

more than Joseph's sons who were born there. The passage that Colenso mainly relies on, is Gen. 46 : 26, "All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's son's wives, —all the souls were three score and six." Here they are said to have come *with* Jacob. But in the original of that passage, we do not find a preposition corresponding to our word *with*; but on the contrary, another of a very different import, which signifies *of*, or, *belonging to*. It is the same which occurs so frequently in the titles of the Psalms, and rendered *of*, as "Psalms of David." The same preposition is, in fact, rendered *of* in the 27th verse, immediately following. The correct rendering of the 26th verse then, is this: "All the souls belonging to Jacob, coming out of the loins of Jacob, who came into Egypt, were 66." The phrase "coming out of the loins of Jacob," is exegetical of the expression in the 27th verse, "belonging to Jacob." In this verse the statement is repeated in different language, but of precisely the same import. "All the souls of the house of Jacob which came into Egypt were seventy." And this statement is made to include Joseph and his two sons; and they are all said to have come into Egypt, even those born there; but it is not said that they came *with* Jacob.

It is very common in the Scripture language, when speaking of a progenitor and his offspring, to represent them as constituting one person, and so to predicate the same thing, in certain circumstances, equally of both. Thus Levi is represented as paying tithes to Melchizedek, in the loins of Abraham. In accordance with this usage, then, Jacob's great grand sons, though born in Egypt, are correctly represented as going down to Egypt *in* Jacob, but not *with* him. And the narrative is correct, and affords no ground for Colenso's charge.

2. The next objection is founded on the direction which God gave to Moses to call the Israelites to the door of the tabernacle, to witness the consecration of Aaron and his sons: Lev. viii. 3 "Gather thou all the congregation unto the door of the tabernacle, of the congregation. And Moses did as the Lord had commanded him." Now, Colenso

maintains that this language must be understood in the most literal sense of the words. That as the whole body of the people, consisting of 600,000 full grown men, besides women and children, were to assemble at the door of the tabernacle, they must all have come within the court, which was only 180 feet long, and 90 broad; and that if they were to stand as closely as possible, in front not merely of the door, but of the whole end of the tabernacle, they would have reached nearly 20 miles! And as all this was either impossible or absurd, Colenso concludes that the narrative is unworthy of any credit.

This objection needs no refutation. It requires only to be stated to expose its palpable absurdity. The man who starts such a senseless objection, is either demented or greatly in need of an argument. Its gross absurdity makes not only nonsense of Moses, but still greater nonsense of the critic himself. Such witless pressing of the *literal* meaning of an author's words, would create endless confusion, and utterly destroy the great end of writing. When people of common sense read that the assembly were gathered unto the door of the tabernacle, they understand that as many as could, stood before the tabernacle to witness the ceremony being performed there; as in chap. 9. 5 "All the congregation drew near and stood before the Lord."

But it is necessary to notice and expose the gross ignorance of the man who would thus rashly impugn the historic truth of this precious portion of God's word. He speaks of the people standing side by side, in front, not merely of the door, but of the whole end of the tabernacle in which the door was.—Now, the door and the end of the tabernacle were the same thing. There was no separate door distinct from the open end of the tabernacle, veiled over with a curtain. The whole end was the door. It is no small disgrace to a bishop to display so much shallowness, and very criminal with such limited information, to presume to controvert divine truth.

3. The next difficulty in connection with the solemn and grand transaction that took place, when the law was read at mount Ge-