Hebrew Tract, "Explanation of the Times," published in 1794 — The latter prediction not fulfilled—Hope concerning Israel.

BESIDES developing the original views of M. de Chesaux, and applying them in a very remarkable manner to the great epochs of the Septuagint chronology, Mr. Cuninghame has suggested and confirmed the important discovery, that the period of seventy years' captivity in Babylon "has a mystical signification," as well as a literal one, "and probably represents the whole period of the captivities and dispersions of Judah, until the final redemption of the nation."* He has more fully developed his ideas on this subject, in his "Chronology of Israel," and in his "Fulness of the Times;" in which he shows, that the mystical interpretation is a period of *seventy*

* See his work "On the Jubilean Chronology of the Seventh Trumpet of the Apocalypse," pp. 1—3, and 19—26.

jubilees, or 3430 years in Spiritual Babylon, at the expiration of which “the Redemption of Israel draweth nigh.” Reckoning this period to commence at the epoch of the first Redemption of Israel, the Exodus from Egypt, he finds that it terminates at the era of the French Revolution, A. D. 1792. This opinion is strongly confirmed by the sentiments of the modern Jews. Thus, in a book entitled “*The Restoration of Israel*,” published in 1812, by Rabbi Joseph Crool, Teacher of Hebrew, in the University of Cambridge, the author says, p. 59, “By this calculation we may learn that the *Jubilee* of the Restoration of Israel has begun already these *twenty* years back, that is, just when the Revolution began in France; at that very time, the seventy jubilees were at an end.” The following is still more curious, p. 60:—“There are yet *thirty-six* years to the end of the Jubilee of Israel, and before the end of these *thirty-six* years, Israel will be restored, and the Messiah will take possession of his empire;” that is, in A. D. 1848! Mr. Cuninghame, in his “Chronology of Israel,” p. 69, refers to a Hebrew tract, published in 1794, entitled “Explanation of the Times,” in which the Advent of the Messiah is placed at the end of 112 jubilees from Creation, an epoch which, according to the true chronology, was A.M. 5488, and corresponded exactly to the *fourteenth* year of Christ, when, according to the law, he first appeared in his own

person in the Temple, and was no longer a child. It is also worthy of remark, that, if this period be reckoned according to the curtailed system of Jewish chronology,—which is even shorter than that of the modern Hebrew text, placing the birth of Christ in A. M. 3760,—the advent of their Messiah was expected in A. M. 5600, that is, according to them, in A. D. 1840! The Jews, in this calculation, erroneously reckon the Jubilee at *fifty* years instead of *forty-nine*; for 50 multiplied by 112, gives the product 5600. The epoch being now past, which, according to the latter computation was to be the era of their Redemption, let us hope that they will no longer look for the *first advent* of the Messiah, seeing that it has long since taken place; but that, embracing the religion of the New Testament, which is virtually the same as that of the Old, they will turn with their whole heart to seek “the angel of Jehovah’s presence, who saved them;” who, “in his love and pity redeemed them;” and, who “bare them and carried them all the days of old.”

2. Mr. Cuninghame’s discovery of seven streams of time, of seventy jubilees each, in the true system of chronology—This test wholly inapplicable to any other system—His discovery of five streams of time of different jubilean periods—Utility of his “Fulness of the Times,” where these discoveries are developed—Notice of his more recent works.

Mr. Cuninghame proves that the periods of all the great eras in the history of the Israelites and Jews, are measured by great jubilean and

astronomical cycles. In his "Fulness of the Times," he demonstrates the existence of *seven* streams of jubilean time from the era of the Exodus and establishment in Canaan, each containing a period of seventy jubilees, in the true system of chronology; and that these seven streams are marked at their beginning and end, and at several intermediate points, by great eras in history. He shows also that all other schemes of chronology, particularly those of Usher, Hales, and the Jewish Rabbis, cannot stand this test of accuracy and perfection, and consequently, none of them can be the true system. To these great streams of jubilean time, he adds other five streams, consisting of different periods of jubilees, which he has discovered in the true system, all marked, in like manner, by remarkable historical events. In the course of his laborious investigations, in order to establish these general streams of cyclical time, he touches on many interesting and disputed facts both in sacred and profane history, which renders the work a complete storehouse of information on chronological questions; while the Supplements, Prefaces, Dissertations, and Appendixes, to which we had such frequent occasion to refer, partake so much of the same general character, as to make it a work of universal reference. In the general preface to the second edition, the author announced some new discoveries in regard to the cyclical character of the mundane times. These

he has more fully developed and applied with the most extraordinary industry and ingenuity, in the following recent works :—“The Scientific Chronology of the year 1839 ;” “A Supplement to” the preceding work, “comprising the Arithmetical Solution, and Chronological Application of the Number 666 ;” “The Season of the End ;” “A Chart of Sacred Chronology,” with an “Essay to accompany” it ; “A Dissertation on the Apocalypse,” with “A Supplement in two Parts :—I. On the Scientific Chronology, as a Test of Apocalyptical Interpretation ;—II. On the Scientific character of the Great Numbers of Daniel ;” also “A Discourse on the Scientific Measures of the Mundane Times, and the Reasons for the Greek Chronology ;” and, “A Table of the Greek and Hebrew Chronologies from Creation to the end of the Jewish War,” 4th Edition. We shall now endeavour to give a short notice of these discoveries.

3. Various cycles which enter into the true system of chronology—Mr. Cuninghame’s discovery of the *trinal fraction*—Its explanation and application by an Algebraic formula—Original form in which it was discovered—Its superiority to the formulæ of the *figurate numbers*—Remarkable instance of its application to Scriptural and other numbers, and to lunar and solar cyclical numbers—Mr. Cuninghame’s definition of the trinal fraction the most correct—The series deduced from its formula possesses curious properties.

It has been already shown that according to the will of Him, who (τοὺς αἰῶνας ἐποίησεν) *constructed the ages*, the septenary cycle, with its

multiples and higher powers, and the lunisolar cycles, with their sums, differences and multiples, including the Metonic, the Jubilean, the Prophe-
tic and the Secular, enter into the structure of the true chronology. To these, Mr. Cuninghame adds the Duodenary cycle, and its multiples and higher powers; the Undenary cycle, which is also Lunisolar; the Quinary cycle, which is indicated no less than *four* times in the formation of man; and the *Trinal fraction*, which alone seems to require explanation. The author was led by circumstances detailed in "The Scientific Chronology" pp. 5—8, to give the name of "Trinal fraction" to the general term of a series of numbers of which each is composed of the root, its square, and unity, that is, in Algebraic language, $n^2 + n + 1$; an expression, in which n may be zero, unity, or any whole number whatever, and giving, by the substitution of 0, 1, 2, 3, &c. as roots, the series itself, namely, 1, 3, 7, 13, 21, 31, 43, 57, 73, &c. To the discovery of this series, as *new in mathematics*, of course, he makes no claim; because, a mere tyro in that science could write out a hundred such in as many minutes; see "Dissertation on the Apocalypse," fourth edition, pp. 522, 523; but, to the discovery of its application to the cyclical character of the mundane times, he has a decided claim, and we think he has fully substantiated it by a reference to chronological facts.

As to the formula itself, its most general form is $\frac{n^3 + n^2 + n}{n}$ as originally discovered by the author; and in this form it is manifestly more simple and general than any of the formulæ of the *figurate numbers*; for, if n be taken equal to zero, in any of the latter, the value of the vanishing fraction is always equal to *zero*; but, in the former, it is equal to *unity*, the first term of the series, and the basis of all numerical calculation. Let us take some other examples of its application: the *sacred* number 3, is the trinal fraction of unity, and although it includes the higher powers of the root, is only the sum of *three* units, mysteriously indicating a trinity in unity. The *sacred* number 7, is the trinal fraction of 2, which is the basis of the binary system of numeration so natural to man. The number 13, is the trinal fraction of 3, and is a lunisolar cycle of years, the hebdomadal measure of the seasons of the year, and the actual number of the tribes of Israel. The number 21 is the trinal fraction of 4, and the product of the sacred numbers 3 and 7, the trinal fractions of 1 and 2. The number 31, is the trinal fraction of 5, the basis of the Quinary scale so incorporated with the human frame, and is the measure of the life of the *first man*. The number 57, is the trinal fraction of the sacred number 7, and three times the Metonic cycle of *nineteen* years, being an element of the Mundane Times. Lastly, the number 73, is the trinal fraction of 8, a lunisolar

cycle of years, and gives, when multiplied by 5, the number of days in the solar cycle.

The trinal fraction has been compared also with the formula $n^2 - n + 1$, which is only a particular case of it, namely, where n is negative. It is true, that if in this formula, $-1, -2, -3, \&c.$, be taken for values of n , it will still give the series of trinal fractions; but it does not therefore follow that the two formulæ are the same; for, if in the latter, n be taken equal to zero, it will give the same result as when n is taken equal to -1 ! The definition given by Mr. Cuninghame, is therefore the most accurate, simple, and general, and one which can be easily comprehended without any reference to the formulæ of the *Figurate Numbers*. Moreover, the author has shown in the works last referred to, that the series of trinal fractions possess higher properties of science, mathematically, astronomically, and chronologically, than the triangular numbers, from which it is pretended that they have been derived. To some very curious properties and applications of the trinal fractions, the author has added a "Table of the Trinal Fractions from 1 to 85, showing the sums of the Roots and Fractions at each Pentad," p. 519 of the "Dissertation;" and he has shown how these numbers enter so extensively and so mysteriously into the whole structure of the Mundane Times!

4. Application of the Theory of the Trinal Fraction to the discovery of the meaning of the *Number of the Beast* in the Revelation of John—Proof that the number 666 is the number of a Man—Its indication of *Spiritual* and *Secular* dominion—Of Tyranny and Persecution—Recent efforts to raise the Beast again to power—A warning to Protestants.

We may just give another example of the application of this theory to the discovery of the meaning of a very much disputed number both in chronology and history. If we look into Mr. Cuninghame's table, we find that the number 111 is the trinal fraction of 10 ; and if it be multiplied by the *mathematically perfect* number 6, the number of blessing and cursing (Deut. xxvii. 12, 13,) it will give the product 666, the number of the Beast (Rev. xiii. 18). Now, we have seen that the number 10, or 5+5, is a number indicated in the formation of man ; it is also the base of the Denary system of numeration employed by all mankind ; it is plain, therefore, that the number of the Beast, to which was also given "*a mouth speaking great things and blasphemies,*" is thus discovered to be the "*the number of a man ;*" the *two fives* indicating *both hands*, with which this human beast grasped at both *spiritual* and *secular* dominion over the saints of God. But, we know that when he attempted to use a *third* and a *fourth* five, by putting his feet upon their necks, and trampling them under him, his wrath was mercifully restrained by a higher Power, and he lost *one five*, that is, *one hand*, even the *secular*

dominion! Nevertheless, we find that *now* he is endeavouring to use *both hands*, and is making a mighty effort to recover strength in the “withered hand.” He has, however, been compelled to abandon the use of *the foot*, and to declare aloud to Christendom, not only that it is perfectly innocuous at present, but that it shall never be used again! Let Protestants beware; if once he recovers the use of the *lost hand*, he will be sure again to employ the *sleeping foot*! The solution of the problem is due to the author, the commentary upon it is ours. For an extensive and curious application of this number in the true system of Chronology, see the “Supplement to the Scientific Chronology of 1839.”*

* Dr. Hales, in his “Analysis,” vol. ii. p. 1354, gives the following explanation of the “*enigmatical* number of the name of the second *Beast*, in its second stage, after the *image* was made,” from *Fuardentius*, an early Romish writer, followed by *Walmsley*. The number 666 is the numeral amount of [Mahomet] the *False Prophet’s* name, written *Moametis* or *Maometis*, by the Greek Historians *Zonaras* and *Cedrenus*:—

M, A, O, M, E, T, I, Σ.

$$40 + 1 + 70 + 40 + 5 + 300 + 10 + 200 = 666.$$

This is very curious, and indicates the strong likeness between *Popery* and *Islamism*, in some grand point, namely, *the Spirit of Persecution!!* John xiii. 35. The following explanation of the number of the *Beast*, is taken from Mr. Cuninghame’s “Supplement to the Scientific Chronology of the year 1839,” pp. 28, 29. “In my Dissertation on the Seals, I have adopted

the usual Protestant Solution and application of this number, as being found [first by Irenæus] in the name of LATINUS, the founder of the LATIN KINGDOM, written with the epsilon, Λατείνος, according to the ancient Greek orthography; or, if it be written without the ε, according to the later usage, then we owe to Mr. Clarke the important discovery, that is found in the name of the LATIN KINGDOM,—Ἡ Λατίνη Βασίλεια.

Λ = 30	Ἡ = 8	Β = 2
α = 1		α = 1
τ = 300	Λ = 30	σ = 200
ε = 5	α = 1	ι = 10
ι = 10	τ = 300	λ = 30
ν = 50	ι = 10	ε = 5
ο = 70	ν = 50	ι = 10
ς = 200	η = 8	α = 1
666 =	407 +	259

Now, without in the least departing from this interpretation, I remark, that while it correctly ascertains the PERSON OR POWER to whom this number belongs, namely, THE LATIN EMPIRE, BOTH SECULAR AND SPIRITUAL; yet it does not COUNT OR COMPUTE the number itself, or discover to us its ROOT in arithmetic. The expression, *Let him that hath understanding COUNT, “Ψηφισατω,” the number of the Beast*, cannot mean to find the number itself, for this is given; nor does it merely signify to find out the name which expresses that number; but it also means that the root of the number must be found, and the number computed from it; and further, it signifies, I apprehend, that we must apply the number to the chronology of the Beast himself, in connection with that of the World, in which he exercises his dominion.”

CHAPTER VI.

DEMONSTRATIONS OF THE SEPTUAGINT CHRONOLOGY.

1. Mr. Cuninghame's application of the Lunisolar cycles and Septenary periods to the settlement of chronological questions—The Septuagint proved to be the *exact truth* by a complex harmony of scientific time—His "Synopsis of Chronology" recommended.

IN his "Synopsis of Chronology," Mr. Cuninghame very fully develops the nature of the Lunisolar Cycles and Septenary Periods, settles several important chronological questions by means of this touchstone of accuracy, and gives a great many remarkable series of historical events, whose intervals are all measured by complete cycles from the era of Creation, from the births and deaths of the Ante and Postdiluvian Patriarchs, and from the Exodus and occurrences in the life of David the King. In this manner, he shows that the Septuagint chronology "is proved to be the exact truth by such a complex harmony of scientific time, or in other words, of great astronomical periods, which do, as the web and the woof, intersect and intertwine each other with multiplied and variegated harmony of arrange-

ment, knitting together all the great eras of the world, and the most ancient antediluvian periods with the events of our times, as to make it manifest that it is the workmanship, not of a finite mind, but of Him who set forth the sun and moon in their courses ;”* see page 25. The author next recapitulates the series of great periods to the birth and death of Christ, shows the use of the scientific chronology in refuting false dates, &c. ; and gives astronomical evidence of the near approximation of the larger lunisolar cycles to the exact truth. He then terminates this work with a series of the most valuable tables of chronology from Creation to A. D. 1837, including a curious table of the great periods which expire in that year.

2. Evidence in favour of the Septuagint and Hebrew Chronologies compared and tested by Mr. Cuninghame—His detection of the Scheme of Fraud invented by the Jewish Rabbis for shortening the chronology of the Scriptures—His exposition of this Scheme in *three distinct Acts*, and the result of the whole.

In his work, entitled “The Septuagint and Hebrew Chronologies Tried,” he very carefully sifts the evidence in favour of both systems, by a minute analysis of the Jubilean series from the Greek era of Creation B. C. 5478, and from the Hebrew era, B. C. 4004, and demonstrates, by a comparative estimate of both series, that the former must be the true chronology ; he then

* See Note A. p. 130.

applies the test of the lunisolar cycles to the same era in both systems, and to other eras of marked importance, illustrating the whole in a tabular form; establishes the accuracy of the Greek series in the most irrefragable manner; and, finally, detects the scheme adopted by the Jewish Rabbis in shortening the chronology of the Scriptures, showing that, though it be one of deep and artful contrivance, it will not stand the test of scientific investigation. The following is their scheme of fraud which the author has detected, and which they have employed for this nefarious purpose. The *first* act of the Rabbis in corrupting the chronology, was to determine the total sum of years to be annihilated. The *second* act was to divide it among the great subdivisions of the Mundane Times. The *third* act was to distribute it among the reigns and administrations so as most effectually to conceal the fraud. They *first* determined to place the Mundane era at the birth of Lamech B. c. 4005. This comes out at the 1st of Nisan, of his first year B. c. 4004. Thus they annihilated 1474 years. Their *second* act was to divide this sum of 1474 years, by abstracting periods equal to the following from the great subdivisions of the Mundane ages :—

I. Before the Deluge; 1st, A period equal to that from Noah's birth B. c. 3817, to the flood B. c. 3217, namely 600 years: 2nd, From the death of Methusaleh to the Deluge, six years;

making the total curtailed from the Creation to the Flood, 606 years.

II. From the Flood to Abraham; a period equal to the interval from the death of Noah B. c. 2867, to the year before the birth of Abraham B. c. 2146, ("Fulness of the Times," p. 138,) 721 years.

III. From the Exodus to the foundation of Solomon's Temple; a period equal to the interval from the Exodus B. c. 1639, to the administration of Ehud B. c. 1506, 133 years.

IV. From the foundation of Solomon's Temple to the Captivity; a period equal to the interval from the Captivity of Jehoiachin B. c. 598, to the carrying away the last remnant of the people B. c. 584, (Jer. lii. 30; "Dissertation on the Apocalypse," p. 504,) 14 years.

The total sum of all the years thus abstracted in these four periods is 1474; for in the

1st Period are . . .	606 years.
2nd „ . . .	721 „
3rd „ . . .	133 „
4th „ . . .	14 „
Total sum	1474 „

and the effect is, as above stated, to make the era of Creation, B. c. $(5478 - 1474) =$ B. c. 4004.*

* This abstract of his arguments was communicated to the author by Mr. Cuninghame.

3. Recommendation of Mr. Cuninghame's "Septuagint and Hebrew Chronologies Tried"—His description and Table of the Great Periods of 1838—His table of both Chronologies—His appeal to the disciples of Usher—His view of their chronological difficulties and paradoxes—His call to them to produce their evidence in favour of their system.

This work concludes with a description and Table of the Great Periods which terminate in and mark the year 1838, as the point of time which sums up and concentrates, as in a focus, the chronology of past ages. These he divides into four great classes, viz., Mundane, Patriarchal, Mosaic, and Intermediate Eras, illustrating the whole with tables and arguments, and ending with "A Comparative Table of the Septuagint and Hebrew Chronologies from the Creation to the accession of Uzziah, B. C. 810, showing their Jubilean difference to the Christian era at each date." The inconceivable labour which the author has undergone to find out the true system of chronology, and his triumphant success in establishing it on the double evidence of Scripture testimony and Mathematical and Astronomical Science, entitle him to make the following decided appeal to the disciples of Usher, "Septuagint and Hebrew Chronologies Tried," pp. 88, 89.

"They, it seems, possess the true chronology! incumbered indeed with a few awkward difficulties and paradoxes; as that the people, whose sins St. Paul declares to have been filled up, who had crucified the Messiah, and were the perse-

cutors of his Church, and are the chronological forgers who have corrupted the times of Daniel's prophecy of the seventy weeks, telling us in their almanacs, as I see from that of their year of the world 5598, answering to 1837—8, now open before me, that from the destruction of the first temple by Nebuchadnezzar, to that of the second by the Romans, were only 490 years, the true chronology being 657 years, are yet more worthy of credit than the apostles of the Lord, and the first churches, and the text of St. Luke!—As that Abraham was born only two years after the death of Noah, and was the cotemporary of Shem, Arphaxed, Salah, Eber, the last of whom actually survived him; and thus that there were different and discordant economies of the world co-existent and co-etaneous!—As that, it is better to twist, and crucify, and reject the chronological testimony of the whole book of Judges, than expressly to admit that the immaculate Rabbis have interpolated in a single text, 1 Kings vi. 1., a single false number!—Yet, notwithstanding these few and awkward difficulties,—we repeat it—the disciples of Usher can have no difficulty, seeing they possess *the truth!* in producing from their *hidden treasures*, greater and more stupendous concentrations of the true chronology, at some given point of time, than has now been evolved from the Septuagint!”

4. Recommendation of Mr. Cuninghame's later works—Summary of the remarkable and original subjects of which they treat—His remarks on the Theories of modern Geologists recommended—Their large demands upon time not warranted by the simplicity of the Mosaic narrative—The authority and authenticity of the Inspired Record endangered by their speculations—Another mode of solving Geological difficulties recommended—A boon of 1500 years additional granted to Geologists—Recommendation of Mr. Morison's "Religious History of Man"—Mr. Cuninghame's discoveries concentrated in his "Chart of Chronology" and "Essay," and in the Appendices to the fourth edition of his "Dissertation on the Apocalypse."

The views developed by Mr. Cuninghame, in the preceding work, are still more fully exemplified and applied in his later works. In these, he gives, 1st, A Table, accompanied with numerous cyclical demonstrations, of the great periods which expire in 1839; a further elucidation of the four great classes of Eras, the Mundane, the Patriarchal, the Ecclesiastical, and the Prophetical; and remarks on the great periods which expire in 1840 and 1841. 2nd.—Tables of the whole Eras from Creation to the last year of Christ's personal ministry, and of years subsequent to that event, from which simple Trinal Fractions being reckoned, terminate in 1839. 3rd.—Table of the Great Periods which expire in 1840, with remarks and illustrations; Division of the Mundane period from Creation to 1840, into eleven subordinate periods or ages, marked by perfect cycles of scientific time; the arrival of the time of the End, and of the Restoration of

Israel.* To the latter work, he prefixes some pertinent and pungent remarks on the modern Theories of Geology as opposed to the Scriptures, in which we entirely coincide; and, though our space will not permit us to enter into any discussion, we cannot avoid remarking, that the principle of interposing, between the first and second verses of Genesis, chap. i.—“*millions of ages*”—“*unlimited drafts upon antiquity*”—“*an unutterable period*”—“*unnumbered ages,*” &c.,—is wholly unwarranted by the truth and simplicity of the Mosaic narrative, and extremely dangerous to the authority and authenticity of the Inspired Record. Instead of demanding “*millions of ages,*” therefore, we would seriously advise Geologists—Christian Geologists, at least,—to be content with the extraordinary rapidity of chemical operations and electrical developements, within a very limited period of time, and to endeavour to explain their Geological phenomena in a manner more in accordance with the known chronology of the world, to the common estimate of which *must now be added* nearly 1500 years on the authority of Scripture! But on this subject we must refer to the author’s work, “*Season of the End,*” pp. viii—xiii., and to Morison’s “*Religious History of Man,*” ch. ii. pp. 25—46. In fine, we observe, that the results of Mr. Cunningham’s labours and discoveries are concen-

* See Note B. p. 132.

trated in the "Chart of Chronology" and "Essay," and in the fourth edition of the "Dissertation on the Apocalypse."

NOTE A.

The number and variety of the author's proofs of this general proposition are so great, that we can scarcely dip into a page of his chronological works without meeting them; the following are some of the most remarkable instances.

From Creation B. c. 5478,—to the birth of Enoch B. c. 4357, are 1121 years, a number which is 59 times the cycle of 19 years,—to the Deluge B. c. 3217, are 2261 years, which is 119 times or 17 weeks of the cycle of 19,—to Noah's Egression from the Ark B. c. 3216, are 2262 years, which is a Lunar cycle, the moon fast 15 hours,—to the birth of Arphaxad B. c. 3215, are 2263 years, which is the product of the Trinal Fractions 31 and 73,—and *from the death of Adam* B. c. 4548, to the birth of Arphaxad, are 1333 years, which is the trinal fraction of 36, and the product of the trinal fractions 31 and 43.

To the Dedication of Solomon's Temple B. c. 1019,—from Creation, are 4459 years, which is 91 Jubilees or 13 cubes of 7, or the product of the cube of the trinal fraction of 2 by the trinal fraction of 3; otherwise, it is 13 weeks of the Jubilee, 91 and 13 being both trinal fractions, as well as 343 the week of the Jubilee,—from the birth of Arphaxad, are 2196 years, which is 12 times the trinal fraction 183,—from the birth of Abraham B. c. 2145, are 1126 years, which is the sum of the trinal fractions 993 and 133,—from the birth of Isaac B. c. 2045, are 1026 years, which is 54 times the cycle of 19,—from the birth of Ishmael B. c. 2059, are 1040 years, which is a perfect Lunar cycle,—and from the Exodus B. c. 1639, are 620 years, which is 20 times the trinal fraction 31.

From Creation,—to the foundation of Rome B. c. 753, are 4725 years, which is 15 times the Lunar cycle of 315 years,—

to the taking of Babylon by Cyrus B. C. 538, are 4940 years, which is 260 times the cycle of 19,—to the taking of Jerusalem by Pompey B. C. 63, are 5415 years, which is 15 times the square of the cycle of 19,—to the death of Christ A. D. 33, are 5510 years, which is 290 times the cycle of 19,—and from the Deluge to the death of Christ, are 3249 years, which is 9 times the square of the cycle of 19, or the product of the squares of 3 and 19.

From the death of Noah B. C. 2867, to that of Shem B. C. 2715, are 152 years, which is 8 times the cycle of 19; thence, to that of Arphaxad B. C. 2677, 38 years, which is 2 times the cycle of 19; and thence, to that of Cainan II. B. C. 2620, 57 years, which is 3 times the cycle of 19,—to the birth of Abraham, are 722 years, which is 2 times the square of the cycle 19,—to the death of Joseph B. C. 1784, are 1083 years, which is 3 times the square of the cycle of 19,—to the birth of David B. C. 1100, are 1767 years, which is 93 cycles of 19,—and to the French Revolution of A. D. 1789, are 4655 years, which is 245 cycles of 19, or 95 Jubilees. From the flood to the death of Salah B. C. 2517, are 700 years; and from the death of Noah to the same, are 350 years.

From the birth of Judah B. C. 1903, to the attempt to establish a Christian church at Jerusalem A. D. 1842, are exactly 3744 years, which is two times the square of 12, added to 3 times the cube of 12. From the capture of Jerusalem by David B. C. 1063, to A. D. 1842, are exactly 2904 years, or 2 times the square of 11, added to 2 times the cube of 11. Hence, from the birth of Judah to the capture of Jerusalem, are 840 years, which is the product of 70 and 12, or of 7 and 120. From the Exodus B. C. 1639, to the capture of Jerusalem, are 576 years, which is 4 times the square of 12, and to A. D. 1842, are 3480 years, which is 2 times 12 added to 2 times the cube of 12; and from the entrance of Israel into Canaan B. C. 1599, to A. D. 1842, are 3440 years, which is 8 times 430, (see Exodus xii. 40.)

NOTE B.

It is utterly impossible to give our readers any correct idea of the extraordinary labour which the author must have had in the construction of these Tables, or of the astonishing coincidences which he has discovered in the cyclical periods of time which connect remote events in the history of the world with those which are passing under our own eyes in these latter days; we must positively refer our readers to the works themselves, particularly the "Season of the End." We shall take however one event from this work, as an example of the rest, namely, the "Accession of Victoria," A. D. 1837, and show how he connects it with past history in the true system of Chronology. From the birth of Seth, B. C. 5249, are 7085 years, which is the sum of the trinal fractions 6973, 91, and 21; the corresponding epochs being a Grand conjunction of the Planets in A. D. 1725, the first year of General Peace in A. D. 1816, and the Accession; or, the sum of the trinal fractions 6963, 91, and 31, the corresponding epochs being the Rebellion of A. D. 1715, the fall of Prussia in A. D. 1806, and the Accession.

From the birth of Enos B. C. 5044, are 6880 years, which is the sum of the trinal fractions 6807 and 73. From the death of Seth B. C. 4337, are 6173 years, which is the sum of 5932, or 4 times the fraction 1483, and the fraction 241; the corresponding epochs, being the Divine defeat of the Spanish Armada in A. D. 1596, and the Accession. From the birth of Methuselah B. C. 4192, are 6028 years, which is the sum of the fractions 6007 and 21, the corresponding epochs being the General Peace in A. D. 1816, and the Accession. From the birth of Japhet B. C. 3317, are 5153 years, which is the sum of 4820, or 20 times the fraction 241, and 333, or 3 times the fraction 111. From the Egression of Noah from the Ark B. C. 3216, are 5052 years, which is the sum of 4995, or 45 times the fraction 111, and the fraction 57 or 3 times the cycle of 19.

From the death of Eber B. C. 2416, are 4252 years, which is

the sum of the fractions 4161 and 91, the corresponding epochs being the defeat of the Pretender at Culloden in A. D. 1746, and the Accession. From the Call of Abraham B. C. 2070, are 3906 years, which is the sum of 3885 or 35 times the fraction 111 and the fraction 21, the corresponding epochs being the General Peace in A. D. 1816, and the Accession. From the beginning of the 3rd servitude of Israel B. C. 1426, are 3262 years, which is the sum of 3219, or 29 times the fraction 111, and the fraction 43, the corresponding epochs being the fall of Robespierre A. D. 1794, and the Accession. From the captivity in Babylon B. C. 606, are 2442 years, which is 22 times the fraction 111, and terminates at the epoch of the Accession. From the birth of Christ B. C. 3, are 1839 years, which is the sum of 1776, or 16 times the fraction 111, and 63, or 3 times the fraction 21, the corresponding epochs being the Accession of Louis XVI. in 1774, and the Accession of Victoria I. But we must stop here, having cited only 12 instances out of 30 given by the author, in which the latter event is shown to be linked to great events in the former history of the world by curious and remarkable cycles of time.

A
DISSERTATION
ON
THE TRUE AGE OF THE WORLD.

Part II.

CHAPTER I.

THE TESTIMONY OF JESUS THE SPIRIT OF PROPHECY.

Primeval prophecy concerning the Messiah—Errors in the translation of it, in different versions—Correct in the Septuagint—Tradition of this prophecy in the Ante and Post Diluvian ages—Its clearer development in the Patriarchal Age—Dr. Lamb's explanation of the word *Shiloh*—Prophecy of Balaam in the Critarchal Age—Predictions of Moses and Hannah—The glorious revelations of the Monarchal Age—The testimony of the Psalms to the Messiah—Explanation of the last words of David from Kennicott—Application of the term *Sun* to Jehovah—Testimony of the Prophecies to the Messiah—Isaiah, the Evangelical Prophet—The predictions at the close of the Monarchal and the commencement of the Hierarchal Age—Testimony among the Heathen.

IN the Introduction to the first part of this Dissertation, we very shortly alluded to the tradition and prophecies concerning the first Advent of the Messiah, which were prevalent in the world before the era of Christianity. That, in consequence of the prophecies, traces of such a tradition, from a very remote period, should be found among all nations, will not be deemed improbable by those

who attentively read and sincerely believe the records of Inspiration. There indeed, we find that the first sweet note of Jubilee which sounded in the ears of Fallen Man, was the distant promise of Redemption by the hands of a Mediator, announced in the Divine prediction of the punishment to be inflicted on the Author of Sin by the Seed of the woman: — “*HE* shall bruise thy *Head*, and thou shalt bruise his *Heel*,” Gen. iii. 15. The meaning of this very remarkable passage is greatly obscured in our vulgar translation by the use of the neuter pronoun *It* (*Ipsum*), instead of the masculine *He* (*Ipse*), which clearly refers to the *Seed* of the woman, who is *Christ*. The Seventy Interpreters have correctly employed the masculine pronoun *He* (*αὐτός*) in the Greek Version; while, in the Latin Vulgate, the feminine pronoun *She* (*Ipsa*) has very absurdly been inserted, as if the prediction referred to the *Woman* herself and not to her *Seed*! Some have attributed this error to Josephus; but we do not think it is at all borne out by the passage referred to in his *Antiquities*, although it is quite evident that he was utterly ignorant of the true meaning of the prophecy.* To us, it appears to savour more of a

* In L'Estrange's Translation of Josephus, p. 10, he says “God commanded Eve to tread upon his [the Serpent's] head, both as the fountain of all our woes, and as the part where he most easily receives a mortal wound.” Reland says “Quia interpretes vetus hæc reddit, ut mulier ejus capiti plagas

Rabbinical or Roman Catholic gloss ; be this, however, as it may, it is evident that had the translators or editors of the Latin version remembered that “the testimony of Jesus is the spirit of prophecy,” they would not have committed such an egregious mistake.

With the reign of sin, began the reign of mercy. Thus early was it declared that the Messiah should come to destroy the *works* of the Devil ; and thus early was it announced that the Christ should *suffer* and enter into his glory ! All the attempts of the Wicked One for ages have never been able to obliterate this first and glorious prophecy of God from the remembrance of the human mind. Onward it has passed from father to son, and from patriarch to patriarch, gathering fresh vigour and clearness in its descent ; brightly did it beam, even in the Antediluvian age, through the righteous preaching of Enoch and of Noah ; and having survived the deluge, anew did it shine forth in the Postdiluvian age, in the glorious anticipations of the ancient Idumean prince, and in the Divine revelations vouchsafed to the great Father of the Jewish nation. “I know,” said Job (xix. 25), “that my Redeemer liveth, and that he shall stand at the *latter day* upon the earth.”

inferret, &c. Nulla apud Josephum est mentio mulieris, nec ullum hactenus codicem Josephi conspectum memini, in quo hoc loco mulier commemoratur.”—Hudson’s Josephus, vol. i. page 8, note c.

Again, "to Abraham and his seed were the promises made;" for, God said not "*And to seeds*, as of many; but as of one, *And to thy seed*, which is Christ." See Genesis xiii. 15; xv. 18; xviii. 7; xxii. 18; and Galatians iii. 16.

The divine predictions concerning the person and work of the Messiah were more clearly developed in the Patriarchal age. To Isaac and to Jacob, they were at first announced in terms very similar to those in which they were conveyed to Abraham; Genesis xxvi. 3; xxviii. 13; and xxxv. 10. But to Israel, was it given, to declare to the Twelve Patriarchs, while uttering his dying benediction, the celebrated prophecy concerning *Shiloh*, which was fully verified in the Advent of our Saviour, whatever may be deemed the true interpretation of the name; Genesis xlix. 10. Although we cannot agree with Dr. Lamb, in his theory of the existence of a Hieroglyphic language previous to a Phonetic one, we think that he has struck out the real meaning of this term *Shiloh*, when he says, "The word is literally ש, 'who' or 'who is' ילֹה (Jelovah), the very same word as יהוה 'Jehovah,' with the original ל restored. Thus Jacob points out the Messiah by a title which could be applied to no other individual, and declared the Divinity of our Saviour about seventeen hundred [1838] years before his birth. The three words, (omitting י which implies an attribute of omniscience)

אלוה Alovah, The Creator,

יהוה Jehovah, The God of Israel,

ילוה Jelovah, The Promised Messiah,

are one and the same. We need no farther comment upon the 58th verse of the 8th chapter of St. John: 'Αμὴν, 'Αμὴν, λέγω ὑμῖν, πρὶν Ἀβραὰμ γενεσθαι, ἐγὼ εἰμι. "Verily, verily I say unto you, Before Abraham was I am." See his work entitled "Hebrew Characters derived from Hieroglyphics," p. 86.

During the Critarchal Age, the predictions concerning Christ were less numerous; but it commenced with the brilliant prophecy of the Star which was to come out of Jacob, and terminated with the first announcement in Scripture of the name of the Messiah. To Balaam it was permitted to foresee in splendid vision, the glory of Israel in the latter days, and the rise of a Sceptre or King who should possess universal dominion; see Numbers xxiv. 17. Dr. Gill, in his comment on this passage, seems to think that the Star which the Eastern Magi saw at the birth of Christ, is here clearly foretold, and that the Jews themselves were at that period in expectation of such a phenomenon. That this universal King was to be a Jew, is manifestly the opinion held by the Seventy Interpreters; for in their version, the prophecy is thus rendered, "A star shall arise out of Jacob, and *a man* shall be raised up, or shall raise himself up, out of Israel." How strongly does this passage remind us of our Saviour's own

words, when speaking of his Mission, he said, "I have power to lay down my life, and I have power to take it up again;" John x. 18. Moses, who had so often spoken to the children of Israel concerning Jehovah their God, and the "Angel of his presence," was at last commissioned to predict the Advent of Christ in the following words: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth;" Deuter. xviii. 15. To this prophecy is added an awful sanction, to which our Saviour plainly alluded when speaking of the unbeliever he said, "the word that I have spoken, the same shall judge him in the last day;" John xii. 48. But to the mother of Samuel, the prophet, was it first given to announce in holy prayer and song, the name of the Messiah, the anointed of the Lord; for she said "Jehovah shall judge the ends of the earth, and he shall give strength unto our king, and exalt the horn of his *Messiah*;" 1 Samuel ii. 10.

The clearest revelations of this divine personage, however, were reserved for the glory of the Monarchal Age, the acmé of the Levitical dispensation, which all along prefigured the good things to come. In the Psalms written by David the king, "the sweet Psalmist of Israel," we find the brightest anticipations of the happiness and universality of Christ's kingdom, accompanied with the most distinct intimations of his estate of

humiliation and exaltation. We refer particularly to the 2nd Psalm, which speaks of him by name as the Messiah; the 8th, of his assumption of our nature; the 16th, of his resurrection and ascension; the 22nd, of his words and his feelings on the cross; the 24th and 68th, of his reception and glory in heaven; the 40th, of the union of his divine and human nature; the 45th and 72nd, of the eternity and glory of his reign; the 91st of his temptation; the 97th of his adoration by the angels; the 102nd and 110th, of his divinity, perpetual priesthood, and eternal duration; the 118th, of his rejection by the Jews; the 132nd, of his name and office as the Messiah; and, the 146th, of his final and everlasting dominion. Moreover, in the last words of David, as elucidated by the critical industry and acumen of Dr. Kennicott, we have a remarkable prophecy of the coming of Christ, couched in one of the most splendid and pleasing figures which can be drawn from the phenomena of the natural world: "And as the light of the morning, shall arise *Jehovah* the Sun, a morning without clouds, with the glittering of the dew on the tender herb of the earth;" 2 Samuel xxiii. 4. In this passage of the printed Hebrew text the word *Jehovah* has been omitted; but the corresponding words Θεός and Κυριος have been preserved in the Septuagint; and Dr. Kennicott found the word יהוה *Jehovah*, which is wanting in the printed text, in one of the oldest

Hebrew MSS. in the Bodleian library, marked by him No. 2; see his "Dissertation" entitled "The Printed State of the Hebrew Text, &c." vol. i. pp. 468—471. As ש *Shin* or *Sin*, in the Hieroglyphics of Dr. Lamb, signifies the *Sun*, being the first and last letter of the Hebrew word שמש, *Shemesh*, the *Sun*, it is possible that even the term שילה *Shiloh*, which he has so ingeniously explained, may have originally signified the *Sun Jelovah*: and hence, the origin and propriety of some of the figurative and prophetic expressions to be found in the Psalms and the Prophets. Thus, in Psalm lxxxiv. 11, "The Lord God is a *Sun* and shield:" in Isaiah xix. 18, "One shall be called the City of the *Sun*;" xxx. 26: "the light of the *Sun* shall be sevenfold, as the light of *seven* days, in the day that the Lord bindeth up the breach of his people;" lx. 20: "thy *Sun* shall go no more down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting *light*;" and, in Malachi iv. 2, "But unto you that fear my name, shall the *Sun* of righteousness arise with healing in his wings."

Almost all the predictions concerning Christ to be found in the writings of the prophets, were delivered to the Jews during the Monarchal age; and so clearly and distinctly have some of the prophecies, particularly those of Isaiah, pointed out his generation, his person, his office, his character and his sufferings, that rather than yield to

conviction, infidels have even dared to assert that the descriptions which they contain were written *after* the events took place! This Evangelical prophet first unfolded the true meaning of the primeval prophecy, by announcing, in the 7th chapter, that he should be born of a Virgin, and that his name should be called *Immanuel*, or *God with us*; by ascribing to him, in the 9th, the names and attributes of Deity; by declaring, in the 11th, his descent from David according to the flesh; by describing in the 11th, 32nd, and 61st, his offices as a prophet, priest and king; by foretelling, in the 40th, the words and the office of his Forerunner, John the Baptist; in the 11th, and 49th, the calling of the Gentiles to his kingdom; and, in the 49th, 60th, and 65th, their willingness to receive him as the Messiah; in the 52nd, and 53rd, his external appearance and circumstances; in the 6th, 8th, and 28th, his unbelieving reception and final rejection by the Jews; in the 53rd, the gracious design of his sufferings, and the striking manner of his trial, death and burial; and by declaring in the 35th, 40th, and 55th, his glory as the Almighty conqueror, the compassionate Saviour, and the righteous Judge of all; in the 9th, his heirship to the throne of *David*, as the *beloved* king of all the true Israel of God; and in the 35th, 62nd, and 65th, his glorious reign in the new Jerusalem above, in the heavenly and eternal Zion, as the King of kings and Lord of

Lords, the Omnipotent Creator, the everlasting Ruler, and the immortal Preserver of Angels and of Men.

Towards the close of the Monarchal age, during the Babylonish captivity, and near the beginning of the Hierarchal age, many splendid predictions of the Messiah, were vouchsafed to the Prophets, for the comfort of those who mourned in Zion for the abominations of the land and the sins of Judah, and for the solace of those who piously submitted to the righteous judgments of God. Thus, in the 23rd chapter of Jeremiah, we have a prophecy of the future elevation of a king of the house of David, whose name should be called *The Lord our Righteousness*; and in the 33rd, of the *perpetual humanity* of the final heir to David's throne; in the 34th and 37th, of Ezekiel, of the *ultimate accession* of the Antitype *David* as the Shepherd and Prince of his people; in the 7th of Daniel, of the everlasting dominion of the *Son of Man* over all the kingdoms of the world, given to him by the *Ancient of Days*; in the 8th and 12th, of the *opposition* to the kingdom of the Prince of Princes, and of the *Time of the End* disclosed by the *Wonderful Numberer*; in the 9th, 10th, and 12th, of the coming of the *Messiah* the Prince, and of the Defence of his people by *Michael* the great and sole Archangel; in the 2nd of Haggai, of the Advent of the *Desire* of all nations, and the *Glory* of the Second Temple; in the 3rd and 6th of

Zechariah, of the springing up, in due time, of the righteous servant of Jehovah, denominated *The Branch*; in the 13th, of the mystery of the *Incar-nation*, and the circumstances attending the *Crucifixion*; and, in the 3rd and 4th of Malachi, of the Mission of John the Baptist, and the unexpected appearance of the “Angel of the Covenant” in the Temple at Jerusalem.

In the midst of all these glorious predictions from the fall of Adam to the close of the Old Testament Canon, comprising a period of more than 5000 years,* we cannot suppose that the Heathen were left utterly ignorant of their existence and their meaning; or, that the people of God did not, in some way or other, make known to the nations by whom they were surrounded, the glory of his grace and the manifestations of his eternal power and Godhead. It is certain, indeed, that Jehovah never left himself without a witness to his truth, his mercy and his goodness, in any age of the world; and we shall now proceed shortly to enquire by what means this testimony was begun and carried on among mankind, by the perpetual exhibition of the natural and supernatural phenomena, which accompanied the revelations of his will to his chosen people in all ages.

* For the accuracy of *this number* we have the testimony of Josephus in two different places of his works, which have escaped the alterations made in the text of his Jewish Antiquities, by wicked and designing persons. See the Proœmium to that work, paragraph 7; and the Prologue to his first Book against Apion.

CHAPTER II.

TESTIMONY OF THE HEAVENS AND THE EARTH TO
THE SUBJECT OF PROPHECY.

1. Object of the Disposition of the Cherubim at Eden—Its disappearance from the earth—The remembrance of its glory transmitted to the Post-diluvians—Its occasional re-appearance to Abraham, to Moses, to Israel, to Elijah, and to Isaiah—Identity of the visions of Isaiah, Ezekiel, and John—Similarity of the visions of Daniel, John, the Three Disciples, and Paul—Object of these glorious representations in heaven and on earth—Known among the Heathen, and grafted on their religious worship—Origin of Zabaism, and its spread over the world.

THE setting up of the Cherubim, and a Flaming Fire, likened to a sword, as the emblems of the Divine glory and presence, in the garden of Eden, after the expulsion of Adam, was an evidence of God's mercy and favour to fallen man, and a symbolical indication of the ultimate fulfilment of the primeval prophecy ; Gen. iii. 24. As God set the *Bow* in the cloud to be a memorial of his covenant with all flesh regarding the future preservation of the earth from the waters of a flood, so he set the *Shechinah* in paradise to be a memorial of his covenant with man regarding the future destruction of his implacable enemy, and

the future restoration of himself and his posterity to innocence and happiness, through the Almighty power of Him who dwelt between the Cherubim. That man was appointed to reside in the vicinity of Eden, and to worship before this supernatural evidence of the divine glory, is manifest even from the very short notices of the history of the Antediluvian world, which now remain. The sacrifice of Abel is supposed to have been consumed by *fire* from the Shechinah, as a proof of its acceptance through faith in the promised Saviour; and the punishment of Cain appears to have consisted chiefly in his banishment from the face or presence of the Lord at Eden. There, indeed, did men first begin to call on the name of Jehovah; and thence, no doubt, was Enoch first translated to the kingdom of glory.

The flood at last came, and the Shechinah disappeared from the earth; but the remembrance of its supernal glory was preserved in the family of Noah. There was nothing, however, in nature with which it could be compared, for beauty and for dazzling brightness, but the *Sun* itself, or a *Flaming Fire* most terrible to the beholders. Such, indeed, have always been the terms of comparison used by those whom God hath favoured with the heavenly vision; and such, no doubt, was the description of the appearance of the Edenic Cherubim, given by the sons of the great Antediluvian to their posterity

In the appearance of Jehovah to Abraham, the divine presence was accompanied by a *flame*, a smoking furnace, and lamps of *fire*, Gen. xv. 17 ; to Moses in Horeb, by a flame of *fire* out of the midst of a bush, Exodus iii. 2 ; and to Israel, in the wilderness, by a pillar of cloud by day, and a pillar of *fire* by night, xiii. 21 ; at Sinai, by thunders and lightnings, devouring *fire*, and smoke as the smoke of a furnace, xix. 16, and xxiv. 17 ; and at the setting up of the tabernacle of the congregation, by cloud and *fire*, and the *glory* of the Lord, the Insector of the Cherubim, lx. 34. At the destruction of the priests of Baal, God answered Elijah* by *fire*, 1 Kings, xviii. 38 ; at the dedication of Solomon's Temple, the *glory* of the Lord appeared with cloud and *fire*, 2 Chronicles vii. 1 ; and, in the year that King Uzziah died, Isaiah saw the glory of Christ, and spake of Him ; then was the house filled with smoke, and His *glory* filled the temple and the whole earth ; and then was that glorious *Trisagium* pronounced by the Seraphim, in the hearing of the prophet, and afterwards repeated

* This eminent Prophet was favoured with a vision of God's glory, which, though preceded by storm, and earthquake, and fire, was accompanied with a *still small voice*. This was the *voice* of love and mercy, whose sweetest notes were heard at Calvary without the gate ; for the Septuagint says, κακεῖ Κυριος, and the Lord was there ; 1 Kings xix. 12.—See the Alexandrine edition.

by the four Living Creatures in that of the beloved disciple, which establishes for ever in the mind of the believer, His eternal power and Godhead, Isaiah vi. 1—4 ; John xii. 41 ; and Rev. iv. 8.

In the land of Chaldea, by the river of Chebar, and in the Temple of the Lord at Jerusalem, Ezekiel saw the *glory* of the God of Israel, accompanied with a great cloud and a *fire* infolding itself, and a brightness about it like the rainbow ; the appearance of the *Living Creatures*, which he knew were the *Cherubim*, was like burning coals of *fire*, like the appearance of lamps, and out of the *fire* went forth lightning ; and the voice of the Almighty was like the noise of many waters, and the earth *shined* with his *glory*, Ezek. i. x ; lxiii. In his night visions at Babylon, Daniel beheld the *glory* of the Ancient of Days, having a throne like the *fiery* flame, wheels as burning *fire*, and a *fiery* stream issuing from before him, vii. 9 ; and by the side of the river Hiddekel, he saw a man whose face had the appearance of *lightning*, and his eyes as lamps of *fire*, his arms and feet like polished brass, and his voice like the voice of a multitude, x. 6. Peter, James, and John saw the *glory* of Christ on the mount of transfiguration, when his face did shine as the *Sun*, and his raiment was white as the *light*, and a bright cloud overshadowed them, Matthew xvii. 2, 5 ; Paul, at mid-day, saw his *glory* as a light from heaven above the brightness of the *Sun*, Acts xxvi. 13 ;

and he declared to the Hebrews of that age, as Moses did to the children of Israel 1700 years before him, in language of the strongest metaphor, that Jehovah our God is a consuming *fire*, Heb. xii. 29, and Deut. iv. 24. John, who said that God is *light* and in him is no darkness at all, and that Christ is the *Light* of the World, saw, in the Isle of Patmos, his eyes as a flame of *fire*, his feet like unto fine brass, as if they *burned* in a furnace, and his countenance as the *Sun* shineth in his strength, and heard his voice as the sound of many waters, Rev. i. 14—16; he beheld the mighty angel clothed with a cloud, and a rainbow over his head, and his face as it were the *Sun*, and his feet as pillars of *fire*, x. 1; and he saw the *Faithful and True Witness*, whose eyes were as a flame of *fire*, and on whose head were *many crowns*, who possesses the *Incommunicable Name*, and who is called the *Word of God*, the KING OF KINGS, and the LORD OF LORDS, xix. 11—16.

From all the splendid and glowing imagery, which is thus employed in Scripture, to shew forth the glory of Christ, and under which human language, though the gift of God, seems to labour and groan as under an insupportable burden, it is manifest that He, who is the brightness of his Father's *glory* and the express image of his person, hath, by symbolical representations of himself, both under the Old and the New Dispensations, declared the being and attributes of

God from the beginning of the world. The Angel of Jehovah has, in fact, in all ages, made the heavens declare the *glory* of God, and the firmament shew forth his handy work ; in them, he hath set a tabernacle for the *Sun*, to demonstrate the wonders of his grace ; and, he hath ordained the moon and the stars, not only to rule the night and direct the seasons, but to utter all his *praise* in a universal language, which he has imparted to all nations under the whole heaven ; Deut. iv. 19 ; Psalm viii. 3 ; and xix. 3. Thus it appears, that even among the heathen, the remembrance of the true God and his Son the Redeemer, was kept up by tradition and by symbol ; and that traces of the grand truth first announced in the primeval prophecy, and afterwards gradually developed to God's chosen people at sundry times and in divers manners, are to be found in the history of the religious worship of mankind in all ages, and from the remotest times. Before the flood these traces are no doubt very obscure, but they are not altogether obliterated. Soon after the deluge, however, was the light of the *Sun of Righteousness* bedimmed in their gross minds by that of the natural emblems of his glory ; and soon was "*the truth of God*" changed into "*the lie*" of the devil ; for they began to worship and serve the *creature* more than the *Creator*, who is God over all, and blessed for ever. Hence, arose the earliest and the most extensive

system of idolatry ever known in the world, the worship of the *Sun*, and the *Moon*, and all the *Host of Heaven*; with this also was connected the worship of *Fire*, *Light*, and *Ether*, and of all those symbolical representations of these natural phenomena, which are to be discovered in the ancient records of the Babylonians, Assyrians, Chaldeans, Egyptians, Phenicians, and Persians, as well as in the early histories or traditions of the Chinese and the Hindoos or Eastern Indians of the Old Continent, the Britons, and the Celts or Gauls who overspread Europe, and the Peruvians and Mexicans or Western Indians of the New World.

2. The Sun worshipped by the Babylonians, Assyrians, and Chaldeans, under the names of Baal, or Beelsamen—By the Egyptians, under the names of Orus and Osiris—Connection between the Sun and Sirius—The Sun and his Satellite worshipped by the Israelites, under the names of Molech and Remphan, Baal, and Ashtaroah, during the Critarchal age—The Zabian idolatry set up at Jerusalem in the Monarchal age—The partial Reformation of Josiah—The ancient Persians, Sun and Fire worshippers—Origin of Mithras—The gods of Phenicia, Elioun, and Adonis or Tammuz.

It is of some importance to our general argument, to refer to a few of the evidences of this universal species of idolatry, which are still to be found in the names ascribed to the gods which these different nations worshipped. Among the Babylonians, the Assyrians, and the Chaldeans, there existed from the age of Nimrod to the destruction of Nineveh and Babylon, the worship of *Baal*, in Hebrew בעל *Lord*, which signifies,

astrologically speaking, *Lord of the Ascendant*; this term is in fact the same as בל, *Bel*, or *Belus*, βῆλος, βέλις, or ἥλιος, and signifies the *Sun*, who is called in Chaldee בעלשמין, βεελσαμεν, or *Beelsamen*, the *Lord or Master of the Heavens*, and *Leader of the Heavenly Host*. Among the Egyptians arose, at a period perhaps prior to, or, at least, coeval with the age of Nimrod, the worship of *Orus* and *Osiris*, and at a later period, their attendant or identical gods, *Isis*, *Apis*, *Serapis*, *Anubis*, &c.; yea, “all the gods of Egypt.” The earliest of these is *Orus*, from the Hebrew הָרַם *Eres*, or הָרַם *Heres*, the *Sun*; or from אֹר *Aur*, or הָאֹר *He Aur*, the *Light*, or *Fire*, a term also applied to the *Sun*; whence, evidently comes the Greek ὥρος,* and ὥρα, or *Horus*, *Hora*, and *Era*, *Time*, a period of *Time*, and the beginning of *Time*, all of which are measured by the revolutions of the *Sun*. Next comes *Osiris*, from the Hebrew הָרַם, *Eres*† inverted, that is *Sere*, the *Sun*, or from הָשֵׁר and הָסֵר, *He Ser*, the *Prince* or *Chief*; whence also, ὁ Σείρ and ὁ Σείριος, the *Sun*, or *Sirius* (and the English terms *Sir*, or *Sire*, and *Sirrah*), the former denoting the *Chief*, or *King* of Heaven, and the latter, his *Satellite* or

* A name of Apollo, or the *Sun*; hence, perhaps, *Opos*, a *mountain*, because the *morning sun* first appears on the mountain-tops.

† This inversion, or *Metathesis*, is not uncommon in Hebrew, see Joshua xix. 50, and xxiv. 30, compared with Judges ii. 8, 9, where it occurs in this very word in composition.

Companion, in Hebrew סֵרִיס, *Seris*, a *Double*, or *himself*, as in Hesiod, “Opera et Dies” line 417, where he is called Σείριος ἄστὴρ; otherwise, the terms Σείρ and Σείριος may be derived from זֶהַר *Zeer*, *Light*; שֶׁחַר *Seher*, *Morning*; or זֶרֶחַ *Zereh*, the *East* or *Sun-rising*. All these terms, both in Hebrew and Greek, have evidently an intimate connection with each other, and indicate that there was originally some astronomical relation between the *Sun* and *Sirius*, the largest and brightest of all the stars in the firmament. The term Σείριον, *Sirion*, indeed, derived from Σείριος, *Sirius*, is applied indiscriminately to every star, because all the stars were either supposed to follow the Sun in his daily course, or to borrow their light from that luminary. From this source, there can be little doubt that the Israelites, during their period of bondage in Egypt, borrowed their מֶלֶךְ, *Moloch*, or מִלְכָם, *Molekem* and *Milcom*, that is, their *king*, and the Star of their god *Remphan* or *Chiun* כִּיּוֹן; whence comes Κῶων, or *Canis* and *Canicula*, the *Dog-star* or *Sirius*, idols of which they made to themselves figures to worship in the wilderness, Amos v. 26; Acts vii. 43.

This kind of idolatry appears to have been pursued with more or less obstinacy by the children of Israel, during the whole period of the Critarchal and Monarchal ages; notwithstanding the strict prohibitions of the *First* and *Second Commandments*, and the awful sanctions with

which their promulgation was accompanied at Mount Sinai. Passing over the rebellion of the *Golden Calf* and the sin in the matter of *Baalpeor*, in the wilderness, we find that the Israelites forsook Jehovah, after the death of Joshua and of all the elders who outlived him, and served *Baalim*, or *Baal* and *Ashtaroth*, ὁ βaaλ and ἡ βaaλ, the *King* and *Queen* of Heaven; and as often as they repeated this iniquity, so often were they punished for it, by subjection to the yoke of their enemies; Judges ii. 13; iii. 7; vi. 30; and ix. 46. After the worship of the true God was set up in all its magnificence and glory in the Temple at Jerusalem, how soon, alas! was it forgotten, and that of *Moloch* or *Milcom*, *Chemosh* and *Ashtaroth* adopted in its stead; and how consoling must it have been to the real worshipper of Jehovah, to be informed, that even in the worst of times, there were 7000 in Israel who had not bowed the knee to *Baal*; 1 Kings, xi. 5; and xix. 18. Nevertheless, Israel was at last cut short for his idolatry, in making images and groves, worshipping all the *Host of Heaven*, and serving *Baal*; and Judah, being seduced by Manasseh to commit precisely the same abominations, was threatened with a similar captivity; 2 Kings, xvii. 16; and xxi. 3. A temporary suspension of this sentence, however, took place; and a respite of *forty* years was granted to the house of Judah, because of the reform which was effected in the days of King

Josiah. For, he put down them that burned incense to *Baal*, to the *Sun*, and to the *Moon*, and to the *Planets*, and to all the *Host of Heaven* ;* and he took away the horses that the kings of Judah had given to the *Sun*, and burned the chariots of the *Sun* with fire ; but, after his death, they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, and there was no remedy : until, in fact, Jerusalem was destroyed, and Judah carried captive into Babylon ; 2 Kings xxiii. 5 ; and 2 Chronicles xxxvi. 16.

Among the ancient Persians, the worship of the *Sun* and *Fire* appears to have existed from a period so remote, that no record remains of its commencement, though there can be no doubt that it was an offshoot from the Babylonish idolatry. For ages, it appears to have existed in Persia, in a state of greater purity than in Chaldea, if such a term can be applied to a corruption of the worship

* The construction of this sentence in the original, indicates that *Baal* and the *Sun* are to be considered as one and the same ; for the copulative ׀ *Vau*, is not put between them as it is between the remaining words ; thus, *and* the Moon, *and* the Planets (or, more literally, *and* Mazzaroth), &c." The latter term, which occurs also in Job xxxviii. 32, is understood by most critics, to signify the *Twelve Signs of the Zodiac* ; if this be its real meaning, the doctrine of the *Celestial Sphere* must have had a very early origin, and long anterior to the famous sphere of Chiron or Eudoxus.

of the true God ; and to have been mingled with more intellectual notions of the being and attributes of Deity, than were to be found among other heathen nations. The Persians, indeed, appear to have had a more distinct idea, though still a very obscure one, of the method by which the human race were finally to be rescued from the power of the Evil One, and raised to a condition of purity and bliss. They worshipped the *Sun* under the name of *Mihr*, *Mithr*, or *Mithras* ; the latter term, according to Mr. Morrison,* signifying *the wounder or bruiser of the head*, and if derived from the Hebrew מוֹת־רֹאשׁ, *Muthras*, *Lord of Death*, conveying a beautiful allusion to the primeval prophecy, and to him who, long afterwards was declared in apocalyptic vision, to have the keys of hell and death, and who “openeth and no man shutteth, and shutteth and no man openeth” the gates of Paradise. Among the Phenicians, we find, according to a fragment of their ancient historian, Sanchoniatho, preserved by Eusebius, that one of their earlier gods was called *Elioun*, from עֶלִיִן, *the Most High*, who was also considered *Man* ; and that ’Οὐρανὸς καὶ Γῆ, *the Heavens and the Earth*, were generated or created by him. They also worshipped the *Sun*, under the names of *Adonis* and *Tammuz* ; the former evidently from the Hebrew אֲדֹנִי, *Adonai*, *Lord* ; and the latter from the name of

* “Religious History of Man,” p. 248, second edition.

the Hebrew month appointed for the celebration of his orgies. In the weeping for the absence, or eclipse of *Tammuz*, Selden sees the lamentations for *Osiris*, which originated in Egypt, and were observed in Phenicia; and in the rejoicing for his return or resuscitation, Parkhurst discovers a prelude to the joy of the nations at the advent of the the promised Saviour, the true *Adonai*, or Lord of all;* Ezekiel viii. 14; and 1 John ii. 8.

3. The gods of the Hindoos, Vishnu, Buddha, Brahma, and Seeva, form no Trinity—The theft of their names and attributes from the Hebrew evinced by their meaning—Buddha an avatar of Vishnu—Origin of Fohi, the god of the Chinese—Druidical, Peruvian, Mexican, and Parsee worship—Origin of Surya, Suras, and Asuras—Russell's citation of Macrobius on the worship of the Solar god—The concentration of Paganism.

Proceeding farther eastward, to nations whose origin is so remote and so involved in darkness, that all traces of their derivation from the Noachian stock is lost, we find in their ancient traditions similar evidences of the truth, buried under a mass of the grossest and most debasing idolatry. In the avatars, or transformations of *Vishnu* and *Buddha*, the gods of the Hindoos, we perceive the awful perversion of the primeval prophecy, and its stupid admixture with more recent revelations concerning the Messiah, which have been purposely mystified and defaced by the agents of the Evil Spirit, in order that poor

* Russell's "Connection," vol. i. p. 401.

besotted mortals might be led away from the truth as it is in Jesus. But their own traditions testify against the Hindoos, and show, that in not seeking to know him who had placed his witness in the physical heavens, they were without excuse ; for when they knew God, they glorified him not as God. The names of their chief gods, *Brahma*, *Vishnu* and *Seeva*, plainly indicate their Hebrew origin and meaning. *Brahma* signifies the *great Creator*, and is evidently derived from the word ברא *Bra*, *He created*, which occurs in Genesis i. 1, and אם or אים, *Am* or *Aim*, *terrible* ; and *Vishnu* or *Veeshnu*, the *Preserver*, from the copulative ו *Ve* or *Vau*, and אישנו, *Aishnu* or *Ishnu*, the *Man for us* ; these two, therefore, constitute a *Binity* or *Duad*, by reason of the copulative particle between them, and not a *Trinity* or *Triad* in conjunction with *Seeva*, as is generally supposed by mythologists. As to the latter name, which signifies the *Destroyer*, it is derived from שואה, *Seevah*, *Storm*, or *Destruction*, or from שוע, *Seeva*, the *noise* which accompanies it, thus exemplifying the idea of the poor untutored Indian, who sees God only in the fearful storm, and hears Him only in the thunder's dreadful roar ; or, perhaps, from שוא, *Seeva*, a *dream* or *vain error*, an “insubstantial pageant,” or even an *idol*, which is *nothing* in the world. The exhibition of this triple absurdity in the temples of Hindoostan, not like *Janus* at Rome, with *two* faces, but like *Cerberus* in Hell,

with *three* faces, shows not a *Trinity*, or *Sacred Three in One*, in which Christians believe, but a threefold exhibition of the same God, as the *Creator*, the *Preserver*, and the *Destroyer*, in which the Hindoos, like the devils, believe and tremble. These are, in fact, the attributes of the *true Deity*; for He is Jehovah, and there is none else; there is no God besides him; he forms the light and creates darkness; he makes peace and creates evil; but, inasmuch as “they had not the sense to acknowledge God (literally to have God in acknowledgment), God gave them over to a senseless mind, to do those things which are not lawful (i. e. not appointed by God); Romans i. 28.

In the name of *Boodh* or *Buddha*, an avatar of *Vishnu*, the principal God worshipped in the Transalpine, or Ultra-Gangetic regions and islands of Asia, we again trace the early idea of a Saviour of celestial origin. This name is evidently derived from the Hebrew פֹּדֶה or פָּדָה, *Phudah*, to deliver or redeem, by interchange of the labials ב and פ; and from the same roots are derived a variety of words, signifying either Redemption, or the Price of Redemption, and reminding us delightfully of Him, who, by his own blood entered *once for all* into the holy place, having obtained eternal Redemption for us; Heb. ix. 12. In the name of *Fohi*, the chief god, worshipped in China from the earliest times,

we discover also, by its Hebrew origin from פֹּהֶה, *Phohe*, *Prince* or *Governor*, the foreshadowing of Him whom God sent to be a *light* to lighten the Gentiles, and the *glory* of his people Israel; Luke ii. 32. The Druids of ancient Europe were worshippers of the *Sun* and *Fire*, and the name of their god was *Hesus*, most probably derived from the Hebrew חֶשֶׁשׁ, *Hesus*, *burns up* or *consumes*, emblematic of the physical objects of their devotion, but still prefiguring the advent of Him whose *fan* is in his hand, who will thoroughly *purge* his floor, and *burn up* the chaff with unquenchable fire; Matt. iii. 12; and Isa. v. 24. Among the Peruvians and the Mexicans were found similar traces of *Sun* and *Fire* worship, accompanied with the apparatus of the *Incas* or *Children of the Sun*, and the *Vestal* or *Solar* virgins, as in ancient Rome. Nor should we omit that the *Parsees*, the most learned sect among the Hindoos, are worshippers of the *Sun*, which is called in their language *Surya*, evidently of a similar origin with the Greek Σειρ and Σειριος; moreover, in their fabulous histories of the “War between the Gods and the Giants,” the spirits, who were the worshippers or children of *Light* or the *Sun*, are called *Suras*, and the demons of darkness, *Asuras*, *A* being evidently privative in Sanscrit as in Greek. In fine, the names of the gods which were worshipped among the Greeks and the Romans, as every classical reader knows,

carry abundant evidence of their having been borrowed from the earlier systems of idolatry already described. Dr. Russell remarks, that “in the 1st book of the *Saturnalia*, from the 17th to the 23rd chapters inclusive, Macrobius establishes, from the writings of the philosophers, as well as of the poets, that all the gods of Assyria, Egypt, and Greece, were mere personifications of the *Solar* influence; and, moreover, that all their names, however varied, might be resolved into some attribute of the *Sun*.” He further states, that all the nations of the East acknowledged originally but one deity, the *Sun*, and he ingeniously accounts for the rise of *Hero-worship* and *Polytheism*; he also observes that, however the titles of the gods may be separated and distinguished from each other, they are all plainly resolvable into those of the *Solar* deity. The same is to be observed of the gods of the Romans. Indeed, it is well known that the magnates of the Pantheon, Apollo, Phœbus, Bacchus, Jupiter, &c.,* were all severally addressed by the poets, as possessing the power supposed to reside in the *Sun*, to direct

* Dr. Russell gives the following curious extract from the *Canon Chronicus* of Sir John Marsham: “Plures in Oriente *Joves* est investigare, Græcis Romanisque longe recentioribus, nullus datur hic locus. Varro *trecentos Joves* introducit: Nos originem quærimus, non multitudinem. Sane omnis de Jove theologia ex Egypto derivata est; nec Jovis solum, sed omnium etiam deorum numina inde petenda sunt.”—See his “*Connection*,” pp. 389—406.

the seasons of the year, to give success to the operations of agriculture, to decide the fates of nations, and to influence all the affairs of men.

4. Origin of the Greek and Latin names of the Supreme God—Ingenious derivation by Dr. Hales—Confutation of that given by Francoeur in his “Uranographie” — Origin of the New Testament titles of Christ—Citation of Theophilus on this subject — Irrefragable proof of the Divinity of our Lord—Original temple of the Sun—Connection of Religious worship and Astronomical observation — Antiquity of the Hindoos and Chinese.

Thus it appears, that the heathen nations have, in all ages and countries, borrowed the names and attributes of Jehovah, the God of Israel, and applied them to the absurd creations of their own imagination, the physical objects of the world around them, or the stupid fabrications of their own hands. The origin of the name *Ζεύς* or *Δις* in Greek, and *Jupiter* in Latin, as applied to the supreme God, appears to be distinctly traceable to the Hebrew. Dr. Hales endeavours to deduce the former of these from the Phenician form of יהוה, *Jehovah*, or *Jahoh*, which in Greek letters is *Ιεωω*, or *Ιαω*; and he cites the answer of the oracle of the Clarian Apollo, to the enquiry “Which of the gods is he to be reckoned, who is called *Ιαω*?”—

Φραζέο τον, παντων υπατον Θεον έμμεν' ΙΑΩ.

Learn this, that JAH is greatest God of all.

This derivation is ingenious; but it is more specious than solid. The name *Δις*, which gives its

oblique cases to Ζεύς, is evidently derived from the Hebrew יְיָ, *Di, the Sufficient, or Self-sufficient One*, or, with the relative, שְׁדַי, *Sdi or Shaddai, He who is Self-sufficient, the Almighty*, a Scriptural name of God ; Genesis xvii. 1. From the former comes Δις, and from the latter Ζεύς,* by the addition of the Greek terminations. The derivation of *Jupiter* from *Jah pater* is obvious ; while the oblique cases *Jovis, Jovi, &c.*, clearly show their descent, or rather theft from the Hebrew word *Jehovah*. These observations on the origin of the Greek and Latin names of the Supreme Being are rendered the more necessary, in consequence of the following most extraordinary attempt on the part of an eminent French writer, to give a different, and we hesitate not to say, a very absurd account of their derivation. M. Francoeur, in his very curious and useful work on Astronomy, entitled “*Uranographie*,” p. 382, 5th edition, says, “Each PLANET was denoted by a letter ; arranging these bodies in the order of their supposed distances, these representative characters were :—

Saturn.	Jupiter.	Mars.	The Sun.	Venus.	Mercury.	The Moon.
Ω,	Υ,	Ο,	Ι,	Η,	Ε,	Α.

The Sun seemed to be placed in the middle of the motions, in order to regulate their march ;

* The inversion and amalgamation of the letters י and ש producing Z.

thus he governed the universe. It was supposed that the planets revolved round the earth in crystalline concentric spheres. The world was denoted by the extreme letters A and Ω; the letter I, of the Sun, united to these, formed the name IAΩ, of the god of light, of Bacchus, of Osiris, &c.; whence was derived the words *Jévo*, *Jeova*, *Jovis*, *Jovis pater*, or *Jupiter!* It is a sufficient refutation of this learned derivation, that the name of Jehovah was known among the Hebrews at least 1000 years before the doctrine of the crystalline spheres was invented; and that the answer of the Clarian oracle itself, instituted before the fall of Troy, testified its well-known antiquity. The Latin term *Deus*, *God*, is evidently derived from the Greek Θεός, by interchange of the dentals Θ and Δ, and not from Δις or Ζεύς; and the term Θεός itself, from Τίθημι, *Pono*, to place, order, or arrange, the old form of which, Θέω, signifies to dispose or create. This appellation, Θεός, the *Disposer* or *Creator*, is peculiarly applicable to Him into whose hands the Father hath delivered all things, and who of old created and arranged the universe; John i. 3; and iii. 35. Theophilus, Bishop of Antioch, has given the same derivation in the following eloquent passage, to which we can never give the spirit of the original: “But God is called Θεός, because he hath *reposed* all things on his own *infallibility*, and because he *created* [all things]; for to *create*, is to originate, and

put in motion, and work upon, and put together, and prepare, and direct, and put life into, all things; and he is called *Κύριος*, because he rules over the whole universe, &c.* Now, our Lord and Saviour Jesus Christ is perpetually called in the New Testament, *ὁ Κύριος ὁ Θεός*, *the Lord, the Disposer or Creator*; hence, his *Divinity* is established beyond dispute; his *Unity* with the Father is demonstrated; and his *claim* to the title of the *Sun of Righteousness*, is placed on the triple testimony of the Heavens, and the Earth, and the Everlasting God.

From the observations of this chapter, we draw the conclusion that all the various kinds of idolatry which have existed in the world, can be traced to a common source, namely, the Satanic substitution of the worship of the *Sun, Fire, or Light*, which was the emblem of the glory of God, for the worship of the Great Insector of the Cherubim, who *dwelleth in the Light* which no man can approach unto; whom no man hath seen, nor can see; and who only hath immortality. We further conclude, that the tradition respecting the *Shechinah*, or glorious emblem of his Divine presence, passed through the family of Noah, and on it was grafted the idolatrous scheme

* ΘΕΟΣ δὲ λέγεται, διὰ τὸ ΤΕΘΕΙΚΕΝΑΙ τὰ πάντα ἐπὶ τῇ ἑαυτοῦ ἀσφαλείᾳ, καὶ διὰ τὸ ΘΕΕΙΝ· τὸ δὲ θέειν ἐστὶ τὸ τρέχειν, καὶ κινεῖν, καὶ ἐνεργεῖν, καὶ τρέφειν, καὶ προνοεῖν, καὶ κυβερνᾶν, καὶ ζωοποιεῖν τὰ πάντα. ΚΥΡΙΟΣ δὲ ἐστὶ, διὰ τὸ ΚΥΡΙΕΥΕΙΝ αὐτὸν τῶν ὅλων, κ.τ.λ.—Theoph. ad Autoly-cum, p. 10., Oxon. 1684.

which raised a temple to the *Sun* at Babel; that traces of the existence of this worship among Europeans and Asiatics, and Indians of both hemispheres, from the remotest times, are to be found in their traditions respecting the heavenly bodies, and in the names and attributes ascribed to their false divinities; and that the antiquity of the Hindoos and Chinese, as nations, within the limits of the true system of Chronology, is no more to be doubted than that of the Babylonians, Assyrians, and Egyptians. In fine, the astronomical observations and religious worship of the former appear to have been so intimately connected, that, as we shall see in a subsequent chapter, a higher degree of credence must be yielded to the ancient records or traditions of both, than they have hitherto received among the learned world.*

* The celebrated historian of Astronomy, Delambre, following the opinions of Sir William Jones and Mr. Bentley in the "Asiatic Researches," sneers at the supposed antiquity of the Hindoo Astronomical Tables contained in the *Surya Siddhanta*, and ridicules Bailly and Playfair for maintaining such an opinion. But ridicule is not a test of truth; and after all, his conclusion is only this, that the question *seems* to be settled! Without insisting on the antiquity of the Tables, it may be urged on very satisfactory grounds, that some of the observations to which they refer, were *real* and not *fictitious*. Delambre has brought no proof of his own to shew that they *must* be fictitious, but has merely copied the statements and arguments of Mr. Bentley. For these, we refer to his work entitled, "A Historical View of the Hindu Astronomy," London, 1825,

CHAPTER III.

TRADITIONAL AND POETICAL AGES OF THE WORLD.

1. Tradition concerning the Seventh Age — Prophecy of the Universal Saviour—Traditions of the Jews—Opinion of Irenæus and the Christian Church in his time—Dr. Russell's opinion confuted—Testimony of the Heathen to the Tradition of the *Seven Ages*—Digression on the Corruptions of the Septuagint and the Hebrew text — Arguments against the numerical accuracy of the latter — Remarkable prophecy contained in the names of the *Ante-diluvian* Patriarchs—Opinions of Augustine and Abulfarajius—Notion of Dr. Isaac Barrow—Important admission of Eusebius—Opinion of Ephrem Syrus.

THE idea that the improvement and the happiness of the human race is progressive, and that the succeeding age is always to be superior to the present, appears to have prevailed in every clime and in every age of the world. Such a sentiment seems indeed to be interwoven with our very nature and constitution; and the words of the Poet are true, not only of each individual of the species, but also of every successive generation:—

“ Hope springs eternal in the human breast,
Man *never is*, but *always to be blest*.”

When we take an extensive review of the past, we also find that there have been ages of the world previous to our own, in which mankind enjoyed

a length of days, and a degree of innocence and happiness, now altogether unknown. All have, in fact, heard of the blessedness of the Paradisaical state, and all sigh for its return. The restoration of man to this state, has been the subject of promise, and the theme of prophecy and song; the sentiment has been found in all countries, and under every Dispensation; and many of the Divine appointments, both of nature and of Providence, seem to have had an express reference to the accomplishment of this glorious and benignant purpose. The Septenary division of time was impressed on the human mind from the era of creation; it was perpetuated in the Mosaic institutions; and a constant succession of Septennial changes in the frame of man himself from his birth to his death, has tended to keep alive the idea that the Great period of the Restoration of all things is measured by the number *Seven*. Hence, arose the universal opinion, corroborated by tradition, that the World was to continue for *Six* successive ages, appointed ages of trial and probation, and that the *Seventh* age would be a state of never-ending felicity and joy. Poets and philosophers, always the most sanguine of our race, have in every nation seized upon this idea, and by the splendid efforts of their genius, engrafted it upon the early history of their respective countries. Thus, compositions which were at first admired only as the production of superior intel-

lect, became early incorporated with the popular creed, and were at last admitted by all as the true records of antiquity.*

The Jews, with whose forefathers no doubt the true ideas concerning the various ages of the world originated, had, as we have seen, divided the Grand Interval from Creation to the time assigned by prophecy for the coming of the Messiah, into *six* subordinate periods, the true extent of which we have already determined. More than a *thousand* years, however, before the latter event took place, the great Hebrew Warrior and King prophesied in Sacred Song, concerning the only begotten Son of God, who was to receive the Heathen for his inheritance, and the uttermost parts of the Earth for his possession ; concerning Him who was to be fairer than the children of men, and whose throne, like that of the Eternal, was to be for ever and ever ; whose dominion should be from sea to sea, and from the river to the ends of the earth ; and before whom all kings should fall down and worship, and whom all nations should serve and call the *Blessed and only Potentate* ; Psalms ii., xlv., lxxii. About *three centuries* later than the time of David, Isaiah received his Divine Commission to deliver the prophecy concerning Him of whom Moses and

* Even the splendid creations of Milton's genius, in his "Paradise Lost" have been often substituted for the truths of Sacred Inspiration.

the Prophets did write, in which He was described as “the Wonderful Counsellor, the Mighty God, the Prince of Peace, and the *Father of the Future or Everlasting Age*.”* During the *Fifth* or Monarchal Age, therefore, the idea had spread abroad, not only among the Jews, but among all nations, that the Renovation of the World would be accomplished in the *Sixth* or succeeding age, and that the Great King, called in Scripture, Σωτήρ or Saviour, would then set up his kingdom in eternal justice, and establish his dominion with everlasting peace; and nation should no longer lift up the sword against nation, neither should they learn the Art of War any more.

According to the Jews, however, who lived in the time of our Saviour, the grand object of the mission of the promised Messiah was not to be consummated till the *Seventh* age, when should commence, to use the words of the Apostle, who applied them very differently, the keeping of the eternal “Sabbatism which remaineth for the people of God.” This notion of a *Seventh* age was not entirely unknown to the Heathen, for we find some traces of it in their writings; but it seems to have originated in the mysticism or glosses of those who at that period, had made “the word of God of none effect through their traditions.” It

* Πατήρ τοῦ μελλόντος αἰῶνος: Isaiah ix. 6; See the Alexandrine edition of the Septuagint.

is of great importance to our argument, to give some instances of this mysticism, as it incidentally proves that the Jews originally held the longer computation. One of the reasons assigned by their Rabbins for the tradition of the *Seven ages*, from time immemorial, is that because the Hebrew letter א *Aleph*, which (pointed) stands with them for a *thousand*, is found to occur *six times* in the 1st verse of the 1st chapter of Genesis ; therefore, the world is to last in its corrupt or fallen state for *six thousand* years ; and that then it is to be restored and purified as at the beginning ! Another reason, to which indeed, we have already adverted in our First Part, is that because God employed *six days* in the work of Creation, and rested on the *Seventh day* ; therefore, there are to be *Seven ages* of the World, each containing a *thousand years* ! Such notions as these appear to have been current among both Jews and Christians in the days of the Apostles ; and we find them transmitted with even a higher degree of mysticism, to the first age of *Apostolical Succession* ! Irenæus, who flourished A. D. 170, in commenting on the number of the Beast, endeavours to connect the *Six* ages of the world, with the number *Six*, which occurs in the units, tens, and hundreds of that number, and adds, “ For in as many days as the world was made, in so many thousand years is it being brought to an end. And on this account, the Scripture says—and the

heavens and the earth were finished and all their garniture; and on the *Sixth day*, God finished the works which he made; and on the *Seventh day*, God ceased from all his works—but this is a narration of the prototypes of things, and a prophecy of things that shall come to pass; for the day of the Lord is as a *thousand years*: but in *Six days* the creation was finished; it is manifest, therefore, that its consummation is the *six thousandth year*.* In this curious passage, it is evident that the disciple of John, the beloved Apostle, has followed the ideas of the Jews rather than those of his inspired Master, and has mingled up the mystical notions of the Rabbins with the sacred truths of Revelation.

While we admit, however, that the followers of Christ and his Apostles had erroneous views respecting the Jewish tradition, which we have thus traced to its real source, we cannot adopt the opinion of Dr. Russell, p. 103, vol. i. of

* Ὅσαις...ἡμέραις ἐγένετο ὁ κόσμος, τοσαύταις χιλιοντάσι συντελεῖται. καὶ διὰ τοῦτό φησιν ἡ γραφή· “καὶ συνετελέσθησαν ὁ οὐρανὸς καὶ ἡ γῆ καὶ πᾶς ὁ κόσμος αὐτῶν. καὶ συνετέλεσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ 5’ τὰ ἔργα αὐτοῦ, ἃ ἐποίησε; καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ 5’ ἀπὸ πάντων τῶν ἔργων αὐτοῦ.” τοῦτο δ’ ἐστὶ τῶν προγεγονότων διήγησις, καὶ τῶν ἐσομένων προφητεία. ἡ γὰρ ἡμέρα Κυρίου ὡς α’ ἔτη· ἐν ἑξ ὧν ἡμέραις συνετελέσθαι τὰ γεγονότα· φανερόν ἐστιν, ὅτι ἡ συντελεῖα αὐτῶν τὸ 5 ἔτος ἐστίν.—Irenæus contra omnes Hæreses; pp. 444, 445, Grabe’s edition, Oxon. 1702.

his "Connection," that the apostles themselves *wrote* under the influence of such views, or that it formed any part of *their theological system*, although it entered deeply into those "of the age which witnessed the introduction of our holy faith." They wrote under the influence of that Spirit which Christ promised to send, in order to lead and to guide them into *all the truth*; it is impossible, therefore, to imagine, that the Apostles Paul and John in their writings, "partook of those impressions relative to the speedy arrival of the first resurrection, and the beginning of the Messiah's reign, which prevailed among their countrymen;" nor, can we agree, as he does, "with Grotius, who hesitates not to state that St. Paul thought it possible that he might be alive at the time of the general judgment," as we see no evidence for such a statement in any part of the New Testament. The reply of our Saviour, while yet on earth, to the inquiry put by his disciples,—"When shall these things be, and what the sign of thy coming, and of the end of the world?"—sufficiently points out their mistake in supposing, as the unbelieving Jews did, that the first advent of the Messiah and the consummation of all things, were contemporaneous or approximate events; and clearly shows that instead of the "general judgment" after or upon his advent, there would only be a particular one, namely, the destruction of Jerusalem by the Romans, and that

it would be fulfilled in the experience of that generation, for their rejection of the true Messiah, as the filling up of the measure of the iniquities of their fathers. So much hold, however, had the tradition in question taken on the minds of the Jews as a nation, that we find the words of Paul, in 1 Thess. iv. 15—17, respecting the resurrection of the dead, and the Second Advent of Christ, were either misunderstood or misinterpreted by some of those to whom they were addressed. Hence, he was obliged to address them a second time, in the following words; 2 Thess. ii. 1: “Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not *soon* shaken in mind, or troubled, neither by spirit, nor by word, nor by *letter* as from us, as that the *day of Christ* is at hand.” The rest of the Apostle’s warning advice in this chapter, plainly indicates that many ages were to elapse before the epoch of the Second advent, and the arrival of the end of the world. The time, indeed, necessary for the fulfilment of the prophecies, of both the Old and New Testament, especially those contained in the books of Daniel and the Revelation of John, must have clearly evinced to the minds of well-informed Christians, as well as those of the Apostles themselves, that many predicted events had yet to receive their accomplishment; and, that God’s controversy with the nations, and particularly

with his ancient people Israel, required a longer interval than that which the Judaizing teachers among them had dared to assign, and which, to give it greater currency, it appears that they were desirous to father upon the great Apostle of the Gentiles.

Nevertheless, it cannot be denied that a very considerable degree of plausibility might attach to such sentiments among the early Christians, from the occurrence of such expressions as the following in the writings of the Apostles : 2 Peter iii. 8, "One day is with the Lord as a thousand years, and a thousand years as one day." This expression, however, merely exhibits in words suited to our ordinary conceptions, the great truth which should ever be present to our minds, that all time appears but as a single moment to the eternal Jehovah, who sees the end from the beginning, and to whom the ideas both of space and time, as they exist in our finite understandings, are altogether unknown. The same sublime sentiment, similarly expressed, is also to be found in one of the Psalms, the authorship of which is ascribed to Moses, the man of God : thus, "a thousand years in thy sight, are but as yesterday, when it is past, and as a watch in the night." It is evident, therefore, from the extreme generality of the expressions employed, that no specific conclusion can be drawn from these and similar passages of Scripture, respect-

ing the true period of the world's duration. Their simple intent is to convey to our minds an idea of the eternity of the Almighty, and they are of the same import as the following, which proves the eternal Divinity of our Lord ; namely, " Jesus Christ, the same yesterday, to-day, and for ever." Hence, it is plain that the idea, entertained by many divines, of the duration of the world for a period of only *Seven thousand* years, (a period, which, in fact, as we have shown in our *First Part*, it has already passed) is a figment of the human imagination, which has no foundation in real tradition or prophecy, and which is contrary to the express revelations of Scripture. In a note to this paragraph, consisting chiefly of references to the authors who have treated of or touched upon the opinion of Irenæus and the whole Christian church after the Apostolic times, the learned reader will find sufficient ground for the belief that the longer or Septuagint chronology was universally held by ancient writers both before and after the Christian era.* We proceed to

* Hæc Irenæi sententia de mundi permansione, tot tantosque habet vindices et confirmatores, ac plausibiles persuasiones, modo divinæ potestati nihil temerè præscribatur, ut in eam lubens descenderem. Primò enim Ethnicorum omnium clarissimos et antiquissimos scriptores, Hydaspem Medorum Regem ; Mercurium Trismegistum, ac Sybillas hoc præcuisse et firmasse, testis Lactantius, lib. vii. cap. 14, 15 et 18. Hebræos idem sequi, testimonio est oraculum, quod Heliæ nomine

notice the evidence on this point, which may be gathered from the testimony of the Heathen.

“The belief of this singular notion,” concerning the *Seven ages*,” says Dr. Russell, p. 76, vol. i. of his *Connection*, “has been detected in the writings of Heathens, Jews, and Christians. It is traced in the Sybilline oracles, in Hesiod, in the work

circumferunt Thalmudistæ, libro Sanhedrin, capite Helec : et lib. Havoda Zara, cap. liphne-edehen : cujus verba recitantur, nec refelluntur, a doctis et Catholicis Authoribus, Galatino libro iv. cap. 20., Pico Mirandulano lib. vii., Heptapli cap. 4. et Francisco Veneto lib. de Harmonia Mundi Cant. iii. Tono 7, cap. 7. Oraculum hoc declarant, ac conjecturis multis et non spernendis confirmant insignes Rabbini Selomo et Isaac. Ex Latinis Ecclesiasticis Patribus, sententiam hanc amplectuntur et tuentur Lactantius lib. vii. cap. 14., Hilarius in cap. 17. Matth., Hieronymus Epist. ad Cyprianum, et Comment in cap. iv. Micheæ, Gaudentius Brixianus Tract. x. de Lectione Evangelica. Refert eandem et Augustinus lib. xx Civitat. Dei cap. 7, ut verisimilem, licet alibi illam impugnaverit. Glossa etiam, quæ Ordinaria vocatur constanter affirmat, in 5 cap. Genes. Inter Græcos vero placuit hæc opinio Justino Martyri, seu cuivis alteri Authori Quæstionum ad Orthod. Quæst. 71. Sex istis millibus quingentos annos addere visum est Hippolyto, Cyrillo, et Chrysostomo, ut author est Germanus Constantino-politanus libro de theoria rerum Eccles. Perspectum mihi, est hanc sententiam oppugnari ab Augustino Comment. in Psal. 6 et 89. atque Epist. 89. insuper à Beda in Psal. 89. an vero illam expugnent, viderint docti et acuti eorum Lectores. Hæc autem ni fallor, aliquod emolumentum adferent ad eorum reprimendos clamores, qui temere nullaque ratione B. Martyri hac de re vehementius insultant, et lapsos, quos putant, Patrum aliquanto contumeliosius insectantur. *Feuardentius.*”—Grabe’s Irenæus, pp. 444, 445.

ascribed to Darius Hystaspes the King of the Medes, and in Hermes Trismegistus, the celebrated founder of Egyptian learning and science. Plato quotes from Orpheus the same mystical doctrine; handing down to more recent times the persuasion of the first generations of the human race, that the earth, which was given to them for a habitation during *Six ages*, was doomed in the *Seventh* to be consumed by fire.* Dr. Russell discovers in the prevalence of these opinions and expectations, however ill-founded and absurd they may seem, the principal motive which actuated the Jews about the beginning of the Second century, in their attempt to vitiate the most ancient of their chronicles. “Their rejection of Christ,” says he, “rendered necessary an extensive change in their dates and calculations; and if we may trust to the assertions of Justin Martyr and other primitive apologists for our holy faith, we cannot doubt that their fraudulent purpose was realized to a considerable extent. ‘I entreat you to remember,’ says the Father now named, when addressing Trypho the Jew, ‘that your Rabbis have taken away entirely many texts of Scripture from that version which was made by the Elders who were at the court of Ptolemy, in which it was declared, that Jesus who suffered death upon the cross was both God and man: and

* Ἑπτα ἐν γενεῇ κατακαύσεται κόσμος αἰδιῶς.—Philebos, p. 157., cited by Dr. Russell, p. 77 of his “Connection.”

wherein it was also predicted that he was to be crucified and submit to the power of the grave. These texts, because I know that your nation now rejects them, I will not insist upon in the course of our inquiries, but shall content myself with appealing to those prophecies and descriptions respecting the divine power, which are still allowed to remain in your sacred books.' After quoting a passage from Jeremiah, which the Christian author applies to the point in discussion, as an argument in favour of the views adopted by the Church, he reminds his antagonist, that the text now in question was still found in certain copies of the Old Testament which continue to be read in the Synagogues ; for, says he, this portion of Holy Writ has been but lately expunged by your doctors ; and that on account of the unanswerable demonstration founded upon it, in regard to the conduct of the Jews towards Christ, against whom it was predicted that they would take counsel, and afterwards put him to death." Archbishop Usher, in reference to this passage of Justin Martyr, says, in his "Syn-*tagma*," pp. 44, 45, that this Father produces *four* testimonies concerning Christ the Saviour which he affirms were abstracted from the version of the Seventy Elders : the *second* of which is still found entire in all our books, namely, Jeremiah xi. 19. But the *first*, abstracted from the book of Ezra, chap vi., which is testified by Lactantius, lib. 4.

Institut. cap. 18, is as follows : *And Ezra said unto the people, This passover is our Saviour and our Refuge ; and if ye did consider, and it came up into your heart, that we shall humiliate him in a sign, and if afterwards ye shall believe upon him, this place shall never be left desolate, saith the Lord of Hosts ; but if ye will not believe on him, nor hearken to his preaching, ye shall be a laughing-stock to the Heathen.* The third testimony, which is found in Irenæus, lib. 5, cap. 26, is said to have been cut out of Jeremiah : *But the Lord God of Israel remembered his dead who slept in the land of heaps, and descended to them to declare unto them the good news of his salvation.* The fourth and last is taken from Psalm xcv. (or xcvi. according to the Hebrew) v. 10, where the reading should be, *Declare among the Heathen, The Lord reigned from the tree ;* the words "*from the tree*" are said to have been erased by the Jews, although they are to be found in the ancient editions of the Latin Psalter, and are cited by several ancient authors whose names and works the Archbishop enumerates.

The best proof, however, that the Jews have tampered with some passages of Scripture, is to be found in the discrepancy which exists between most of the passages which are cited in the New Testament out of the Old, and which agree more nearly with the Septuagint, mutilated as it has been, than with the present Hebrew Text. The most striking case of this kind is to be found in

the passage cited by Paul, Hebrews x. 5, from Psalm xl. 6 ; where instead of the words “ mine ears hast thou opened ” as in the Hebrew, we have “ A body hast thou prepared me,” as in the Septuagint. The straining of commentators to make these totally different readings signify *exactly* the same thing is perfectly astonishing, when we consider that the simple admission of the corruption of the Hebrew text in this passage at once solves the difficulty ! Another remarkable case is the passage cited by the same Apostle, Romans iii. 10 — 18, from Psalm xiv. 3, where the greater part of the quotation, from v. 13 to v. 18 inclusive, is entirely omitted in the present Hebrew text, but is to be found verbatim in the Septuagint, Vatican edition. The reason assigned by Dr. Wall for its insertion in this edition, and its omission in the Alexandrine MS., is not at all satisfactory ; because it does not in the least account for the full quotation of the passage by the Apostle ; it does not at all answer the question, where did St. Paul get the verses ? A third case is that of the celebrated passage in Psalm xxii. 17, where, instead of the words “ they pierced my hands and my feet,” as in the Septuagint, the Hebrew has to this day, the reading “ as a lion my hands and my feet ; ” but as this passage had no sense or meaning, the English translators were fain to avail themselves of the reading of the Septuagint and the Latin Vulgate. But it

is unnecessary to multiply discrepancies of this kind; enough has been adduced to show that implicit reliance is not to be placed on the present Hebrew text. As to the discrepancy in Gen. ii. 2, between the Hebrew and Septuagint, regarding the day on which "God ended his work," it can only be accounted for on one or other of the following principles: either a mistake has been committed in transcribing the Hebrew text; or, a change has been wilfully introduced into that text. For it is quite inconsistent with the fact, and with the preceding context, to say that God *ended* his work on the *Seventh* day! In that context, Gen. i. 31, we are told that "God saw ALL that He had made, and behold it was very good; and the evening and the morning were the *Sixth* day." It is manifest that to *end work* on the *Seventh* day, would be to perform a *part* of it on *that day*; and, consequently, the *whole* of the Sabbath could not be said to have been *devoted to rest*, nor *wholly* blessed and sanctified *on this account*. It is easy to see that a loop-hole is thus given, by an error in that text and in our translation, we fear more wilful than accidental on the part of the Jews, to the *partial* observance of the Sabbath, and to the *notion* acted on by many in former ages, and by multitudes in the present, that it is only *that part* of the Sabbath devoted to religious services in public, which is to be accounted *sacred*; the remainder of the day being

devotable either to work, to literary pursuits, or to sensual enjoyment. Mankind, both Jews and Christians, has in all ages been too anxious to throw off the strict and unalterable obligation of keeping the Sabbath holy to the Lord; but the true Christian, he who is a "Jew inwardly," though "not outwardly," feels his highest enjoyment in the Scriptural employment of that Holy Day, considering it as a foretaste and an earnest of the glorious and eternal Sabbath in Heaven.

A strong argument against the accuracy of the present Hebrew text, is derived, as we have seen, from the different accounts of the census of the Hebrew Patriarchs and their families, at the epoch of their migration into Egypt, to be found in the Old and New Testaments. In Acts vii. 14, we find that the martyr Stephen, in his defence before the High Priest of the Jews, gives this census, including the grandsons and great grandsons of Joseph, who, as well as his sons, had previously migrated in their father's loins, as amounting in all to "threescore and fifteen," or "75 souls." On referring to the Mosaic narrative, Gen. xlv. 27, we find, according to the *Hebrew text*, that this census amounts only to "threescore and ten," or "70 souls;" but, according to the *Septuagint*, that it amounts to "75 souls." Here, assuredly, the authority of the *Septuagint* must be reckoned superior to that of the Hebrew text, inasmuch as that version not only perfectly

agrees as to the census with the reckoning of St. Stephen in the place now cited, but in the same chapter, it enumerates the names of the *three* grandsons and the *two* great-grandsons of Joseph, making up the *five* persons whose names are totally omitted in the Hebrew. The census of the Septuagint also agrees with that of the New Testament, in other places where Moses has occasion to remind the Israelites of the smallness of their number when their fathers went down into Egypt; see Exodus i. 5; and Deuteronomy x. 22. It is proper to remark, however, that the number in the latter citation agrees with the Hebrew, in the *Vatican edition* of the Septuagint; but, not in the *Alexandrine codex*, or the *Grabian edition*, where it is correctly given as in the other places which have been cited. Dr. Hales, in his "Analysis," vol. ii. p. 159, has grievously mistaken the composition of the census in question; for, he includes in it, the wives of Jacob's sons, amounting to nine persons in all, according to his account. The Sacred text, however, includes Jacob, and Joseph with his two sons, in the number 70; now if the nine *wives* were also included, the census would amount to the number 79; because the names of the 70 *men* are all distinctly enumerated even in the Hebrew text itself. In order, therefore, to get rid of this difficulty, and reduce the number from 79 to 75, the Dr. excludes the *four men* just mentioned, and includes

the *nine women*, whether they are *kindred or not kindred!* His solution, however, does not agree with the express words of Scripture, which, in fact, *excludes the women*, the words being according to the Septuagint, χωρὶς τῶν γυναικῶν, “without the wives;” and *includes the men*, in the number 75, the words of Stephen being “his father Jacob, and all his kindred,” descended, ἐκ τῶν μηρῶν αὐτοῦ, “out of his loins.”

In reference to the numerical statements of the Hebrew text, the disingenuity of modern commentators renders the following remarks necessary, for the sake of truth and common sense. It is well known that the numbers which occur in the Old Testament are always expressed in words at length, and not in abridged characters or arithmetical symbols; hence, the possibility of transcribers mistaking one character or symbol for another, in consequence of the similarity of the letters, is completely removed. It is an unfair inference, therefore, to say, because the Jews employed the letters of their alphabet to denote numbers in their later writings, or to indicate chapters and verses in the sacred writings, and because some of these letters are extremely similar, though they denote very different numbers; that numerical errors might arise from this cause in those parts of the Scriptures where no such arithmetical characters or symbols were ever used. Among unfair reasoners of this class, may

also be placed those who maintain that all knowledge of the ancient Hebrew is lost, because forsooth it has been preserved in Chaldaic characters, and mystified by the Masoretic points ! It does not follow, however, that the language itself is lost, because the characters are changed in their form, even supposing this to be the fact. If so, then we might as well assert that the English language is lost, because we have changed the Old English character for the Roman ; that it has become utterly unintelligible to us by the change ; or that the accented, punctuated and misspelt words of Orthoëpists must render every genuine English word of doubtful meaning ! Moreover, it has likewise been gravely said that because some Hebraists choose to assert that the same word in Hebrew signifies both *to bless* and *to curse* ; therefore, all or most of the words of that language may be translated so as to mean any thing you please ; this is at least the conclusion which would be drawn from such random assertions on the part of Lexicon writers and compilers of Hebrew dictionaries. We ask such persons, if they know any thing at all of Hebrew, to arrange the names of the Antediluvian Patriarchs in one line, so as to form a Hebrew sentence, and to try whether, among the “thousand and one” varieties of rendering of which it is affirmed the words are capable, it will not bear the following translation, demonstrative of the fact that the

Antediluvians were, during the days of God's grace, and in addition to the tradition of Enoch's prophecy, taught the knowledge of a Divine Saviour, even by the symbolical names which the Patriarchs were directed by the Spirit of God, to impose upon their children :—

אדם שת אנוש קינן מהללאל ירד חנוך מתושלה למך נח.
—“Man *was* appointed miserable *and* wretched, *but* the blessed God shall descend, teaching *that* his death shall send to the afflicted, Rest.” The consolation which a sentence like this was calculated to give to the Patriarch Noah, and to his family, in the near prospect of the “end of the world that then was,” may be more easily conceived than described; nor let it be forgotten that in continuation of this Divine nomenclature, the Patriarch was instructed to call his son, who was to be the progenitor of the wonderful Being whose coming is predicted in this sentence, by the name of *Shem*, in prophetic anticipation of the future development of that glorious *Name*, in which both Jews and Gentiles were afterwards to trust, and on which the salvation of both worlds was suspended.

To return from this lengthened digression; it is manifest that there is great reason to suspect that the numbers contained in the Hebrew text which have reference to dates and to the age of the world, have been systematically and extensively altered. Dr. Russell cites a passage from

the celebrated Abulfarajius, in which he asserts that the Jews, believing it to have been foretold that the Messiah was to have been sent in the *last times*, altered the chronology in order to be able to produce a reason or apology for their rejection of Jesus Christ. Thus they made it appear by their new computation, that Christ was manifested in the very beginning of the *fifth* millennium, near to the middle of the period to which the duration of the earth was to be limited, that is, according to their glosses upon Scripture, not more than 7000 years in all. But the computation of the Septuagint, he observes, showed that Christ did actually come in the *sixth* millenary age of the world ; the very time at which the prediction of the Old Testament led mankind to expect his advent. The learned Dr. refers also to the candid Augustine, who states that the Jews were suspected of having corrupted their copies of the ancient Scriptures, and particularly of having altered the generations and lives of the Antediluvian patriarchs, out of dislike to the Christians, and in order to weaken the authority of the Septuagint, which was used not only in their churches during divine service, but also in their writings and controversies with the Jews. Though Augustine saw that the temptation to vitiate the sacred text lay with the Rabbins, and that the Greek translators had no inducement to alter the original, he was unwilling to believe that either party could have intentionally altered

the Scriptures ; thinking it more probable that the differences between the Hebrew and the Septuagint, had originated in the wish entertained by an early transcriber, to render the *generations* of the patriarchs more natural, and less disproportioned to the total length of their lives.* This disproportion, as we have remarked in our First Part, was only partial in the Hebrew, and the discrepancy in this respect is a strong argument in favour of the more natural proportion of the Septuagint. But men in all ages have endeavoured to reduce the Antediluvian standard of human life and generation, without regard to the actual record of Holy Scripture. Some curious specimens of reasoning on this point will be found in Usher's "Syntagma," cap. ii. p. 13 et seq. What, for instance, can be more ridiculous than the following remark on this subject by the learned Dr. Isaac Barrow ? "No one," says he, "can pretend to assert, as a certainty, that the age of Methusalem [Methuselah !] himself, who lived *a thousand years wanting one*, [999 instead of 969 !] was really longer than that of a man, who now dies at *a hundred* ! *Why might not the Sun, being then younger and more vigorous, have performed his periods ten times sooner than at this time ?*" See his "Geometrical Lectures," translated by Stone, 1735. *Credat Judæus !*

* Augustine de Civit. Dei, lib. xv. c. 11—13 ; cited by Russell, p. 81 of his "Connection."

Dr. Russell states that Augustine was not aware that 400 years had elapsed from the time when the Septuagint version was made, before any discrepancy between the Greek and the Hebrew Scriptures was ever imagined to exist; and that there flourished in that interval, the chronographers Demetrius, Philo, Euphorus, Eupolemus, and Polyhistor, in whose writings, compiled from the books of Moses, we find the events, numbers, dates and proper names, agreeing with the Septuagint, but differing from the modern Hebrew. The ignorance of this early Father in reference to these writers, though it were admitted, for which however we see no good reason, and his want of reference to the works of Josephus, form no ground of objection whatever to the facts of the case; nor can we conclude from his silence regarding their testimony that he was not biassed in favour of the Jewish system of chronology in consequence of the high authority of Jerome in the Christian Church. Dr. Russell gives a very full and clear account of the manner in which this system originated. He states that the publication of the *Seder Olam Rabba* in A.D. 130, may with certainty be regarded as the epoch at which the Jews altered their genealogies and changed the dates of the great events which are recorded in their Sacred Books; and that Theophilus, bishop of Antioch, was the first Christian chronologer who attempted to compute the age of the

world from the facts and dates only which are contained in the Bible. He judiciously remarks that the bishop must have possessed a copy of the Hebrew Scriptures or at least of the Pentateuch, which had escaped the innovations of the Jews; for his dates of the deluge and the birth of Abraham differ from both the Hebrew and the Septuagint.* Moreover, we find that Eusebius, in the middle of the fourth century, who was well aware of the discrepancies between the Hebrew and the Septuagint in the matter of chronology, still writes as follows: "On all sides therefore the version of the *Seventy*, being demonstrated to have been translated from an ancient, as it appears, and a correct copy of the Hebrew, we have with reason made use of it in the present chronography, and the more especially since the church of Christ spread through the whole world adheres to it alone, the Apostles and disciples of our Saviour having from the beginning delivered that it is to be used."† Dr. Kennicott, in his "Disser-

* Russell's "Connection" pp. 80—84.

† Πανταχόθεν τοιγαροῦν τῆς τῶν ὁ ἐρμηνείας ἐκ παλαιας, ὡς εἰκε, καὶ ἀδιάστροφοῦ Ἑβραίων γραφῆς μεταβέβλησθαι συνιστάμενης, εἰκότως ταυτῇ καὶ ἡμεῖς κέκρημεθα κατὰ την παροῦσαν χρονογραφίαν, ὅτε μάλιστα καὶ ἡ καθ' ὅλης τῆς οἰκουμένης ἡπλωσμένη χριστοῦ ἐκκλησία ταυτῇ μοιῇ προσέχει τῶν τοῦ σωτῆρος ἡμῶν ἀπόστολων τὲ καὶ μαθητῶν ἀρχῇθεν ταυτῇ χρῆσθαι παραδεδώκοτων.—Eusebius, cited by Syncellus, p. 89, Bonn, 1829.

tatio Generalis," Sect. 83, p. 37, also cites the words of Ephrem Syrus, who flourished near the end of the same century, in which he charges the Jews with having abstracted 600 years from the generations of the Antediluvian patriarchs in order that their own books might not convict them concerning the coming of Christ, who had been predicted to appear for the deliverance of mankind after 5500 years.

2. Description of the Ages of the World from Hesiod—Error of Newton—

The Golden Age corresponds to the Antediluvian—The Silver to the Postdiluvian—The Brazen, Heroic and Iron ages, to the Patriarchal, Critarchal and Monarchal—These ages relate chiefly to Greece—References to Scripture history in all—The Sixth or Cumæan age corresponds to the Hierarchal—Wisdom of the Heathens—Their expectation of a Divine Instructor—Socrates, Plato, Eupolis, Virgil, and others, anticipate his glorious Advent—The close of the *Sixth age* indicates the arrival of the *Seventh*, or the return of the *Golden age*.

The Greek and Roman Poets borrowed their sublime ideas concerning the Ages of the World, from the Sacred writings and traditions of the Jews; and alas! they transmuted the fine gold of Mount Sion into the base metal of Helicon and Parnassus. Hence arose the Poetical appellations of the first *Six ages* which are to be found in the most ancient and celebrated writings of the Heathen. The distinct recognition of the *Seventh age* appears not to have been very general, at least among the poets; or rather, it seems to have been frequently confounded or identified with the *Sixth age*. The following, however, is an enumeration of the *Poetical ages* which is

clearly to be traced in the writings of the oldest authors; to each, we have added the names of the corresponding *Scriptural* Ages, for the sake of comparison and connection. *First*, the *Golden* Age which corresponds to the *Antediluvian*; *Second*, the *Silver* Age, to the *Postdiluvian*; *Third*, the *Brazen* Age, to the *Patriarchal*; *Fourth*, the *Heroic* Age, to the *Critarchal*; *Fifth*, the *Iron* Age, to the *Monarchal*; and *Sixth*, the *Last* or *Cumæan* Age, to the *Hierarchal*. In this enumeration, we do not mean, of course, to convey the idea that each of the *Poetical* Ages is precisely limited by the epochs which serve to fix and determine the *Scriptural* Ages of the Jews; but merely to indicate that there is such a connection between them as serves to prove their common origin, and to establish the chronology of both on a secure and authentic foundation. There seems, however, to our mind, such a striking analogy between the *real* and the *feigned* events ascribed in history to the different periods above mentioned, as to justify us in drawing the parallelism close, and in allotting to the various ages of the world, the appellations which have been ingeniously assigned to them by the poets and historians of Greece and Rome. One of the oldest Heathen writers, whose authentic works have reached our times, is the poet Hesiod, who, according to some authorities, was the contemporary of Homer, and who, according to Mr. Clinton, flourished from

859 to 824 B. C. His description of the *Six Ages* contained in the poem entitled 'Εργα καὶ Ἡμέραι, or *Works and Days*, is in many parts unquestionably borrowed from Scripture History. Dr. Hales has advanced and defended this opinion in his "Analysis," vol. i. pp. 38—46; after having shewn, in pp. 35—38, that Sir Isaac Newton has mistaken, and consequently misrepresented Hesiod's ages, in his "Chronology of Ancient Kingdoms," by confounding the word γένος, *a race*, employed by the poet to denote *an age*, with γενεά, the usual word for *a generation*; and that this error has not only deranged all his dates of Grecian history, but has vitiated his entire system of ancient chronology. With the opinions of Dr. Hales on the subject of *Hesiod's Ages of the World*, we in general coincide; but we think that he has neither carried out the above-mentioned analogy sufficiently far, nor applied it in so clear and distinct a manner as he might have done, to the illustration of the connection between Sacred and Profane Chronology. It may be of some importance, therefore, to enlarge a little upon this interesting point.

The description of the *First* or *Golden Age* given in the *Works and Days*, extends from v. 108 to v. 126,* and as Dr. Hales justly remarks, bears no relation at all to Grecian history. It

* We refer to Robinson's edition of Hesiod's works, quæ supersunt, cum notis Variorum, Oxon. 1737.

refers to the time when “The immortal gods and mortal men were as members of the same family, and (μερόπων) partook of the same likeness; when Saturn (Κρόνος, quasi χρόνος, Time) reigned in Heaven, and men lived as gods, with minds free from care, without labour and sorrow, or the feebleness of old age; and always the same (πόδας καὶ χεῖρας) in strength and activity, they enjoyed continual feasting, free from all evils, rolling in wealth, and beloved by the blessed gods; they died as overcome by sleep; to them, all things were good; and the fertile field spontaneously brought forth varied and abundant fruit; seeking only their own ease, they mingled their operations with innumerable pleasures; and when (γαῖα) the green sod covered their bodies, they became good angels, by the will of mighty Jove, and were confined to the earth, as the guardians of mortal men; they became observers of good and bad actions, and inhabiting the aerial regions, they everywhere roamed through the earth, the dispensers of riches; such indeed was the royal honour which they obtained.” This description is a curious admixture of the traditions concerning the *Antediluvian age* to be found in the early history of all ancient nations, and of the lofty but extravagant imaginings of the Poet derived from the absurd mythology of ancient Greece. It evidently alludes to the creation of man in the likeness of God, and to the Sacred

communion which Adam held with his Creator in the garden of Eden ; to the wonderful length of human life, amounting in the case of the Patriarchs, in general, to *nearly a thousand years*, when indeed *Time* might be said to reign, and *Death* for ages to be disappointed of his prey ; to the generation of sons and daughters to a late period of the lives of mankind ; and to the piety of the righteous generations of the line of Seth, who were called the “Sons of God,” some of whom had communion with God, and received peculiar marks of his favour. The description of the “royal honour” of the happy dead, seems to have had its origin also in the Scripture record of the frequent appearance of angels in the likeness of men in the *Postdiluvian* and *Patriarchal* ages, and of the promises which God gave to Abraham, Isaac and Jacob, regarding the number, the wealth and the glory of their seed ; and of the appearance of Samuel to Saul, when he predicted his speedy fall and admittance to Hades : of the divine appearance to Solomon, when he was promised riches and honour, so that no king was like to him : and of the divine vision of the young man in Samaria, who saw the mountain full of horses and chariots of fire round about Elisha : with many others of the very singular and preternatural phenomena which were divinely vouchsafed to the chosen people of God in all ages, before that in which the Poet himself flou-

rished. Hesiod is also cited by Josephus among the ancient writers who before his time recorded that the men of the *first age* of the world lived a *thousand years* ; but Dr. Hales observes that this statement is “no where to be found in his present [extant] works.”

The description of the *Second* or *Silver age*, extends from v. 127 to v. 142, and refers to the time after the flood, when as the Poet says, “the men were much inferior to those of the *Golden age*, being unlike them both in body and mind ; then, indeed, the boy of a *hundred years* was brought up by his careful mother, as a child, passing much of his time at home ; but when he grew up and reached the age of puberty, his life was speedily shortened, being embittered by ignorance ; for they manifested injurious pride towards each other, and refused to serve the immortal gods, or to sacrifice at their sacred altars, which was the customary rite among civilized people ; these, therefore, Jupiter the son of Saturn buried, being incensed because they honoured not the blessed gods who inhabit Olympus ; and when the green turf had covered their bodies, then the blessed dead confined to the earth, were called *Secondary angels* ; thus, they also had their share of honour.” This description contains internal proof that it refers to the *Postdiluvian age*, in opposition to the sentiments of some modern writers, who have supposed that the *Golden age*

referred solely to the *Paradisaical state*, and the *Silver age* to that which immediately succeeded it. The *Golden age* must have evidently included the *Post-Paradisaical state*, because the Poet contemplates men as *mortal*, which they had become in consequence of their loss of perfect innocence, and speaks of them as having increased in numbers, or in other words, become "multiplied on the face of the earth," which took place only after the expulsion of the great progenitors of the race from Paradise. The *Silver age* must have been after the flood, because the usual period of human life had not been diminished till after that event, but had in fact been rather increased just immediately before it, as in the case of Methuselah; and Noah himself the connecting link of both worlds, was longer lived than Adam. Moreover, the Poet's account of the *Antepaidogonian age* of mankind, corresponds in a very remarkable degree to the statements of the Septuagint, the Samaritan Text, and Josephus, on this point, and proves almost to a demonstration that the Hebrew Text originally contained the longer computation; for the traditions concerning the *Postdiluvian age* were, of course, known to Hesiod, about *Six centuries* before the Septuagint was in existence. The causes assigned by the poet, for the shortening of human life, seem clearly to refer to the breaking up of the ecclesiastical polity of Nimrod at Babel; and the destruction of the impious, to the later event, the

overthrow of the "cities of the plain," and the formation of the Lake Asphaltites. The distinction drawn between the fate of the good, and the fate of the bad in this age, evidently refers to the selection of a few among mankind, as the depositories of Sacred Revelation, and to the appointment of others as the friends of God, and the Fathers of the faithful to all generations. Such statements as these plainly indicate a belief in the immortality of the soul, or, at least, its existence after death in a separate state, and forcibly remind us of the argument which our Saviour held with the Sadducees, in proof of the resurrection of the dead: "Have ye not read in the book of Moses, how in the bush God spake to him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye, therefore, do greatly err;" Mark xii. 26. The conclusion was indeed manifest; Abraham, Isaac, and Jacob are still alive, as to their souls; therefore, their souls are immortal. Because God lives, they live also; for he is still *their* God. But life and immortality were brought to light by the Gospel; and because Christ rose from the dead, they shall also rise from the dead; for he has become the first-fruits of them that slept. From the preceding remarks, it is evident that Dr. Hales is in error, both when he limits the "termination of the *Silver age* to the days of

Peleg; and when he refers the latter clause of the Poet's description to the "first and purest Patriarchs of this age;" for the upright and blessed Job lived in the latter part of it; and the divinely honoured Abraham left Ur of the Chaldees at its close.

That Hesiod's description of the three subsequent ages appears to relate entirely to the history of Greece, is the opinion of Dr. Hales. Without disputing the general accuracy of this opinion, we still think that we can perceive traces of the history of other countries. The allusions to Scripture are, it is true, more obscure in this part of the poem; but they are not wholly imperceptible. Indeed, the ingenuity of the "cunningly devised fables" which it contains, would not be deemed complete without the admixture of some sacred truth, without the addition of some egregious perversion of the Inspired records. The description of the *Third* or *Brazen age*, extends from v. 143 to v. 155, and refers to the time when the men, "wholly unlike those of the *Silver age*, were strong and mighty in the use of the spear, rejoicing in war and deeds of rapacity; they ate not (*στρον*) the food of culture, but, unyielding in their disposition, they had minds as hard as adamant; possessing immense force and unpolished hands, nature furnished them with powerful limbs, from the shoulders downwards; they had *brazen* armour, *brazen* houses, and they worked in

brass ; for *iron* was not yet in use ; these, indeed, slain by their own hands, went to the dark domains of gloomy Pluto, unrecorded in song ; for sable death seized them, though mighty in strength, and they left the shining light of the Sun." This passage seems very clearly to describe the state of the world in the days of Abraham. The battle of the four kings against five in the Vale of Siddim (Destruction), the slaughter of the kings and the sacking of their cities, the capture of Lot and all his family and property, as recorded in Genesis xiv., is a sufficient proof of the warlike and rapacious character of this age ; and then, no doubt, originated the migration of those marauding parties which, proceeding from Assyria, Phenicia, and Egypt, spread themselves over Greece and her islands for colonization and settlement, and founded the early kingdoms of Sicyon and Argos. The testimony of the Greek historians Herodotus and Thucydides, respecting the state of society during this period, confirms the description of the Poet ; and, according to Dr. Hales, the rape of Io, the daughter of Inachus, which was followed more than a century afterwards by that of Europa, the daughter of Agenor, king of Tyre, are instances of the wicked conduct of those whom Jove is reported to have sent a flood to destroy, at the close of the *Brazen age*. Dr. Hales, however, is in error when he refers this flood to the age of Deucalion ; it appears

more clearly to belong to that of Ogyges, who was earlier than Deucalion by more than *two centuries*, and in whose reign, according to Dr. Russell,* the inhabitants of Bœotia were compelled to leave the plains of their native country, which was that of our poet, and to seek an asylum in the mountains of Attica.

The description of the hardihood of the men of the *Brazen age* corresponds also to that of the King of Egypt, when he expressed his fears concerning the increase of the children of Israel. The very weak argument of Sir Isaac Newton against the longer computation, which he draws from the speech of Pharaoh, Exodus i. 9, respecting Egypt being “thinly peopled” before the birth of Moses, is very satisfactorily answered by Dr. Hales in his explanation of the succeeding verse; “Analysis,” p. 88. The correct translation, however, of the former verse, according to the Septuagint, which appears to have retained the true meaning of the passage, renders even Dr. Hales’ explanation unnecessary. Thus, “And he said to his nation, Behold the race of the sons of Israel is a great multitude, and their (bodily) strength is greater than ours!” This observation will appear both natural and just, when we consider that the Egyptians, as a nation, must have by this time reached a degree of luxury and refinement, the consequences of extensive empire

* “Connection,” vol. ii. p. 465.

and early civilization, which rendered them more effeminate or less robust than the hardy sons of Israel. The dread, therefore, of the increase of such a nation, which they held in cruel bondage, and which, though vastly fewer in numbers, was greatly superior to their own in individual and personal strength, was a sufficient reason for the precautionary policy announced from the throne, by which the rigour of the bondage of the Israelites was to be increased, in the expectation of thus diminishing their numbers. This policy, however, having failed, the king resorted to one still more cruel and sanguinary; but the very cause which he had assigned as a reason for the adoption of cruel measures towards an unoffending race, was wisely ordained, so as to render those measures completely abortive; and, we thus perceive, from its acknowledged truth, an additional force and beauty, in the simple defence made before the king, by those heroic females who bid defiance to his wrath, by refusing to become the detestable instruments of his cruelty; *Exod. i. 19.*

That the Greeks from a very early period were distinguished from other nations by the use of *Brazen Armour* is well known; and it is remarkable that in Scripture prophecy this characteristic is selected by the Spirit of God to point out the nation to which it belongs, and to predict the rise of that Universal empire which it once maintained

over all the kingdoms of the known world. In the description of the different parts of the great Image which King Nebuchadnezzar saw in his dream, Daniel ii. 31—45, and which prefigured the four Great Monarchies or Empires of antiquity, we find the *Assyrian* or *Babylonian* Empire denoted by the head of *gold*, the *Medo-Persian* by the breast and arms of *silver*, the *GREEK* or *Macedonian* by the belly and thighs of *BRASS*, and the *Roman* by the legs and feet of *iron*. Moreover, the Greeks are commonly denominated by Homer in his *Iliad*, the χαλκοχίτωνες Αχαιοὶ, or *Brazen-coated Achaians*, that is, wearing brazen coats of mail; and they are described in Herodotus, according to the words of the oracle, as χαλκίων ἀνδρῶν ἐπιφανέντων, or *men glittering in Brazen armour*. Hence, it may be truly said with the poet, that they lived in *brazen* houses, and performed their works in *brass*; for, they spent all their time in deeds of arms, perpetually seeking to increase their wealth, and to form new settlements, at the cost of the native inhabitants of the soil, the natural consequence of such predatory incursions was premature death in battle; and until they had gained a complete footing in Greece, by a series of splendid victories, it could not be supposed that their names would be transmitted to posterity with renown. Thus the hosts of original adventurers belonging to this age, according to the poet, descended to the grave,

Νώνυμοι (pro 'Ανώνυμοι), without name and without fame, receiving no share of honour like the men of the former ages, but sinking into irretrievable oblivion, both in this world, and in the world of souls.

The description of the *Fourth* or *Heroic age*, which Dr. Hales remarks is included by Ovid in the Brazen age, extends from v. 157 to v. 174, and refers to the time when the men “spread over the boundless earth, were more upright and more just than those of the former age, and received the name of *Demigods*; these also, calamitous war and tremendous battle destroyed; some before the seven-gated Thebes, in the territories of Cadmus, fighting for the wealth of Œdipus: but others before the walls of Troy, having been transported across the broad sea in ships, on account of the fair-haired Helen: to the former, death brought final destruction; to the latter, father Jupiter, the son of Saturn, having granted life and a settlement apart from mankind, he planted them at the ends of the earth, far from the immortal gods, where Saturn reigns their king; and these happy heroes, having minds free from cares, dwell in the Islands of the Blessed, near the deep deep Ocean; to them, the fertile soil produces ripe fruit, as sweet as honey, three seasons of the year.” In this description there seems to be a very considerable want of incident, when we compare it with the history of Greece

during the *Heroic age*. For, it was in this age, that the Kingdom of Athens was founded; that the flood of Deucalion took place; and that the chief founders of the Greek nation made their descent into the country itself, namely, Danaus, Pelasgus, Cadmus and Pelops. It was in this age also, that the events most celebrated in history and poetry took place; such as, the birth and the labours of Hercules; the expedition of the Argonauts; the wars at Thebes and the fall of Troy, which the poet has particularly noticed; the Return of the Heraclidæ; and the Æolic and Ionic Migrations. The meagreness of detail in this portion of the poem, therefore, would lead us to adopt the opinion of many critics, that it has not reached us in a perfect but in a fragmentary state; enough of it, however, remains to enable us to determine the limits of the poetical ages. We have seen that the flood of Ogyges was the event which, according to the testimony of the ancients, terminated the *Brazen age*, and of course, formed the commencement of the *Heroic age*; now, according to the testimony of Julius Africanus and others, this event was *coeval* with the Exodus from Egypt; and, according to the testimony of Eratosthenes and others, as expiscated by Mr. Clinton, the Ionic migration was a few years earlier than the foundation of Solomon's temple, and may, therefore, be considered as the event which terminated the *Heroic age*, and not

the fall of Troy, as stated by Dr. Hales, which, according to the best authorities, occurred about a *century and a-half* before the Scriptural era in question. No shorter period than this at least would be sufficient to settle all the mighty events which resulted from the ἰλιὰς κακῶν, or multitude of evils springing from the Trojan war, and the final catastrophe of the ancient city of Priam; and in no less a time, would the heroes who survived this great event, and who went in quest of new settlements and peace, far from the scenes of strife, be able, in the name and power of their posterity, to build cities and plant vineyards, and to form new states and create dynasties in foreign lands.

“Tantæ molis erat Romanam condere gentem.”

The description of the men of this age as “divine,” and the idea of giving to heroes the name of *Demigods*, thus commingling earth and heaven, seems to have originated in the Sacred history of the wars of the Israelites in Canaan, at the beginning and during the progress of the *Critarchal age*. The remarkable interpositions of Providence which accompanied this people, under the guidance of Moses in the wilderness, under the command of Joshua in the promised land, and under the government of the Judges when settled there, would lead all the Heathen nations around them to ascribe to their leaders *more than mortal*

power; hence would naturally arise the title of *demi-god*. Moreover, the history of the transactions recorded in "the book of the wars of Jehovah" (Numbers xxi. 14), of which no doubt our poet had "heard by the hearing of the ear," would inspire him with feelings and language similar to that which the Philistines uttered when they heard that the Israelites had brought the ark of God into their camp: "Woe unto us! who shall deliver us out of the hands of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues of the wilderness;" (1 Sam. iv. 8). The extraordinary exertions of the Judges to deliver their countrymen from a foreign yoke, roused and assisted as they always were by the hand of God, might well strike terror into the hearts of their enemies, and give rise to the name and the notion of their being of supernatural origin. For instance, the remarkable atmospheric and celestial phenomena which occurred under the leadership of Joshua, when "the Lord cast great stones from heaven" upon the enemy, and when, at the voice of a man, the *Sun and Moon* "stood still" in the heavens for "a whole day," would not be soon forgotten among the Heathen; because "there was no day *like that* before it or after it, for the Lord fought for Israel;" (Josh. x. 13, 14). Again, we are told in the song of Deborah and Barak, that "the stars fought from heaven; the stars in their courses, fought against

Sisera ;” and when we consider that the Heathen worshipped the heavenly bodies, including the stars, as divinities, we see how the idea of gods and demigods fighting the battles of men, would naturally arise in their minds from the recital of such a song as this ; and we can thus trace the origin of the mythological machinery which is so finely wrought and so eloquently described in the pages of Heathen poesy.

In like manner, we find that the description of the settlement of the “Happy Heroes in the Islands of the Blest,” at the close of this age, savours strongly of the lofty ideas and the poetic language to be found in the prophecies concerning the future happiness of God’s chosen people. The establishment of the Israelites in the promised land, so long the subject of prophecy, was no doubt the great prototype, which the Poet had in his “mind’s eye” in this description ; and the fame of God’s gracious dealings with them having spread abroad throughout the whole world, was no doubt the inciting cause which led mankind in general to think of improving their condition, and to make those frequent descents and migrations into other countries, which were so common in this and the preceding age. Our Poet had no doubt heard of the blessing of Jacob, which predicted the coming of Shiloh and the happiness of the tribe of Judah, who, as its representative, should “wash his robe in wine, and his cloak in

the blood of grapes ;” and whose “ eyes should sparkle with wine, and whose teeth should be whiter than milk ;” also, the felicity of the tribe of Joseph, who, in like manner, should be blessed “ with blessings of heaven above, and blessings of the earth beneath, blessings of the breasts and of the matrix, and blessings of his progenitors, which should prevail beyond the everlasting hills.”* But the Song and the Blessing of Moses, which belonged to a later age, and which heightened the expectations of the twelve tribes by a clearer revelation, were still more likely to have reached the poet’s ears through the traditions of those early times. From the former, he would learn that the “ Lord’s portion is his people ;” and “ Jacob the lot of his inheritance ;” that “ the Lord alone did lead them,” and “ there was no strange god with them ;” that “ he made Israel ride on the high places of the earth, that he might eat the increase of the fields ; and he made him to suck honey out of the rock, and oil out of the flinty rock ; butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat ; and he drank the pure blood of the grape ;” Deut. xxxii. 12—14. By the latter, he would be in-

* Genesis xlix. 11, 12, 25, 26. The above passages are improved a little by reference to the Septuagint, of which see a Translation according to the Vatican edition, just published by Bagster and Sons, from the pen of Sir L. C. L. Brenton, Bart.

formed that Jehovah "was King in Jeshurun, when the heads of the people, the tribes of Israel were gathered together;" that "the land" of Joseph was Blessed of the Lord, "for the precious things of heaven, for the dew, and for the deep that coucheth beneath; and for the precious fruits of the changes of the *Sun*, and for the precious things produced by the *month*, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the Bush;" that "there is none like unto the God of Jeshurun, he who rideth upon the heaven thy helper, even the most glorious of the sky;" and that "*Israel should dwell alone*: the fountain of Jacob should be in a land of corn and wine; and his heaven should drop down dew." In the contemplation of such a glorious prospect, he might be led to say with the great lawgiver himself: "Happy art thou, O Israel: who is like unto thee, O people, saved by the Jehovah, who is the shield of thy help, and the sword of thy excellency!" Deut. xxxiii. 5, 13, 26. Truly as the poet said "the Eternal (*Κρονος*, *Time without end*) now reigns their King."

The sudden transition of the Poet from the description of the *Fourth age*, to that of the *Fifth*, with his rapid glance at the *Sixth*, which extends from v. 174 to v. 201, shows that his mind must

have been wrought up to a great pitch of feeling and sublimity, in reflecting on the glorious deeds of the past age, and the splendid anticipations of the future. With the description of the *Fifth* or *Iron age* in which he himself lived, we cannot but deeply sympathise, feeling as we do that it has returned in our own days, and that its features are precisely the same as those which now characterize this *age of Bronze*.* “Oh! how I

* The character of the present age, which is remarkable for vulgar *Infidelity*, and the entire worship of *Mammon*, especially in the metropolis, has made many of the people of God sigh and cry for the abominations of the land, and fear that the Apocalyptic vials of wrath are about to be poured out upon this devoted country; for to whom much is given, of them much will be required. The crying sin, in our estimation, is that which makes a *gain of godliness*, and which puts men into the *priest's office* for a piece of bread; for by this *craft they have their εὐπορία, wealth*, Acts xix. 25; or, as it might be rendered, *respectability*. This age indeed makes vast pretensions to *respectability*, but it is only that which arises from *wealth*. Now it is very remarkable that the letters of the Greek word *εὐπορία*, which was used by the craftsmen who made silver shrines for Diana, when they complained of the spread of the Gospel, and set Ephesus in an uproar for *two hours*, added up according to their value in the Greek system of notation, make the sum of 666, the well-known number of the Beast! Thus:—

$$\begin{array}{ccccccc} \text{E} & \Upsilon & \Pi & \text{O} & \text{P} & \text{I} & \text{A} \\ 5 & + & 400 & + & 80 & + & 70 & + & 100 & + & 10 & + & 1 & = & 666. \end{array}$$

What does this indicate, but that the beast reigns triumphant in the present age; for the whole world has gone a wondering after him, and the image which he has set up? And what is

wish," says he, "that I had not lived in the *Fifth age* (πέμπτοισι ἀνδράσιν), but had either died before it, or lived after it; for, now indeed is the *Iron age*; and they will rest neither day nor night from labour and misery, corrupting each other; but the gods shall give them unutterable sorrows; still even to these shall good and evil be intermingled; but Jupiter shall destroy the men of this age, for they shall become grey-headed soon after their birth; because the father will not live in unity with his children, nor the children with the father; the guest with his host, nor the friend with his companion; and the brother will be no longer affectionate, as in former ages; and soon shall they dishonour their parents growing old; then also shall the wicked attack them, speaking cruel words, and not fearing the wrath of the gods; nor shall the lawless then yield to their aged parents the rewards of their education; but one shall destroy the city of another; and no favour shall be shown to the pious, or the just, or the good; but they will rather honour the evil-doer, and encourage injustice; nor shall there be any justice or modesty in their hands; and the

this image but *wealth* or *respectability*, which all are so anxious to acquire and maintain? Let Christians beware of falling into this snare, and let them attend to the warning voice of the beloved Apostle; Rev. xviii. 4. For the discovery of the above singular numerical coincidence, we are indebted, through the publisher, Mr. Bagster, to the author of a work just published, entitled "WEALTH, The Name and Number of the Beast, &c."

wicked man shall injure the good, addressing him with hard speeches, and even be guilty of perjury ; and croaking envy of hateful countenance, rejoicing in evil, shall pursue the whole race of miserable mortals ; and then shall blushing Modesty and indignant Virtue, clothed in their white robes, having forsaken mankind, pass from the spacious earth to Olympus, to mingle with the immortal gods ; then shall they leave direful woes to mortal men ; and there shall be no help for the evil." In this description, the Poet, who, according to the best authorities, lived about the end of the first century of the *Iron age*, seems to have partly borrowed his description from the sacred poetry of the Jews, and having himself experienced the evils of injustice at the hands of his own kindred, to have partly anticipated the wickedness of the age, in a fine prophetic vein. Solomon, with whose glorious reign the *Monarchal or Iron age* began, uttered sentiments concerning the wicked, to which the ideas of our poet have a striking similarity : "For they," said he, "sleep not, except they have done mischief ; and their sleep is taken away, unless they cause some to fall. For they eat the bread of wickedness, and drink the wine of violence ;" Prov. iv. 16, 17. The following passages in the book of Proverbs, to which we shall only refer, with others which might be cited, would almost lead us to imagine that Hesiod had been familiar with the writings

of Solomon : Prov. i. 11—19 ; v. 3—14 ; vi. 16—19 ; ix. 13—18 ; xxiii. 27—35 ; xxiv. 1, 2, 15—22 ; and xxx. 11—23 ; but in the psalms of David, we find a more vivid and sustained description of the wickedness of the wicked, and one to which that of the Poet bears a more marked similarity than any of the passages yet cited : thus, “The fool hath said in his heart, there is no God. They have corrupted themselves, they have done abominable works, there is none that doeth good, there is not even one. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, or seek after God. They are all gone out of the way, they are together become useless, there is none that doeth good, no not one. Their throat is an open sepulchre ; with their tongues they have used deceit ; the poison of asps is under their lips : whose mouth is full of cursing and bitterness : their feet are swift to shed blood : destruction and misery are in their ways : and the way of peace they have not known : there is no fear of God before their eyes.” Psalm xiv., according to the Septuagint. When we consider that even on the lowest computation, the poet Hesiod must have preceded the prophet Micah, by at least 100 years, we cannot but be struck also with the similarity of their descriptions of this age in which they both lived, and we cannot but admit that the description of the former written

as it is in the future tense, partakes strongly of the character of inspiration. "The good man," says the latter, "is perished out of the earth : and there is none upright among men : they all lie in wait for blood ; they hunt every man his brother with a net. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward ; and the great man, he uttereth his mischievous desire : so they wrap it up. The best of them is a brier, the most upright is sharper than a thorn hedge : the day of thy watchmen and thy visitation cometh ; now shall be their perplexity. Trust ye not in a friend, put ye not confidence in a guide : keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law ; a man's enemies are the men of his own house ;" Micah. vii. 2—6.* This passage, which was frequently appropriated by our Saviour when on earth, as describing the effects of his Mission upon the wicked, to whom the Gospel is the savour of death unto death, (Matt. x. 21, 35, 36 ; Luke xii. 53 and xxi. 16,) was eminently descriptive of the *Iron or Monarchal age*, from its beginning to its end, Hesiod, Micah and Ezekiel, as well as all the prophets, being Judges ; (Ezek. xxii. 6—13 ; and 29—31).

* The similarity of this description to that of Hesiod, is in some points, even more marked in the Septuagint.

The Poet's description of envy is strikingly just, and is manifested in a powerful degree in every unregenerate human heart; and to their shame be it said, it is not completely rooted out of the hearts even of Christians, till death has done its part: see the confession and exclamation of Paul, and the pointed description of James, to which the heart of every one must fully respond: Rom. 18—25; James iv. 1—5. The idea of the flight of Modesty and Virtue to heaven, leaving nothing but sorrows behind them, is also conceived in the finest vein of true poetry, which is always correct in its descriptions; nor is there any remedy for the evil until (as the Poet perhaps said, had we his works entire,) the return of the *Golden age*, when earth shall be as heaven.

With regard to the *Sixth age*, it is true, as Dr. Hales remarks, that Hesiod does not expressly announce that it shall succeed the *Iron age*, nor that it should be a state of *regeneration* or a revival of the *Golden age*; but his language strongly implies that it would be superior to the *Fifth age*, inasmuch as he earnestly expresses his wish that it had been his lot to have lived after the latter, in the words ἢ ἔπειτα γενέσθαι. Moreover, in his address to his brother Persa, we find a description of the happy effects which would result from doing justice, extending from v. 225 to v. 237; and this description corresponds exactly to the language used by the poets of the succeeding age, in de-

scribing the return of the *Golden age* at the close of the *Sixth*: thus, “But they who grant strict justice to strangers and citizens, and depart not in the least from equity, shall have a flourishing city, and flourishing people within its walls; and peace, the nurse of the young, shall dwell in the land; and Jupiter who sees afar, shall never bring upon them the horrors of war; neither shall famine or destruction annoy men strictly just; to them also the earth shall bring forth plenteous subsistence; and on the mountains, the pines shall produce apples at the top, and honey at the middle; and the fleece-bearing sheep shall be laden with wool; and wives shall give birth to children like their parents; and they shall flourish among the good with perpetual bloom; and there shall be no need of navigation; for the fertile ground shall produce all manner of fruit.”

It is to the poets and other writers of the *Sixth age* itself, however, that we are to look for the prophetic anticipations of the glorious event which was to illuminate its close. At the beginning of this age, flourished the *Seven Wise Men* of Greece, whose laconic, but excellent aphorisms, indicated the approach of better times. To them we owe, according to Plato, the celebrated maxim Γνωθι σεαυτόν,—*Know thyself*; but even to know himself was more than man could attain, without a revelation from heaven;—how much more necessary was it, therefore, that the knowledge of the ever-

lasting God should emanate from the same source! Accordingly, we find in the Scriptures, the following maxim perpetually inculcated, which is as much above that of the Seven Sages, as the Heavens are above the earth. “The fear of the Lord is the *highest* wisdom;”* to which we may add, with Solomon, David, and Job, who all uttered the same aphorism—“And to depart from evil is understanding;” (Prov. i. 7; Psalm cxi. 10; and Job xxviii. 28.) and it is easy to give it the laconic form, if this be any recommendation to the admirers of the wisdom of the Heathen, who prefer to drink at their muddy streams, and neglect the fountain of truth; for we have only to say Γνωθι Θεόν,—*Know God*; and we concentrate in these two words, all that is necessary for man’s happiness, both in this world, and that which is to come: “And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent;” John xviii. 3. He indeed, who knows God, knows himself also; for he knows that in the sight of God, he is “wretched, and miserable, and poor, and blind, and naked;” and that he must buy of God, through Jesus Christ, “gold tried in the fire,” that he may be rich; and “white raiment,” that he may be clothed, and that the shame of his nakedness may

* Ἀρχὴ σοφίας which is the same as ראשית דעת, signifies literally the *beginning* or *summit of wisdom*, and consequently the *highest wisdom*.

not appear; and “eye-salve” to anoint his eyes, that he may see; Rev. iii. 17, 18.

When a century and a-half of the *Sixth age* had passed away, arose Socrates, the wisest of all the Greeks, who, as Cicero remarks, brought philosophy down from heaven to earth, and taught all that man could know about Divine things, which, according to his own confession, was positively nothing, with the exception of some obscure ideas which he had learned from primitive tradition. He indeed appears to have had just views of man’s ignorance, and according to Plato, his illustrious disciple, who survived his master half a century, he considered that there was no real way of finding out the truth concerning God, but by a revelation from Heaven, by the hand of a Divine Messenger. This appears evident, both from some passages in Plato’s Dialogue, entitled the “Phædo,” and from the following remarkable passage in that entitled the “*Second Alcibiades; or, of Prayer,*” which we copy from the 2nd vol. of Dr. Hales’s “Analysis,” p. 1231.

“SOCRATES.—We must needs wait then, *Alcibiades*, until we can learn *how* we ought to behave toward God and men. ALCIBIADES.—When shall this time come, *Socrates*? and who shall be the *instructor*? for I long to see *this man* (τουτου τον ανθρωπον) whosoever he is. SOCRATES.—He it is who *careth for thee* (ὃ μελει περὶ σου); and I think, that as *Minerva* in Homer (*Iliad* 5, 127) removed the

mist from the eyes of *Diomedes*, that he might *well know* both *gods* and *men*; so it is necessary in the first place, that He should remove *the mist* from *your soul* that is now attached thereto; and next that He should apply *the means* by which you shall know both *good* and *evil* in future; for now indeed you seem not to be able. ALCIBIADES.—Let him remove the mist, or whatever else it is, since I am prepared to decline none of his directions, *whosoever this man is*, (ὅστις ποτ' ἔστιν ὁ ἄνθρωπος), provided I may be able to *become better*. SOCRATES.—Truly *that same person* (κακεῖνος) *hath a wonderful regard for thee*. ALCIBIADES.—I think then, the best way will be to *postpone sacrificing* until that time. SOCRATES.—You think right, for it is safer than to run so great a risk [of sacrificing improperly.] ALCIBIADES.—Then indeed, shall we give to THE GODS *crowns* and other *legitimate offerings*, when I see that day coming, and *it will come in no long time*, THE GODS *willing*.” From the same work, to which we have been so much indebted, we cannot avoid extracting the following lines to the same purport, taken from the Hymn of Eupolis, another disciple of Socrates, as translated by Wesley, not the founder of Methodism, but his father, Dr. Hales remarks :—

“And yet, a greater *Hero* far
 (Unless great *Socrates* could err)
 Shall *rise to bless*, some *future day*,
 And *teach to live*, and *teach to pray*.”

Dr. Hales has also given, at p. 1378, the following striking description from Plato, of the sufferings of the JUST ONE, and of the reception he should meet with from a heedless and ungrateful world. “He shall be stripped of every possession, except his *virtue*; stigmatized as *wicked*, at a time when he exhibits the strongest proofs of *goodness*; endowed with *patience* to resist every *temptation*, and *reverse of fortune*, but inflexibly maintaining *his integrity*; not *ostentatious* of his good qualities, but desiring to be *good* rather than to *seem so*. In fine the recompense which the JUST ONE so disposed (οὕτω διακειμενος ὁ δίκαιος), as I said, shall receive from the world is this; he shall be *scourged, tortured, bound, deprived of his eyes*, (μαστιγώσεται, στρεβλώσεται, δεδῆσεται, εκκαυθήσεται τῷ ὀφθαλμῷ), and at length, having suffered all sorts of evils, *he shall be crucified* (ανασχὶν δυνεσθήσεται); [Works] vol. ii. p. 361, 362, Edit. Serrani.” He adds, “Plato who travelled into *Egypt*, unquestionably collected this singular *character* and *sufferings*, of the JUST ONE, from the Hebrew Scriptures, of the *Psalms, Isaiah, Daniel, and Zechariah*, with the last of whom, he was nearly contemporary.”

As the time, the long-expected, and eagerly-wished for time, drew nigh, when the Messiah was to appear, and as (the συντελεία τῶν αἰώνων) the *consummation of the ages* hastened on, we find that the expectations of the Heathen for this Divine Instructor, this mighty King and Saviour, increased

in magnitude and intensity,—a certain proof that the arrival of the *Seventh*, or the return of the *Golden age*, was the subject of their calculation, as well as the theme of their song. On this subject we need only refer to the works of Virgil, who flourished B.C. 40, in the reign of Augustus Cæsar, and particularly to the celebrated *Eclogue* entitled “*Pollio*,” in which he gives a condensed summary of the prophetic anticipations of all preceding poets and philosophers from the days of Hesiod to his own. To those who may not have viewed the *fourth Eclogue* in this light, the following extract of a poem so well known, may not be unacceptable:—

“ Now the last age of Cumic song has come :
 A cycle vast of ages new appears ;
 Virtue returns, and Saturn’s former reign :
 Now a new race descends from lofty heaven.
 O chaste Lucina, hail the coming prince,
 Who shall the death of *Iron rule** behold,
 And resurrection of the *Golden age* :
 For in this age, the Great Apollo reigns.
 This glorious year, O Pollio, is thine ;
 And now the vast lunations are begun.
 This year, if any trace of crime remain,
 With its destruction, fear for ever flies.

* Here Virgil, by a Poetic licence, melts the *Iron age* and the *Cumæan age* into one. This was natural for him to do, as a Roman ; for no doubt he was aware that the ascendancy of the *Roman Power* had been predicted in ancient prophecy under the figure of *Iron Rule* : and he might hope that the *Fifth Monarchy* would spring from the same source.

That prince, on earth, the life of gods shall lead,
Heroes with gods in council he shall see,
And they with wonder shall behold his deeds :
While with paternal sway, the world he rules.
O, prince ! to thee spontaneous earth shall bring
Her early fruits, and sweetest smelling shrubs,
On velvet flowers thy infant feet shall tread ;
Before thy face, the serpent shall succumb,
And poisoned herbs their baneful power shall lose :
The Rose of Sharon everywhere shall spring.
In early youth thou shalt delight to read
The praise of heroes, and thy father's deeds,
And all that tends to form the virtuous mind ;
Soon shall the fields be to the harvest white,
And prickly thorns be changed to blushing vines,
While honey sweet the knotty oak shall yield.
Yet traces of man's early sin shall rise,
And lead him to renew his toils at sea,
To wall his towns, and cultivate the ground.
Again, the Argonauts shall skim the main ;
Again, the Theban war shall be begun ;
Again, to Troy, shall Peleus' son descend."

This description has a manifest reference to Hesiod's account of the different ages of the world, and forms a complete supplement to that interesting relic of antiquity. Here we trace the *last*, or *Sybilline age*, in which Hesiod wished he had lived, the commencement of a great succession of ages, the return of the virgin *Nemesis* or *Astræa*, the Goddess of Justice, whom we have denominated *Virtue*, and who fled at the close of the *Iron age* ; the return of *Saturn's* reign, which was to begin with the *Seventh*, or *Golden age revived* ;

and the reign of *Apollo*, who was the representative of the *Solar deity*, and the reviver of all things. The humanity and the divinity of the expected prince, is strangely shadowed forth by the poet, in his allusion to his intercourse with *gods*, *demi-gods* and *heroes*, according to the Greek mythology. The misapplication, however, of the Cumæan or Sybilline prophecies, which were evidently borrowed or stolen from the Hebrew Scriptures, to the expected son, cf *Pollio* according to some, or of *Augustus* according to others, is a proof that the time of our Saviour's advent at the close of the *Sixth age* was known to be near; and that while there were some who, like aged Simeon, waited for the consolation of Israel; or, like Anna, the prophetess, departed not from the temple at Jerusalem, in earnest expectation of Him who suddenly came to it, and gladdened their eyes; so there were some even among the Heathen who, like Virgil, had heard of the expected Saviour, and who gladly hailed his approach, although they were mistaken as to the signs of his coming, and were ignorant of the distinguishing characteristics by which he was to be known. It can scarcely be doubted indeed, that in this Eclogue, Virgil had the prophecy of Isaiah in his mind, in which the Messiah is described as a "rod out of the stem of Jesse, and a Branch out of his roots," and which he might have even read in the Greek version of the *Seventy*. The following are some of

its more striking points of similarity : “ With righteousness he shall judge the poor, and convince the meek of the earth : and he shall smite the earth with the word of his mouth, and with the breath of his lips he shall slay the wicked. The wolf also shall feed with the lamb, and the leopard shall lie down with the kid ; and the young calf, and the bull, and the lion shall feed together ; and a little child shall lead them. And the ox and the bear shall feed together ; and their young ones shall be together : and the lion shall eat straw like the ox. And an infant shall put his hand on the holes of asps, and on the nest of young asps. They shall not hurt nor destroy in all my holy mountain : for the earth shall be full of the knowledge of the Lord, as the waters cover the sea ;” Isaiah xi. 1—9 ; taken partly from the Septuagint. In a similar passage of the same prophet, which is perhaps still more to be admired on account of the richness of its promises to the people of God, and its striking resemblance to some passages in the book of Revelation, we find a very singular remark which seems, to our dark and finite understandings, to mar the beauty of the description ; we refer to Isaiah lxxv. 17—25. At v. 20, the prophet says, “ but the sinner, being a hundred years old shall be accursed ;” but for this sentence, we should have taken the whole passage for a figurative description of the happiness of the heavenly state allotted for the righteous

after death. In imitation, perhaps of this singular passage, our poet introduces into his description of the renewal of the *Golden age*, the acute remarks with which the preceding extract terminates, and in which it seems as if he had anticipated the wars which have since desolated Christendom.*

* This learned and illustrious poet, who had no doubt, borrowed his "*priscae vestigia fraudis*"† from the 2d Chapter of Genesis, might have also anticipated the gross wickedness which should continue to prevail, notwithstanding the advent of the Divine Instructor, until death should put an end to mortal strife, and the spirits of the just be made perfect. It is lamentable in the present *Age of Respectability*, to behold so many of these *vestigia* as the newspapers exhibit, those daily records of crime and debauchery, murder and suicide; to read the reports of the police, inquest, and law courts, one would scarcely believe that he lived in a Christian country, but rather that he dwelt in the midst of Pagan Rome. It is our deliberate opinion that the publication of such reports is injurious to the morals of the country, and that an immediate stop should be put to it by legislative enactment. The reading of newspapers is now so universal, and the taste for *The Horrible* so rabid, especially among the lower orders, that we are fully persuaded that the perusal of the reports of trial for crime, under the temptation of the Devil, and the pressure of similar circumstances, too frequently leads to its commission. It would serve all the good purposes that can possibly be gained by publicity, merely to record the names and crimes of the offenders, without entering into all the shocking details, so disgusting to the truly humane and Christian portion of the community.

† "*Traces of Man's early sin.*"

CHAPTER IV.

ERRORS OF THE ANCIENT CHRONOGRAPHERS.

1. Authority of the Scripture texts superior to that of the ancient chronographers—The testimony of the latter chiefly in favour of the Septuagint—The testimonies of Josephus, Theophilus, Africanus, Eusebius, and the author of the Paschal Chronicle selected for examination—Table I. Containing their statements relating to the *First age* of the world—Errors of Josephus—Corruption of his text—Mr. Cunningham's detection of his blunders in regard to the first age—His discovery of the truth from the titular statements of the first and second books of Josephus—His explanation of the Jewish fraud to which this author appears to have been accessory—Error of Theophilus, and accuracy of Africanus in this age—Similar error of Eusebius and Syncellus, and accuracy of Epiphanius and the author of the Paschal Chronicle.

ALTHOUGH the chronology of the Septuagint receives the strongest confirmation from the writings of the ancient chronographers, it must not be concealed that some of them have committed very strange and unaccountable errors in the computation of the different ages of the world; while, the works of others have come down to us in such an imperfect and corrupted state, that implicit dependance cannot be placed in the chronographical statements which they now contain. The latter remark is peculiarly applicable to the

writings of Josephus, whose authority, notwithstanding all his errors, has been followed by many modern chronologers in preference even to that of the sacred Scriptures. Surely the question of chronology lies between the Hebrew text and the Septuagint version, and not between either of these and the works of the chronographers whether ancient or modern. By a fair examination, however, of their Sacred Chronology, we shall find that the testimony of the oldest and best chronographers is almost entirely in favour of the chronology of the Septuagint, and that wherever they differ from it in their works, they commit errors which in general, can easily be detected and accounted for, unless the passages in question have been so entirely vitiated by the wilful mistakes of transcribers as to render it impossible to determine what were the real and actual statements of the author. We shall select for this purpose, the names of five authors who possess the greatest influence among the learned on the subject of chronography, and whose statements are more or less followed by all later writers on the same subject: namely, Josephus A.D. 90, Theophilus A.D. 180, Africanus A.D. 220, Eusebius A.D. 315, and the author of the Paschal Chronicle.*

* The works of these authors to which we shall chiefly refer, are, the "Jewish Antiquities" of Josephus, the treatise "To Autolyceus" of Theophilus, the remains of the "Chronicon" of Africanus, the mutilated "Chronicon" of Eusebius, and the "Chronicon Paschale."

The names of these chronographers have been particularly selected indeed, and their statements tabulated by Mr. Clinton himself, as the best authorities, at least so far as regards the first two ages of the world. We do not follow him, however, in placing their statements on a level with those of the ancient texts and versions of Scripture; but we class them together as possessing the next claim to our attention. The following table, which for the sake of comparison, is marked by the same *number* as the corresponding table in our *first Part*, contains the *Antepaidogonian ages* of the *Antediluvian Patriarchs*, and the *Extent* of the *First age* of the world according to each chronographer:

TABLE I.

ANTEDILUVIAN PATRIARCHS.	JOSEPHUS. A. P. ages.	THEO- PHILUS. A. P. ages.	AFRI- CANUS. A. P. ages.	EUSEBIUS. A. P. ages.	PASCH. CHRON. A. P. ages.
From Creation .					
Adam	230	230	230	230	230
Seth	205	205	205	205	205
Enos	190	190	190	190	190
Cainan	170	170	170	170	170
Mahalaleel . .	165	165	165	165	165
Jared	162	162	162	162	162
Enoch	165	165	165	165	165
Methuselah . .	187	*167	187	*167	187
Lamech	*182	188	188	188	188
Noah	500	500	500	500	500
To the Flood . .	100	100	100	100	100
FIRST AGE .	2256	2242	2262	2242	2262

Besides their respective statements above tabu-

lated, these chronographers generally give in their works some additional statements which, with some exceptions, serve to rectify their errors, and to corroborate and confirm the true chronology. Josephus, however, in the present text, is made to say that the period from Adam to the flood is 2656 years; whereas the summation of the *Antepaidogonian* ages gives only 2256 years! On this point, some advocates of the Hebrew chronology argue that the original number was 1656 years, and that *δισχιλίων* has been put for *χιλίων*, or *two thousand* for a *thousand*; but this is mere assertion; for it is just as easy to say that the original number was 2256 years, and that *ἑξακοσιών* has been put for *διακοσιών*, or *six hundred* for *two hundred*. Now the proof that the latter assertion is the true one, is that the number 2256 agrees entirely with the summation of the numbers given in detail; whereas the number 1656 does not agree, and must consequently be erroneous. Moreover, there are some MS. copies of Josephus in which we find the true reading *ἔτων δισχιλίων διακοσιών πεντήκοσταῖξ*, or *two thousand two hundred and fifty six years*; and this reading is also to be found in some ancient authors who have followed Josephus in chronology, such as, Eutychius Alexandrinus, Josephus Christianus, Anianus Asceta, &c.* A few various readings relating to the *Antepaidogonian* ages are also to be found in the different

* See Hudson's Josephus, vol. i. pp. 13, 14; note a.

MSS. to which we have referred, but they are of minor importance and not sufficient to invalidate the authenticity of the tabular numbers. The same may be said of his statements regarding the *Postpaidogonian ages* and *whole lives*; but as the chronology does not depend on these statements, it is unnecessary to make them the subject of discussion.

It is a very remarkable thing that Josephus differs here from the Septuagint only in the *Antepaidogonian age* of Lamech, and that in this point he agrees with the Hebrew text. Nor are we aware of the existence of any various reading which would lead us to suppose that it had been otherwise in the text of Josephus. This circumstance alone, though there be many others, would almost lead us to conclude, with Mr. Cuninghame, Preface to his "Synopsis," p. vii., "that the corruption of the Chronology must have taken place at an earlier period" than is commonly supposed by the learned. He believes "it to have been in the interval between our Lord's death and the beginning of the Jewish war. This allows more than 30 years for the purpose, which is quite sufficient." He also conceives "that it must have been well known to Josephus, and the *end for which it was done*;" and he adds, "It was, however, yet of too recent an origin for him to venture upon the bold experiment of openly substituting it [the corrupted chronology] for the

universal chronology of his own, as well as other nations, and the Christian church, and therefore he has introduced both schemes, namely, the *short and the long* [computation], in such a manner as to perplex and utterly confuse the whole subject, and to draw from some of our most learned men, the acknowledgment that his chronology is involved in hopeless obscurity." The following explanation of the discrepancy between Josephus and the Septuagint in regard to the *Antepaidogonian age* of Lamech will be to the general reader more satisfactory than that to which we referred in our *first Part*, p. 23. "Josephus, who in all the other Antediluvian generations follows the Greek, does in this of Lamech follow the Hebrew, and the effect of it is, that his Diluvian period from Creation is 2256, while that of the best copies of the Seventy, and of Demetrius, is 2262 years. This difference of 6 years, therefore, goes through his whole Chronology. At the beginning of the 1st book of his Antiquities [*that is in the Title to the Book*] he tells us, that it contains a period of 3833 years, to which, adding the 6 years above mentioned to make it accord with the Greek chronology of Demetrius, the sum is 3839 years. If the reader will next turn to the Table in the Fulness of the Times, p. 34, he will see that this period of 3839 years, measures exactly the interval, from Creation, to the end of the year B.C. 1640, when the

children of Israel left Egypt. Now as it is in the nature of things impossible that this most remarkable coincidence should have been unknown to Josephus, the necessary and the legitimate conclusion is, that the above period of 3833 years is his authentic chronology from Creation to the Exodus. It divides itself as follows :

	Years.
1st. To the Deluge	2256
2nd. To the Birth of Abraham	1072
3rd. To the Exodus	505
Total from Creation to the Exodus	3833

It, moreover, necessarily includes the disputed generation of Cainan, proving that it was in his text originally ; and it excludes Usher's addition of 60 years to that of Terah. But the narrative of the 1st book of the Antiquities comes no lower than the *death of Isaac*, which was 226 years before the Exodus, and the 2nd book contains the history from the death of Isaac to the Exodus. Yet Josephus, after having at the beginning of his 1st book already given the period which measures the narrative of *both books*, does nevertheless at the commencement [that is, in the Title] of his 2nd Book, tell us that it contains a period of 220 years in *addition* to the former, and to this extent his chronology of the whole period from the Creation to the Exodus is *forged*." For the rest of his remarks on the delinquencies of Josephus, and the detection of his errors, we must refer our

readers to the Preface to Part II. of Mr. Cuninghame's "Fulness of the Times," pp. x, et seq. whence the above extract is taken.

It is proper, however, to add the promised explanation, as abridged as possible. Mr. Cuninghame, in his "Fulness of the Times," pp. 138, 139, shows that in curtailing the true chronology, the Jews preserved the *Jubilean Series* from the birth of Enos to the departure of Jacob to Padan-aram; for, according to the Septuagint, this interval is 3136 years, or 64 Jubilees; but, according to the Hebrew text, and Usher, 2009 years, or 41 Jubilees; the difference, therefore, is 1127 years or 23 Jubilees. Now this difference consists of the following periods struck off in the Hebrew chronology:

	Years.
From the birth of Enos to the Flood . . .	406
From the Flood to the birth of Terah . . .	720
Antedate of Jacob's departure . . .	1
Total 23 Jubilees, or . . .	1127

Mr. Cuninghame argues from the cyclical nature of this period, that the Rabbis who curtailed the true chronology, "were well aware that from the birth of Enos to the departure of Jacob for Padan-aram, there was an exact series of Jubilees, and that in corrupting the Sacred text, they have, with profound artifice, contrived to preserve a series of complete Jubilees, by subtracting exactly 23 Jubilees, or 1127 years."

He adds the following proof regarding the *single* year ; in the true chronology, the birth of Abraham is B.C. 2145, and the departure of Jacob, B.C. 1908, —interval, 237 years ; in the curtailed chronology these events are respectively dated B.C. 1996, and B.C. 1760,—interval, 236 years ; hence, the ante-date is one year. Now in the preceding interval from the birth of Enos to the flood, the period of 6 years which was subtracted from the *Antepaidogonian* age of Lamech, is an essential element in the argument ; otherwise that interval would be only 400 years instead of 406, and the whole of the argument would then fall to the ground. Another argument, in favour of the 6 years is, that if the longer chronology of Josephus be so far correct, which is proved from the Septuagint, it is surely proper to follow the authority of that version in regard to the 6 years, *as well as* in regard to the 600 years ; if we trust to its accuracy for the *greater* number, we may also trust it for the *less* ! It seems ridiculous and absurd to take the evidence of the highest authority at *second* hand, and to reject a small part of that evidence, because it is not fairly brought forward by the *same* hand ; although it be pressed on our notice by many other witnesses ! Surely in regard to these 6 years, the testimony of the Septuagint and the whole Christian Church, is before that of Josephus.

In reference to the tabulated statements of

Theophilus, we find only the very singular and unaccountable error of 20 years in the *Antepaidogonian age* of Methuselah, which the Vatican codex, if we may trust the editions of the Septuagint said to have been taken from it, appears to have retained. That this chronographer has evidently read 167 years instead of 187 years, can scarcely be doubted from his subsequent statements, and particularly from his statement respecting the extent of this age, that "all the years till the flood were 2242."*

The statements of Africanus as to the Antediluvian period, entirely agree with those of the Septuagint, which shows that he had taken his numbers from a more correct copy of that version, and one that agreed in this respect with the celebrated Alexandrine codex now deposited in the British Museum. He confirms the truth of his particular statements by the following summary ones: *first* — "Therefore, from Adam till the birth of Enos all the years are 435;" *second*, — "Therefore, from Adam till Noah and the flood are 2262 years."† As to the statements of Eusebius, and the author of the Paschal Chronicle, they are of a later age, and must therefore have been copied from one or other of the former authors, or from the copies of the Septuagint extant in their time. From the notes upon the

* Lib. iii. ad Antolyceum, p. 262, Oxon. 1684.

† See Routh's *Reliquiæ Sacræ*, vol. ii. pp. 126, 129.

Chronicon of Africanus, added by Routh,* it is evident that both Eusebius and Syncellus adopted the numbers in the preceding table which we have arranged under the name of the former; and that Epiphanius and the author of the *Paschal* or *Alexandrine* Chronicle adopted the correct numbers of the Septuagint, which we have placed under the title of that work. After stating that according to Africanus, "there were 3000 years from Adam to the death of Peleg;" Syncellus adds, "but according to Eusebius, 2980 years;" the difference between these numbers is 20 years, which is precisely the same as the difference between their dates of the year of the flood, viz: A.M. 2262, and A.M. 2242. Moreover, although Syncellus states that Africanus gives the former of these dates, as the true epoch of the deluge; he adds his own opinion, that "from Adam to the flood there were 2242 years," and "contra Africanum pugnat," *fights against Africanus*, in favour of the erroneous number. The author of the *Paschal* Chronicle says explicitly, that "in the 100th year of Shem, the 600th of Noah, and the 2262d year of the world, the flood was upon the earth; and this is the exact number which Africanus exhibits at this epoch since the correct copies of Genesis shew 187 years as the age of Methuselah when he begat Lamech." Epiphanius, in his first book "against Heretics," after

* Ibid, pp. 242, 243, 248, 250.

narrating that Noah was saved in the ark, says “and thus the 10th generation extended to the 2262d year [of the world,] and the flood brought it to an end.” Thus it appears to have been the general opinion of the oldest and best writers that the *First age* of the world was of the *precise length* which we have assigned to it; and that the only difference among them was, whether it were not shorter by 20 years, in consequence of some foolish mistake committed by an early transcriber in the *Antepaidogonian age* of Methuselah; for in this age, the correct copies of the Septuagint perfectly agree with the Hebrew text.

2. Table II., Containing the statements of the ancient chronographers relating to the *Second age* of the world—Absurd errors of the text of Josephus—The discrepancy between his detailed numbers and his sum total, the work of an enemy to the truth—Proof that the true sum was in his text originally—Errors of Theophilus and Africanus in this age due to Jewish influence—Notion entertained by the ancient chronographers regarding the bisection of the Mundane period at the death of Peleg—The genealogy of Shem, like that of Melchisedec, in the chronology—Reference to Mr. Clinton—Error of Eusebius, rectified in the Hieronymian version of his Chronicon—Accuracy of the Paschal Chronicle, with the exception of the biennial period—Valuable Testimony of Eusebius and Africanus, preserved by Syncellus in his Chronographia, on the extent of the *first two ages*.

We now proceed to notice the errors of these chronographers, in their statements regarding the *Second age* of the world. The following table, which should be compared with Table II. in our first Part, contains the *Antepaidogonian ages* of the

Postdiluvian Patriarchs, and the Extent of the Second age, according to each chronographer.

TABLE II.

POSTDILUVIAN PATRIARCHS.	JOSEPHUS. A.P. ages.	THEO- PHILUS. A.P. ages.	AFRI- CANUS. A.P. ages.	EUSEBIUS. A.P. ages.	PASCH. CHRON. A.P. ages.
From the Flood .	*12	*0	*0	2	*0
Arphaxad . . .	135	135	135	135	135
Cainan	*0	*0	*0	*0	130
Salah	130	130	130	130	130
Heber	134	134	134	134	134
Peleg	130	130	130	130	130
Reu	130	132	132	132	132
Serug	132	130	130	130	130
Nahor	*120	*75	79	79	79
Terah	70	70	70	70	70
To the Call of Abra- ham }	75	75	75	75	75
SECOND AGE .	1068	1011	1015	1017	1145

In regard to the *Extent* of this age, Josephus is made to say, in the present text, that Abraham “was born in the 292d year after the flood;”† while the summation of the *Antepaidogonian ages* gives 993 years, to which adding the age of Abraham at the Call, we have 1068 years! As we can scarcely suppose Josephus to have been guilty of so extraordinary an absurdity as to commit an arithmetical error of this magnitude, we cannot only attribute the discrepancy to the

† Hudson's Josephus, vol. i. p. 26.

evil design of his transcribers, and say "an enemy hath done this!" Moreover, the same wicked hand that dared to alter this and other numbers of our author, has no doubt, also dared to omit here the genealogy of the *Second Cainan*. Nor can we see what good purpose it could serve to make him say that "Arphaxad the son of Shem, was born 12 years after the flood," instead of 2, as in the Sacred text; and that "Nahor when he was 120 years old begat Terah,"* instead of 79, as in the Septuagint. But since in these details, Josephus has in general adopted the numbers of the Septuagint, it is plain that he must have followed the same authority in their sum total, and that the sum of 292 years must have been inserted instead of the true sum of 1072 years, by some early advocate or supporter of the Hebrew chronology. Besides, we have shown in our preceding remarks on the *Extent of the First age*, that Josephus has prefixed a number to his *first Book*, which in reality belongs to his *first and second Books*, and which includes the extent of the *first three ages*, all but 6 years. That number is 3833 years, a period wholly inexplicable on any other principle than that which Mr. Cuninghame has laid down. To him, we are therefore justly indebted for its true and satisfactory explication; and he has clearly shown that Josephus must have originally inserted in his *Antiquities*, the true

* See Hudson's Josephus, pp. 26, 27.

number of 1072 years, from the Deluge to the birth of Abraham; although the text is now so vitiated that it cannot be made out from the place in question.

The errors of Theophilus in this age are both strange and unaccountable, except on the principle of Jewish influence, when we consider that his error in the first age, was only 20 years, while here it amounts to 132 years. He states that from the Creation "till Abraham, there are 3278 years,"* that is, to the birth of Isaac as appears by the context. If from this number we subtract his extent of the first age, viz. 2242 years, the remainder is 1036 years, or his period from the flood to the birth of Abraham; and from this period, deducting 25 years, the time which elapsed from the Call to the birth of Isaac, we obtain a remainder of 1011 years, which is the extent of the *Second age*, according to Theophilus. Hence, it is plain that he omits the *Second Cainan*, the 2 years after the flood previous to the birth of Arphaxad, and 4 years in the *Antepaidogonian age* of Nahor. The second omission is manifest also from the context, where he says, "but *immediately* (ἐνθ' ἑως) after the flood, Shem being 100 years old, begat Arphaxad." We shall see that he endeavours to make up for these omissions, by a curious balance of some of these errors in the succeeding age. In addition to the tabular statements, Africanus

* Lib. iii. ad Autolyceum, p. 262.

says that, "Arphaxad begat Salah in A. M. 2397; Salah begat Heber in A. M. 2527; and Heber begat Peleg in A. M. 2661." He says also that "Peleg at the age of 130 begat Reu, and having lived other 209 years, died;" so that "from Adam to the death of Peleg there were 3000 years." * According to the true chronology, Peleg died in A. M. 3132; hence, from the dates of Africanus, if correctly reported, it appears that he omits the genealogy of the *Second Cainan*, and the two years after the flood previous to the birth of Arphaxad. The difference between the dates of Africanus and those derived from the Septuagint, is therefore 132 years; and this number must be added to the subsequent dates of Africanus, until other errors appear, in order to obtain the true dates. If this be done, we shall find that throughout the whole of this age, the dates of Africanus will perfectly agree with those of the true chronology. Connected with the tradition of the renovation of the world at the end of 6000 years, there appears to have been an idea current among the early chronographers, that the period from the Creation to the Advent of Christ was exactly *bisected* at the death of Peleg; because the Scripture says that "in his days the earth was divided," by which they seem to have understood the whole period of its existence! Hence, the apparent reason of the omission of the *Second Cainan's* generation, and the

* Routh's *Reliquiæ Sacræ*, vol. ii. p. 130.

Postdiluvian biennial period.* Africanus further states that “in A. M. 3277, Abraham entered the promised land ;” consequently, an interval of 277 years had elapsed since the death of Peleg ; but this corresponds exactly with the interval of the Septuagint, for $3409 - 3132 = 277$; see Tables V. and VIII. of our *first Part*. Moreover, he states that “from the flood and Noah to the descent of Abraham into the promised land, were ten generations or 1015 years, and from Adam, twenty generations or 3277 years.” † We have sufficiently discussed the question of the *number* of generations here mentioned, in our *first Part*, pp. 34—40 ; it is quite unnecessary therefore, to resume the subject ; suffice it to say that *Shem* was an *Antediluvian*, and therefore his generation could not be reckoned in the number of generations after the flood ; neither was it reckoned in the number before the flood : for Noah was reckoned the *tenth* from Adam, and Abraham the *tenth* from the flood. In this respect, therefore, *Shem* was like *Melchizedec*, as far as the generations or genealogies on which the Chronology depended, was concerned, viz., “Fatherless, motherless, without genealogy, having neither beginning of days nor end of life, being assimilated to the Son of God,” who “remains a priest for ever ;” and

* On this point, see the “Cours Complet de Theologie,” tom. iii. p. 1538 ; and “Chronicon Paschale,” p. 340, Venet. 1729.

† Routh's *Reliquiæ Sacræ*, vol. ii. p. 131.

who "hath made us [true believers in Christ] kings and priests unto God even his Father; to" whom "be glory and dominion for ever and ever. Amen." Heb. vii. 3; and Rev. i. 6.

The statements of Eusebius and the author of the Paschal Chronicle respecting this age are taken from Mr. Clinton's "Fasti Hellenici," vol. i. p. 287; he appears to have very carefully sifted these numbers, in order to arrive at the exact truth concerning the opinions of their authors. He gives the following extract from the Chronicon of Eusebius; "From the flood to the first year of Abraham are collected 942 years;" if to this number we add 75 years, the age of Abraham at the Call, we have 1017 years for the *Extent* of the *Second age* according to Eusebius. The author of the Paschal Chronicle appears to have omitted the two years after the flood; hence, the preceding 75 years being added to 1070 years, the period which he assigns between the flood and the birth of Abraham, we have 1145 years for the *Extent* of the *Second age* according to that work. Routh, however, justly remarks that "in the *Hieronymian version* of the *Eusebian Chronicle*, the years of this [the *Second*] Cainan are still extant;" hence, even according to Eusebius, the true extent of the *Second age* appears originally to have been 1147 years. The following testimony collected by Syncellus in his *Chronographia*, from the works of Eusebius and Africanus, in support

of the computation of the Septuagint before the flood, and of the Septuagint and Samaritan after the flood, we extract from Dr. Russell's "Connection," vol. i. pp. 96, 97, on account of its important bearing on the *Extent of the first two ages*:—"Since, according to the most ancient Hebrew copy preserved among the Samaritans, and which agrees with the Septuagint translation, they who lived after the flood down to Abraham did not beget children till after the age of 100 years and more, what reason can be assigned that their predecessors before the flood, whose lives were longer by many years, should begin to beget children sooner, and not rather at the ages set down in the Septuagint? On mature consideration, we must incline to the latter computation, and necessarily conclude, that the Jewish-Hebrew reckoning of the times from Adam to Abraham is wrong in all the ages excepting three, Jared, Methuselah, and Lamech; and that the Samaritan-Hebrew computation is also wrong in the period from Adam to the flood; for in the years from the flood to Abraham it agrees entirely with the Septuagint. But the error of the Jewish-Hebrew text is evident from hence, that it makes Abraham and Noah contemporaries, which is inconsistent with all history: for since according to the Hebrew text, there are no more than 292 years from the flood to Abraham, and since, according to the same text, Noah lived 350 years after the

flood, it is evident that he lived to the 58th year of Abraham !”

3. Table III., Containing the statements of the ancient chronographers relating to the *Third age* of the world —The testimony of Josephus to the true chronology very explicit—Misinterpretation of prophecy the cause of wavering in Josephus and blunder in Theophilus—The testimony of Africanus correct—Eusebius, Demetrius, and the author of the Paschal Chronicle correct—Explanation of the period of 400 years.

The following table which contains the statements of the chronographers, regarding the *Third age* of the World, ought to be compared with Table VIII. in our *first Part* ; as it contains the Chief *Patriarchal Eras* and *Intervals* according to each chronographer :

TABLE III.

PATRIARCHAL ERAS.	JOSEPHUS. Intervals.	THEO- PHILUS. Intervals.	AFRI- CANUS. Intervals.	EUSEBIUS. Intervals.	PASCH. CHRON. Intervals.
From the Call . .					
The Eisodus . .	215	215	215	215	215
To the Exodus . .	215	430	215	215	215
THIRD AGE . .	430	645	430	430	430

The testimony of Josephus to the Extent of this age is very explicit. He states that the Israelites “left Egypt in the 430th year after that our father Abraham came into Canaan, and in the 215th year after the Eisodus of Jacob into Egypt ;”^{*} and he mentions some of the minor

^{*} Hudson’s Josephus, vol. i. p. 111.

intervals, in a very clear and distinct manner, in his 2nd Book. It is evident indeed that he rightly understood the testimony of Scripture as to the true intervals of this prophetic period; although he seems to waver from the truth in the 9th chapter of that Book, where he speaks of the afflictions of the Israelites in Egypt for a period of 400 years, according to Gen. xv. 13. The latter text, however, appears to have been the stumbling block of Theophilus in his chronology; for he agrees with the Scriptures, as regards the intervals from the call to the Eisodus; and then he says that “the sojourning of the Hebrews in Egypt was 430 years!”* He seems therefore to have confounded the period of 400 years with the period of 430 years, and to have applied the whole period to the sojourning of the Israelites in Egypt alone, exclusive of Canaan, contrary to the testimony of the Septuagint, Exodus xii. 40, Alexandrine edition, and that of St. Paul, Galatians iii. 17. By this means, he increases the Extent of the *Third age* to 645 years, making it greater than the true Extent, by 215 years! It would almost seem, therefore, as if he had intended this error to compensate in some measure for those which he committed in the preceding ages; inasmuch as it is of an entirely opposite character. This excess of 215 years makes up not only for the omission of the 20 years in the

† Lib. iii. ad Autolyicum, p. 262.

Antepaidogonian age of Methuselah before the flood, of the 130 years of the generation of the *Second Cainan*, of the 2 years after the flood, and of the 4 years in the *Antepaidogonian* age of Nahor; but gives a surplus of 59 years at the end of the *Third age* in his chronology. For, adding the 40 years wandering in the Wilderness to his amount of the *first three ages*, he says that "all the years are 3938,"* from the Creation of the world to the entrance of the Israelites into the promised Land. By a reference to Table X. of our *first Part*, it will be seen that the true date of this entrance is A.M. 3880, and making allowance for the single year we have added to this date, on the ground specified at p. 65, it follows that the date of Theophilus is erroneous in excess by 58 years.

The statements of Africanus respecting this age have not been preserved in a perfect state; but from the following fragments, it will appear that he took the correct and Scriptural view of its *Extent* and *Intervals*. Syncellus says that according to Africanus, "Joseph was 40 years old in the 130th year of Jacob; consequently, Joseph lived 70 years after the arrival of Jacob in Egypt;" and that "from Adam to the death of Joseph, were 23 generations, and 3563 years.†" Now, if to the latter number, we add 132 years,

* Lib. iii. ad Autolyicum, p. 265.

† Routh's Reliq. Sacr. vol. ii. p. 155.

for reasons already mentioned p. 244, we shall have 3695 years for the correct number according to the true Chronology; see Table VIII. of our *first Part*. Again, he says, “it has been shown that there were 1020 years from Moses and Ogyges to the first Olympiad, that is, from the Passover or first year of the Exodus of the Hebrews from Egypt, when the flood of Ogyges happened in Attica.”* Here, if we take the last year of the first Olympiad as that to which Africanus refers, namely B.C. 773, and add to it the preceding number, we shall have B.C. 1793, for his date of the Exodus; but as this chronographer constantly reckons the period from Creation to the Birth of Christ as 5500 years,† it is evident by subtraction, that his Mundane date of the Exodus is A.M. 3708; to which, adding the constant number 132 as before, we shall obtain A.M. 3840, or B.C. 1639, for the date of the Exodus according to the true system of chronology. Again, if we take the difference between either the dates of Africanus, or the true dates of the death of Joseph and the Exodus, which we have deduced from his by the addition of a constant quantity, we shall obtain the interval of 145

* Ibid, p. 136.

† Μετὰ τοῦ ἀληθοῦς δια τοῦ Μωσέως πνεύματος διδαχθέντες, ἐκ τε τῶν λοιπῶν Ἑβραϊκῶν ἱστοριῶν, ἀριθμὸν ἐτῶν πεντάκις χιλίων πεντακοσίων εἰς τὴν ἐπιφάνειαν τοῦ Σωτηρίου Λόγου τὴν ἐπὶ τῆς μοναρχίας των Καισάρων κηρυττομένην παραδεδώκασιν. Routh's Reliq. Sacr. vol. ii. p. 132.

years, which, added to the period of 70 years above mentioned, makes 215 years as his interval between the Eisodus and the Exodus; consequently, his interval between the Call and the Eisodus must have been the same amount, and his whole extent of this age 430 years.

Mr. Clinton has given a very full extract from the Chronicon of Eusebius, in which he states that from the first year of Abraham to the Exodus were 505 years; that Abraham left Charran in the 75th year of his age; and consequently, from that year to the Exodus were 430 years. He then states the Scriptural intervals from the Call to the birth of Jacob, and traces through his genealogy, the intervals from thence to the birth of Moses and the Exodus; but since, as Mr. Clinton remarks, his "distribution of the last 215 years is more correct than in the account of Demetrius, but still erroneous," we need not repeat his enumeration in this place; suffice it to say, that his estimate of the whole period is correct. Mr. Clinton also cites the following passage from the Paschal Chronicle, which shows that its author's estimate of the Extent of this age was likewise correct: "Joshua, the son of Nun, 27 years;—Chushan-rishathaim, 8 years; in all, 3912 years." For, adding to the latter number, the two years which he omits after the flood, we shall have 3914 years; and from this, subtracting the 35 years just cited, we shall have 3839 years, and consequently, A.M.

3839 for his date of the Exodus, which is within a year of the true date for reasons already alluded to ; he, therefore, must have reckoned the period of 430 years from the ingress of Abraham into Canaan, to the egress of Israel out of Egypt.

The adjustment of the period mentioned in Gen. xv. 13, can occasion no difficulty to the careful reader of Scripture, for it is evident that the commencement of this period must be reckoned from the day that Isaac was weaned, or perhaps a year or two after ; inasmuch it related specifically to *the seed* of Abraham which were to be strangers in “a land not theirs,” and to be “evil entreated 400 years ;” Acts vii. 6. This evil treatment began when Isaac was a child, and was able to play, say at 5 years old, with the son of Hagar, the Egyptian, the son of the bond-woman, who was not to be heir with the son of promise and of *laughter*. *Isaac* was his name ; but Sarah saw Ishmael *Isaaking* or *laughing* at her son, and mocking him, and accordingly, she demanded that the “bondwoman and her son” should be cast out, —a striking emblem of the punishment that shall befall all the mockers of and laughers at the people of God ; for the Apostle truly says “but as then he that was born after the flesh *persecuted* him that was born after the Spirit, even so it is now :” Galatians iv. 22 ; yea, and the term “*Saints*,” or “*Holy ones*” of God, is become a term of mockery, of scorn, and of reproach, in this very age in which

we now live ; although it be written that “without *Holiness* no man shall see the Lord!” Precisely then, for the space of 400 years did this affliction and persecution continue against the seed of Abraham, till God brought them out of the land of Egypt “with a mighty hand and with an outstretched arm ;” and precisely in the same manner shall all the true Israel of God be rescued from their enemies, and be in due time delivered from the land of darkness and of death.

4. Table IV., Containing the statements of the ancient chronographers relating to the *Fourth age* of the world—The testimony of Josephus to the extent of this age highly satisfactory—Proof that it was 612 years—Strange errors of Theophilus—Method of rectifying them—Compensating errors of Africanus—His date of the foundation of Solomon’s Temple correct—Errors of Eusebius—His *Præparatio* correct in amount, his *Chronicon* wrong—He confutes himself and adopts the Hebrew chronology—Comparison between him and Usher—Errors of the Paschal Chronicle—The author coincides with Josephus—Hesitancy of Mr. Clinton—Table V., The *first four ages* of the world, and date of Solomon’s Temple according to the different chronographers.

The following table, which exhibits the statements of the chronographers regarding the *Fourth age* of the world, should be compared with Table X. in our *first Part* ; as it contains the *Critarchal Eras*, and *Intervals* according to each chronographer. With regard to this period, we omitted to observe that the reading in most of the MSS. and editions of the Septuagint, in 1 Kings vi. 1, is 440 years instead of 480 years.

TABLE IV.

CRITARCHAL ERAS.	JOSEPHUS.	THEO- PHILUS.	AFRI- CANUS.	EUSEBIUS.		PASCH. CHRON.
	Intervals.	Intervals.	Intervals.	Intervals.		Intervals.
From the Exodus .	40	40	40	40	40	40
Joshua and Elders .	27	27	*55	*30	27	27
1st SERVITUDE .	8	8	..	8	*0	8
Critarchate of } Othniel . . }	40	40	..	*50	40	*32
2nd SERVITUDE .	18	18	..	18	*0	18
Cr. of Ehud and } Shamgar . }	80	*8	..	80	80	80
3rd SERVITUDE .	20	20	..	20	*0	20
Cr. of Deborah } and Barak . }	40	40	..	40	40	40
4th SERVITUDE .	7	7	..	7	*0	7
Cr. of Gideon . .	40	40	..	40	40	40
Of Abimelech, To- } lah, and Jair . }	48	48	..	48	47	48
5th SERVITUDE .	18	18	..	18	*0	18
Cr. of Jephthah .	6	6	..	6	6	6
Of Ibzan, Elon, } and Abdon . }	25	25	..	25	*15	25
6th SERVITUDE, } (Samson) . }	40	40	490	*60	*20	*60
Critarchate of Eli .	40	*81	..	40	40	*80
7th SERVITUDE .	20	*0	..	*0	*0	*0
Cr. of Samuel . .	12	12	90	*0	*0	*20
Reign of Saul . .	40	*20	..	40	40	*20
Reign of David .	40	40	..	40	40	40
To the Founda- } tion of Solo- } mon's Temple }	3	3	70	3	4	3
	612	541	745	613	479	632

With regard to this much disputed period, the testimony of Josephus is, in several places of his works, highly satisfactory. *First*—In the title of the fifth book of his Antiquities, which records the history of the interval from the death of Moses to that of Eli, he states that it contains a period of 476 years; and in the title of the 6th book, which records the history of the interval from the death of Eli to that of Saul, he states that it contains a period of 32 years. These intervals taken together make a period of 508 years; to which, if we add the 40 years in the wilderness, the 40 years of David, and the three years of Solomon, we have 591 years; this period wants only about 20 years to make it correspond with the true chronology, and these 20 years appear to have been omitted in the Seventh Servitude; for the short period of 32 years is manifestly erroneous. The truth is, that the longer interval should be only 456 or 457 years, in order to correspond exactly with Acts xiii. 19, 20; and the shorter interval 72 years, in order to correspond with Acts xiii. 21, and 1 Samuel vii. 2.* These intervals would then make together 529 years; to which, if the numbers above mentioned be added, the true amount is 612 years, as in the Table. *Second*, — That 612 years is the true *Flavian*

* The 20 years taken from the former period, and the 20 years of the servitude omitted, being both added to the short period, will make it exactly 72 years.

Extent of the Fourth age of the world is evident from the 20th book of the Antiquities x. 1, where the author says “but the number of the years which the thirteen [high priests] ruled, from the day our fathers left Egypt, Moses being leader, until the foundation of the temple which Solomon the king built in Jerusalem, was 612 years.”* From this distinct statement of the true extent of the *Critarchal age*, it is evident that the text of Josephus, in books 5th and 6th of the Antiquities, must have originally contained the true Scriptural numbers, although now we find the following errors have supervened. The first error is in Book vii. 5, 4, where, speaking of the form of the Hebrew Government under Moses and Joshua, he says, “but after his [or their] death, for *the whole* 18 years, anarchy ruled their people.”† The words τοῖς πᾶσι, *the whole*, seem plainly to indicate that a connecting sentence has been omitted here; and that *these* 18 years must have been part of the government of Joshua and the Elders, which appears to have been so mild and *Patriarchal*, after the division of the land, when “the Lord had given rest unto Israel from all their enemies round about,” that humanly speaking, they were *without government*, although they were living under the best of all governments—a *Theocracy*. After the death of Joshua and the Elders, indeed, there must have been a short period of

* Hudson's Josephus, vol. i. p. 979. † Ibid, p. 322.

anarchy, perhaps about two years,* when the children of Israel “forsook the Lord and served Baal and Ashtaroth,” and when “an angel of the Lord came up from Gilgal to Bochim” to reprove them for their Idolatry, (Judges ii. 1—5,) previous to their being “sold into the hand of the King of Mesopotamia;” (iii. 8.) This *anarchal period of two years*, with the *18 years of rest under Joshua*, and the *7 years of his active government* during the war and the allotment of the land, will clearly make up the number of 27 years, a period to which all the ancient chronographers bear the most distinct and unequivocal testimony;—“*Frequens tamen opinio est 27 annis eum [Jesum] Hebræis præfuisse.*”† A further proof of the opinion we have here advanced respecting the 18 years, is that Josephus does not make the slightest mention of them at the proper place in the history, where he speaks of the death of Joshua, and the accession of Judah to power according to the Divine word, Judges i. 2; but incidentally introduces them into a reflection which he makes on the different forms of the Hebrew government, on the occasion of the renewal of the Kingdom to Saul at Gilgal; 1 Samuel xi. 14.

The second error relates to the critarchate of Shamgar, which is usually reckoned at *one* year by those who undertake to expound the chrono-

* Russell's "Connection," vol. i. p. 147.

† Sulpicius Severus in Hist. Sacr. i. 44, 3; cited by Clinton.

logy of Josephus ; but there is no warrant for this either in the Scriptures, or in Josephus ; for he merely says, in v. 4, 3, that “Shamgar died *in the first year* of his government,” which might have been at the very commencement of it, and perhaps in the 80th year of Ehud. The next error of Josephus is the *total omission*, in the present text of the Critarchate of Tolah, who succeeded Abimelech, and preceded Jair ; this omission amounts to 23 years ; but it must have been reckoned by Josephus, otherwise he could not have recorded such numbers as he has done in every place for the whole length of the period. Again, the name and progeny of Abdon are mentioned in v. 7, 15 ; but the years of his critarchate are omitted, in the present text, evidently by mistake or oversight. Lastly, an error has been attributed to Josephus by some chronologers,* in making Saul reign only 20 years ; but this is a mistake on their part ; for he distinctly states in vi. 14, 9, that “he reigned 18 years while Samuel was alive, and 22 years after his death,” which clearly makes 40 years in all. Further, he states in vi. 13, 5, that “after the death of Eli, the high priest Samuel alone ruled the people 12 years ; and after Saul was king, 18 years ;” thus plainly, as in the present text, omitting the

* See Russell’s “Connection,” p. 128 ; where he gives a very erroneous view of the critarchate of Samuel and the reign of Saul. He is also mistaken as to the critarchate of Samson.

Seventh Servitude, when the ark was at Kirjath-jearim for the space of 20 years; 1 Samuel vii. 2. *Third*,—in his 2d Book *against Apion*, Sect. 2, Josephus says, “But Solomon himself built the Temple, 612 years after the Exodus of the Jews from Egypt.”* This is a very important testimony, occurring as it does in an argumentative treatise concerning the “Antiquity of the Jewish Nation,” in opposition to the pretensions of the Greeks, Egyptians, and Chaldeans, to a vastly more remote origin than the Hebrews. Here, Josephus, or his transcribers, having no particular end to serve in reference to dates, has allowed the simple fact concerning the true length of the period to remain on record. Most likely it has escaped their notice, otherwise it might have shared the fate of the dates and periods of his *Antiquities*, which have been by wilful alteration, thrown into such inextricable confusion.

Having thus shown that Josephus originally held the true chronology of this period, we may select some other instances of the manner in which it has been misstated either by himself or others in the present text of his works, the error being in general a period of about 20 years, either above or below the truth. In the *Antiquities* vii. 3, 2, he says “But all the time from Joshua being commander of the expedition against

* Hudson's Josephus, vol. ii. p. 470.

the Canaanites, until David expelled them from Jerusalem, was 515 years.”* Now adding to this number the 40 years in the Wilderness, the 33 years which David reigned in Jerusalem (2 Sam. v. 5, 6, 7), and the 3 years of Solomon, we have 591 years as before, a period which is deficient by about 20 years. Again, in viii. 3, 1, he says, “But Solomon began the building of the Temple in the 4th year of his reign, 592 years after the Exodus of the Israelites from Egypt;” but according to *Tostatus*, cited by Hudson, the number found in some copies was 612 years.† Next, in ix. 14, 1, he says, “Therefore the Ten Tribes of Israel migrated from Judea 947 years after the time when their forefathers, having left Egypt, possessed the land; but after the time when, having rebelled against Rehoboam, the grandson of David, they transferred the kingdom to Jeroboam, 240 years, 7 months, 7 days;”‡ now, if we reckon the captivity of the Ten Tribes from the Foundation of the Temple, by allowing, according to Josephus, viii. 7, 8, for the reign of Solomon 80 years, taking off 3 years, and adding the remaining 77 years to the latter interval above mentioned, neglecting the months and days, we have 317 years for the amount; and if we subtract this amount from the former interval, we have 630 years for the remainder, which

* Hudson's Josephus, p. 371.

† Ibid, p. 422.

‡ Ibid, p. 506.

is evidently the period here reckoned between the Exodus and the Foundation of the Temple, and it errs in excess by 18 years. Lastly, in x. 8, 5, he says, "But the temple was burned 470 years, 6 months, and 10 days after it was founded; and 1062 years, 6 months, and 10 days after the Exodus of the people from Egypt;* hence it follows, that the period from the Exodus to the Foundation of the Temple is here reckoned 592 years, which is deficient as above by 20 years. The object of the author, or of his corrupters, appears to have been to make the chronology square as much as possible with the extended reign of Solomon, and to throw back upon this period a moiety of the surplus years which he has thought fit to add to the length of this reign; but we shall see more evidence on this point in the next section.

The intervals of Theophilus, according to the text extant, must have been strangely corrupted, when we find that they make the extent of this age only 541 years. If we restore to the Critarchate of Ehud the period of 80 years instead of 8, a mistake which might easily occur in the Greek, by the writing of H for Π, and omit the *single year* allotted to *Samira*,* out of place, and void of authority, we shall at once have the true

* Hudson's Josephus, p. 528.

† Probably intended for *Shamgar*; see Lib. iii. ad Autolycum, p. 266.

number 612 years. We can scarcely, however, attribute the corruption of the text of Theophilus to simple mistake in this manner; for we find that he reckons from the entrance of Israel into the promised land "till the [end of the] reign of David, all the years were 498:" now if to this interval, we add the 40 years in the Wilderness, and the 3 years of Solomon, we shall have the precise period inserted in the preceding Table, as his extent of the *Fourth age*. Theophilus has committed other errors, which however balance each other, and produce no effect on the whole period. After stating that "the Philistines ruled" the Israelites "40 years," he says that "Samson judged them 20 years;" thus forgetting the Scriptures which says, that "he judged Israel *in the days of the Philistines* 20 years;" Judges xv. 20. He then says that "there was peace among them for 40 years," an assertion wholly unauthorized by Scripture, and by the whole crowd of chronographers.* These errors are compensated for by allotting to Eli only "20 years" instead of 40 years, by omitting the *seventh servitude* of 20 years, and by putting only "20 years" instead of 40 years, for the reign of Saul.† Dr. Russell, in his "Connection," vol. i. pp. 128, 129, gives a view of the chronology of this period according to Theophilus, where he strangely misdates the

* Clinton's "Fasti Hellenici," vol. i. p. 306, note *d*.

† Lib. iii. ad Autolyceum, p. 266.

age in which he lived, and contrary to the copy of his work to which Mr. Clinton or ourselves have referred, makes out that his Extent of the Critarchal age is 612 years! He makes no remark whatever about the error of Theophilus in regard to the years of Ehud, but assumes them at once at 80; he retains the one year of Shamgar, and puts him in his proper place; and he makes the years of Tolah 22 instead of 23; thus he easily obtains the correct number, but by no means in a satisfactory manner, when compared with the text of the author. Indeed, trusting to the view which Dr. Russell has given in the passage referred to, we have at p. 71 stated, and at p. 92 considered, that the extent of this period is, according to Theophilus, 612 years; but we now have some doubts whether this was his genuine number, seeing that he has included the erroneous number of 541 years in his subsequent dates and intervals, as will be shown in another section.

In this age also, we have to regret the deficiency of the intervals of Africanus, owing to the fragmentary state in which his works have reached us. The testimony of Eusebius, both in his *Chronicon* and his *Præparatio Evangelica*, as well as that of Syncellus, enables us to exhibit the chief *Intervals* and the whole *Extent* of the *Critarchal age* according to this Chronographer. In the extracts of his third book, which have been preserved, he says "From the Exodus of Moses

to Cyrus, who reigned after the Captivity, were 1237 years; for the remaining years of Moses were 40; the years of Joshua, who succeeded him as leader, 25; the years of the Elders, the Judges after Joshua, 30; the years of those contained in the book of Judges, 490; the years of the High Priests Eli and Samuel, 90; then, the years of the Kings of the Hebrews, 490; [and the years of the captivity, 70;] the last year of which was the first year of the reign of Cyrus, as we have before said.* The sum of these numbers is only 1235 years, instead of 1237 years, which shows that he must have originally written 27 years for Joshua instead of 25 years.† From this passage we learn that the interval from the Exodus to the accession of Saul is, according to Africanus, 675 years. From Syncellus, we learn that “according to Africanus, the years from Adam till the last of the Judges and the first of Eli the High Priest, were 4292;” and that “from Adam till his [Solomon’s] 8th year, there were, according to Africanus, 4457 years.”‡ Taking 5 years from the latter number, we have A.M. 4452 for the date of the Foundation of the Temple, being the 4th year of Solomon. The difference, therefore, between this date and the first year of Eli, is according to Africanus, 160 years; and the

* Routh’s Reliq. Sacr. vol. ii. pp. 160, 161.

† Clinton’s “Fasti Hellenici,” vol. i. p. 308, note q.

‡ Routh’s Reliq. Sacr. vol. ii. pp. 167, 169.

difference between the latter number, and the 90 years allotted by him to Eli and Samuel, is 70 years; hence, if we add this difference to the interval of 675 years above mentioned, we have 745 years for the *Extent* of the *Critarchal* age, according to Africanus. Eusebius in his *Chronicon*, cited by Mr. Clinton, p. 308, makes this period 744 years, the difference being “only a single year, which may have arisen from a slight difference in the mode of computation, and accounts for its elongation by the addition of 100 years, which are wholly unauthorised by Scripture: viz.—the 30 years ascribed to the Elders who outlived Joshua, the 40 years of supposed anarchy after the death of Samson, and the 30 years of imaginary peace which succeeded the anarchy. The grand object of Africanus in the chronology of this age, appears to have been to make up at once for the deficiency of the generation of the *Junior Cainan*, and the two years after the flood, by the enlargement of the period from its true length 612 years, to his surreptitious length of 744 years; for the difference between these numbers is just 132 years, the precise difference between the dates of Africanus and the true dates of the epochs in the two former ages. By the manufacture of the intervals of the *Fourth* age, therefore, he has contrived to bring about the true date of the Foundation of Solomon’s Temple in his Chronology, and to compensate for his former

errors in such a manner as to restore the ancient computation of Scripture at this important and well-known epoch.

Of the Extent of the *Critarchal age*, and the length of its *Intervals*, as Mr. Clinton remarks, Eusebius has three accounts. For the account taken from his *Præparatio Evangelica*, Lib. x. c. 14, and the account taken from his “Chronicon,” which we have placed side by side in the preceding table, we are partly indebted to Russell and partly to Clinton.* As Dr. Russell has endeavoured to make the former account, by the correction of some of its intervals, speak the language of the “Chronicon” in a passage, for the citation of which we are indebted to Mr. Clinton;† we have thought it right to restore the original numbers, in order to show what was the real opinion of Eusebius, respecting this age, on the occasion of writing his “Gospel Preparation.” According to his opinion, therefore, the Extent of the *Fourth age* was 613 years, the difference between this number and the Scriptural one, being only a single year! The author, however, commits a number of errors in detail, which balance each other, and in their summation, bring out almost exactly the true period. The chief errors are, the omission of the *Seventh*

* Russell's “Connection,” pp. 130, 131; and Clinton's “Fasti Hellenici,” vol. i. pp. 303—310.

† See the vol. last cited, p. 310, note x.

Servitude, 20 years; and of the Critarchate of Samuel, 12 years. In order to compensate for these omissions, he reckons the Critarchate of Samson, apart from the 6th *Servitude*, 20 years; he adds 10 years to the Critarchate of Othniel; and gladly seizes upon the 30 years for Joshua and the Elders instead of 27 years; in order to bring out the correct number for the whole period, as nearly as possible, as he well knew that it was 612 years. That this was his real opinion, is also evident from the following passage in his "Chronicon" already referred to: "The amount of the time during which the judges bore rule until Samuel, was altogether 450 years, our apostle himself testifying it by his declaration, [Acts xiii. 20]. There are, however, besides this reckoning, the periods of Moses and Joshua his successor, as well as of Samuel and Saul. But let us pass, in the meantime, the periods of Samuel, and Saul, and Joshua. Now from the testimony of the Apostle, the 40 years of Saul must be added to the 450 years of the judges, to which number the 40 years of David and the 4 years of Solomon being added, the sum of the years amounts to 534; which is, in fact, the apostolical tradition. Then, the 40 years which Moses led in the desert, and again the 27 years of Joshua the son of Nun, to which the Jews themselves agree, being added, the years amount to 600." This is a very important and clear statement of the truth, *with*

the exception of the 12 years of Samuel, "which," Mr. Clinton says, "he supposed to be included in the years of *Saul*." We do not agree with Mr. Clinton in this point; we think the passage bears evident marks that he had the separate period of Samuel in his mind; particularly, from his cunning "*interim seponamus*,"—"let us pass in the mean time." In fact, he only pretends to forget it; for he knew that if he had added it, along with the periods of Joshua and Saul, he would have had the correct number at once, namely, 612 years! His accommodation to the spirit of the age in which he lived, by the insertion of the Hebrew chronology of this period in his Tables, instead of the Septuagint or ancient chronology which he has so clearly established by Apostolical tradition, exhibits a degree of vacillation and imbecility wholly unworthy the character of an able historian and chronographer, and quite unbecoming an ardent advocate of the Truth. We have sufficiently refuted this chronology in our *first Part*; and it is unnecessary to go over the same arguments, or attempt to strengthen them by the admissions of our opponents. Suffice it to remark that the Hebrew intervals of Eusebius amount only to 479 years, instead of 480 years, which it ought to reach according to 1 Kings vi. 1, and that even the Hebrew intervals of Usher amount only to $478\frac{1}{2}$ years, p. 68; and although these amounts differ only by half a-year, the details of

their intervals exhibit a very surprising difference. Thus, Eusebius allows 27 years to Joshua and the Elders, Usher *none*, with the exception of $6\frac{1}{3}$ years for the war and the division of the land; Eusebius reckons the Critarchate of Gideon at 40 years, Usher at $49\frac{1}{6}$ years; Eusebius reckons the Critarchate of Tolah at 22 years, Usher at 23 years;* Eusebius omits the Critarchate of Ibzan 10 years, and of Samuel 12 years; Usher admits the former, and reckons the latter 21 years; Eusebius reckons the Critarchate of Samson 20 years, and Usher omits it altogether. Eusebius and Usher are indeed very fit authors to be classed together: both no doubt pious men and exemplary Christians; but both too much given to yield to the pressure of the times as historiographers and chronographers; and too much influenced by the bold assertions of the Jews respecting the immaculate purity of the Hebrew Text.

The Extent of the *Fourth age* and the lengths of the *Intervals*, according to the Paschal Chronicle, are given by Mr. Clinton, but in such a rambling manner that we have had some difficulty to expiscate them from his extracts. As to the extent, the author of the Chronicle says “the whole time, from the 81st year of Moses, in

* We have observed the correct number in the series of the Judges prefixed to the Armenian copy of the Chronicon of Eusebius.

which the Exodus from Egypt took place, to Solomon and the Foundation of the Temple amounts to 630 years.”* We have seen that this is the number collected from Josephus Book viii. 7, 8; but the intervals given by the author of the Chronicle, amount to 632 years. The first error he commits is making the Critarchate of Othniel only 32 years; or, which is the same thing, including the 1st *Servitude* in the 40 years of that judge;† the next is reckoning the years of Samson distinct from those of the 6th *Servitude*, and interposing an unauthorised period of 40 years peace between Samson and Eli;‡ and the last is omitting the 7th *Servitude*, reckoning the critarchate of Samuel 20 years, and reducing the reign of Saul to 20 years.§ The author probably reckoned only 39 years of Moses and 2 of Solomon, when he calculated the whole period at 630 years. But from the Chronicon itself, the number of 632 years is clearly made out; for the 81st year of Moses is reckoned A.M. 3837, and the 3rd of Solomon A.M. 4469. The coincidence between its author and Josephus, which we have remarked above, is very singular, and seems to indicate that this error of putting 630 years for 612, on the part of both, had a common origin. Mr. Clinton also particularly investigates the statements of Clemens Alexandrinus, and Syncellus, regarding this period; but as we do not

* Clinton's Fast. Helle. p. 310, note z. † Ibid, p. 304.

‡ Ibid, p. 305.

§ Ibid, p. 305, note z.

attach so much importance to their statements as to those we have already discussed, we have thought proper to omit them; suffice it to remark in general, that they strengthen and confirm the lengthened chronology of the older chronographers. The concluding observations of Mr. Clinton, p. 312, appear to us surprising, considering the mass of evidence he has brought forward in favour of the true period of 612 years. He says that “it fluctuates between the 600 years of Eusebius, and the 628 years arising out of the corrected numbers of Josephus. The truth lies somewhere between these points. We may assume 612 years as the most probable.” There appears to us to be no probability in the case; we have seen that the statements of Josephus, Theophilus, Eusebius, and the author of the Paschal Chronicle, *when corrected for obvious errors*, according to the authority of Scripture, all speak the same language and announce the invariable period of 612 years. The details of the period assigned by Africanus are lost; but his case is peculiar; he was evidently desirous to make this period compensate for former errors; and he has effected his purpose to a single year. His date, therefore, of the Foundation of the Temple is correct; and this appears to have been his chief aim. According to their estimate of the extent of the different ages of the world up to this epoch, their respective dates, according to the preceding Tables will stand thus :—

TABLE V.

AGES OF THE WORLD.	JOSEPHUS. Years.	THEO- PHILUS. Years.	AFRI- CANUS. Years.	EUSEBIUS. Years.	PASCH. CHRON. Years.
1st Age . . .	2256	2242	2262	2242	2262
2nd Age . . .	1068	1011	1015	1017	1145
3rd Age . . .	430	645	430	430	430
4th Age . . .	612	541	745	480	632
To SOLOMON'S TEMPLE	4366	4439	4452	4169	4469

Had we corrected these dates on grounds already stated, and which by many would have been deemed sufficient, we could have shown a much nearer coincidence between them and the true date; but our object was to show what the details of the different authors really are as exhibited in their works now extant. It is satisfactory, however, to observe that the difference between the latter and either of the former, is very small, and in the case of the greatest magnitude, is very easily accounted for on the principle of Rabbinical authority and influence.

The following remark of Mr. Clinton, p. 313, is much more in point than the former above cited; our only wonder is that he seems to think the extent of the period itself not sufficiently established: "This extended term of 612 years is inconsistent with the date in the Book of Kings (1 Kings vi. 1), which reckons the foundation of the Temple in the 4th year of *Solomon* to be in the 480th year after the children of Israel were come out of the land of *Egypt*. But the computa-

tion of Paul, delivered in a solemn argument before a Jewish audience, and confirmed by the whole tenor of the history in the Book of Judges, outweighs the authority of that date; and we may agree with Jackson and Hales in rejecting it." To this he might have added, and we ought rather to agree with the whole Christian Church in adopting the extended period, than with the Jews, the persecutors and vilifiers of that Church, in adopting the curtailed period, and thus giving countenance to their interpolations of Scripture.

5. Table VI. Containing the statements of the chronographers relating to the *Fifth age* of the world—The errors of Josephus peculiar—His elongation of the reign of Solomon—Disagreement of his titular periods with the summation of the reigns in Books Eighth, Ninth, and Tenth—Proof that the former is nearly correct—Table VII. *Monarchal Periods* of Josephus—Comparison with the True Chronology—Evidence that these periods have been manufactured—The true Chronology of this age detected in his works—Table VIII. *True Flavian Periods*, showing the Scriptural extent as originally held by Josephus—Proof that he knew the true epoch of the Captivity—The errors of Theophilus in this age few—He is also mistaken as to the epoch of the Captivity—Africanus diminishes the true extent of this age—He is misrepresented by Syncellus—The statements of Eusebius taken from the Hieronymian and Armenian versions of his Canon—Those of the author of the Paschal Chronicle from that work itself—Their errors pointed out—The difference between their Extent of this age and the true Extent only 3 years.

The following Table which exhibits the statements of the Chronographers regarding the *Fifth age* of the World, should be compared with Table XII. in our *First Part*; as it contains the *Monarchal Eras* and *Intervals* according to each chronographer.

TABLE VI.

MONARCHAL ERAS.	JOSEPHUS. Intervals.	THEO- PHILUS. Intervals.	AFRI- CANUS. Intervals.	EUSEBIUS. Intervals.	PASCH. CHRON. Intervals.
Foundation of } Solomon's Temple }	*77	37	..	37	*33
Rehoboam . . .	17	17	..	17	17
Abijah	3	*7	..	3	3
Asa	41	41	..	41	*44
Jehoshaphat . . .	25	25	..	25	25
Jehoram	*8	*8	..	*8	*10
Ahaziah	1	1	..	1	1
Athaliah	6	6	..	*7	6
Jehoash	40	40	..	40	40
Amaziah	29	*39	..	29	29
Interregnum . . .	*0	*0	..	*0	*0
Uzziah	52	52	..	52	52
Jotham	16	16	..	16	16
Ahaz	16	*17	..	16	16
Hezekiah	29	29	..	29	29
Manasseh	55	55	..	55	55
Amon	2	2	..	*12	*12
Josiah	31	31	..	31	31
Jehoahaz	$0\frac{1}{4}$	$0\frac{1}{4}$	..	$0\frac{1}{4}$	$0\frac{1}{4}$
Jehoiakim	11	11	..	*12	*12
Jehoiachin	$0\frac{1}{4}$	$0\frac{1}{4}$	..	$0\frac{1}{4}$	$0\frac{1}{4}$
Zedekiah	*11	*11	420	*11	*11
FIFTH AGE .	470	445	420	442	442

The principal errors of Josephus in this age, are his addition of 40 years to the reign of Solomon, and his omission of the interregnum between Amaziah and Uzziah. The former error appears to have been peculiarly his own; the latter he

seems to share in common with most, if not all, the ancient chronographers. In his *Antiquities*, Book x. 8, 5, he says, "the temple was burned 470 years 6 months and 10 days after its foundation;"* and this period is clearly made out from the summation of the years of the reigns of the kings of Judah as laid down by him, in Books Eighth, Ninth and Tenth. Moreover, these books contain the history of the Jews from the accession of Solomon to the end of the Babylonish captivity; but we find, by the summation of the titular periods prefixed to them, that the whole amount of this period is only $502\frac{1}{2}$ years; and, deducting from this amount, the first 3 years of Solomon's reign and the 70 years of the Captivity, we have $429\frac{1}{2}$ years for a remainder, which is a totally different result. In order to arrive at the proper explanation of the difference between this number and the former, we shall exhibit the comparison of the summation of his periods and his reigns in these Books with the true chronology in the form of a table; premising, that the history of the VIIIth Book extends from the accession of Solomon to the death of Ahab, in the 19th year of *Jehoshaphat's* reign; of the IXth Book, from the same year to the Captivity of the Ten Tribes of Israel, in the 6th year of *Hezekiah's* reign; and of the Xth Book, from this same year to the end of the Babylonish Captivity. In the

* Hudson's Josephus, vol. i. p. 528.

following Table, the first column exhibits the *periods* announced in the titles of the different books, the second the amount of the years of the different *reigns* they contain, and the third the amount of the same years according to the *true* chronology :

TABLE VII.

MONARCHAL PERIODS.	JOSEPHUS.		TRUE CHRO- NOLOGY.
	Periods.	Reigns.	
The VIIIth Book comprehends . . .	163	160	119
The IXth Book „ . . .	157	180	190
The Xth Book „ . . .	182½	203½	185
Total, including Captivity . . .	502½	543½	494
Deduct the three years of Solomon . .	3	3	3
	499½	540½	491
Deduct the years of the Captivity . .	70	70	52
Extent of the Fifth age . . .	429½	470½	439

Here the discrepancy between the amount of the *Periods* and the amount of the *Reigns* is manifest ; and the cause of the discrepancy is plainly the 40 years surreptitiously added to Solomon's reign ; for if this number be subtracted from 470½ years, the result of the *reigns*, the remainder is 430½ years, which agrees with the result of the *periods* to a single year, and this year may have been added for the 1st of Cyrus. The latter amount, however, still differs from the true period by 10 years ; and this difference evidently arises from the omission of the interregnum of 12

years, and the addition of 2 years to the reign of Jehoram. The extraordinary want of agreement between the different *periods* and the corresponding amount of the *reigns*, shows that the former must have been manufactured to serve some particular purpose, the most probable being the concealment of the error of 40 additional years in the reign of Solomon. This is so far ingeniously done, and might deceive a cursory reader; for the first period of 163 years is his exact interval from the *Foundation* of the Temple to the end of *Jehoshaphat's* reign; the second period of 157 years is exactly 40 years less than his interval from the end of *Jehoshaphat's* reign to the end of *Hezekiah's* reign; and the third period of $182\frac{1}{2}$ years is only 2 years more than his interval from the end of *Hezekiah's* reign to the end of the *captivity*.

That this tortuous chronologer and historian must have originally reckoned his periods in this age according to the true system of chronology, is manifest from the following passage in Book x. 4, 4; where, speaking of the fulfilment of the prophecy concerning the idolatrous altar at Bethel (1 Kings xiii. 1), he says, "and he [Josiah] burned the bones of the false prophets upon the altar which Jeroboam first built," and "these things were fulfilled after a period of 361 years."* Now, according to the testimony of Scripture

* Hudson's Josephus, vol. i. p. 518.

(2 Chronicles xxxiv. 3), cited by Josephus (x. 4, 1),* we find that this fulfilment took place in the 12th year of the reign of Josiah; and from the 1st year of Jeroboam, when the altar was built, to the epoch in question, the interval, according to the chronology of Josephus in the preceding Table, is only 351 years; but, according to the true Chronology, it is exactly 361 years. It is plain, therefore, that Josephus in this passage, must have reckoned an interregnum of 10 years between Amaziah and Uzziah: and, if we reckon the reign of Jehoram only 6 years as in the true chronology, instead of 8 years as in that of our author, and add the surplus of 2 years to these 10 years, we shall have the correct Interregnum of 12 years, as stated at p. 74, under the head of the Septuagint; see 2 Kings xv. 1.† It is true that the 10 years which we have thus detected in the Antiquities, might have been added by Josephus, as by Theophilus and Clemens, to the reign of Amaziah, but this would not alter the *total amount*. Some chronologers, as Polyhistor cited by Eusebius,‡ have added 10 years to the reign of Amon instead of to that of

* Ibid, p. 516.

† On this point, see Clinton's "Fasti Hellenici," vol. i. p. 316; where the author makes a wrong citation from the Septuagint, viz., 4 Reg. xiii. 10.

‡ Euseb. Chron. Canon. Book I. 5, 2, ex Haicano Codice, Mediolan. 1818.

Amaziah ; but in either case the effect is still the same,—to make the *whole period* more consistent with the true chronology. Thus we have expiscated the truth concerning this period even from the unwilling pages of Josephus ; for the rest of the computation concerning the *Fifth age* will be clearly seen from the following Table, which harmonizes with the previous result :

TABLE VIII.

TRUE FLAVIAN PERIODS.

	Years.
From the 1st of Jeroboam to the 12th of Josiah .	361
The rest of Josiah's reign	19
The remaining Jewish reigns	22
From the 1st of Jeroboam to the 10th of Zedekiah .	402
The previous years of the Reign of Solomon . .	37
Extent of the <i>Fifth Age</i>	439

Although Josephus in his “Antiquities” has generally reckoned the 70 years of the Captivity from the Destruction of the Temple to the 1st year of Cyrus, which is contrary to the true chronology and to the Canon of Ptolemy, yet we have evidence in his “Jewish War” that he was perfectly acquainted with the correct period of 52 years, which we have shown in our *first Part*, at pp. 80, 81, to be the true interval. Thus, in Book vi. 4, 8, of the latter work, when speaking of the Destruction of the Temple, he says, “and from the *first* foundation which King Solomon

laid, till the present destruction, which happened in the 2d year of the Emperor Vespasian, are reckoned 1130 years 7 months and 15 days; but from the *second*, which Haggai effected in the 2d year of Cyrus the king, till the destruction under Vespasian, 639 years and 45 days.”* Not to dwell on the glaring anachronism of referring the *foundation* of the temple in the 2nd year of Cyrus (Ezra iii. 8), to the *renewal* of the work of building it in the 2nd year of Darius (Ezra iv. 24, and v. 1), it is plain that the difference between the two periods mentioned in this passage, viz. $491\frac{1}{2}$ years, is the true interval from the destruction of Solomon’s temple to the foundation of the second Temple in the 2nd year of Cyrus; for omitting the half-year, as the 2nd year had just commenced at the latter epoch (Ezra iii. 8), and subtracting the 52 years above mentioned, from 491 years, we have the remainder 439 years, for the true Extent of the *Fifth age* as before. The proof, however, that he was acquainted with the true interval, at least within a year or two, is manifest from a passage which occurs in his 1st Book *against Apion*, sect. 21; where he says, “For it is written in them [the Hebrew Scriptures] that Nebuchadnezzar destroyed our temple in the 18th year [the 19th year, 2 Kings xxv. 8] of his reign, and it was in ruins for 50 years; but in the 2nd year of the reign of Cyrus, the foundations

* Hudson’s Josephus, vol. ii. p. 387.

were laid, and in the 2nd again of the reign of Darius they were finished.”* The difference of 2 years is easily accounted for by supposing that he took the reign of Cyrus in Babylon at 9 years, according to some copies of the Canon of Ptolemy, instead of 7 years, according to Scripture, that is, by supposing his reign to have begun 2 years earlier than the true period. He appears, however, to have tacked these two years to the true interval in question, in another chapter of the same book, viz. “Jewish War,” vi. 10; where, speaking of the destruction of Jerusalem, he says “David, King of the Jews, having expelled the people of the Canaanites, made his own inhabit it; and 477 years 6 months afterwards, it was destroyed by the Babylonians.”† Now as David reigned 33 years in Jerusalem, and the temple was founded in the 4th year of Solomon, if we subtract 36 years from the preceding number, we obtain $441\frac{1}{2}$ years for the period from the foundation of the temple to its destruction, which is only $2\frac{1}{2}$ years more than the true period, a surplus which appears to have arisen from his unwarrantable addition to the true period of the 10th Book of the Antiquities. The last passage which we shall adduce from this extraordinary historical production, so full of chronological errors, is from the 20th Book, where speaking of the High Priests, he says, Nebuchadnezzar “took Josedek

* Hudson's Josephus, vol. ii. p. 452. † Ibid, p. 400.

the High Priest captive ; and the time of their hierarchy was 466 years, 6 months, and 10 days, during the reigns of the Jewish kings." Now Josedek was taken captive, not when the temple and city were burned, as Josephus erroneously says in the context, but when the "king of Babylon took Jehoiachin in *the 8th year of his reign*," and "carried away all Jerusalem, and all the princes, and all the mighty men of valour, 10,000 captives, and all the craftsmen, and all the smiths ; none remained, save the poorest sort of the people of the land ;" 2 Kings xxiv. 11—16, and 1 Chronicles vi. 15. But as Nebuchadnezzar destroyed Jerusalem *in the 19th year of his reign* (2 Kings xxv. 8), the difference of time between the *first*, or Jehoiachin's captivity, and the *second*, or Zedekiah's captivity, is evidently 11 years, which being added to the preceding period, makes a total of $477\frac{1}{2}$ years as before. In these two passages, therefore, Josephus is consistent with himself, and he differs from the true chronology in this period only by the small interval of about 2 years ; a difference which, as we before remarked, may be due to his mistake in reference to the Scriptural commencement of the reign of Cyrus, King of Babylon. For a more extensive inquiry into this period of the Chronology of Josephus, we refer to Mr. Cuninghame's "Fulness of the Times," pp. 27—60, to which we have been

indebted for some suggestions in the preceding discussion.

The errors of Theophilus in the intervals of the *Fourth age* are few, and chiefly of a compensating nature; and his error in its extent amounts only to about 6 years. He states the reign of Abijah at 7 years instead of 3; of Jehoram at 8 years instead of 6; and of Amaziah at 39 years instead of 29; but the two latter errors make up for his omission of the interregnum of 12 years. He next reckons the reigns of Ahaz and Zedekiah, each a year too much, which, with the error in the reign of Abijah, makes the whole period erroneous in excess by about 6 years, its *Extent* being 445 years, according to the Table. This Extent is confirmed by the following statement in his general summary: "from the death of David, till the [end of the] sojourning of the people in the land of Babylon, were 518 years, 6 months, 10 days."* Now, if from this period, we subtract the first 3 years of Solomon, and the 70 years of the captivity, we shall have for the remainder 445 years, the period from the foundation to the destruction of the Temple, according to Theophilus. Again, he says, all the time, from the beginning of the world till the end "of the sojourning in the land of Babylon, is 4954 years, 6 months, 10 days."†

* Lib. III. ad Autolyicum, p. 281.

† Lib. III. ad Autolyicum, p. 269.

Now, if we add together his different ages up to this epoch, including the 70 years of the captivity, we shall have this precise amount ; thus, $2242 + 1011 + 645 + 541 + 445 + 70 = 4954$ years. This confirmatory statement, therefore, shows the accuracy of our estimate of the chronology of Theophilus ; and thus we see that like other chronographers, he has, contrary to Scripture, reckoned the period of the 70 years' captivity from the destruction of Jerusalem to the 1st year of the reign of Cyrus. The errors of Africanus in the *intervals* of the *Fourth age* cannot be detected, owing to the loss of this part of his Chronicon ; we can only decide upon the inaccuracy of his statement regarding its *Extent* from the extract already cited at p. 265, where he assigns 490 years as the whole period of the Jewish Kings. We have seen at p. 266, that 70 years of this period belong to the former age, according to Africanus ; it follows, therefore, that 420 years must be his *Extent* of the *Monarchal age*, which we have accordingly inserted in the Table. We have scarcely any means of confirming the correctness of this result, until we show, from his remaining fragments concerning the succeeding age, that it is quite consistent with his great Mundane period from Adam to Christ. It is necessary, however, to make one remark on this subject, namely, that Syncellus has committed an error in stating that " Africanus reckoned the 70

years of the captivity from the 1st year of Zedekiah,"* as we shall see in the sequel.

The statements of Eusebius, in the preceding Table, are taken from the Hieronymian† and Armenian‡ versions of his Canon; those of the author of the Paschal Chronicle from that work itself.§ The former places the foundation of the temple in the 4th year of Solomon; the latter erroneously in his 8th year. Both authors in several places of their works, state the extent of the *Fifth age* at 442 years, and in order to preserve this number entire they appear to have manufactured two or three of the reigns. Thus, Eusebius reckons the reign of Jehoram at 8 complete years instead of 6, that of Athaliah at 7 instead of 6, and that of Amon at 12 instead of 2. In the Armenian version the reign of Jehoiakim is reckoned at 12 years instead of 11, which seems necessary to make up the total 442 years. In the Paschal Chronicle, the reign of Asa is reckoned at 44 years instead of 41, that of Jehoram at 10 instead of 6, that of Jehoiakim at 12 instead of 11, and that of Amon at 12 instead of 2. Abating the errors thus pointed out, and admitting the interregnum, both authors testify to the true length of this period, which, notwithstanding the former, they have only overrated by 3 years.

* Routh's Rel. Sac. vol. ii. p. 174. † Ven. 1483.

‡ Mediolan. et Ven., 1818. § Ven. 1729.

6. Table IX. *Ethnocratic Eras and Intervals* according to Ptolemy's Canon and the ancient Chronographers—Accuracy of the Canon—Josephus erroneous but consistent in the *Sixth age*—His remarkable coincidence with the true Chronology in the Mundane period—Theophilus follows the Roman Chronology in this age—Africanus the prophetic—Both erroneous—Errors of Eusebius, and accuracy of his Extent of this age—Errors of the Paschal Chronicle considerable and unaccountable—Table X. Summation of the *Six ages* of the world according to the Septuagint and the ancient chronographers—Table XI. Summation of the Periods of the Christian Chronographers, adopted by themselves—*Chronological Table* of the Principal Epochs and Events from the Creation to the Advent of Christ.

The following Table exhibits the errors of the chronographers in regard to the *Sixth age* of the world. In our *first Part*, we have denominated the *Eras* of this age *Hierarchal*, Table XIV. p. 80, to indicate the internal form of Government which prevailed among the Jews during the period from their return to their own land to the Advent of the Messiah; here we style them *Ethnocratic*, to indicate the *Iron rule* which the *Heathen Kings* exercised over the remnant of the ancient people of God, till “*in the days of these kings the God of Heaven set up a kingdom which should never be destroyed,*” but “*should break in pieces and consume all these kingdoms, and stand for ever.*” In this table, we have introduced an additional column, showing the periods of the *Four Great Monarchies* or *Empires* foretold in the book of Daniel, in as far as they relate to the *Sixth age*, according to the Canon of Ptolemy, which is accounted by chronologers as one of the most valuable and precious relics of Antiquity.

TABLE IX.

ETHNOCRATIC ERAS.	PTOLEMY. Intervals.	JOSEPHUS. Intervals.	THEO- PHILUS. Intervals.	AFRI- CANUS. Intervals.	EUSEBIUS. Intervals.	PASCH. CHRON. Intervals.
From Solomon's Temple. }	..	..	..	..	..	..
THE ASSYRIAN EMPIRE. }	52	..	..	..	..	..
Jewish Captivity .	..	70	70	70	70	70
Roman Regifugium ..	..	..	54	..	..	..
PERSIAN EMPIRE	205	..	..	230	190	206
Jewish Hierarchy ..	..	414	..	..	..	..
The Asamonean Dynasty. }	..	125	..	..	..	..
GRECIAN EMPIRE	302	..	..	298	301	296
Roman Republic ..	..	..	453	..	..	..
TO THE ROMAN EMPIRE. }	28	33	46	30	27	29
Birth of Christ }						
THE SIXTH AGE	587	642	623	628	588	601

In this Table the extent of the *Ethnocratic age* is 587 years according to the Canon of Ptolemy;* this is 2 years more than we assigned at p. 80, owing to the reign of Cyrus being estimated at 9 years instead of 7, which brings the *Sixth age* up to the vulgar era of the Birth of our Saviour. The Canon assigns 43 years respectively to the reigns of Nebuchadnezzar and Augustus Cæsar; hence the former reigned 25 years after the taking

* See Hales's "Analysis," vol. i. pp. 276—278.

of Jerusalem,* and the latter 28 before the Christian era;† thus the extreme intervals of the first column of the table were obtained. The intervals of Josephus were determined from the following passages:—Book XI. 1, 1, “In the first year of the reign of Cyrus, and this was the 70th from the day that it befell our people to remove from home to Babylon;”—Book XX. 10, 1, “After the period of the 70 years’ captivity, &c. Joshua the Son of Josedek, took the office of High Priest; and his posterity, in all 15, held the democratic form of government for 414 years, till the reign of Antiochus Eupator;”—Book XIV. 16, 4, “Thus ceased the government of the Asamonean [race] after 126 years;”—Book XVII. 6, 3, “for 125 years during which they [the Asamoneans] reigned;”—and, Book XVII. 8, 1, “Having reigned, after he [Herod] caused the death of Antigonus, 34 years, and after he was appointed by the Romans, 37 years.”‡ Now, taking the period of the Asamonean dynasty at 125 years, and the years of the reign of Herod before Christ was born, at 33, we have, from the preceding extracts, the intervals in the Table, and the extent of the whole period 642 years, according to Josephus. This result receives a striking confirmation from the summation of the periods contained in the Titles of the different Books of the Antiquities which relate the

* 2 Kings xxv. 4. † Luke iii. 1, 23.

‡ Hudson’s Josephus, vol. i. pp. 547—979.

History from the 1st year of Cyrus to the death of Herod. Thus,

	Years.
The Captivity continued . . .	70
The XIth Book comprehends . . .	253
The XIIth Book „ . . .	170
The XIIIth Book „ . . .	82
The XIVth Book „ . . .	32
The XVth Book „ . . .	18
The XVIth Book „ . . .	12
The XVIIth Book to the year before the death of Herod, comprehends }	5*
Total	642

Thus it appears that Josephus, or his corrupter, conscious that by the omission of the Second Cainan, he had curtailed the length of the true age of the world, has compensated for this generation, by enlarging the Postdiluvian *biennial period*, the Antepaidogonian age of Nahor, the reign of Solomon, and the extent of the Hierarchal age; for, we shall see that by the summation of the different ages as we have now determined them from the Antiquities, we obtain the true period from the Creation to the Christian Era, viz. 5478 years!

The extent of the *Sixth age* according to Theophilus, is obtained from the following extracts: “The 70 years being finished, Cyrus king of the Persians, in the 2d year of his reign,” proclaimed the return of the Jews; “then, Cyrus having

* See Dr. Hales's “Analysis,” vol. ii. p. 652.

reigned 29 years died," u. c. 220; "at which time Tarquin surnamed Superbus began to reign" at Rome, "who reigned 25 years. After whom, the Consuls and Tribunes reigned 453 years." To these, succeeded the Emperors, "First Caius Julius, 3 years, 4 months, 6 days; then Augustus, 56 years, 4 months, 1 day."* From these extracts, it is evident that Theophilus reckoned 54 years from the end of the Jewish captivity to the Regifugium at Rome; and 46 years from the beginning of the Roman Empire to the Christian Era.† Thus, according to Theophilus, the whole extent of this period is 623 years; and consequently, the period from Creation to the Christian era, 5507 years. We obtain the extent of the *Sixth age* according to Africanus, from the following fragments of his work:—"For after the 70th year of the captivity, Cyrus having sent" the Jews to rebuild the temple, "we find the kingdom of the Persians extending to 230 years, and that of the Macedonians to 300 years; and thence to the 16th year of Tiberius Cæsar, 60 years." Again, "the whole time of the Macedonian empire, was 300 years wanting 2," from its commencement till its termination with Cleopatra, the last of the Ptolemies, in the 14th year of the Roman monarchy;—"all the years from Adam being 5472."

* Lib. iii. ad Autolyicum, pp. 268—277.

† Luke iii. 1, 23; and p. 89, *Part I.*

‡ Routh's Rel. Sac. pp. 181, 186, 187.

Here, Africanus appears to have forgotten himself, and after saying that the period of the Grecian Empire was 298 years, he still reckons it 300, and thus obtains the number of 5472 years from the Creation. Taking 298 years for the correct period of that Empire, and 30 years as the true interval from its termination to the Christian era, we have 628 years for the extent of the *Sixth age*, according to this chronographer; and consequently, the whole period from the Creation to the Christian era, 5500 years.

The extent and intervals of the *Sixth age* according to Eusebius in his *Chronicon*, were obtained from the same sources as before, see p. 286. He dates the proclamation of Cyrus in the 30th year of the Captivity, and his death in the 60th year. He next dates the 70th year of the Captivity in the 2nd of Darius Hystaspes, and thus annihilates 40 years of the Persian Empire before that epoch; consequently, only 190 years remained after it, as he reckons the whole period 230 years. He next reckons 6 years of the reign of Alexander the Great, independently of the Grecian Empire, which he estimates at 295 years under the Ptolemies; thus making the whole period of the Macedo-Grecian empire 301 years. Lastly, he dates the Birth of Christ in the 42d year of Augustus Cæsar, his 15th year being reckoned coincident with the 22d of Cleopatra, the last of the Ptolemies; hence,

the period from the end of the Grecian Empire to the Christian era, is 27 years, and the extent of the whole period under discussion, 588 years. Thus Eusebius, by an admixture of the Hebrew and Septuagint Chronologies in his Canon, makes the period from Creation to the Christian era, 5199 years. The intervals and extent of the *Sixth age*, according to the author of the Paschal Chronicle, were obtained from his work, see p. 286. He follows Eusebius in his epochs of the 1st of Cyrus and the end of the Captivity ; but he reckons the whole period of the Persian Empire at 246 years, and thus makes the remainder 206 years after the Captivity. He estimates the period of the Grecian Empire at 296 years, including Alexander ; and the reign of Augustus Cæsar as sole Emperor, at 44 years ; thus making the period from the end of the Grecian empire to the birth of Christ 29 years, and the extent of the whole period in question, 601 years. According to this author, therefore, by the summation of his periods the number of years from the Creation to the Christian era, is 5512 ; but he states it himself at 5507 years. He seems to have obtained this period, by annihilating 2 years in the extent of the 4th age and 3 years in that of the 5th age, in order to make it coincide with that of Theophilus.

The following table exhibits the summation of the *Six ages* of the world, according to their ex-

tent, as determined in the preceding pages, from the works of the ancient chronographers; including those of the Septuagint, with the *Sixth age* as determined by the Canon of Ptolemy.

TABLE X.

MUNDANE AGES.	SEPTUA- GINT. Years.	JOSEPHUS. Years.	THEO- PHILUS. Years.	AFRI- CANUS. Years.	EUSEBIUS. Years.	PASCH. CHRON. Years.
First .	2262	2256	2242	2262	2242	2262
Second .	1147	1068	1011	1015	1017	1145
Third .	431	430	645	430	430	430
Fourth .	612	612	541	745	480	632
Fifth .	439	470	445	420	442	442
Sixth .	587	642	623	628	588	601
Total	5478	5478	5507	5500	5199	5512

The following table exhibits the summation of the different periods into which the four Christian chronographers subdivide the Great Mundane period, from Creation to the Era of Redemption.

TABLE XI.

1. *Eras and Intervals according to Theophilus.**

	Years.
From Creation to the Flood . . .	2242
From the Flood to Abraham . . .	1036
From Abraham to Moses . . .	660
From Moses to David . . .	498
From David to the Captivity . . .	518
From the Captivity to Aurelius . . .	744
From Creation to Aurelius . . .	5698
From the Christian Era to Aurelius . . .	191
From Creation to the Christian Era . . .	5507

* Lib. iii. ad Autolyceum, pp. 276—281.

2. *Eras and Intervals according to Africanus.**

	Years.
From Adam to the Flood . . .	2262
From the Flood to Abraham . . .	1015
From Abraham to Joseph . . .	286
From Joseph to Eli . . .	729
From Eli to the Captivity of the Ten Tribes	458
From the Captivity to the Resurrection } and Ascension of Christ . . . }	781
	5531
From the Birth to the Resurrection and } Ascension of Christ . . . }	31
From Adam to the Christian Era . . .	5500

3. *Eras and Intervals according to Eusebius.†*

	Years.
From Adam to the Flood . . .	2242
From the Flood to Abraham and Ninus .	942
From Ninus to Moses and Cecrops .	505
From Cecrops to the Fall of Troy . .	329
From the Fall of Troy to the 1st Olympiad	406
From the 1st Olympiad to Darius . .	256
From Darius to the 15th of Tiberius .	548
From Adam to the 15th of Tiberius .	5228
From the Nativity to the 15th of Tiberius	29
From Adam to the Christian Era . . .	5199

* Routh's *Reliquiæ Sacrae*, vol. ii. pp. 129—193.

† See the Hieronymian version of his "Chronicon," Ven. 1483.

4. *Eras and Intervals according to the Paschal Chronicle.**

	Years.
From Adam to the Flood . . .	2262
From the Flood to the Exodus . .	1575
From the Exodus to the Temple . .	614
From the Temple to Cyrus . . .	480
From Cyrus to Alexander . . .	249
From Alexander to the 15th of Tiberius .	356
From Adam to the 15th of Tiberius .	5536
From the Nativity to the 15th of Tiberius	29
From Adam to the Christian Era . . .	5507

We shall now conclude this work, with a Chronological Table of the principal epochs and events from the Creation of the World to the Advent of our Saviour. The epochs of Sacred History determined according to the true Chronology, are printed in Roman letters, and the epochs of Profane History in *Italics*. In the former, Cuninghame is our best authority; in the latter, Clinton, with occasional reference to Russell, or Hales. Some dates that seem to be well founded, are taken from Julius Africanus. The epochs marked with a Star are either traditional or conjectural. The Critarchates, Reigns, Missions, Commissions, &c., are all dated at their respective commencements; and the extent of each of the two former may be determined from the table, by taking the difference of the dates of any two consecutive Critarchates or Reigns.

* See "*Chronicon Paschale*," p. 179, Ven. 1729.

CHRONOLOGICAL TABLE.

FIRST AGE OF THE WORLD.

A.M.		B.C.
—21	<i>Traditional Epoch of the Creation</i> . . .	5500
—21	* <i>Higher Astronomical Epoch of the Brahmins</i> . . .	5500
1	True Epoch of the Creation . . .	5478
100	*Death of Abel . . .	5379
230	Birth of Seth . . .	5249
435	Birth of Enos . . .	5044
625	Birth of Cainan I. . .	4854
765	<i>Chronological Epoch of the Julian Period</i> . . .	4714
795	Birth of Mahalaleel . . .	4684
931	Death of Adam . . .	4548
960	Birth of Jared . . .	4519
1070	*Apostacy of the Sons of God . . .	4409
1086	<i>Samaritan Epoch of the Creation</i> . . .	4393
1122	Birth of Enoch . . .	4357
1142	Death of Seth . . .	4337
1179	<i>Lower Astronomical Epoch of the Brahmins</i> . . .	4300
1286	*Astronomical Revelations of Uriel . . .	4193
1287	Birth of Methuseleh . . .	4192
1340	Death of Enos . . .	4139
1406	<i>Astronomical Epoch of Laplace</i> . . .	4073
1474	Birth of Lamech . . .	4005
1475	<i>Hebrew—Usher Epoch of Creation</i> . . .	4004
1487	Translation of Enoch . . .	3992
1535	Death of Cainan I. . .	3944
1662	Birth of Noah . . .	3817
1690	Death of Mahalaleel . . .	3789
1719	<i>Modern Jewish Epoch of Creation</i> . . .	3760
1922	Death of Jared . . .	3557
2142	Prediction of the Flood . . .	3337
2162	Birth of Japhet or <i>Iapetus</i> . . .	3317
2164	Birth of Shem . . .	3315
2165	Birth of Ham . . .	3314
2227	Death of Lamech . . .	3252

A.M.		B.C.
2256	Death of Methuselah	3223
2256	<i>Flavian Epoch of the Flood</i>	3223
2262	True Epoch of the Flood	3217

SECOND AGE OF THE WORLD.

2263	Descent of Noah from the Ark	3216
2263	First appearance of the Rainbow	3216
2264	Birth of Arphaxad	3215
2377	<i>Hindoo Epoch of the Calyougham</i>	3102
2399	Birth of Cainan II.	3080
2401	First Jubilee of Jubilees from Creation	3078
2526	<i>Chinese Epoch of Fohi</i>	2953
2529	Birth of Salah	2950
2579	<i>Foundation of Egypt by Mizraim</i>	2900
2612	Death of Noah	2867
2659	Birth of Eber	2820
2764	Death of Shem	2715
2793	Birth of Peleg or Phalec	2686
2802	Death of Arphaxad	2677
2859	Death of Cainan II.	2620
2923	Birth of Reu or Ragau	2556
2962	Death of Salah	2517
3018	<i>Chinese Epoch of Tchouen-Hiu</i>	2461
3055	Birth of Serug	2424
3063	Death of Eber	2416
3079	*Foundation of Babel	2400
3081	*Confusion of Tongues	2398
3081	*Division of the Earth	2398
3122	<i>Chinese Epoch of Yao</i>	2357
3132	Death of Peleg	2347
3152	<i>Foundation of Memphis by Menes</i>	2327
3185	Birth of Nahor	2294
3249	*Birth of Job	2236
3246	<i>Babylon taken by the Medes</i>	2233
3246	<i>Chaldean Astronomical Epoch</i>	2233
3262	Death of Reu	2217
3264	Birth of Terah	2215
3297	<i>Foundation of the Assyrian Monarchy</i>	2182
3334	Birth of Abraham	2145
3343	*Trial of Job	2136
3385	Death of Serug	2094
3406	*Abraham arrives in Haran	2073
3409	Death of Terah	2070
3409	True Epoch of the Call of Abraham	2070

THIRD AGE OF THE WORLD.

A.M.		B.C.
3410	Descent of Abraham to Egypt	2069
3418	Canaan promised to Abraham	2061
3420	Birth of Ishmael	2059
3433	Covenant of Circumcision	2046
3433	Destruction of Sodom	2046
3434	Birth of Isaac	2045
3471	Death of Sarah	2008
3474	Marriage of Isaac	2005
3483	*Death of Job	1996
3494	Birth of Jacob and Esau	1985
3509	Death of Abraham	1970
3522	<i>Foundation of Sicyon</i>	1957
3534	Marriage of Esau	1935
3557	Death of Ishmael	1922
3571	Jacob goes to Padanaram	1908
3571	Marriage of Jacob	1908
3572	Birth of Reuben	1907
3574	Birth of Simeon	1905
3575	Birth of Levi	1904
3576	Birth of Judah	1903
3587	<i>Foundation of the Assyrian Empire</i>	1892
3591	Jacob returns to Canaan	1888
3598	Birth of Benjamin	1881
3602	Joseph carried into Egypt	1877
3614	Death of Isaac	1865
3615	Joseph made Regent of Egypt	1864
3616	First Year of Plenty	1863
3622	Birth of Kohath	1857
3624	Eisodus of Jacob into Egypt	1855
3641	Death of Jacob	1838
3684	Birth of Amram	1795
3695	Death of Joseph	1784
3712	Death of Levi	1767
3726	<i>Descent of Phoroneus</i>	1753
3755	Death of Kohath	1724
3756	Birth of Aaron	1723
3759	Birth of Moses	1720
3787	<i>Foundation of Argos</i>	1692
3799	Moses flies to Midian	1680
3837	<i>Flood of Ogyges</i>	1642
3840	True Epoch of the Exodus	1639

FOURTH AGE OF THE WORLD.

A.M.		B.C.
3840	The Law proclaimed at Sinai	1639
3879	Death of Aaron and Moses	1600
3880	Passage of the Jordan	1599
3886	Division of Canaan by Lot	1593
3896	Death of Joshua	1583
3894	<i>Foundation of Athens</i>	1585
3907	First Servitude of Israel	1572
3915	Critarchate of Othniel	1564
3955	Second Servitude	1524
3973	Critarchate of Ehud	1506
3988	<i>Indian Astronomical Epoch</i>	1491
4013	<i>Descent of Danaus and Pelasgus</i>	1466
4043	<i>Flood of Deucalion</i>	1436
4043	Third Servitude	1426
4073	Critarchate of Deborah and Barak	1406
4096	<i>Reign of Dardanus and Erectheus</i>	1383
4113	Fourth Servitude	1366
4119	<i>The Sphere of Chiron or Musæus</i>	1360
4120	Critarchate of Gideon	1359
4146	<i>Azan, Aphidas and Elatus, in Arcadia</i>	1333
4160	Critarchate of Abimelech	1319
4163	Critarchate of Tolah	1316
4166	<i>Descent of Cadmus</i>	1313
4186	Critarchate of Jair	1293
4196	<i>Descent of Pelops</i>	1283
4208	Fifth Servitude	1271
4218	<i>Birth of Hercules</i>	1261
4226	Critarchate of Jephthah	1253
4232	Critarchate of Ibzan	1247
4239	Critarchate of Elon	1240
4249	Critarchate of Abdon	1230
4254	<i>Argonautic Expedition</i>	1225
4257	Sixth Servitude	1222
4266	<i>First Theban War</i>	1213
4292	<i>Destruction of Troy</i>	1184
4297	Critarchate of Eli	1182
4303	<i>Reign of Orestes at Argos</i>	1176
4337	Seventh Servitude	1142
4355	<i>Aeolic Migration</i>	1124
4357	Critarchate of Samuel	1122
4369	Reign of Saul	1110
4375	<i>Return of the Heraclidæ</i>	1104

A.M.		B.C.
4379	Birth of David	1100
4405	<i>Reign of Aletes at Corinth</i>	1074
4409	Reign of David	1070
4417	Capture of Jerusalem	1062
4435	<i>Ionic Migration</i>	1044
4449	Reign of Solomon	1030
4452	Foundation of Solomon's Temple	1027

FIFTH AGE OF THE WORLD.

4459	Completion of Solomon's Temple	1020
4464	<i>Foundation of Smyrna</i>	1015
4489	Revolt of the Ten Tribes of Israel	990
4489	Reign of Jeroboam and Rehoboam	990
4492	Lapse of the Twelve Tribes into Idolatry	987
4494	Invasion of Shishak	985
4506	Reign of Abijah	973
4509	Reign of Asa	970
4511	Reign of Nadab	968
4512	Reign of Baasha	967
4517	<i>Acme of Homer</i>	962
4520	Asa defeats the Ethiopians	959
4535	Reign of Ela	944
4536	Reigns of Zimri and Omri	943
4537	<i>Acme of Hesiod</i>	942
4540	Foundation of Samaria	939
4546	Reign of Ahab	933
4550	Reign of Jehoshaphat	929
4553	Jehoshaphat appoints Judges	926
4555	Mission of Elijah	924
4558	Destruction of the Prophets of Baal	921
4568	Reign of Ahaziah	911
4569	Translation of Elijah	910
4569	Mission of Elisha	910
4570	Reign of Joram	909
4575	Reign of Jehoram	904
4581	Reign of Ahaziah	898
4582	Reigns of Athaliah and Jehu	897
4588	Reign of Jehoash	891
4595	<i>Olympiad of Iphitus</i>	884
4604	Mission of Jonah	875
4610	Reign of Jehoahaz	869
4627	Death of Elisha	852
4627	Reign of Joash	852
4628	Reign of Amaziah	851

A.M.		B.C.
4633	Reign of Jeroboam II.	836
4657	Interregnum in Judah	822
4669	Reign of Uzziah	810
4684	Interregnum in Israel	795
4684	Missions of Hosea and Amos	795
4703	<i>Era of the Olympiads</i>	776
4706	Reigns of Zechariah and Shallum	773
4708	Invasion of Pul	771
4718	Reign of Pekahiah	761
4719	Mission of Isaiah	760
4720	Reign of Pekah	759
4721	Reign of Jotham	758
4726	<i>Foundation of Rome</i>	753
4729	Mission of Micah	750
4732	<i>Era of Nabonassar</i>	747
4737	Reign of Ahaz	742
4739	Captivity of the Transjordanic Tribes	740
4740	Interregnum in Israel	739
4745	<i>Foundation of Syracuse</i>	734
4750	Reign of Hoshea	729
4752	Mission of Nahum	727
4753	Reign of Hezekiah	726
4758	Captivity of the Ten Tribes	721
4766	Invasion of Sennacherib	713
4767	Destruction of the Assyrian Army	712
4768	<i>Revolt of the Medes</i>	711
4782	Reign of Manasseh	697
4792	<i>Foundation of the Median Empire</i>	687
4796	<i>Creon First Annual Archon at Athens</i>	683
4802	Captivity of Manasseh	677
4802	Second Jubilee of Jubilees from Creation	677
4802	Captivity of the Remnant of Israel	677
4822	<i>Foundation of Byzantium</i>	657
4837	Reign of Amon	642
4839	Reign of Josiah	640
4840	<i>Birth of Thales</i>	639
4850	Josiah reforms the Land	629
4851	Mission of Jeremiah	628
4856	The Book of the Law found	623
4856	Mission of Zephaniah	623
4858	<i>Legislation of Draco</i>	621
4859	Missions of Joel and Habakkuk	620
4863	Reign of Pharaoh Necho	616
4867	Destruction of Nineveh	612
4868	<i>The acme of Sappho</i>	611
4869	Reign of Jehoahaz	610

A.M.		B.C.
4869	<i>Birth of Anaximander</i>	610
4870	Reign of Jehoiakim	609
4873	Reign of Nebuchadnezzar	606
4873	Era of the Babylonish Captivity	606
4874	First Vision of Nebuchadnezzar	605
4876	Rebellion of Jehoiakim	603
4876	<i>Epoch of the Eclipse of Thales</i>	603
4880	Reign of Jehoiachin	599
4881	1st year of Jehoiachin's Captivity	598
4881	Reign of Zedekiah	598
4884	<i>Birth of Cræsus</i>	595
4885	Mission of Ezekiel	594
4885	<i>Legislation of Solon</i>	594
4889	Siege of Jerusalem	590
4891	Destruction of Solomon's Temple	588

SIXTH AGE OF THE WORLD.

4891	THE BABYLONIAN OR ASSYRIAN EMPIRE	588
4893	<i>Celebration of the Pythian games</i>	586
4893	<i>Era of the Seven Sages of Greece</i>	586
4907	<i>Acme of Esop</i>	572
4918	Reign of Evil Merodach	561
4937	Release of Jehoiachin	562
4920	<i>Reign of Neriglissar</i>	559
4920	<i>Reign of Cyrus in Persia</i>	559
4924	Reign of Nabonadius or Belshazzar	555
4924	The First Vision of Daniel	555
4924	The Second Vision of Daniel	557
4931	<i>Anaximenes flourished</i>	548
4931	Cyrus takes Sardis	548
4939	<i>Pythagoras flourished</i>	540
4941	Cyrus takes Babylon	538
4941	<i>Xenophanes flourished</i>	538
4941	Reign of Darius the Mede	538
4941	The Third Vision of Daniel	538
4943	MEDO-PERSIAN EMPIRE	536
4943	1st year of Cyrus the Persian	536
4943	Commission of Zerubbabel and Joshua	536
4944	Foundation of the Second Temple	535
4945	The Fourth Vision of Daniel	534
4948	<i>Anacreon flourished</i>	531
4950	Reign of Cambyzes or Ahasuerus	529
4954	<i>Cambyzes conquers Egypt</i>	525
4954	<i>Birth of Æschylus</i>	525

A.M.		B.C.
4957	<i>Usurpation of the Persian Throne</i>	522
4958	Reign of Darius Hystaspes	521
4959	Missions of Haggai and Zechariah	520
4959	The Second Temple re-founded	520
4961	<i>Birth of Pindar</i>	518
4963	The Destruction of Babylon	516
4963	The Second Temple completed	516
4970	<i>The Roman Regifugium</i>	509
4971	<i>Expulsion of the Pisistratidæ</i>	510
4979	<i>Birth of Anaxagoras</i>	508
4984	<i>Birth of Sophocles</i>	495
4989	<i>The Battle of Marathon</i>	490
4994	Reign of Xerxes the Great	485
4995	<i>Birth of Herodotus</i>	484
4996	<i>Ostracism of Aristides</i>	483
4999	<i>Battle of Salamis</i>	480
4999	<i>Birth of Euripides</i>	480
5008	<i>Birth of Thucydides</i>	471
5011	<i>Birth of Socrates</i>	468
5015	Reign of Artaxerxes Longimanus	464
5015	<i>Zeno flourished</i>	464
5019	<i>Births of Democritus and Hippocrates</i>	460
5021	The Commission of Ezra	458
5021	The 1st Week of Daniel begins	458
5024	<i>Empedocles flourished</i>	455
5028	<i>The Roman Decemviri</i>	451
5030	<i>Restoration of the Consuls</i>	449
5034	The Commission of Nehemiah	445
5035	<i>Military Tribunes at Rome</i>	444
5046	Nehemiah returns to Artaxerxes	433
5047	<i>Meton flourished</i>	432
5048	<i>The Peloponnessian War</i>	431
5049	Mission of Malachi	430
5050	<i>Birth of Plato</i>	429
5051	<i>Aristophanes flourished</i>	428
5055	Close of the Old Testament Canon	424
5056	Reign of Darius Nothus	423
5070	The 7th Week of Daniel ends	409
5075	Reign of Artaxerxes Mnemon	404
5075	<i>Lysander takes Athens</i>	404
5078	<i>The Anabasis of Xenophon</i>	401
5081	<i>Ctesias flourished</i>	398
5089	<i>Rome burnt by the Gauls</i>	390
5095	<i>Birth of Aristotle</i>	384
5108	<i>Battle of Leuctra</i>	371
5111	<i>Eudoxus flourished</i>	368

A.M.		B.C.
5113	<i>Consuls restored at Rome</i>	366
5119	<i>The 14th Week of Daniel ends</i>	360
5120	<i>The accession of Philip</i>	359
5121	<i>Reign of Ochus</i>	358
5123	<i>Birth of Alexander the Great</i>	356
5138	<i>Birth of Epicurus</i>	341
5139	<i>Demosthenes flourished</i>	340
5141	<i>Battle of Chæronea</i>	338
5142	<i>Reign of Arses</i>	337
5143	<i>Reign of Alexander in Macedon</i>	336
5144	<i>Reign of Darius Codomannus</i>	335
5145	<i>Alexander crosses the Hellespont</i>	334
5147	<i>Tyre taken by Alexander</i>	332
5147	<i>Alexandria founded</i>	332
5148	<i>Battle of Arbela</i>	331
5150	MACEDO-GRECIAN EMPIRE	329
5156	<i>Death of Alexander</i>	323
5159	<i>Ptolemy takes Jerusalem</i>	320
5168	<i>The 21st Week of Daniel ends</i>	311
5167	<i>Era of the Seleucidæ or Contracts</i>	312
5174	<i>Reign of Ptolemy Lagus</i>	305
5180	<i>Arcesilaus flourished</i>	299
5194	<i>Reign of Ptolemy Philadelphus</i>	285
5199	<i>Reign of Antiochus Soter</i>	280
5200	<i>Irruption of the Gauls into Greece</i>	279
5202	<i>Epoch of the Septuagint Version</i>	277
5215	<i>First Punic War</i>	264
5217	<i>The 28th Week of Daniel ends</i>	262
5218	<i>Reign of Antiochus Theus</i>	261
5232	<i>Reign of Ptolemy Evergetes</i>	247
5233	<i>Reign of Seleucus Callinicius</i>	246
5238	<i>Sicily ceded to Rome</i>	241
5254	<i>Reign of Seleucus Ceraunus</i>	225
5256	<i>Reign of Antiochus the Great</i>	223
5257	<i>Reign of Ptolemy Philopator</i>	222
5261	<i>Second Punic War</i>	218
5263	<i>Battle of Cannæ</i>	216
5266	<i>The 35th Week of Daniel ends</i>	213
5274	<i>Reign of Ptolemy Epiphanes</i>	205
5289	<i>The Romans cross the Hellespont</i>	190
5292	<i>Reign of Seleucus Philopator</i>	187
5298	<i>Reign of Ptolemy Philometor</i>	181
5304	<i>Reign of Antiochus Epiphanes</i>	175
5304	<i>Antiochus persecutes the Jews 10 years</i>	175
5304	<i>End of the Jewish Hierarchy</i>	175
5309	<i>Antiochus sacks Jerusalem</i>	170

A.M.		B.C.
5311	<i>Macedon subdued by the Romans</i>	168
5312	Martyrdom of the Maccabees	167
5313	The Asamonean Dynasty	166
5313	Reign of Judas Maccabeus	166
5315	Reign of Antiochus Eupator	164
5315	The 42d Week of Daniel ends	164
5317	Reign of Demetrius Soter	162
5318	The Jews allied with the Romans	161
5329	Reign of Alexander Balas	150
5330	<i>Third Punic War</i>	149
5333	Reign of Demetrius Nicator	146
5333	<i>Reign of Ptolemy Physcon</i>	146
5333	<i>Destruction of Carthage</i>	146
5336	Reign of Antiochus VI. Epiphanes	143
5337	Reign of Trypho	142
5341	Reign of Antiochus Sidetes	138
5351	2d Reign of Demetrius Nicator	128
5354	Reign of Alexander Zebina	125
5356	Reign of Antiochus Grypus	123
5362	<i>Reign of Ptolemy Soter</i>	117
5364	The 49th Week of Daniel ends	115
5374	<i>Africa made a Roman Province</i>	105
5384	Reign of Seleucus Nicator	95
5387	Reign of Philip	92
5389	<i>Cicero flourished</i>	90
5396	Reign of Tigranes	83
5397	<i>Sylla made Perpetual Dictator</i>	82
5398	<i>Reign of Ptolemy Auletes</i>	81
5410	<i>Birth of Virgil</i>	69
5410	Reign of Antiochus Asiaticus	69
5413	The 56th Week of Daniel ends	66
5414	<i>Birth of Horace</i>	65
5414	Syria made a Roman Province	65
5416	Jerusalem taken by Pompey	63
5419	<i>First Roman Triumvirate</i>	60
5421	<i>Birth of Livy</i>	58
5421	<i>Julius Cæsar invades Gaul</i>	58
5425	<i>Julius Cæsar reduces Britain</i>	54
5428	<i>Reign of Cleopatra</i>	51
5431	<i>Battle of Pharsalia</i>	48
5434	The 59th Week of Daniel ends	45
5434	<i>The Julian Era</i>	45
5435	<i>Death of Julius Cæsar</i>	44
5436	<i>Second Roman Triumvirate</i>	43
5437	<i>The Battle of Philippi</i>	42
5441	The 60th Week of Daniel ends	38

A.M.						B.C.
5441	<i>The Spanish Era</i>	.	.	.	.	38
5442	Reign of Herod	.	.	.	.	37
5442	End of the Asamoneans	.	.	.	.	37
5448	The 61st Week of Daniel ends	.	.	.	.	31
5448	<i>The Battle of Actium</i>	.	.	.	.	31
5449	<i>Egypt made a Roman Province</i>	.	.	.	.	33
5449	THE ROMAN EMPIRE	.	.	.	.	30
5449	Reign of Augustus Cæsar	.	.	.	.	30
5452	<i>The Augustan Era</i>	.	.	.	.	27
5455	The 62d Week of Daniel ends	.	.	.	.	24
5455	THE TEMPLE OF JANUS SHUT	.	.	.	.	24
5462	The 63d Week of Daniel ends	.	.	.	.	17
5462	The Temple at Jerusalem rebuilt by Herod.	.	.	.	.	17
5476	The 65th Week of Daniel ends	.	.	.	.	3
5476	BIRTH OF JESUS CHRIST	.	.	.	.	3
5478	Reign of Archelaus	.	.	.	.	1
						A.D.
5478	VULGAR ERA OF CHRISTIANITY	.	.	.	.	1
5486	Judea made a Roman Province	.	.	.	.	8
5492	Reign of Tiberius Cesar	.	.	.	.	14
5504	The 69th Week of Daniel ends	.	.	.	.	26
5505	Pontius Pilate procurator of Judea	.	.	.	.	27
5506	BAPTISM OF CHRIST	.	.	.	.	28
5511	The 70th Week of Daniel ends	.	.	.	.	33
5511	THE CRUCIFIXION AND ASCENSION	.	.	.	.	33
5511	THE FIFTH EMPIRE	.	.	.	.	33

June, 1844.

A
Catalogue
OF
INTERESTING WORKS,
IN THE PRESS OR RECENTLY PUBLISHED BY
SMITH, ELDER AND CO.
65, CORNHILL, LONDON.

Preparing for Publication.

OBSERVATIONS IN THE SOUTHERN HEMISPHERE,
MADE DURING A RECENT RESIDENCE AT
THE CAPE OF GOOD HOPE.

By SIR JOHN HERSCHEL, Bart., F.R.S., &c.
To be Illustrated by numerous Plates.

In the press, and shortly will be published, in demy 8vo. cloth.

A DISSERTATION ON THE TRUE AGE OF THE EARTH,
AS ASCERTAINED FROM THE HOLY SCRIPTURES.

Containing a review of the Opinions of Ancient and Modern Chronologers, including Usher, Hales, Clinton and Cuninghame; and a Chronological Table of the Principal Epochs and Events in Sacred and Profane History, from the Creation to the present Time.

By PROFESSOR WALLACE.

Now ready, in 2 volumes post 8vo. illustrated with numerous Engravings on Steel, from new and original Portraits.

OUR ACTRESSES;
OR,
GLANCES AT STAGE FAVORITES,
PAST AND PRESENT.

By Mrs. C. BARON-WILSON,
Author of the "Life of the Duchess of St. Albans," "Memoirs of Monk Lewis," &c. &c.

Just published,
 SECOND EDITION, REVISED by the EDITOR, with "INTRODUCTORY COMMENTS,"
 In Two Vols., post 8vo., price 24s., cloth.

A NEW SPIRIT OF THE AGE.

Containing Critical Essays, and Biographical Sketches of Literary and other Eminent Characters of the Present Time.

EDITED BY R. H. HORNE, Esq.
 Author of "Orion," "Gregory the Seventh," &c. &c.

The volumes are illustrated with engravings on steel, from new and original portraits of DICKENS, TENNYSON, CARLYLE, WORDSWORTH, TALFOURD, BROWNING, SOUTHWOOD SMITH, and MISS MARTINEAU.

Among the Contents will be found,—

CHARLES DICKENS	CAPTAIN MARRYATT	REV. SYDNEY SMITH
LORD ASHLEY	MRS. TROLLOPE	A. FONBLANQUE
SOUTHWOOD SMITH	W. S. LANDOR	DOUGLAS JERROLD
SIR E. L. BULWER	WILLIAM & MARY HOWITT	W. WORDSWORTH
ALFRED TENNYSON	THOMAS HOOD	LEIGH HUNT
SHERIDAN KNOWLES	THEODORE HOOK	ROBERT BROWNING
WILLIAM MACREADY	HARRIET MARTINEAU	J. W. MARSTON
THOMAS INGOLDSBY	MRS. JAMESON	MRS. SHELLEY
W. H. AINSWORTH	DR. PUSEY	THOMAS CARLYLE
T. B. MACAULAY	SERJEANT TALFOURD	REV. R. MONTGOMERY
G. P. R. JAMES	MRS. NORTON	BANIM AND THE IRISH
MRS. GORE	MISS E. B. BARRETT	NOVELISTS, &c. &c.

"In the biographical sketches the Editor has carefully excluded all disagreeable personalities and all unwarrantable anecdotes. The criticisms are entirely upon abstract grounds. He may be often wrong, but it is with a clear conscience."—*Editor's Preface.*

"There was something piquant—almost startling—in the announcement of two volumes of 'Criticisms and Biographical Notices' of living authors, by a contemporary, coming forward in his own name, without even the half-transparent shade of the commonly assumed plurality, to decide on the merits of those with whom he is most likely personally familiar,—as if a gentleman at an evening party should stand up and undertake to say frankly what he thought of the company.

"We have two volumes of clever and subtle dissertation on the merits of almost every living writer of any pretension, written in a very animated and pleasant style. The author will at least gain the praise of versatility of talent, and of a quick and generous appreciation of contemporary merit, as well as (what his publisher will think quite as much to the purpose) have the satisfaction of having produced a book that people will be inclined, as the phrase is, 'to run after.'"—*MORNING HERALD*, March 25, 1844.

"As we have said before, Mr. Horne's admirations appear to us to be well placed and his sympathies generous and noble."—*MORNING CHRONICLE.*

"We have, however, no hesitation in saying that he has done it ample justice—that he has admirably accomplished it. Two goodly volumes, each containing some three or four hundred pages of philosophical criticism, were likely to turn out a dry, a tedious business; but in the hands of Mr. Horne, the subject possesses the charm and freshness of novelty. It is instinct with vitality, and imbued with a spirit and a feeling which cannot fail to commend it to every reader of taste and intellect. The work is a running commentary of fine—often original thoughts, and manly sentiments. It contains a fair, and, in our opinion, for the most part, a correct estimate of the genius and talents of the writers under review."—*ATLAS*, March 16, 1844.

"Now, whatever may be said respecting Mr. Horne, he incurs no risk of being classed amongst imitators—amongst the copyists of other people's fancies—he is at least an original. Few persons, we apprehend, will relinquish the volumes without reading them through. This remark, of itself, implies no slight degree of praise."—*NAVAL AND MILITARY GAZETTE*, March 30, 1844.

Just published, SECOND EDITION, Price 12s. demy cloth.

MODERN PAINTERS :

Their Superiority in the ART of LANDSCAPE PAINTING to all the Ancient Masters, proved by examples of the True, the Beautiful, and the Intellectual, from the Works of Modern Artists, especially from those of J. M. Turner, Esq., R.A.

By a GRADUATE of OXFORD.

"This is the production of a highly gifted mind, one who has evidently bestowed time and labour to obtain a practical knowledge of the fine arts, and who writes eloquently, feelingly, and fearlessly."—POLYTECHNIC REVIEW.

"It has seldom been our lot to take up a work more admirably conceived and written than this beautiful and elaborate essay."—ATLAS.

In Two Thick Volumes, Demy 8vo., with numerous Illustrations, price 34s. cloth.

THE MODERN HISTORY AND CONDITION OF EGYPT:

ITS CLIMATE, DISEASES, AND CAPABILITIES;

Exhibited in a Personal Narrative of Travels in that Country, with an Account of the Proceedings of Mahommed Ali Pascha, from 1801 to 1843, interspersed with Illustrations of Scripture History, the Fulfilment of Prophecy, and the Progress of Civilization in the East.

By W. HOLT YATES, M.D., &c. &c.

"He fulfils his historic vocation by an ample resumé of the more prominent incidents which have distinguished the fortunes of the Pascha, upon whose policy of general monopoly his strictures are severe enough, and acquits himself creditably from his spirited and highly coloured sketches of the abundant objects to which he draws attention."

MORNING HERALD.

THE ANGLO-INDIAN ARMY AND NAVY LIST.

By MAJOR JAMES FAGAN, of the Bengal Army.

To be published on the 1st January, 1845.

This work will contain a Memoir of the War, and other Public Services of every European Officer in the Indian Army and Navy, including those on the Retired List, and in the Medical and other Public Departments of India; the whole brought down to the time of publication.

To render this national work as perfect as possible, the compiler requests that his brother officers will favour him with a complete record of their services as early as may be convenient, addressed to him (FREE) at the Publishers', where Subscribers' Names will be received, and a detailed Prospectus of the work may be procured.

"As it cannot be expected that the compiler would undertake the very heavy expenses attending such a publication without being secured against loss, it is suggested that all who are interested in the work will at once forward their Names as Subscribers.

The price to Subscribers in Europe will be ONE GUINEA, payable on delivery.

In Two Volumes, Demy 8vo., Price 32s., cloth.

With a Large Map by Arrowsmith, and Illustrated with Plates.

NOTES AND OBSERVATIONS ON

THE IONIAN ISLANDS AND MALTA,

WITH SOME REMARKS ON

CONSTANTINOPLE AND TURKEY;

And on the system of Quarantine, as at present conducted.

By JOHN DAVY, M.D., F.R.SS. L. & E., Inspector-General of Army Hospitals, L. R.

"Dr. Davy's work deserves to be bought as well as perused, so carefully, completely and expensively has it been got up. We hope that the consciousness of having discharged such an important duty will not be the only result of his long labour, but that the work will prove as remunerative as it ought to be."—WESTMINSTER REVIEW.

"There probably is not another work in our language in which so ample and substantially useful an account is given of the Ionian Islands as is here to be found. There can be little doubt that to these volumes will be assigned an honourable place amongst the recognized master-works of the class to which they belong."—MORNING HERALD.

HAND-BOOK FOR INDIA AND EGYPT;

Comprising Travels from Calcutta, through India, to the Himalaya Mountains, and a Voyage down the Sutledge and Indus Rivers; a Visit to the City of Hyderabad, in Scinde; and the Journey to England by the Red Sea and Mediterranean: with Descriptions of the Three Presidencies of India; and the fullest details for parties proceeding to any part of India, either by the Overland Route, or by the way of the Cape of Good Hope.

By GEORGE PARBURY, Esq., M.R.A.S.

Second Edition, 1 Vol. post 8vo., with an entirely New Map, Price 12s. cloth.

* * The press, both of Great Britain and India, have combined in eulogizing the value of this work, but it may only here be needful to quote the following remarks from the editorial columns of the *Standard* of the 10th of April, 1843. "We have elsewhere copied from Mr. Parbury's Hand-Book to India and Egypt, an interesting account of the City of Hyderabad. Let us, in acknowledgement of the means afforded to us to inform and gratify our readers, say of Mr. Parbury's work, as we may with truth, that it is the best Topographical Guide to the countries to which it refers we have ever seen, a most interesting book, independently of its topographical utility, and an almost indispensable key to the late transactions in Central Asia."

THE FOREIGN AND COLONIAL QUARTERLY REVIEW.

In demy 8vo., price 6s.

This Review has been established by a highly influential Literary and Mercantile Proprietary, under the superintendence of the late Editor of the Foreign Quarterly Review, and has already obtained deserved reputation, both for the vigour and information of its Articles—several of which have been publicly attributed to Members of our Government—and for the priority and accuracy of its Foreign Intelligence, which is secured through the influence of eminent Correspondents in our Colonies and on the Continent.

The nature of its Proprietary, and the liberal spirit they have determined upon pursuing, the eminent and able Contributors they have secured, and the large capital they have embarked, have all contributed to raise this Review to the highest rank among the Conservative Literary Periodicals of the day, and have procured for it a popularity and success beyond the most sanguine hopes of its projectors.

Six Numbers are now published.

Just published, Price 7s. 6d. post 8vo. boards.

EXPERIMENTAL RESEARCHES, CHEMICAL AND AGRICULTURAL.

Part I. contains, Carbon a Compound Body made by Plants, in quantities varying with the circumstances under which they are placed. Part II. Decomposition of Carbon during the Putrefactive Fermentation.

By ROBERT RIGG, F.R.S.

Price 2s. 6d. bound in cloth.

CROSBY PLACE,

Described in a Lecture on its Antiquities and Reminiscences delivered in the Great Hall on the evening of Friday, August 5th, 1842.

By the REV. CHARLES MACKENZIE, A.M.,

Vicar of St. Helen's, Bishopsgate, and Head Master of Queen Elizabeth's Grammar School, St. Olave's, Southwark.

MISCELLANEOUS WORKS.

In Two large Volumes, 8vo., Illustrated with Plates, Price 1*l.* 6*s.* cloth.

A COMPREHENSIVE HISTORY OF THE WOOLLEN TRADE

From the earliest Records to the present Period, comprising the Woollen and Worsted Manufactures, and the Natural and Commercial History of Sheep, with the various Breeds, and Modes of Management in different Countries.

By JAMES BISCHOFF, Esq.

"Mr. Bischoff's work will be found valuable to all persons interested in the subject."

ATHENÆUM.

"Mr. Bischoff has in these volumes collected a vast mass of curious and valuable information, acceptable to readers of varied tastes, even though quite unconnected with manufactures and trade. We recommend every reader to peruse attentively this meritorious compilation.—We finally recommend these volumes of Mr. Bischoff's to the careful consideration of all those interested in the subjects of which they treat."—TIMES.

In One Volume Demy 8vo. Price 15*s.* cloth.

A COMPREHENSIVE HISTORY OF THE IRON TRADE,
THROUGHOUT THE WORLD,

From the earliest Records to the present Time. With an Appendix, containing Official Tables, and other public Documents.

By HARRY SCRIVENOR, Esq., Blaenavon.

"Mr. Scrivenor's History is written with elaborate research and anxious care, and goes into and exhausts the entire subject; it contains numerous facts full of interest to common readers."—TAIT'S MAGAZINE.

In Post 8vo. Price 5*s.* bound.

NARRATIVE OF A RESIDENCE ON
THE MOSQUITO SHORE,

During the Years 1839, 1840, and 1841;

Describing the Native Tribes, Climate, Natural Productions, &c. &c. &c.; with some account of the British Settlement at Black River; the Islands of Bonacca, and Roatan, the Port of Truxilio; and of the Trade with the Central Americans.

By THOMAS YOUNG, Esq.

Illustrated by Engravings.

"This volume may be considered as conveying the best and latest information. The author appears throughout the Narrative to speak with truth and candour."—LIT. GAZ.

"Everything is told with the freshness of an ardent temperament delighted with the novelty of the position in which he is thrown, and the beauties of nature which surround him."—WEEKLY CHRONICLE.

Royal 8vo., Price 1*l.* 11*s.* 6*d.* cloth.

THE BRITISH MERCHANT'S ASSISTANT.

CONTAINING

PART I.—Tables of Simple Interest at 3, 3½, 4, 4½, and 5 per cent.

PART II.—Tables showing the Interest on Exchequer Bills at 1½*d.*, 1¾*d.*, 2*d.*, 2¼*d.*, 2½*d.*, 3*d.*, 3¼*d.*, and 3½*d.* per cent. per diem.

PART III.—Tables for Ascertaining the Value of every description of English and Foreign Stock.—Also the Amount of Brokerage, Commission, Freight, Marine, and other Insurance, at every rate per cent., &c. &c. &c.

By G. GREEN.

Each of the above Three Parts is sold separately.

 MISCELLANEOUS WORKS.

In Post 8vo., Price 7s. cloth.

A FAMILIAR EXPLANATION OF
THE NATURE, ADVANTAGES, AND IMPORTANCE OF
ASSURANCES UPON LIVES,

And the various Purposes to which they may be usefully Applied: including also a particular Account of the routine required for Effecting a Policy; and of the different systems of Life Assurance now in use, the Principles, Terms, and Tables of Seventy London Assurance Offices, &c.

By LEWIS POCOCK, F.S.A.

"There are no technicalities in Mr. Pocock's work to prevent its being useful to all; and those, therefore, who are likely to have recourse to Life Insurance will do wisely in consulting this familiar explanation of its nature and advantages."—GLOBE.

New Edition, demy 8vo., price 12s. cloth, Revised throughout, with many additions and corrections, by the Author, and illustrated with Plates.

THE NATURE AND PROPERTIES OF THE SUGAR CANE;

With Practical Directions for the Improvement of its Culture,
and the Manufacture of its Products.

To which is added an additional Chapter on the Manufacture of Sugar from Beet-root.

By GEORGE RICHARDSON PORTER, F.R.S.,
Corresponding Member of the Institute of France.

By the same Author,

In Demy 8vo., with 45 Botanical Plates, Price 21s. cloth.

THE TROPICAL AGRICULTURIST:

A Practical Treatise on the Cultivation and Management of various Productions suited to Tropical Climates, and capable of advantageous production in our Colonies, &c.

"These two valuable volumes open to colonial residents such a mine of hitherto concealed wealth, that every proprietor, emigrant, or person interested in the success of an emigrant friend, ought to procure a copy as their surest guide to fortune."—SCOTSMAN.

Price 6s. bound in cloth.

CLEMENT'S CUSTOMS GUIDE.

Revised and Corrected up to the time of the closing of the last Session of Parliament.

Also, price 2s. cloth.

CLEMENT'S CUSTOMS POCKET MANUAL.

Made up to the same period.

Just Published, in large 4to. full coloured, and neatly bound, price 18s.

BECKER'S OMNIGRAPH ATLAS OF MODERN GEOGRAPHY,

Compiled from the latest and most authentic sources, and including all the recent Geographical and Nautical Discoveries throughout the World.

"The new and very beautiful mode of producing Maps by means of the Patent Omnigraph, is so superior to the old style of engraving, that it cannot fail of commanding a decided preference, independent of its very moderate price. The letters in every word, whether large or small, are so uniform in size, so beautifully distinct, and stand out in such high relief, that the eye is never wearied as in the old Maps, by tracing their contents, or finding the places required: desiderata of so much consequence, that this New Omnigraph Atlas must soon find a place, not only in every School, but in every Library in the Kingdom."—LONDON REVIEW.

MISCELLANEOUS WORKS.

Works by Sarah Stickney, now MRS. ELLIS.

Author of "The Women of England," &c.

Beautifully illustrated, Price 7s. 6d., cloth extra; or 10s. 6d. elegantly bound in morocco.

PICTURES OF PRIVATE LIFE;

FIRST SERIES.

Containing "An Apology for Fiction;" "The Hall and the Cottage;" "Ellen Eskdale;"
"The Curate's Widow;" and "Marriage as it may be."

Uniform with the above, the Second Series, comprising

"MISANTHROPY," AND "THE PAINS OF PLEASING."

The Third Series, contains a highly interesting narrative, under the title of

**"PRETENSION;
OR, THE FALLACIES OF FEMALE EDUCATION."**

The Volumes may be purchased separately, each

"The aim of the writer is evidently to instruct as well as amuse, by offering these admirable sketches as beacons to warn the young, especially of her own sex, against the errors which have shipwrecked the happiness of so many."—GENTLEMAN'S MAGAZINE.

In small 8vo., beautifully illustrated, Price 7s. in fancy cloth.

THE PROGRESS OF CREATION,

CONSIDERED WITH REFERENCE TO THE

PRESENT CONDITION OF THE EARTH.

An interesting and useful work for young People.

By MARY ROBERTS, Author of "Annals of My Village," &c. &c.

"We have seldom met with a work, in which instruction and entertainment are more happily blended."—TIMES.

"This beautiful volume forms an instructive collection of striking facts, interspersed with amiable reflections."—SPECTATOR.

Foolscap 8vo., Price 5s. cloth.

MEDICAL GUIDE FOR MOTHERS,

In Pregnancy, Accouchement, Suckling, Weaning, &c., and in most of the important Diseases of Children.

Second Edition, enlarged.

By J. R. HANCORN, Member of the Royal College of Surgeons, &c.

An Abridged Edition, just published, Price 1s.

On an Extended Scale of Forty-three by Nineteen Inches.

Price, India Proofs, 2l. 2s., Plain Prints, 1l. 5s.

A GENERAL VIEW OF

THE FALLS OF NIAGARA.

Etched in the best manner, on Copper,

By F. C. LEWIS, Esq., Engraver to the Queen.

From a Drawing made on the spot,

By CAPTAIN JAMES GRAHAM,

H. M. 70th Regiment.

MISCELLANEOUS WORKS.

Just published, demy 8vo. price 10s. 6d. cloth.

THE BUDGET.

Commercial and Colonial Policy, with an Introduction, in which the deductive method as presented in Mr. Mill's system of Logic is applied to the solution of some controverted questions on Political Economy.

By R. TORRENS, Esq., F.R.S.

MADEIRA, LISBON, &c.

In 1 Vol., fcp. 8vo., Price 4s. cloth gilt.

THE INVALID'S GUIDE TO MADEIRA;

With a Description of Teneriffe, Lisbon, Cintra, and Mafra, and a Vocabulary of the Portuguese and English Languages.

By WILLIAM WHITE COOPER, M.R.C.S., Surgeon to the Hon. Artillery Company.

"There has recently been published a small work by Mr. Cooper, which may be consulted with advantage."—SIR JAMES CLARK *on Climate*.

In demy 8vo., Price 7s.

SUGGESTIONS FOR THE IMPROVEMENT OF OUR TOWNS
AND HOUSES.

By T. J. MASLEN, Esq.

"Every landed proprietor, architect, house-builder, and landlord, ought to possess a copy of this excellent work, and to study its valuable contents before planning the structure of a new building, however small or extensive."—LONDON REVIEW.

Post 8vo., Price 6s., cloth.

AN INQUIRY INTO THE

CAUSES AND MODES OF THE WEALTH OF INDIVIDUALS;
OR, THE PRINCIPLES OF TRADE AND SPECULATION

EXPLAINED.

By THOMAS CORBET, Esq.

"Mr. Corbet deserves our best thanks for laying down so clearly and methodically his ideas on a subject of such vast importance."—NEW MONTHLY MAGAZINE.

In Royal 8vo., Price 10s. 6d. boards.

OUTLINES OF NAVAL ROUTINE;

Being a Concise and Complete Manual in Fitting, Re-fitting, Quartering, Stationing, making and shortening Sail, Heaving down, Rigging Shears, and, in short, performing all the ordinary duties of a Man-of-War, according to the best practice.

By Lieutenant ALEXANDER D. FORDYCE, R.N.

Third Edition, in 1 Vol. fcp. 8vo., Price 7s. 6d. cloth boards.

THE LAST OF THE PLANTAGENETS:

An Historical Narrative, illustrating some of the Public Events and Domestic and Ecclesiastical Manners of the Fifteenth and Sixteenth Centuries.

"This is a work that must make its way into a permanent place in our literature. The quaintness of its language, the touching simplicity of its descriptions and dialogues, and the reverential spirit of love which breathes through it, will insure it a welcome reception amongst all readers of refined taste and discernment."—ATLAS.

MISCELLANEOUS WORKS.

GRESHAM PRIZE ESSAYS.

In 8vo., Price 3s. 6d. in cloth, gilt leaves.

ESSAY ON THE

LIFE AND INSTITUTIONS OF OFFA, KING OF MERCIA,

A.D. 755—794.

By the REV. HENRY MACKENZIE, M.A.

"A very scholarly composition, displaying much research and information respecting the Anglo-Saxon institutions."—SPECTATOR.

In 1 Volume Post 8vo., Price 5s., neatly bound in cloth.

PRIZE ESSAY, 1840.

THE OBLIGATIONS OF LITERATURE

TO THE

MOTHERS OF ENGLAND.

By CAROLINE A. HALSTED.

"The object of the writer has been to show the services rendered by the mothers of England to religion and the state, and to science and learning generally; and the examples adduced display considerable knowledge and research, and are always happily selected and placed in the most attractive point of view."—BRITANNIA.

In 1 Vol. Demy 8vo., with a Portrait, Price 12s.

THE LIFE OF MARGARET BEAUFORT,

COUNTESS OF RICHMOND AND DERBY,

AND MOTHER OF KING HENRY THE SEVENTH,

Foundress of Christ's and of St. John's College, Oxford;

Being the Historical Memoir for which the Honorary Premium was awarded by the Directors of the Gresham Commemoration, Crosby Hall.

By CAROLINE A. HALSTED, Author of "Investigation," &c.

"This work cannot fail of success. The subject is deeply interesting, and has been hitherto almost unexplored. The style is chaste and correct, and it has high claims to popularity wide and permanent. On many topics the authoress has accumulated some valuable historical details from sources which have not hitherto been consulted, and has thus compiled a work which, if not entitled to rank amongst the 'curiosities of literature,' is at least one of the most interesting and instructive books of the season."—ATLAS.

Small 8vo., with highly-finished Plates, 7s. in embossed cloth.

INVESTIGATION;

OR, TRAVELS IN THE BOUDOIR.

By CAROLINE A. HALSTED, Author of "The Life of Margaret Beaufort," &c. &c.

This is an elegantly-written and highly-instructive work for young people, in which a general knowledge of various interesting topics, connected with every-day life, is presented to the youthful mind in an attractive and amusing form.

ILLUSTRATED WORKS.

In a new and elegant binding. Price One Guinea.

STANFIELD'S COAST SCENERY;

COMPRISING

A SERIES OF 40 PICTURESQUE VIEWS IN THE BRITISH CHANNEL.

From Original Drawings taken expressly for this publication,

By CLARKSON STANFIELD, Esq., R.A.

This work is published in super-royal 8vo., containing beautifully-finished Line Engravings, accompanied by highly interesting topographical descriptions, forming altogether one of the most splendid works of the kind which has ever appeared.

"It seems almost a sin against patriotism, as well as good taste, not to possess oneself of a work so peculiarly national, and so exceedingly beautiful."—METROPOLITAN.

"Amidst the unnumbered embellishments for the drawing-room table, or the portfolio, which are now brought within the reach of every one, the difficulty is to know what is the most worthy of our choice. As directors, though in humble sphere, of the public taste, we would wish, as opportunity offers, to point out those works of art which deserve peculiarly the public patronage. With this feeling we introduce the work now before us, assured that the admirers of coast scenery—and who is not?—will be gratified with these exquisite engravings of subjects taken from both sides of the British Channel."

CRITICAL REVIEW.

Price 21s., Elegantly Bound, forming a splendid Ornament for the Drawing-Room Table.

THE BYRON GALLERY:

A series of 36 Historical Embellishments, illustrating the Poetical Works of Lord Byron; beautifully engraved from original Drawings and Paintings by Sir Thomas Lawrence, P.R.A., H. Howard, R.A., A. E. Chalon, R.A., J. Stothard, R.A., R. Westall, R.A., and other eminent Artists; adapted by their size and excellence to bind up with and embellish every edition published in England of LORD BYRON'S WORKS, and also the various sizes and editions published in France, Germany, and America.

"Adequately to describe the delicate beauty of these splendid plates does not appear to lie within the power of language. There is not an admirer of the works of the departed noble poet who can feel satisfied that he has a perfect edition of them, unless the 'Byron Gallery' be attached to it. There is no instance in which excellence in poetry and the arts are so admirably combined."—IMPERIAL MAGAZINE.

Dedicated, by Permission, to Her Majesty.

Price 2*l.* 2s. Elegantly Bound in large Folio.

THE ORIENTAL PORTFOLIO:

A Series of splendid Illustrations of the Scenery, Antiquities, Architecture, Manners, Costumes, &c. of the East. From original Sketches in the collections of Lord William Bentinck, K.C.B., Captain R. M. Grindlay, Lady Wilmot Horton, Sir Henry Willock, K.L.S., Thomas Bacon, Esq., James Baillie Fraser, Esq., and other travellers. The Literary department of the work by HORACE H. WILSON, Esq., M.A. F.R.S. &c. &c.

The object of this undertaking is to supply what has long been felt to be a desideratum; namely, Graphic Illustrations of the Scenery, Antiquities, Architecture, Manners, Costumes, &c. of the East, which, as the theatre of so many brilliant military achievements, and such extensive commercial enterprise, is daily increasing in interest with the British Public.

The Drawings for the Work are made by the first Artists in the Kingdom, from the original sketches, taken on the spot. The series is now completed, comprising eleven beautifully finished Plates, tinted in imitation of Drawings.

IMPORTANT SCIENTIFIC WORKS.

* In order to secure to science the full advantage of Discoveries in Natural History, the Lords Commissioners of Her Majesty's Treasury have been pleased to make a liberal grant of money towards defraying part of the expenses of the following important publications. They have, in consequence, been undertaken on a scale worthy of the high patronage thus received, and are offered to the public at a much lower price than would otherwise have been possible.

I.

By the Authority of the Lords Commissioners of the Admiralty.

Now Publishing in Royal Quarto Parts, Price 10s. each, with beautifully Coloured Plates.

THE ZOOLOGY OF THE VOYAGE OF H. M. S. SULPHUR,

Under the Command of

CAPTAIN SIR EDWARD BELCHER, R.N., C.B., F.R.G.S., &c.

Edited and Superintended by RICHARD BRINSLEY HINDS, Esq.,
Surgeon, R.N., attached to the Expedition.

The extensive and protracted Voyage of Her Majesty's Ship "Sulphur," having been productive of many new and valuable additions to Natural History, a number of which are of considerable scientific interest, it has been determined to publish them in a collected form, with illustrations of such as are hitherto new or unfigured. The collection has been assembled from a variety of countries, embraced within the limits of a voyage prosecuted along the shores of North and South America, among the Islands of the Pacific and Indian Oceans, and in the circumnavigation of the globe. In many of these, no doubt, the industry and research of previous navigators may have left no very prominent objects unobserved, yet in others there will for some time remain abundant scope for the Naturalist. Among the countries visited by the "Sulphur," and which in the present state of science are invested with more particular interest, may be mentioned the Californias, Columbia River, the Northwest coast of America, the Feejee Group (a portion of the Friendly Islands,) New Zealand, New Ireland, New Guinea, China, and Madagascar.

Animated by a devotion to science, the following gentlemen have liberally engaged to undertake those departments with which each respectively is best acquainted. The Mammalia will thus be described by Mr. J. E. Gray; Birds, by Mr. Gould; Fish, by Dr. Richardson; Crustacea, by Mr. Bell; Shells, by Mr. Hinds; Radiata, by Mr. J. E. Gray.

PLAN OF PUBLICATION.

I. The work will extend to about *Twelve Parts*, one of which will appear on the 1st of every third month.

II. The Parts will be published at the uniform price of *Ten Shillings*, and it is intended that each department shall, as far as possible, be complete in itself.

* Five Parts of this Work are now published, Parts 1 and 2 containing Mammalia, by Mr. J. E. Gray; Parts 3 and 4, Birds, by Mr. Gould; and Part 5, Ichthyology, by Dr. Richardson.

2.

In Royal 4to. Parts, Price 10s. and 12s. each, containing on an average Ten beautifully Coloured Engravings, with descriptive Letterpress,

ILLUSTRATIONS OF

THE ZOOLOGY OF SOUTH AFRICA:

Comprising Figures of all the new species of Quadrupeds, Birds, Reptiles, and Fishes, obtained during the Expedition fitted out by "The Cape of Good Hope Association for exploring Central Africa," in the years 1834, 1835, and 1836, with Letterpress Descriptions, and a Summary of African Zoology.

By ANDREW SMITH, M.D., Surgeon to the Forces, and Director of the Expedition.

* The whole of the Plates are engraved in the highest style of Art, from the Original Drawings taken expressly for this work, and beautifully coloured after Nature.

19 Parts are now published.

 IMPORTANT SCIENTIFIC WORKS.

3.

Uniform with the preceding.

THE ZOOLOGY OF THE VOYAGE OF H.M.S. BEAGLE,
UNDER THE COMMAND OF CAPTAIN FITZROY, R.N.
DURING THE YEARS 1832 TO 1836.

Edited and superintended by **CHARLES DARWIN, Esq., M.A. F.R.S. Sec. G.S.**
 Naturalist to the Expedition.

Comprising highly-finished representations of the most novel and interesting objects in Natural History, collected during the voyage of the Beagle, with descriptive Letterpress, and a general Sketch of the Zoology of the Southern Part of South America.

Figures are given of many species of animals hitherto unknown or but imperfectly described, together with an account of their habits, ranges, and places of habitation.

The collections were chiefly made in the provinces bordering on the Rio Plata, in Patagonia, the Falkland Islands, Tierra del Fuego, Chili, and the Galapagos Archipelago in the Pacific.

THIS WORK IS NOW COMPLETE,

And may be had in sewed Parts, Price 8*l.* 15*s.*, or in half russia or cloth binding, at a small addition to the price.

Nos. 1, 7, 8, and 13.

FOSSIL MAMMALIA.

By Richard Owen, Esq., F.R.S.,

Professor of Anatomy and Physiology to
 the Royal College of Surgeons, London.

With a Geological Introduction,

By Charles Darwin, Esq., M.A., F.R.S.

This Division of the Work complete,
 Price 1*l.* 10*s.* in sewed Parts, or 1*l.* 14*s.*
 in cloth lettered.

Nos. 2, 4, 5, and 10.

MAMMALIA.

By George R. Waterhouse, Esq.,
 Curator of the Zoological Society of
 London, &c.

This Division of the Work complete,
 Price 1*l.* 18*s.* in sewed Parts, or 2*l.* 2*s.*
 in cloth lettered.

Nos. 3, 6, 9, 11, and 15.

BIRDS.

By John Gould, Esq., F.L.S.

With a Notice of their Habits & Ranges,
 By Charles Darwin, Esq., M.A., F.R.S.

This Division of the Work complete,
 Price 2*l.* 15*s.* in sewed Parts, or 3*l.* in
 cloth lettered.

Nos. 12, 14, 16, and 17.

FISH.

By the Rev. Leonard Jenyns, M.A., F.R.S.

This Division of the Work complete,
 Price 1*l.* 14*s.* in sewed Parts, or 1*l.* 18*s.*
 in cloth lettered.

Nos. 18, 19.

REPTILES.

By Thomas Bell, Esq., F.R.S., F.L.S., &c.

This Division of the Work complete,
 Price 18*s.* in sewed Parts, or 1*l.* 2*s.* in
 cloth lettered.

4.

Uniform with the preceding,

THE BOTANY OF THE VOYAGE OF H.M.S. SULPHUR,
 Under the Command of
CAPTAIN SIR EDWARD BELCHER, R.N., C.B., F.R.G.S., &c.,
 During the Years 1836-42.

Published under the Authority of the Lords Commissioners of the Admiralty.

Edited and Superintended by **RICHARD BRINSLEY HINDS, Esq.,**
 Surgeon, R.N., attached to the Expedition.

The Botanical Descriptions by **GEORGE BENTHAM, Esq.**

Parts I. and II. now ready, price 10*s.* each, and Part III. will be Published on the 1st
 of July.

IMPORTANT SCIENTIFIC WORKS.

THE ONLY COMPLETE AND UNIFORM EDITION OF THE WORKS OF
SIR HUMPHRY DAVY.

THE LIFE AND COLLECTED
WORKS OF SIR HUMPHRY DAVY, BART.

FOREIGN ASSOCIATE OF THE INSTITUTE OF FRANCE, &c.

Edited by his Brother, JOHN DAVY, M.D. F.R.S.

Now complete, in 9 Vols. post 8vo., Price 10s. 6d. each, in cloth binding.

Contents of the Volumes;—sold separately.

VOL. I.

THE LIFE OF SIR H. DAVY, WITH A PORTRAIT.

"This biography is admirably written—correct details, full of instruction, and amusing throughout."—LONDON REVIEW.

VOL. II.

THE WHOLE OF SIR H. DAVY'S EARLY MISCELLANEOUS PAPERS,
FROM 1799 TO 1805 ;

WITH AN INTRODUCTORY LECTURE, AND OUTLINES OF LECTURES ON
CHEMISTRY DELIVERED IN 1802 AND 1804.

VOL. III.

RESEARCHES ON NITROUS OXIDE,
AND THE COMBINATION OF OXYGEN AND AZOTE; AND ON THE RESPI-
RATION OF NITROUS OXIDE AND OTHER GASES.

VOL. IV.

ELEMENTS OF CHEMICAL PHILOSOPHY.

WITH TWELVE PLATES OF CHEMICAL APPARATUS.

VOLS. V. AND VI.

BAKERIAN LECTURES,
AND OTHER PAPERS IN PHILOSOPHICAL TRANSACTIONS, AND JOURNAL
OF THE ROYAL INSTITUTION. WITH NUMEROUS ENGRAVINGS.

VOLS. VII. AND VIII.

ELEMENTS OF AGRICULTURAL CHEMISTRY.
DISCOURSES DELIVERED BEFORE THE ROYAL SOCIETY, MISCELLANEOUS
LECTURES, AND EXTRACTS FROM LECTURES. WITH MANY PLATES.

VOL. IX.

SALMONIA, AND CONSOLATION IN TRAVEL.

* This new and uniform edition of the Writings of Sir Humphry Davy embraces the *whole of his Works*, during the space of thirty years (1799 to 1829), a period memorable in the History of Chemistry, and made so, in no small degree, by his own Discoveries.

 IMPORTANT SCIENTIFIC WORKS.

In 2 Vols. 8vo., Price 30s. bound in cloth.

RESEARCHES, PHYSIOLOGICAL AND ANATOMICAL.

By JOHN DAVY, M.D., F.R.SS. L. & E., &c.

Illustrated by numerous Engravings.

The principal subjects treated of are Animal Electricity;—Animal Heat;—the Temperature of different Animals;—Pneumothorax in connexion with the Absorption of Gases by Serous and Mucous Membranes;—the Properties of the Blood in Health and Disease;—the Properties of different Animal Textures;—the Putrefactive Process;—the Preservation of Anatomical Preparations;—the Effects of the Poison of certain Serpents;—the Structure of the Heart of Batrachian Animals, &c. &c.

“The subjects treated by the author are extremely numerous and interesting; several new facts in the physiology of animals are brought forward, and some curious and instructive experiments are explained and illustrated with remarkable felicity.”

MONTHLY CHRONICLE.

“This work is written with a clearness and simplicity which renders its scientific details readily comprehensible.”—HERALD.

WITH THE APPROVAL OF THE LORDS COMMISSIONERS OF HER
MAJESTY'S TREASURY.

GEOLOGICAL OBSERVATIONS

MADE DURING THE VOYAGE OF HER MAJESTY'S SHIP BEAGLE,
Under the Command of Captain FitzRoy, R.N.

Just Published.

PART I.—ON CORAL FORMATIONS.

By CHARLES DARWIN, M.A., F.R.S., Sec. G.S., &c.

Demy 8vo., Illustrated with Plates and Wood-cuts, Price 15s. bound in cloth.

PART II.—ON THE VOLCANIC ISLANDS OF THE ATLANTIC AND PACIFIC OCEANS,

Together with a brief Notice of the Geology of the Cape of Good Hope and of part of
Australia.

Price 10s. 6d. demy 8vo. cloth, with map.

Preparing for Publication.

Demy 8vo., Illustrated with Map, Price 10s. 6d. cloth.

PART III.—ON THE GEOLOGY OF SOUTH AMERICA.

HISTORY, TRAVELS, BIOGRAPHY, ETC.

In 1 Volume, demy 8vo., with a New Map by Arrowsmith, Plans of the Harbour, and
numerous Engravings, Price 14s.

A HISTORY OF UPPER AND LOWER CALIFORNIA,

From their first Discovery to the Present Time; comprising an Account of the Climate,
Soil, Natural Productions, Agriculture, Commerce, &c.; a full View of the Missionary
Establishments, and condition of the Free and Domesticated Indians.

By ALEXANDER FORBES, Esq.

With an Appendix relating to Steam Navigation in the Pacific.

“This is a very interesting and important work, and will make the public well acquainted with an extensive country known to Europe nearly three hundred years, yet its history, till the appearance of this volume, has been nearly a blank.”—SUNDAY TIMES.

HISTORY, TRAVELS, BIOGRAPHY, ETC.

In 1 Vol. 8vo., Price 14s. cloth.

A HISTORY OF THE
RUSSIAN CAMPAIGN OF 1814 IN FRANCE.

Translated from the Original of A. MIKHAILOFSK-DANILEFSKY, Aide-de-Camp and Private Secretary of the late Emperor Alexander.

Illustrated by Plans of the Operations of the Army, and of the Seat of War.

"A work of this description, which contributes new data for the Military History of the age, cannot fail of proving acceptable to the public. It is written by a well-known Russian General; and the details, we feel sure, are as correct as they are interesting."

UNITED SERVICE GAZETTE.

"Although the military operations of the invasion of France have been before narrated by numerous eye-witnesses, still there is much new and interesting matter in the present history."—NAVAL AND MILITARY GAZETTE.

In 2 Vols., Post 8vo., with a New Map of the Chinese Empire, Price 1*l.* 4*s.* cloth boards.

CHINA OPENED;

Or, a Display of the Topography, History, Customs, Manners, Arts, Manufactures, Commerce, Literature, Religion, Jurisprudence, &c. of the Chinese Empire.

By the Rev. CHARLES GUTZLAFF. Revised by the Rev. ANDREW REED, D.D.

"We obtain from these volumes more information of a practical kind than from any other publication; a closer view of the Domestic life of the Chinese—of the public institutions—the manufactures—natural resources—and literature. The work in fact is full of information, gathered with diligence, and fairly leaves the English reader without any excuse for ignorance on the subject."—ATLAS.

"This is by far the most interesting, complete, and valuable account of the Chinese Empire that has yet been published."—SUN.

Also by the same Author,

In 2 Vols., demy 8vo. bds., Price 28*s.*

A HISTORY OF
THE CHINESE EMPIRE, ANCIENT AND MODERN.

Comprising a Retrospect of the Foreign Intercourse and Trade with China.

Illustrated by a New and Corrected Map of the Empire.

"We cordially recommend this exceedingly interesting account of this very interesting country."—LONDON REVIEW.

"Mr. Gutzlaff has evidently combined industry with talent in producing this work, which far exceeds in information, research, and apparent veracity, any thing we have before seen concerning this curious and singular nation."—LONDON NEWS.

Post 8vo., Price 8*s.* cloth, with Maps and Plates.

NEW ZEALAND, SOUTH AUSTRALIA, AND NEW SOUTH
WALES:

A Record of recent Travels in these Colonies, with especial reference to Emigration, and the advantageous employment of Labour and Capital.

By R. G. JAMESON, Esq.

"Mr. Jameson is an intelligent and unprejudiced observer, and has made good use of his faculties."—SPECTATOR.

HISTORY, TRAVELS, BIOGRAPHY, ETC.

In Demy 8vo., with a Map and Plates. Fifth Edition. Price 3s. cloth.

AN ACCOUNT OF
THE SETTLEMENTS OF THE NEW ZEALAND COMPANY,
From Personal Observations during a residence there.
By the Hon. HENRY WILLIAM PETRE.

"This is a valuable contribution to our sources of information respecting New Zealand, and the best proof of the Author's very favourable opinion of the country, is his making immediate arrangements to return there as a Colonist."

JUVENILE WORKS.

In 6 neatly bound Vols., Price 3s. 6d. each.

A VALUABLE AND INSTRUCTIVE PRESENT FOR THE YOUNG.

THE PARENT'S CABINET OF AMUSEMENT AND
INSTRUCTION.

Each volume of this useful and instructive little work comprises a variety of information on different subjects—Natural History, Biography, Travels, &c.; Tales, original and selected; and animated Conversations on the objects that daily surround young people.

The various tales and subjects are illustrated with Woodcuts. Each volume is complete in itself, and may be purchased separately.

"Every parent at all interested in his children must have felt the difficulty of providing suitable reading for them in their hours of amusement. This little work presents these advantages in a considerable degree, as it contains just that description of reading which will be beneficial to young children."—QUARTERLY JOURNAL OF EDUCATION.

By the same Author,

Royal 18mo., Price 2s. 6d. neatly bound in cloth.

LITTLE STORIES FROM THE PARLOUR PRINTING-PRESS.

"A very nice little book for children. The author has evidently been familiar with children, and brought himself to understand their feelings. No child's book that we have ever seen has been so admirably levelled at their capacities as this admirably written little book."—WEEKLY CHRONICLE.

Foolscap 8vo., Price 6s. neatly bound in cloth.

THE JUVENILE MISCELLANY OF AMUSEMENT AND
INSTRUCTION.

Illustrated by numerous Plates and Wood Cuts.

"Filled with amusement and instruction as its title indicates."—COURT JOURNAL.

THEOLOGICAL WORKS.

Twelfth Edition, enlarged, with an illustrative Plate, Price 6s. neatly bound in cloth;
or 9s. elegantly bound in morocco.

THE RECTORY OF VALEHEAD; Or THE EDIFICE OF A HOLY HOME.

By the Rev. ROBERT WILSON EVANS, B.D.,
Vicar of Heversham.

"Universally and cordially do we recommend this delightful volume. We believe no person could read this work and not be the better for its pious and touching lessons. It is a page taken from the book of life, and eloquent with all the instruction of an excellent pattern: it is a commentary on the affectionate warning, 'Remember thy Creator in the days of thy youth.' We have not for some time seen a work we could so deservedly praise, or so conscientiously recommend."—LITERARY GAZETTE.

The Second Edition, enlarged. Foolscap 8vo., Price 6s. cloth.

THE RELIGIOUS HISTORY OF MAN, In which Religion and Superstition are traced from their source.

By D. MORISON.

How much the contents of this volume call for the careful investigation of every one in search of Truth, will appear from the following opinions selected from many.

"The intention of this book is not less admirable than the manner in which it is written. It is most instructive, and the tone of its contents is in the highest degree pious, without the least tinge of puritanism. The information it gives on the most difficult points of biblical reading render it a valuable book to all who desire true knowledge."—AGE.

"Curious, industrious, and learned, and well worthy the attention of the public."

LITERARY GAZETTE.

"The plan of this book was both extensive and important — embracing an inquiry into the nature of Revelation, and its influence on the opinions and customs of mankind;" BUT "the writer uses *Scripture* as an interpreter," and "sticks to the literal text of the six days."—SPECTATOR.

Just published, fcap. 8vo. with an Illustration, price 4s. 6d. cloth.

SCHISM AND REPENTANCE; A SUBJECT IN SEASON.

By JOSEPH FEARN,
Author of "Belief and Unbelief, a tale for the Sceptical."

Demy 8vo., Price 7s. cloth.

PULPIT RECOLLECTIONS.

Miscellaneous Sermons preached in the Parish Church of Stoke-upon-Trent, Staffordshire.

By the Rev. SIR WILLIAM DUNBAR, Bart., S.C.L.

Late Curate of the above Parish.

"The writer shows us what are the credentials of a Christian Ministry, by such zealous and single-minded efforts as these, to save souls from death, far more convincingly than he would have done by the most elaborate efforts to demonstrate an apostolical succession. The sermons are practical as well as experimental in their tendencies, and extremely edifying."—WATCHMAN.

THEOLOGICAL WORKS.

In 1 Vol., post 8vo., Price 8s. cloth.

THE CHRISTIAN'S SUNDAY COMPANION;

Being Reflections in Prose and Verse on the Collect, Epistle and Gospel, and Proper Lessons for each Sunday; with a view to their immediate connection.

By MRS. J. A. SARGANT.

"We cordially recommend this volume as an acceptable present to be made to the heads of families, and also an admirable school book to be read on Sunday morning to scholars before proceeding to the Temple of God."—CHURCH AND STATE GAZETTE.

"The whole production is eminently fitted to elevate the tone of religious feeling, to strengthen in the minds not only of the rising generation, but also of the older friends to our venerable ecclesiastical institution, sentiments of firm and fervent attachment to the pure faith and reformed worship established in this Protestant country, and for these reasons especially we recommend it to the perusal of our readers."—NORFOLK CHRON.

Sixth Edition, Royal 18mo., Price 2s. 6d., handsomely bound in cloth.

LETTERS FROM A MOTHER TO HER DAUGHTER,
AT, OR GOING TO SCHOOL.

Pointing out the duties towards her Maker, her Governess, her schoolfellows, and herself.

By MRS. J. A. SARGANT.

In 1 Volume Post 8vo., Price 8s. 6d., neatly bound in cloth.

A HISTORY OF THE CHURCH OF CHRIST,
IN A COURSE OF LECTURES.

By the REV. CHARLES MACKENZIE, A.M.,

Vicar of St. Helen's, Bishopsgate, and Head Master of Queen Elizabeth's Grammar School, St. Olave's, Southwark.

"Although the author is able and earnest, he is not bigoted or intolerant."—LIT. GAZ.

"It is but an octavo, yet within its conveniently compendious pages it contains a review carefully taken of the progress of the Church of Christ, through all the perils of persecution, dissent, and heresy, by which it has been tried as in a furnace, up to its confirmed establishment in this country at the epoch of 1688."—HERALD.

In One Vol. 8vo., Price 7s. neatly Bound.

THE LIFE-BOOK OF A LABOURER.
PRACTICAL LESSONS FOR INSTRUCTION AND GUIDANCE.

By a WORKING CLERGYMAN.

Author of the "Bishop's Daughter," &c. &c.

"We never in all our experience met with a more interesting work, and one breathing more fully and firmly the very essence of Christian philanthropy and national patriotism, and that too in the most simple and unambitious language, as if the writer were not aware of his power of influencing all the better feelings of the human heart."—LITERARY CHRONICLE.

"This volume reminds us forcibly of that most delightful of all biographies, 'The Doctor,' to which indeed it is little if at all inferior."—BRITANNIA.

"It is the pious offering of one who may be deemed a proper follower in the footsteps of that good man, Legh Richmond."—ARGUS.

THEOLOGICAL WORKS.

A BOOK FOR THE BEREAVED, AND CONSOLATION FOR THE MOURNER.

In one thick vol. 8vo., price 15s. bound.

MORTAL LIFE;
AND THE STATE OF THE SOUL AFTER DEATH;
CONFORMABLE TO DIVINE REVELATION.

By ALEXANDER COPLAND, Esq.

Author of "The Existence of Other Worlds," &c.

"The work will afford in perusal, to all sorrowing relations, the consolation and diversion of mind of the most congenial kind. It neither leads the thoughts to dwell painfully on one idea—that of loss—nor does it altogether withdraw the mind from its contemplation: an effort still more painful. The study of a work like this, on the contrary, while it gradually weans grief from its melancholy occupation, supplies it with the sweetest and most cheerful of all balm—the happy certainty of re-union, not after the lapse of vast ages of time, but of the instant term of mortal existence."—THEOLOGICAL REVIEW.

THE CHAPEL, THE CHURCH, AND THE MEETING-HOUSE.

Recently published in Foolscap 8vo., Price 6s. Bound.

THE CHURCH AND DISSENT,

Considered in their practical influence on Individuals, Society, the Nation, and Religion.

By EDWARD OSLER, Esq.

"It would be impossible to find, in the whole range of our literature, a work so admirably suited to the present times as this invaluable little volume. The searching test to which the respective systems have been submitted is so complete and convincing, that the work ought to be studied by every Dissenter and Churchman in the Kingdom, particularly at the present religious crisis."—CHRISTIAN REVIEW.

By the same Author,

In 1 Vol. Royal 8vo., Price 4s. cloth boards.

CHURCH AND KING.

COMPRISING

- I. THE CHURCH AND DISSENT, CONSIDERED IN THEIR PRACTICAL INFLUENCE, shewing the Connexion of Constitutional Monarchy with the Church; and the Identity of the Voluntary Principle with Democracy.
- II. THE CHURCH ESTABLISHED ON THE BIBLE; or, the Doctrines and Discipline of the Church shewn in the Order and Connexion of the Yearly Services appointed from the Scriptures.
- III. THE CATECHISM EXPLAINED AND ILLUSTRATED. In Connexion with these appointed Services.
- IV. PSALMS AND HYMNS ON THE SERVICES AND RITES OF THE CHURCH.

Just published, price 4s., the Sixth Edition of

THE AUTOBIOGRAPHY OF A DISSENTING MINISTER.

"Our own observation has shown us the truth of the statement put forth in this well-written exposure of the tyranny to which the greater portion of Dissenting Ministers are compelled to submit, and the evils which the destruction of the Established Church would bring upon religion."—COURT JOURNAL.

"We warmly recommend this most excellent work to public notice."—BRITISH MAG.

"This volume is one which strikes us as being likely to make a considerable stir in the religious, high-church, and dissenting world."—LITERARY GAZETTE.

"Their mode of education at the *Dissenting Colleges*, as they are pompously styled, is admirably shown up."—EDINBURGH EVENING POST.

THEOLOGICAL WORKS.

In One thick Volume, Demy 8vo., Price 15s. cloth extra.

THE FAMILY SANCTUARY:

A FORM OF DOMESTIC DEVOTION FOR EVERY SABBATH IN THE YEAR;

CONTAINING

THE COLLECT OF THE DAY; A PORTION OF SCRIPTURE;

AN ORIGINAL PRAYER AND SERMON; AND THE BENEDICTION.

"The excellence of the object to which this work is addressed will be admitted by Christians of every denomination, who profess to believe in the religion of the Bible. It is a complete Book of FAMILY WORSHIP, and may be recommended with confidence to all families who preserve in their household the Christian practice of DOMESTIC DEVOTION."—THEOLOGICAL REVIEW.

In 1 thick Vol., Demy 8vo., Price 10s. 6d. neatly bound in cloth.

SCRIPTURAL STUDIES:

COMPRISING

THE CREATION—THE CHRISTIAN SCHEME—THE INNER SENSE.

By the Rev. WILLIAM HILL TUCKER, M.A., Fellow of King's College, Cambridge.

"This is not a work for ordinary readers. The author thinks for himself; and so writes that his readers must think too, or they will not be able to understand him.—To the sacred volume, as a revelation from God, he pays uniform and entire deference—and the thoughtful and prayerful reader will soon find that he has not the thinkings of a commonplace mind before him."—METHODIST MAGAZINE.

Second Edition, in 1 Vol. 12mo., Price 4s. 6d. cloth.

SIX MONTHS OF

A NEWFOUNDLAND MISSIONARY'S JOURNAL.

By the Venerable Archdeacon WIX.

"This is one of the most interesting and affecting volumes we have ever read."

CHRISTIAN REMEMBRANCER.

"We most earnestly recommend this Journal to general notice; it is full of interest."

BRITISH MAGAZINE.

SOCIAL EVILS AND THEIR REMEDY:

A SERIES OF NARRATIVES.

By the Rev. C. B. TAYLER, M.A.

The First Number, entitled "THE MECHANIC," was pronounced to be "One of the most useful and interesting publications that had issued from the press."

The following are the Contents of the different Numbers, Price 1s. 6d. each.

- | | |
|-----------------------------------|--------------------------------|
| II. THE LADY AND THE LADY'S MAID. | VI. LIVE AND LET LIVE; OR, THE |
| III. THE PASTOR OF DRONFELLS. | MANCHESTER WEAVERS. |
| IV. THE LABOURER AND HIS WIFE. | VII. THE SOLDIER. |
| V. THE COUNTRY TOWN. | VIII. THE LEASIDE FARM. |

Every two consecutive Numbers form a Volume, which may be procured, neatly bound, Price 4s. each.

"The design of Mr. Tayler is praiseworthy; his object being to counteract, by a series of tales illustrative of the power and necessity of religion in the daily and hourly concerns of life, 'the confusion of error with truth in MISS MARTINEAU'S ENTERTAINING STORIES.'"—CHRISTIAN REMEMBRANCER.

Works by the Rev. Charles B. Tayler, M.A.

AUTHOR OF "MAY YOU LIKE IT," &c. &c.

1.

RECORDS OF A GOOD MAN'S LIFE.

Seventh Edition, in 1 Volume small 8vo., Price 7s. neatly bound in cloth.

"We most earnestly recommend this work to the perusal of all those who desire instruction blended with amusement. A spirit of true piety breathes through every page; and whilst the innocent recreation of the reader is amply consulted, his motives to virtue and morality receive an additional stimulus."—MONTHLY REVIEW.

2.

MONTAGUE; OR, IS THIS RELIGION?

A PAGE FROM THE BOOK OF THE WORLD.

New Edition, in Foolscap 8vo., Illustrated, Price 6s. cloth, and 9s. morocco extra.

"To christian parents we recommend the work, as admirably adapted to remind them of their important duties, and their awful responsibility; and to our young readers, as affording them much excellent advice and example, and displaying in the most lively colours the high rewards of filial obedience."—CHRISTIAN MONITOR.

3.

A FIRESIDE BOOK:

OR, THE ACCOUNT OF A CHRISTMAS SPENT AT OLD COURT.

Second Edition, fcp. 8vo., Price 6s. cloth, and 9s. morocco extra.

"This little volume is a row of pearls strung upon a thread of gold. It has an elegant simplicity pervading it which is very pleasing, and a sterling value in its pure Christian morality, that gives it a still higher claim to praise."—GENTLEMAN'S MAGAZINE.

4.

A VOLUME OF SERMONS, ON THE DOCTRINES AND DUTIES OF CHRISTIANITY.

Second Edition, Demy 12mo., Price 5s. boards.

"Well meriting a high rank among the pious labours of the ministry, is this simple but admirable volume; directed to instruct and improve even the most ignorant; while it reflects lustre on the Christian motives of its amiable author, it at the same time does honour to his talents."—LITERARY GAZETTE.

5.

LEGENDS AND RECORDS, CHIEFLY HISTORICAL.

CONTENTS:—Lucy—Lorenzo; or, a Vision of Conscience—The Lady Lisle—Fulgencius and Meta—Anne of Cleves; or, Katharine Howard—George the Third—The Lady Russell—Guyon of Marseilles—The Earl of Strafford—Donna Francesca—Joan of Kent—The Lady Anne Carr—The Son and Heir—Leonora.

In post 8vo., beautifully Illustrated, Price 10s. 6d. elegantly bound.

6.

THE CHILD OF THE CHURCH OF ENGLAND.

Price 2s. neatly half-bound.

"These are truly Christian Parents' Books, and happy would it be for the rising generation if their instructors and tutors would put these admirable works of Mr. Tayler into the hands of the young, while their tender minds are yet open to receive the good impressions which they are so calculated to convey."—CHRISTIAN MONITOR.

BOOKS FOR THE USE OF THE BLIND,

Printed with a very distinct Raised Roman Letter, adapted to their touch.

THE HOLY BIBLE, in 15 vols. 4to. Bound £8 0 0

* Any Volume separately:—

	s.	d.		s.	d.
Vol. 1, Genesis.....	10	0	Vol. 9, Job, Ezra, and Nehemiah ..	9	0
— 2, Exodus and Leviticus	13	0	— 10, Psalms.....	13	0
— 3, Numbers	9	0	— 11, Proverbs, Ecclesiastes, Song		
— 4, Deuteronomy	7	6	of Solomon, and Esther ..	8	6
— 5, Joshua, Judges, and Ruth ..	10	0	— 12, Isaiah	10	6
— 6, Samuel.....	11	0	— 13, Jeremiah and Lamentations .	11	0
— 7, Kings	11	0	— 14, Ezekiel	10	0
— 8, Chronicles ...	11	0	— 15, Daniel, to the end	11	0

THE FOUR GOSPELS—Matthew and Luke, 5s. 6d. each; John 4s. 6d.; Mark 4s. separately.

THE CHURCH of ENGLAND CATECHISM	0	1	0
CHURCH of SCOTLAND SHORTER CATECHISM	0	2	6
SELECTIONS from EMINENT AUTHORS	0	1	6
SELECTIONS of SACRED POETRY, with Tunes	0	2	0
ARITHMETICAL BOARDS.....	0	10	6
MAP of ENGLAND and WALES	0	2	0
RUTH and JAMES	0	2	6
REPORT and STATEMENT of EDUCATION	0	2	0
SPECIMENS of PRINTING TYPE	0	2	6
FIRST BOOK of LESSONS	0	1	0
SECOND BOOK of LESSONS	0	2	0
A SELECTION of ÆSOP'S FABLES, with Woodcuts.....	0	2	0
LESSONS on RELIGION and PRAYER	0	1	6
LESSONS on NATURAL RELIGION	0	2	0
THE ACTS of the APOSTLES	0	5	6
THE EPISTLES to the EPHESIANS and GALATIANS	0	3	0
THE NEW TESTAMENT, complete, 4 vols. bound	2	0	0
THE PSALMS and PARAPHRASES, 2 vols.	0	16	0
THE MORNING and EVENING SERVICES	0	2	6
THE HISTORY of the BIBLE	0	2	0
MUSICAL CATECHISM, with Tunes	0	3	6
ENGLISH GRAMMAR.....	0	5	0
TOD'S LECTURES, vols. 1 and 2, each.....	0	2	6
DESCRIPTION of LONDON by CHAMBERS	0	3	0
MEDITATIONS on the SACRAMENT	0	4	0

The Blind may now be taught to read at School, or even by their own friends at home.

SCHOOL BOOKS.

12mo., Price 1s. 6d. bound.

A NEW

SPELLING-BOOK OF THE ENGLISH LANGUAGE;

CONTAINING

All the Monosyllables; a copious selection of Polysyllables, carefully arranged and accented; Progressive Lessons, chiefly from the Holy Scripture; a list of words of various Meanings; a short Bible Catechism; Questions on Scripture History; and School Prayers.

By J. S. MOORE, Master of the Brewers' Company's School.

A BOOK FOR THE COUNTING-HOUSE AND PRIVATE DESK.

Recently published in demy 12mo., Price 5s. bound in cloth.

ARITHMETIC UNVEILED:

Being a Series of Tables and Rules, whereby most of the calculations in business may be either mentally performed, or so abridged as to save half the time usually employed. To which are annexed a Multiplication Table extended to 200 times 200, and Tables of Interest on an improved plan. The whole adapted to the use of both the first merchant and the most humble trader.

By JAMES McDOWALL, Accountant.

SCHOOL BOOKS.

Second Edition, post 8vo., Price 10s. 6d. boards.

THE ENGLISH MASTER;

OR, STUDENT'S GUIDE TO REASONING AND COMPOSITION:

Exhibiting an Analytical View of the English Language, of the Human Mind, and of the Principles of fine Writing.

By WILLIAM BANKS, Private Teacher of Composition, Intellectual Philosophy, &c.

"We have examined with care and pleasure this valuable treatise of Mr. Banks, and strenuously recommend the volume as one of all others most fit to put into the hands of every English student."—WEEKLY REVIEW.

Second Edition, demy 12mo., Price 3s. bound.

A SYSTEM OF ARITHMETIC,

With the Principles of Logarithms. Compiled for Merchant Taylors' School.

By RICHARD FREDERICK CLARKE, Teacher.

"The great object attained in this excellent work is a most judicious abridgment of the labour of teaching and learning every branch of Arithmetic, by rendering the Rules and Explanations so very simple and intelligible, that the study becomes a pleasure, instead of a task, to the youthful pupil."

24mo. 2s. cloth boards.

THE GRAMMARIAN;

OR, THE ENGLISH WRITER AND SPEAKER'S ASSISTANT:

COMPRISING

SHALL AND WILL

Made easy to Foreigners, with instances of their Misuse on the part of the Natives of England.

ALSO

SCOTTICISMS,

Designed to correct Improperities of Speech and Writing.

By JAMES BEATTIE, LL.D.

ORIENTAL PUBLICATIONS.

Just Published, in 1 Vol., demy 8vo. with Illustrations, price 12s. cloth.

HISTORICAL RECORD OF

The Honourable East India Company's

FIRST MADRAS EUROPEAN REGIMENT;

Containing an Account of the Establishment of Independent Companies in 1645, their formation into a Regiment in 1748, and its subsequent Services to 1842.

By A STAFF OFFICER.

In 1 Vol., Post 8vo., Price 9s. cloth lettered.

THE MANNERS AND CUSTOMS OF SOCIETY IN INDIA;

Including Scenes at the Mofussil Stations, interspersed with Characteristic Tales and Anecdotes: to which is added

A GUIDE TO CADETS

And other Young Gentlemen, during their first Years' Residence in India.

By MRS. MAJOR CLEMONS.

"We need not recommend this book; the space we have given to it is an ample proof of the pleasure we have enjoyed in its perusal. We earnestly advise every person interested in India to read it."—ATLAS.

POETRY.

Just published, royal 18mo., price 4s., cloth gilt.

GRISELDA;

A Dramatic Poem,

Translated from the German of **FREDERICK HALM.**

By **Q. E. D.**

"In conclusion we would strongly recommend "Griselda" to our readers; assuring them that, in our opinion, they will not easily meet with anything so deserving of popularity, either from the purity of the style, the interest of the story, the fidelity of the translation, the easy flow of the rhyme, or the elegance of the language."—**FOREIGN AND COLONIAL QUARTERLY REVIEW.**

Just published,

Demy 8vo. with a Portrait of the Author, price 7s. 6d., handsomely bound in fancy cloth.

BOUDOIR LYRICS.

By **FLORENCE WILSON,**

Author of "Lyrics for Leisure Hours."

Just Published, in Demy 8vo., Price 10s., handsomely bound in cloth.

THE COLUMBIAD.

Comprising geographical sketches and a narrative of nautical adventures in the Eastern Seas, including the perils of a storm, and providential escape from shipwreck;—with meditations on a future state.

By **ARCHIBALD TUCKER RITCHIE, Esq.**

In Demy 8vo., price 6s. bound.

DAYS IN THE EAST.

A Poem in Two Cantos.

Descriptive of Scenery in India, the departure from Home, the Voyage and subsequent Career of an Officer in the East India Company's Army.

By **JAMES HENRY BURKE, Esq.,** of Marble Hill;

Lieutenant Bombay Engineers; Member of the Bombay Branch of Royal Asiatic Society.

"The Stanzas of Mr. Burke bespeak at once high feeling, a vigorous cultivated intelligence, and a delicate poetic taste."—**MORNING HERALD.**

"The execution is even, finished, and good."—**WEEKLY CHRONICLE.**

PAMPHLETS.

Just published, price 2s., demy 8vo., sewed.

A LETTER TO LORD ASHLEY,

On the Principles which regulate wages, and on the manner and degree in which wages would be reduced by the passing of a *ten hours' Bill.*

By **R. TORRENS, Esq., F.R.S.**

By the same Author.

Price 2s. demy 8vo., sewed.

RENEWAL OF THE CHARTER OF THE BANK OF ENGLAND,

And the Regulation of the Currency, with a Refutation of the Fallacies advanced by **MR. TOOKE.**

