

That it differed greatly from the language of the Egyptians, we have full proof in the Coptic remains of the latter, in the Egyptian proper names preserved in the Hebrew writings, and also in the circumstance that Joseph, when pretending to be an Egyptian, conversed with his brethren by means of an interpreter. Yet, in the chapter in question, we find no foreign terms, no appearance of its being translated from any other tongue; but, on the contrary, it bears every internal mark of being purely original, for the style is condensed and idiomatical in the very highest degree. Had Moses derived his science from Egypt, either by oral communication, or the study of Egyptian writings, it is inconceivable that some of his terms, or the style of his composition, should not, in some point or other, betray the plagiarist or copyist.

But the conjecture that Moses borrowed his cosmogony from the Egyptians, must rest, moreover, on a supposition that the order which he assigns for the different epochs of creation, had been determined by a course of observation and induction, and the correct application of many other highly perfected sciences to the illustration of the subject, equal at least in their accuracy and philosophical precision, to those by which our present geological knowledge has been obtained. Nothing less than this can account for Moses' teaching us precisely what the modern geology teaches, if we allow knowledge to be merely human. How comes it to pass, then, that while he has given us the perfect and satisfactory results, he has been enabled so totally to exclude from his record every trace of the steps by which they were obtained? The supposition of such perfection of geological knowledge in ancient Egypt, implies a long series of observation by many individuals, having the same object in view. It implies of necessity, also, the invention and use of many defined terms of science, without which there could have been no mutual understanding among the different observers, and of course no progress in their pursuit. These terms have all totally disappeared in the hands of Moses. He translated, with precision, the whole science of geology into the language of shepherds and husbandmen, leaving no trace whatever of any one of its peculiar terms, any more than of the curious steps in its progress.

But there is a phenomenon in his record still more unaccountable upon any supposition that his science is merely human. His geology, acknowledged by the highest authority in this age of scientific improvement to be thus accurate, dwindles down in his hands to be a merely incidental appendage to an enunciation of the most rational