

Chapter cxxv. has been translated, at least in part, by every great Egyptologist. It represents the deceased pleading for himself before Osiris in the Judgment Hall—the “Hall of Double Truth,”—where his heart is weighed in the balance against the feather or goddess symbolical of the Divine Law of Truth.

The professions of innocence prove to us that the ancients long before Moses' day had a law written in their hearts, “their consciences bearing them witness therewith,” and their thoughts one with another accusing or else excusing them (Rom. ii. 15): “I killed no sacred animal. I gave no false testimony before the court. I did not place God last. I did not make the poor poorer. I did not slander a servant to his master. I was not hot of speech. I was not foul-mouthed. I permitted no man to suffer hunger. I pressed forth no tear. I did not kill. I gave no command to kill. . . . I did not lessen the measure of grain . . . . I did not withdraw the milk from the mouth of a babe” (some papyri add, “as an overseer I did not let the workmen work the whole day for me”). . . . I have not done injustice. O Devourer of Shades from the Cataracts, I have not stolen. . . . O Possessor of Bones, having departed from Heracleopolis, I have told no lies. O Legs of Fire, sprung from the Night, I have not devoured my heart.”

And thus it continues page after page: “I have not turned a deaf ear to the words of truth. I have not worked witchcraft. I have not been a swaggerer.” And thus he addresses “Fiery Tongue,” “White Tooth,” “Blood-Devourer,” “Eater of Intestines,” “Bad-Worse,” and a score of other mystic beings, declaring that he has done nothing that is forbidden, before he is permitted to enter the gates of the subterranean world.

#### *The Egyptian Scriptures and the Hebrew Scriptures.*

In view of the discussion regarding the origin, date and structure of the Hebrew Scriptures and the changes which have taken place in the text since their first publication, a few statements concerning the conclusions to which a study of the Egyptian “Book of the Dead” has led us may not be without some value. The comparison must be limited to the religious texts, as there are no historical narratives in the “Book of the Dead.” Some of these conclusions seem entirely in the line of the most radical “higher criticism” of Germany. These Egyptian Scriptures claim to have been of divine authorship. The chapters were sometimes *found*, as the Book of Deuteronomy was found in Josiah's day; but no author was ever assigned to them except Thoth, the god of wisdom. If one rejects this traditional view, he is forced to believe that even the noblest chapters of this great work came from the pen of “the Great Unknown.”

Again, this work is full of supernaturalism; a belief in divine appearances and other miracles. Much of it was evidently written