

ation. For is it not possible to conceive that the spiritual essence might be a new and divine revelation, while the outward forms might be modifications of existing Egyptian forms? Through the forms with which the people were already familiar, Jehovah revealed new truths, that were more fully perceived as the spiritual life of the race developed. This does not seem antagonistic to any defensible theory of inspiration. Moreover, it is consistent with the Divine method of teaching and working, even in that remote age. By the operation of natural laws and forces, guided in reference to time, and for a special purpose, Jehovah divided the Red Sea, and afflicted the Egyptians with plagues. Those plagues were natural evils intensified and utilized at the proper time. Perhaps fear of weakening the belief of the Church, in the originality of all the contents of those early books, or of appearing to assail their inspiration, has tended to reduce to a minimum the traces of Egyptian influence. This is a mistake. This influence cannot affect the inspiration of the Books. While, on the other hand, the strong Egyptian vein found in them is an invincible witness for their truth and generally accepted age. The limited space at my disposal will allow me to point out this influence in only two objects, *A*, The Tabernacle, *B*, The Urim and Thummim.

A. The Hebrew אֹהֶל מוֹעֵד is well translated in the Revised Version, "Tent of Meeting." The Tabernacle was made after the pattern which was showed to Moses in the Mount. There is, in the form of the Tabernacle, an undoubted resemblance to the temples of Egypt. And this resemblance existed in the first Temple in Jerusalem, which was, so far, constructed after the fashion of the Tabernacle. The dimensions of the former were relatively the same as those of the latter, only doubled to meet the requirements of the nation, with its new conditions and increased population.

Josephus Ant. III., VI. 4, says that the Tabernacle was divided into three sections, the porch, the Holy place, and finally the Holy of Holies. On a comparison of this writer with Exod. xxvi, 15-26, it is evident, that the Tabernacle was a parallelogram, 30 cubits long, 10 broad and 10 high. If the cubit be taken at 18 inches, its dimensions will be 45 feet long, 15 broad, and 15 high.

In 1 Kings vi, we learn that the size of the first Temple in Jerusalem was exactly double that of the Tabernacle, and that the dimensions of the porch, Holy place and Holy of Holies were exactly double of those in the Tabernacle. The porch was 10 cubits long, the Holy place 40, the Holy of Holies, 20. From 1 Kings vi, 2, 2d Chrons iii, 4, 1 Kings vii, 21, we obtain three other important measurements. The height of the Temple in Jerusalem was 30 cubits, the height of the porch, 120 cubits, and the two pillars Jachin and Boaz, before the porch, were 23 cubits high, including their capitals.

Moses was doubtless familiar with the form and size of the Egyptian Temples, as well as with the learning and religion of the people. He must