

teuch, drawn from a comparative study of the Scriptures and the Egyptian records.

1. No tablet or papyrus yet discovered has conveyed to us any information contradictory to the traditional belief that the composition of the "Books of Moses" was a work of the Mosaic era. No revision of the Scripture narratives has as yet been advised by those Highest Critics—the monuments. No mistake has yet been shown in the Old Testament narratives as tested by contemporaneous Egyptian documents.

This may look like the iteration of the "dogma of the inerrancy of Scripture," which Professor Briggs has frowned upon as "a ghost of modern evangelicalism to frighten children;"* but, if so, not the writer but the monuments must bear the frown. Certainly the facts of criticism must be gladly accepted, but must we with equal gratitude accept all the fancies of criticism? It is not a fact but a fancy that any historical errors have as yet been pointed out by the Egyptian records in the Scripture narration.

2. It is instructive to note the character of the Bible references to Egypt outside of the Pentateuch.

Here we find a general miscellaneous knowledge. The sacred scribes speak of the medicines of Egypt and the cemeteries of Memphis as other foreign writers do. There is no fulness of detail as if the account were written by a resident of the country. There are no statements that the classical authors cannot parallel. Just such expressions and observations occur as we would expect from the pens of men who were living in a neighboring state, with which Egypt had at times a friendly, and at other times a hostile intercourse. The notices are accurate as far as they go, but they do not show more than a cursory and hearsay acquaintance with the country. The writers generally seem far more interested in Nebuchadnezzar, or Cyrus, or Darius than in Pharaoh.†

3. But in the Pentateuch the references to Egypt are in marked contrast with those of the other books.

In the first place, there are more references to Egypt in the Pentateuch than in all the other books of the Bible combined, even when we include in this count the prophecies concerning Egypt and the multitude of allusions in the Old and New Testaments based upon the Israelitish oppression and exodus. Besides this, in these earlier books, many strange archaic words are used which have been recently discovered in the hieroglyphic texts of the Mosaic age, while it is a noticeable fact that the transcriptions of Egyptian names are given with the greatest exactness in the earlier sections of the history.‡ A few of these words are supposed to occur only in the texts of the Ramesside period—i.e., of the Mosaic era. No word

* Inaugural Address. *The Interior*, March 19, 1891.

† In the Book of *Ezra* alone Cyrus is mentioned by name fifteen times, Artaxerxes twelve times, Darius nine times, Nebuchadnezzar five times, and Esarhaddon and Ahasuerus each once.

‡ "Essay on Egyptian Words," Canon Cook and *Contemporary Review*, September, 1887.