

that the passage in Genesis is a gloss taken from Chronicles which contains by far the more extensive series of genealogies. It does not appear that old Bishop Patrick even regarded it as a prophecy. As to geological objections, what do they amount to? It may be that Moses regarded the periods of creation as ordinary days just as he thought the sun was created for the earth, in so far misinterpreting his vision or message through a natural ignorance of geology and astronomy. God could not wait till the day of Lyell and Dawson to tell man the story of earth's birth. Sir William Dawson is not alone among eminent geologists in allowing that the Scripture narrative generally satisfies the conditions of geological science. The sequence of the changing conditions of the earth and of its inhabitants is thoroughly logical, and there is nothing so sensible and natural in any other ancient cosmogony.

There are a hundred things yet to be said, for Dr. Goldwin Smith has packed his article full to overflowing, but one objection must be met. It is that based on the impossibility of oral tradition descending from an early age to the regal period of Israel's history. The Greek story of Belerophon evidences the prevalence of the art of writing before the Trojan war, and the Book of Job shows it to have been in use in Arabia before Moses. There are thousands of inscriptions on the rocks of Arabia Petraea and the country east of Jordan up to Syria, some of which are as far back in the past as Isaac. At Tel el Amarna in Egypt have been found hundreds of epistles on clay tablets and in the cuneiform character, written in Semitic, Hittite and ancient Celtic speech by kings and governors, Babylonian, Assyrian, Phœnician and Palestinian, to the Egyptian Amenhotep III. and IV., who preceded the overthrow of the Hyksos dynasty at Thebes, whence the fourth Amenhotep was expelled on account of his change of creed. At a later period, the Hittite king Khitasar had his treaty of peace with Rameses II. engraved in writing on a silver plate. Everybody with any pretension to culture knew how to write and read in these ancient days, and special castes of scribes recorded the chronicles of their times. The Bible (1 Chron. ii., 55) refers to these Kenite scribes, and who shall tell how long before Abram knew them (Genesis xv. 19), they were in possession of the graphic art? The inscribed monuments of Egypt and Babylonia are many of them older than Abraham. From his time at least there was no necessity for oral tradition.

Does Dr. Goldwin Smith utterly condemn the Old Testament? Very far from it. Abraham's history he allows to contain episodes of striking beauty; vivid and memorable are the characters of Isaac and Jacob; David, loyal, chivalrous, ardent in friendship, and combining tenderness with ad-