

good Bishop would have been a little surprised if he had lived to some twelve or fifteen years ago when he could have gone to Egypt and looked upon the face of the very Pharaoh of the Exodus who is now to be found in one of its museums there. And still later other theories have come to disturb some of us in our faith. Some people have seemed to think that the doctrine of evolution, that has found favor with many scientists—and which I think I may say, without being suspected of any heterodoxy, contains some elements of truth that will find a permanent place in science, although it is largely a theory—some seem to think that the doctrine of evolution was likely to disturb the theory of the creation as given to us in the Word of God; and yet I think it will be found that the highest authorities in science at the present time are coming to the conclusion that whatever of truth there may be in that science, that that also is in strict and literal accord with the record that is given to us in the first chapter of Genesis, and that how much may have been due to direct acts of creation and how much may have been due to forces that were set in motion by the great Creator and under divine laws had carried themselves out—that that is something which science may speculate about, which science may perhaps be able to settle and determine in a way which has not yet been settled or determined; but I think we may all remain satisfied of this, that it is not likely to disturb the force of the value of the living Word. And then in still more recent years something has come to disturb our faith by what has been called Higher Criticism. Now, Mr. Chairman, I am not here this evening to decry anything in the form of learning, or anything that would take or even assume to take the name of something higher than that to which we have been before accustomed; and yet I think that already during the comparatively few years that have passed, very much has come to the surface and come to light to destroy our belief in some of those theories that have been put forward, and to strengthen our confidence in the Word of God; and when I have thought of some of the remarkable discoveries of recent years, when I have thought of what has been done by some explorers in Bible lands, I feel disposed to place the spade of the antiquarian against the pen of the student who would sit in his own room and write down theories which he had evolved from his own inner consciousness. Within the last very few years some of us have seen, with very much satisfaction, the record of some of those wonderful discoveries in Eastern lands, which have gone so far to overthrow some of the theories of these so-called higher critics. When I have thought of the discoveries that were made, for instance, at Tel-el-Amarna, those wonderful records that have come from those stones that have retained those imprints from those early times, when some of the higher critics would attempt to persuade us that there was no literature and no learning, and that some of those earlier books, the books that we were accustomed to consider earlier, could not have been of the age that we formerly thought they were, that the first five books could not belong to the age of Moses, because there was no learning at that time that could have produced such a literature, and we must look for a very much later time for some of the subsequent books of the Bible—when we have come to such discoveries as there have been at Tel-el-Amarna and other places, I have felt like this, that this was really perhaps a rebuke from our Lord regarding the fearfulness of some of His