

aeological discoveries. Everywhere the stones cry out against the critical conclusions. Everywhere where the spade of the excavator is at work, some unexpected find attests or else illustrates some incident or declaration of the Scriptural narratives. For example, from the valley of the Tigris and Euphrates records have been brought, dating before Christ more than 2,000 years, which corroborate in many essential particulars the Hebrew accounts of the Creation and Deluge.

Again, at the very moment, when the critics were proclaiming the unhistorical character of Chedorlaomer's campaign, and the meeting between Melchizedek and "Abram, the Hebrew," described in the 14th chapter of Genesis, clay records of the past rose up and vindicated the trustworthiness of the narratives in the most complete and unexpected manner.

It used to be an axiom with the critics that the art of literary composition among the Canaanites and Israelites was unknown before Moses, and that consequently he could not have written the Pentateuch, but recent discoveries, especially the discovery at Tel-el-Amarna, in Upper Egypt, of tablets belonging to the century before the Exodus, have wiped this assumption out of existence, by proving that there must have been at that time throughout Western Asia plenty of schools and teachers as well as of pupils and books.

Further, when the Higher Critics impugned the credibility of the Books of Kings, because of their allusions to Hittites living north of Syria (no such people being known to classical writers), the Assyrian monuments disclosed the fact that not only did the Hittite tribes inhabit the very district mentioned in Kings, but that once they were a very powerful and important people.

Again, the critics objected to the books of Esther and