

son ; and though, perhaps, not so exact as might be required for such a comparison, they are doubtless approximately correct. The above dimensions and relative proportions show a marvelous resemblance between the Hebrew Tent of Meeting, and Temple on the one hand, and the Egyptian sacred shrine on the other. This striking resemblance, which I think I have established above, consists, first in the general form, and secondly, in the relative dimensions of the one to the other. The two granite obelisks before the porch in the Egyptian Temple, and the small chambers round the walls remind us of the chambers round Solomon's Temple for the priesthood, and of the two pillars, Jachin and Boaz, set up in the porch or before it. In the Egyptian Oracle stood the material symbol of the deity. This, in some cases, was a winged figure, which, according to Rosellini, represented the Egyptian idea of the Cherubim, above the mercy seat in the Hebrew Tent of Meeting and Temple. According to Plutarch De Is. et Osi, there was a veil placed before the Egyptian sacred shrines. So before the Holy of Holies a veil of purple and blue and scarlet, the prominent colors known to the Egyptians, was supported by four pillars. The regulations for the Hebrew priesthood, their garments, and food, were analogous to those of the Egyptian priesthood. The above facts, I think, amply sustain the view I have presented, of a strong and permanent Egyptian influence on the religion and life of the Hebrews.

B. Urim and Thummim.

Here I feel confident is evidence of Egyptian customs, utilized by Jehovah for the righteous performance of judicial functions. The **אֲנֹרִים** and **תְּמִיִּם** are first referred to in Exod. xxviii : 30. It is evident that they were familiar to Moses, for no words of introduction or explanation are given. Over the ephod of the High Priest was the breastplate of judgment, and within it were placed the Urim and Thummin. Both words have the plural form and in Exod. the article. The Septuagint translates them by, "*διδασκας και αληθειαι*," and the vulgate by, "*doctrina et veritas*," while the Arabic Version is almost identical with the vulgate. The literal translation of the terms is "lights and perfections" or "truths." Two facts ought to be noticed: (1) that the Septuagint translates the plural forms by a singular, and (2) renders **אֲנֹרִים** by *διδασκας*, when we might have expected *φως* instead.

The authority of the Vulgate and of Josephus amounts to little in helping to determine the meaning of the terms. Philo, who was a citizen of the country, and a scholar, and who was, therefore, in a better position to know the significance of the terms, says that they were two images in the breastplate of the high priest.

The Scriptures afford indirect evidence which may help us a little. When the ten tribes renounced their allegiance to the King of Judah, they also abandoned the worship of Jehovah. A system of idolatry was originated