

appears on the tablet, is etymologically letter for letter the "Arioch King of Ellasar," and the name "Chedor-laomer" is on the tablet. "Kudur-mabug," the word *Chedor* or *Kudur* meaning "servant of" and the god follows the epithet.

We have also in the *Tell-amarna tablets*, discovered in 1887, and just translated by Major Conder of the Palestine Exploration Fund, a wonderful corroboration of the book of Joshua. In one of these epistles emanating from Jerusalem, according to Prof. Sayce, the name of that city is styled Uru-salim prior to the conquest of the Holy Land by the Hebrews, and the King of that city "Eheb-tob" styles himself as King by virtue of his Priestly office conferred upon him by an oracle of the god—"the Mighty King" whom he worshipped; that unlike the other Kings who held their position, his royal dignity was not inherited: it was not from father or mother, but direct from God Himself. This God bore the name of Salim. This King might therefore rightly be called King of Salim: and is without contradiction a successor of the Melchi-zedek of Gen. xiv.

The description of this King in his letters to the King of Egypt, clears up a very interesting and difficult problem placed before us in the Epistle to the Hebrews. Here we have the type of the Priest-King the Lord Jesus, for Melchizedek "was made like unto the Son of God" (Heb. vii: 3) "first being King of Righteousness and after that also King of Salem," the order of the Man whose name is the Branch (Zech. vi: 12, 13) is precisely similar: He is righteous, He is a Priest, and by virtue of His Righteousness He is also King.

Let me recommend the reader to obtain the last two works from the Palestine Exploration Fund. "The City and the Land," and "The Tell-Amarna Tablets," both are most instructive and will well repay the cost.

Above all let us hold fast to the old paths; the Word of God has nothing to fear from the school of Higher Criticism. Let us prove all things and hold fast that which is good by all means, but let us beware of following any modern theory which to-day is and to-morrow is cast into the oven.

The manifesto drawn up and signed by 617 scientific men to the effect that "it is impossible for the Word of God as written in the book of Nature, and God's Word written in Holy Scripture, to contradict one another, however much they may appear to differ," should reassure us. This took place only as lately as 1865, and at a meeting of the British Association. It is now deposited in the Bodleian Library at Oxford, England.

We shall yet live to see the eminent critics, if they are equally honest, drawing up a similar manifesto with respect to the Words of God, written by Moses or David and attested to by the Lord Jesus Christ.