

whom from its own standpoint the ends of the earth had come—heir to the riches of a civilization extending milleniums into the past. If you say this creates a difficulty in representing the chronology (I may touch on this later), I answer that it gives much greater help by showing how the knowledge of very ancient things could be safely handed down. For us the chief interest of these discoveries is the help it gives us in answering the question, How far do these narratives in Genesis embody for us the oldest traditions of our race? There are two reasons which lead us to look with some confidence to Babylonia for the answer to this question. For one thing, in early Babylonia we are already far back into the times to which many of these traditions relate; for another, the Bible itself points to Babylonia as the original city of those traditions. Eden was in Babylonia, as shown by its rivers, the Euphrates and Tigris. It was in Babylonia the Ark was built; and on a mountain in the neighborhood of Babylonia the Ark rested. It was from the Plain of Shinar, in Babylonia, that the new distribution of the race took place. To Babylonia, therefore, if anywhere, we are entitled to look for light on these ancient traditions, and do we not find it? I read sometimes with astonishment of the statement that Babylonian discovery has done little or nothing for the confirmation of these old parts of Genesis—has rather proved that they belong to the region of the mythical.

Take only one or two examples: I leave over meanwhile the Babylonian story of the Creation and the Flood, and take that old tenth chapter of Genesis, the "Table of Nations." Professor Kautzsch, of Halle, a critic of note, says of that old table, "The so-called