

of Mugheir, Chaldean inscriptions have been found of a date anterior to that of the patriarch." This last statement cannot be shown to be true, though doubtless the Dr. has heard it. He concludes as follows:—

"In the time of Abraham a polytheistic religion already existed in Ur, for we are told that his father 'served other gods.' Further, the legends of the creation and the deluge, and the Antediluvian age, with the history of Nimrod and other postdiluvian heroes existed in a written form; and strange though this may seem, there can be little doubt that Abraham before he left Ur of the Chaldees, had read the same creation legends that have so recently been translated and published by Mr. Smith. But Abraham's relation to these was of a peculiar kind. With a spiritual enlightenment beyond that of his age, he dissented from the Turanian Animism and polytheism, and maintained that pure and spiritual monotheism which according to the Bible had been the original faith of the sons of Noah. But he was overborne by the tendencies of his time, and probably the royal and priestly influence then dominant in Chaldea; and he went forth from his native land in search of a country where he might have freedom to worship God. It is thus that Abraham appears as the earliest reformer, the first of those martyrs of conscience, who fear not to differ from the majority."

Here, as in a preceding instance, a separation must be made and shown between *facts* and *fictions*. As to *Facts*:—1. Abraham left Chaldea, his native land, and journeyed into Canaan. 2.—"His father 'served other gods.'" Here the Dr. has told only a *third* part of the truth, but probably this is only owing to his very defective knowledge of Scripture. In Joshua 24, 2, 3, is written:—"And Joshua said unto all the people. Thus saith the Lord God of Israel, your fathers dwelt on the other side of the flood in old time, Terah the father of Abraham and the father of Nachor; and they (the three) served other gods. And I took your father Abraham from the other side of the flood and led him throughout all the land of Canaan;" again v. 14. "Put away the gods which your fathers served on the other side of the flood." Here it is seen that Abraham until taken away by God "served other gods." Thus this Scripture testimony utterly destroys the whole glowing oration and encomium of the Dr. concerning Abraham's noble stand for pure and spiritual monotheism—his being persecuted for it—his "going forth in search of a country where he might have freedom to worship God"—his being "the earliest reformer and first of martyrs for conscience." All this belongs to the next division,—*Fiction or Invention*. There is not a word of it in Scripture or any