

ply, than by Jewish tradition.* "The correct pronunciation of the words," says Prof. Margoliouth, "was handed down from father to son, from teacher to pupil through a period of more than 1,000 years."

Now, I think, it would be in order for the critics to explain how it is that they can and do rely upon Jewish tradition extending through more than ten centuries, for such minutiae as vowel points, but when it comes to important questions, such as the authorship and dates of their Scriptures, they contemptuously discard it—refuse to give it a hearing

But tradition is not the only external testimony available to support the credibility of the Old Testament writings. There is another witness that is day by day becoming more powerful, as it goes forth conquering and to conquer the Higher Critics. I refer to modern arch-

*Speaking of the system of Vowel Points invented by the Masorets, so called because they were the "Possessors of tradition—that is of the tradition of the proper way of writing the Bible," Prof. Smith says:

"Now let me ask you to realize precisely how these scribes proceeded in dealing with the Bible. They had nothing before them but the bare text denuded of its vowels, so that the same words might often be read and interpreted in two different ways." To exemplify this ambiguity the Professor mentions the Hebrew word HMMTTH which depended on the vocalization whether it was translated "the bed," (as in Gen. 47: 31) or "the staff," (as in Heb. xi. 21, after the lxx). He then proceeds, "Beyond the bare text, which in this way was often ambiguous, the Scribes had no guide but Oral Teaching. They had no rules of grammar to go by: the kind of Hebrew which they themselves wrote often admitted grammatical constructions which the old language forbade, and when they came to an obsolete word or idiom, they had no guide to its meaning unless their masters had told them that the pronunciation and the sense were so and so." (pp 50, 51.)