

ed as well as non-adults; and supposing that there were 900,000 males old and young, he divides that number by 22,000, and that gives a little over 44 males; and as there may be as many females, so he says there would then be 44 sons, and as many daughters in every family in Israel. But reckoning the non-adults only, it brings down the number of children in every family to 13 of each sex. And that this is the right method of making the estimation may be satisfactorily proved: thus Ex. 12: 29, 30, "The Lord smote all the first born in the land of Egypt, from the first born of Pharaoh that sat on his throne, to the first born of the captive that was in the dungeon,"—that is, the first born in their respective families, not including the heads of families. Second, the first born would be often a daughter; for it was the first born when a male, and not the first born son that was reckoned. Among the families of my acquaintances, the first born in nearly half the number, is a daughter. This would farther diminish the number to 6 or 7 boys in each family. Third, but the first born would be dead in some instances; and some like Jacob, might have several wives, and of course only one first born, and yet many sons; and some first borns might be less than a month old; taking all these causes of reduction into account, it would bring down the males in each family to four. This is low enough. A man never had a first born who had married a widow that had children previously. A first born is the first born of both father and mother, when a son.

13. The period of the Israelites sojourning prior to their deliverance from Egyptian bondage. There are three periods specified in Scripture to mark the extent of this sojourning, and all the three include the whole compass of their sojourning both in Canaan and in Egypt together. One of these periods is given us in Ex. 12: 40, and it is 430 years. Colenso and all British authorities, as far as I can find, agree that this period includes the sojourn in Canaan, together with that in Egypt. Paul has confirmed this view in Gal. 3: 17; so that with a becoming deference to an inspired exposition of it, it cannot be understood in any other sense. Other

two periods are mentioned in Gen. 15th chap., one in verse 13, viz., 400 years, and the other in verse 16, viz., *four generations*. Gesenius, *sub voce*, gives a reason for supposing that these two periods are exactly equivalent. Colenso takes an exception to this identity, and maintains that the term for generation is to be taken in the ordinary sense of the word, and this has led him far astray, as will appear in the next chapter. Counting back 400 years from the terminus *ad quem*, which is specified to a day, we have one noted period in the life of Abraham; and also, 430 years, we have another equally noted and natural period.

After my lecture was finished, I was favoured with the loan of Professor Green's treatise on this subject, from my brother, Rev. Mr. Patterson. The Professor contends that the Israelites dwelt 430 years in Egypt alone. He tells us that this is the view taken by the leading biblical scholars of Europe. Thus British authorities are ignored, altho' in my judgment *they* are the leading *biblical* scholars. And he says:—"This is the natural sense of Ex. 12: 40, and none would think of extracting a different meaning from it, but for reasons found outside of the verse itself." I was aware of the *German* view: it is more easily accounted for than excused. It springs from the influence of Luther's bible on their minds. I am reluctantly constrained to give Luther's version, altho' I have at present to quote from memory: *Die zeit aber, die die kinder Israel, in Egypten gewont haben*, &c. That is: the time that the people of Israel dwelt in Egypt was 430 years. Was there ever a more manifest perversion of scripture? (the original is correctly given in our version). It is the duration of the *sojourn* that is specified,—the sojourn of a certain class of people; and they are characterized as the people who had *dwelt in Egypt*. The learned Professor knows well, things "outside the verse," as well as inside, have to be consulted in every correct exegesis of scripture.

14. This section is entitled, "the Exodus in the fourth generation." Colenso allows very correctly that the Israelites dwelt in Egypt only 215 years,—the half of 430.—But on the other hand, he assumes that dur-