

charge of inconsistency against the sacred narrative.

Or if we take the marginal reading, "five in a rank," as the import of the original word, the sense will then be, they went up *regularly marshalled*, in contrast to a confused and disorderly array.

8. Colenso's difficulties in connexion with the institution and observance of the pass-over, may be compressed into two objections: first, the whole story, as he calls it, is inconsistent and false, because there was not time enough afforded to the Israelites to accomplish all that they are represented as doing in the given time. Second, all the flocks they could possibly possess, would not afford lambs enough to suffice for a pass-over observed by two millions of people. His argument is founded on the presumption that the lambs were collected, killed, and the passover observed within twelve hours after Moses had given the command. And he asks how it is possible that word could be transmitted to every household of that vast population, and all the work done in twelve hours.

Now, all this is founded on a grievous misapprehension of the whole matter. It is evident from the 12th chap. of Exodus, that Moses gave the command about the passover, before the *twelfth* day of the month, possibly as early as the beginning of the month; and that it was not observed till the fourteenth day. This being the case, there was ample time afforded for giving due notice, both to prepare for their departure, and for the deliberate observance of the passover. This is a fact that cannot be disproved. Colenso, however, tries to strengthen his position by a reference to the pronoun used in verse 12—"I will pass through the land of Egypt *this* night and will smite all the first born." He wants to make it appear that these words were spoken on the day preceding that night. This however, is a great mistake. The same pronoun rendered *this* night in verse 12, is rendered *that* night in verse 8, and elsewhere, the self same night. In all these places it is one and the same night that is referred to,—the passover night, and that night was some days subsequent to the time when the above words were spo-

ken. The pronoun decides nothing. In fact the reference to it is both unlearned and silly: it means both *this* and *that* as the scope of the passage requires.

With regard to Colenso's second position, the insufficiency of lambs. He allows only ten persons to one lamb, and so says it would take 200,000 lambs, or 150,000 at the least. But why restrict the number of persons to ten; the number was wholly discretionary. It might have been fifty or a hundred as well as ten. Each person eating a pie: the size of an olive, satisfied the law of the Mishna; and a lamb of one year old could easily be cut into fifty or a hundred such pieces. The land was fertile: the Hebrews were shepherds by profession, therefore there could be no lack of lambs.

9. Colenso's next objection is already answered. He says "this vast body of people were summoned to start at a moment's notice." This is not true. They had seasonable warning.

10. In this chapter Colenso says, that "as there was no miraculous provision of food for the herds and flocks, they could not be sustained in the wilderness." First, the Israelites would keep but few flocks and herds in the wilderness,—not needed for the pass-over. Second, Moses tended Jethro's flock forty years in the same region. Third, all experience confirms the practicability of finding food for flocks there in sufficient abundance.

11. This has respect to the people in the land of Canaan. It is utterly unworthy of any notice.

12. Objections respecting the unexpectedly small number of the first born in Israel. They amounted only to 22,000, among 600,000 adult males. This has occasioned some perplexity. Rationalists have always made a great handle of the seeming discrepancy. And if we allow them their own way of estimating the numbers, it looks bad enough. First, I contend for what is very generally admitted, that it was only non-adult males under 20 years of age that were reckoned, at least, the first born in the respective families, as the families then stood. Colenso contends that heads of families, when any such happened to be a first born, were count-