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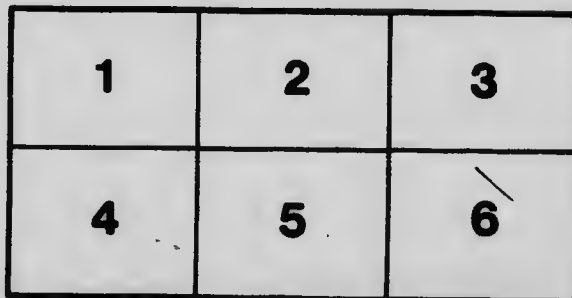
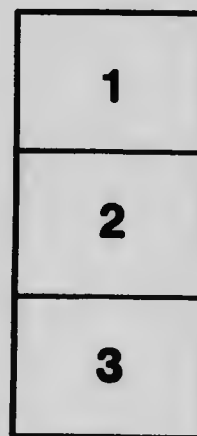
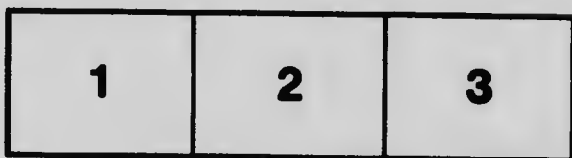
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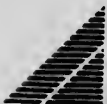
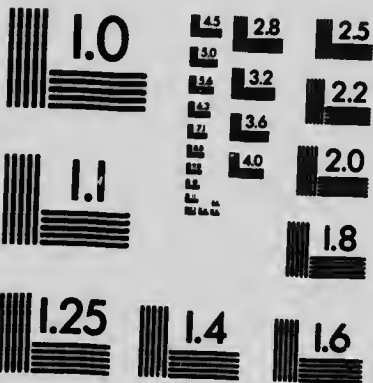
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THE
SUPREMACY OF THE BIBLE

AND

ITS RELATIONS TO SPECULATIVE SCIENCE,
REMOTE ANCIENT HISTORY, AND
THE HIGHER CRITICISM

A BRIEF APPEAL TO FACTS, INDUCTIVE REASON,
AND COMMON-SENSE

BY

J. MERCIER McMULLEN

AUTHOR OF "THE HISTORY OF CANADA," ETC.

NEW YORK
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CHICAGO, EDINBURGH, AND LONDON.
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MCMULLEN

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PREFACE.

THE existing state of doubt as to the true value to be attached to what geology and some of the other inductive sciences teach us, or at least profess to teach us, about the "Beginning of Things," and the assumption by the "Higher Criticism" school of thought, which in modern times has sprung into existence, to found a new system of Biblical exegesis, led the writer, some two years ago, to commence an exhaustive examination of the various issues involved. As his investigations progressed a large number of deeply interesting problems, in different departments of human knowledge, presented themselves for consideration. The result was, that he finally came to the conclusion that a brief review of these problems, from a popular standpoint, could scarcely fail to be at once interesting and useful to that large class of persons whose business or other avocations preclude them from making, for themselves, the necessarily extensive researches which the wide nature of the subject demands. He is not writing, by any means, for the benefit of the professional specialist, nor for the very learned classes otherwise, but for those worthy everyday people who, while always desirous of acquiring useful information, make common-sense their guiding principle, not only in dealing with questions that arise out of the more important incidents of ordinary life, but also as regards those questions which affect their moral and religious welfare.

PREFACE.

While pursuing his investigations the writer had necessarily to examine a large amount of scientific, historical, and other applying literature, and in the following pages has endeavoured to present to his readers, in the most direct and easily comprehended language at his command, the facts and conclusions to be legitimately deduced therefrom. What his success may be in awakening the interest of his readers, in matters of the deepest import to all Christian people, time alone must determine. But even should they dissent, in any form, from the writer's conclusions, he may still be permitted to hope that his labours in their behalf will at least have the effect of leading them to make, for their own information, a full enquiry into the various important issues involved. In the latter case, the new lines of thought which he has mapped out cannot fail to facilitate further investigation. In dealing with his subject the writer felt, from the beginning of his work, that little benefit could possibly be derivable from reviewing only a part of it. The whole case against the Bible and Christianity, in its scientific and literary phases, and as developed by modern atheistical or agnostic thought, had to be considered, however briefly that might be done, in order to make his work productive of any real practical results. The writer is of the opinion that in taking this course he has at least opened, in a new direction, a door of the temple of human knowledge, which more learned or perhaps more competent persons can now pass through at their pleasure. This volume, while giving fresh currency to the views and opinions of many of the most eminent thinkers that the world has ever produced, also embodies various new ideas, and much novel information, which exclusively appertain to its author.

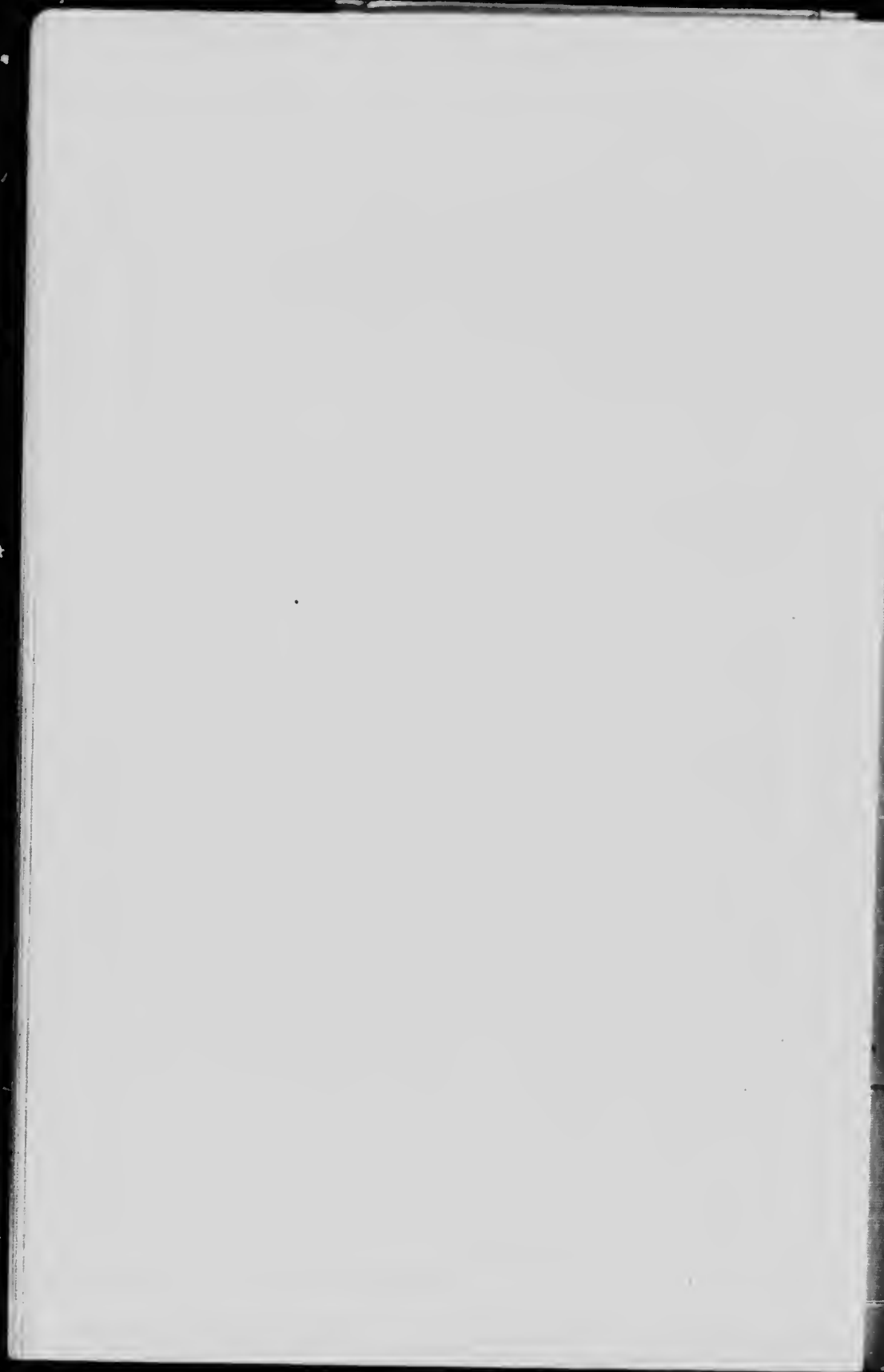
Even in the present day and generation of multitudinous books, and much reading, the true relations of several applying phases of science to religion do not appear to be very generally understood. Some

PREFACE.

popular information, therefore, as regards these relations, even in the necessarily brief form in which it is hereafter presented, can scarcely fail to be of value to all those who take an interest in such matters. Outside the ranks of the clerical orders, and a limited number of lay specialists and students, very little also is known about the doctrines of what is called the Higher Criticism. Some definite information, accordingly, in that direction can scarcely fail to be useful to the public generally. The last four chapters of this book contain a fairly full review of the doctrines of the Higher Criticism, as defined by Wellhausen, the great German apostle of the cult; by Cheyne, its principal English professor; and by Driver and others. These chapters also give a full history of the new creed, from its first conception by the atheist Spinoza, and through its subsequent various rationalistic stages down to the present time.

THE AUTHOR.

BROCKVILLE, ONT.,
December, 1904.



CONTENTS.

CONTENTS.

ERRATA.

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Owing to the circumstance that the author was unable to see the final proof sheets of this book a few small errors were not corrected.

Page	Line	
26	2 from bottom,	for <i>a</i> read <i>an</i> .
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187	22 "	for <i>one</i> read <i>how</i> .
268	12 "	for <i>of atonement</i> read <i>for</i> .
391	12 "	for <i>sovereign</i> read <i>sovereigns</i> .
375	8 from bottom,	read transubstantiation.
392	4 "	for <i>was</i> read <i>were</i> .
398	14 "	for <i>show</i> read <i>shows</i> .
116	12 "	for <i>of</i> read <i>of the</i> .

Geology a new science which had its rise in the latter part of the eighteenth century. British Geological Society founded in London in 1807. France

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for two read one	124	124
from top read bottom	125	125
from bottom for A read W	126	126
from top for W read A	127	127
from bottom for A read W	128	128

CONTENTS.

PROLEGOMENA.

Persistent attacks on the Old Testament Scriptures. What the Bible has done for mankind. Personal illustrations of its benign influence on the lives and deaths of individuals. Failure hitherto of agnostic attacks on the Bible. Having created man in His own image, and fitted this world in every way for his home, it would be opposed to reason that God should leave his creature, for whom he had already done so much, without some moral and religious chart for his guidance. That chart the Christian possesses in Divine Revelation; the professed friends and pledged supporters of which in modern times, have become its greatest foes. The Bible still however holds its own, and will be certain to triumph in the end now as it always has done hitherto. What the British and Foreign Bible Society has accomplished during its century of existence. Huxley and other agnostics admit the salutary influence of the Bible in the teaching of young people. The religious condition of the Protestant world. Apostacy in Germany. In dealing with the Higher Criticism ordinary rules of evidence should be followed. Mere theories do not constitute proper testimony, and should be wholly disregarded. The testimony of several eminent men as to the great value of the Bible.

CHAPTER I.

The Creation considered from an Astronomical standpoint.

All proved departments of astronomy point to a Creator or Great First Cause. Ancient beginnings of the science in Egypt and Babylonia. The Alexandrian school of astronomy, and the Ptolemaic system. The subsequent history of the science. Copernicus, Tycho Brahe, Kepler, Galileo. Seventeenth Century discoveries—the pendulum, the telescope, logarithms. Sir Isaac Newton and the Law of Gravity. Sketch of Newton's life. Laplace completes the demonstrations of the Law of Gravity, and finally establishes its perfect truth. The two Herschels. The spectrum, the spectroscope. Sketch of the planetary system. Nothing in proved astronomy to conflict with the Bible, hut on the contrary it supplies much evidence to sustain it. It points to an immediate and concurrent creation of the universe, as the result of a wonderful and precise plan. The speculative and unproved teachings of agnostics as to the "Beginning of Things,"—Kant, Buffon, Voltaire, Rousseau, and Hume. The nebular theory of Laplace had no solid proof of any kind behind it. Ball's plagiarisms of Laplace, and his theoretical vagaries *Page 3.*

CHAPTER II.

The Creation considered from a Geological standpoint.

Geology a new science which had its rise in the latter part of the eighteenth century. British Geological Society founded in London in 1807. France

CONTENTS.

followed in 1830: the United States in 1876. Great Britain still holds the foremost position in Geological enquiry. The geologists James Hutton, Deluc, Buckland, De la Beche. Geological speculations in the first half of the nineteenth century. Amusing squabbles of the Neptunists and Plutonists. Lyell rises into prominence, and advances the uniformitarian theory. The chamois hunter, Ferraudin, propounds the boulder-glacier theory. Agassiz eagerly seizes upon the crude idea, and works it up into a great ice-age of once upon a time. It was at first a matter of ridicule, but presently Lyell and others seriously adopt it. Geology in its two sides — practical and speculative. The Beginning of Things. Croll's and Thompson's idle speculations as to the age of the world. The great scientists differ by forty millions of years. Geology has neither a beginning nor an end; and is only an imperfect record at the best, and largely a speculative story without dates of any kind. Idle theories about the structure of the earth. Biography of Lyell. His theories about Niagara Falls disproved. Sir Archibald Geikie disagrees with Lyell. Geology harmonises to some extent with the Biblical narrative of the Creation. The Oceans have always been, from the first, where they are now. Their Hydrographic surveys in recent years, and what these surveys prove beyond all doubt Page 28.

CHAPTER III.

The Theory of Evolution considered in its Relation to Revealed Religion.

Evolution scientifically described. Darwin's Origin of Species. What Huxley thought of it. Herbert Spencer's opinion of Evolution. Is not an inductive science, and is still in embryo. Does not account for a beginning, nor contradict the axiom that nothing produces nothing. The molecule, or atomic, theory not a modern idea: on the contrary it was the product of ancient Greek atheistical philosophy in the sixth century B. C. The Epicurean philosophy: Hume's atheistical ideas: Lamarck's and Owen's controversy as to the fixity of species. All existing animals in their wild state are precisely the same as they were at the first. Sir William Dawson states that man was always what he is to-day. The oldest skull discovered might be that of one of the present generation. Cave discoveries. Lyell on terrestrial changes. Summing up of all the evidence in the case Page 56.

CHAPTER IV.

Ancient Sacred and Profane Chronology. Its Relations to Biblical History.

Historical sketch of ancient chronology. It has no starting-point; and is accordingly involved in inextricable confusion. This is especially the case as regards the history of ancient Egypt. Dates and periods of Manetho, the Egyptian historian, not sustained by the monuments and papyrae inscriptions, and cannot be relied upon. The decipherment of Hieroglyphical writing made matters worse instead of better. The mistakes of Lepsius and Mariette, and of other Egyptologists. French archæological forgeries. The blunders of archæologists as to ages of Egyptian antiquities. Early Babylonian Chronology almost as uncertain as that of Egypt. Mistakes of Berosus, the Chaldean historian. No fixed epoch in Babylonian Chronology until the reign

CONTENTS.

of Nabonassar 747 years B. C. Archbishop Usher's Chronological tables. What tablet inscriptions teach us as to Chronology. Condition of Palestine before Abraham's day. Babylonia politically and socially in the time of Abraham. Probable population of the world then. The Chronological period from Noah to Abraham. Must have been several centuries longer than Usher states. Chronology of Christian era. Characterised by much difficulty and disorder *Page 75.*

CHAPTER V.

The Religions of ancient Egypt, Babylonia, and Assyria. No Messiah could arise from them.

Heathen forms of religion firmly established by law and custom. No opening for a Theistic Church, nor for the legitimate advent of the Messiah. It was necessary that a new nation, devoted to the worship of the one true God, should be founded. The religion of ancient Egypt. Its numerous gods and goddesses. Its mode of worship. Degrading animal worship in temples. Belief in a future state of rewards and punishments. Final judgment of Osiris. Mode of burial.

Religions of Babylonia and Assyria. Record of first settlement of these countries in Genesis X, supported by tablet inscriptions. Their early civilisation, as proved by tablet literature. Methods and character of religious worship. Period of Sargon I., the great religious reformer. He founds a new state church. Character of Assyrian mythology. Where its gods were worshipped *Page 104.*

CHAPTER VI.

The ancient Religions of Iran or Persia, Asia Minor, and Carthage.

Geographical description of ancient Persia. The religious doctrines and teaching of Zoroaster. Spread of the new creed. Good feeling between Jews and Persians. The modern Parsee and his fire-worship. Strange mode of burial. The Parsee's political and social condition in British India.

Religions of Asia Minor and Carthage: geographical extent of these countries. Their relations with the Hebrew Kingdoms. The Phœnician creed. Its cruel character as regards human sacrifices, and especially as to children. The Roman pro-consul hangs the priests of the bloody rites on the trees of their sacred grove. Religion of Ancient Syria. The character and worship of its gods. Moab and Ammon, the children of Lot. Their gods. Evidence of Naomi and Ruth as to their idolatry. Israel surrounded on all sides by heathen nations, and thus frequently alienated from the worship of the true God *Page 121.*

CHAPTER VII.

The ancient Religions of Greece and Rome.

The more joyous creed of Greece, when compared with that of Rome. Both creeds, however, sanctioned human sacrifice on special occasions. Especial

CONTENTS.

features of Greek religion. Its gods and goddesses. The Aphrodite of the Greeks answers to Ashtoreth of the Phœnicians and the Venus of Rome. Greece in its religious and moral decadence. The Isthmian games. The profligacy of Corinth. Its state courtesans; the avails of whose vice went into the public treasury. According to Plato the final fall of Greece was well merited, and a just punishment for its vices.

The religion of Ancient Rome. Its gods and goddesses. Its religious polity more sober and sedate than that of Greece. Gibbon and the decline of the Roman Empire. The corrupt condition of Rome when the Christian period arose. Dean Farrar on its degraded Plebeian population, and the profligate lives of its Patrician aristocracy. The state of the empire. Nero and other monsters of iniquity. Rotten state of general society; cruelties of the arena. Degradation of literature *Page 137.*

CHAPTER VIII.

Some general observations on the contents of the three preceding chapters, and on the sceptical claim that the Hebrew Sacred Scriptures stand on the same plane as the profane scriptures of other nations.

None of the Pagan nations of the ancient world were fitted, owing to their idolatrous state churches, to become the custodians of God's laws for the government morally and religiously, of mankind. In Egypt the Pharaoh was not only the head of the nation, but also of the state church; and during Dynasty XVI I. was also accorded Divine honours as the descendant of Ra the sun god. The other great Pagan state churches of the period. The original religion of the ancient world was monotheistic, and not fetishism as sceptics assert. There was a sabbath day of rest from the first which must have been of Divine origin. The general knowledge of sacrifice must also have come from a Divine source, and was not invented by men themselves. The origin of ancient Pagan creeds. The religion of the Hebrews did not arise from any of them. Its character from the first was wholly different. Sceptical assertions that the Bible is not the word of God, any more than the sacred writings of the Hindoos, the Buddhists, the Mohammedans, or the Chinese. What the latter generally teach. The character of the impostor Mohammed, and his teaching in the Koran. His sensuous Paradise. What the Chinese scriptures teach. Epicurean philosophy of Confucius. The original condition of the world was a civilised and not a savage one. The superiority of Christianity to all other creeds, Pagan or otherwise *Page 154.*

CHAPTER IX.

The Beginning of Things.

The finite mind of man can only realise a beginning and an end. The infinite and eternal is beyond his natural comprehension. The tradition of a Creation widely prevailed in the ancient world, as it does among savage nations of the present day. Belief of the Bushmen of South Africa; of the Indians of North and South America; of Hindostan; of ancient Persia; of Egypt; of the Etrurians; of the Calmuck Tartars; of the ancient Greeks; of the Babylonians. How the Creation and Deluge tablets were preserved in the libraries of Sennacherib and Assurbanipal. The Beginning of Things according to the

CONTENTS.

Chaldean historian Berosus. The Creation tablet inscriptions in full detail. The tablet inscriptions relating to the Sabbath and its observance. Relating to the creation of woman. Probable date of the original Accadian or Sumerian tablets. The copies made for Sennacherib and Assurbanipal were hid from sight for about two and a half millenniums, until recently discovered amid the ruins of Nineveh. The Egyptians never appeared to have any knowledge of these tablets. Nor the Hebrews from Abraham to Josephus. The story of the Creation comes to us from two separate lines of record. One came through the Accadian descendants of Noah, and became corrupted after they sank into idolatry. This rendered a new revelation necessary, which was no doubt given to Moses either directly from God, or by the inspiration of the Holy Spirit. The Accadian tablets are merely confirmatory of the Mosaic narrative. The days or periods of the Creation. The place of man in nature, and his relative position to other created things Page 178.

CHAPTER X.

From the Creation to the Deluge.

Man created an intelligent and morally perfect being, in the image of God and not in that of a brutish savage. His fall. The promise of a Messiah. The doctrine of the Atonement. Sin produces its own punishment. Adam and Eve are driven forth from Eden. What they did afterwards. The progress of mankind. The rise of the arts and sciences. Archbishop Wheatley's idea as to angels being the first instructors of men. The political, moral, and social condition of the world before the Flood. Its then probable population calculated on modern statistical lines. While we know a good deal of the moral condition of the world before the Flood from the Bible, we know almost absolutely nothing about its physical condition, or of any changes which may have taken place in the earth's crust after the Creation. Lyell's speculative theories on that point. With the aid of the Accadian tablets we can trace back the physical history of the earth for over four millenniums, and no changes of any importance have taken place in its crust during that long period. Local changes only have occurred. All the great rivers still flow in their ancient courses. The oceans and the seas still occupy their places as at the first. Geological discovery strongly indicates that a long warm period prevailed in the temperate zones before the Deluge, and extended even to the Arctic regions. Evidences of a rich vegetation discovered in North Greenland. Also in Spitsbergen up to latitude 79°. During this warm period a rich vegetation prevailed, which may have developed into coal beds. Emigration of animals from tropical regions into the temperate zones. Fossil remains in northern regions mostly near the surface of the soil or in gravel beds . . . Page 200.

CHAPTER XI.

The Deluge or the Flood.

The Mosaic narrative again available, as regards the history of mankind. Noah alone of all men finds grace in God's sight. He is a man of education and ability, and fully competent to build the ark. He preaches repentance, without avail, before the Flood. How he was regarded by the people of that day. Christ's testimony on that point. The Mosaic narrative of the Flood is clear and definite, with facts and dates arranged in proper sequence. It bears

CONTENTS.

the stamp, in every way, of the clearest truth. The several Jewish years. The duration of the Flood. Its general character. It prevailed over the tops of the highest mountains. The complete destruction of all animal life in the old world and the new. Fossil remains how placed in America. Geologists hold that the earth has been several times submerged under water. This appears to be exactly what took place at the Deluge. Five miles of additional water would have destroyed the gravitation balance of the earth. Its miraculous depression accordingly took place, and the earth, as at the Creation, was a second time raised from beneath the waters. The folding of the rocks, the dislocation of the coal bed seams, and other changes in the crust of the earth could all have taken place during the Deluge. Geological evidences of a Deluge are quite numerous. Stalactite formations in caves are formed much more rapidly in the original forests than when the trees are cut down and the soil bared to the sun. Scientists neglect this point, and therefore make errors in time and otherwise. The widely spread traditions and myths of the Deluge show that they all had their origin in a single source, which had fact as its basis. A vast amount of incidental evidence exists, all pointing in the same direction. Catlin's and Schoolcraft's testimony. Sir William Jones on the Hindoo traditions of the Flood. Chinese traditions. The Greek traditions according to Lucian and Ovid. The folk-lore of the Pagan nations of northern Europe. What Mohammed has to say in the Koran about the Flood. Babyionian traditions. The tablet account of the Flood deciphered by Lenormant. How the tablets were discovered. Their subsequent decipherment . . . *Page 220.*

CHAPTER XII.

From the Deluge to Abraham.

Noah leaves the ark. His view from Mount Ararat. God's covenant with man, who is again left to the dictates of his own free-will, and the guide of his conscience. The rainbow and its meaning. End of the Noachic period. The story of the great patriarch closes in Genesis X. with the table of the nations. The dispersion at Babel. The call to Abraham, and the beginning of a monotheistic new nation. The contrast between theism and polytheism. The political condition of the Accadian people. How adobes, or large bricks, were made with straw in Babyionia and Egypt. These bricks are still used in Oriental countries. They were used in vast quantities by the Babylonians and Assyrians, and to-day in their decayed state form a large portion of the ruin mounds in Asiatic Turkey. Abraham's place in sacred and profane history. His memory revered to-day by a third of the world's population. His descent. Political condition of the world in Abraham's day. Its probable population. Description of Ur and Haran. The wells of Rebecca. What Abraham saw in his journey to Haran. He was a believer in the one true God. His general character. What Genesis teaches us. Summing up of evidence . . . *Page 250.*

CHAPTER XIII.

The Sojourn of Israel in Egypt.

The length of the Sojourn in Egypt. The longer period of 430 years the true one. Joseph's age when sold into Egypt; when he stood before Pharaoh; and at his father's death. Bible history throws little light on the period be-

CONTENTS.

tween Joseph's death and the birth of Moses. Jewish traditions of that period. Little information, and that only of an indirect character, as regards the Hebrews, to be gleaned from the inscriptions of Dynasty XVIII. The chronology of the period in great confusion. Dynasty XIX. founded by Rameses I. His son and successor Seti I. is the father of Rameses II. the Sesostri of the Greek writers. It was Seti who gave the order for the destruction of the Hebrew children. He subsequently abdicated in favour of Rameses II., who was the Pharaoh of the Oppression. His son Menepthah was the Pharaoh of the Exodus. End of the Shepherd or Hyksos dynasty. Duration of Dynasty XVIII. according to Biblical chronology. Table of dates. The characters of the Hyksos Pharaohs. Their patriotic and wise policy. An inscription alluding to the famine of Joseph. Description of the land of Goshen. Rise of the city of Rameses Tanis in Zoan. Interesting letter relating to that city and its neighbourhood. Rameses II., the war god. Description of the political condition of Egypt during Dynasty XVIII. Rise of Dynasty XIX. The great reign of Rameses II. The hard work of the Hebrew slaves. Their groanings from excessive hardship at last heard by God. The birth and education of Moses. His special training in the wilderness for his great work Page 269.

CHAPTER XIV.

The Hebrew Exodus from Egypt.

Social condition of the Hebrews in Egypt. Their religious life. No special revelations made by God during the Sojourn until Moses' time. Commencement of Dynasty XVIII. Abraham must have left a biographical sketch behind him. No event in ancient history more fully or more accurately described than the Exodus. The Passover, constituted, of itself, a perpetual memorial of that event. The elders of Israel must have been fully aware that the time of their deliverance was near at hand. The call of Moses and Aaron. The character of Menepthah. He was a brave leader at the head of a large standing army. He defeats an invasion of the Greeks and other maritime nations shortly after his father's death. He was then the greatest of earthly sovereigns. Moses and Aaron appear before him. His haughty demeanour. The punishment of Egypt for its national sins. The Exodus begins. The pursuit of Pharaoh. The destruction of himself and his army in the Red Sea. The song of Moses. What the Egyptian priests said about the loss of Pharaoh's army. The historian Manetho's account of the Exodus. The low political condition of Egypt after the Exodus. No further pursuit of the Hebrews was attempted. They were left wholly undisturbed by the Egyptians for several centuries. All the surrounding heathen nations were well acquainted with their disaster at the Red Sea, and their yoke was everywhere shaken off. The condition of Palestine prior to the Exodus Page 300.

CHAPTER XV.

The Hebrews in the Desert of Sinai.

The road to Mount Sinai a difficult one to travel. The defeat of the Amalekites or desert Arabs. The Hebrew host at Mount Horeb. The majestic giving of the sacred and moral law. The final fate of the former Hebrew bondsmen of Egypt. Their rebellion and punishment. Condition of Canaan

CONTENTS.

when Joshua invaded it. The country bristled with strongly fortified cities. The deaths of Aaron and Moses. Close of the historical narrative of the Hebrew deliverance from Egypt, and how they were prepared for national existence, and their conquest of the land of Canaan Page 325.

CHAPTER XVI.

The Higher Criticism : Its Origin and its Purposes.

Preliminary remarks. The history of the Higher Criticism and its origin. Influence on the English educated mind of German opinions and literature. What constitutes the Higher Criticism, as propounded by writers pro and con. It first began with Baruch Spinoza, a Dutch infidel Jew. The French rationalist Jean Astruc, the immoral disciple of Voltaire, takes up the origin of the Book of Genesis. The German Eichhorn elaborates Astruc's theory. Eichhorn was a rationalist and confirmed faddist in different types. De Wette, another German professor, next takes up the consideration of the Pentateuch. He refuses to find any true history in its several books—all is legend and poetry. His rationalism otherwise was of a moderate type. The murder of Kotzebue affects De Wette. German agnosticism assails the Bible in various forms. The poisonous leaven of the Higher Criticism destroying the German Lutheran Church. The industry of its English disciples in propagating their opinions. Orthodox Protestant faith corrupted at its fountain head. The revision of the Higher Criticism faith. Its rejection of Genesis, and of all the miraculous in the Bible. German thought profoundly affects the English mind. Cheyne, Driver, Robertson Smith, and all the English Higher Critics constantly quote German authorities, and form themselves into a mutual-admiration society. The dangerous virus widely spreading. Wellhausen becomes the leader of the German Higher Criticism Cult. His History of Israel. Its extreme opinions. Kuenen's views: he places Christianity on a par with Mohammedanism, Buddhism, and so forth. Wellhausen sketches his own theological portrait in his Prolegomena to his History of Israel. Cheyne's Encyclopædia Biblica sustains Wellhausen's opinions, but admits them to be merely hypothetical. The Higher Critics assume to know a good deal more about the character of the Old Testament than either Christ or his Apostles; wholly ignore the Divine humanity of the Redeemer; and virtually declare themselves to be modern heretics of the ancient Arian type. Dr. Baxter and the Higher Critics. What Gladstone says about them. Wellhausen and Cheyne in the witness box. What they admit against themselves. Cheyne paints his own theological portrait. He is false to the Church of England, and to orthodox Christianity. Cheyne's Encyclopædia Biblica, through Schmiedal, discredits the New Testament records of the miracles of Christ and his resurrection. The Oxford Infidelity of to-day far in advance of German infidelity a few years ago. What Dr. Clark says about Deism Page 342.

CHAPTER XVII.

The Rev. Dr. Driver's Higher Criticism Views as to the Old Testament Scriptures.

Driver's opinions, while expressed more moderately, are much more dangerous than the roughly expressed views of Wellhausen and Cheyne. His "Introduction to the Literature of the Old Testament," owing to its attractive title, has crept into the libraries of thousands of Protestant clergymen. Its

CONTENTS.

general plan based on German precedent. Christ's teaching, says Driver, was purely religious, and he accepted the ancient views of the Jews as to the Old Testament. He states that the perfect Godhead of our Lord was a matter for legitimate discussion, thus showing his Arian views. While not putting forward the views of Wellhausen and Cheyne, as to the legendary character of Genesis and much also of Exodus, he does not condemn the extreme views of German writers, and constantly quotes approvingly from them, thus showing the true character of his esoteric faith. He endorses the late composition of the Pentateuch, and places that of Deuteronomy in the reign of Manasseh. But he claims that even if Deuteronomy were a forgery it was still Divinely inspired. The Accadian tablets flatly contradict the arguments of the Higher Critics. Deuteronomy and its authorship by Moses. The latter was commanded by God to write Hebrew history. The character of his narrative. A general summary, like that of Deuteronomy, had become a necessity, owing to a wholly new generation having arisen. The literary style of Deuteronomy. Under what circumstances it was written. Driver's review of the Book of Joshua. States it was written after the Captivity, against positive proof in the book itself that it was written a few years after the death of Joshua. He places the authorship of Chronicles after the Captivity, although passages in these books show that all but the last chapter were written during the reign of Zedekiah, and before the Captivity and the destruction of the temple. All the historical books of the Old Testament were written shortly after the events which they record had all transpired, and were mere epitomes of a fuller history. The laws of modern philological progress applied to the conditions of Hebrew life. The changes in ancient languages. The objection to the Book of Daniel considered. Our Lord testifies to its prophetic truth. How errors crept into the Old Testament by copyists and redactors. The perishable leather books of the Hebrews required constant renewal. Hebrew became a dead language, and was imperfectly understood. Had neither a grammar nor a dictionary, and was acquired by oral teaching alone. The received Massoretic text of the Old Testament only 800 years old. Nothing in existence to show the discrepancies between the Hebrew of Moses and Joshua and the Hebrew text of the Massoretcs *Page 379.*

CHAPTER XVIII.

How the Higher Critics write Biblical History.

Preliminary remarks. How agnosticism shifts its ground, as regards attacks on Christianity. Biblical chronology gives the only true key to the periods of ancient Pagan history. Fixing the Egyptian Dynasty XVIII. The policy of its Pharaohs. The Tel el Amarna tablets. In Abraham's time the authority of the King of Elam extended to the Mediterranean Sea. At time of the Exodus matters were reversed, and the supremacy of Egypt extended to the Euphrates. Its sudden collapse was owing to the destruction of Pharaoh Menepthah and his army in the Red Sea. Wellhausen falsifies history to suit his own views. The testimony of Christ as to the truth of the Book of Genesis. Guthe's history of the Exodus almost equally as untrue as that of Wellhausen. No contemporary narrative exists by which the truth or untruth of the Old Testament Scriptures can be tested. We must take them just as they stand or not at all. Guthe's history reviewed at length, and its falsehoods exposed. Menepthah's inscriptions at Karnak, telling of his great victory over the Greeks and other maritime nations. Moses and Aaron appear before Menepthah with a message from Israel's God. His unbelief and haughty demeanour. The establishment of the Passover, the great historical connecting link between the Exodus and the subsequent life of the Jewish people. The Ark and the Tabernacle also proved connecting links in the same way *Page 418.*

CONTENTS.

CHAPTER XIX.

Summing up of the Evidence in the Case.

No good grounds exist for the abandonment of a single belief of the Christian world. We have only to make due allowance for some manifest Old Testament errors, but that is all! These errors do not affect a single article of doctrine, and are mainly academic in their character. Independently of these errors altogether the golden thread of inspiration unites the several books of the Old Testament in one great whole. All honest and proved science sustains the Bible. The Law of Gravity does so. The utter worthlessness of Evolutionary speculations. Geology proves nothing definitely as to the Creation or otherwise. The false Chronology of agnosticism. Final Review of the Higher Criticism. It is a conspiracy against all orthodox religion, and the Divine humanity of Christ. The double dealing conduct of Cheyne and other clergymen of the Church of England. The old Arian heresy has descended upon the churches again. Necessary now to sift the wheat from the chaff. How the ordinary clergyman is handicapped by his ignorance of Hebrew, and of the inductive sciences. Tablet literature sustains the Bible, as well as Egyptian inscriptions. The honest Biblical historian has no occasion to bolster up his case, like Wellhausen and Cheyne, by falsifying history. The fulfilment of prophecy in the past and present forms the strongest possible proof of the Divine inspiration of the Old Testament. Prophecies in the case of Egypt, of Babylonia, and of Assyria still being fulfilled. The wonderful prophecies of Daniel, which extend to the end of the world. The idle speculations of Driver. The testimony of our blessed Lord establishes the truth of the Old Testament Scriptures. His numerous quotations from the Law of Moses and the prophets, as well as from the historical books. The quotations of the Apostles from the Old Testament. They absolutely accepted the truth of the historical books. The position of the Higher Critics on this point. Their unbounded arrogance and egotism. What will be the final result of the present Biblical controversies? The clouds covering the Protestant world will in God's good time, break by-and-by, and leave a better and purer religious atmosphere behind them. Conclusion Page 434

INDEX 473

PROLEGOMENA.

AT no previous period of the Christian era were the attacks on the credibility and authority of the Bible, and especially as regards its Old Testament portion, so persistent and so formidable as during the latter half of the nineteenth century. These attacks were made from numerous directions, and frequently in the most insidious forms. When one recollects that, independently of its religious teachings, the humanising and beneficent influences of the Bible light up with their genial sunshine every phase of human life, of moral existence, and should therefore command the deepest gratitude of every true philanthropist, no matter what his religious opinions may be, it is simply amazing to see how bitter and hostile are its assailants. Every damaging fact within their reach, every unfavourable circumstance, real or imaginary, every argument at their disposal, be it sound or unsound, are used without compunction to destroy or weaken the force of the Divine messages to mankind which its pages contain. If it were the most pernicious book in existence, it could not possibly experience harsher treatment or more censorious criticism. But, on the contrary, it is the book, *par excellence*, of all books, and stands without a rival in the wonderful wisdom and great variety of its literature. No other book has ever exercised, or ever will exercise, such a profound influence for good on the destinies of the human race, so beneficently shaped the lives of nations and of individuals, or brought so much happiness and hope and benign

x THE SUPREMACY OF THE BIBLE.

peace to millions upon millions of people. With the destruction of the Roman Empire, that Gibbon so eloquently tells us about, came that dark Mediæval period which so long oppressed the world, until at length the discovery of the art of printing ushered in the dawn of a *renaissance*, which gradually ripened into the mental triumphs of modern times. But with the return of a higher intellectual condition came also back disquisitions of all kinds, metaphysical hair-splittings, and ologies of every description. The day of religious doubt and discussion which stood out so prominently in the Oriental life of the earlier ages of Christianity is again upon us, in which history is repeating itself, and presenting us with new types of the Sadducee, the Pharisee, and the Epicurean; and when philosophy is again propounded by a cult of carping agnostics, who disagree among themselves upon almost everything, and agree only here and there. Their one great united purpose is to discredit the Bible in every possible way, and to revive the old nature religions of the Greek and Roman mythologies or something akin to them. Ignoring what the Bible has done for mankind, what Christianity has already accomplished and is still doing for the betterment of the world, the modern representatives of religious unbelief would destroy both if it were in their power to do so, and reduce us to their own pitiable condition, and to their wretched belief that our existence, like that of the brute beasts which perish, terminates with this life. Even if Christianity were the baseless fable that the agnostic or sceptical scientist endeavours to prove it to be, yet so long as it makes the world brighter and better, and enables people to live and die more happily, what enemies to the human race must those persons be who seek to disturb, with malice prepense or in mere evil wantonness, a sound and wholesome condition of things for which they have no substitute to offer. "You have destroyed," said David Hume's mother,

who had once been a pious Presbyterian, to her son shortly before her death, "all my faith in a blessed hereafter. Oh, give me something now instead to comfort me on my death-bed." With all his philosophy, all his profound knowledge, the great sceptic and historian, who is said to have been much distressed, had nothing to give to his dying mother to replace the hope he had deprived her of. A brother of the writer was, for many years before his death, the vicar of a large parish in England. "I have been," said he, "at the death-beds of many of my parishioners. Nothing ever brought so forcibly to my mind the great comforting truths of Christianity as the calm and peaceful manner in which these pious men and women passed away into eternity, in full reliance on the atonement made for them by a crucified Redeemer, and securely resting in the assurance of a blessed hereafter." They had no fears, no doubts for the future. There was no sting in death for them, and no victory in the grave. "If in this life only," said the great apostle of the Gentile world, "we have hope in Christ, we are of all men most miserable. Let us eat and drink, for to-morrow we die" (1 Cor. xv. 19, 32). The man who has no hope of another and better life beyond the grave, no belief in a future state of rewards and punishments, has, outside of his social relations to his fellow-men, no restraint save the policeman and the law. From this class comes the anarchist of the present day, who is seized with the idea of his mission to murder whenever he deems it necessary to do so for the furtherance of his purposes.

Judging from past experience, it requires no great gift of prophetic afflatus to predict that the Bible and Christianity will as certainly survive the assaults of all their foes of the present day as they survived, in bygone times, the attacks of Voltaire, of Gibbon, of Hume, and of the host of lesser infidel lights who ranged themselves behind them. In St. Paul's day

xii THE SUPREMACY OF THE BIBLE.

the simple yet most comprehensive gospel of Christ, teaching as it did the fatherhood of God and the brotherhood of man, was to the profound Greek philosopher the merest foolishness and to the learned Pharisaical Jew a stumbling-block. It is much the same to-day. It is little wonder, therefore, that Christ did not seek his disciples among the distinguished and highly educated classes of his day, but among the poorly cultured and humble fishermen of Galilee, or among others who also followed some lowly occupation. Even St. Paul was a mechanic, a tent-maker by trade; and the Divine Redeemer himself was the son of a carpenter, and toiled at his father's bench. And yet these humble men, so looked down upon by the higher and learned classes of their generation, were made the Divine instruments of a world-wide reformation in all classes and grades of the human family, from the king on his throne to the peasant in his cabin. When we contemplate the lowly and from a social standpoint the character of its primitive agencies, we cannot fail to realise that the wonderful spread of the gospel of Christ, in the early days of Christianity, constitutes a miracle in itself. And to-day the Christian man or woman may calmly rest in the full assurance, that however the agnostic or other type of unbeliever may sneer at that gospel as being beneath his philosophy, its sympathetic story, Divine and human, will still continue to pour its blessed sunshine into millions of tender and loving hearts, that the reign of the cross will still remain supreme, and that the Bible, the grandest book the world has ever known, and through which for countless ages mankind has heard the voice of God proclaiming the eternal distinctions of right and wrong, will still hold its position as the most valued treasure of the human race. Even Goldwin Smith, one of the latest assailants of Christianity and the Bible, admits that there is a God, — a great first cause, who created this world, but

denies at the same time that he takes any interest in its affairs.¹ That is merely the eminent professor's opinion, but it lacks behind it the essential element of proof, and is consequently only speculative, like so many other opinions of the same character. How illogically absurd is the idea that the Supreme Being, who formed this beautiful and varied world of ours out of chaos, with all its life-giving sunshine and all its elements of human happiness, and placed everything thereon and therein to sustain and benefit mankind, and made man, as he still stands, the physical and intellectual lord of his creation, would leave that man, for whom he had already done so much, without any chart to guide his way, or any rule of conduct to govern his life! A position of this kind is opposed to every law of reason and common-sense and every form of fact, and carries its own best refutation on its face. It is contradicted by personal experience as well as by the teachings of history, in which the hand of God has so constantly been apparent, and so often producing, from exceedingly complex and even contradictory situations, the most unlooked-for results as regards the benefit and progress of mankind.

The student of ancient history witnesses the constant unfolding of a vast panorama, on which the rise and fall of nations pass in continual succession before him. Egyptian, Babylonian, Assyrian, Persian, Parthian, Grecian, and Roman empires, which ruled so much of the civilised world in ancient times, appear and finally disappear. They all had their day of full and fair trial, and were found wanting. They eventually became the victims of their own vices, in the shape of unbridled despotism, of the lust of conquest and rapine, of national impurities, of their oppression of weaker nations, of their utter recklessness of human life and their terrible cruelties, and of their total disregard for the natural rights and liberties

¹ Guesses at the Riddles of Existence, p. 223.

xiv THE SUPREMACY OF THE BIBLE.

of mankind generally. Their national sins invariably found them out, sooner or later, and brought down upon them national punishments. That God visits, both nationally and individually, the sins of the fathers upon the children of those who hate him, is most emphatically taught by historical allusion and prophetic inspiration in the pages of the Old Testament scriptures. In some cases the punishment prophetically foretold has been inflicted in full, while in other cases it is still in process of infliction, and thus stands in our own day an existing witness to the truth of the Bible.

Modern history also teaches us the lesson that national sins beget national punishments. Spain, a couple of centuries ago, stood foremost among the great nations of the Old World, and owned a large part of the New. Her boundless pride and avarice, and her inhuman treatment of the hapless aborigines of South America who came under her cruel sway, and whom she not only robbed of their country but also of their liberties, constituted her national sins. Her punishment came in the due order of Divine arrangement. To-day she stands stripped of all her great transatlantic possessions, and occupies only a very subordinate position among the nations of Europe. The sins of modern France, embodied in the pomp and despotism of the reigns of Louis XIV. and Louis XV., in the pride and avarice and corruption of her ruling classes, and their oppression of their dependents, brought Louis XVI. to the scaffold, produced the French Revolution with all its horrors, led to all the great Bonaparte wars, and the consequent destruction, on a vast scale, of human life. The France of to-day has not a church-membership of one-fifth of her people, and is paying a heavy penalty for her gross sensuality and infidelity in the decline of her population, and the consequent loss of national prestige. While her great continental rival, Germany, steadily increases in numbers, the popula-

tion of France is now less than it was at the beginning of the past century. Events in the United States, since 1860, show what beneficial and providential results are at times evolved out of the most difficult and complex situations. Sixty years ago that country was confronted, in the most threatening manner, by the dark cloud of slavery, so securely anchored in legal right that the evil appeared to be beyond all human remedy. Horace Greeley, Elihu Burritt, Lloyd Garrison, and its other antislavery philanthropists, stood helpless and aghast before the problem of the involuntary servitude of the Southern negro, and were utterly unable to gauge its solution. But God was pleased to solve the problem in his own time, and in his own way. The election of Abraham Lincoln freed the North from the rule of the Democratic party and the slave-owner oligarchy. So the latter, in fierce resentment at their being driven from power, raised the standard of civil war in order that they might be free to found a great slave-empire; and the North went into a life-and-death struggle to preserve the Union, and to restore things to their former condition, with the negro still in bondage, to be defeated in every direction. Lincoln at last realised that the Union could never be restored on a slavery basis, and saw, as though by Divine inspiration, the true solution of the difficulty. His emancipation proclamation followed; and from that day onward the tide of victory turned in favour of the North, and his shackles were struck forever from the American negro slave. Thus the great sin of the Southern States, and their action to perpetuate it, produced their own punishment, and led to the total abolition of slavery forever in the United States. The sin of the North, in pandering so long to the slave-owning aristocracy of the South, was also punished by a four years' terrible civil war, by a vast loss of human life, and by the creation of a great national debt. During the recent Boer war the same conditions which marked the civil

war in the United States very largely prevailed. With the Boer it was also a struggle for empire, and for liberty to hold the black man under his heel in a condition of veritable slavery. He absolutely declined to do anything for the physical or moral elevation of his darker-skinned brother, and, as Livingstone stated, was the steady and determined foe of all missionary enterprise. Great Britain went into the war, not for the purpose of conquest, but to preserve the normal condition of affairs, varied only by a slight franchise concession, to get defeated again and again. Not until she determined on total subjugation, as the only true measure of relief and future peace, did victory crown her efforts. The Boer now no longer threatens her African empire, or stands in the way of missionary enterprise. His own act, in seeking war with England, became the medium of his punishment and downfall. Thus God makes even the wrath of man to praise him, and his hand may still be discerned in ordering the affairs of mankind. His intervention in human affairs may not indeed be seen so plainly as in Biblical times; but it is just as potent, nevertheless, as at any former period. As the writer pens these lines, another case of punishment for national sins is, in all probability, in progress of development. Of all modern nations, Russia is the most grasping, the most faithless, and the most ambitious. Endowed with boundless domains already, she aims now at stealing Manchuria from helpless China, and dominating the Eastern world as she already does the Western, and is the arch foe of human liberty everywhere. Neither England nor any other of the great powers of the world had its hands free to punish her. Japan alone held that independent position which warranted attack. A defeat at the hands of Japan will be the worst and most humiliating punishment for her sins that Russia could possibly suffer.

All profane as well as sacred history, as we have seen, bears direct testimony to the truth of the Divine

ordinance that the iniquities of the fathers will be visited on their children, and that this law applies to nations as well as to individuals. And as God requires obedience to his commands, it would be utterly at variance with all his attributes of mercy and goodness not to inform us explicitly of the character of these commands, and in what sense we are to obey them. He could not possibly have left mankind without a guide of 'his description.' And thus we naturally and logically come to the Bible, as the only book which, despite redactorial interpolations, or errors of transcription or translation, or marginal glosses eventually copied into the text, or inadvertent errors otherwise, still contains, in the utmost completeness, the whole law and counsel of a beneficent Creator for the moral and religious government of his creature — man.

The mischief done to the Bible as well as to Christianity, by their openly avowed or half-concealed foes, is not infrequently small in comparison to that which they sustain at the hands of their professed friends. In primitive times the greatest injuries to the Christian Church frequently arose from causes which had their origin within its own bosom, such as the heresies and schisms of its teachers. And in the same way precisely some of the worst blows it receives to-day come from the hands of its professed friends. It is a remarkable fact, in ecclesiastical history, that all the heresies and schisms which have afflicted the Christian Church must be mainly laid at the door of the clerical order. That order is chiefly responsible for all the metaphysical hair-splittings, all the superfine theological subtleties, which from time to time have disturbed the Christian world, and so frequently set the more practical but less abstruse laity by the ears. An impartial historian, Washington Irving, tells us, in his *Life of Mohammed*, that when that notable impostor first appeared prominently on the world's stage, the Eastern churches were so distracted by

b

xviii THE SUPREMACY OF THE BIBLE.

heresies and schisms, so puzzled by the subtle abstractions, to which the Oriental intellect has always been so prone, of one leading theologian after another, that the simple Christianity taught by the apostles and their immediate successors had almost ceased to exist, and had been supplanted, as regards Asia and Africa at least, by gross error and superstition. The punishment meted out for this apostate condition of Eastern Christianity was alike swift and terrible. The deistical sword of Mohammed and his successors literally swept the heretics and schismatics of the Christian Orient from the face of the earth.

The Bible and Christianity survived the great waves of vice and infidelity which flowed over continental Europe during the latter half of the eighteenth century, and the coarseness, sensuality, and irreligion in England which marked the reigns of the first, second, and fourth Georges. They also survived the ribaldries of Paine, and the sneers as well of Voltaire, who vaingloriously boasted that he had effectually killed the Bible. But so far was this from being the case that since the days of Voltaire its circulation has been enormously multiplied, and it is now a more widely potent factor in human thought than at any former period. Its influences for good are constantly spreading out wider and wider, and its blessed light penetrates more deeply into the dark places of the earth. At the beginning of the past century the Bible that now costs a shilling sterling could not be bought for ten times that amount, and as regards the poorer classes of the British islands, the knowledge of its contents was chiefly acquired in the churches. In 1803 the British and Foreign Bible Society was founded. It soon became the most gigantic publishing organisation in existence, and on February 1, 1903, completed the first century of its wonderful usefulness. During that period the Bible has been translated into 367 different languages, and the Society has issued 175,000,000 copies of it, complete or in parts, at an

outlay of \$67,500,000. The extent of its operations throughout the world is now very great. The auxiliary branches of the Society number 7,839, and the agents or colporteurs connected therewith are found selling the Bible wherever any part of the human family can be approached. In every country, in every city and town, where governments permit, the Bible travels in the vanguard of civilisation and Christianity. In 1902 the Society issued 5,061,421 copies of the sacred writings, while a vast number of additional copies were also circulated through other agencies in the Old World and the New. The Society does not give away Bibles free, but sells them at a low price, sufficient, however, to afford a guarantee that the books are bought to be read. These facts proclaim, beyond all dispute, that, despite all the hostile criticism to which it has been subjected of recent years, the Bible continues to hold its position of supremacy all the world over, and still remains the most treasured, most sought after, book in existence.

In our own generation zealous missionaries, like Livingstone and numbers of others, have carried the Bible into the most remote regions, and brightened with its grand religious and moral teachings many of the hitherto dark and cruel places of the earth. When England in the eighteenth century had deeply sunk into the slough of Christian sloth and formalism, John Wesley, with his Bible in one hand and his hymn-book in the other, caused the stagnant waters of religious life to freely flow again; and a new gospel *renaissance* spread not only over the British islands but also over the United States and Canada. During the past three decades that revival has sadly waxed and waned under the incubus of too much temporal prosperity, as regards the church which Wesley founded on this continent. Respectable formalism has only too often supplanted simplicity and zeal in the service of the Master. Churches among

xx THE SUPREMACY OF THE BIBLE.

all Protestant denominations have been of recent years largely converted into concert rooms, and the pulpit has too frequently become subordinate to the choir and the solo singer. The decadence of the churches in another direction is still more deeply to be regretted. Their pulpits have become widely tainted with the isms of the day, and the pews below have commenced to catch the contagious disease. Congregations are accordingly becoming, like the church at Laodicea, neither hot nor cold, and sadly in need of another John Wesley and a new revival. Even the superficial observer cannot shut his eyes to the fact, that in the United States and Canada numbers of Protestant clergymen have accepted, in part or altogether, the tenets of the "Higher Criticism" school of thought, and in many cases reject the Mosaic account of the Creation and other vital parts of the Bible, and become believers instead in the contradictory and too often sceptical speculations of geology and other kindred sciences. The same state of things precisely now prevails throughout Protestant Europe. Nearly all the great Lutheran theologians of Germany bend the knee to the new intellectual idol which the teachers of the Higher Criticism have set up for philosophical worship. When religion is thus tainted with the elements of dry rot, and consequent sure decay, it is little wonder that the influence of the churches with the masses is being continually weakened, that atheism now prevails widely among the working-men of all classes, and that the anarchist is abroad. The Bible is the quintessence of all orthodox Protestant teaching, — the superstructure on which all its churches stand. Destroy the foundation of the building, and the edifice above necessarily crumbles to the ground. Roman Catholicism, so harmonious in its ecclesiastical details, and so perfect in its forms of church government, may still continue to exist without a Bible, just as it practically does now to a very wide extent, but when Protestantism

abandons the Bible it abandons the source of its own life, and must soon cease to exist as a religious force. The New Testament is the logical complement of the Old. Both are inextricably bound up together in their teachings, and cannot be separated either in whole or in part. They must stand as they are in all essential matters of faith and doctrine, or fall as they are. If we reject one, we must also reject the other. Destroy one essential prop of the Old Testament and the New forthwith begins to totter.

Within the latter half of the past century various schools of agnostic thought, especially in Germany, have assailed the Bible in every possible form. One of these schools was especially founded to prove that the Gospels and other books of the New Testament were not historically accurate, either as regards their writers or the periods at which they were said to have been written. The researches of that school ended in substantiating the converse of its original contention. In England, during the same period, the greatest masters of scientific thought arrayed themselves against the Bible. Within their ranks were found Huxley, Lyell, Tyndall, Darwin, and Herbert Spencer, all since gone to their final resting-places, — some laid away in Westminster Abbey, others elsewhere. Their brilliant scientific theories took the world by surprise, and for the time being appeared almost unanswerable. But the progress of time, later discovery, and more ripened knowledge, have shown that many of these theories had no foundation either in fact or sound inductive reason, rested solely on speculative ideas, and were therefore merely matters of opinion. We are now in a much better position than we were thirty years ago to sift the wheat from the chaff, to hold to what is good and true in the contributions made, from time to time, to the general stock of human knowledge, to reject what is unsound or injurious. And so also will it presently be with the Higher Criticism. Whatever

part of its work, small or large, which may be based upon actual fact or sound inductive reason will be accepted by public opinion as its legitimate addition to the fund of general information. Whatever part of it which may rest upon speculative theories, that have no direct proof or circumstantial evidence to sustain them, should be promptly and unequivocally rejected. Nothing touches the Christian more closely than his religious belief, — his hope of a brighter and better world hereafter, and he should never permit either one or the other to be disturbed or weakened unless on the clearest and calmest conviction, based upon substantial fact or irrefutable argument. The assertion of mere opinion or speculative supposition, no matter how high may be the scientific or theological standing of the person who presents it for our consideration, should never, even for a moment, be permitted to affect our religious belief. Testimony that would not be accepted as sufficient to convict for the most trifling offence, in the most rudimentary court of law, should not be allowed to pass current as regards the important matters of our final salvation and future eternal existence.

One great difficulty with theological or scientific students, old or young, in the present day is that they are very much disposed to form conclusions too quickly, on the mere authority of some professed specialist in one department or another of human knowledge. They possess themselves of some ably written theological or scientific work, which may probably prove a case very fully from a single point of view, and they at once pin their faith thereto without a due examination of the other side of the question. It should always be remembered that there are two sides to every question in existence, — a right and a wrong one, — and in order to come to an equitable conclusion thereon both sides should first be carefully considered. The witnesses, as it were, should be brought into court, and subjected to cross-

examination, and we should in all cases be guided by the weight of evidence. When, for example, we approach the consideration of the credibility or incredibility of any part of the Bible, be it either the Old Testament or the New, we should do so in a cautious and well-advised manner, and not in a rash or hasty way, and avail ourselves of every honest source of information. Every fact or circumstance, *pro* and *con*, should be well and fully weighed. By following the ordinary rules of legal evidence we shall always be able to arrive at just conclusions, and avoid all danger of being imposed upon by mere sophistries, no matter how plausible or ingenious they may be.

It is one just cause of honest pride with the Anglo-Saxon race, in the Old World and the New, that its English, American, and Canadian representatives love fair play. In war that feeling leads to a spirit of the noblest chivalry; in peace it controls the every-day relations of ordinary life. In this way it constitutes one great mainspring of Christian duty, as regards friend and foe. But Christian duty, thank God, goes much farther on the highway of human benevolence than the exercise of the spirit, however noble, of mere fair play. It teaches us to be magnanimous to a fallen foe, instead of burning piles of the living and dead together, or putting men to the cruelest tortures that devilish human ingenuity could devise, as was the practice of the Assyrians and other ancient Pagan nations. Even the Romans, with all their legal love of justice, did not hesitate to follow the evil example of their predecessors in authority. Their model emperor, Titus, after the destruction of Jerusalem, was moved by a wild spirit of revenge to crucify thirty thousand hapless Jewish captives around the shores of Lake Tiberias; and all ancient history of Pagan times is full of examples of the greatest cruelties towards fallen foes. Let the agnostic contrast this state of things with the spec-

xxiv THE SUPREMACY OF THE BIBLE.

tacle recently presented by England after the Boer war. Much as she had lost in the valuable lives of some of her noblest and bravest sons, and in the expenditure of a vast amount of treasure, no spirit of revenge was awakened. On the contrary, she took the conquered people by the hand, and spent millions of dollars in rehabilitating their wasted homes, and in otherwise placing them in a position to retrieve their blighted fortunes, which had been placed in jeopardy by their own act in declaring war against Great Britain. That great object lesson for the better future of the human race we unquestionably owe to the Bible and the benevolent genius of the Christianity which arose from its teachings. And to the same agencies, also, the world owes the magnanimous spirit shown after the great American Civil War by the North towards the South. Not a single leader of the Rebellion was put to death; and even its president, Jefferson Davis, was permitted to live out his life unmolested and die in peace. Instead of indulging in the persecution and degradation of a fallen foe, the brotherly hand was held out to the conquered Southern States, and the reward of this Christian conduct came, in God's good time, in an united people again. Now, if the Bible and Christian training have led to a magnanimity of procedure which must ever live in the golden memories of the Anglo-Saxon race, surely they merit at least fair play at the hands of their adversaries, instead of the small-souled carping criticism to which they are nowadays so frequently subjected by members of the agnostic and higher-criticism creeds. And yet these people forget the absurd position involved in scoffing at a book which, through all the long centuries, thousands of great men have revered in proportion to their greatness, — a book for which in age after age warriors have fought, philosophers laboured, and sainted martyrs bled at the stake or laid down their lives in the Roman arena. Our Blessed Lord bore wit-

ness to the truth of the Old Testament Scriptures by quoting again and again from their pages; and their literary splendour, as well as that of the New Testament, was acknowledged by even the great Pagan critic Longinus (A. D. 210), who bore witness to the sublimity of Genesis and the rhetorical and impassioned force of St. Paul. Ernest Renan, the great French sceptic, admitted the fact that the Bible was the grand consoler of humanity.¹ Professor Huxley, who invented the term "agnostic" for his own use to avoid being termed an infidel, while absolutely declining to accept the Bible as a rule of faith or belief, still regarded it as the best source of the highest education for young people. In the "Contemporary Review" for December, 1870, he wrote: "I have always been strongly in favour of secular education, in the sense of education without theology, but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible. . . . Take the Bible, as a whole; make the severest deductions which fair criticism may dictate . . . and there still remains in this old literature a vast residuum of moral beauty and grandeur. And, then, consider the great historical fact that for three centuries this book has been woven into all that is best and noblest of English history, that it has become the national epic of Britain, and is familiar to noble and simple from John O'Groat's house to Land's End, that it is written in the noblest and purest English, and abounds in exquisite beauties of a merely literary form. . . . By the study of what other book could children be so much humanised?" "The Bible, also," says Huxley elsewhere, "has been the Magna Charta of the poor and of the oppressed; down to modern

¹ Histoire du Peuple d'Israel, p. 7.

times no state has had a constitution in which the interests of the people are so largely taken into account, in which the duties so much more than the privileges of rulers are insisted on, as that drawn up for Israel; nowhere is the fundamental truth that the welfare of the state in the long run depends on the welfare of the citizen so strongly laid down. I do not say that even the highest Biblical ideal is exclusive of others, or needs no supplement. But I do believe that the human race is not yet, possibly never may be, in a position to dispense with it."¹ While Huxley was a sceptic, he was also a patriotic lover of his country, and, whatever might be his own opinions, he was still ardently anxious to promote its educational welfare by continuing the use of the Bible in its schools.

Heinrich Heine, who flourished during the first half of the past century, in a career of great literary brilliancy, was a Jew by descent, half German, half French, who after a time became a confirmed doubter. On a dull Sunday, and in order to escape *ennui*, he took up a Bible, and spent most of the day in reading it. "What a book," he exclaimed, "vast and wide as the world, rooted in the abysses of creation, and towering up beyond the blue secrets of heaven! Sunrise and sunset, birth and death, promise and fulfilment, the whole drama of humanity are all in this book." Heine afterwards became a devout Christian, and during a long illness of several years before his death in 1856, the Bible was his constant companion and greatest solace. "I attribute," he says, "my enlightenment to the reading of this book, — a book as full of love and blessing as the old mother who reads in it, with her dear trembling lips, and this book is *the* book, the Bible! With right is it named the Holy Scriptures. He who has lost his God can find him again in this book, and he who has never known him is here struck by the breath of the

¹ Huxley's *Essays on Controverted Questions*, pp. 55, 58.

Divine Word." Heinrich von Ewald, one of the greatest scholars that Germany has ever produced, and the successor of Eichhorn as lecturer on Old Testament Exegesis at the University of Göttingen, who died in 1875 at the age of seventy-two, was exceedingly heterodox in his religious opinions. One day when the late Dean Stanley was visiting him, a New Testament which was lying on a small table fell to the floor. "It is impossible," said the Dean, "to forget the enthusiasm with which this dangerous heretic, as he was regarded, picked up the small volume, and exclaimed with emotion, 'In this little book is contained all the best wisdom of the world.'" Jean Jacques Rousseau, a man of immoral life, who died in 1778 after a most erratic literary career of distinguished brilliancy, wrote to a friend: "I must confess to you that the majesty of the Scriptures astonishes me. The holiness of the Evangelists speaks to my heart, and has striking characters of truth, and is, moreover, so perfectly inimitable that if it had been the invention of men the inventor would be greater than the greatest heroes." Gotthold E. Lessing, an eminent German dramatist, heterodox theologian, and general litterateur of the eighteenth century, bore the following witness to the Bible: "The Scriptures for fourteen hundred years have occupied the human mind more than all books, have enlightened it more than all other books."

Such is the testimony of eminent men who could not be regarded as the friends of Evangelical truth, as to the high character of the Bible. Let us now consider the testimony of another class of equally eminent men which points in the same direction. John Henry Newman, an English Roman Catholic Cardinal, said of the Bible: "Its light is like the body of heaven in its clearness; its vastness like the bosom of the sea; its variety like scenes of nature." F. W. Faber, who had been a distinguished Protestant clergyman, but subsequently became a

convert to Romanism, speaking of the uncommon beauty and marvellous English of the Authorised Version, says: "It lives in the ear like music that can never be forgotten, like the sound of church bells, which the convert scarcely knows how he can forego. Its felicities often seem to be things rather than words. It is part of the national mind, and the anchor of the national seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. It is a representative of man's best moments; of all that there has been about him of soft and gentle and pure and penitent and good speaks to him forever out of this English Bible. In the length and breadth of the land there is not a Protestant with one spark of righteousness about him whose spiritual biography is not in his Saxon Bible." Goethe, the great German writer and dramatist, who flourished in the latter part of the eighteenth and earlier decades of the nineteenth century, and occupies a foremost place among the literati of the German Fatherland, was at once a type of modern culture, of scientific thought, a charming poet, and a profound thinker. He says: "I am convinced that the Bible becomes even more beautiful the more one understands it. Let culture and science go on advancing, and the mind progress as it may, it will never go beyond the elevation and moral culture of Christianity, as it glistens and shines forth in the Gospels. It is to its intrinsic value that the Bible owes the extraordinary veneration in which it is held by so many nations and generations. It is not only a popular book, it is the book of the people. The greater the intellectual progress of ages, the more fully possible will it also become to employ the Bible both as the foundation and as the instrument of education — of that education by which not pedants but truly wise men are formed."

Some short time ago the writer noticed a report in a leading Canadian newspaper, which described the

pulpit address of a local Unitarian clergyman who instituted a comparison between the Bible and Buddhist, Mohammedan, and other scriptures of a similar class, which he placed on the same plane with the Old and New Testaments. The agnostic higher-critical subtleties of Wellhausen and the extreme deistical teachings of Cheyne had evidently overcome his intellectual balance, and led him to pin his theological faith to their skirts. One of the great modern lights of Unitarianism was Ralph Waldo Emerson, the descendant of a long line of New England clergymen and the pupil of the celebrated Channing. Emerson was a great student, a wide reader of all the best writings in existence, and a man who stood on the higher planes of human thought. He was regarded as almost too liberal and advanced in his views to occupy his Boston Unitarian pulpit. Let us put him for a brief space in the witness box, and see what he says about the Bible in contradiction of the above statement by his Canadian *confrère*. He says: "The most original book in the world is the Bible. The elevation of this book may be measured by observing how certainly all elevation of thought clothes itself in its words and forms of thought. Shakespeare, the first literary genius of the world, leans upon the Bible. People imagine that the place which the Bible owns in the world it owes to miracles. It owes it simply to the fact that it came out of a profounder depth of thought than any other book." The great Unitarian preacher, Theodore Parker, whose liberal opinions were too advanced for the more orthodox members of his creed, and who founded a Boston church of his own to which he preached with deep earnestness and great eloquence for fourteen years before his death, in 1860, says of the Bible: "This collection of books has taken such a hold on the world as no other. The literature of Greece, which goes up like incense from that land of temples and heroic deeds, has not half the influence of this book.

It is read of a Sunday in all the ten thousand pulpits of our land; in all the temples of Christendom is its voice lifted up week by week. The sun never sets on its gleaming page. It goes equally to the cottage of the plain man and the palace of the king. It is woven into the literature of the scholar, and colours the talk of the street. It enters men's closets, mingles in all the grief and cheerfulness of life. Men are married by Scripture; the Bible attends them in their sickness; the aching head finds a softer pillow when the Bible is underneath; the mariner escaping from shipwreck clutches the first of his treasures, and keeps it sacred to God."

Michael Faraday was among the greatest scientists which the past century has produced. One day his friend Sir Henry Acland, found him resting his head on a table on which lay an open book. "I fear you are worse to-day," said Sir Henry. "No," answered Faraday, "it is not that. But why," he asked with his hand on the Bible, "why will people go astray when they have this blessed book to guide them?" The great Richard Hooker, who flourished in the latter part of the sixteenth century, and was the author of "Ecclesiastical Polity," which marks an epoch in English prose literature and English thought, thus speaks of the Bible: "There is scarcely any noble part of knowledge, worthy of the mind of man, but from Scripture it may have some direction and light." The great nonconformist poet John Milton says: "There are no songs to be compared with the songs of Zion, no orations equal to those of the prophets, and no politics equal to those the Scriptures teach us." George Herbert, the poet, writes: "The Bible, that's the book, the book, the book of books." The great Sir Isaac Newton, the discoverer of the law of gravity, and one of the greatest mathematicians that ever existed, says of the Bible: "We account the Scriptures of God to be the most sublime philosophy." The genial fisherman Izaak Walton

says of the Bible: "Every hour I read you kills a sin, or lets a virtue in to fight against it." Sir William Jones, one of the greatest of Oriental scholars, says: "I have carefully and regularly perused these Holy Scriptures, and am of the opinion that the volume, independently of its Divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence than can be collected from all other books, in whatever language they may have been written." John Wesley says: "I want to know one thing—the way to heaven; how to land on that happy shore. God himself has condescended to teach the way. He hath written it down in his book. Oh give me that book. I sit down alone, only God is here. In his presence I open, I read his book; for this end—to find the way to heaven." "For more than a thousand years," said the poet Coleridge, "the Bible, collectively taken, has gone hand in hand with civilisation, science, law; in short, with the moral and intellectual cultivation of the species, always supporting and often leading the way." "Bring me the book," said Sir Walter Scott when he lay dying. "What book?" asked his son-in-law Lockhart. "The book," said Sir Walter, "the Bible, there is but one." Lord Macaulay, who knew the Bible well from his childhood and often refers to it in his works, says: "The English Bible,—a book which, if everything else in our language should perish, would alone suffice to show us the whole extent of its beauty and power." Charles Dickens wrote to a son who afterwards became an officer in the Canadian Northwest police force, and fought through the second Riel rebellion: "I put a New Testament among your books for the very same reasons and with the very same hopes that made me write an easy account of it for you when you were a little child—because it is the best book that ever was or will be known in the world, and because it teaches you the best lessons by which any human creature who tries to be truthful and faithful to

duty can be guided." The eminent author, Thomas Carlyle, who held himself independent of all churches and all forms of Christianity, says of the Bible: "The one book wherein, for thousands of years, the spirit of man has found light and nourishment, and a response to whatever was deepest in his heart." John Ruskin says: "All that I have taught of art, everything that I have written; whatever greatness there has been in any thought of mine, whatever I have done in my life, has simply been due to the fact that when I was a child my mother daily read to me a part of the Bible, and daily made me learn a part of it by heart." Froude, the great historian, says: "The Bible thoroughly known is a literature in itself, — the rarest and the richest in all departments of thought or imagination that exists." J. H. Green, who wrote in recent times the admirable history of the English people, a standard text-book in Canadian high-schools, was an agnostic, but at the same time he was an impartial historian, and tells what the Bible did for the English people in the eighteenth century. "England," he says, "became the people of a book, and that book was the Bible. It was, as yet, the one English book which was familiar to every Englishman. It was read in churches and it was read at home; and everywhere its words, which custom had not deadened to their force and beauty, kindled into a startling enthusiasm." When all the ambitions of Napoleon Bonaparte had been crushed out of sight forever, and he stood a secure prisoner on the little island rock of St. Helena, he turned to the Bible for consolation and comfort, as recorded in Bertrand's Memoirs. Placing his hand solemnly upon the sacred book one day, he said: "I never omit to read it, and every day with the same pleasure. Nowhere is to be found such a series of beautiful ideas, admirable moral maxims, which produce in one's soul the same emotion which one experiences in contemplating the infinite expanse of the skies, resplendent upon a

summer's night with all the brilliance of the stars. Not only is one's mind absorbed, it is controlled, and the soul can never go astray with this book for its guide." John Selden, a great scholar, a great legal jurist, and a great writer, who adorned the first half of the seventeenth century, and of whom Coleridge said that his books contained more weighty sense than he had ever found in the same number of pages of any uninspired writer, declared: "I have surveyed most of the learning found among the sons of men; but I can stay my soul on none of them but the Bible."

The Lord Chief Justice of England, Sir Matthew Hale, belonged to the period of the Commonwealth and the Restoration. Lord Campbell, in his *Lives of the Lord Chancellors*, said of him that he is certainly to be considered the most eminent judge who ever filled the office. This man of great learning and very great intellectual power says: "Every morning read seriously and reverently a portion of the Holy Scripture, and acquaint yourself with the doctrine thereof. It is a book full of light and wisdom, and will make you wise to eternal life." Judge Blackstone, in his famous commentaries on the Laws of England, says that "the Bible has always been regarded as part of the Common Law of England." The brilliant Irishman, Edmund Burke, one of the greatest orators that ever graced the British House of Commons, says: "The Bible is not a book, but a literature, and indeed an infinite collection of the most varied and the most venerable literature." William Wilberforce, the great English philanthropist, whose name will be forever bound up with the abolition of the slave trade, said of the Bible: "Through all my perplexities I seldom read any other book, and I as rarely felt the want of any other. It has been my hourly study."

Gladstone says: "Who doubts that times without number particular portions of the Scripture find their way to the human soul, as if they were em-

basises from on high, each with its own commission of comfort, of guidance, of warning. What crisis, what trouble, what perplexity of life, has failed or can fail to draw from this inexhaustible treasure-house its proper supply? . . . Nay more, perhaps, than this: amid the crowds of the court or the forum or the street or the market-place, where every thought of every soul seems to be set upon the excitements of ambition or of business or of pleasure, there, too, even there, the still small voice of the holy Bible will be heard, and the soul aided by some blessed word may find wings like a dove, may flee away and be at rest." John Quincy Adams, who, after filling various high offices in his country, became President of the United States in 1825, thus speaks of the Bible: "The first and almost the only book deserving of universal attention is the Bible. The Bible is the book of all others, to be read at all ages, and in all conditions of human life. I speak as a man of the world to men of the world." Andrew Jackson, another President of the United States, when he lay on his death-bed, pointing to the family Bible, which was on a table beside him, said to his physician, "That book is the rock on which our republic rests." W. B. Leigh, a famous Virginian lawyer, and a Senator of the United States, writes: "I advise every man to read his Bible. It is the code of ethics of every Christian country on the globe, and tends, above all other books, to elucidate the spirit of law throughout the Christian world. It is, in fact, a part of the practical law of every Christian nation." Daniel Webster, the great American orator, stated "that if there were anything in his style or thoughts to be commended, he owed it to his parents having instilled in his mind, in early life, a love for the Scriptures." In his great speech on the completion of the Bunker Hill Monument (1843), he said: "The Bible is a book of faith, and a book of doctrine, and a book of morals, and a book of religion, of especial

revelation from God." When this great man lay on his death-bed, in 1852, his pious physician quoted to him Psalm xxiii. 4: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." The dying man faltered out, "Yes, that is what I want. Thy rod, thy rod. Thy staff, thy staff;" and after these, his last words, his spirit passed into eternity. William Henry Seward, who became President Lincoln's Secretary of State in 1861, an eminent jurist and a great man otherwise, said: "The whole life of human progress is suspended on the ever-growing influence of the Bible." William Lloyd Garrison, who did more than any other man to blot out the curse of American slavery, said: "Take away the Bible from us, and our war against intemperance and impurity and oppression and infidelity and crime is at an end. We have no authority to speak, no courage to act. Who, then, can adequately estimate its immeasurable influence on the world's greatest literature?" Richard Henry Dana, an eminent Massachusetts lawyer, and the author of "Two Years before the Mast" and other works, when addressing the students of Union College in 1880, said: "Of all books the most indispensable and the most useful, the one whose knowledge is most effective, is the Bible. There is no book from which more valuable lessons can be learned. . . . There is no book like the Bible." Charles Dudley Warner, a highly gifted American writer, and the collaborateur of Mark Twain in the composition of the "Gilded Age" in 1873, but who failed to imbibe any of Mark's sceptical irreverence of opinion, wrote a few years ago in "Harper's Magazine": "Wholly apart from its religious or from its ethical value, the Bible is the one book that no intelligent person who wishes to come into contact with the world of thought, and to share the ideas of the great minds of the Christian era, can afford to be ignorant of. All the best modern literature and all art are

permeated with it. . . . It is in itself almost a liberal education, as many great masters in literature have testified. It has so entered into law, literature, thought, the whole modern life of the Christian world, that ignorance of it is a most serious disadvantage to the student." Walt Whitman, the eccentric American poet, whose reputation since his death, a short time ago, has greatly increased, bears high testimony to the Bible as a poetic entity. "How many ages and generations," he says, "have brooded and wept and agonised over this book. What untellable joys and ecstasies, what support to martyrs at the stake, have arisen from it. To what myriads has it been the shore and rock of safety—the refuge from danger during tempest and wreck. Translated into all languages, how it has united this diverse world." At the meeting of the Pan-Presbyterian Council at Liverpool in the summer of 1904, the Rev. Dr. H. Van Dyke, professor of literature in Princeton University, delivered a most interesting address on Christianity and current literature, in which we find the following appropriate and beautiful passages:

"Religion is a life — the life of the human spirit in contact with the Divine. Therefore it needs a literature to express its meaning and perpetuate its power.

"It is the fashion nowadays to speak scornfully of 'a book religion.' But where is the noble religion without a book? Men praise the 'bookless Christ;' and the adjective serves as a left-handed criticism of his followers. True, he wrote no volume; but he absorbed one literature, the Old Testament; and he inspired another, the New Testament. How wonderful, how supreme is the Bible as an utterance of life in literature! With what convincing candour are the hopes and fears, the joys and sorrows, the deep perplexities and clear visions of the heart of man, under the Divine process of education, disclosed in its pages! What range, what mastery of literary forms! History, biography, essays, epigrams, letters, poetry, fiction, drama — all are here. The thoughts breathe with inspiration, the unconsumed words

burn with the Divine presence, the figures live and move. And most of all the central figure, the Christ himself, long expected, suddenly revealed, seen but for a moment, imperishably remembered, trusted and adored, stands out forever in the simple words of a few brief chapters, the clearest, most enduring, most potent personality in the world's history.

"Christianity owes an immense part of its influence in the world to-day to the place of the Bible in current literature. What other volume is current in a sense so large and splendid? What book is so widely known, so often quoted, so deeply revered, so closely read by learned and simple, rich and poor, old and young? Wherever it comes it enriches and ennobles human life, opens common sources of consolation and cheer, helps men to understand and respect one another, gives a loftier tone to philosophy, a deeper meaning to history, and a purer light to poetry. Strange indeed is the theory of education that would exclude this book, which Huxley and Arnold called the most potent in the world for moral inspiration, from the modern school-house. Stranger still, the theory of religion which would make of this book a manual of ecclesiastical propagandism rather than the master-volume of current literature.

"'Beware of the man of one book,' says the proverb. The saying has two meanings. The one-book man may be strong, and therefore masterful; he may also be narrow, and therefore dangerous. The Bible exercises its mightiest and most beneficent influence, not when it is substituted for all other books, but when it pervades all literature."

The cloud of witnesses we have produced from all ranks of intellectual greatness clearly demonstrates the high moral, religious, and literary plane on which the grand old Bible stands to-day in the estimation of many of the foremost men of the world. The favourable opinions of hundreds of other witnesses, equally great, could also be put in evidence were it necessary to do so. But we have adduced sufficient testimony to constitute a full practical answer to the adverse Biblical critics of the higher-criticism cult, and that smaller type of its disciples who, when they are incapable of saying very little else, sneer at the im-

morality of the Old Testament Scriptures. These Scriptures, we may state, supply us with the plain history of an ancient, rough, direct-spoken oriental people, who never hesitated to call a spade a spade, and recorded facts just as they were presented to notice. The Old Testament gives us a naked history of human nature, the only one which could possibly be of any real value, and tells us plainly of its infirmities and its sins, be they gross or venial, as a warning to future generations. And when we soberly reflect that every impure sin of ancient times exists in active force to-day, however it may be cloaked from the public eye, we realise how fully the terrible warnings of the Bible are still needed. Much of the Pentateuch constitutes a code of statute law from which the Christian world has largely drawn its legislation, and crimes have to be accordingly described in the plainest manner. Our medical books have to be equally explicit with regard to the numerous diseases incident to human life. This condition of things is absolutely necessary for the good of society. But it should always be remembered that to the pure all things are pure. Many readers of English history will no doubt recollect the coarse, the vulgar and even indecent, language that characterised the period lying between the reign of Charles II. and the last of the Georges, and which would not now be tolerated for a moment in respectable society. Examples of this coarseness may be found in the works of Dean Swift, in Sterne's "Sentimental Journey," in "Roderick Random," in Fielding's "Tom Jones," and in other works of that day. But if society is now more decent in its language, our divorce and other courts show what rottenness and sin still prevail below its surface, and that human nature without God and the Bible is still as depraved as at any former period. "It appears to me," says Huxley, "that if there is anybody more objectionable than the orthodox bibliolater it is the heterodox Philistine, who can discover in a lit-

erature which in some respects has no superior, nothing but a subject for scoffing, and an occasion for the display of his conceited ignorance of the debt he owes to former generations." The human race, he added, is not yet, possibly never may be, in a position to dispense with the Bible.¹

"Men," says an eminent English divine, "have misused Scripture just as they misuse light or food. And yet the Holy Scriptures continue to be—and even increasingly to be—the Supreme Bible of humanity. There could be no more decisive proof of the unique transcendence of Holy Writ, and its essential message to mankind, than the fact that it has not only triumphed with ease over the assaults of its enemies, but has also continued to command the reverence, to guide the thoughts, to educate the souls, to kindle the moral aspirations of men, throughout the world."²

As we have already seen, eminent literary men, not only outside the pale of all church influence, but within the pale of avowed heresy and even scepticism, have spoken of the Bible and its many excellences not merely with astonishment but also with honest admiration. The late Dean Farrar, a man of great literary ability and of wide reading, became a convert to the principles of the earlier and more moderate phases of the higher criticism. But at the same time he never ceased to believe in the Divine Humanity of the Redeemer, and always regarded him, with Athanasius, as perfect God and perfect man. We will now add a quotation from this celebrated although at times mistaken divine, as the most fitting termination to our Prolegomena: "The Bible is amply sufficient for our instruction in all those truths which are necessary to salvation. Its final teaching is our surest guide to all holiness. We hear the voice of God breathing through it; we see the hand of God at work

¹ Essays on Controverted Questions, pp. 55-58.

² Supremacy of the Bible, p. 26.

in its preservation for the human race. The Bible contains the historic revelation of the eternal Christ. And in the Old as well as in the New Testament we may and do find the promise of a Redeemer and of his good-will towards us. In everything which is necessary for man's salvation, the lessons contained in Scripture, with the co-ordinate help of that Spirit by whom its writers were moved to aid us in our discrimination, are an infallible guide to us in things necessary. This we hold with all our hearts, and for this we thank God continually. But this is wholly different from the assertion that the Bible is throughout and in all respects infallible or inerrant.¹

¹ *Supremacy of the Bible*, p. 150.

THE
SUPREMACY OF THE BIBLE.

THE SUPREMACY OF THE BIBLE.

CHAPTER I.

THE CREATION CONSIDERED FROM AN ASTRO- NOMICAL POINT OF VIEW.

OF all the principal departments of human knowledge, there are none that point so clearly to the hand of a Creator, of a great First Cause, as the science of astronomy, which deals with the distribution, motions, and characteristics of the heavenly bodies. The changes from day to night, the diurnal course of the sun, the annual succession of summer and winter, of seedtime and harvest, could not fail to awaken attention and interest among the rudest and least civilised races of mankind. The moon, in the absence of the sun, is at once so conspicuous and so useful that its motions and varying phases, its disappearance and return at regular intervals of time, must have been observed with the greatest attention from the earliest period of man's existence on our planet. As higher planes of civilisation were attained, the occurrence of eclipses and other unusual phenomena would naturally stimulate a closer scrutiny of the celestial bodies. By-and-by the spectacle of the starry heavens, resplendent in their glorious beauty, and apparently unchangeable save for the movements of a few wandering orbs within their own spheres, suggested the idea that the stars in some inexplicable way influenced the destinies of nations as well as of

4 THE SUPREMACY OF THE BIBLE.

individuals. From this idea arose the superstition of astrology, which for many centuries exercised a potent influence on the minds of men, and stimulated them to renewed astronomical research. It was presently realised that a knowledge of the regular and uniform motions of the heavenly bodies could be rendered subservient to the wants and convenience of mankind. By the assistance of the stars the shepherd during the night could count the hours, the traveller guide his course through the sand deserts of the East, the mariner navigate his ship over the trackless ocean. As civilisation progressed, the necessity of determining accurately the respective lengths of the solar year and the lunar month in order to regulate the calendar and the religious festivals, led to the examination and comparison of different observations. In this way errors were gradually diminished, and the basis of a more perfect system laid.

Under all these stimulating circumstances astronomy could not fail to be one of the first sciences cultivated by mankind. Its origin is consequently hid amid the obscurity of that remote period of human history across which the Deluge drew its impenetrable curtain. But whatever knowledge of the science had been accumulated by antediluvian peoples was no doubt in full possession of Noah and his sons, who necessarily imparted that knowledge to their immediate posterity. Recent archæological discovery in Babylonia has shown that the original inhabitants of that ancient country had a much better and wider knowledge of astronomy than the Egyptians of the same period. It was taught, in connection with mathematics and astrology, in the great temple schools and colleges existing in the chief centres of population, not only in Babylonia but also in Mesopotamia, by the priests and their lay assistants many centuries before the time of Abraham. The great plains and cloudless horizon of these Eastern climes gave their educated classes the most

ample facilities for making observations of the motions of the heavenly bodies. By many centuries of continued observation they had discovered the cycle of 223 lunations, or 18 solar years, which by bringing the moon back to nearly the same position with respect to her nodes, her perigee, and the sun, brings also back the eclipses in the same order. But at the same time their knowledge of astronomy may be said to have been purely empirical in its character, and to be destitute of that essential accuracy, from a mathematical standpoint, which now so largely belongs to the science.

All the ancient nations of history were more or less acquainted with astronomy. In the fifth century B. C. the golden number, still in ecclesiastical use, became known. In the following century the year was divided into $365\frac{1}{4}$ days. The Alexandrian schools of philosophy and the exact sciences, founded during the long reign of the first Ptolemy, which endured from 323 to 285 B. C., by the great mathematician Euclid whose "Elements" are still in use, did much to advance the study of astronomy. The calculations of Hipparchus, who flourished somewhat later, made the length of the tropical year 365 days, 5 hours, and 49 minutes, which is only twelve seconds greater than the exact quantity. Ptolemy, who lived in the first half of the second century of the Christian era, was the last of the great astronomers of the Alexandrian school,¹ and for many centuries after his death

¹ Ptolemy's explanations of the relations of the earth to the heavens, although largely founded on error, were accepted as the true basis of astronomical science for a period covering about 1,500 years. He taught that heaven is of a spherical form, and that it moves after the manner of a sphere; that the earth is of the same form, and is the centre of the heavens, and has not any motion of translation. He says that some have held that the earth revolves on its own axis, but regards this idea as altogether ridiculous. The members of the Inquisition at Rome, when they condemned Galileo for maintaining the converse of Ptolemy's teachings, avowed themselves as believers in the latter. The Copernican system, although imperfect in many of its details, established the opposite of the Ptolemaic system.

6 THE SUPREMACY OF THE BIBLE.

but little progress was made in the science. Its study was at length revived, in 850 A. D., in its ancient home in Mesopotamia, by an Arabian prince ; and in the fifteenth century Ulugh Beg, a grandson of the great Tartar conqueror Tamerlane, established an academy of astronomers at his capital, Samarkand, and caused the most magnificent instruments to be constructed for their use. In the fifteenth century the science of astronomy began to attract attention in Europe. The discoveries of Copernicus, a German mathematician and astronomer, in the earlier decades of the sixteenth century led to the founding of what is known as the Copernican system. Towards the latter part of the same century Tycho Brahe, the eminent Danish astronomer, achieved much distinction, and was visited by James I., of England, during his stay in Denmark in order to marry the Princess Anne. Shortly before his death at Prague, in October, 1601, Tycho Brahe was joined by Kepler, who owes his fame to the lessons of careful observation and cautious inference which the Danish scientist impressed upon him. In his younger days Kepler was surrounded with difficulties and encountered misfortunes of one kind or another. He was afterwards engaged in compiling astrological almanacs, and endeavoured to master the rules of the art as laid down by Ptolemy and Cardan. On the death of Tycho Brahe the Emperor Rudolph II. appointed Kepler as his successor, and a brilliant career now lay open before him. He declared the sun to be the great centre of the planetary system, and is regarded as the founder of physical astronomy. Like his great Danish predecessor, he died at an early age, in 1630, but not until he had greatly broadened the world's scientific knowledge. Contemporary with Kepler was the illustrious Galileo, who invented a telescope for his own use. Although of small magnifying power, he made with its assistance several important discoveries in the planetary system, which

proved that the substances forming the celestial bodies are similar to those of the earth, and thus demolished the Aristotelian position as to their divine essence and incorruptible nature. Like Copernicus, Galileo taught that the sun was the centre of the solar system, and that the earth has a diurnal motion of rotation. His views were condemned in 1616 by the Inquisition at Rome, as bad philosophy and formally heretical, because expressly contrary to Holy Scripture; and he was ordered by the Pope not to hold, teach, or defend the condemned doctrine, — an injunction he promised to obey. Fourteen years afterwards, however, he violated this order. This led to his being brought in 1633 before the Inquisition at Rome. He was again condemned for his heretical opinions, and for violating the former order made against him, and under a threat of torture was ordered to recant his opinions. He read his recantation publicly in a church at Rome, was then sentenced to be imprisoned during the pleasure of the tribunal, and enjoined to recite once a week for three years the seven penitential Psalms. In 1642 he closed a long life at the age of seventy-eight, during which he made great additions to astronomical science, and won imperishable reputation for himself. While astronomy was making rapid advances in the hands of Kepler and Galileo, the progress of the science was greatly accelerated by the invention of logarithms by Lord Napier, a native of Scotland, which reduced the labour of months hitherto passed in tedious calculations to the limits of a few days.

The seventeenth century was remarkable, in the history of mankind, for the rapid development of the human intellect, and for great and important discoveries. It is distinguished by the invention of the pendulum, and its application to the measurement of time; the invention of the telescope, bringing within the range of the eye the phenomena of new worlds, of logarithms, and of the mechanical contrivances for

8 THE SUPREMACY OF THE BIBLE.

measuring minute angles in the heavens. The same century witnessed also the application of algebra to geometry; the discovery of the laws of the planetary motions; of the infinitesimal calculus; the acceleration of falling bodies; the sublime theory of the central forces; and the great principle of gravitation, which connects the celestial bodies and regulates their motions. These discoveries opened a new world of knowledge to the astronomer, and raised his science to a vastly higher plane of human thought. But the great event of the century was unquestionably Newton's¹ unfolding of the law of gravity. He

¹ Sir Isaac Newton, the greatest of England's mathematicians and astronomers, was the son of a small land-owner, and was born in Lincolnshire in December, 1642, a few months after his father's death. His mother planned that he should be a farmer, but he displayed such an aptitude for mechanical invention that he was sent back to school, and afterwards became a graduate of Trinity College, Cambridge. In January, 1665, Newton took the degree of B.A. and afterwards so distinguished himself that in 1667 he was elected a fellow of his college, and became a M.A. in the following year. In January, 1672, he was elected a fellow of the Royal Society. In 1686, when James II., in open violation of the law, conferred the deanery of Christ Church, at Oxford, on John Massey, whose sole qualification was that he was a Roman Catholic, that king boasted that what he had done at Oxford would very soon be also done at Cambridge. Accordingly, in February, 1687, he issued an order directing that Father Allan Francis, a Benedictine monk, should be admitted as a Master of Arts at the latter university without taking the oaths of allegiance and supremacy. Newton was among those who stoutly opposed this illegal appointment, and with seven other college deputies appeared before the High Commission to support their pleas of objection. The infamous Judge Jeffreys was the president of the court, treated the Cambridge deputies with his usual violence of speech, and insolently dismissed the case. The king and the monk were alike inexorable, and the court and the university were now in direct conflict. In January, 1689, Newton was chosen as one of the representatives of the University in Parliament. In 1694 he was appointed warden of the mint at a salary of £600 a year, and in that position his great chemical and mathematical knowledge enabled him to render important services to the State in carrying out the re-coinage. In 1697 he became master of the mint, a position worth over £1,200 per annum. In 1687 he published the "Principia," a work which raised his reputation as a mathematician and astronomer to the highest point all over Europe. In 1703 Newton was elected president of the Royal Society, one of the fellows of which at the time was Prince George of Denmark, Queen Anne's husband. In

clearly demonstrated, in his "Principia," that the motions of all the bodies of the planetary system are regulated by the influence of this law; and although he did not bring all the details of his wonderful discovery to perfection, every subsequent discovery by other astronomers has only tended to strengthen and confirm his views, which also laid a lasting foundation for an accurate system of physical astronomy. The researches towards the close of the eighteenth century of the eminent French astronomer, Laplace, embraced the whole law of gravitation, and perfected what had been left incomplete by his predecessors. "Gravity," said Sir John Herschel in 1830, "is a real power, of whose agency we have daily experience. We know that it extends to the greatest accessible heights and far beyond; and we see no reason for drawing a line at any particular height and asserting that there it must cease entirely. We are sure that the moon is urged towards the earth by some power which retains her in her orbit." "Every particle of matter in the universe," says Newton, "attracts every other particle with a force directly proportioned to the mass of the attracting particle, and inversely to the square of the difference between them." "Henceforth, then," continues Herschel, "we must consent to dismiss all idea of the earth's immobility, and transfer that attribute to the sun, whose ponderous mass is calculated to exhaust the feeble attractions of such comparative atoms as the earth and moon without being perceptibly dragged from its place. Their centre of gravity lies, as we have already hinted, almost close to the centre of the solar globe, at an interval quite

April, 1705, when the members of the royal family were staying at their residence in Newmarket, her Majesty went in state to Cambridge and conferred the honour of knighthood on the most distinguished of her subjects. Sir Isaac Newton was equally popular at the court of George I., and after rendering the greatest services to the cause of scientific truth, died, full of years and honour, at the great age of eighty-four, in March, 1726, and was buried in the National Mausoleum, Westminster Abbey.

imperceptible from our distance; and whether we regard the earth's orbit as being performed about the one or the other, makes no appreciable difference in any one phenomenon of astronomy." Lagrange, the Italian-born contemporary of Laplace, was almost equally distinguished with the latter in perfecting the Newtonian law of gravity. Both these eminent astronomers almost simultaneously demonstrated the invariability of the mean distances of the planets from the sun. From this conclusion, which is a necessary consequence of the peculiar conditions of the planetary system, it results that all the changes to which the orbits of the planets are subject, owing to their reciprocal gravitation, are periodic; and that the system contains within itself no principle of destruction, but is calculated to endure forever. The announcement by Laplace, in 1787, of the dependence of lunar acceleration upon the secular changes in the eccentricity of the earth's orbit destroyed the only remaining anomaly in astronomy, and the last threat of instability thus disappeared from the solar system. Laplace died in 1827, in his seventy-eighth year, and as he continued his investigations to a very late period of his life, they may be regarded as fully covering the first quarter of the past century. In modern astronomy he ranks immediately after Newton. His agnostic tendencies, which led him into speculative vagaries, form the only blot upon his memory. Lagrange, who takes astronomical rank immediately behind him, had preceded him to the grave in April, 1813.

With Sir William Herschel, an astronomer of great mechanical genius, who flourished in England during the reigns of its two last Georges, commenced the period of those great telescopes which to-day are found in all the leading observatories of the world. In August, 1789, Herschel found himself in possession of an instrument with 40 feet focal length and 4 feet aperture, and during the following night a new world

of starry wonders lay mapped out before him in the heavens. He discovered the planet Uranus, and established the fact that the sun, like our planet, revolves upon its own axis; that the stars are also obedient to the law of gravitation, and like our solar system circulate round each other. After a life of great usefulness in astronomical discovery he died in 1822, in the eighty-fourth year of his age. His only son, Sir John Herschel, born in 1792, also became a great astronomer, and flourished until 1871. He was a highly educated and accomplished man, who verified much of his father's scientific work, and for his eminent services to the cause of astronomical knowledge was knighted by William IV. in 1831. With the two Herschels the golden era of astronomical research and discovery may be said to have terminated. The science of astronomy almost became a fixed one, and its accuracy as regards all its general principles mathematically demonstrated. As a matter of course the astronomers of our own day and generation will continue to make new discoveries as regards details, and fill up more perfectly the grand outlines already laid down. The discovery of the spectroscope enables the observer to measure the speed at which the stars are moving, and we now know that light travels at the rate of 185,000 miles a second. A number of the heavenly bodies have been photographed and their varying phases in this way established. It takes a quarter of a century for the light of some of the stars to reach this earth. The beautiful star Vega is situated at such an immense distance from us that about eighteen years are taken in its light-transmission journey to this planet. We now know positively that Galileo's statement that the celestial bodies are formed out of the same materials as this earth is literally correct; and that even the sun forms no exception to the rule, and is not a gaseous but a solid body, surrounded by a vast luminous atmosphere. By the aid of the spectrum analysis it has been discov-

ered that more than thirty of the organic elements of the earth are also present in the sun. Among these we may especially draw attention to iron, which appears to be one of the most widely distributed of all the elementary bodies. It is quite possible that the gaseous envelope of the sun is largely composed of the recently discovered radium, or some kindred element. We also know that all the planets travel uniformly in the same direction around the sun, and rotate upon their own axes, just like the earth.

In order to enable our readers to comprehend more fully the vast extent of the universe, we will now give a brief sketch of the different planets, and their distance from the sun, as the centre of the solar system. Mercury is 3,060 miles in diameter, and its mean distance from the sun is 35,000,000 miles. It rotates on its axis in a little over 24 hours, and performs its journey around the sun within a small fraction of 88 days. Venus is 7,510 miles in diameter, and its mean distance from the sun is 66,000,000 miles. It rotates on its own axis in $23\frac{1}{2}$ hours, and performs its journey around the sun in less than 225 days. The earth comes next in order. Its diameter is 7,925.08 miles, its circumference 24,899 miles, and its mean distance from the sun 91,430,000 miles. It rotates on its own axis every 24 hours, and performs its annual journey around the sun in 365 days, 5 hours, and 49 minutes less 12 seconds. Mars is 4,400 miles in diameter, and its mean distance from the sun is 139,000,000 miles. It rotates on its axis in about $24\frac{1}{2}$ hours, and performs its journey around the sun in 688 days. Jupiter is 85,000 miles in diameter, and is about twelve hundred times larger than the earth. Its mean distance from the sun is 475,692,000 miles. Its journey around the sun takes 11 years, 315 days, and its seasons are nearly twelve times as long as ours. Saturn comes next to Jupiter in size, and exceeds by nearly three times the combined mass of all the other planets, its diameter being

THE CREATION AND ASTRONOMY. 13

about 70,000 miles. It is the sixth planet in order of distance from the sun, from which it is separated by 872,137,000 miles. It rotates on its own axis in $10\frac{1}{2}$ hours; and its journey around the sun takes 29 years, 167 days. Uranus is the seventh primary planet. Its mean distance from the sun is 1,753,869,000 miles, and its diameter 33,247 miles. Its journey around the sun is performed in 84 years, $6\frac{1}{2}$ days. It has been asserted that Uranus rotates on its axis in $9\frac{1}{2}$ hours, but the evidence on which this statement rests is slight and insufficient. The planet Neptune was discovered in 1846 by Professor Galle, of Berlin. Its mean distance from the sun is 2,745,988,000 miles, and its journey around that orb occupies about 166 years. Its diameter is 37,276 miles. The distance of Neptune from the earth is so great that its appearance, when seen through the most powerful telescopes, is only that of a star of the smallest size. We may add that our moon circles the earth, at a distance of 238,818 miles therefrom, once in every lunar month. Its diameter is 2,160 miles, a little more than a quarter of that of the earth.

The brief sketch we have given of the progress of astronomy, from the earliest dawn of history to the present time, will enable the reader to comprehend with sufficient clearness the true character of the science, and what it teaches within the legitimate limits of mathematical demonstration and sound inductive reason. So far we are confronted by honest investigation which cannot fail to carry conviction to every unbiassed mind. Up to this point we see nothing whatever to conflict with the Mosaic narrative of the Creation, but, on the contrary, much substantial evidence to sustain and confirm it, as we shall show hereafter.

The universe in which we exist is in every sense a wonderful one, not only as regards its boundless extent, but also as regards the numerous facts and objects it presents for our most profound considera-

14 THE SUPREMACY OF THE BIBLE.

tion. It may be said to represent a vast hollow globe or sphere, surrounding this earth of ours in every direction, the concave side of which is studded with innumerable stars nearly all moving about in their own orbits, in obedience to the universally governing law of gravitation. Of the convex side of this globe, and of the vastly more extensive regions of space which lie beyond it, we have no knowledge or even adequate conception whatever. The ancient Hebrew people, owing to various passages in the Old Testament which favoured the idea, believed in three heavens. The first is the aerial heaven, where the birds fly, the winds blow, and the showers are formed. The second heaven is the firmament, wherein the stars are disposed. Beyond that firmament, and on its convex side, is situated the heaven of heavens, or the third heaven, the place of God's residence, the dwelling of angels and of the redeemed. This is the true palace of God, where he reigns in everlasting peace, entirely separated from the impurities and imperfections, the alterations and troubles of the lower world.

"The more I know," said the immortal Newton, "the more I find I do not know." That wise admission embodies the true condition of the human mind, which must always be content to penetrate only in part, and perhaps the smallest part, into our physical environments. The human mind is bound by the limits of finite laws, and is unequal, therefore, to the comprehension of the infinite, which has no beginning and no end. In this world we see through a glass darkly, and know things only in part, as St. Paul said to the Corinthians,¹ but in the world to come all the mysteries in nature that are now wholly or partially hid from us will be made plain. But already acquired human knowledge now enables us to form a fairly clear conception of the condition of things on the concave side of the vast globe represented by the

¹ 1 Corinthians xiii. 12.

universe. Let us suppose, for example, that the planet Neptune is situated near the outside limits of that globe. The diameter of that planet's orbit is 5,491,976,000 miles, and its long journey around the sun would represent a distance of about 17,260,496,000 miles. It is quite possible, however, that the orbit of Neptune does not represent the extreme limits of the universe, and that we must add many millions of miles to the foregoing figures, in order to cover the unknown space beyond the point to which the great modern telescopes can penetrate. But the distance to which astronomical research already extends is enormously great. The annual journey of our earth around the sun represents a distance of about 574,703,000 miles. During that long journey a large part of the universe is brought within the reach of accurate telescopic observation; and we now know, despite agnostic speculation to the contrary, that no evidence of the existence of a second sun has been discovered, and that the one sun created by God to rule the day is the only monarch of the solar system. "And God," says the sublime Biblical narrative of the Creation, "made two great lights: the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day." These verses in the first chapter of Genesis clearly set forth the great fact of a concurrent and immediate creation, which is also most fully sustained by the underlying principles of the law of gravitation. As in obedience to this law all the heavenly bodies are firmly retained in their orbits by the relative attraction of one body to another, the harmony and accurate working of the whole system must have been provided for from the first moment of its existence. Hence these bodies must have been

created just as they stand to-day, and, perfect in all their details of motion, at once commenced to perform their everlasting journeys through the realms of space. We must accordingly summarily dismiss the speculative idea that the planets at one time were great liquid globes of fire and flame, and that even to-day some of them are still in the process of cooling down. If that were indeed the case, our earth, for example, would be nothing but an undistinguishable mass of one character, such as all great fires leave behind them, those of volcanoes, for example, and the strata of coal, iron, gold, silver, stone, and so forth, that now distinguish it, could not possibly be in existence. Instead the residuum would be a molten formation, composed of a single element alone. This great physical fact must be apparent to every person possessed of ordinary common-sense; but the great difficulty with scientists is to-day, and always has been, that in the anxiety at times to support some special fad of their own they are very apt to ignore the laws of practical experience, and of common-sense as well.

Nothing in nature is more sublime than the spectacle of the sun, with a diameter of 850,900 miles and a circumference of 2,680,543 miles, revolving on its axis, and journeying in its own orbit, in the centre of the vast universe, with all the great primary planets and their satellites, and numerous lesser planets, moving continually and in the same direction around it in stately procession. Forming a perfect sphere, the sun's forces of attraction in every direction are alike of equal power; and it stands to-day, as at the beginning of things, the sole ruling body of the planetary system, the initial point of gravitation, and the source of light and heat to our earth. And so admirably does it fulfil its allotted duties that all the planets perform their vast journeys around it precisely in the appointed time, without the smallest variation or change therefrom. No

THE CREATION AND ASTRONOMY. 17

chronometer ever made by the hands of man could keep time as accurately as the planetary system. It has no weights to be wound up at intervals; no repairs are ever needed. It complies forever, as designed by the wonderful wisdom of its Creator, with its own organic law of perpetual motion, and is never either behind or before its appointed period of arrival at any of its way stations. Nothing is more opposed to every law of reason than the sceptical idea, embodied in the theory of evolution, that all this amazing accuracy of keeping time, and perfection of motion, are the productions of mere chance or physical natural accident. A position of this description plainly proves that the agnostic will betake himself to any *dernier ressort*, however untenable in itself, sooner than admit that a great First Cause created the universe. How appropriate is the language of the sweet Psalmist of Israel when he tells us: "The heavens declare the glory of God; and the firmament showeth his handy work. Day unto day uttereth speech, and night unto night showeth knowledge. In them hath he set a tabernacle for the sun. His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof." (Psalm xix.)

The researches of Newton, Lagrange, and Laplace all clearly illustrate the great truth that the heavenly bodies have no elements of either decay or destruction within themselves, and that they have been designed from the beginning of things to endure forever or during the pleasure of their Creator. But the passage that we have quoted from Genesis embodies another great fact, which is also supported by physical astronomy; namely, that God made the two great lights which respectively rule the day and night to give light especially upon the earth, or, in other words, for the benefit of the earth. The science of astronomy teaches us that no planet is so favour-

ably situated as the earth, as regards its distance from the sun, the distribution of light and heat, and the temperate zone in which its orbit is placed. While the planets Mercury and Venus are scorched with the fiery rays of a nearer sun, those planets which are situated at a remoter distance from the centre of the solar system must be destitute of the genial warmth so necessary to sustain animal and vegetable life. Some astronomers suppose that the planet Mars may possess conditions favourable to animal life. But its distance from the sun being much greater than that of the earth, the most intense cold must necessarily prevail there; and telescopic observations prove that vast regions of ice and snow exist far within both its poles. All these facts point to one plain conclusion, namely, that animal life exists on no other planet but our own, and that God in his inscrutable wisdom and for his own gracious purposes has created man in his own image, and made him the especial subject of his providence from that day to this. When we come to think out this whole stupendous matter calmly and fully, no other logical conclusion can present itself to the human mind.

When any intelligent person capable of serious thought contemplates the blue empyrean of a cloudless night sky, and the wonders that it reveals, he must realise that the glorious spectacle of the host of heaven which meets his view could never have been the result of accident or evolution, but, on the contrary, is the product of a creative power, of an omniscience so infinite in its wisdom as to be wholly beyond the finite comprehension of mankind. And when one recollects that all the celestial wonders that present themselves to the eye, on a fine starlit night, form only a part of the universe so exquisitely accurate and harmonious in every detail, so mathematically exact in all its departments, the conviction must arise that the hand of a great Creator everywhere appears, and that the whole universe is the result of

a single plan, so well designed and perfect in all its features as to preclude the possibility of future friction or derangement of any kind. And another conclusion also must forcibly present itself to his mind, and that is that if God were competent to create the universe at all, he was just as competent to create it in six days, by the mere act of his own sovereign will and for his own pleasure, as in six million days. The existence of the law of gravity of 'tself teaches us that the sun and all the planetary systems must have sprung into existence simultaneously at the same instant of time, and surrounded by all the conditions that now environ them. But we should always bear in mind that the sovereign Creator, who called the universe into existence, could also decree such future changes therein as he may at any time deem advisable. God has graciously promised that while the earth remaineth (but no longer) seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall never cease.

Having shown from a Biblical standpoint what astronomical science teaches us as regards the Beginning of Things, and that in no way does it conflict with the Mosaic account of the Creation, but on the contrary supports and even confirms that account, it now remains for us to review the true value of agnostic speculation in the same direction. At the same time we would remind the reader, that when the astronomer deserts the region of fact and of sound inductive reason, and puts forward theories of his own which are unsupported by legitimate proof of any kind, he resorts to mere speculation, which cannot commend itself, independently altogether of any religious feeling we may possess, to either our understanding or common-sense. There are no ancient agnostic ideas in existence touching what astronomy teaches us. Those ideas are the product of modern times, and owe their chief origin to Buffon, the French philosopher and naturalist, who flourished

through the middle portion of the eighteenth century, and died at Paris in 1788. Buffon, like so many of his philosophical successors, including the Herschels, father and son, declined to accept the Mosaic narrative of the Creation, and in its place put forward the theory that the actual condition of the earth and of the whole universe is the result of evolution, or a succession of changes of which we can find the evidence to-day. His theories, however, as to the origin of the planetary system, embodying as they did comets striking off portions of the sun, which became the nucleus of the heavenly bodies, some cooling more rapidly than others, can only be regarded as the merest flights of fancy, and having no proof whatever behind them. The celebrated German philosopher Kant, one of the most profound thinkers of his age, who died in 1804, was the contemporary of Buffon, but does not appear to have been much acquainted with his writings. He was at home, however, in the works of Voltaire, Rousseau, and Hume, and, like them, refused to believe in anything which he deemed contrary to his reason. In his "General History and Theory of the Heavens," he proceeded, from Newton's conception of the solar system, as his basis of thought, to the consideration of the entire sidereal system, points out how the whole may be mechanically regarded, and throws out the important speculation as to the origin of the planetary world from what is now known as the nebular hypothesis. Refusing his assent to the miraculous as the source of the Beginning of Things, he was forced to seek for some substitute in speculative theories and fanciful natural causes, which had not, however, a single fact to sustain them. His religious philosophy was necessarily entirely out of harmony with historical Christianity, tended towards moral rationalism, and finally brought him into unpleasant collision with the Prussian government, which, in addition to Kant's heterodoxy, had the fear of the French Revolution before its eyes.

The great French astronomer Laplace strongly leaned to agnosticism, and although confronted, during his minute investigations and profound mathematical calculations, with numerous facts and inductive proofs of a miraculous and immediate creation of the heavenly bodies, wilfully shut his eyes to all of them, and fell back upon the nebular hypothesis, propounded so clearly by Kant, which he refurbished up anew, and sought to strengthen by various ingenious theories of his own. His views exerted great influence on the school of agnostic scientific thought which arose in England towards the middle of the past century, and was so ably promoted by Huxley, Darwin, Tyndall, and many other writers of less note.

The great majority of the scientific articles in the last edition of the "Encyclopædia Britannica" have been contributed by writers who belonged to the sceptical school of thought, believed accordingly in the mechanical construction of the heavenly bodies, and held that they owed their origin to some process of evolution. These writers, however, had one redeeming feature about them. They were eminently fair in dealing with the various subjects they wrote about, and never hesitated to admit, when they were bound in honesty to do so, that their opinions or speculative theories were not sustained by facts or sound inductive reason. The Christian reader, accordingly, need have no hesitation in at once according them their true position. They declined to believe in a great First Cause and the miraculous creation of the universe, and instead groped, in almost total darkness, to seek out the Beginning of Things in the region of mere accident or fanciful evolution. The writer on the nebular theory, in Volume XVII. page 310, illustrates very forcibly this condition of matters. He begins his article by stating that "the nebular theory is a famous hypothesis, which has been advanced with the view of

accounting for the origin of the solar system. It is emphatically a speculation; it cannot be demonstrated by observation or established by mathematical calculation. Yet the boldness and the splendour of the nebular theory have always given it a dignity not usually attached to a doctrine which has so little direct evidence in its favour. . . . All we could expect to find would be features in that system whose existence the theory would account for. . . . It is hard to see what other kind of evidence would be attainable. . . . Hence, as all attainable evidence is, on the whole, in favour of the nebular theory, (though here and there there are exceptional phenomena), astronomers have generally regarded the theory with considerable approval." After some preliminary observations the writer then proceeds to say: "The nebular theory here steps in, and offers an explanation of this most remarkable uniformity in the planetary system. Laplace supposed that our sun had once a stupendous nebulous atmosphere, which extended so far out as to fill all the space at present occupied by the planets. This gigantic nebulous mass, of which the sun was only the central and somewhat more condensed portion, is supposed to have a movement of rotation on its axis. There is no difficulty in conceiving how a nebula quite independently of any internal motion of its parts shall also have as a whole a movement of rotation . . . no matter by what causes the nebula may have originated. As this vast mass cooled, it must, by the laws of heat, have contracted towards the centre, and thus we would have the outer part left as a ring." In this way, according to Laplace, a number of rings would be formed which as they cooled would develop into planets large and small. Nebula in astronomy, we may state, is a faint misty appearance in the heavens, produced either by a group of stars too distant to be seen singly or by diffused gaseous matter. Having disposed of the planetary system, Laplace proceeds to deal especially

with the sun. "It can be shown," he states, "that the sun is at present contracting so that its diameter diminishes four miles every century. This is of course an inappreciable distance when compared with the diameter of the sun, which is nearly a million of miles, but the significance for our present purpose depends upon the fact that this contraction is always taking place. A thousand years ago the sun must have had a diameter 40 miles greater than at present, ten thousand years ago that diameter must have been 400 miles more than it is now, and so on. . . . We must conceive a time when the sun was swollen to such an extent that it filled up the entire space girdled by the orbit of Mercury. Earlier still the sun must have reached to the earth. Earlier still the sun must have reached to where the planet Neptune now revolves on the confines of our system. But the mass of the sun could not undergo an expansion so prodigious without being vastly more rarefied than at present, and hence we are led by this mode of reasoning to the conception of the primeval nebula from which our system has originated." In one of his most memorable papers Sir William Herschel, the German astronomer of George III., who knighted him, endorsed the speculative theories of Laplace, and gave plausibility to the view of the gradual transmutation of nebulae into stars. But the well-determined astronomical fact, that the transmutation of a nebula into a star has never been seen, was fatal to Herschel's theory. The mathematician Newcomb, a modern disciple of Laplace, says: "At the present time we can only say that the nebular hypothesis is indicated by the general tendency of the laws of nature; that it has not been proved to be inconsistent with any fact; that it is almost a necessary consequence of the only theory by which we can account for the origin and conservatism of the sun's heat. . . . Should any one be sceptical as to the sufficiency of these laws to account

for the present state of things, science can furnish no evidence strong enough to overthrow his doubts, until the sun shall be found growing smaller by actual measurement, or the nebulae be actually seen to condense into stars and systems." It is scarcely necessary for us to say, that neither of these conditions, or contentions, has ever been established. There is no proof that the sun has diminished or is diminishing in size, nor that nebulae have ever condensed into stars and systems. The statements accordingly of Laplace, and of the two Herschels and their disciples in that direction, lack every essential element of proof, and may therefore be regarded as possessing no value whatever. They are merely the product of idle speculative opinion, seeking to throw discredit in some way on the creation of the universe by a great First Cause.

While engaged in reading up authorities for this chapter on astronomy, we chanced to light on a work of nearly four hundred pages called "In Starry Realms," written for popular use by Sir Robert S. Ball, F. R. S., professor of astronomy and geometry in the English University of Cambridge. After glancing at the title-page of this book, we were seized with the idea that it must contain a good deal of valuable information for general use, and free from professional scientific technicalities. We were soon, however, undeceived on this point, and came to the conclusion, after reading the book, that all the really useful information it contained might be easily compressed into one hundred pages. There is very little originality about it, and it is mainly a re-hash of other authors' opinions. But independently of all this there is much in the book that is positively harmful to the general reader. Its author is a great admirer of Darwin's numerous speculative theories, so many of which have already been dissipated by the progress of time and the sober exercise of common-sense, and gives as his own a new version of the nebu-

lar theory of Laplace which reminds one of a story in the "Arabian Nights' Entertainment." "Astronomers," he says, "were the first evolutionists: they had sketched out a majestic system of evolution for the whole solar system, and now they are rejoiced to find that the great doctrine of evolution has received an extension to the whole domain of organic life by the splendid genius of Darwin." "As the nebula," he says, "began to radiate heat, so it must have begun to contract, and as it began to contract it began to rotate more rapidly. . . . But as the nebula spins more and more rapidly, the cohesion of its parts is lessened by centrifugal force. The moment at length arrives when the centrifugal force detaches a fragment of the nebula. The process of condensation still continues, both in the fragment and in the central mass: the fragment changes from the gaseous state to the liquid, perhaps even from the liquid to the solid, and thus becomes a planet; still the central mass condenses, and spins more and more rapidly, until a rupture again takes place, and a second planet is produced. Again, and still again, the same process is repeated, until at length we recognize the central mass as our great and glorious sun, diminished by incessant contraction, though still vast and brilliantly hot. One of the lesser fragments which he cast off has consolidated into our earth, while other fragments, greater and smaller, have formed the rest of the host of planets." We may add that the atomic theory is also a favourite one with the author of "In Starry Realms," in which, although destined for popular use and especially for young people, he never hesitates to air his sceptical views on every possible occasion. We quote him as a good recent example of how completely the speculative follies of science have taken possession of men of the highest educational attainments, and how credulously they will cling to every little twig of excuse for their unbelief rather than accept the sublime and true account of the Creation

that we find in our Bibles. The ancient Greek theory which held that atoms, or molecules as Spencer would say, stands in high favour with the author of "In Starry Realms." But, like a great many other merely speculative theories, that has also gone down among the dead issues, owing to the progress of science and new discovery. Professor Rutherford, of McGill University, Montreal, has recently discovered, from accurate chemical experiment, that atoms or molecules have no everlasting existence, but are in a process of decay, showing plainly that they must therefore have had a beginning.

As to Sir Robert Ball's droll statement about the origin of our planetary system, we would call the attention of the reader to what we have already said on that topic in a preceding page of this chapter. We may add, in further explanation, that from a mathematical standpoint each planet may be regarded in the light of an enormous clock, which has kept time to a second from the first moment of construction down to the present day. In order to do this its complex works must have been originally constructed in the most accurate manner, and on a plan which provided for an exquisitely perfect harmony of motion. The weight of its own body forms the pendulum of the planetary clock. Reduce that weight and we increase its speed. Add to that weight and we diminish its speed. In either case its true time would be wholly deranged, and its proper place in its orbit could no longer be preserved. Now, fluid bodies are much lighter than solid bodies of the same bulk, and, accordingly, if the planets were once in a molten condition, as Professor Ball and other agnostic astronomers assert, their pace around the sun would be so vastly increased that no correct time, as at present, could be any longer kept, while the gravity of the whole planetary system must be so seriously disturbed that a universal crash would be the inevitable result. Nor have these astronomers ever worked out the

problem of what would become of the various planetary oceans, (for it is only reasonable to suppose that other planets have oceans just like this earth of ours), in the event of a planetary conflagration. They can be held in their places only by solid obstructions along their shores, and if these obstructions were in a fluid state they would form no barrier whatever to any erratic pranks the oceans might see fit to indulge in when they found they were at liberty to amuse themselves in any way they pleased. Our own oceans cover about three-fourths of the surface of the globe, and have an average depth of about three miles. If their enormous body of water once got loose, it could never be got back into its place again, our planet would be a waterless world, and there would be no waves for "Britannia, the pride of the ocean, to rule," nor for our American cousins to sail the magnificent fleet in, which they are now building up at such vast expense. Such is the extremely ridiculous although logical working out of the silly and childish theories propounded by Sir Robert Ball for the edification of young people, and which form such an outrage on physical laws and common-sense. There are scores of theories put forward by other specialists in science which have not a whit better foundation.

CHAPTER II.

THE CREATION CONSIDERED FROM A GEOLOGICAL POINT OF VIEW.

UNLIKE astronomy, the science of geology was unknown to the ancient nations of the world, and even in modern times attracted little or no attention until the closing years of the eighteenth century. In the active development of geological investigation England was far in advance of all other countries, both in the Old World and the New. The Geological Society of London was founded in 1807, and incorporated by royal charter in 1826. During the first half of the century several other geological societies were formed in various cities of the British Islands. France was the first country of continental Europe to follow the example of England, and in 1830 a geological society was formed at Paris, and recognised by the French government two years afterwards. In 1848 geological societies were founded in Germany and Austria. In 1876 a few geological societies arose in the United States. But to-day the British Islands, first in the geological field, still continue to hold the foremost place in that field. While the kindred science of mineralogy had made considerable progress during the eighteenth century, geology, in any proper sense of the term, had no existence whatever until 1785. In that year James Hutton, an eminent Scotchman, laid before the Royal Society of Edinburgh a remarkable paper entitled "Theory of the Earth." This theory (together with another theory on rain) was shortly afterwards published in book form, and at once commanded wide attention from

scientific scholars. Hutton subsequently published several other works on various branches of natural philosophy, and until his death in 1797 performed a large amount of literary labour in the interests of science. Contemporary with Hutton was Deluc, a native of Geneva, who attained to considerable eminence in Germany and France, and in 1773 removed to England, where he was made a member of the Royal Society, and received the appointment of reader to Queen Charlotte, the consort of George III. According to Cuvier, he ranked among the first geologists of his age. He explained the six days of the Creation as figuratively denoting an equal number of epochs, which preceded the final completion of the earth as it now exists,—a theory which was afterwards endorsed by several later geologists of eminence. Dr. Buckland, Dean of Westminster, did much for the progress of geological science during the first decades of the past century. In 1823 he published a very valuable work "On the Organic Remains attesting the Action of a Universal Deluge," and his Bridgewater Treatise of 1836, on "The Power, Wisdom, and Goodness of God as manifested in the Creation," passed through various editions. But the man who did the largest part of the practical work in developing English geological science in the first half of the past century was De La Beche. Designed for the military profession by his father, the peace of 1815, which led to large reductions in the strength of the British army, caused him to give up the idea of a soldier's life, and he devoted himself instead to the pursuit of mathematics and geology. He eventually succeeded in inducing the government to make a geological survey of Great Britain and Ireland. He died in 1855, but lived sufficiently long to see the branch of human knowledge he loved so well, elevated to the plane of inductive science by the untiring industry and genius of Sir Charles Lyell, the contemporary of another eminent Scotch geologist, Hugh Miller.

Geological science as it stands to-day may be said to only represent the growth of a single century. It professes among many other things to investigate the history of the earth, and in various ways to trace its progress from the earliest Beginning of Things down to the present day. So long as it confines itself to its practical features it travels a clear and well-defined path, and produces most beneficial results to mankind; but the moment it essays to develop its speculative side we are met with difficulty and doubt in every direction, and get lost in mental quagmires from which there is no escape. The acutest intellects are utterly unable to unravel the difficulties of the situation, and one theory is propounded only to be destroyed by another of a newer and entirely conflicting character. During the first half of the nineteenth century the literary wars arising from adverse opinions on questions of speculative geology were numerous, and at times waged with no small bitterness. Hutton's theory, that continents wear away to be replaced by volcanic upheaval, had few supporters at the beginning of the century; even the lucid "Illustrations of the Huttonian Theory," which Playfair, the pupil and friend of the eminent Scotchman, gave to the world, did not at once prove convincing. Scientific circles had become enamoured of the rival theory of Hutton's famous contemporary, Werner, of Saxony, -- the theory which taught that in the Beginning of Things all the solid parts of the earth's existing crust were held in solution by the heated waters of an universal sea. Werner maintained that all rocks of every description had been formed by precipitation from this sea, as its waters became cooler; that even rock veins originated in this way, and that mountains are gigantic crystals, not upheaved masses. The followers of Werner came to be known as Neptunists, those of Hutton as Plutonists. For the first quarter of the past century the intemperate controversies between these rival schools formed the principal portion of its geological history. The

chief points of the dispute settled about the unstratified granite and other rocks, which the Plutonists claimed to be of igneous origin. This contention was supported by the theory of the nebular hypothesis of Sir William Herschel and Laplace, then becoming popular, which supposed the earth, like the rest of the planets, to be a cooling globe. The Plutonists also laid great stress on the recently ascertained fact, discovered in coal and other deep mines, that the temperature of the earth increases in the ratio of an approach towards its centre, and further urged that the phenomena of volcanic action sustained their position. Meanwhile the Geological Society of London was busily engaged in hunting up facts in order, if possible, to put an end to the heated contest. The evidence it collected led to the publication, in 1823, by its secretary, Poulett Scrope, of a work on volcanoes, in which he claimed that volcanic mountains, including some of the highest in existence, are merely accumulated masses of lava, belched forth from some crevice in the earth's crust. But the Neptunists still held their ground, refused to be convinced by his arguments, and continued to maintain the aqueous origin of volcanic and all other mountains. The Huttonian theory, having apparently more solid proof behind it, gradually won its way into favour; and the majority of the geologists of that day accepted the idea that the centre of the earth is a molten mass, held in place by the solid surrounding crust. Some, however, among whom was Lyell, held that the molten areas exist only as lakes in a solid crust, and that their heat was due to electrical or chemical action. But the theory that subterranean heat has been instrumental in determining the formation of the primary rocks is still widely accepted by geologists. We may state that the hydrographic surveys of the oceans, in recent years, flatly contradict the theory that the centre of the earth is a molten mass. The Pacific Ocean, for example, is at certain

places nearly six miles deep, and thus over five miles nearer to the centre of the earth than the deepest mine in existence. But instead of the water becoming warmer in proportion to its depth, it actually becomes much colder. At the bottom of the Pacific Ocean the temperature averages about 35 degrees, a change of 30 degrees from its surface.

The subsequent disappearance of Werner from the field of speculative geology did not lead by any means to a final peace. New causes of difference sprang up in several other directions. The Huttonian theory supplied a plausible explanation of the upheaval of continents and mountains by volcanic suddenness, or the throes of a gigantic earthquake. But, by-and-by, Lyell advanced an opposing uniformitarian theory, claiming that past changes in the earth's surface have been precisely like the changes now in progress. The making of continents and mountains, he asserted, is going on as rapidly to-day as at any former period. There have been no gigantic upheavals of the earth's crust at any time; and all changes, as a whole, in the levels of its strata have been gradually accomplished, or specially produced by occasional earthquake shocks, and that the highest mountains present no exceptions to this general principle of physical law. Sir Roderick Murchison, Director-General of the Geological Survey of Great Britain, and the greatest field geologist of his day, still held to the Huttonian theory, while two prominent continental geologists, De Beaumont and Von Buch, contended that the mountains had suddenly sprung into existence. Humboldt, considered as the foremost geologist of his age, held, up to his death, in 1859, that the erratic boulders found high on the Jura Mountains had been hurled like cannonballs across the Geneva valley by the sudden upheaval of a neighbouring mountain range. Lyell, as a matter of course, refused to believe that these boulder rocks on the tops of mountains were left

there by the Deluge, and so cast about to find some other solution for the problem. That solution was presently supplied by a chamois hunter, named Perraudin, a man of curious and enquiring mind, who came to the conclusion that the boulders on the Jura Mountains were deposited there by gigantic ice-streams called glaciers. His theory was accepted by the eminent French geologist, Charpentier, who presently brought over Louis Agassiz to his views. The latter conceived the additional idea that the sheet of ice, which was supposed to have once covered the Alps, had ultimately spread over the whole of the higher latitudes of the northern hemisphere. So the theory of the chamois hunter expanded, in the fertile brain of Agassiz, into the final conception of an universal ice-age. This conception was published to the scientific world in 1857, and at once awoke much hostile comment. Lyell was at first unwilling to abandon his theory of the movement of boulders by icebergs, but eventually accepted the new idea. On the other hand, Von Buch treated it with alternate ridicule and contempt, and Murchison also vigorously opposed it. But the new idea of an ice-age, despite the absence of all proof to sustain it, held its ground firmly, and eventually came to be regarded, by credulous scientists in search of the novel and sensational, as an article of faith in historical speculative geology. There are solid physical facts in existence, however, which completely rebut this glacial theory of Agassiz and his geological contemporaries. In the first place, it is absolutely necessary for the formation of a glacier — or ice river, as it may be called — that it must begin upon a mountain, or at least on some point of considerable elevation, and from thence continue its journey to the sea or plain below. Glaciers, like rivers, will carry things downward with their currents, but never up stream, a physical impossibility which the geological savants entirely overlooked. Then, again, the boulders on the Jura Mountains stand just about

where the formation of the glacier would commence and where its momentum must be weakest, and therefore not in a condition to carry any heavy body with it. But another and still stronger fact exists, which completely destroys the glacier-boulder theory. In every direction of the New World boulders, large and small, are met with on land perfectly flat, or nearly so, and distant in some cases many miles from any elevation where glaciers could possibly be formed. Boulders, evidently rounded by the action of water currents, are also frequently met with deeply imbedded in the soil, and their presence there has never been properly accounted for by geological research. The only way in which this boulder problem can at all be solved lies in the very reasonable supposition that boulders rested on the bottom of the ocean once upon a time, and made their first appearance when the dry land arose above the waters, either after the Creation or the Deluge.

Dr. Croll, the eminent mathematician and geologist, expanded the new ice-age idea by the contention that there may have been many ice-ages; that during those periods the ice may have possibly been a mile in depth on the land, on which it then pressed down with a weight of one hundred and twenty-five tons to the square foot. According to other geologists, as the ice slowly receded, its deposits dammed up rivers, and so formed the lakes which everywhere abound in northern districts. The great glacial sea even scooped out the basins of numerous lakes, including those vast inland sheets of water that to-day feed the river St. Lawrence. We may add that the theory propounded by Lyell, as to the gradual growth of the earth, is now dissented from by various modern geologists. Lord Kelvin, in particular, has recently urged that in the period of our earth's infancy and adolescence its growth must have been, like any other infant organism, vastly more rapid and pronounced than that of a later day. This statement cannot fail to impress

itself very forcibly on every thinking mind. At the same time all the different geological theories we have presented to the reader must convince him that speculative geology is still in a condition of uncertainty and contradiction, and mainly continues to be the product of sceptical ideas seeking some excuse for unbelief in all revealed religion.

Like astronomy, geology may be divided into two parts,—one dealing wholly with its practical side, which rests either on substantial facts or sound inductive reason, while the other side rests solely on speculative theories or on conditions of mere opinion. Speculative geology, therefore, like speculative astronomy, leads us largely into the novelist's region of pure imagination. Its deductions and inferences accordingly should have little weight with common-sense people who have learned to weigh conflicting evidence, and to accept only that portion of it which bears the stamp of truth. Practical geology deals with organic matters in nature as they actually exist. Speculative geology is perpetually groping among the dim and uncertain records of past supposed conditions; and while these conditions have neither solid proof nor even plausible reason behind them, it seeks to bolster up its case by a *dernier ressort* to fanciful theories. It essays to apply the rationalistic doctrine of evolution to the formation of the earth, to the plants and animals which exist upon its surface, and holds to Darwin's idea of the survival of the fittest. In opposition to these theories, honest investigation and intelligent observation lead us to the positive conclusion that while many types of existence in the animal and vegetable kingdoms have wholly disappeared,—like our Northwest buffalo, for example, or the huge monsters of antediluvian ages,—the animal and vegetable existences that we see around us to-day are precisely of the same character as they were when first created. The animals which Adam named, as they passed in review before him, included the same

species as those which entered into the ark with Noah; the sheep which Abel tended and offered in sacrifice were the legitimate ancestors of the sheep of 1904; and the cock which crew in the garden of Eden, or during the night before the crucifixion of the Redeemer, was of the same order of birds that crow to-day. Let us make no mistake on these important points, and let us never forget the great fact which natural history so forcibly teaches us, that whatever improvements have taken place among the lower animals, either as regards their intelligence or condition, have been the result of more skilful training and careful breeding by their owners, and not the product of instinct or any other faculty on their part. The grand cardinal fact stands untouched by the doctrine of evolution or other fanciful theory, that man, created by God in his own image and not in the image of the gorilla, is the only living being who has been endowed with the faculty of improving his own moral and physical condition, or of raising himself to a higher plane of intellectual life. That cardinal fact embodies the most conclusive answer possible to all the idle theories of the past century touching the origin of the human race. All the antediluvian and other skeletons of animals found in the caves and gravel beds of Europe in recent years were related, in most cases, to species with which we are familiar to-day; and the fossil remains of monkeys, discovered in the rock strata of remote ages, belong to one order or another of the monkey families that now exist in tropical regions. We may also add here a fact, which we will deal with more fully hereafter, that whenever properly identified ancient human remains have been discovered, they represented the same anatomical conditions that now prevail, and that the evolutionary idea that man has risen from the lower conditions of animal life to his present exalted state lacks the slightest particle of proof. The past has presented us with no traces of the supposed evolutionary process.

While the nineteenth century may justly be regarded as one of wonderful progress in every department of practical science, and thus adding greatly to the comfort, the happiness, and even the health of mankind, it also abounded, as we have already shown, in unsound theories of every description, which arose like water-bubbles on the flowing stream of human thought, to disappear when some newer theory cast its pebble into the current. Some of these theories still exist, it is true, but the progress of time and more accurate analysis have gradually weakened their force. The human mind was exceedingly active during the past century, and, not content with legitimate development, was, like the Athenians of St. Paul's day, perpetually seeking after some new thing. Nor did this state of things restrict itself to the realms of scientific thought. It presently invaded the religious world, crept up into its pulpits, and from thence descended to the pews below. History was repeating itself again. The simple gospel of Christ, which was once upon a time regarded by the metaphysical Greek as mere foolishness, was fast becoming a stumbling-block to the philosophical occupant of the pulpit, who vainly essayed to harmonise Biblical truths with speculative geological theories. He failed simply because there were no grounds for harmony between them, and then tried to escape from the difficulties with which he had surrounded himself by rejecting the Mosaic account of the Creation, and other parts of the Bible which did not suit his new Higher Criticism ideas. As a matter of course he could never have fully examined the evidence at both sides of the case, or fairly measured the baseless theories of speculative philosophy against the solid truths of revealed religion.

In the beginning, says the Bible, God created the heaven and the earth; and again it tells us, that while that earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease. Here is a plain statement of a first

creation, and that this earth will not always remain, — of a beginning and an end, — which our minds can fully comprehend. But geology has no narrative whatever of the Creation to tell us, and does not clear up a single doubt that may arise as to its character. According to its teaching, as propounded by Lyell and others, there has been in reality no Beginning of Things and there can be no ending. The oldest known rocks — the old red sandstone and the primary rocks of the Palæozoic and Laurentian formations — have been preceded by still more ancient rocks, which have wholly disappeared. One series of plants has been merely the successor of another series of plants. One type of animal life has disappeared before another type of animal life, and so on, *ad infinitum*, in a vast perpetual march of evolutionary progress. In accordance with the teaching of Darwin, in his "Origin of Species," nature in the vegetable world was governed in all its productive features by the inexorable law of the survival of the fittest; and every form of animal existence, from the lowest types up to man himself, was subject to the same law. There is no place in modern speculative thought for the hand of a Creator. Everything, in organic nature, according to its teachings, is the product of favouring chance or of natural evolution during a vast period of time. How long that period has endured has been the subject of the highest scientific calculations, which to the ordinary common-sense individual must look more as a matter of amusement than of serious consideration. Several solemn scientists have placed the first dawn of a terrestrial beginning as occurring many millions of years ago. For example, Dr. Croll declares that this world of ours must be at least sixty million years old; while other equally good authorities, among whom is Sir William Thompson, now Lord Kelvin, maintain, on the opposite hand, that its growth must have taken at least one hundred million years. If Thompson is right, then Croll must be wrong in

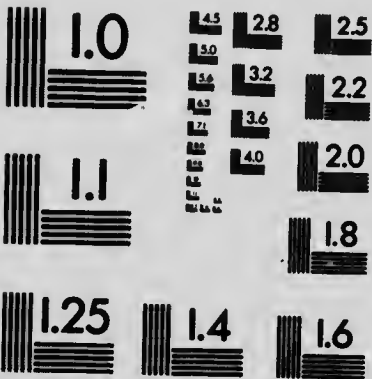
his estimate by forty million years. Which of these great lights of modern geological science are we to believe, or can we resist the manifest conclusion that when they in this way leave the beaten paths of fact and inductive reason, and give themselves up to baseless speculation, both are alike unworthy of any credence whatever?

The eminent Scotchman, James Hutton, who, as we have already stated, was one of the principal founders of inductive geological science, found that science in a very fragmentary and discredited condition. It was then customary with geologists to begin all investigations into the history of the earth by first adopting some imaginary hypothesis as to the origin of our planet or of the whole universe, and afterwards build up their conclusions thereon. Hutton strenuously opposed this illogical practice, as being altogether erroneous, and maintained that it is no part of the province of geology to discuss the origin of things. He states most truly, "that in the materials from which geological evidence may be compiled there can be found no traces of a beginning, no prospect of an end," — a condition of things beyond the compass of man's intellectual comprehension. In England, owing to the school which Hutton founded, and the labours of the Geological Society, the crude and unscientific cosmologies of the earlier writers on geology were soon wholly discredited. Even "The Theory of the Earth," the work of the great French naturalist, Cuvier, never reached another edition. But while the pendulum of philosophical thought for the time being now swung too far, perhaps, in an opposite direction, it still remains true that in the whole sum of geological *data* there has been found no positive evidence of the Beginning of Things, and nothing whatever pointing to an end. Geology, by itself, has not yet revealed, and never can reveal, the historical origin of the first solid crust of the earth. Its primary chapter begins with merely the rocks of that



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crust. If we seek to ascend beyond that chapter towards the Beginning of Things, even with the aid of the telescope, the spectroscope, and the chemical laboratory, we speedily find ourselves in the realms of uncertain and indefinite speculation. "In dealing with the Geological Record, as the accessible solid part of the globe is called," says an eminent writer in the "Encyclopædia Britannica," "we cannot too vividly realise that at the best it forms but an imperfect chronicle. Geological history cannot be compiled from a full and continuous series of documents. From the very nature of its origin the record is necessarily fragmentary; and it has been further mutilated and obscured by the revolutions of successive ages. And even when the chronicle of events is continuous, it is of very unequal value in different places. In one case, for example, it may present us with an unbroken succession of deposits, many thousands of feet in thickness, from which, however, only a few meagre facts as to its geological history may be gleaned. In another instance it brings before us, within the compass of a few yards, the evidence of a most important and complicated series of changes in physical geography, as well as an abundant and interesting suite of organic remains. . . . In dealing with geological questions we should be on our guard against the assumption that the phases of nature's operations which we now witness have always been the same, that geological changes have taken place in former periods of the earth's history on the scale and in the same ratio of progress we behold to-day. For all we know the present era of the world may be one of quietude and slow change compared with some of the eras which have preceded it." This is eminently the language of logical thinking out and common-sense; and we must regard it as especially so when we remember that it is applied to what may be properly considered as a new science, still in the process of first development. It declines to endorse Lyell's position, that

the progress of the earth has always been of uniform degree, and the same as we see it to-day, — a theory which has no solid proof whatever behind it. Hence it is nothing more than a mere speculative idea. Despite all the geological facts and inferential deductions which have been accumulated during the past century, it is surprising how very little we know to-day about the physical condition of our earth. Geology has only investigated, here and there, a very small portion of its crust, and the vast remainder still continues a sealed book to science. We cannot even explain the phenomena of volcanic action or whence it proceeds; and the discussion over the structure of the earth is still nearly as warm and as active as at any former period. As to the probable condition of its interior, in the absence of solid fact, various theories, mostly of a fanciful and at times amusing character, have been propounded. Among all these theories there are only three which merit any serious consideration. One of these supposes the earth to consist of a solid crust and a molten interior; the second asserts that, with the exception of local vesicular spaces, this globe is solid and rigid to its centre; the third contends that, while the mass of the globe is solid, there exists a liquid substratum beneath the crust. Hopkins, an eminent Cambridge mathematician, favours the second hypothesis; De-launay, equally eminent, advocates the molten interior; and Sir William Thompson, another great authority on natural physics, stands up stoutly for the whole solidity of the globe. Where doctors disagree in this way, ordinary common-sense people can only come to one conclusion, namely, that they know as little *de facto* about the question they are so vigorously discussing as the uncultured peasant who whistles behind the plough, and who can see through a stone wall quite as far as they can. And this is precisely the general character of much of the teaching that has proved such a stumbling-block to the Christian

pulpit of our day and generation. Speculative science must have been very slenderly studied when its empty theories are permitted to supplant, to any extent, religious faith and the simple gospel of Christ.

Of all the numerous writers on geology which the last century produced, Sir Charles Lyell¹ occupies the highest place. He did more than all its other writers put together to elevate geology into an inductive science, and to mould public opinion in its favour. His evident intentional fairness, the moderate and careful way in which he marshals his facts and opinions, his clear and concise style of writing, and his intimate acquaintance with his subject, imparted a most convincing character to his teachings. In a most methodical and skilful way he brought geological system and order, out of a chaos of want of system and disorder. In performing this task he did not confine himself to his own researches and opinions; but, on the contrary, availed himself of whatever he considered valuable in the works of all his predecessors in the geological field. All their knowledge was skilfully assimilated by him; and he may therefore be regarded as stating the whole case in behalf of geological science as it stood at the time. His works, accordingly, have done more to discredit the

¹ Sir Charles Lyell was a native of Scotland, and was born on the family estate in Forfarshire on Nov. 14, 1797. After taking his degree at Oxford he was called to the bar, and practised as a barrister for a few years. But he gradually became more and more devoted to scientific pursuits, and in 1827 abandoned the legal profession, and devoted himself wholly to geology. In 1832 he published his first work, "The Principles of Geology," which met with much hostile criticism. In 1838 his "Elements of Geology" appeared. In 1863 his "Antiquity of Man" was well received by the public, and speedily went through several editions. In 1871 he published his last work, "The Student's Elements of Geology," which embraced all his more recent discoveries. In 1848 he was knighted by Queen Victoria for his services in the cause of science. He died in February, 1875, in his seventy-eighth year, and was buried in Westminster Abbey. For a few years before his death he became very feeble, and his sight failed him altogether.

Mosaic account of the Creation, and more harm to revealed religion, than those of all his contemporaries combined. Even as regards the great majority of educated people, geology is generally looked upon as a dry and abstruse science, which has few attractions in itself. So Lyell's teaching was ultimately accepted, almost without enquiry, or the critical examination of the other side of the questions at issue. He was a man of much caution, and at times was quite ready to support a weak theory with favourable contemporary opinion. And, yet, with all his caution, and all his careful marshalling of presumed facts and inductive proofs, the progress of time and riper knowledge have largely discredited much of his work. When he leaves the safe ground of practical geology, he is lost, like so many other scientists of his generation, in the cloud-land of speculation, and is not one whit more reliable than the general class of theorists of his day. A remarkable instance in support of this statement occurred during his visit to Canada in 1842, when he estimated that the Falls of Niagara receded one foot annually, and that they had, therefore, taken thirty-five thousand years to work their way upwards from Queenston Heights to their present position, a distance of nearly seven miles. Lyell was evidently too eager to score a point in support of his theory of the great age of this globe, to examine carefully all the surrounding conditions of the situation before making his calculations. Let us now see how these conditions stand. To begin at the beginning, we may state that the distance from Lake Erie to Niagara Falls is about 22 miles. At the site of the International Railway bridge between Buffalo and Fort Erie, the river is 1,900 feet wide, its greatest depth 48 feet, and its normal current flows at the rate of five and a half miles an hour. Two miles below this bridge the river is divided into two branches by Grand Island 12 miles long, and from two to seven miles wide. Below Grand Island it expands into a

lake about two and a half miles wide, and moves gently downwards among several small islands. A little over half a mile above the falls the current again narrows, and the Rapids, with a total descent of 52 feet, commence. They speedily terminate in the great cataract, which has a descent on the American side of 164 feet and on the Canadian of 150 feet, with Goat Island, which rises to a height of 40 feet above the water, and extends to the verge of the precipice, dividing the Falls into two parts. The Horse-shoe Falls, on the Canadian side, are about 2,200 feet in width, and the American Falls 1,230 feet; while Goat Island, a quarter of a mile wide, takes up the remaining space of the 4,750 feet of the total width from one mainland to the other. From the foot of the Falls to Queenston the river has a fall of 104 feet, and rushes through a narrow gorge averaging from 700 feet to 1,200 feet in width, and with a depth of nearly 300 feet. It will thus be seen that while the total width of the Falls where they now stand is 3,430 feet, or considerably over half a mile, with an average depth at the point of descent of some 15 feet, the force of the current is much weaker than it was when the two Falls were united in one, and compressed into an average width of some 700 feet, while their depth at their final leap into the abyss below must have been many times greater than it is at present. Kept in its narrow course by the heights on either side, the current must have at least seven times the destructive force it has now, so that it would take only 5,000 years, or about the interval between the Deluge and the commencement of the past century, instead of the 35,000 years as stated by Lyell, for the retrocession of the Falls from Queenston Heights to their present position. When we further consider that much less water on the average now passes over Niagara Falls, than was the case before the river and lake shores above them were denuded so largely of their original adjacent forests, which protected the

moisture in the soil from the sun's rays, the more rapid tearing out of the channel of the river above Queenston Heights will be still more easily understood.¹

When we come to analyse Lyell's geological teachings we find that in several cases he produces very strong evidence in support of the Mosaic account of the Creation, and also of the Deluge; and so unconsciously, no doubt, for he was no friend to the Bible, proves the opposite side of his own argument, as we will show hereafter. He was eminently a man of much patient method, and so at an early period of his geological labours we find him making a careful classification of sea and fresh-water shells and other fossil remains, found imbedded in coal and rock formations, in the soil, or on the tops of mountains. This was done in order to illustrate and confirm his hypothesis as to the long and various periods consumed in the slow process of the growth of the crust of the earth. The regular and orderly way, according to him, in which that process developed itself was the reflection of his own well-regulated mind; and although more recent scientific opinion now largely declines to accept his theory, it had great weight in the world of thought when first propounded. To the first or oldest of his shell-classifications he gave the name of Eocene (dawn of recent); to the second Miocene (less of recent); to the third Pliocene (more of recent). The fossil shells of the Eocene period contain only a small proportion of present living species, and may be regarded as indicating the dawn of the existing state of the testaceous fauna, no recent species having been found by Lyell in the older or secondary rocks. In the Miocene period is found a larger proportion of existing cretaceous life, and in the Pliocene period a still larger proportion presents itself for consideration. These three divisions form the basis of his inferential argument, as to the great ages

¹ The United States Geological Survey of recent years also discredits Lyell's calculations.

of rocks. But it will at once be seen that his position in that direction does not rise beyond the region of hypothesis, and has no conclusive proof behind it. It is, owing to the absence of actual fact, speculative geology, and nothing more; and speculative geology has not a whit greater claim on our serious consideration than speculative astronomy. "Consider for a moment," says Professor Geikie,¹ Director General of the Geological Survey of England and Ireland, "what would happen were the present surface of any portion of central or southern Europe to be submerged beneath the sea, covered by marine deposits, and then re-elevated into land. The river terraces and lacustrine marls formed before the time of Julius Cæsar could not be distinguished by any fossil tests from those laid down in the days of Queen Victoria, unless, indeed, traces of human implements were obtainable, whereby the progress of civilisation during 2,000 years might be indicated. So far as regards the shells, bones, and plants, preserved in the various formations, it would be absolutely impossible to discriminate their relative dates; they would be classed as 'geologically contemporaneous,' that is as having been formed during the same period in the history of life in the European area; yet there might be a difference of 2,000 years or more between many of them. Strict contemporaneity cannot be asserted of any strata merely on the ground of similarity or identity of fossils. But the phrase 'geologically contemporaneous' is too vague to have any chronological value, except in a relative sense. To speak of two formations as in any sense contemporaneous, which may have been separated by thousands of years, seems rather a misuse of language, though the phraseology has now gained such a footing, in geological literature, as probably to be inexpugnable. If we turn again for suggestions as to the existing distribution of life on

¹ Author of the geological article in the "Encyclopædia Britannica," ninth edition.

this earth, we learn that similarity or identity of species and genera only hold good, on the whole, for limited areas. . . . The history of life has been very imperfectly preserved in the stratified parts of the earth's crust. Enormous gaps occur where no record has been preserved at all. From all these facts it would appear that the geological record, as it now exists, is at the best but an imperfect record of geological history."

We shall now proceed to examine how far geology, as expounded by its greatest apostle, Lyell, harmonises with the Biblical narrative of the Creation. In Genesis i. 9, we find, that on the third day of the Creation, God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so. And God called the dry land Earth, and the gathering together of the waters called he Seas. In these verses it is clearly shown that the earth when first created was covered by water, and that the dry land afterwards appeared at a higher level than the water. Lyell shows very plainly that this was what actually occurred, and that the land has been raised and not the sea lowered. The ocean cannot be raised or depressed in one place without its level being changed all over the globe.¹ This position was subsequently confirmed by the evidence secured by the various expeditions sent out by the British government to make deep-sea soundings. That evidence positively proves that the existing great areas of land and sea have on the whole remained from their first creation where they are to-day, and that whatever changes may have taken place in their relative areas have been limited and local in their character. But much more than this was proved. Encouraged by the success of previous hydrographic surveys, although in a limited area, the British government, in 1872, determined on a full exploration of the great ocean beds. For this purpose the steamer Challenger, a

¹ Lyell's *S. Elements of Geology*, p. 70.

fine war craft of 2,000 tons' displacement, was fitted out in the most complete manner, with every needed scientific appliance, and sailed from Sheerness on her mission, which lasted for three years and a half, on the 15th November, 1872. She carried out with her an able scientific staff, headed by Professor Sir Charles W. Thomson, F.R.S., whose final report showed how thoroughly and ably the instructions of the hydrographic department of the Admiralty had been carried out. This expedition might well be said to constitute a new epoch in geological discovery; and its results demonstrated, in the clearest manner, how erroneous many of the theories of Lyell and other scientists had been. Hutton had always contended that all rocks had been formed below water, while Lyell maintained that the Plutonic rock strata had their origin beneath the great pressure of the ocean.¹ The deep soundings, made from the Challenger, showed that the abyssal deposits, at the bottom of the ocean, had absolutely no counterpart whatever among the formations of the earth's crust; and that, contrary to geological teaching, no part of that crust could ever have been gradually formed below deep water. Thus we see that actually proved facts bring us in closer touch with the Mosaic account of the Creation, and utterly dissipate dozens of speculative geological theories.

About three-fourths of the surface of the globe, or 144,712,000 square miles, are covered by the irregular sheet of water known as the sea. During the latter part of the past century hydrographic surveys have thrown a flood of new light upon the depths, temperature, and biological condition of the great ocean basins. The deepest part of the Atlantic Ocean was found to be within a fraction of four and a half miles; while the average depth varied from two to three and a half miles. In the Pacific Ocean, the Challenger got deep soundings ranging from four and

¹ S. Elements of Geology, pp. 16, 20, 32.

a half to five miles, while its average depth was somewhat greater than that of the Atlantic.¹ It may, therefore, be safely assumed that the average depth of the ocean is nearly three miles. The crust of the earth must always have been of sufficient strength to sustain this vast body of water in its place—a place provided from the Beginning of Things by the hand of its Creator, who also called into simultaneous existence the fundamental and all-prevailing Law of Gravity, to keep it forever within its own limits. "Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb. When I made the cloud the garment thereof, and thick darkness a swaddling band for it. And brake up for it my decreed place, and set bars and doors, and said Hitherto shalt thou come but no further: and here shall thy proud waves be stayed?" (Job xxxviii. 8, 9, 10, 11.) Such is the vivid and expressive account given, in the Book of Job, of the first and immediate creation of the sea, in the place appointed for it by God, where it has always remained from that day to this, and must always remain while this earth endureth. As already stated, the deep-ocean soundings have proved that fact beyond all peradventure, and conclusively shown that the theories of agnostic astronomers as to this globe having been at one time a liquid molten mass have no foundation in fact.

As we have already seen, geologists maintain that the earth has been covered with water for a vast period of time; and that all, or nearly all, of the various rock formations took place during that period.

¹ The deepest sounding ever made by any vessel, says the "National Geographic Magazine," was by the United States steamship Nero while on the Honolulu-Manilla cable survey, with apparatus borrowed from the Albatross. When near Guam the Nero got 5,269 fathoms, or 31,614 feet, only 66 feet less than six miles. If Mount Everest, the highest mountain on earth, were set down in this hole, it would have above its summit a depth of 2,612 feet, or nearly half a mile of water.

If this were the case there must have been a large mass of marine organisms deposited at the bottom of the sea, just as there is to-day, but in a much greater quantity, as the presumed geological period would have antedated the Creation by many millions of years. But the older rocks tell quite a different story. They contain no fossil remains of marine life; and, as we have already stated, no traces of the ocean abyssal deposits have ever been found in the earth's crust. These deposits differ entirely from any land formation which geologists considered to be of deep-water origin. This fact plainly proves that there were no living organisms in the waters that covered the earth in the first days of the Creation. On the fifth day God filled the waters with marine life — with the great whale and all the other living organisms that belong to the sea. That was two days after the dry land had appeared, and the waters had been gathered together in one place. If we believe that narrative, we must also believe that the seas at first had no living creatures in them, to afterwards become fossil remains; and that the shells now found upon the highest mountain tops were all deposited there at a more recent period. In old dried up small seas or lake beds, and below tide-water marks, along the margin of the land, where sediment is gradually deposited, the conditions are favourable for the preservation of marine organisms; and there the more durable parts of the remains of many forms of life may be entombed and protected from decay. And it is there, also, that we must look for the main masses in the stratified formations of the earth's crust, and not beneath the bed of the ocean, which can only be affected by volcanic action rarely visible above its surface.¹

Lyell was not always consistent even as regards his own geological doctrines; and at times did not appear to realise precisely on what ground he actually stood. Lamarck, a noted French scientist of the first

¹ Ency. Brit., Vol. X. p. 320.

decades of the past century, advocated the theory that life on this globe was at one time limited to the testacea or shell species; next came the reptile population; and afterwards the mammals, including man, appeared. He insisted that these progressive populations of the earth had developed one from another, in an unbroken series, under the influence of changed surroundings. Lyell reviewed this theory, in his "Principles of Geology," and wholly rejected it. In its place he put forward a modified hypothesis of special creation, to the effect that when one species of animal life became extinct a new species had been specially created to supply its place, and that the same condition of things existed at the present day. According to this droll theory, no one need be surprised to see some new species of animal suddenly spring up out of the ground, struggling to get freed from its earthly bonds. This crude, and almost unthinkable, conception, so opposed to Lyell's own cardinal doctrine of uniformitarianism, was actually accepted as true by many of his geological confrères, equally credulous with himself. The adoption of this fanciful theory, propounded, too, by a man who was then the universally admitted leader of the geological world, shows how credulous, as well as ridiculous, men of the very highest intellectual attainments can become. By-and-by Charles Darwin arose upon the literary and scientific horizon, and, as a great master-mind, very soon exercised a potent influence on Lyell who up to this time had still retained his belief in revealed religion. But Darwin gradually won him over to his own agnostic creed and ideas of the doctrines of evolution, and Lyell's theory of special creation was now wholly abandoned.

"We need not be at all surprised," Lyell tells us in his cautious and at times non-committal way, "that we may learn from geology that the continents and oceans were not always placed where they are now; although the imagination may well be overpowered,

when it contemplates the quantity of time required for such a revolution."¹ Lyell did not live sufficiently long to learn how completely actual fact, developed during the long cruise of the Challenger, contradicted him on this point. From its great hydrographic survey of the oceans, we now know, positively, that the land and the sea, outside of a few and comparatively small local changes, have always remained in their present positions from the Creation until this day, and that Lyell's ideas, in the opposite direction, were wholly at fault. Yet what a firm hold these ideas took on the intellectual world when they were first propounded. By-and-by, as time progresses, fresh discovery and newer developments will enable us to revise, or wholly discard, one after another, the crude theories in speculative geology which commanded so much undeserved and credulous attention, during the past century, and which raised so many doubts and difficulties in the religious world.

Our chapter on speculative geology has about reached the limits which we designed it should occupy. It is an exceedingly interesting subject to the writer, and he would like to pursue it to a greater extent. But as we are only writing for popular information, we consider we have said quite enough to prove, beyond all manner of doubt, that there is nothing in honest geological science to disturb the faith of any Christian man or woman in the teachings of the Bible. That fact will be more fully shown in our future chapter on the "Deluge," in which we shall have to recur again to geological development. The reader can now plainly see, for himself or herself, as the case may be, that a large part of the contradictory theories of geological agnosticism rests upon purely speculative foundations, and are frequently of such a fanciful, and even ridiculous, character as to merit no serious consideration of any kind.

Geology, at its best standpoint, has no consecutive

¹ S. Elements of Geology, p. 120.

history of the earth to tell us; nor, as we have already shown, does it present for our consideration either a beginning or an end. It only furnishes us with a few historical facts, gleaned here and there at wide intervals, in the vast field of natural physics. In point of fact geologists know little or next to nothing positively of the past conditions of this globe, and, as we have already seen, resort at times to the merest guesswork, in order to conceal the ignorance which belongs to themselves in common with less pretentious people. No one can tell precisely, from existing environments, whether the earlier conditions of this earth were different from what they are now; and, in this direction, Biblical teaching is unquestionably much clearer and more explicit than geological teaching. In the providence of God, and for his own wise purposes, the Deluge drew a veil across the past conditions of this earth, and a few casual glimpses, beyond that veil, constitute all the knowledge in that direction we possess. Under all the circumstances of the situation it cannot fail to be a matter of amazement, to sensible every-day people, to see how geological theoretical delusions, like similar delusions in other paths of science, have taken such firm possession of the minds of highly educated men; professors in colleges and universities, members of the learned professions otherwise, and even the ministerial pulpit. This state of things most certainly embodies a great and manifest mist of delusion, which it is to be sincerely hoped the morning sun of more sober and more ripened thought will sooner or later entirely dissipate.

"Geology as a science," said an eminent Canadian geologist, Sir William Dawson, in 1873, "is at present in a peculiar and somewhat exceptional state. Under the influence of a few men of commanding genius, belonging to a generation now passing away, it has made such gigantic conquests that its armies have broken up into bands of specialists, little better than scientific banditti, liable to be beaten

in detail, and prone to commit outrages on common-sense and good taste, which bring their otherwise good cause into disrepute. The leaders of these bands are many of them good soldiers, but few of them fitted to be general officers, and none of them able to reunite our scattered detachments. We need larger minds of broader culture and wider sympathies, to organise and rule the lands which we have subdued, and to lead to further conquests. Few of our present workers have enjoyed that thorough training, in mental as well as physical science, which is necessary to enable men even of great powers to take large and lofty views of the scheme of nature. Hence we often find men, who are fair workers in limited departments, reasoning most illogically, taking narrow and local views, elevating the exception into the rule, led away by baseless metaphysical subtleties, quarrelling with men who look at specialities from a different point of view, and even striving and plotting for the advancement of their own hobbies. In the more advanced walks of scientific research, they are, to some extent, neutralised by that free discussion which true science always fosters; though even here they sometimes vexatiously arrest the progress of truth, or open floodgates of error which it may require much labour to close. But in public lectures and popular publications they run riot; and are stimulated by the mistaken opposition of narrow-minded good men, by the love of the new and sensational, and by the rivalry of men struggling for place and position. To launch a clever and startling fallacy, which will float for a week, and stir up a hard fight, seems almost as great a triumph as the discovery of an important fact or law; and the honest student is distracted with the multitude of doctrines, and hustled aside by the crowd of ambitious groundlings. . . . Present follies will pass away, and a new and better state of natural science will arise in the future by its own internal development. Science

cannot long successfully isolate itself from God, and it cannot fail, as it approaches nearer to the consideration of that which may be known by finite minds to be humbled by the contemplation of the infinite."¹

This was the condition of speculative geological science, in England and elsewhere, twenty-seven years ago, as described by an eminent authority, which Sir William Dawson most undoubtedly was. It is needless to say that it more than bears out everything that we have stated as regards the same subject.

¹ Dawson's *Story of the Earth and Man*, p. 312.

CHAPTER III

THE THEORY OF EVOLUTION CONSIDERED IN ITS RELATIONS TO REVEALED RELIGION.

THE theory of evolution, as it is now propounded by its advocates, is the doctrine in speculative science which teaches us, that the higher forms of existence, in animate and inanimate nature, have gradually been unfolded or developed from lower ones. It further assumes that its principles exist in all physical laws, not only as regards the earth, but also as regards the whole universe. Early in the eighteenth century the term evolution was introduced into biological writings, in order to denote the *modus operandi* in which some of the leading physiologists, of that day, conceived that the generation of things took place. Supported by the great authority of Haller, the first physiologist of that period, the doctrine of evolution in its application to physiology prevailed throughout the whole of the century, although that application was thoroughly exploded by Wolff in 1759. But although the conceptions denoted by evolution were shown to be untenable, the word still retained its application to the process by which the embryos of living things make their appearance. Evolution, or development, is still used in biology to denote the steps by which any living being has acquired its existing conditions. It teaches, as a general law, that every living thing is evolved from some particle or germ of matter, in which no trace of the distinctive character of the matured form of that living thing is discernible. In all cases the process

of evolution consists in a succession of changes, in the form, structure, and functions of the germ, by which it passes, in a series of steps, from its original condition of extreme simplicity to a more complex and perfect organism. In all animals and plants this germ is a nucleated cell; and the first step, in the process of the evolution of the individual, is the separation of this cell into two or more parts. The process of division is repeated, until the single cell becomes an aggregate of cells, which gradually expands into the perfect form of existence. The "Origin of Species," the work of Darwin, one of the great modern apostles of evolution, made its appearance in 1859, and was at once exultingly received by all the leaders of agnostic thought, including Huxley, Tyndall, Lubbock, and Spencer, filling out as it did many of the gaps in theoretical science which had hitherto existed. "The book came into the world," as Huxley said, at the time, "like a flash of light in the darkness, enabling the benighted voyager to see his way." It was the product of much patient thinking out by its author, for a number of years, took the scientific world by surprise, and placed the doctrine of evolution on a vastly more substantial foundation than it had rested on before.

The biological doctrine of evolution, as Darwin left it, regards all the higher forms of life as gradually arising out of its lower forms, in an orderly succession of events, or process of improvement. Evolution may now be defined as including all theories respecting the origin and order of the world, which regard the higher, or more complex forms of existence, as following and depending on the lower and simple forms; and the changes which take place as a gradual transition from the indefinite to the definite — from the uniform to the varied. Evolution further assumes that the cause of this process of progression is immanent to the world, that is thus transformed; or, in other words, that the intelligent and

creative principle of the universe pervades the universe itself, a fundamental conception of pantheism which wholly ignores a Creator, or first cause. All existing theories of evolution regard the physical world as the result of a gradual process from the simple to the complex, look upon the development of organic life as arising from an inorganic world of matter, and hold that the life of the individual, and of the human race at large, is governed by general laws of material progress. "Inasmuch as conscious and human life," says Herbert Spencer, in this connection, "is looked on by the evolutionist as the highest phase of all development, and since man's development is said to be an increase in well-being and happiness, we do not greatly err when we speak of evolution as a transition from the lower to the higher, from the worse to the better." We may add that the hypothesis of evolution also aims at answering a number of questions respecting the Beginning of Things. It essays to explain the problem of perpetual change and motion, which presents itself everywhere in our physical environments. It also professes to account for the origin of the mind in the human body, and to teach human history in relation to physical processes. According to its doctrines every department of physical and moral nature is the complete complement of itself, is self-contained in every way, and possesses its own inherent powers of progress, recuperation, and perpetuation.

But after all that has been said in its favour, by some of the most profound thinkers of modern times, we find that the doctrine of evolution, when logically analysed, cannot yet take rank as an inductive science, and still remains a theory and nothing more. It cannot, for example, account satisfactorily for the existence of that Divine part of us, the immortal soul, nor for the origin and development of the human mind. The first genesis of that mind, and the dawn of its first confused and shapeless mental feeling, are

still as much a mystery as the genesis of a distinct sensation. This difficulty is in no way lessened by Spencer's conception of a perfect gradation from purely physical to conscious life. Nor can evolution tell us what are the component elements on which the all-prevailing laws of gravitation rest. Neither does it sufficiently account for the Beginning of Things, and invariably starts from some point at which that beginning had already made considerable progress. When Laplace, for example, traces the origin of the planetary system to previous nebular existence, he forgets to tell us how that existence was produced. When Darwin tells us that the first form of organic life was a little fish with a swim-bladder, he declines to inform us where the little fish and the swim-bladder came from. So far is he from beginning at the beginning, that he invariably commences with the assumption that a definite sum of physical matter, or other material to operate on, already existed. Of the Beginning of Things, says a more recent scientific authority, Professor Clifford, we know nothing whatever. That is certainly a true and candid admission. Professor Maxwell, another eminent authority of the sceptical school of natural physics, works up towards the Beginning of Things by stating that we must assume an infinite number of molecules, exactly alike in their weight and rate of vibration, and that evolution began with them. But here the question naturally arises, where did the molecules come from? But, supposing that we go still farther back, and make with Spencer the large assumption, that these various classes of molecules have been evolved from perfectly homogeneous first elements, we may still pertinently enquire what produced the first elements? Where no organic life or matter exists, as a first cause, there can be no secondary production of organic life or matter. A consequence can only rest upon a cause. That nothing produces nothing is terse, but good, philosophy when applied to

60 THE SUPREMACY OF THE BIBLE.

the theoretical vagaries of evolution, as they profess to account for a condition of things which, after all, stands beyond their powers of explanation.

The molecule, or its kindred atomic, theory, the *dernier ressort* of the sceptical modern evolutionist, is not by any means altogether a new idea. Numerous ancient writers have discussed the problems underlying the theory of evolution. Such questions as the origin of the world, the production of organic beings, of conscious minds, and the objects of the various phases of creation, have, from the dawn of speculative ideas, occupied men's thoughts. In many cases the answers to these questions imply a recognition of gradual evolution. In Persian mythology the gods Hormuzd and Ahriman, representing the principles of good and evil, evolve themselves out of original matter. In Egyptian mythology we find the story of the cosmic egg, out of which issues the god Phta who creates the world. In Hindoo mythology Brahma is described as the eternal self-existent being, who makes his introductory bow to the world by condensing himself into the elements of ether, fire, water, and earth. Early Greek physicists sought to eliminate the idea of Divine interference with the world, by representing its origin and changes as a natural process, just like our modern Lyells and Darwins. Anaximander, a physical philosopher of Ionia, who flourished in the sixth century B. C., maintained that the first principle of things was an endless unlimited mass of organic matter, subject neither to old age nor decay, and perpetually yielding fresh materials for the series of beings which issued from it. It embraced everything, and directed the movement of things by which there grew up a host of shapes and differences. Out of the vague and limitless body there sprung a central mass — this earth of ours, poised equidistant from surrounding orbs of fire, which had originally clung to it, like the bark around the tree, until their continuity was se-

cured, and they parted into several wheel-shaped and fire-filled bubbles of air. Man, himself, and the lower animal world had come into being by similar transmutations. Mankind was supposed by Anaximander to have sprung from some other species of animals, probably aquatic. Here is a system of heathen philosophy, nearly twenty-five hundred years old, embodying no small part of the cardinal ideas propounded by Darwin and other modern evolutionists. Democritus, one of the Greek founders of the atomic theory, was the contemporary of Socrates in the fifth century B. C. His materialistic explanation of the origin of the universe, as then put forth by Grecian belief, retained for a long period of time the most prominent place in philosophical thought. According to Democritus all that exists is vacuum and atoms. The atoms are the ultimate material of all things including spirit. They are uncaused, and have existed from eternity, and are constantly in motion. This motion, like the atoms themselves, was eternal. There is an innate necessity by which similar atoms come together. Democritus was classed among the more extreme sceptics of antiquity. He rejected all the popular mythologies, and denied that the creation of the world was in any way due to reason. Change his atoms into the molecules of Spencer, which are identical in character, and we at once perceive how much the philosophy of the English biologist rested on the teachings of his remote Greek predecessor. Epicurus, the founder in the fourth century B. C. of the Epicurean school of philosophy, of which we hear a good deal in the New Testament, adopted the views of Democritus, and made them the basis of a new system of his own. He repudiated all Divine interference with the order of nature, declared that the gods were merely parts of its products, and that pleasure is the true end of man's existence. His fundamental postulates were atoms and void. We must believe, according to him,

that space is infinite, and that there is an illimitable multitude of indestructible, indivisible, and absolutely compact atoms in perpetual motion in this illimitable space. These atoms, differing only in size, figure, and weight, are perpetually moving with equal velocities, but at a rate far surpassing our conceptions; as they move they are forever giving rise to new worlds, and these worlds are perpetually tending towards dissolution, and towards a fresh series of creation. We have no space to present to our readers more than a bare synopsis of the Epicurean philosophy, which very soon largely impressed itself upon the Greek and Roman thought of the centuries immediately before and after the Christian era. But, we may state, that in the various ancient schools of Greek sceptical thought, we have all the germs of modern scientific, agnostic teachings, the mechanical construction of the universe among the rest. The great modern atheist, the historian Hume, in his "Dialogues" concerning natural religion, puts forward the ancient hypothesis that since the world resembles an animal or vegetable organism, rather than a machine, it might be more easily accounted for by a process of generation than an act of creation. Later on he develops the materialistic view of Epicurus but regards matter as finite, and says since a finite number of particles is only susceptible of finite transmission, it must happen in an eternal duration. Every possible order or position will be tried an infinite number of times; and, hence, this world is to be regarded, as the stoics maintain, as an exact reproduction of previous worlds. Voltaire introduced the new idea of the universe as based on Newton's gravitation discoveries, and sought to account for the origin of organic things by the hypothesis of sentient atoms. The French scientist, Lamarck, contended, in 1809, that if the lines of animal descent were traced back far enough, all would terminate in one original stock, just as the branches of a tree spring

from a single trunk. He states that all forms of life whatever, are modified descendants of an original organism. The constant use of certain organs leads to the development of those organs. Thus a bird running along the seashore is tempted to wade deeper and deeper into the water in search of food, so its legs gradually adapt themselves to the necessities of the situation, and become longer. The naturalist Cuvier, on the other hand, argued for the absolute fixity of all species; and in support of his position brought forward the bodies of ibises, which had been embalmed by the ancient Egyptians, and showed, by comparison, that these did not differ in the slightest degree from the same birds that visit the Nile to-day. It is needless to say that Cuvier had the best of the argument, while, at the same time, he assisted to establish the truth of the great fact in nature, that all existing animal life is just the same, in form and substance, as when it first came from the hands of the Creator; and that the animals which became extinct, as the world progressed in its course, have never been reproduced in any form whatever. The flora of the earth is subject to the same immutable law.

There may be said to be an almost constant craving in the human mind to recover the lost history of a primitive world, and to learn more of the people who originally lived and moved upon its surface. There is an archæological spirit in the literature of every civilised country, and the effort to lift the veil from the past permeates the poetry and the mythology of the nations of antiquity. This was especially the case as regards ancient Greece, which led all the contemporary nations of the world in speculative philosophy; and whose scientists, moved by an insatiable spirit of enquiry and curiosity, were constantly investigating one mystery or another in physical nature. St. Luke tells us (Acts xvii. 21) that all the Athenians and strangers at Athens spent their time in nothing else but either to tell or to hear some

new thing. Recent brilliant discoveries in science, and the prolonged angry discussions, at times, about the middle of the past century, over one new theory or another, had so excited many people's minds, in England and elsewhere, independently of the natural desire to learn something about the past, that they were in much the same condition of curiosity as the ancient Athenians. It is no wonder, therefore, that Lyell's "Antiquity of Man," and Darwin's "Descent of Man," awoke a profound feeling of interest among a large number of reading persons. Although recent scientific discovery, and more matured and clearer ideas of things, have greatly weakened the force of these books, their teaching still exercises no small influence in the world of speculative philosophy, especially as regards the doctrine of evolution.

The teachings of geology, as well as of archæology, harmonise to a limited extent with the Mosaic narrative of the Creation. According to that narrative man's advent upon the earth was the last of God's creative acts. According to science there is no evidence of his presence on earth before the Tertiary, or more recent rock-formation, period; while numerous fossil remains of testacea and mammalia have been found in clays and rocks of a much older period. For example, in the Miocene sandstone beds of Switzerland, the fossil remains of apes and monkeys were discovered in 1837. "The early progenitors of man," says Darwin, "must have been once covered with hair, both sexes having beards: their ears were probably pointed, and capable of movement, and their bodies were provided with a tail having the proper muscles. . . . Our progenitors, no doubt, were arboreal in their habits, and frequented some warm forest land. . . . At a still earlier period the progenitors of man must have been aquatic in their habits, for morphology plainly tells us, that our lungs consist of a modified swim-bladder, which once served as a float. Man is descended from some less highly

organised form. . . . The great principle of evolution stands up clear and firm." Darwin afterwards describes a party of wild Fuegians, whom he encountered during his travels in South America, and says in substance: "For my own part I would as soon be descended from the monkey as from those savages." He admits, however, that many of his views are highly speculative, and that some, no doubt, will prove erroneous. But it seemed worth while to try how far the principle of evolution would throw light on some of the more complex problems in the natural history of man.¹ As we follow Darwin in his numerous speculations the sole product of imagination, without a scintilla of proof behind them, we are almost tempted to believe in the Hindoo doctrine of the transmigration of souls, and that he was merely the modern incarnation of some of the sceptical philosophers of ancient Greece.

The speculations of Darwin and Huxley² as to the relations of man to the gorilla, the largest animal of the monkey species, at once gave an additional stimulus to the search for evidence of man's first appearance on the earth. But fresh enquiry only more clearly proved, that wherever human remains have been found, either in caves which evidently existed before the Deluge, or elsewhere, they show the same physical formations which prevail to-day. The tail, that missing link between the monkey and the man, has never yet been put in evidence as a proof of the latter's degraded Darwinian origin. A few years ago it was stated that the fossil remains of a human being with a tail, had been discovered by a Dutch doctor in Java, and there was a flutter, accordingly, in the world of modern sceptical science. But later investigation proved that the rock fossil gave the outlines of a lemur, or some kindred species of the monkey family, and not of a human being. The Darwinian

¹ Darwin's *Descent of Man*, sections 273, 1009, 1038.

² Huxley's *Man's Place in Nature*.

and Huxleyan connecting tail is still deficient; and so must continue to be regarded as more a matter of ridicule than of serious consideration. The anatomist tells us that there is little real similarity between the physical structure of the man and the gorilla. In the first place, the gorilla has four legs, and under normal conditions invariably uses them for all purposes of locomotion; unless when, like the bear, he occasionally stands erect for purposes of attack or defence. In fact he resembles man in a less degree than other species of the monkey family. In the general proportion of the body and the limbs, there is a marked difference between the gorilla and the man which at once strikes the eye. The gorilla's brain is much smaller, its trunk larger, its lower limbs shorter, its upper limbs longer in proportion than those of a man. The differences between the skull of a gorilla and that of a man are immense. In the gorilla the face, formed largely by the massive jaw-bones, predominates over the brain-case or cranium, while in the man these proportions are altogether reversed. In man, continues the anatomist, the occipital foramen, through which passes the spinal cord, is placed just behind the centre of the base of the skull, which is thus evenly balanced in the erect posture; whereas the gorilla, which goes literally on all-fours, and whose skull is inclined forward, in accordance with this position, has the foramen farther back. In the man the surface of the skull is comparatively smooth, and the brow-ridges project only a little way; while in the gorilla these ridges overhang the cavernous orbits like penthouse roofs. The absolute cranium of the gorilla is far less than that of the man. The smallest adult human cranium rarely measures less than sixty-three cubic inches, while the largest gorilla cranium ever measured had a capacity of only thirty-four and a half cubic inches. The larger proportional size of the facial bones, and the great projection of the jaws, give the gorilla's

skull its small facial angle, and brutal character. The gorilla's arm is of great length, and one-sixth longer than the spine; whereas a man's arm is one-fifth shorter than the spine; both hand and foot are proportionately much longer in the gorilla than in the man. Regarded from these various standpoints the physical relationship between the gorilla and the man is of the most infinitesimal character. But, it is in assigning man his place in nature on psychological grounds, that we come to realise what an enormous gulf lies between the family of apes and the family of man. The opinion is deeply rooted in modern, as well as in ancient, thought that only a distinctive human element of the highest import — the immortal soul — can fully account for the complete severance of man from the more advanced animal life below him. Man is the only animal capable of self-improvement; or of rising to a higher physical or intellectual plane by the exercise of his own mental faculties or activities. The lower animals have never emerged from their original condition, unless where directly subject to the supervision of man. All existing animals, in their wild state, are just the same, as regards form and natural instinct, as they were at the Beginning of Things; and their intelligence has reached to no higher plane than it occupied then. According to the eminent palæontologist, Pictet, the post-glacial beds of Europe afford ninety-eight species of mammals, of which fifty-seven are still living; the remainder being either wholly or locally extinct. According to Dawkins, about twelve Pliocene species of mammals survived the Glacial period in the British Islands, and reappeared in the Post-glacial. To these were added forty-one species, making in all fifty-three, whose remains are found in the gravels and caves of the latter period. Of these twenty-eight species still exist, fourteen are wholly extinct, and eleven are still found in other regions. Among the extinct species were a hairy elephant, the rhinoceros, a huge hippo-

potamus, the large Irish elk, the scimitar-toothed tiger, the cave bear, and a large hyena. All these animals survived until the first human period, which must be placed before the Deluge, to disappear in that great catastrophe, and in the same manner as the gigantic fauna of the American continent.¹ The conviction is therefore forced upon our minds, that the only animals which survived the Deluge were those that were taken into Noah's ark; all the others, doomed to destruction, wholly perished from the earth.

During the past century the quarry-man has discovered, in limestone formations, numerous caverns, the entrances to which had been concealed from time immemorial by surface drifts. In these caverns the skeletons of men and wild animals have been found, preserved by stalactite formations, one above the other. Forty of these caves were discovered near Liege in Belgium, and the remains of the rhinoceros, cave-bear, hyena, lion, and other living species, showed them to be just the same animals as they are now; while the human skulls, found in those Belgian caverns, displayed no marked deviation from the normal European type of the present day.² Perhaps the oldest known human skull is that which has been termed the Engis skull, found in a cave at Engis in Belgium. With reference to this skull Huxley has candidly admitted that it may have belonged to an individual of one of the existing races of men. "I have a cast of it," said Sir William Dawson, an eminent Canadian geologist, "on the same shelf with the skulls of some Algonquin Indians from the aboriginal Hochelaga, which preceded Montreal, and any one acquainted with cranial characters would readily admit that the ancient Belgian may very well have been an American Indian; while, on the other hand, his head is not very dissimilar from that of some modern European races. This Belgian man is

¹ Dawson's *Story of the Earth and Man*, p. 303.

² Lyell's *S. Elements of Geology*, p. 157.

believed to have lived before the mammoth and cave-bear had passed away, yet he does not belong to an extinct species or even variety of man."¹ In the middle of the past century, in a cave on the river Vezere, in France, of the same character as the Belgian caves, the skulls and other remains of five human beings were found, to illustrate the men of some very remote, if not antediluvian, period. Among these remains were discovered outline drawings, on bone and ivory, of the mammoth, elephant, reindeer, horse, ox, fish of different kinds, flowers, ornamental patterns, and the human form. Some of these drawings exhibit considerable artistic skill, and show that in intellectual aptitude the palæolithic men of, what is termed by archæologists, the reindeer or ice period of central France, were in no degree inferior to the average Frenchman of the present day. "The alluvial and marine deposits," continues Lyell, "of the palæolithic or remote age, the earliest period to which any vestiges of man have as yet been traced, belong to a time when the physical geography of Europe differed in a marked degree from that now prevailing. In the neolithic or later period, the valleys and rivers coincided almost entirely with those by which the drainage of land is now effected."² During the past century, discoveries have been made which present the ancient man in a new light — as a religious being. The French archæologist, Lartet, has described to us his explorations in a sepulchral cave of Aurignac, in which human skeletons believed to belong to the post-glacial period, were associated with remains of fire and funeral feasts, with provisions laid up for the use of the dead, and with indications of careful burial. "If we have here before us," Lyell remarks, "at the northern base of the Pyrenees, a sepulchral vault, with skeletons of human beings, consigned by friends and relatives to their last resting

¹ The Earth and Man, p. 357.

² Lyell's S. Elements of Geology, p. 150.

place — if we have, also, at the portal of the tomb, the relics of funeral feasts, and within it indications of viands destined for the use of the departed on their way to a land of spirits, while among the funeral gifts are weapons wherewith, in other fields, to chase the gigantic deer, the cave-lion, the cave-bear, and woolly rhinoceros — we have at last succeeded in tracing back the sacred rites of burial, and, more interesting still, a belief in a future state to times long anterior to those of history and tradition.”¹

As we have already seen, in this chapter, the doctrine of evolution is not by any means a modern one. It first grew up in the minds of those ancient Greek physicists who intellectually disdained to accept the polytheistic fables of existing mythologies as to the origin of things; and sought relief, from a belief in the degraded gods and goddesses of the heathen pantheons, in pure scepticism. The modern evolutionist has reversed these conditions. He begins by being a sceptic, and afterwards becomes an evolutionist, in order that he may be able to more effectually discredit the Bible and revealed religion. He threshes out theoretical science, in every possible way, in search of some facts, or supposed facts, to sustain his condition of unbelief. Unlike the modern agnostic's creed early Greek philosophy had but a scanty previous literature to build anew upon. It might have learned much from the Pentateuch, and later Hebrew history, of a pure and exalted theism, and entirely different from the current polytheistic systems; but the old Greek writers had evidently little or no knowledge of that history, and turned instead to the impure fountains of a scanty Egyptian literature. After the golden era of Jewish literature, which marked the reigns of David and Solomon, that literature thenceforth belonged to a divided race, sundered by internecine wars, and Divinely punished, again and again, for its lapses into

¹ Lyell's *Antiquity of Man*, p. 192.

idolatry, by famine, by pestilence, by the sword, and by repeated successful invasions of their country by surrounding heathen nations. All the vast wealth which Solomon had accumulated, during his long reign of forty years, was seized and carried away, during the reign of his son and successor, by Shishak, King of Egypt; and instead of reigning over all the great expanse of country from the river of Egypt to the Euphrates, Jewish rule again shrank to the narrow limits of Palestine; and even there it scarcely held its own. The philosophers of all the civilised nations of the world no longer made pilgrimages to Jerusalem to hear the wisdom of its great king. Babylonia again became the centre of literary thought, as well as of political authority, and the kings of Judea and Israel descended into the subordinate position of tributary vassals to either Egypt or Assyria; until finally the surviving Judean monarchy was entirely blotted out by Nebuchadnezzar. The literature of a people in this unhappy, and necessarily despised, condition, would naturally be little sought after by surrounding and more prosperous nations. At length the Septuagint translation of the Old Testament became the key which opened Hebrew literature to the outside world, and the influence of that literature soon began to permeate Greek philosophical thought. The geological records of a modern science introduce us to primitive man, but give us no distinct information as to his origin or the Beginning of Things. The evolutionist vainly essays to fill up the gap by presenting us with various speculative theories of nebulæ, of atoms, of molecules, of little marine animals with fish-bladders, and of the monkey ancestors of man. It is almost needless to say that all these theories have not a particle of solid proof behind them, lack every semblance of that supporting evidence, circumstantial or direct, which would be required to substantiate the most trifling charge even in a magistrate's court of law, and are therefore wholly

unworthy of any serious consideration on the part of thinking men and women. When viewed from a common-sense standpoint, the evolutionist's doctrine can only be regarded as one of the strangest phenomena of that morbid humanity, which has its root in agnosticism. It seeks to revolutionise the religious beliefs of the world. The hypothesis of an evolution of the Cosmos directly opposes the principle of the creation of the world by God. Just as the biological doctrine of the transmutation of species is opposed to that of special creation, so the idea of evolution, as applied to the formation of the world as a whole, is opposed to that of a direct creative volition or will. It substitutes, within the ground which it covers, the idea of a natural and necessary process for that of an arbitrary volitional process.¹

The theory of evolution indicates, as regards scientific thinkers, a tendency to undermine the whole structure of society. With one class of persons it constitutes a sort of moral creed, which they accept as a substitute for a more exalted religious belief. With another, and much larger, class, the theory is gladly hailed as affording a welcome deliverance from all scruples of conscience, and all fears of a hereafter. Regarded from a scientific standpoint evolution degrades man from the exalted rank of a being created in the image of God, to the descendant of a series of inferior, and even brutish, animals, whose end is unknown. According to the doctrines of evolution there exists no good cause for the beginning of this world, and no definite purpose for its end. The evolutionist declines to regard the universe as the result of a consummate creative plan — of infinite wisdom and goodness — and approaches inanimate nature as though it were a chaos of fallen rocks; and animate nature, as a purposeless production of animal existence. It leaves us no middle ground to stand upon. It will not permit us even to assume that God created

¹ Ency. Brit., Vol. VIII. p. 752.

the universe in a partly unfinished condition, and then left it to be completed by the processes of evolution. The clear hard logic of its greatest apostle, Herbert Spencer, leaves no ground for the supposition that the Creator applied its principles in a secondary way, to make perfect what he had left in an imperfect condition. To sum up the whole case; the theory of evolution, carried out to its logical conclusion, wholly excludes even the knowledge of a Creator, and the possibility of his work. We have, therefore, to choose between a Divine Creator of all things in heaven and in earth, and the theory of evolution — between a world governed by a Supreme Being, and a world in a condition of moral chaos, controlled by accident or chance.

We are glad to be in a position to state, that a great reaction has commenced, as regards the glittering and unsound theories of speculative science, in all its departments, both in England and this country; and that thinking people now decline to accept opinions and mere statements, which have neither proof nor sound inductive reason behind them. The reign of empty speculative science as propounded by agnostic thought appears to be at last drawing to a close. It has done much harm to revealed religion, and to the world generally of higher thought; but truth and righteousness will be sure to prevail in the end, and a condition of things that looked as if about to terminate in a wide apostasy, will be brought to a final close. As the writer is engaged in finishing the last pages of this chapter he clips from a daily paper the following paragraph, which shows that the second sober thought of the English people has at length begun to winnow the genuine grains of wheat from the false scientific chaff with which they have so long been surrounded:—

“NEW YORK, May 3, 1903. — The Sun has the following special to-day from London:—Lord Kelvin, the distinguished scientist, in moving a vote of thanks to Prof. Hens-

74 THE SUPREMACY OF THE BIBLE.

low for his lecture before the University College Christian Association, demurred to the professor's assertion that, with regard to the origin of life, science neither affirmed nor denied the creative power. On the contrary, he said, science positively affirmed the creative power. Science made everyone feel that he was a miracle in himself. Modern biologists were once more coming to the firm acceptance of a vital principle. They had been absolutely forced by science to limit and believe in a directive power. 'Was there,' he asked, 'anything so absurd as to believe that a number of atoms falling together of their own accord could make a crystal sprig of moss the microbe of a living animal? Nobody could think that anything like that, even in millions and millions of years could, unaided, give us a beautiful world like ours. Let nobody be afraid of the true freedom of thought. Let us be free in thought and criticism, but with freedom we are bound to come to the conclusion that science is not antagonistic, but is a help, to religion.'"

CHAPTER IV.

ANCIENT SACRED AND PROFANE CHRONOLOGY.

CHRONOLOGY is the science which treats of time, and of the succession of events, as they arise in the history of the world. The preservation of any record, however rude, of the lapse of time, implies some knowledge of the planetary motions. Before the art of writing was known, the accurate recollection of past transactions soon faded away altogether, or was only partially preserved, in succeeding ages, by traditions more or less mythical. In the ancient world, aside from the sacred records of the Pentateuch, accessible to the Hebrew people alone, mankind had neither learned to estimate accurately the duration of time, nor to refer current events to any fixed epoch. Writing was in use for many centuries, before profane historians began to assign fixed dates to the events they narrated. The works of Herodotus, the eminent Greek writer, who flourished in the fifth century B. C., begin with no fixed epoch, and may only be regarded as eloquent stories without dates; while his contemporary, Thucydides, one of the greatest historians that ever lived, was in no better position. For these reasons the profane history of the early ages of the world is involved in almost impenetrable obscurity; and chronology, as regards that history, comparatively speaking, is only of recent origin. The earlier written annals of Rome and Greece have been irretrievably lost. The traditions of the Druids perished with them. A Chinese Emperor, about 220 years B. C., burned all the ancient writings of his race he could lay his hands

upon, and a Spanish adventurer destroyed the picture records of an old Cisatlantic people in the public buildings of Montezuma. Ephorus, who lived in the fourth century B. C., is distinguished as the first Greek who attempted the composition of an universal history, but could find no fixed epoch to begin with. But mere fragments of the works of this author, in the shape of quotations by more recent writers, now alone exist. A similar fate has befallen the works of Berosus, Manetho, and Eratosthenes. Berosus, a priest of the god Belus, or Bel, living at Babylon in the third century B. C., added to his Greek history of Babylonia a chronological list of its kings, which he claimed to have compiled from genuine temple archives. This list was fairly accurate for about nine hundred years before his own day, and then drew largely upon myth and uncertainty. Manetho, a priest of the temple of the god Thoth in Lower Egypt, wrote, in the third century B. C., a Greek history of his country for Ptolemy Philadelphus. His chronology was based on the various dynasties of kings supposed to have ruled in Egypt, is, accordingly, full of errors, rests frequently on information drawn from old novels, ascends at times into the regions of pure myth, and is but slenderly supported by monumental inscriptions. Eratosthenes, who in the latter half of the second century B. C. was keeper of the famous Alexandrian Library, and a writer of repute in his day, made one of the first attempts to establish an exact system of general chronology. He found, however, few facts to begin with, and had to resort largely to mere conjecture. The works of these authors have been almost entirely lost, and fragments of their writings, preserved in Josephus and other subsequent authors, alone exist at the present day.

The obscurity and incompleteness of the chronology of ancient times, are not the only difficulties the historian has to deal with. There can be no

SACRED AND PROFANE CHRONOLOGY. 77

exact computation of time, or accurate placing of events, without a fixed point or epoch at which the narrative commences. Many centuries elapsed before this difficulty came to be fully comprehended, and then various writers, even in small communities, began to date from their own local epochs. Hence in one country the reckoning was by a succession of kings or dynasties, in another by the annual election of chief magistrates, in a third by the succession of priests, in a fourth by counting by generations. By the multiplication of epochs, in this way, a fresh source of historical confusion arose. At length Eratosthenes made the important discovery, that the true plan of computing the progress of time was to count alone by years, as is done to-day. Even after the adoption in Europe of the Christian era, a great variety of methods of dating national and ecclesiastical documents long prevailed in different countries; and created no small confusion at times, especially in the charters, chronicles, and legal instruments of the Middle Ages. Even the Jews had originally no general era, properly so called; and neither dated from the Creation nor the Deluge, although the Pentateuchal books would easily have enabled them to do so. After the captivity they were constrained to have recourse to the astronomical rules and cycles of the more enlightened heathen nations, and the Babylonian era of Nabonassar (747 years B. C.) was long in favour with them. They subsequently adopted the Greek Seleucidian or Macedonian epoch (311 years B. C.) to date from, and used it, as a rule, down to the fifteenth century of the Christian era, when they commenced to compute time from the Creation. For a long period they counted by generations, a vague and unreliable method; periods of time came next, as in the case of the sojourn in Egypt and in the wilderness of Sinai; then the lives of the judges; and next the duration of the reigns of their kings. These several systems of computing time naturally

gave rise to the gravest errors; and render the work of the chronologist, even as regards the Jewish nation, a matter of the greatest difficulty. With regard to the other nations of antiquity, who had no consecutive records such as the Jews possessed, their earlier histories are in a condition of the most hopeless confusion and mythical uncertainty. Considering the advanced condition of civilisation attained to in Egypt, at a very remote period, its history is of the most fragmentary and uncertain character down to its twenty-second dynasty, when clear light is first thrown upon it by contemporary Jewish records, as given in the Old Testament. It was hoped that when the key to Egyptian written inscriptions would come to be discovered, a more accurate idea of its true history could be formed. But now that this key has been discovered, these inscriptions have made the historical difficulty greater than ever, and Egyptologists have thrown down their pens in despair. Manetho wrote his history of Egypt about the time when the Jews were high in favour at the court of Ptolemy Philadelphus, and when the translation of the Old Testament, called the Septuagint, from its supposed seventy translators, was made from the Hebrew into the Greek language. The literature of an ancient people was thus, for the first time, made accessible to the outside world, and necessarily attracted great attention. Manetho would therefore naturally be anxious to establish the fact, that his own nation was a much older one, with still more ancient records than the Jews possessed, and thus give it all the importance possible in the eyes of its existing Greek rulers. He gives us a list of thirty kingly dynasties which had ruled in Egypt, beginning with Dynasty I., which according to him existed about 5004 B. C. But the fragments of his history, which have come down to the present day, show that a large part of his statements are alike mythical and unreliable, and entirely unsupported by monumental records. His dynasties

frequently overlap one another, never take account of the fact that at times contemporary dynasties existed in Lower, Middle, and Upper Egypt, and even above the first cataract in Nubia, and there is no sufficient evidence that several of his dynasties had ever any existence whatever. Herodotus gives a list of fourteen kings who had reigned, at one time, in different parts of Egypt. There is no direct accurate proof of any kind, circumstantial or positive, as to the periods when the several dynasties ruled in Egypt until the twenty-second dynasty, when Jeroboam fled into that country, and sought shelter with its king, Shishonk I., the Shishak of 1 Kings xi. 40, in order to escape the wrath of Solomon. According to Biblical chronology that event took place 975 years B. C.; while Mariette, following Manetho, places it at 980 years B. C.; and the German Lepsius, another celebrated Egyptologist, gives the date at 961 years B. C. From the reign of Shishak onwards, contemporary history throws much light on that of Egypt, and enables us to judge with more certainty when important events occurred there. From these facts it will readily be seen, that before Dynasty XXII. no accurate dates can be assigned, as regards the death periods of mummified bodies, or of other archæological discoveries made in Egypt in modern times, and that there is positively no sufficient authority in existence to lead us to believe that these discoveries belong to a very remote period long antedating Biblical history. This view of the case has recently received strong corroboration in news despatches from Paris, dated April 3rd, 1903, to the Canadian and New York newspapers. From these despatches we learn that, in recent years, what is known as artistic forgery has become a prosperous industry at various centres of continental Europe. Not only have copies of the pictures of the Old Masters been numerous made, and palmed off upon purchasers as originals, but hundreds of Pharaonic mummies and bronzes have also been manufactured in

Paris and elsewhere; sent to Egypt to be there buried in some of the ancient tombs; and to be subsequently discovered by some modern antiquarian. They were then re-shipped to Europe, and sold to some museum at a high price.¹ The inscriptions on some of these mummies, to which the appearance of great age had been given with the most consummate skill, led to the supposition that they belonged to a very remote period, far antedating all previous discoveries of the same kind. As might be expected the discovery of these very ancient mummies was hailed with a chorus of delight by all the realm of agnosticism, as presenting strong additional evidence to discredit the Bible and Christianity, by establishing the fact of the great antiquity of the human race.

Professor Lepsius declines to accept Manetho's statement, as to the founding of the first Egyptian dynasty at 5004 years B. C., and places the interval at 3892 B. C., a difference of no less than 1112 years. But when we come to examine the question, in the light of recent archæological discovery, we are forced to the conclusion that even the computation of Lepsius is too long by several centuries. Dr. Birch, the head of the Egyptian department in the British Museum, puts the reign of Menes, who is universally accepted as the first king of Egypt, at about 3000 years B. C.;² R. S. Pool, head of the Numismatic department in the same great institution, puts the date at 2717 years B. C.;³ while Sir G.

¹ The sacred scarabei, little Egyptian charms, are manufactured by a Connecticut firm, says the "New York Tribune" of a recent date. They are carved and chipped by machinery, coloured in bulk made to simulate age, and shipped in casks to the Moslem dealers at Cairo. The Arabian guides are the chief buyers, many of them being adepts at "salting" the sands at the base of the pyramids, or about the sacred temples, where they artfully discover these scarabei before the very eyes of the Yankee tourist, and sell him for an American dollar an article manufactured at a cost of less than a cent perhaps within a stone's throw of his own home.

² Egypt from the Earliest Times, p. 23.

³ Dictionary of the Bible, Vol. I. p. 508.

SACRED AND PROFANE CHRONOLOGY. 31

Wilkinson, the celebrated Egyptologist, assigns the period to 2691 years B. C.¹ Some sceptical German authors make the interval even longer than Manetho; so that there is a difference of opinion, as regards the beginning of Dynasty I., of some 3000 years.

There are the strongest grounds for the supposition, that the language group, which settled in the valley of the Nile, after the confounding of speech at Babel, in the land of Shinar, were a civilised people, like all the other immediate descendants of Noah, and very soon organised a regular system of government under a leader or king, and with whom the rise of the Egyptian dynasties would at once commence. A greater language group, possessing a still higher degree of civilisation, remained behind in the fertile regions lying along the Euphrates and the Tigris rivers, the original home of the human race; and Josephus states that it was from this group the Egyptians derived their knowledge of arithmetic and astronomy.² Archæological discoveries in recent years, in various parts of Babylonia and Assyria, show that the civilisation of the former country especially, was older than even that of Egypt, and of a much more advanced character in scientific and educational directions, as well as regards popular liberty. It is almost needless to say, that sceptical archæologists like sceptical astronomers or geologists, are now-a-days always on the alert to discredit the Old Testament narrative in every possible way, and to trace accordingly their discoveries back to a period antedating it. The archæological Egyptologist has a profound weakness in the same direction; and, as a rule, does not hesitate a moment to colour facts or inductive proofs to bolster up his own side of the case. For example, some twenty-five years ago, several borings were made, by Professor Horner, in the Delta of the Nile, down to the rock sixty feet

¹ Rawlinson's Herodotus, Vol. II. p. 287.

² Antiquities of the Jews, Book I. Chap. VIII.

below, and at a depth of forty feet fragments of burned brick and pottery were found. Taking the average thin deposit left annually in the Nile valley, by the overflow of the river, as his basis of calculation, the professor next proceeds to figure out how long a period the accumulation of forty feet would take, and his answer was 13,000 years. His conclusion was at once accepted by Lyell and Lubbock, and various papers were read before learned societies in England maintaining that the art of making brick and pottery in Egypt dated from 12,000 to 60,000 years back. Unfortunately for all this fine speculation Sir Robert Stephenson subsequently found in the Delta, near Damietta, at a greater depth than forty feet, a brick bearing the stamp of Mehemet Ali, who ruled in Egypt for the larger part of the first half of the past century. Horner calculated that the rate of deposit of Nile mud in the Delta, at a given point, would be three and one-half inches in a century, but the description of the same locality, given by a Mohammedan writer six centuries before, showed that the mud is there deposited at the rate of eighteen inches in one hundred years.¹ Pieces of stamped brick, with the Grecian honeysuckle of the time of Alexander the Great, have been found at a depth of forty feet.²

Every person at all acquainted with geology must know, that the lodgments of all river accumulations, at the point where they meet the sea, are invariably many times greater than at any point higher up stream. This would especially be the case in a river like the Nile which passes so largely through tropical regions, and whose waters therefore become warm and light as they flow downwards. No sooner, accordingly, would the Nile water meet the heavier and colder salt water than it would be lifted up, and float on the surface of the latter; when the mud and sand that it carried with it would at once sink to the

¹ Nuthall's Recent Origin of Man, p. 474.

² Truth of the Bible (Saville), p. 26.

bottom; a circumstance which accounts for the formation of bars at the mouths of most rivers that empty themselves into the sea. In ancient times numerous populous cities drained into the Nile; and their refuse could not fail to add largely to the deposits at its mouths; and bricks and other hard substances would soon find their way to the bottom of the soft mud. Under these circumstances a quarter of an inch a year would be a low computation for the annual accumulation of mud and sand, and drainage, deposits in the Delta of the Nile; and in 3000 years this would only make a total depth of 62 feet 6 inches and in 2000 years 41 feet 8 inches, which would place the first brick-making in Egypt near the time of Abraham. After the Deluge and before the construction of the numerous canals and artificial lakes for the storage of the Nile flood, the current of that river must have carried down to tide-water a much larger quantity of mud and sand than it did afterwards. The subsequent settling down of hard material through the softer matter presents, under all the circumstances of the case, no correct basis whatever for calculating the age of the accumulations. Excavators in recent years have found comparatively modern coins and other articles, in different parts of the Nile valley at considerable depths below the surface of the soil.

Although much ancient Egyptian literature, in the shape of monumental inscriptions and papyri, has come down to us, it has sadly disappointed expectation. So unsatisfactory is this literature that it has not given us the connected history of a single Egyptian reign, nor an intelligible account of a single war campaign. The religious documents are even still more unsatisfactory and fragmentary.¹ When we come to examine the histories of other ancient Pagan nations, with the view of ascertaining what light they may possibly throw on the early condition of Egypt,

¹ Ency. Brit., Vol. VII. p. 721.

unsurmountable chronological difficulties everywhere make their appearance. At the same time their own prehistoric periods are all alike involved in mythical fable and uncertainty. The Greeks even formed no exception to this rule. They could only date their authentic history from the first Olympiad, so called from the Olympic games which took place every four years, and which were said to have been mainly founded by Lycurgus, the Spartan law-giver, 776 years B. C. But the Olympiads did not come into actual use as a measure of time until about the third century B. C. when the Athenian Timæus, in an elaborate history of Sicily, set the first example of reckoning by them. Rome was founded 753 years B. C., but it is not known at what time the Romans commenced to use their era. In the history of Babylonia the reign of Nabonassar, which began 747 B. C., was the first fixed epoch from which time was reckoned. It will be seen that these three eras all arose in the eighth century B. C. and at too late a period to assist, in any way, in unravelling the tangled skein of the chronologies of the more ancient nations of the Pagan world.

In numbering years from any definite epoch the figures are necessarily always on the increase. While nations still remain in their ruder and more illiterate condition they usually fail to attach any definite idea to larger numbers. The practice accordingly very generally prevailed, in remote ages, of measuring time by cycles or periods, consisting of a moderate term of years; and to distinguish one year from another by its place in the cycle. The Saros cycle of the Babylonians, the Olympiads of the Greeks, and the Indictions of the Romans, are ancient instances of this mode of reckoning time. Among the Babylonians longer and shorter cycles were in use for separate purposes, a practice which has led to much confusion and uncertainty in deciphering their older records. According to one of these cycles, Berosus makes the

reigns of the ten kings, whom he states to have existed between the Creation and the Flood, to have lasted for the fabulous period of 432,000 years. If his figures were based on the shorter, or what was known as the civil, cycle the period would be 2221 years, or nearly the same as that given in the Septuagint. Berossus flourished during the reigns of Alexander the Great and his immediate successors, and dedicated his work to Antiochus, King of Syria. His history is principally known through the fragmentary remains of Polyhistor and Apollodorus, two writers of the century before the Christian era, who are subsequently quoted by Eusebius and Syncellus. Berossus professed to commence with the Creation and continued his history down to his own day. A few quotations from it, at second or third hand, and the bare outlines of his system of chronology, constitute all that have been transmitted to the present day by the writers who made extracts from his works. But the close connection throughout between his story and the Biblical narrative, showing that the true account, no doubt given by Noah, to his immediate posterity, of the Creation and of subsequent events, including the Deluge, still remained a tradition among the Babylonian people, has always invested the little that we know of his writings with the deepest interest. Archæological discovery, in recent years, amid the ruins of Babylonia and Assyria, of cuneiform tablets, confirming the narrative of Berossus in many details, has still further added to that feeling. We now know that the knowledge of the one true God had long been forgotten by the great body of the people of Babylonia, Egypt and other oriental countries generally, and that gross idolatry everywhere prevailed. The true history of the past had become completely obscured by dim traditions and mythological fables, very different, in their general character, from the simple, direct, and sublime narrative given in the Pentateuch.

86 THE SUPREMACY OF THE BIBLE.

The history of Berossus first describes the chaos which existed before the Creation. That chaos was presided over by the female goddess Thalath, or Omenco (the chaotic sea), called Tiamet and Tisallet in the tablet inscriptions. She was destroyed by the god Belus or Bel, and then the gods created the heavens and the earth. Berossus afterwards gives the chronology of the Babylonian kingdom as follows:

10 kings before the Flood whose reigns lasted 432,000 years.

86 kings after the Flood whose reigns lasted 34,000 years.

8 Median kings whose reigns lasted 224 years.

1: other kings whose reigns lasted (about)¹ 248 years.

49 Chaldean kings whose reigns lasted 458 years.

9 Arabian kings whose reigns lasted 245 years.

45 other kings whose reigns lasted 526 years.

After these reigned Pul.

(The remainder of this chronological table has been lost.)

The Deluge was described by Berossus as the work of the gods. But his account of that catastrophe (which will be more fully alluded to hereafter) is of the most mythical character, although harmonising in its general features with the Mosaic narrative. Not until about 2000 years B. C. does his history at all ascend out of the region of mere myth. The period of Chaldean kings, which lasted according to him for 458 years, then commenced. These kings appear to correspond with a famous line of sovereigns, which we now know, from inscriptions recently unearthed at Nippur and elsewhere, reigned at the cities of Ur, Karrack, and Larsa, commencing with the reign of Uruk, King of Ur. In their time the centre of Babylonian power lay in the southern country, and many of the great temples to the gods in that region were built during their dominion. One of the earlier monarchs of this period bore the name of

¹ The first figure was obliterated in the tablet and the figures 48 alone remained. We have put the lost figure as 2 which is most probably correct.

SACRED AND PROFANE CHRONOLOGY. 87

Sargon I. He was a celebrated ruler, who was most probably the founder of the new dynasty of Chaldean kings, and of him a story is related similar to that of Moses. He is said to have been concealed by his mother in an ark made of rushes and bitumen, which was sent floating on the river Euphrates. This great period of Chaldean rule terminated with the defeat of Rimaga, King of Larsa, by Hammurabi, an Arabian chief, who established a new dynasty about 2100 years B. C., and made Babylon his capital. About 1800 years B. C. the Kassites and Assyrians conquered Babylon, expelled the last Arab monarch, and founded a new dynasty which, according to Berosus, lasted 526 years. The next important epoch in Babylonian history is that of Nabonassar, which commenced 747 years B. C. From his time onwards the history of Babylon presents a constant series of conquests by the Assyrians, and revolts against them by the Babylonians. Nabopolassar, after quelling one of these revolts, was made governor of Babylon by the King of Assyria. He subsequently rebelled against his master, and with the aid of the Medes defeated the Assyrians in a great battle; and eventually captured Nineveh and burned it to the ground. On the death of Nabopolassar he was succeeded by his son Nebuchadnezzar, one of the greatest kings of ancient history, whose reign is recorded at length by Berosus. But Biblical history, both in the books of Kings and Daniel, gives us a still better knowledge of that monarch. Berosus notices the subsequent revolutions at Babylon, until the capture of that city by Cyrus 539 years before the Christian era. Despite the bitter rivalry between the Assyrians and Babylonians they were essentially of the same origin, used the same system of cuneiform writing, and spoke the same language.

Berosus states in his chronological table that after the forty-five other kings had reigned came Pul, who was better known in history as Tiglath Pilessir.¹ He

overthrew the old Ninevite dynasty, and ascended the Assyrian throne 745 years B. C. If we add these figures to the 458 years for the reigns of the forty-nine Chaldean kings, 245 years for the nine Arabian kings, and 526 years for the forty-five other kings, as given by Berossus, we have a total of 1974 years B. C. bringing us back to the Sargonic period. But in the light of recent archæological discoveries we feel disposed to place the commencement of the reign of Sargon I. at 2400 years B. C. or about 200 years before the birth of Abraham (2211 years B. C.) at the earliest dawn of Babylonian history. It is a singular fact, that the histories of all the ancient nations of the world, including China and India, commence about or shortly after this period, beyond which, unless in the single instance of Biblical history alone, we have only mere tradition or total myth. George Smith and Dr. Sayce, now professor of Assyriology in the University of Oxford, two of our most eminent Assyriologists, were both of the opinion that no contemporary historical monuments can be placed earlier than 2300 years B. C., and Lenormant, an eminent French antiquarian author, is of the same opinion.¹ Allowing ample time for the first stages of tribal, of national development, this would at the most carry Babylonian existence to a date commencing about 3000 years B. C.² Biblical chronology may fairly be assumed to establish the fact (as will be shown hereafter) that the true period between the Deluge and the Christian era was about 3500 years, or perhaps a century more, and not 2348 years as estimated by Archbishop Usher. We may accordingly place the mythical portion of the history of Berossus in the same category as the earlier history of Manetho; and regard both alike, from a historical standpoint, as unworthy of any serious consideration. Nor are the figures supplied by the modern sceptical

¹ Smith's *Babylonia*, p. 54. Lenormant's *Oriental History*, Vol. II. p. 22.

² Ceikie's *From Creation to Patriarchs*, p. 125.

chronologist as regards the prehistoric ages, a whit more reliable than the myths of Berosus and of Manetho. Precisely as in the case of so many professors of kindred sciences, he was an agnostic before he became a chronologist; and was, therefore, always most anxious to discredit the Bible and Christianity. Extravagance of statement unsupported by proof must always be expected at the hands of this class of persons.

Having reviewed as fully as our limits will permit all that can be learned by non-professional readers from profane chronological teachings, it now remains for us to examine the Biblical side of chronology. By way of preface we may state, that the margins of our English reference Bibles contain a series of chronological notes, systematically arranged. These notes are frequently termed the "Received Chronology," and are regarded by many readers as an integral part of the Bible itself. It is important therefore to the Biblical student, to have a clear idea of their origin and value. Their origin was the result of the laborious and careful calculations of Dr. James Usher, Archbishop of Armagh, in Ireland, who was born in the parish of St. Nicholas, Dublin, in January, 1580, and died on the 20th March, 1656. Two years before his death he published his scheme of Biblical chronology, which firmly held its ground for over two centuries, and until finally disproved by archæological discoveries in the latter half of the past century. His chronological dates, with some slight modifications, were first included in the authorized version by Dr. Lloyd, Bishop of Worcester, in the sumptuous edition of the Bible prepared by that prelate at the instance of Archbishop Tenison, and published in 1701. These notes, accordingly, possessed for a long period of time all the authority which general acceptance could give them, despite occasional adverse criticism by more recent English and German scholars. Biblical students have always found them exceedingly useful; and

90 THE SUPREMACY OF THE BIBLE.

for the purposes of comparison with other chronological systems, they are still of much value. The Archbishop's dates are largely based upon the Biblical genealogies, of which the book of the generations of Adam found in chapter v. of Genesis is the earliest, and which affords us an interesting glimpse of the antediluvian world. The chronology of the Old Testament may be divided into six principal periods: (1) From Adam to the Deluge; (2) From the Deluge to Abraham's entrance into Canaan; (3) From the date of Abraham's immigration to the Exodus from Egypt; (4) From the Exodus to the Hebrew monarchy; (5) From the commencement of the monarchy to its fall; (6) From the fall of the monarchy to the advent of Christ, the destruction of Jerusalem, and the final dispersion of the Jewish nation. The dates (some only approximately) of these several periods, according to Usher's chronology, are shown in the following table: —

TABLE A.

Period.	Dates B. C.	Duration in years.
1 Adam to Deluge	4004-2348	1656
2 Deluge to Abraham	2348-1921	427
3 Abraham to Exodus	1921-1491	430
4 Exodus to Saul	1491-1095	396
5 Duration of Hebrew Monarchy	1095- 587	508
6 Fall of Jerusalem	587-End	587
	Total years	4004

The chronological elements on which both Jews and Christians founded their computations for determining the era of the creation of the world, were derived from the Old Testament narratives, which have been transmitted to us through three distinct channels. The first of these is the Hebrew text of the Scriptures; the second, the Samaritan text of the Pentateuch; and the third, the Greek version known

as the Septuagint. From a chronological standpoint the three accounts are wholly irreconcilable with each other; and no conclusive reason can be given for preferring any one of them to another. We have no concurrent testimony with which to compare them; nor is it even known which of them was regarded as most probable by the Jews themselves. The ordinary rules of probability cannot be applied to a state of things in which the duration of human life extended to nearly a thousand years. From computations, therefore, founded on loose and conflicting data, it would be vain to look for accurate knowledge, or even concord of opinion. Des Vignoles, in the preface to his "Chronology of Sacred History," asserts that he collected upwards of two hundred different calculations of the length of the period between the Creation and the Christian era; the shortest of which was 3483 years, and the longest 6984.¹ The Rev. Dr. Green says: "that from the uncertainties connected with every period except the last in table A, it is impossible to assign the true date, even approximately, of man's appearance upon the earth from the Jewish computation (the shortest) of 3483 years before the Christian era, to the estimate made, by direction of Alphonso, King of Castile, of 6984 years. It is plain from such comparison, that the problem is insoluble."² Under these circumstances we are compelled to reject a considerable part of Usher's chronology, and to form our conclusions on other testimony. As regards the first period in table A, various interesting questions have been raised, by physiologists and others, touching the great longevity of the human race before and after the Deluge; but the very best authority on this point is the sacred narrative itself; and, in any case, its settlement in no way bears upon the order of succession. The following table (B) gives a comparative view of the successive generations as set forth

¹ Ency. Brit., Vol. V. p. 713.

² Illustrated Bible Treasury, p. 167.

92 THE SUPREMACY OF THE BIBLE.

in the Hebrew, the Septuagint, and the Samaritan texts respectively, with the statement of the Jewish historian Josephus included. The estimate, it will be seen, is formed by adding together the duration of the several lives up to the births of the eldest sons. The computations give the year after the Creation. The date of the Deluge has been variously given by different chronologists.

TABLE B.
AGE OF BIRTH OF ELDEST SON.

Name of Patriarch.	Hebrew.	Septuagint or LXX.	Samaritan.	Josephus.
Adam	130	230	130	230
Seth	105	205	105	205
Enos	90	190	90	190
Cainan	70	170	70	170
Mahalaleel	65	165	65	165
Jared	162	162	62	162
Enoch	65	165	65	165
Methusaleh	187	187	67	187
Lamech	182	188	53	182
Noah to Deluge	600	600	600	600
Total years to Deluge	1656	2262	1307	2256

In regard to the comparative value of these estimates, there is a presumption in favour of the Hebrew, but it is only a presumption, and the conclusion is professedly uncertain. The eminent Christian, Father Clement, of Alexandria, who flourished in the earlier part of the third century, A. D., and gave much attention to this subject, states that the period from Adam to the Deluge comprise 2148 years and four days, a computation much nearer to the Septuagint than to the Hebrew. The apocryphal Book of Enoch, which is supposed to date from the latter part of the second century B. C., speaks of Enoch's 165th year as the 1286th of the world, which table A shows to agree with the Septuagint. External tes-

SACRED AND PROFANE CHRONOLOGY. 93

timony, so far as we have it, appears to favour the longer calculation. Josephus also agrees very closely with the Septuagint; but the fact that he had already made shorter and longer estimates of the same period, weakens the value of his testimony.¹

We now come to the second period of table A, which embraces the second genealogy in Genesis, the book of the generations of Shem, as given in chapter ii., extending to the time of the entrance of Abraham into Canaan. The chronological annals of this period were they satisfactorily established would be the most interesting and important of the series, comprising as they do the re-peopling of the world, the dispersion of the nations, and the founding and progress of the great ancient empires of Assyria, Babylonia, and Egypt, or, as given in Genesis x. 11, Asshur, Babel, and Mizraim. The following table (C) exhibits according to the different authorities the ages of the patriarchs belonging to the second period: —

TABLE C.

Age.	Hebrew.	Septuagint or LXX.	Samaritan.	Josephus.
Shem after the Deluge .	2	2	2	12
Arphaxad	35	135	135	135
(Cainan)	—	130	—	—
Salah	30	130	130	130
Heber	34	134	134	134
Peleg	30	130	130	130
Reu	32	132	132	130
Serug	30	130	130	132
Nahor	29	179	79	120
Terah	130	130	130	130
Abraham's entrance into land of Canaan . . .	75	75	75	75
	427	1307	1077	1128

It will at once be noticed, that, in the foregoing table, the discrepancy between the different author-

¹ Antiquities, i. and 3. VIII. 3 and i. X. 8 and 5.

ities is very great. We have now arrived at the Abrahamic period, an important one, not only as regards sacred history, but also of accurate profane history as well, the dawn of which now commences to make its appearance. During the past century Grotefend's partial and Rawlinson's and Smith's complete decipherment of the cuneiform characters of the Babylonian and Persian inscriptions, and Young's decipherment of Egyptian hieroglyphical writing, have opened new and wide fields of knowledge, as regards chronology and history, the results of which have thrown a flood of light upon the condition of the oriental world at the time of Abraham. His appearance supplies what was hitherto wanting, as regards profane annals, namely, a definite epoch from which to date, and which makes the work of the modern chronologist infinitely more accurate. But outside the little which Herodotus tells us regarding ancient Chaldea, and the fragments of Berosus, the only authority of any value as regards the history of that country is the Old Testament.¹ It is to the wonderful archæological discoveries, in the latter half of the past century, in Babylonia and Assyria, that we must look for the fuller story of the condition of the world when the great Jewish patriarch appears upon its stage. The great drawback to the earlier tablets is, that, like all other records of the remote ancient world, they are stories without dates; and it is utterly impossible, therefore, to place these stories in chronological order, or to ascertain the true time to which they belong. They clearly reveal, however, a condition of things which makes it utterly impossible that a period of only 427 years could have elapsed between the Deluge and the entrance of Abraham at the age of 75, into the land of Canaan. The various great centres of civilisation and population of that day had long before emerged from their primal stages of existence. The

¹ Ency. Brit., Vol. III. p. 184.

greater pyramids of Egypt, which must have been the work of a numerous population, and some of its more imposing temples, had already been constructed. Its monarchical form of government had long been established, and the arts and sciences had made considerable progress. In Babylonia a similar state of things very generally prevailed. The original political condition of that country, as well as of Assyria, appears to have been a good deal like that of Palestine at a later period, when the head of every town of any importance was termed a king; and small independent communities everywhere existed, just as in the cases of Greece and Italy at a later period. By conquest and affinities of blood, interest, or a common language, these petty kingdoms had been gradually fused into larger groups of people; and the day of great empires was already looming upon the horizon of the not very distant future. This state of things accounts, to some extent at least, for the large number of mythical Babylonian kings which the existing fragments of the historical works of Berosus supply us with, and which presents so many stumbling-blocks to some of our modern chronologists, who like to surround archæological discoveries with the most remote antiquity possible. Babylonia, in Abraham's day, like Egypt, possessed large and populous cities, where great temples existed, dedicated to Bel, the moon god, and other national deities. These temples were not only the centres of the religious life of the people, but also of their civil and social life. They usually had great public schools attached to them, where young people of both sexes were well educated in the primary branches, as well as occasionally in the higher departments of mathematics and astronomy, by the priests and their assistants. Great libraries were attached to many of these temples, and formed a centre of intelligence, not only for their own neighbourhoods, but also for distant countries. The remains of the great library found in

the ruins of Borsippa (about a dozen miles from Babylon) showed that its temple was the school and university not only for Chaldea, but also for Syria, North Mesopotamia, and a large part of all Asia Minor. Fragments of the Creation and Deluge tablets were found there, and numerous letters of a private and public character of the time of Abraham. From a legal and social standpoint women occupied the same position as men, owned property in their own right, and were born the civil equal of the other sex in every respect. This position was never forfeited by marriage or otherwise. In the temples were also spacious rooms for storing contracts and other legal documents, which the priests drew up for those who required their services. These documents were transcribed on clay cylinders, afterwards, as a rule, carefully baked in an oven constructed for the purpose, and then deposited in jars covered up to exclude the air, and preserve them from injury. Many thousands of these and other records have been recovered of recent years; and their translation, now that the cuneiform writing can be easily read by experts, gives a minute knowledge of the daily life of a people who existed from four to five thousand years ago. There were bankruptcy courts among them, trial by jury, postal service, bankers and brokers, licensed public houses, where beer, wine, and other liquors were sold, and traders of every description. The Babylonians judging from their tablet records appear to have been a bright and intelligent people, far in advance of the Egyptians, both as regards education and popular liberty; and who were treated with much consideration by their rulers, as we learn from the inscriptions of King Hammurabi, one of the dynasty of Arab sovereigns who reigned about Abraham's time. In Egypt, on the other hand, the masses were held in great contempt by the upper classes, who did little or nothing for their benefit, from a civil or social standpoint, and even excluded them from

the more advanced rites of temple worship held in small inner chambers.

Babylonia in Abraham's day was irrigated by numerous canals, was a fertile and prosperous country, and had a fairly large population. The same state of things, but in a more limited degree, prevailed throughout Mesopotamia, Assyria, Media and Elam and other neighbouring countries. Throughout a large part of Asia, including India and China, there were settled populations following in many cases agricultural pursuits, and other occupations of civilised life. The descendants of Ham had long before taken possession of the land of Cush, along the waters of the upper Nile, and the various ethnological groups of the human family—the white, the copper, the black and the yellow races—had already made their appearance in their allotted countries. Population had also commenced to extend itself along both sides of the Mediterranean, and there were settled communities all over Asia Minor. Palestine, especially, had already attracted considerable attention as a well-watered and fertile country, where several small communities had previously established themselves. An Egyptian speaks, even before Abraham's day, of its corn-fields, figs, vineyards, and fortresses; and it is noted in Genesis that Hebron was built seven years before Zoan in Egypt, an Asiatic settlement which carried the worship of Baal, the chief god of the Hittites, to the valley of the Nile. Another Egyptian, of a little later date, speaks of Palestine as abounding in wine more than water, of its honey, of its palms, of its olives, and of its great abundance of cattle.¹ Even in these ancient days it appears to have been indeed a land of "milk and honey"²—a well-watered and very fruitful land every way.

But there is another point of view from which to

¹ Records of the Past, Vol. VI. p. 139.

² See God's promise in Exodus iii. 8.

regard the utter untenableness of Hebrew chronology, as regards the period between the Deluge and Abraham's arrival in the land of Canaan. Noah lived 350 years after the Flood; and if the Hebrew estimate were correct, Abraham was born two years after his death, and would accordingly be contemporary with his sons, Shem, Ham and Japhet. No children appear to have been born to the latter until after the Deluge, so that the number saved in the Ark could only have been eight persons, as stated in the Mosaic narrative. (Genesis viii. 16, and x. 17.) Let it be supposed that the posterity of Noah, at the first, doubled itself every twenty-five years by natural increase, a high estimate, at the end of four centuries it would have risen to 423,908 souls. After that period the natural increase would most probably only double the population in every hundred years, so that if we put the interval according to the Septuagint, as stated in table C, until the Abrahamic period at 900 years, or 1300 years altogether from the Deluge, the total population of the world would then be 206,784,896 souls. When we consider that the population of the world since the Deluge, a period say of 5000 years, only doubled itself (within a fraction) every 176½ years, our estimate of the number of people on the earth in Abraham's day must be very near the actual fact. The length of man's life began to be shortened at once after the Deluge. Shem lived only 602 years, Abraham died at the age of one hundred and seventy-five, Jacob at one hundred and forty-seven, and his son Joseph at one hundred and ten. By-and-by the allotted span of man's existence became the threescore and ten. As the centuries passed over after the dispersion, and ambitious kings came to rule over the nations, cruel wars frequently arose which caused much sacrifice of human life, and men, as in later times, would be punished for their sins by famine and pestilence, it is not at all probable that after the first four hundred years the population of

the primitive post-diluvian world would more than double itself in every hundred years.

There is still another point in favour of the longer computation of time in table C. It is quite probable that Noah was originally a native of the country near the Upper Euphrates, or even possibly of the land of Canaan, and that shortly after the Deluge he returned thither, and lived there until his death. It must then have been a wonderfully beautiful land of mountain and valley, of mingled woods and prairie country, well watered with numerous rivers and brooks, and the constant fertility of which would be kept up by the earlier and latter rains, vouchsafed by God to his faithful servant saved miraculously from the Deluge. Here, surrounded by every element of the greatest prosperity, Noah lived out his life happily, and saw his posterity multiplying rapidly around him. After his death, and owing to some cause which the Mosaic narrative does not explain, his descendants determined to remove farther east. Crossing the Upper Euphrates at the ford of Carchemish, they found abundance of pasture for their vast flocks of sheep and herds of cattle, in the wide plains of Mesopotamia. There, no doubt, they rested for a time; and afterwards, following the course of the great river, they presently found themselves in a prairie country in the land of Shinar, the Babylonia of later times, destined, in the providence of God, to be a second time the cradle of the human race, and there made their permanent home. At what time this great emigration movement took place, we have no means of ascertaining. There can be little doubt that Shem was still alive, and possibly his brothers as well, and continued to teach posterity the knowledge of the one true God, what they knew of the Creation and the world before the Flood, and of the terrible manner in which antediluvian man had been punished for his wickedness. Shem lived 502 years after the Deluge; and there cannot be the slightest doubt

that, during his lifetime, the worship of God was religiously observed. It was after his death, possibly fifty or one hundred years, and while the people of the whole earth were still using one language and one speech, that they presumptuously determined to make themselves a name, and to build themselves a city; "and a tower, also, whose top may reach unto heaven." Their punishment quickly followed; their one form of speech suddenly faded from their memory; various language groups miraculously sprang into existence, and each group formed the nucleus of a distinct people. But all these language groups had still a definite knowledge of the one true God, of the creation of the world, and of its destruction by a Deluge; and these great facts never afterwards ceased to linger in their memories in some shape or form. The Sabbath, or seventh day, continued to be observed as a day of rest and for the worship of God; and was afterwards held sacred even when the people had sunk into gross idolatry. It was wholly a different religious world from this that met Abraham's experience, which we must place over two hundred years earlier than the date given by Usher, who accepted the period of 215 years for the sojourn in Egypt, as stated in the Septuagint and Samaritan versions, whereas the Hebrew version, as found in Exodus xii. 20, makes that period 430 years.

Much of the great wealth of Abraham, after he had made, no doubt, a liberal provision for his son Isaac, was spent in providing for his other children. Isaac was a good-natured, easy-going man, who evidently did not add much to his inheritance; and all Jacob's property appears to have mainly consisted of what he had won in Mesopotamia in his younger days. His sons had evidently few servants, did their own work, and went down unattended to Egypt to buy food for their families. Nor does it appear that Jacob took either slaves or servants with him when he went to his son Joseph.

SACRED AND PROFANE CHRONOLOGY. 101

From the facts adduced in this chapter, the inference is clear, that the world is a good deal older than Archbishop Usher's chronology makes it to be. We must add about 900 years to his figures for the period between the Deluge and Abraham, making it 1300 years altogether; and at least 250 years from Abraham to the Christian era. If we add these figures to the 4004 years of the "Received Chronology" from the Creation to the Christian era we have a total period of 5154 years. Deducting Usher's 1656 years, from the Creation to the Deluge, from these figures we have a remainder of 3498 years from the Deluge to the Christian era; a period sufficiently long to embrace all ancient civilisations both in Africa and Asia. This calculation would make the world at the commencement of the present century 7054 years old. If we accept the Septuagint estimate from the Creation to the Deluge we would have to add 606 years to these figures, making the total 7660 years, which very closely agrees with several other computations, as the following table will show:—

BETWEEN THE CREATION AND 1900.

Septuagint	7311 years.	Syncellus	7401 years.
Usher	5904 "	Julius Africanus	7401 "
Constantinopolitan	7409 "	Pandorus	7393 "
Dionysius	7394 "	Hales	7311 "
Eusebius	7099 "	Other chronologists vary from	
Maximus	7401 "	8883 to 5382 years.	
Scaliger	5850 "		

The Christian era is now almost universally used in Christian countries, and is even used by some Eastern nations. Its epoch, or commencement, is the 1st of January, in the fourth year of the 194th Olympiad, and the 753rd year from the foundation of Rome. This epoch was introduced in Italy in the sixth century by Dionysius, a Roman Abbot, and began to be used in France and England in the eighth

century. Before its adoption the usual practice in Latin countries was to distinguish the years by their places in the Roman cycle of Indiction.¹ In the Christian era the years are simply distinguished by figures, those before Christ being marked B. C. (*Ante Christum*) and those after Christ A. D. (*Anno Domini*). In the annals of the Middle Ages much uncertainty frequently arises respecting dates, on account of the different periods at which the new year was supposed to commence. Dionysius, the author of the era, adopted the day of the Annunciation, or the 25th of March, as its commencement. This date was adopted in some of the Papal bulls, and by several of the Italian states, and continued to be used in Pisa down to the year 1745. In France, under its third race of kings, it was usual to begin the year with Easter. Charles IX. eventually issued an edict in 1663, directing that the New Year commence on the 1st of January. In Germany, about the 11th century, it was usual to commence the New Year at Christmas; and this practice also prevailed in Rome, Milan, and other Italian cities in the 13th, 14th, and 15th centuries. In England, Christmas was also New Year's day from the 7th to the 13th century. In the 12th century, however, Annunciation day began to be accepted as the beginning of the civil year, and continued to be generally followed until the reformation of the calendar in 1752. But the historical year was always the 1st of January. The liturgical year of the Church of England commences with the first Sunday in Advent.

The chronological era of the Armenian Christian Church is that of the Council of Ziben when it seceded from the Greek Church on the 9th of July 552. In their transactions with Europeans the Armenians usually follow the ordinary method of dating.

The era in use among the Turks, Arabs, and other

¹ A cycle of 15 years instituted by Constantine the Great, A. D. 313, for fiscal purposes.

SACRED AND PROFANE CHRONOLOGY. 103

Mohammedan nations is that of the Hegira, or the flight of Mohammed from Mecca to Medina on July 16th, 622 A. D. The modern Persian era commences with the elevation of Yezdegird III. to the throne of that country on the 16th of June, 632. The Chinese have two years, a lunar and solar one. Their lunar year begins with the first day of that moon, in the course of which the sun enters into the sign of the zodiac, which corresponds with our sign pisces. The day is divided into hours, minutes and seconds, as with us. They still continue to use the Cycle system, as a measure for longer periods of time. The natives of British India measure time very nearly after the Chinese practice.

CHAPTER V.

THE RELIGIONS OF ANCIENT EGYPT, BABYLONIA, AND ASSYRIA.

IN order to enable our readers to comprehend more clearly, why it became necessary that God should raise up a people, peculiar to himself, to become the custodians of his laws for the moral and spiritual government of mankind, and through whom the great Redeemer of the human race could legitimately arise, we have now to review the religious conditions of the Biblical ancient world. As we contemplate these conditions we can only come to one conclusion, namely, that all the nations of that remote period were almost wholly alienated from the worship of the one true God; that, as time progressed, idolatrous practices took a still firmer hold upon them; and that any prospect of a religious reformation, and of a return to the purer faith of former times, became only more and more hopeless. In order to be in complete harmony with God's gracious purposes, as regarded mankind, the new nation must be trained on lines entirely distinct from those already in existence; and must be a separate people, in every sense of the term, politically and religiously. That a condition of this character must secure to them great material and spiritual advantages was a fact beyond all question. St. Stephen, in the eloquent address, made by him before the Sanhedrim previous to his condemnation and death, forcibly alluded to this fact, when he declared that Moses had received the lively oracles (of God) to give unto us. (Acts vii.

35-38.) "What advantage then hath the Jew," said the Apostle Paul, "or what profit is there of circumcision? Much every way, chiefly because unto them were committed the oracles of God." (Romans iii. 2.) We learn from these passages of the New Testament, that one purpose for which the Jewish nation was raised up, was that it might become the custodian of the Divine oracles — of God's laws generally, and of his revelations made from time to time to the prophets. We also learn that the primary oracles of God were committed to Moses in trust, to be afterwards delivered to the Jewish people for future preservation by them. Not a single nation of antiquity was fitted, either religiously or morally, to become the custodian of the oracles of the one true God, or to produce a Messiah to make propitiation for the sins of the world.

Christian people, who believe that the account of the Creation and the Deluge, which they find in their Bibles, formed a part of the oracles or word of God, committed to the care of Moses for transmission to posterity, may very reasonably assume that the language group which settled along the Lower Nile, after the dispersion at the Tower of Babel, carried with them, like all the other language groups, a knowledge of the one true God. This knowledge was carefully preserved, for a long period of time, by the educated priestly class, who sedulously concealed it from popular observation behind an elaborate system of polytheism that elevated them into a sacerdotal position of great power and authority; and made them, like the Brahmins of India, the virtual rulers of the country. Beneath the popular system of Egyptian mythology, a form of belief existed which was not far removed from a pure theistic theology. The real essential unity of the Divine nature was insisted upon, and carefully taught. The sacred texts spoke of a single Being, the sole producer of all things, in heaven and earth, himself not produced of

any; the only true God, self-originated, who exists from the beginning; who has made all things, but has not himself been made. The language of Pharaoh to Joseph supplies distinctive evidence of his belief in a supreme God. "And Pharaoh said unto his servants, can we find such a one as this is, a man in whom the spirit of God is? And Pharaoh said unto Joseph, forasmuch as God hath showed thee all this there is none so discreet and wise as thou art." (Genesis xli. 38, 39.) This supreme being seems never to have been represented in Egypt, by any material or symbolic form whatever. It was thought that he had no name, and that even if he had a name it was unlawful to speak it. He was a pure spirit, perfect in every respect, all-wise, all-mighty, supremely, perfectly, good. Those who fully grasped these great truths understood clearly that the many gods of the popular mythology were merely personified attributes of the one true deity, or parts of the natural elements which he had created; and that in worshipping these gods they were still worshipping that deity. The god Kneph, for example, represented the creative mind; Phta the creative hand; Maut represented matter; Ra the sun; Khons the moon; Khem, the generative power in nature; Keith the conceptive power; Nut the upper hemisphere of heaven; Athor the lower world or under hemisphere; Thoth the divine wisdom; Ammon the divine mysteriousness; Osiris the divine goodness. No educated Egyptian priest, or even layman, held that the popular gods were separate and distinct beings.¹ All these knew that there was but one true God; and that all other gods merely represented some of his forms, aspects, or attributes. In addition to this belief the priests taught the immortality of the soul, and a future state of rewards and punishments for deeds done in this

¹ Lenormant's *Ancient His.*, Vol. I. p. 522. Wilkinson's *Ancient Egyptians*, Vol. IV. pp. 178-278. *Records of the Past*, Vol. II. p. 129, Vol. IV. p. 99, Vol. VI. p. 100.

life. Modern investigation has confirmed Mosheim's conclusions, that the Egyptians held the unity of God, but this unity had with it no trinity of persons as some suppose. God with them was absolutely one in essence, and when divided up was not divided into three but into a multitude of aspects. Their triads of temple gods did not represent a trinity of co-equal persons, but one of a superior god and two others of a lower rank. A very ancient letter, dating from Dynasty IV., and written on papyrus, which has been discovered in a tomb, in recent years, speaks, in several places, of one true God as if the writer recognised no other. There can be, therefore, no possible doubt that the original religion of all the Egyptian people was the pure theism which had come down to them from Noah and his sons; and that idolatrous practices first began with sun worship as in Babylonia, Persia and elsewhere. Ra was the Egyptian sun god, and was especially worshipped at Heliopolis near Memphis. No part of the Egyptian's religion was so much developed and so multiplex in its aspects, as their sun worship. Besides Ra and Osiris there were six other deities, who had a distinctly solar character. Athor, moreover, the mother of Ra, and Isis, the sister and wife of Osiris, were sun goddesses and bore upon their heads the disk of Ra to mark their close connection with the great luminary. As time progressed new gods and goddesses were constantly added to the Egyptian pantheon, until it became eventually very numerous and complicated. An inscription of Rameses II. speaks of the thousand gods—the gods male, the gods female—those which are of the land of Egypt. Its pantheon began with eight chief gods; beneath them were twelve gods of the second order; and then came a multitude of minor deities. The establishment of Dynasty XVIII. and the restoration of the line of the ancient kings, who were not only the political rulers of the country but also the head of its religious

priesthood, gave a new divinity to Egypt. The reigning Pharaoh presently claimed the right to divine honours, as the incarnation of the sun god Ra, and thus added greatly to his regal influence and authority. Up to the reign of Meneptah I., of Dynasty XIX., festivals and religious ceremonies were held in honour of the new god, who had been thus added to the Egyptian pantheon, but there is nothing to show that the practice was continued after the Hebrew Exodus, and the dire misfortunes which then befell the nation.

In ancient times, said a text of the Egyptian mythology, the god-kings had dwelt among men, but had ceased to do so when man had been provided with laws and rules for government. From that time onwards the gods had veiled themselves in the bodies of animals, to watch the course of worldly events without taking part in them. In almost every temple the presiding god was represented by some animal as its divine incarnation or fetish. These animals were consequently regarded as sacred, received divine worship, were kept in gorgeous shrines, carefully fed and nurtured during life, and at death were embalmed, and buried with great ceremony in special places assigned for the purpose. It was a high criminal offence, for which the death penalty was inflicted, to kill any of these animals; and even their injury was severely punished.¹ The sacred animals embraced cows and heifers, apes, ibises, cats, hawks, sheep, dogs, lions, crocodiles, wolves, jackals, shrew-mice, hippopotami, antelopes, ibexes, frogs, goats, fish, etc. Many of these animals were only held sacred in some particular locality. Each town was jealous for the honour of its own special favourite, and quarrels broke out at times, between city and city, or province and province, in connection with their sacred animals. These quarrels frequently led to open and dangerous riots, or to permanent smouldering hostility, menacing to the

¹ Story of Phanes, Vol. I. p. 28.

public peace. Some of these animals received the most profound adoration that was possible, and their continual unbroken succession, as in the case of the bull Apis, the great Memphis divinity, was most watchfully provided for. Whatever might have been the private opinions of the priestly class, as regards this adoration, the existing order of things greatly added to their general influence and authority with the multitude, who were therefore encouraged in every way to pay the most grovelling homage to their animal divinities. These were fed in magnificent temples, had numerous and splendid priesthoods, and festivals and high days were observed in their honour. Juvenal, the eminent Roman satirist, who flourished in the earlier part of the second century of the Christian era, ridicules a superstition so gross and repulsive. "Who knows," said he, "what kind of omen the mad Egyptian worships? One district adores a crocodile, another grows pale before an ibis glutted with snakes. The golden image of the sacred ape shines afar. Here whole towns worship cats; there fishes of the Nile; yonder a dog."

The external manifestation of religion in Egypt embodied a ritual at once splendid in its general features and most imposing in its details. In no country did religious ceremonial command greater attention from the people at large. In every city and town magnificent temples, mostly built of stone, rose high above the surrounding dwellings of the inhabitants. These temples were enriched with all that Egyptian art could supply in the form of paintings and sculpture. The image of the principal god of the locality occupied the central shrine, with minor gods and goddesses arranged at either side. A grand ceremonial service in their honour, conducted by the king and chief priests on great occasions, went on perpetually from day to day. Scores of priests, with shaven heads and clean white linen garments, crowded the temple courts and corridors; long processions made their

way up and down the splendid sphinx avenues; incense floated thickly in the air; strains of music resounded without pause; and scores of victims were offered in sacrifice on the temple altars. Everywhere a holiday crowd, gaily dressed, witnessed the festival in the outer courts. But the common people, or "stinking multitude," as they were contemptuously termed at times by the exclusive class, were never admitted to the more sacred rites practised in the inner and holier rooms of the temples. In the religious life of the Egyptians, ceremony followed ceremony. The calendar was crowded with festivals, and rarely a single week passed away without the observation of some special rite. Foreigners beheld with astonishment the almost perpetual round of religious services which appeared to occupy the principal attention of all ranks of the people. Public worship consisted of litanies and hymns, in which praise and prayer were blended, the latter predominating.

Belief in a future state of rewards and punishments was a main principle of the Egyptian religion. It taught that immediately after death the soul descended into the lower world; and was there conducted into the Hall of Truth, where it was judged in the presence of Osiris, and of his forty-two assessors, the Lords of Truth. A pair of scales were produced by the god Anubis, in one side of which was placed the figure of Truth, in the other a vase containing the good deeds of the deceased, the god Thoth standing by with a tablet in his hand to record the result. If the good deeds weighed down the scale, the happy soul was permitted to enter the boat of the sun, and conducted, by good spirits, to the dwelling-places of the blest. But if the good deeds were insufficient to weigh down the scale, the unhappy soul was sentenced, according to the degree of his ill deserts, to go through a round of transmigrations into the bodies of animals more or less unclean, until the purgatorial purification necessary to enter heaven was at length

completed. If this degree of purification could not be effected owing to the many sins of the deceased, Osiris finally condemned his soul to absolute annihilation. It was this belief in a future state that led the Egyptians to the preservation of the dead by embalming and otherwise, and to the religious services at the tomb-chapels of the wealthy, conducted usually by the immediate relatives of the deceased. Prayers were addressed to Osiris on these occasions, and an outside inscription or notice invited all passers-by to pray for the welfare of the soul of the departed.

With their belief in a future life, and its state of rewards and punishments, was bound up the Egyptians' care of dead bodies, and the elaborate preparation of their tombs. As all men hoped to be received into the hereafter of the blest, and after dwelling there with Osiris for three thousand years, to return again to this earth and re-enter their former bodies, it became necessary that these bodies should resist decay for the long intervening period. Hence arose the entire system of elaborate embalming, of swathing in linen, and then burying in stone sarcophagi covered with lids so heavy that it would be scarcely possible to move them. If a man were wealthy he spent an enormous sum in making himself a tomb, by constructing a pyramid over his sarcophagus, or by cutting chambers far down into some rock. With the idea, most probably, that it would propitiate the gods, passages from the sacred book, *The Ritual of the Dead*, were inscribed on the inner part of the coffin of the deceased, painted on the mummy bandages, or engraved upon the inner walls of his tomb. Sometimes he had a complete copy of the book buried with him, no doubt for reference during his long journey.¹

¹ Rawlinson's *Religions of the Ancient World*, sections 29, 30. Brinsden's *Egypt's Place*, Vol. V. pp. 127-129. *Ency. Brit.*, Vol. VII. p. 721.

The thoughts of death, of judgment, of a sentence involving future happiness or misery, according to the life led on this earth, were familiar ideas to the ordinary Egyptian. While his theological beliefs generally were more or less confused and fantastical, he had still a strong and abiding conviction that his fate after death would depend on his conduct during his life on earth, and especially on his observance of the moral law, and the performance of his various public and social duties.¹ There can be no doubt that this belief was a potent factor for good with the Egyptian; and did much for the general prosperity and progress of the nation. It is not altogether easy to say what the educated classes believed with respect to the principle of evil, but judging from early inscriptions and papyri, the Egyptian religion, like that of Persia and other ancient peoples, was dualistic in its character, and represented the idea of an interminable struggle between the powers of light and darkness, of good and evil, in which the better element, after a hard contest, eventually prevailed. It would appear that Egyptian philosophy held that the principle of evil, as well as that of good, was a necessary part of the universal system of things. Hence it was taught that the gods representing disorder and evil in the world should be propitiated, and rendered more favourable to mankind, by according to them divine honours equally with those divinities who represented all that was good. Were it not for its debasing animal worship, and a few other gross superstitions, the religion of the Egyptians had many elements of good within it. Its Ritual of the Dead embodied many high moral features, and would seem to have formed the basis for a part, at least, of the legislation framed by Moses for the guidance of the Hebrew nation. As St. Stephen tells us in Acts vii. 22, he was learned in all the wisdom of the Egyptians.

¹ Birch's *Egypt from the Earliest Times*, p. 46.

THE RELIGION OF THE BABYLONIANS AND
ASSYRIANS.

In the tenth chapter of Genesis, we are presented with a clear record of the immediate descendants of Noah. One of the four sons of Ham was Cush, who had a son born to him named Nimrod. When the latter grew up to manhood he began to be a mighty man in the earth; and after the dispersion founded a great kingdom, to the west of the Euphrates, the beginning of which were the cities of Babel, Erech, Accad and Calneh, in the land of Shinar. Shem had five sons, among whom were Elam and Asshur. At verse thirty-two, of the above chapter, we are told that "these are the families of the sons of Noah, after their generations, in their nations, and by these were the nations divided after the Flood." Asshur went out from the Land of Shinar, no doubt after his cousin Nimrod had become its sovereign, built Nineveh, and founded a kingdom of his own, of a sacerdotal or priestly character, on the other side of the Euphrates; while Elam established himself in the mountainous region farther east, lying to the north of modern Persia. Mizraim, the second son of Ham, led another language group down into Egypt, and was no doubt the Menes who founded the first dynasty of its kings. Phut and Canaan crossed the Upper Euphrates in a westerly direction, and settled in Asia Minor along the Mediterranean coast and elsewhere. Not only did Asshur, or Assur, build Nineveh, and give his name to the Assyrian Kingdom which he founded, but eventually became, after the manner of ancestor worship in primitive times, and to a large extent in China to-day, its principal god. Archæological discoveries in Babylonia and Assyria, during the latter half of the past century, have unearthed numerous tablet inscriptions which strongly confirm the accuracy of the historical record in Genesis x.;

and materially aid us in forming a good idea of how the original kingdoms of the ancient world were established. It would appear, from these records, that the name of the kingdom founded by Nimrod was Accadia, that its people were termed Accadians, and that its principal cities were those named in the Biblical narrative. These facts come down to us not in the dim light of the myth and fable, which envelop the prehistoric Beginning of Things, recorded by heathen writers, but in the clear light of accurate Scripture history, supported and confirmed by numerous ancient tablet and monumental inscriptions. These inscriptions, in the providence of God, have been preserved for many hundreds of years beneath the mounds that cover the ruins of Babylonian and Assyrian temples and palaces, to eventually become, in a day of doubt and atheistical disbelief, the mute witnesses of the Divine revelation vouchsafed to mankind. We now see, in the plainest manner, that the peoples who originally established themselves in the warm and most fertile regions of this world were not the ignorant skin-clad savages, using mere stone weapons for war and the chase, which some of our modern scientists would have us believe. On the contrary they possessed a high degree of civilisation, and were well acquainted with the art of writing, a knowledge that in all probability had descended to them from beyond the Deluge; and which, at least, they must have known before the dispersion at Babel. Under all these circumstances the conclusion very forcibly presents itself to our minds, that in the first nine chapters of the Book of Genesis we have the true history of the earlier ancient world, told to us, too, in the most simple and direct manner possible, without myth or exaggeration of any kind whatever. With the aid of the Biblical narrative, archaeological discovery, and the positive and circumstantial evidence which that discovery has brought to light, we are now in a position to view the chronological

events of the ancient world from a much more luminous standpoint than was formerly the case; and to approach very closely, at least, to their true arrangement and sequence.

Not only have Babylonian tablet and monumental inscriptions, thrown a clear and tolerably full light on the political and social condition of the Accadian nation, but records of its own, made by the Accadians themselves, have also come down to us. These records show that their original system of hieroglyphic or picture-writing, had very soon developed itself into the arrow-headed or cuneiform character, grouped into syllables. The Accadians were acquainted with astronomy, and had made careful observations and calculations of the movements of the planetary bodies. They had a well-arranged system of weights and measures, a money currency skillfully graded, and a literature of which copious remains are now found in the British Museum, and in kindred institutions elsewhere, and which embraced works on geography, astronomy, astrology, mythology, grammar and mathematics. Among their literary remains is an epic poem styled *The Descent of the Goddess Ishtar to Hades*, a psalm or hymn to the gods, and legends of gods, goddesses and heroes.¹ That the Accadians had originally a knowledge of the one true God must be presumed, not only from the circumstance of their descent from Noah, but also from the facts that they observed the sabbath, or seventh day, with even more than Jewish strictness; and had very distinct traditions of the Creation and the Deluge. Their residence in the broad plains of Babylonia, where the summer sun so steadily pours down its beams; where the stars shine so brightly when daylight has disappeared, and the moonlit nights are so transcendently beautiful, gradually turned the Accadians from the worship of an unseen one God into

¹ See Smith's *Early History of Babylon. Records of the Past*, Vol. III. p. 5.

worshippers of the visible great luminaries of heaven. But their adoration in the latter direction, unlike that of other ancient oriental peoples, was more of an astral than a solar character, and hence the moon-god became their principal deity, in whose honour they erected great temples at Ur and elsewhere. It would seem that sometime after the death of Nimrod his kingdom broke up into fragments; and that every large city, or important centre of population, became an independent state, ruled by a king or chief of its own. But all these states continued to use a common language, and to hold the same religious opinions. As time passed away these opinions assumed more and more of a polytheistic and idolatrous character, until the grosser forms of heathen superstition at length prevailed. Every object had now its good or bad spirit, and the power of propitiating or controlling the spirit world was solely vested in the hands of priests and magicians. The world, it was believed, swarmed with spirits of one kind or another, especially with demons; and scarcely an action could be performed which did not entail the risk of demoniac possession. Diseases were regarded as being caused in this way, and the cherubs, bulls, and other animal figures, which usually guarded the entrance to every house of any importance, were believed to preserve it from harm. Every one wore charms and talismans to guard against evil influences. In the course of time certain spirits, or rather deified elements of nature, were elevated above their fellows into the position of gods, at the head of whom stood the triad of No or the sky, Ea or the earth, and Mudge the lord of the under world. Shamus the sun god was also a popular object of adoration with the Accadians. The seventh month Tisri was dedicated to him, and like the moon god he had nine annual festivals.

The fragmentary condition of political authority in Accadia by-and-by invited invasion. About the

middle of the twenty-fourth century B. C. a large emigration took place from Arabia into Southern Babylonia, and settled around and in Ur, the present Mugheir, in the delta of the Euphrates. They were of Semitic stock¹ and from one of their tribes Abraham afterwards sprang. Steadily fighting their way northward, and most probably aided by some Assyrian ally from the other side of the Euphrates, they gradually mastered the Accadians, and became their rulers. But they were in time subdued by the more advanced culture and wider knowledge of the conquered nation; and the two races presently blended into one people politically and religiously. Sargon I., if not the founder of the new dynasty of rulers, which arose in Accadia, was certainly the most distinguished of its kings. He is most probably the ancient sovereign of Babylon, mentioned in the inscriptions of the Assyrian king, Assurbanipal, as having reigned 1635 years before his day, or 2289 years B. C. There is, however, great diversity of opinion among Assyriologists as to the period when Sargon I. lived. Maspero and other authorities place that period at 2000 years B. C., while George Smith's figures correspond very nearly with those of Assurbanipal. Several German sceptical Assyriologists, in their eagerness to discredit the Bible, put the reign of Sargon I. at a period of fabulous remoteness, namely, 3800 years B. C., for which there is no sound authority whatever; and flippantly talk of events as occurring in the fourth and even fifth millenniums B. C., but without being able to produce a particle of honest proof to sustain their statements. As we have already explained, in our chapter on Chronology, the earlier history of Babylonia was wholly without any fixed period to date from. Its events, therefore, as described by tablet inscriptions, are involved in inextricable confusion and are mere

¹ The Semitic races were the Chaldean and Syriac, the Arabic and Ethiopian; the Phœnician and peoples of Palestine. They all spoke the same language, with merely dialectical variations.

historical sketches without dates; and the attempts to place them in any definite millennium B. C. belongs to the region of idle speculation. The advent of Abraham on the world's stage, supplies us with the first accurate starting-point of remote ancient history, both sacred and profane. He was born, as nearly as can be gathered from Biblical history, 2211 years B. C. and as there are good grounds for the supposition, from tablet records and other circumstances, that Sargon I. reigned a century or two before his day, the latter was evidently the king alluded to by Assurbanipal.

Sargon I. was a great religious reformer, and presently undertook, in connection with some of the principal temple priests, to remodel the ancient Accadian mythology and widen its scope. The old triad of the chief gods now became the trinity of Anu, Ea and Bel, all children of Zicana, the sky; while Bel-Merodach was installed as the tutelary deity of Babylon. Below these came a second triad of the moon god, sun god, and air god. After these were arranged fifty other great gods. Next in order of precedence came the 300 spirits of heaven, and the 600 spirits of earth, among whom were found places for all the local divinities of Chaldea. The most dreaded of the spirits of the earth were the seven spirits who were born, without father or mother, in the abyss of the ocean and carried plagues and other evils over the world. In addition to the establishment of the official creed of Babylonia, an astro-theology was created by the introduction of astronomy into the religious sphere. The spirits of various stars were identified with different gods of the reformed faith. Merodach, one of the forms of the sun god, was identified with the planet Jupiter, and the five planetary deities were added to the seven magnificent gods, making up altogether the twelve chiefs of the gods. An elaborate system of divining flourished in Babylonia and Assyria down to the last days of the empire, and omens were drawn from every event that could possibly take

place. The Accadian magicians and soothsayers became priests of the new system of state religion, which placed idolatry on a stable and more ritualistic basis, and riveted old superstitions still more strongly about the necks of the people. But the new mythological creed possessed many elements of endurance. It satisfied the religious aspirations of the Babylonians, had numerous great temples, erected by one ruler after another, for its development, and continued to prosper and expand until the reign of Cyrus, a period of nearly nineteen centuries. The memory of Sargon I., as its chief promoter, was ever held in the highest esteem by its priesthood, and occupied a foremost place in their records; a circumstance which no doubt led to the reference made by Assurbanipal to which we have already alluded.

Assyrian mythology while in harmony with the Babylonian, in a general way, differed therefrom in minor details. Asshur or Assur in the Assyrian system is of all the gods by far the greatest. No name occurs so often as his, no other god has attributes so clearly defined and positive. The land of Assyria bears his name, its inhabitants are his servants, or his people, its soldiers form the armies of the god Asshur, its enemies are the enemies of Asshur. As for its kings they are connected with him in every way. He places them on the throne, lengthens their reigns, and gives them victory in the day of battle. When they subdued a country, the emblems of Asshur were set up in prominent places, and the conquered people compelled to conform to his laws. The gods Anu, Bel, and Ea, came after him in the Assyrian pantheon, and below these, as in Babylonia, numerous minor gods were arranged.

The Assyrians and Babylonians worshipped their gods in shrines or chapels of no very great size, to which, however, lofty towers, called ziggurets, of seven storeys in height, were frequently attached. Each of these storeys was smaller than the one beneath; the

final storey forming a small chapel where a stone or metal image of the presiding god was placed. There was nothing hideous or even grotesque about the images of the Assyrian gods, who were worshipped by prayer, praise and sacrifice. Special intercession was made by the temple priests for the kings of the land. The principal sacrificial animals were bulls, oxen, sheep, and gazelles. Libations of wine were also a part of the recognised worship, and offerings to the god might be made of anything valuable. Unlike the Egyptians, the Babylonians and Assyrians had not a very clear conception of the immortality of the soul. Still inscriptions have been found, in which an existence in a future state after death is spoken of, and where the happiness of the good and the wretchedness of the wicked are alluded to. In one passage the future happiness of the king is prayed for, and in another supplication is made for a departing friend: "May the Sun," the inscription runs in the latter case, "give him life, and Merodach grant him an abode of happiness. May the Sun, the greatest of the gods, receive his soul into his holy hands." Hades, the abode of the wicked after death, is spoken of as a place of darkness and famine. The soul in heaven is represented as being clad in white garments, and as partaking of celestial food in the presence of the gods.¹

¹ Ancient Monarchies, Vol. II. p. 271. Records of the Past, Vol. III. p. 124. Religions of the Ancient World, sec. 65.

CHAPTER VI

THE ANCIENT RELIGIONS OF IRAN OR PERSIA, BACTRIA MINOR, AND CARTHAGE.

THE Iranians, as the Persians were originally called, and as they still like to call themselves, were at one time the dominant race in a vast region of South-western Asia, extending from Babylonia and Mesopotamia in the west, to the river Indus in the east; and from the mountainous country along the Black and Caspian Seas and the river Oxus, in the north, to the Persian Gulf and the Arabian Sea, in the south. It is a region of great climatic extremes — of fierce summer heat, and intense winter cold; of luxuriantly fertile districts; and of vast and frightful deserts. In these respects it was unlike the Nile valley, and the great plains of Babylonia and Mesopotamia, where the climate was almost uniform, and a monotonous fertility led to universal abundance. It might naturally be expected, that a peculiar and more robust religion would develop itself in a country of such a varied physical character. What the original religion of Iran was tradition does not at all clearly state. In the fourteenth century B. C., a religious reformer named Zoroaster arose, who was said to be a native of Bactria, and who soon attracted the attention of the people, owing to the peculiar dualistic doctrines which he taught. According to these doctrines, there existed at the Beginning of Things two spirits antagonistic in their characters. One of these, named Hormuzd, represents everything

that is good, while the other, Ahriman, or Satan, represents all that is bad. Both spirits, according to Zoroaster's teaching, possess creative power—in the one positively, in the other negatively. In the spiritual world Hormuzd is light and life, and all that is pure and good; in the ethical world law, order, and truth. Ahriman, on the other hand, represents filth, death, lawlessness, falsehood, and all that is evil; from all which Hormuzd is to eventually free mankind. Their field of battle is the present world; and the great object of contention is for the soul of man. In the contest Hormuzd is aided by a number of genii, who represent special ideas of moral existence. Within the world of good Hormuzd is God alone. Zoroaster believed that the fulness of time was near, that the kingdom of heaven was at hand, and the end of the world not far off. He hoped, like his followers of the present day, to live to see the decisive turn of things; the dawn of a new and better era. Hormuzd will eventually summon together all his subordinates, for a final and decisive struggle, and forever break the power of Satan, who will be cast into the abyss there to suffer the pangs of hell for all eternity. Then will begin the undivided kingdom of God in heaven and on earth. In that kingdom the sun will forever shine, and all the pious and faithful will live a happy life, that no evil can disturb, in the perpetual fellowship of Hormuzd and all his saints.

Zoroaster's creed speedily seized hold on the popular mind, and gradually spread throughout all Iran. It eventually came to possess an extensive priesthood, termed the Magii, to teach its doctrines, which gradually however became corrupted. Zoroaster's creed was too abstract and spiritualistic for the masses of the common people, who sighed, like the Hebrews of old, for some visible object to adore. The sun as the beneficent source of light and warmth, and as the presumed natural representative of the Deity, eventually came to be worshipped by the Iranians.

During the reign of Xerxes (485 B. C.) the followers of Zoroaster were brought into contact, in Armenia and Cappadocia, with Magism or the worship of the four elements, fire, air, earth and water. But fire was the great element with the Magii, and the sun, as its prototype. So the two creeds, so alike in their general features, gradually blended together, and out of the two combined arose the Guebre faith or Fire Worship of Persia, which endured until the period of the Mohammedan conquest. Driven out of Persia by their fanatical conquerors, the Fire Worshippers, or Parsees, as they are now called, eventually found refuge in Bombay, and at other points in India. The monotheistic creed of the Persians, and its opposition to gross idolatrous forms of worship, found great favour with the Jewish people, led to much mutual good-feeling, and eventually to the restoration of the temple at Jerusalem by the order of Cyrus. There was no Hebrew rebellion against his rule, nor against that of his successors, under which the Jews in Palestine lived contentedly until the conquest of the Persian Empire by Alexander the Great, who also proved their especial friend and benefactor. One hundred and seventy-six years before the reign of Cyrus began, and seventy-six years before the destruction of the temple at Jerusalem, Isaiah prophesied that Cyrus would restore the Jewish captives in Babylonia and permit the temple to be rebuilt. (Isaiah xliv. 26, 28.) See also in this connection Jeremiah xxiv. 11, 12.

The Parsees of to-day are a most interesting, intelligent, and well-educated people, and still make their headquarters in the city of Bombay, where the writer lived amongst them for several months in 1845, and had a good opportunity of studying their manner of living, and peculiar religion. The modern Parsee, like his remote ancestor, maintains that an original principle, analogous to eternity, created light, water, fire, Hormuzd the source of all good, and Ahriman

the source of all evil; speech preceding all creation, for by it the formation of beings and all matter was effected. Hormuzd is adored for his benevolence, and Ahriman held in detestation for his malevolence. Their belief thus far closely resembles that of the Hindoos, whose three greatest deities are Brahma the creating power, Shiva the destroying, and Vishnu the preserving. Many of the traditions of the Guebres are assimilated to Scripture truths.

With respect to fire the Guebres place its fountain-head in the sun, to which they pay the greatest reverence, as well in gratitude for the various benefits resulting from its ministerial omniscience, as from the belief that the throne of the author of all good is located in that luminary. But they do not confound the creature with the creator. They view the sun simply as a passive instrument, controlled by the power of the Deity, and as possessed of no qualities of sense or reason; while, at the same time, they only give it a secondary place among the works of creation, the first being occupied by the mind of man. According to their sacred books the holy fire should be found in every town and settlement; and when they find it necessary to move to new localities it should be carried with them. The Guebres allege that the sacred fire, which they call Behram, is the guardian of their abodes and destinies; that it is the extract of 1001 fires, taken from fifteen other fires; and that it must always be preserved unextinguished in absolute purity. Many sacrifices are made on the altars before it, either by priests in their temples, or by individuals in private. In the temples the fire burns in a vase within a grating, which none may approach but the priests, who keep it alive, and watch perpetually over it day and night; the light of the sun, owing to its superior brilliancy, being carefully excluded. Should any stranger approach the holy fire the priests consider themselves defiled, and have to undergo a ceremony of purification during

which they are suspended from the performance of their sacerdotal duties. As to those priests, the modern Guebre holds them in the greatest reverence, as has been the case in every age since their original foundation. The historian Gibbon, when describing the ancient Guebres, says: "If the destours or priests be satisfied your soul will escape hell's tortures; you will have praise in this world and happiness in the next; for the destours are teachers of religion, they know all things and deliver all men."

Independently of their sacred fire, the Parsees have the greatest veneration for that element in general; and when once kindled they deem it sacrilege to extinguish it unless by a particular method. A lighted candle must either be left to burn out to the end, or, if they wish to save a portion of it, the part next the wick is cut off, and carried to the hearth to be consumed. A light is blown out with the wind of a fan or of the hand, but never with the mouth, for that would be impure. Should their houses take fire they will not permit the flames to be extinguished by water in the usual way, but pull down the surrounding parts of the building in order that they may expire of themselves when they have nothing more to feed upon; their idea being to let fire die away of itself, without any endeavour on their part to abbreviate its duration. They will allow no person to meddle even with their shop-lights; and a European can scarcely insult them more grossly than by attempting to light a cigar or pipe with them. The festival days of the Parsees are very numerous, but their principal annual festival is celebrated on the last ten days of the year, when they believe that the souls of the just descend within three bow-shots of the earth. They likewise carefully observe their birthdays, and also those of their children, towards whom their conduct is affectionate and indulgent in the extreme. But in no respect are these

people more singular, or distinct from other sects, than in the treatment of their dead. The corpse is placed in a round tower, or other circular edifice, open at the top, on a stone floor sloping to the centre, where there is a deep well or sink into which the bones, after decomposition, are gathered with an iron rake. Subterranean passages beneath communicate with this sink and prevent it from being filled up. Exposed to the birds of prey, in this way, the bodies of the dead soon present a most revolting appearance. Yet the Parsees from habit regard the spectacle with indifference; and calmly draw omens of good or evil, as regards the state of the departed soul, from the eye which is first plucked out by the hawk or vulture. Marriage is a favourite condition with this people, while sterility is, on the contrary, a reproach. When a young woman attains maturity she may demand that her parents provide a husband for her, and if they disregard her request it is deemed a culpable negligence on their part; but if she, on the other hand, declines the married state, and dies a virgin at eighteen, her soul is believed to descend to hell, where it remains until the end of the world.

The Parsees have been in India for over a thousand years, and when they first arrived there numbered at least 2000 souls. Owing to wars, pestilence, the comparative unhealthiness of the climate, their luxurious habits of living when they could afford it, and the free use of wine and other strong drinks, their increase in number has been exceedingly slow. In 1881, according to the official census, there were 72,065 Parsees in the Bombay presidency. But as they are the great merchants and ship-owners of British India, they have settled for the purposes of trade in all the chief cities of that country, and in neighbouring states; and to-day, inclusive of some 9000 in Persia, where the fanatical Mohammedan scarcely permits them to exist, they number prob-

ably about 150,000 souls. Many of them are very wealthy, and may be classed among the princely merchants of the earth; and taking them altogether they are an industrious, enterprising people, among whom the extreme of individual poverty is unknown, as the rich invariably assist the poor when required. They may be said to monopolise the trade of Western India, displaying in commerce the energy and acuteness of the British merchant, with all the shrewd craft and latent duplicity characteristic of Asiatics in general. The Parsee merchants of Bombay have branch establishments in all the principal towns and military stations of the presidency, and in Lower and Upper Scinde; while their vessels trade to all the chief ports of the East and to Great Britain. In many cases they have become extensive landholders by purchase, and their country seats are most elegantly fitted up, and furnished in the English fashion. To speak English well, and to be like the Englishman, in everything but religion and dress, are their great ambitions. Their equipages are the handsomest in Bombay, they like to ride, use English saddles, and are good horsemen. They are a handsome olive-complexioned race, sensualists in their pleasures, and sociable in their manners. In nearly all the government and public offices of the Bombay presidency Parsees will be met with, either in posts of trust or as clerks, duties which are ever fulfilled with honesty and ability. As a people they justly merit the indulgent light in which they are regarded by the authorities of the presidency, being equally susceptible of polish and refinement with the European, although closely wedded to their ancient mode of dress and to their religion. A Parsee convert to Christianity is among the phenomena of the East. Their loyalty to the British Crown is of the most intense description; and their wealthy men have given princely sums to endow hospitals and for other public purposes, and have frequently been

knighted for their great liberality.¹ These are the descendants of the people that once ruled from Ethiopia to India over 127 provinces. (Esther i. 1.)

THE ANCIENT RELIGIONS OF ASIA MINOR AND CARTHAGE.

In dealing with that portion of the descendants of Noah, who settled to the westward of the Euphrates, and along the shores of the Mediterranean Sea, the religion of the Phœnicians or Canaanites has first to be considered. Their country originally extended northward from Mount Carmel along the Mediterranean for about 120 miles, with an average breadth of some 20 miles. This district was covered by a soil of the most fertile description, formed partly by alluvium carried downwards by perennial streams flowing from the mountain region to the east. Its twin capitals were the great maritime cities of Tyre and Sidon. The Phœnicians were the principal merchants, ship-owners, and colonisers of the ancient world; and their mariners were not only well acquainted with the African and European coasts of the Mediterranean but also, steering by the pole star, sailed out boldly into the Atlantic Ocean, and carried home tin from the mines of Cornwall in Wales, 611 years B. C. Pharaoh Necho sent out an exploring Phœnician expedition, which boldly sailed down the African coast, around the Cape of Good Hope, from thence to the Straits of Gibraltar and up the Mediterranean. All the seaboard of Africa was thus circumnavigated, the greatest feat of ancient seamanship. The Phœnicians founded Carthage, which, under Hannibal, contended with the Romans for the empire of the world, and numerous other colonies along both sides of the Mediterranean, and on the Atlantic coasts to the right and left of Gibraltar. Standing

¹ Camp and Barrack Room, Chap. XVIII. pp. 224-237. See also Ency. Brit., Vol. XVIII. p. 324, for additional information.

foremost among the nations of their day in the arts and sciences, and also in educational attainments, they were great in commerce, and monopolised a large portion of the trade of Egypt, Syria, Babylonia, and other oriental countries. They are frequently mentioned in Old Testament history; and every one who reads that history knows of the friendship existing between David and Solomon and the Kings of Tyre, and of the important assistance rendered by the latter in the building of the temple at Jerusalem. The religion professed by a people of this high character necessarily exercised a potent influence among surrounding nations; and its ritual, at once ornate and imposing, proved a terrible stumbling-block at times to the Jewish race.

Considering the great part which Phœnicia played in promoting the progress of ancient civilisation, it is singular how fragmentary and unsatisfactory are its historical remains, both politically and religiously. The two triads of Hannibal's oath to Philip King of Macedon, as described by Polybius, a Greek historian of the latter part of the second century B. C., namely, sun, moon, and earth, rivers, meadows, and waters, contain the material objects on which all Phœnician religious worship was then based. Rivers were sacred to the gods, trees to goddesses, mountains were revered as being nearest to heaven, and meteoric stones were held sacred as divine messengers. The chief starting point in Phœnician mythology was the sun, who has the moon for his wife, but if regarded as the god of heaven, as was frequently the case, then the earth became his wife. Unlike the Egyptian and Babylonian pantheons, that of Phœnicia was a very limited one, and did not contain over twenty names; and even some of these were duplicates of the same divinity. Baal, Ashtoreth, Malkarth, Moloch, Adonis, Dagon, Eshmun, Hadad, El Elium, Baaltis, Onca, Shamus, Sadyk, and the Kabiri, exhaust nearly the whole of the list of native

deities. From Egypt, Hammon (Ammon) and Osir (Osiris) were borrowed. Baal, so frequently mentioned in the Old Testament, is the great god of the Phœnicians; and, in their inscriptions, is lord or master, but when designated as Baal Samin he is lord of heaven. Baaltis (my lady) is the feminine form of Baal. The Kabiri are the great ones. At the head of all their divinities stood Baal and Ashtoreth, the great male and female principles of existence. The latter was chiefly worshipped at Sidon as the moon goddess. But more commonly she was regarded as a nature goddess, or the great mother who presided over the sexual relations, and was connected more or less with love and voluptuousness. One of her titles was Queen of Heaven, and under this name she was frequently worshipped by the Israelites (see Jeremiah vii. 18). The Greeks regarded their Aphrodite, and the Romans their Venus, as her equivalents. Shamus, the sun god, was borrowed from the Accadians, and the goddess Baaltis from the Babylonians. It appears to be a well-established fact that in Phœnicia itself, and also in Syria, the worship of Ashtoreth, like that of Venus, was accompanied by licentious rites. The cult of the great nature goddess tended to encourage dissoluteness in the relations of the sexes, and even to sanctify impurities of the most abominable description. In Carthage the worship of the goddess Thanith prevailed, and was distinguished by the same impure rites as that of the goddess Ashtoreth in Phœnicia and Syria.

Another fearful stigma on the religion of the Phœnicians, not only in their native country but also in Carthage and elsewhere, was the systematic offering of human victims to El and other gods. The grounds for this horrible superstition are to be found in the words addressed by Balak to Balaam: "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I give my first-born for my transgression, the fruit of my body for

the sin of my soul?" (Micah vi. 6. 7.) "It was customary among the ancients," says Philo Byblius, "in times of great calamity and danger, for the rulers of the city or nation to offer the best beloved of their children as an expiatory sacrifice to the avenging deities, and these victims were slaughtered mystically."¹ The Phœnicians were taught by their priests, that once upon-a-time the god El himself, under the pressure of extraordinary peril, had taken his only son, adorned him with royal attire, placed him on the altar, and slain him with his own hand. Thenceforth it could not but be the duty of rulers to follow the divine example thus set them; and that even private individuals, when beset by difficulties, might apply the lesson to themselves, and offer up their children to appease the divine anger. Porphyry, a historian of the third century, A. D., tells us that the Phœnician history was full of instances, in which the people, when suffering under great calamity, from war or pestilence, or drought, chose by public vote one of those persons most dear to them, and sacrificed him to El or Saturn. Two hundred noble youths were offered in sacrifice at Carthage after the defeat of its army by Agathocles, the famous king or tyrant of Sicily, who flourished in the third century, B. C. When Tyre found itself at length unable to resist the assaults of Alexander the Great, the proposition was made, but overruled, to sacrifice a boy to Saturn. Every year, at Carthage, there was at least one occasion in which human victims, chosen by lot, were publicly offered to expiate the sins of the nation. Diodorus, the Greek historian, who flourished shortly before the Christian era, tells us that in the temple of Saturn, at Carthage, the brazen image of the god stood with outstretched arms to receive the children offered to it. As any manifestation of reluctance would have made the victim unacceptable, the mothers quieted their infants by caresses until they

¹ Philo Byb., Vol. VI. sec. 3.

were handed over to the image, which was so mechanically constructed as to consign whatever it received to a glowing furnace underneath it. Inscriptions, discovered in recent years among the ruins of Carthage, record the offering of such sacrifices. They continued even after the Roman conquest, until at length the proconsul Tiberius, in order to effectually put down the practice, hanged the priests of these bloody rites on the trees of their own sacred grove. But while these public human sacrifices were thus brought to an end, the rite, for a long period afterwards, continued to be still practised in secret. The Phœnicians were not idolaters, in the ordinary sense of the term, as they did not worship images of their deities. Like other ancient nations their original knowledge of the one true God, which they no doubt carried with them from Shinar, first faded into nature worship, and finally wholly disappeared into the polytheistic system we have described. In their temples public worship was conducted by praise, prayer, and sacrifice. Libations of wine were copiously poured on the sacrifices, which usually consisted of animals, and incense was burned in lavish profusion. Occasionally efforts were made to influence the deity invoked by loud and prolonged cries, and even by self-inflicted wounds or mutilation. (1 Kings xviii. 26.) Frequent festivals were held in honour of their divinities, especially at the period of the vernal equinox. Despite their high condition of civilisation, the religion of the Phœnicians was one of the lowest and most debasing of ancient times, combining as it did gross impurity with great cruelty; and the sanction of licentiousness with the requirement of bloody rites, at once revolting to the human conscience, and destructive of any right apprehension of the true idea of God.¹

Ancient Syria extended from the eastern shore of

¹ Lucian, *De Dea Syra*, secs. 49, 50. *Religions of the Ancient World*, Chap. V. sec. 144.

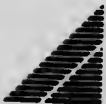
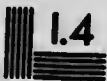
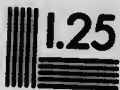
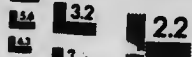
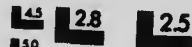
the Mediterranean to the middle Euphrates. From time immemorial the country lying between Egypt and the Euphrates had been the great battle-field for the empires of Western Asia, on the one hand, and those of Egypt and Africa on the other. Its religion was borrowed largely from Phœnicia. Every hill had its lord Baal, and its lady Baalit or Ashtoreth. There were, also, El the god of heaven, and various other deities, among whom was Rimmon, whom Naaman told Elisha was his sovereign's god. (2 Kings v. 18.) Like the Phœnicians the Syrians, at times, propitiated their deities by human sacrifices. They were not however at all exclusive in their objects of worship, and, at the later period of their history, readily adopted many gods and goddesses from the Greek and Roman pantheons.

The Philistines were a maritime people, supposed to have immigrated originally from Crete and other islands of the Grecian archipelago, about the time when the Hebrews, under the leadership of Joshua, also entered into the land of Canaan. They were a handsome brown Semitic race, devoted, like the Phœnicians, to trade and commerce, and in general culture and well-defined political institutions far surpassed the Hebrew nation. They formed strong colonies along the seacoast and some distance into the interior country, extending from a point nearly due west of Jerusalem, and southward to the Egyptian desert. Their chief cities were Gaza, Askelon, Ashdod, Ekron, and Gath. Their form of government was a confederacy, at the head of which were five chiefs or lords, and of which Ashdod was apparently the capital, for it was there the ark was brought after their victory over the Hebrews at Ebenezer. (1 Samuel v. 1.) The Philistines at one time mightily oppressed the Israelites for the long period of forty years, and rose to their highest point of power after the defeat of Saul and Jonathan at Gilboa. When David subsequently united Israel, the Philistines



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were soon humbled by severe defeats, and became his vassals and tributaries. Their principal god was Dagon, half man half fish; while Ashtoreth, who had evidently been borrowed from the Phœnicians, was their great goddess. Baal-zebub was the chief god of Ekron (2 Kings i. 2), and had a famous oracie attached to his temple there. Gaza worshipped the god Marna (our lord), who also gave oracles in a circular temple, and had at times human sacrifices offered to him. Ashtoretti, or Ashtoreth, was worshipped as a fish-goddess at Ascalon, but the character of her worship, whether impure or otherwise, is not known. The skill of the Philistine priests in divination is alluded to in Isaiah ii. 6, and the rendering of oracles formed a leading feature of their temple shrines. When the Philistines marched to battle, they carried with them the images of their gods, as an assurance of victory, in the same way that the Israelites did with the ark. Their great temples stood in their coast cities; and their deities, as became a seafaring people, were nearly all of a marine type. When they established themselves in Canaan their knowledge of the true God had evidently long before degenerated into a nature religion, which had also disappeared in turn before a system of pure idolatrous worship of their gods and goddesses, which were, however, only few in number.

Moab and Ammon, the children of Lot, and Edom and Israel, children of Isaac, constitute the group of four Hebrew peoples who had issued from the Syro-Arabian wilderness, and settled at different times, in the land of Canaan. They all originally worshipped the one true God, but it would appear that Moab was subsequently led, like the surrounding nations, into the worship of other gods, of which Chemosh was the chief. We know but little of the character of that worship. That Moab had other gods beside Chemosh, we learn from the pathetic passage in the Book of Ruth, which so touchingly describes the in-

cident of Naomi's parting with her daughters-in-law, amid much weeping and sadness of heart. "It grieveth me much," said Naomi, "for your sakes that the hand of the Lord is gone out against me. And they lifted up their voice and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her. And she said, Behold thy sister-in-law is gone back unto her people, and unto her gods: return thou after thy sister-in-law." (Ruth i. 13, 14, 15.) In later and more unfortunate times for Moab, its king when sorely pressed by the army of Israel, led by Jehoram and Jehoshaphat, slew his eldest son and heir, and offered him for a burnt sacrifice to Chemosh on the wall of his capital, in full view of his besiegers. "And there was great indignation against Israel: and they departed from him and returned into their own land." (2 Kings iii. 26, 27.)

As will be seen from this chapter, the Israelites were surrounded on every side by idolatrous nations; and, in defiance of the commands of God, were frequently tempted, in times of calamity, to imitate their forms of worship even as regards human sacrifices. In the last days of the Kingdom of Judah, especially, when frequent invasions and other misfortunes had broken the once superb courage of the people, and they became hopeless of the efficacy of their old religion, they had resort to the debasing rites of surrounding heathen nations, and sacrificed their children to Moloch or Baal. The Scripture phraseology employed in speaking of these sacrifices, is "to make one's son or daughter pass through the fire to Moloch." (2 Kings xxiii. 10. Jeremiah xxxii. 21. Leviticus xviii. 21.) But, unlike the Phœnicians, there was no brazen god with them. The children or older persons were first put to death, and then offered as burnt sacrifices in the usual way. When the Israelites forgot, as they so frequently did in the later periods of their national existence, the God of their fathers, they were punished for their sins by famine,

pestilence, and war. When sore affliction brought them back to repentance, and they cried unto God for deliverance, he invariably came to their assistance, with wonderful mercy and pity, and punished their oppressors. In the ancient world national sins led to national punishment at God's hands; individual sins to individual punishment, and precisely as is the case to-day. When we carefully read Old Testament history concurrently with that of contemporary nations, nothing can strike us more forcibly than the wonderful goodness, patience, and mercy of God, and his constant evident purpose to preserve the Jews, despite all their backslidings, as his peculiar people; so that the promised Messiah, to regenerate a lost world, could still arise from them. No matter how wide was their apostasy from their ancient faith, or how largely they surrendered themselves to the idolatrous practices of the surrounding heathen, the light of the one true God was never wholly extinguished amongst them. When Elijah complained that he alone was left in Israel of the servants of the Most High, he was told by his Divine Master that there were still left to him seven thousand in Israel who had not bowed the knee to Baal. (1 Kings xix. 18.) And even now when all their ancient heathen oppressors have forever disappeared from the world's stage, and left little but dim memories behind them, they still exist as a people, bow down before the God of Abraham, Isaac, and Jacob, and remain with us a perpetual living monument of his mercy and goodness.

CHAPTER VII.

THE ANCIENT RELIGIONS OF GREECE AND ROME.

OUR necessarily brief review of the religions of the Biblical nations of the ancient world would be incomplete, without a sketch of the creeds of Greece and Rome, which occupied such a prominent place in the centuries immediately preceding the Christian era. These creeds, however, presented somewhat different aspects. The religion of Greece was brighter and more joyous in its character than that of Rome, which was grosser, more severe, and certainly more cruel. A licentious and degrading element was present alike in both, in the worship of Aphrodite in Greece, and of her counterpart, Venus, in Rome, where one of the grandest temples of its great capital was dedicated to the worship of the latter goddess. Again, both religions sanctioned human sacrifices. Taken as a whole the religion of ancient Greece may be described as a worship of nature, in some of the various forms it presented to the senses of mankind. Most of its deities corresponded, says Bishop Thirwall,¹ either to certain parts of the sensible world, or to a certain class of objects comprehended under abstract notions. Placed in a region at once beautiful, and varied in its natural perspective, and in strong sympathy with the physical world around him, the lively Greek became deeply conscious of his wonderful environments. The teeming earth, the vivifying sun, the restless sea, the irresistible storm, the lightning of heaven, the motion of growth

¹ History of Greece, Vol. I. p. 217.

of every description, impressed his mind with a sense of the amazing activity of all the forms of nature, which he learned to recognise as the agencies of mysterious and unseen beings, endowed with life, volition, and design. For him nature was peopled with a countless multitude of those invisible powers, some inhabiting the earth, some the heavens, some the sea, some the dark and dreadful regions beneath the earth, to which the brightest rays of the sun could not penetrate. Of such beings, as Grote observes, there were numerous varieties both in power and number, differences of age, sex, and local residence; relations both conjugal and filial, sympathetic as well as repugnant.¹ The great Olympic gods stood at the head of the Grecian pantheon. Below them were ranged innumerable demons, heroes, nymphs, and genii, identified with earth, river, mountain, cape, town, village, or territory. Every brook had its water nymph, every fountain its naiad, wood nymphs peopled every glade and forest dell, and air gods revelled in every zephyr and breeze. Thirty thousand minor gods, guardian demons, and spirits of departed heroes, veiled from human eye, constantly moved about the earth, watching the deeds of men, and dispensing weal or woe.²

At the head of all the vast phalanx of Grecian gods and goddesses stood the great Zeus, the one father of gods and men. When we ascend to the more distant heights of Greek history, the idea of one God, the supreme being, stands before us as a simple fact.³ Zeus, says an ancient Greek poet, is the beginning, Zeus is the middle, out of Zeus have all things been made. Zeus bears to man the relation of a father. Each mortal who has a supplication may address him as God, father. As St. Paul said, quoting a Greek poet, we are his offspring. (Acts xvii. 28.) Po-

¹ Grote's History of Greece, Vol. I. p. 463.

² Ibid. Thirwall's Greece, Vol. I. p. 235.

³ Max Muller's Chips, Vol. II. p. 148.

seidon, in Greek mythology, is the god of the sea, Apollo the god of music, Ares the god of passion, cruel, lawless, and greedy of blood, Hephæstes the god of fire, Hermes the man of business, and messenger of the gods. Hera, the wife of Zeus, is queen of heaven, proud, jealous, and bitter, according to Grote;¹ cruel, vindictive, and unscrupulous, according to Gladstone.² Athene is the goddess of wisdom, art, and household industry; Artemis the goddess of the hunting field and the chase. Aphrodite is the counterpart of the Phœnician goddess Ashtoreth, and the Roman goddess Venus. Frail herself and the persistent stirrer up of frailty in others; deceitful, treacherous, shrinking from the least touch of pain, she repels the moral sentiments with a force almost equal to that wherewith she attracts the sensuous animal nature. That the Greek pantheon should contain a goddess of this degraded character was alike reprehensible and debasing. Bad men and women could plead, in extenuation of their offences against moral law and their higher nature, the divine example. Hestia is the goddess of the hearth and home. Demeter, the earth mother, is the goddess of agriculture. These were the twelve great deities of the Greek pantheon—six male and six female. They were all alike human in their character and attributes, and even Zeus had faults and failings, and was in addition a polygamist. Below them ranged a vast number of minor gods and goddesses. The worship which the ancestors of the Greeks had brought with them from the common cradle of the human race in Asia, was that of the heaven father—the unseen father who dwells in ether, whose temple is the sky, and whose altar is most fitly raised on the mountain top. This idea was reproduced in Zeus, to whom the Achilles of Homer prays.³ But the Greeks, like all the

¹ Grote's History of Greece, Vol. I. p. 50.

² Homer and Homeric Age, Vol. II. p. 196.

³ Ency. Brit., Vol. XI. p. 91.

other heathen nations of antiquity, gradually departed from their original simple belief, and adopted a more complex system of worship, in which even human sacrifices were recognised, and resorted to in times of great calamity. Even as late as the period of Solon, the Athenian law-giver, 612 years B. C., a human sacrifice for the sins of the nation was offered at intervals to the gods at Athens.

Of all the nations of antiquity, Greece occupied the foremost place, not only as regards its love of liberty, its heroism and gallantry in war; but also as regards science, literature, and the arts. Its civilisation has left its impress on the world for all time; and if ever there were an ancient people, who should have held their own, in later periods, in the ranks of the human race they were unquestionably that people. But their Pagan creed had, within its own bosom, the germs of national decay and ruin; and the Spartan virtues of its heroic day gradually disappeared with the passing centuries, until at length the Christian era rises upon an effeminate and degenerate, pleasure-loving, gossiping race, distinguished for its vices more than for its virtues. The city of Corinth, situated on an isthmus between the Ægean and Adriatic seas, was the great centre of ancient Greek commerce, and the mart of the world. It was pre-eminent among all the cities of that day for its wealth, luxury, and dissipation; and was the Paris of antiquity. The great urban centres of population, in ancient times, were usually devoted to the worship of some god or goddess, who was supposed to be their special protector. Babylon had its Bel-Merodach, Ephesus its Diana, Athens its Athene. So Corinth had its Venus, in whose honour a superb temple had been erected on a mountain half a mile high, to the south of the city, which commanded a magnificent view in all directions. Its sides were covered with the fine mansions of wealthy Corinthians, and by numerous minor temples dedicated to various deities, but high above all

rose the great temple of Venus. It was enjoined by law that one thousand beautiful females should officiate as public courtesans before her altar. In times of public calamity and imminent danger to the state, these degraded women attended at the temple sacrifices, and walked in solemn procession with other citizens, singing sacred hymns. When Xerxes invaded Greece recourse was had to their intervention, to avert the impending calamity. They were supported chiefly by foreigners, who came on business to the city, and by the vast crowds of dissolute men and pleasure-seekers who resorted to the Isthmian Games, which always drew numbers of sight-seers from other countries, far and near. The state was not ashamed to avail itself of the profits made by its degraded band of courtesans; and Corinth drew a large annual revenue from this source. Foreign merchants were not infrequently stripped of all their property, by consorting too freely and unguardedly with Corinthian courtesans, but were unable to obtain any redress from the authorities of the city. Such was the dissolute soil in which the Apostle Paul, about A. D. 52, founded one of the principal Christian churches, and where he preached the gospel for eighteen months with great success, first to the Jews, who rejected his ministry, and afterwards to the Greeks. (Acts xviii. 2.) The pure religion of the cross gradually brought the dissolute worship of Venus into disrepute; and as the knowledge of the simple gospel of Christ spread more and more widely, the mythology of ancient Greece, with its vast pantheon of gods and goddesses, became dimmer and dimmer as the world rolled onwards, and, finally, as a practical force, entirely faded out of sight.¹ According to Plato this fate was well merited. Their gods and goddesses, from Zeus to Venus, had set a bad example to the Greeks, and if their divinities were angered by their

¹ For further information as to the condition of Corinth at the Christian era, see Barnes' Notes on New Testament.

misconduct, they believed that a few offerings would appease them, leaving the offenders free to repeat their crimes, and to grow more and more hardened in iniquity.¹

THE RELIGION OF ANCIENT ROME.

The great gods and goddesses of Rome were twelve in number, although their names in some instances, were not always the same. At the head of its pantheon stood Jupiter, or Father Jove, who bore a real resemblance to the Greek chief god Zeus. He had a temple from the earliest times on the Capitoline Hill, where he was worshipped in conjunction with Juno, the queen of heaven, and Minerva, the goddess of wisdom and of the arts and sciences. Mars was the god of war, and his wife Bellona the goddess of war. Vesta was the goddess of the family home. Her regular worship was intrusted to a College of six women, known as Vestal Virgins, whose especial duty it was to preserve the sacred fire upon her altar, and not permit it to be ever extinguished. There was no image in the Temple of Vesta, one of the most ancient in Rome, the eternal fire being regarded as symbolising her sufficiently. Ceres was the goddess of agriculture, and Saturn its god. The goddess Ops, the wife of Saturn, represented agricultural labour, and was usually worshipped in conjunction with her husband. Hercules was the god of property, gain, and business good-faith. He had no temples, but altars were erected to him in the market-places of the country, and by the roadsides. Mercury was the god of traffic and commerce. The cult of Mercury, like that of Hercules, was regarded as Plebeian in its character, and although very widely diffused had little influence with the Patrician orders. Neptune was the god of the sea. Roman admirals, on quitting port with a fleet, were bound by law to sacri-

¹ Plato's Republic, Vol. II. sec. 17.

fice to him. When Greek mythology became known to the Romans, Neptune was completely identified with Poseidon, Amphitrite then became his wife, and the Nereids his companions.

Below the twelve great gods of Rome came numerous minor deities, of different grades of consideration. As its conquests spread, the gods of the conquered nations were usually added to the national pantheon, where its emperors also eventually found a place, and came to be worshipped as divinities. The worship of the principal gods was specially provided for by the state, which established salaried priesthoods to secure the continual rendering of the honour due to each. In addition there were four large colleges of priests, whose duty it was to regulate the calendar, sacred and profane, to fix the date of all festivals, and pass final judgment on all prodigies and omens. The Augurs, another priestly college, were the public diviners, who foretold events from the flights of birds, the feeding of the sacred chickens, and natural phenomena, such as thunder and lightning. They exercised a wide social and political influence, and the office was much sought after. The Fetials constituted a college devoted to the consideration of law and right, to treaty obligations, and to the proclamation of war. They slew the victims which gave a sacred character to treaties. The two *Duumviri* were the keepers, consulters, and interpreters of the Sibylline Books, of which we hear so frequently in Roman history. These books were a collection of pretended prophecies, written in Greek, and no doubt derived from a Greek source. It was customary to consult the Sibylline Books in cases of pestilence, or of any unusual prodigy, and to scrupulously follow the advice they were supposed to give in reference to the occasion which had arisen. All the great officers of the state were inducted into their posts with religious solemnities, and were bound to attend and take their part in certain processions and sacrifices. In times

of danger and difficulty, the state gave orders for special religious observances in order to secure the favour of the gods or avert their wrath. But notwithstanding all their zeal for religion, the Romans adhered with unbending strictness to the principle, that the priest should remain powerless in the state, and must render obedience to the humblest magistrate and the law.¹

The religion of the Roman people embodied four cardinal practices: (1) Daily offerings to the Lares or household gods; (2) occasional thank-offerings for supposed benefits received from some particular temple god; (3) the performance of vows made to a god in anticipation of a favour to be granted; (4) regular attendance at religious festivals. Unlike the religion of the Greeks, that of the Romans had no play of the imagination or beauty about it, no mystery; and was a tame and matter-of-fact affair. It was of the earthy. Its gods were neither great enough nor sufficiently powerful, to inspire the worshipper with a permanent sense of religious awe. As a just man the Roman gave his gods what he considered they were honestly entitled to, and that was all. His creed was not by any means an elevating one, and there was no high future state for him. Like the Sadducee he believed that God rewards and punishes individuals as well as nations in this life as their conduct might deserve. If his thoughts at all turned to a hereafter it was with a sort of shudder at the prospect of becoming a pale shade, haunting the neighbourhood of his tomb, or former dwelling, or flitting about in the cold abyss below, shut out from the bright rays of the sun, and even from the light of day. If his religion at any time took a deeper form it was in connection with the doctrine of expiation. If earthquakes shook Rome to its foundations, or the yellow Tiber overflowed its banks, or a devastating pestilence suddenly made its appearance, or the fortunes of war

¹ Mommsen's History of Rome, Vol. I. p. 180.

hung in suspense, or turned against the warrior nation, a sense of guilt arose, and pressed heavily on the public conscience. Heaven had become angry with them for their sins, and the divine wrath must be appeased by some means. This could only be accomplished by the sacrifice of that which was best and dearest to their hearts. A single very noble victim would suffice, and if he could not be procured there must be a larger number of persons offered up to appease the wrath of the gods. Thus we see, that as regards human sacrifice, the sedate Romans were not one whit better than the volatile Greeks, or the cruel and superstitious nations of Phœnicia, and of other parts of Asia.¹

Gibbon in his greatest work "The Decline and Fall of the Roman Empire," attributes its decadence to the progress of Christianity. This no doubt was true to some extent; but, at the same time, there were other and much more potent causes, for that decline and fall, in operation. The careful student of history, both sacred and profane, cannot fail to realise, to a greater or less extent, the lesson which it so constantly teaches us, that God from the very first raised and depressed nations in accordance with their conduct, and for his own wise purposes. Nebuchadnezzar, for example, was raised up to punish Egypt and the nations of Asia Minor for their many backslidings, to destroy the temple of Jerusalem, in accordance with prophecy, and to carry the principal Jews into captivity. In accordance with prophecy, also, Cyrus was subsequently elevated to the highest pinnacle of power to punish Babylonia for its sins, to discredit its ancient idolatrous creed, to restore the Jews to their ancient home, after the prophetic period of seventy years' captivity had been fulfilled, and to order the restoration of the temple at Jerusalem. In the same way, the Roman Empire was raised up to

¹ See Rawlinson's "Religions of the Ancient World" for fuller information.

consolidate the nations into one great state, of one hundred and twenty millions of people, and thus prepare the way for the spread of Christianity, the progress of which otherwise must have been much slower and vastly more difficult.

When the Christian era dawned upon the world the Pagan religion of Rome had already demonstrated its own complete failure, from a moral and national standpoint, in the generally dissolute habits which it promoted, both as regards public and private life, and in the germs of weakness and decay which had, in the progress of time, grown up within its own bosom. The late Dean Farrar has drawn an eloquent picture of the degraded moral and political condition of the Roman Empire at this period — a picture most amply illustrated by its own writers. "The epoch," he says, "which witnessed the early growth of Christianity was an epoch of which the horror and degradation have rarely been equalled, and perhaps never exceeded, in the annals of mankind. Were we to form our sole estimate of it from the lurid picture of its wickedness which St. Paul, in more than one passage, has painted with a few powerful strokes, we might suppose that we were judging it from too lofty a standpoint. We might be accused of throwing too dark a shadow upon the crimes of Paganism, when we set it as a foil to the lustre of an ideal holiness. But even if St. Paul had never paused, amid his sacred reasonings, to affix his terrible brand upon the pride of heathenism, there would still have been abundant proofs of the abnormal wickedness which accompanied the decadence of ancient civilisation. They are stamped upon its coinage, cut on its gems, painted upon its chamber walls, sown broadcast over the pages of its poets, satirists, and historians. 'Out of thine own mouth will I judge thee, thou wicked servant.' (Luke xix. 22.) Is there any age which stands so instantly condemned, by the bare mention of its rulers, as that which recalls the successive names of

Tiberius, Gaius, Claudius, Nero, Galba, Otho, and Vitellius; and which, after a brief gleam of better example under Vespasian and Titus, sank at last under the hideous tyranny of Domitian? Is there any age of which the evil characteristics force themselves so instantaneously upon the mind, as that of which we mainly learn history and moral condition from the relics of Pompeii and Herculaneum,¹ the satires of Perseus and Juvenal, the epigrams of Martial and the terrible records of Tacitus, Suetonius, and Dion Cassius? And yet even below this lowest deep, there is a lower deep, for not even in their dark pages, are the depths of satire so shamelessly laid bare to human gaze as they are in the sordid pictures of Petronius and Apuleius."

At the lower extreme of the social scale in the Roman Empire were millions of slaves, without family, without religion, without possessions, who had no recognised rights, and towards whom none had any recognised duties; who passed from a childhood of degradation to a manhood of hardship and social contempt, and to an old age of unpitied neglect. Only a little way above the slaves stood the lower or Plebeian masses, who formed the vast majority of the freeborn inhabitants of the Roman Empire. They were for the most part beggars and idlers, familiar with the grossest indignities of a degrading dependence on the state. Despising a life of honest industry, they asked only for bread and the games of the circus, and stood prepared to support any government, however despotic, if it would only supply their wants. In Rome, a great city of a million and a quarter population, these freedmen usually spent their mornings in lounging about the Forum or in attending the levees of their particular patrons, for a share in whose largesses they daily struggled. Their afternoons were

¹ The paintings in many rooms of their ruins are of so vile a character that visitors are not allowed to enter them unless by special permit from the authorities.

devoted to gossip at the public baths; their evenings in enjoying the polluted free plays at the theatres; or in looking on, with fierce thrills of delight, at the bloody gladiatorial or other spectacles of the arena. At night they crept up to their miserable garrets, in the sixth and seventh storeys of the tenement houses of Rome, of which there were 44,000, into which, as in the low lodging-houses of Europe and America to-day, there drifted all that was most wretched and most vile. Their lives were largely made up of squalor, misery, and vice. Out of the great population of Rome, the proprietors of its real estate scarcely numbered 2000.

Immeasurably removed from the condition of these needy freemen, living in the greatest luxury among crowds of corrupt and obsequious slaves, stood the now constantly diminishing class of the wealthy and the noble. Every age of the world, in the decline of some one of its peoples, has exhibited the spectacle of selfish luxury side by side with abject poverty; and never were these contrasts so startling as in imperial Rome. There the great majority of the population might be trembling with fear lest they should be starved by the delay of one of the huge grain ships from Egypt, the granary of Rome; while the upper classes were squandering fortunes at a single banquet, drinking out of jewelled vases, worth hundreds of dollars, or feasting on the brains of peacocks or the tongues of nightingales. As a consequence of these excesses disease was rife. Men were short-lived, and even women suffered from the gout. Over a large part of Italy the free-born population were only half clad even in the winter. Yet at this period the dresses of Roman ladies of wealth were magnificent in a grandeur almost beyond conception. The Elder Pliny tells us that he saw Lollia Paulina dressed for a betrothal feast in a robe entirely covered with pearls and emeralds, which had cost over forty million sesterces, (about two million dollars,) and which was

known to be less costly than some of her other dresses. Gluttony, caprice, extravagance, ostentation, impurity, rioted in the heart of Patrician society, which knew of no other means to break the monotony of its weariness, or alleviate the anguish of its despair. At the summit of the whole decaying system — elevated high above the highest, yet living in constant dread of the lowest, oppressing a population which he terrified, and terrified by a population which he ruthlessly oppressed, stood an emperor raised to the highest pinnacle of divine autocracy, yet conscious that his life hung upon a thread — the dagger of the assassin, and whom Gibbon tersely but terribly described as at once a priest, an atheist, and a god.

The general condition of Roman society was such as could only be expected from these degrading elements. The Romans had entered into a state of fatal degeneracy from the first day of their close relations with Greece. Rome learned from Greece its voluptuous corruption. Greece learned from Rome its cold-blooded cruelty. Family life among the Romans had once been a sacred relation, and for 520 years divorce had been unknown amongst them. Under the empire marriage soon came to be regarded with disfavour and disdain. "Women," as Seneca says, "married in order to be divorced and were divorced in order to marry again; and noble Roman matrons counted the years not by the consuls, but by their discarded or discarding husbands." To have a family was regarded as a misfortune. When children came their early education began under decrepit and comparatively useless slaves, to be afterwards conducted under supple, accomplished, and abandoned Greek tutors. There was little true home life in the Patrician household, and the sons and daughters of wealthy families soon caught the contagion of the vices which they saw in their parents, a constant and unblushing example. The once grave, noble, and virtuous senate bent their

heads to the general flood of corruption, and even in the days of Tiberius, as Tacitus tells us, rushed headlong into the most servile flattery of the emperor, and stood ready to do his behests. There was not a murmur of dissent amongst them when the censor Metellus declared that marriage could only be regarded as an intolerable necessity; while a consul asserted that there was scarcely one amongst them all who had not ordered one or more of his infant children to be exposed to death. In the hearing of the same senate, in A.D. 59, Longinus gravely argued, that the only security for the lives of masters was to put into execution the sanguinary Silanian law, which enacted that if a master were murdered every one of his slaves, however numerous or innocent, should be indiscriminately massacred. It was the senators of Rome who thronged forth to meet, with adoring congratulations, the miserable youth (Nero) whose hands already reeked with the blood of the mother he had murdered. They offered thanksgiving to the gods for his worst cruelties, and obediently voted divine honours to the dead infant, four months old, of the wife whom he afterwards killed with a brutal kick.

And what was the religion of a period, which needed religious consolation more deeply than any age since the world began? Except in rural districts the old Paganism was practically dead, and political interference had become necessary to support the crumbling structure of classical polytheism. But the decrees and reforms of Claudius could do little to sustain the faith of an age, which had witnessed, in consenting silence, or with frantic adulation, the assumption by the Emperor Gaius of the attributes of deity after deity; tolerated his insults against the sublimest objects of their worship; and encouraged his claim to a living apotheosis. The upper classes had long learned to treat the current mythology as a mass of worthless fables. They either wholly dis-

believed in the existence of the gods, or held, with Epicurus, that they were indifferent about mankind. The masses, while they accorded an adherence to the forms of the old faith, watched with eager curiosity the crowd of foreign cults which the spread of the empire had brought to their notice. Such was the condition of the Roman world when St. Paul preached in the imperial city, to a few poor Jewish shopkeepers and Gentile slaves, a new doctrine at once so bright and full of joyous hope, as to thrill, with the most profound emotions, the hearts of his hearers, many of whom soon laid down their lives for their faith.

Literature and art were deeply tainted with the prevalent degradation of the Roman people. Poetry had largely degenerated into exaggerated satire, insincere declamation, or trifling epigrams. Art was corrupted from the same cause, and had descended into the regions of glaring contrasts, triviality of idea, and the gross immorality of which we still find traces, at the present day, amid the ruins of Pompeii. Greek statues of the days of Phidias, were ruthlessly decapitated that their heads might be replaced by the scowling or imbecile features of a Gaius or a Claudius. A training in rhetoric had ceased to be a necessity for the drama, which had degenerated into a vehicle for the exhibition of scenic splendour, or ingenious machinery. The actors who absorbed the greater part of the popular favour were the pantomimists, whose insolent prosperity was generally in proportion to the infamy of their characters.¹ And while the general shamelessness corrupted the purity of all classes from the earliest age, the hearts of the multitude were made hard as stone with brutal insensibility by the fury of the circus, the atrocities of the amphitheatre, and the cruel orgies of the games. The Emperor Augustus, in the document annexed to his will, mentioned that he had exhibited 8000 gladiators and 3510 wild beasts. Dion Cassius states that, in

¹ Farrar's *Early Days of Christianity*, pp. 6-10.

the days of Claudius, the number of human beings butchered in gladiatorial contests and otherwise, in the arena, was so great, that the statue of Augustus had to be moved that it might not be constantly protected with a veil to screen it from blood; and mentions a lion that had been taught to devour men. Tacitus tells us that in a sea fight, exhibited for the amusement of the multitude, by the same emperor, 19,000 men fought each other. At a later period Titus, regarded as a model ruler, brought into the amphitheatre, in one day, 5000 wild beasts, and butchered thousands of Jews in the games at Berytus. Dion Cassius tells us that even in Trajan's games, 11,000 animals and 10,000 men had to fight before the freedmen of Rome. The old warlike spirit no longer distinguished the principal families of the nation, who shrank from making themselves prominent in any way, lest it should bring down upon them the murderous suspicions of the reigning irresponsible despot. The languid enervation of the degenerate and dissolute aristocrat could now only be amused by magnificence, and stimulated by grossness or blood, and the spectacles of criminals fighting for life with bears and tigers, or gazing upon bands of gladiators who hacked each other to pieces on the crimsoned sand.¹

Such was the degraded condition of the Roman Empire, as regards its social and political relations, when the Christian era arose upon the horizon of its present and its future. Despite all the existing grandeur of that empire, and all its apparent solidity of structure, the elements of disintegration and destruction were already in active operation within its own system. As time passed away, the Roman people became gradually more effeminate in their habits. The moral deterioration of the race ended in physical weakness, which rendered them unequal to the rough life of the soldier; and by-and-by the defence of the empire had to be intrusted to armies of foreign mer-

¹ Early Days of Christianity, p. 6.

cenaries, of whom Kingsley's "Hypatia" gives a graphic picture. Their national sins had surely found them out; and built up a condition of things which finally ended in the total ruin of Pagan empire, and the triumph of the cross. The civilisation of the Roman Empire opened up a vast field for the planting of the gospel of Christ all over the world, and its great highways, constructed with so much labour, enabled the humble but wonderfully successful missionaries of the cross to travel from country to country with comparative readiness and ease.

CHAPTER VIII.

SOME GENERAL OBSERVATIONS ON THE CONTENTS OF THE THREE PRECEDING CHAPTERS, AND ON THE SCEPTICAL CLAIM THAT THE HEBREW SACRED SCRIPTURES STAND ON THE SAME PLANE AS THE PROFANE SCRIPTURES OF OTHER NATIONS.

THE brief sketch we have given, in chapters six, seven, and eight, of the religions of the more prominent Biblical nations of the ancient world, will enable our readers to realise more fully, how utterly impossible it would be to form a peculiar people devoted to the pure worship of one true God, and from whom a Messiah could arise out of any of them. Nor were any of these nations fitted to become the custodians of the laws which that God might see fit to enact for the government of mankind. Not only had they given themselves completely over to idolatrous practices, but these practices were legally incorporated into systems of national religions, with state-paid priesthoods, who ministered to their gods and goddesses, in splendid and costly temples, with rituals of a varied and most imposing description. It was the prime interest, accordingly, in every case, of the priestly classes to maintain intact the existing order of things, which provided them with a luxurious means of living, and elevated them, at the same time, to a position of much consideration and authority with the lay multitude. At the head of the priestly class in Egypt stood the reigning Pharaoh; and when Joseph became the chief minister of the crown, one of the first steps taken to raise him out of his hitherto lowly condition

was to make him a member of that class, by marrying him to Aseneth, the daughter of the priest of On. (Genesis xli. 45.) He was thus incorporated with the highest nobility of the land, and so occupied a position, which most probably brought him into close relationship with the royal family, then represented by one of the dynasties of what is known in history as the "Shepherd Kings" of Lower and Middle Egypt. The polytheistic system established in Babylonia by Sargon I. in the twenty-fourth century B. C., became at once the legal state religion of that country, and was so acceptable to the people generally that it remained intact, and in full force and use, until the reign of Cyrus, a period of nearly nineteen centuries. The Persian conqueror despised the Babylonian creed, declined to be chargeable with the support of its priests, and refused to repair its temples, which soon, in consequence, began to fall into decay. When Alexander the Great entered Babylon the great temple of Bel-Merodach, which in the days of Nebuchadnezzar, and of his immediate successors, was the glory of the city, had become little better than a mass of ruins. Assyria had also its own state religion — its own mythological system of gods and goddesses, to which the people, from the king downwards, were all greatly attached. In Syria and Palestine, the same state of things widely prevailed: only here and there, at wide intervals, were the worshippers of the one God, like Melchisedek, King of Salem, to be found. When Abraham was born, in the second decade of the twenty-second century B. C., the whole known world might be said to be composed of Pagan nations, which had no room for a pure theistical reformed faith, no place for a prospective Messiah, and whose religions were all firmly established by law and popular usage.

The religions of the ancient world, as they stood in the Abrahamic period, cannot be traced to a common source. While they all pointed, either directly or

indirectly, to the fact that the original religion of mankind was monotheistic in its character, and the knowledge of which must have been derived from a source independent altogether of mere human conception, it would appear that each nation, of its own volition, eventually adopted a form of polytheism to suit itself. From this point of view the later religions of the ancient world not only lacked a common origin, but had several distinct origins. There is not, however, a particle of evidence to support the sceptical theory that there is a uniform growth and progress of religions from fetishism to polytheism, from polytheism to monotheism, and from monotheism to positivism. None of the religions we have described supplies any evidence whatever of having been developed out of fetishism. In most of them the monotheistic idea, and especially in the case of Egypt, is most prominent at the first, and afterwards gradually becomes dimmer and more obscured until it finally gives way altogether before polytheistic corruptions. There is, however, one element common to all religions alike, namely, that of sacrifice, which could only have sprung from tradition, for it could not have been by the exercise of his reason that man came so generally to believe that the supreme powers, whatever their character, would be propitiated by the violent deaths of any of their creatures. Then, in this connection, it may well be asked how did the Accadian people learn the observance of the seventh or sabbath day, which they kept with almost Jewish strictness, and from what source were their clear traditions of the Creation and the Deluge derived? The general knowledge of sacrifices which prevailed in the ancient world could not have been invented by men themselves, and must have come to them from some outside source. All these concurrent circumstances point plainly to the existence at one time of a primitive religion, communicated to man from without, whereof monotheism, expiatory

sacrifice, and the observance of the sabbath formed parts, and to the gradual and subsequent clouding over of this primitive revelation in every direction, unless among the Hebrews alone. Even among them a worship of teraphim or household gods crept in (Genesis xxxi. 19, 35) together with other corruptions (Joshua xxiv. 14), and the denunciations and terrors of Sinai became necessary to clear away the polytheistic secretions acquired both before and during their sojourn in Egypt. Outside the Hebrew people there was no restraint, as regards the progress of idolatrous practices; and the degeneration of mankind went on continually.¹ As Dr. Döllinger says: "A dark cloud stole over man's original consciousness of the Divinity, and in consequence of his own guilt an estrangement of the creature from the one living God took place. Man under the overpowering sway of sense and sensual lust, and proportionally weakened, therefore, in his moral freedom, was unable any longer to conceive of the Divinity as a pure, spiritual, supernatural and infinite Being, distinct from the world, and exalted above it. And thus it followed inevitably, that, with his intellectual horizon bounded and confined within the limits of nature, he should seek to satisfy the in-born necessity of an acknowledgment and reverence of the Divinity by the deification of material nature; for even in its obscuration the idea of the Deity, no longer recognised indeed, but still felt and perceived, continued powerful; and in conjunction with it the truth struck home, that the Divinity manifested itself in nature as ever present and in operation."² The cloud described in the foregoing passage was darker and thicker in some places than in others. Some races lost even the traditions of their ancient faith; and evolved, out of their inner consciousness, a new faith to suit themselves. Others lost a portion without losing the whole of their inherited knowledge. There

¹ Religions of the Ancient World, sec. 232.

² Döllinger's Jew and Gentile, Vol. I. p. 65.

were others again who had scarcely lost anything, but hid up the truth in mystic language and behind sacerdotal symbolisms. The only theory which accounts for all the facts of the case — for the unity as well as diversity of ancient Pagan religions, is that of a primeval Divine revelation, variously corrupted through the manifold and uniform deterioration of human nature, in different races and places.¹

Our brief review of the religious systems of some of the prominent nations of the ancient world points to the plain conclusion, that the religion of the Hebrews did not originate from any of them. The Israelites, at different periods of their history, were placed under Egyptian, Babylonian, and Persian authority and influence, and sceptical writers have endeavoured to prove, that Judaism was only a mere offshoot from the religion of one or the other of these nations. But with the clear knowledge that we now possess of the character of ancient religions, the position of these writers has become wholly untenable. We know a great deal more now of the history and religion of Egypt, of Babylonia, and of other ancient oriental nations, than when Renan wrote his "Life of Jesus," and we now know, that there is not a particle of evidence to show that any one of these nations, Egypt alone excepted, ever reached, in any school of esoteric or open teaching, to the grand conception of one only supreme God. The knowledge that the privileged Egyptian had of him was sedulously hid out of sight, and concealed from the people by their priests, who fed them with the husks of a degrading polytheism instead. All the Pagan world, it might be said, was sunk into gross idolatry. All its literature, the very best of it, all its poetry, all its inscriptions and monumental remains, are befouled with the gross teachings of polytheism, in one shape or another. There is no exception to the facts, and no escape from the conclusion. When we turn to the Hebrew literature, that

¹ Religions of the Ancient World, sec. 232.

has come down to us, the contrast is at once complete and startling. The record begins: "In the beginning God created the heaven and the earth" — one God; not Osiris, or Ra, or Kneph, nor any of the many gods of Egypt, or Babylonia, or Assyria, or Phœnicia, but one real, exclusive, sole Jehovah. The contrast is indeed most remarkable. We have Accadian stories, parallel with those of Genesis, of the Creation, and the Flood; we have histories of war and conquest, of national progress in times of peace, but always and everywhere the contrast constantly presents itself. The Jew had but one God; the other nations had gods many and lords many. The reason for this superiority in the belief of the Hebrew people does not clearly appear upon the surface. They were no shrewder in wit than their Pagan neighbours, while they were inferior in the arts and sciences, as well as in war. They were less learned, less given to culture and literature, and their entire inheritance in Canaan would be equalled in size by half a dozen Canadian counties; and, yet, this comparatively insignificant people, achieved, from their earliest history, beginning with the call of Abraham, and afterwards maintained, despite occasional backslidings, a conception of God beyond all ancient parallel. That conception could not have arisen from a natural instinct for monotheism, for nothing of that kind has ever had a place in the human mind. It was something to be impressed and learned from an independent source. From such a source alone could come the most important of all the facts, which the historical and literary criticism of Hebrew literature has told us, of this sole unparalleled conception of the one true God. Judaism stands out from all other ancient religions, as a thing *sui generis*, presenting the sharpest contrast to the systems prevalent in all the other countries of the Orient and elsewhere, and so wholly different from them, in its spirit and essence, that its origin must have been entirely distinct and

separate in every way. "The monotheistic movement in Israel," says an eminent professor of divinity in the University of Edinburgh, "was one of continuous progress through incessant conflict, until a result was reached of incalculable value to humanity. That result was a faith in God, singularly comprehensive, sublime, and practical; — a faith which rested not on speculation and reasoning, but on a conviction of God having directly revealed Himself to the spirits of men; and which, while ignoring metaphysical theorising, ascribed to God all metaphysical as well as moral perfection; a faith which, in spite of its simplicity, so apprehended the relations of God to nature, as neither to confound them, like pantheism, nor to separate them like deism, but to assert both the immanence and the transcendence of the Divine; a faith in a living and personal God, the almighty and sole creator, preserver, and ruler of the world; a faith, especially, in a God holy in all his ways and righteous in all his works, who was directing and guiding human affairs to a destination worthy of his own character; and therefore an essentially ethical, elevating and hopeful faith. The existence of utterances in the Hebrew Scriptures, which show that Hebrew faith was not always thus enlightened, and sometimes conceived of God as partial and cruel, is no reason for not acknowledging the general justice and grandeur of its representations of the Supreme."¹

The contrast between the sublime Hebrew conception of God, and the Pagan conception of the gods and goddesses of its various mythologies, is but little greater than the contrast between Hebrew religious literature, and that of the other nations of the ancient world. The sacred books of the Hebrews could not possibly have been derived from the religious writings of any of these nations. No contrast can be greater than that between the Pentateuch and the Egyptian "Ritual of the Dead," unless it be that

¹ Ency. Brit., Vol. XXIII. p. 239.

between the Pentateuch and the Hindoo Vedas or the Zendavesta of the Guebres or Parsees. A superficial resemblance may perhaps be traced between portions of the Pentateuch, and certain of the myths of ancient Babylonia; but the tone and spirit of the two are so markedly different that neither can be regarded as the original of the other. Where they approach most nearly, as in the accounts given of the Creation and the Deluge, while the facts recorded are the same, or nearly the same, the religious standpoint is utterly unlike.¹

There are people now-a-days who represent various shades of opinion, ranging from Deism to Atheism, who tell us that the Bible is not the word of God any more than the writings of the best profane authors of any age are the word of God. The Bible, they add, is only one of the great sacred books of mankind. It does not stand alone. The Buddhists have their sacred scriptures, the Hindoos theirs, the Mohammedans theirs, the Chinese theirs; and the Hebrew Scriptures stand on no higher plane than they do. Any one at all acquainted with the class of literature alluded to, will at once realise how untenable and worthless is the comparison. The Buddhist scriptures, for example, ignore altogether the existence of a God, deny also the existence of a human soul, and teach, accordingly, the most extreme form of atheism. As to the physical universe, they maintain that there are innumerable worlds in sets of three; that there are twenty-four heavens and eight great hells, all parts of the natural world, and all liable to decay. The Buddhism of Thibet, the headquarters of Buddha to-day, is a mixture of witchcraft and Hindoo philosophy; and the result is the oppression of all thought, the idleness and corruption of the monks, the despotism of the government, and the extreme poverty and beggary of the people.² An atheistic

¹ The Religions of the Ancient World, sec. 230.

² Vide article on Buddhism in the Ency. Brit.

belief which produces these results, although its ethical teachings may in some directions be commendable, cannot surely have its religious books placed on the same high plane as that which the Hebrew Scriptures occupy.¹ The sacred books of the Hindoos, as represented by the Vedas or Rig Vedas, teach polytheism in the widest sense, and parade their numerous gods and goddesses for our consideration. As a result we have the heathen temples of India to-day full of monstrous representations of deities, before whom the benighted people bow down in profound adoration. When we remember the suttee, or burning of widows on the funeral pyres of their husbands, a Hindoo custom up to a few years ago, and finally suppressed with much difficulty by the Indian government, we can realise that the Pagan creed of India has the elements of the same sanguinary cruelty within itself which characterised so many of the heathen religions of the ancient world. Cases of infanticide are still very common in India, especially among the Rajputs, and also the practice of bringing the aged and helpless, who can no longer care for themselves, to the brink of some holy river, and especially the Ganges (the god Gunga), and leaving them there on their charpoys (bedsteads) with their mouths and nostrils stuffed with clay, to be carried away by the current into the arms of the water god.

¹ "To the Yellow God, the Black God, the White God, and the Green God. — Please kindly take us all up with you, and do not leave us unprotected, but destroy our enemies." Such a prayer is to be found on a Tibetan praying-wheel. The Tibetan is a martyr to folk-lore, conceiving, as he does, his spiritual life to be a struggle against demons which are just as hard to conquer as the passes and deserts of his country. A novel feature of this prayer-wheel, which the Tibetan spends much of his time in turning, is that if turned the wrong way everything done before is undone. Some of the articles used by the Tibetans in their devotion are very gruesome. A human thigh-bone covered with human skin is used as a horn for exorcising demons and to draw the soul from hell. A double drum made from the halves of a skull, the skin covering being that of a human being, is placed on the altar of certain fiend deities in the Tibetan religion. (Toronto Mail and Empire, July 16, 1904.)

The Hindoo creed is one of the most repressive, as regards human progress, it is possible to conceive. It is pervaded by the system of caste, which binds every man to the social orbit in which all his ancestors, from time immemorial, moved. The sons of a tradesman must all belong to the same craft or caste as their father before them. They can never rise any higher, or improve their social condition in any way. On the topmost rung of the social ladder stands the Brahmin priest; on the lowest rung stands the despised Pariah, who has no caste, is virtually the slave of all grades of society above him, and performs its vilest and lowest menial tasks. The Rig Vedas, or Hindoo scriptures, which sanction this degraded condition of things cannot certainly be placed on a par with the Hebrew Scriptures, which teach the equality of all men before the Deity, and ring out so clearly and constantly the clarion notes of true human liberty, and the pure spiritual worship of one God.

The Mohammedan scriptures consist of the Koran, which means a recitation or reading given to disciples at various times, by the impostor Mohammed, who could neither read nor write. According to the Moslem creed a book was treasured up in the seventh heaven, and had existed there from all eternity, in which were written down all the decrees of God, and all events, past, present and to come. Transcript records of the Divine will were brought down to the lowest heaven by the Angel Gabriel, and by him revealed to Mohammed, from time to time, in portions adapted to some event or emergency. These revelations were taken down, and preserved carefully by disciples or secretaries, gathered together after the death of Mohammed by Abu Beker, his successor in the Caliphate, and constitute the Koran or written law. In addition a number of precepts or apologues which were casually spoken by Mohammed, were collected from his hearers, and formed into a book

called the Shunite or Oral Law. This book is held equally sacred with the Koran by one great sect of the Mohammedans called the Shunites: while another great sect, the Shiites, reject it as apocryphal. This difference of opinion has led to great hostility between the two sects, and much persecution. The character of the Koran can only be understood from its careful perusal, a difficult task even for the most curious reader. It may best be described as a farrago of truth and falsehood — as a jumbled-up mass of ancient Arabian beliefs, of Jewish beliefs, of Christian beliefs, and of Persian Magian beliefs. Although a wholly uneducated man Mohammed had, by some means, acquired a knowledge of Old Testament history and the Four Gospels; and must have been possessed of great natural ability and a most wonderful memory. But, as might naturally be expected, his pretended revelations from the Angel Gabriel abound with numerous repetitions, and he continually repeats the same words and the same ideas over and over again. But despite all his rambling verbiage, he never forgets to ring the changes on what afterwards became the terrible battle-cry of Islam, "There is but one God and Mohammed is his prophet." "His intellectual qualities," says the historian Irving, "were undoubtedly of an extraordinary kind. He had a quick apprehension, a retentive memory, and an inventive genius. Owing but little to education, he had quickened and informed his mind by close observation, and stored it with a great variety of knowledge concerning the systems of religion current in his day, or handed down by tradition from antiquity."¹ He was a voluptuary by nature, and his passion for the other sex had an influence over all his affairs. "There are two things in this world which delight me," he would say; "women and perfumes." Alulfeda, who writes with more caution than other Arabian historians, limits his wives to

¹ Irving's *Life of Mohammed*, p. 192.

fifteen, while some make them twenty-five. At the time of his death he had nine wives, who resided in separate dwellings near the mosque at Medina.¹

Mohammed's teaching had at first but little effect on his idol-worshipping countrymen of Mecca. In A. D. 622 he was eventually compelled to fly for safety to Medina. This flight, or *Hijra*, was the commencement of the Mohammedan era. He was well-received at Medina, where his teaching was very generally accepted, and his authority acknowledged. Fugitives present, locked to him from Mecca, as well as proselytes from the desert tribes skilled in the use of arms, and fond of partisan warfare. He soon found a small army at his command. Human passions, and mortal resentments, were presently awakened in his bosom by this sudden accession to power. He now felt himself in a position to proclaim, that as the different prophets sent by God, including Moses and Jesus Christ, had not been able to enforce conviction by teaching or even miracles, he, the last of the prophets, had been sent with the sword. Whoever fights for the true faith, whether he fall or conquer, will assuredly receive a glorious reward. The sword, added he, is the key of heaven and hell; all who draw it in the cause of the faith will be rewarded with temporal advantages; every drop of their blood, shed, every peril and hardship endured by them, will be registered on high as more meritorious than fasting or praying. If they fall in battle their sins will be at once blotted out, and they will be transported to paradise there to revel in eternal pleasures, in the arms of black-eyed houris. The paradise of Mohammed was largely a reflection of his own aspirations, and of the most sensuous character. The air, he says, will resound with the songs of the daughters of paradise; the very rustling of the trees will produce ravishing harmony; while myriads of bells, hanging among their branches, will be put in dulcet motion by

¹ Irving's Life of Mohammed, p. 193.

airs from the throne of Allah. Above all the faithful will be blessed with female society to the full extent of oriental imaginings. Besides the wives he had on earth, who will rejoin him in all their pristine charms, he will be attended by the Houris, so called from their large black eyes, resplendent beings free from every human defect or frailty; perpetually retaining their youth and beauty, and renewing their virginity. Seventy-two of them are allotted to every true believer. The intercourse with them will be fruitful or not according to their wish, and the offspring will grow within an hour to the same stature as their parents. That the true believer may be fully competent to the enjoyment of this blissful region, he will rise from the grave in the prime of manhood at the age of thirty, of the stature of Adam, which was thirty cubits, with all his faculties improved to a state of preternatural perfection, with the abilities of a hundred men, and with desires and appetites quickened rather than sated by enjoyment.¹ A creed of such a warlike and sensuous character was eminently calculated to promote the most extreme fanaticism, to foster the lust of conquest, and render its soldier-propagators careless of death. It laid the solid foundation of all the subsequent successes of Mohammedan arms. Nor has the creed propounded by the Arabian false prophet, for such he unquestionably was, disappeared with the progress of time. It is still a vital force in the world, has a steady proselytising influence among the heathen natives of all parts of Africa, and frees the Hindoo, when he accepts it, from the intolerable shackles of caste. The best statistical authorities estimate the Mohammedan population of the world as now over two hundred millions of souls, of whom about forty-three millions are British subjects, resident in India, alone.

¹ Irving's *Life of Mohammed*, p. 209. For further information as regards Mohammedanism, see *Ency. Brit.*, Vol. XVI. p. 545, and Sale's *Koran*, Chaps. V. to VI.

No sooner had Mohammed come to the conclusion that the sword must be for the future the basis of his personal success, and the propagator of the Islam faith, than he lost little time in putting his new resolve into practice. His first exploit was to attack a caravan, the property of his former townsmen, as it was returning home from Syria laden with leather, wine, and raisins. Only one man lost his life on this occasion. The attack on another Meccan caravan, in December, A.D. 623, led to a fierce battle with a superior force, in which Mohammed was completely victorious. Two of his prisoners were ancient enemies of his, and he stained his victory by putting them to death. To the remaining prisoners life was spared on payment of a heavy ransom by their kinsmen. But Mohammed afterwards reproached himself for having allowed considerations of earthly gain to keep him back from sending them all to hell, as he declared they deserved. His authority at Medina was now greater than ever, and was still further strengthened by the atrocious murders, carried out by his orders, of members of several leading Medinese families who had hitherto been opposed to him. The Jews were numerous, wealthy, and powerful in Medina. He had become their debtor in many ways, and it is even stated that his mother was a Jewess. But as they wholly ignored his teaching he had conceived a strong dislike to them, and now determined on their ruin. He accordingly declared war against them, drove them out of Medina, and confiscated their estates for his own benefit. But, not content with even these extreme measures, he caused several of their leaders, whom he personally disliked, to be assassinated.¹

In order to enable our readers to judge of the puerilities which disfigure a good deal of the Koran, we give a few quotations from its pages. One of these runs as follows: "And when Moses said unto

¹ Ency. Brit., Vol. XVI. pp. 555, 556. Irving's Life of Mohammed, pp. 94, 95.

the people verily God commandeth you to sacrifice a cow, they answered pray for us unto the Lord that he would show us what cow it is. Moses answered He (the Lord) saith she is neither an old cow, nor a young heifer, but of a middle age between both; do ye, therefore, that which ye are commanded. They said pray for us to thy Lord that he would show us what colour she is of. Moses answered she is a red cow, intensely red; her colour rejoiceth the beholders. They said pray for us unto the Lord that he would further show us what cow it is, for several cows with us are like one another. Moses answered she is a cow not broken to plough the earth, or water the field, a sound one, there is no blemish in her. They said now hast thou brought the truth. Then they sacrificed her, yet they wanted little of leaving it undone."¹ "Ye have also in cattle," runs another passage, "an example of instruction: we give you drink of that which is in their bellies, a liquor between digested dregs and blood, namely pure milk. And of the fruits of palm trees, and of grapes, ye obtain an inebriating liquor, and also good nourishment. The Lord spake by inspiration unto the bee, provide thee houses in the mountains and in the trees, and of those materials wherewith men build houses for thee. There proceedeth from their bellies a liquor of various colours wherein is medicine for men."² In Chapter XVIII. of the Koran Mohammed tells us a sort of Rip Van Winkle story about certain young men who were miraculously put to sleep in a cave, for many years, in order to eventually ascertain if they could tell how long they had been in that state. When they awoke, they commenced to ask questions of one another as to how long they had been there, and finally agreed that it must be for a day or part of a day. One of their number was then sent to buy provisions in a neighbouring city. There a dispute arose about the

¹ Sale's Koran, Chap. II. p. 17.

² Ibid., Chap. XVI. p. 147.

matter. "Some say the sleepers were three, and their dog was the fourth; and others say they were five, and their dog was the sixth; guessing at a secret matter; and others said they were seven, and their dog was the eighth. . . . And they remained in their cave three hundred years and nine over."¹ Another quotation runs: "And remember when Moses said unto his servant Joshua, the son of Nun, I will not cease to go forward until I come to the place where the two seas meet, or I will travel for a long space of time. But when they arrived at the meeting of the two seas they forgot their fish which they had taken with them, and the fish took its way freely in the sea. And when they had passed beyond that place Moses said unto his servant, bring us our dinner, for now are we fatigued with this our journey. His servant answered dost thou know what has befallen me? When we took up our lodging at the rock, verily I forgot the fish, and none made me forget it except Satan. And the fish took its way to the sea in a wonderful manner."² "And Solomon was David's heir," says another passage of the Koran, "and he said O men we have been taught the speech of birds. . . . And his armies were gathered together unto Solomon consisting of men, and genii, and birds, and they were led in distinct bands until they came unto the valley of ants. And an ant seeing the host approaching said, O ants enter ye into your habitation lest Solomon and his army tread you under foot; and Solomon smiled laughing at her words. . . . And he viewed the birds, and said what is the reason that I see not the lapwing? Is she absent? Verily I shall chastise her with a severe chastisement, or I will put her to death unless she brings me a just excuse."³ The lapwing presently appeared, and brought the king news about the Queen of Saba (Sheba), and a

¹ Sale's Koran, Chap. XVIII. pp. 158, 159.

² Ibid., p. 162.

³ Ibid., Chap. XXVII. p. 204.

terrible geni was at once commissioned to bring her throne to Jerusalem." These extracts from the Koran will enable our readers to form some idea of that book; but a full idea of its character, as we have already stated, can only be formed by a perusal of the book itself. It was the work of a most extraordinary impostor; and imposture is plainly stamped on every page of it from beginning to end; and just as it is upon the Book of Mormon, of our own time, which so many believe is a Divine revelation. And yet people compare the Koran to the Bible.

We will now proceed to review, as briefly as possible, the Chinese scriptures, and see how far they are entitled to a place on the same shelf as the Hebrew Scriptures. We may state, in the first place, that the principal religions of China are Buddhism, Taouism, and Confucianism; and in the northern and western provinces of the empire Mohammedanism. Buddhism was introduced from India during the first century of the Christian era, spread rapidly among the masses, and has more adherents in China to-day than all the other sects combined. We have already dealt with its religious books, and they accordingly require no further notice. Taouism has also numerous followers among the lower classes. Its founder, Taoutaze, was the contemporary of Confucius. Disheartened at the failure of his efforts to reform the dissolute manners of his age, he retired into private life, and devoted himself to the composition of the "Sutra of Reason and Virtue." In this work he enunciated a scheme of philosophy which bears a strong analogy to the doctrines of the Manicheans, the leading point being the relation of something which he calls Taou and the universe. But while Buddhism and Taouism find their adherents among the masses, Confucianism is the religion of the learned, and of the upper classes generally. But all three are alike devoted to ancestor worship. The Mohammedans profess the same creed as their fellows elsewhere, and the Koran forms ac-

cordingly their scriptures. The only Chinese scriptures, therefore, which it is necessary to refer to at any length are chiefly formed by the writings and sayings of Confucius. There are some doubts about the exact period of this sage's appearance upon the world's stage, but the consensus of historical opinion places the date in the middle of the sixth century B. C. China was then only a small country, with a population somewhere between ten and fifteen million souls. It was a feudal kingdom. The lords of the different provinces paid an annual tribute to the king, and were liable for military service. Some of these lords became at times more powerful than the sovereign, and the country was frequently a prey to disorder and petty wars. "The world," said the Chinese historian Mencius, "had fallen into decay, and right principles had disappeared. Perverse discourses and oppressive deeds were waxen rife. Ministers murdered their rulers, and sons their fathers. Confucius was frightened by what he saw, and undertook the work of reformation." Confucius came of one of the noblest families in the country, which had, however, become so poor, that even in his younger days he was compelled to earn his living. At the age of twenty-two he became a teacher of right conduct and government, and soon gathered a class of enquiring disciples about him. His subsequent fortunes were various. At one time he would occupy high public positions in his native state, at another he would be a weary wanderer from one principality to another, as the missionary of his own opinions; and was occasionally placed in imminent peril of his life. It was in his sixty-ninth year, 483 B. C., that Confucius again found himself in his native state, where a change of government had made matters very favourable for him; but he now declined to accept public office, and devoted himself instead to the completion of his literary tasks. He died in the year 478 B. C., at the age of seventy-four.

His end was a melancholy one. "No intelligent ruler," he said, "arises to take me as his master." Disappointed hopes made his soul bitter. His wife and children were all dead, and there were no near relations to perform for him the offices of affection. He uttered no prayer, and betrayed no apprehension of death. His disciples buried him with great pomp in the cemetery outside the city of Kiu-h-fow; and a number of them built huts near his grave, and mourned him for nearly three years. The news of his decease went through the Chinese states like an electric shock, and the man who had been neglected when alive seemed to become all at once an object of unbounded admiration — a feeling which has endured during all the succeeding centuries. A magnificent gate gives admission to a fine avenue, lined with cypress trees, leading to his tomb; a large and lofty mound, with a marble statue in front bearing the inscription, "The most sagely ancient teacher, the all-accomplished, all-informed king."

It is a difficult task to determine what there was about Confucius to secure for him the influence which he has wielded. He left no writings setting forth the principles of his moral and social system. "The Doctrine of the Mean," by his grandson, and "The Great Learning," by a disciple, give the fullest information extant on that subject, and contain many of his sayings. These he did not care to reduce to writing, and said of himself that he was merely a transmitter, and not a maker. The rule of life for men in all their relations he held was to be found within themselves. The brief historical works left behind him are not, according to the critics, at all creditable to his memory. We get a higher idea of the man from the accounts which his disciples have given us of his intercourse and conversation with them, and the attempts which they have made to present his teachings in a systematic form. It would appear that the greatest benefit he had conferred

upon his country was in reviving, to some extent, its ancient learning, and in cataloguing and drawing attention to its literary remains. Confucius laid no claim to Divine revelations. On two or three occasions he vaguely intimated that he had a mission from heaven, and until it was accomplished he was safe against all attempts to injure him. But his teachings were singularly devoid of reference to anything but what was seen and temporal. Man as he is, and the duties belonging to him in society, were all that he concerned himself about. He affirmed that man's nature was from God; the harmonious acting out of it was obedience to the will of God; and the violation of it was disobedience. But in affirming this there was a striking difference between his language and that of his own ancient models. One of these models, "The King," was greatly prized by him, and formed the standard text-book from which he frequently instructed his disciples. In that book the references to the Supreme Being are abundant: there is an exulting awful recognition of him as the almighty personal ruler, who orders the course of nature and providence. With Confucius, on the contrary, the vague impersonal term Heaven took the place of the Divine name. There is no glow of piety in any of his sentiments. He thought it was better that men should not occupy themselves with anything but themselves, and the material things of their present condition of existence. Whatever the institutions of Chow, the ancient name of China, prescribed about the services to be paid to the spirits of the departed, and to other spirits, he performed reverently up to the letter; but when a member of the government asked him, on one occasion, what constituted wisdom? he replied: "To give one's self earnestly to the duties due to men, and while respecting spiritual things to keep aloof from them,—that may be called wisdom." But what belief underlay the practice, coeval with the first dawn of Chinese history, of sacrificing to the spirits of the

departed, Confucius would not say. "While you do not know life," he said, "what can you know about death." Doubts as to the continued existence of the departed existed among leading Chinese writers before his day. The expressive silence of Confucius has aided to confirm this scepticism. His teaching was thus hardly more than a pure secularism. He had faith in man, man formed for society, but he did not care to follow him out of this life, nor to present motives of conduct derived from the consideration of a future state of rewards and punishments. Good and evil would be recompensed by the natural issues of conduct within the present state of existence, if not in the person of the actor, yet in the persons of his descendants. If there were any joys of heaven to reward virtue, or terrors of future retribution to punish vice, the sage took no heed of one or the other. His philosophy might accordingly be said to partake of much of the Epicurean type. The present world took up the greater portion of it, and very little was left for the world to come. It was no doubt the moral element of his teaching, arising out of his view of human nature, which attracted many of his disciples, and still holds the better part of the Chinese men of learning bound to him; but the conservative character of his lessons forms the chief reason why successive Chinese imperial dynasties have delighted to do him honour.¹

The city of Kih-fow is still the home of the ancient King family from which Confucius sprang, and the descendants of the sage are said to comprise a large part of its population. The present chief of the family is in the line of the 75th generation, and has large estates by imperial gift, with the title of duke. The dynasty of Chow, which existed long be-

¹ Those who desire fuller information as regards Confucius, and Chinese religions, ancient and modern, should consult the article China in the Ency. Brit., Vol. V. and the sketch of Confucius in Vol. VI. to which we are mainly indebted.

fore and after the time of Confucius, perished two centuries and a quarter after his death. The first sovereign of the new dynasty of Ts'in was sufficiently strong to sweep away the entire feudal system, and to unite the country solidly in one great empire, which continues to the present day. But ancient memories, and especially that of Confucius, were the chief obstacles in the way of fully reconciling the people to the new order of things. The new sovereign endeavoured to destroy those memories by consigning to the flames all the ancient books from which Confucius had drawn much of his wisdom, and burying alive hundreds of his scholars who were ready to swear by his name. But this state of things was only temporary, and a new Emperor found it to be his true policy to honour the name of Confucius, and to try to save everything possible from the wreck of the ancient books.

The early history of China presents an illustration of the fact, that the older peoples of the world possessed a comparatively high degree of civilisation, and were not ignorant savages by any means. In Egypt, in Babylonia, and in China, the morning dawn of history does not rise upon the savage or on even a trace of him, but upon educated communities, which possessed a knowledge of writing, and had made considerable progress in the arts and sciences. From the earliest known period China had a considerable literature of its own, just as Accadia had, also, at the opposite or western side of Asia; and it would appear as if the peoples of these two countries first rise upon history at times not very far apart, and only a few centuries at the most. If ever the archæologist puts his pickaxe and spade into the soil of China, it is not by any means beyond the bounds of possibility that the literary remains of an ancient people, who were contemporary with the Accadians, will be unearthed. There are good grounds for the supposition, that the band of Chinese who first settled

upon the banks of the Yellow River, were one of the original language groups who re-peopled the world after the Deluge. What the earliest religion of China was is hid amidst its pre-historic mists. But there can be very little doubt that it was the pure monotheism derived from Noah and his sons. The Chinese do not appear to have ever developed religious opinions with any great degree of force and firmness; and have, therefore, always been susceptible to new teachings. Their original religion, as we know it from history and tradition, while it could not be regarded as purely monotheistic, approaches very closely to it. There were no polytheistic features about it; the Chinese people never regarding spirits or deceased ancestors as gods. On the contrary, they have throughout their known history clearly and explicitly acknowledged the unity of the Divine nature. Had they, in like manner, acknowledged the spirituality, personality, and transcendence of the Divine, their monotheism would have been placed beyond all dispute. But they had broken away from what was, no doubt, their original form of belief to a much less degree than the contemporary nations of Western Asia.

This brief review of some of the conditions of the ancient world, will enable our readers to realise more clearly how immeasurably superior the religion of the Jews was to the religions of the heathen nations, which encompassed them on all sides; and, also, how immeasurably superior their Scriptures were to the religious writings of contemporary peoples, or to those profane scriptures which belong to more recent periods. We have seen, although necessarily to a limited extent, but at the same time sufficient for the object in view, what the Buddhist scriptures teach, what the Hindoo scriptures teach, what the Mohammedan scriptures teach, and what the Chinese scriptures teach; and now see how immeasurably higher than them all stand the teachings of the He-

brew Scriptures, and of the Christian's Bible. We can also see more clearly, that when persons institute comparisons between the Old Testament scriptures, or the Bible as a whole, and the religious books of ancient or modern heathen nations unfavourable to the former, their comparisons can only result from the most profound ignorance of what they are talking about, or the sceptical wickedness embodied in the desire to deceive and mislead their hearers.

CHAPTER IX.

THE BEGINNING OF THINGS.

WHEN we approach the study of the cosmological question of the origin of the universe, we are compelled, by its environments, to regard that question from one particular standpoint, namely, that there must necessarily have been a genesis or "Beginning of Things" at some period or periods of time. The finite human mind is wholly unable to grasp the idea of anything in nature, as regards mere matter, atomic or otherwise, which had always existed as it exists now; and the limits of its comprehension, accordingly, cannot rise beyond a beginning and an end. The infinite and eternal is an unsolved problem to man, and must always remain unsolved; and he is incapable, as a consequence, to realise the true character of a wonderful Supreme Being who has neither a beginning nor an end—who has existed for all time, and will continue to exist for all time; who is the great first cause, with whom all celestial and terrestrial forms, animate and inanimate alike, originated. It cannot accordingly be a matter of much wonder that the great cardinal and self-evident fact of a Beginning of Things should have left an indelible impression on the minds and memories of the human race in all parts of the world. In a few cases, the remembrance has a clear and distinct character; in others it only glimmers faintly in tradition, or in still remoter myth, but always pointing in the same direction. In almost every nation under heaven, from the first dawn of existence, there has

always been some idea of the Beginning of Things — of a Creation in one form or another. That idea is so uniform in its general aspects as to point clearly to a common origin — or single source. We now know that the peoples of the ancient world had, very generally, traditions or myths of the Creation. Even in cases where men had, from one cause or another, abandoned the primeval centres of civilisation, and fallen into savage life and ways, they would still naturally continue to be actuated by feelings of curiosity as to the origin of the world, of man, of the sun and moon, of the stars of heaven, of fire, of death. The consciousness that all these things had somehow a first commencement, in some manner not resting with themselves, seems to have been always present with the human race in every stage or form of existence.

We will now proceed to examine how the idea of the Beginning of Things develops itself in the myths of savage nations. The aborigines of Victoria, in Australia, believe that the earth was made by a bird-creator. Another Australian savage theory is that the men of an old and superior race made the world. The Bushmen of South Africa believe that Cagn, the mantis insect, caused all things to appear. According to the Iroquois of North America, an angelic woman was thrown out of heaven, and fell upon a turtle, which then developed into the earth. Their next-door neighbours, the Huron Indians, held that a single island, in the midst of the waste of water, gradually expanded into the whole world. The Pimas, a Central American tribe, say that the earth was made by a powerful being, and at first appeared like a spider's web. The Taculli Indians, of British Columbia, hold that in the beginning nought existed but water, and that a muskrat spit out the mud, brought up from the bottom of the sea, until an island was formed which gradually expanded into the world. Sir George Grey tells us that the New

Zealanders are in possession of ancient hymns, in which the origin of things is traced back to darkness, and to a metaphysical process from nothing to something. The Algonquin Indians, of Canada, believed in the existence of a great spirit, who made all things by the power of his will, and afterwards formed two spirits, one good, the other evil, who continually strove for mastery.¹ The ancient Chinese belief of the creation of the world asserts that all material things sprang from two great male and female persons, the Ying and the Yang, who in their turn gave existence to Tai Keih, or the first cause. From the union of Ying and Yang all existences, both animate and inanimate, had been produced. The heavens, the sun, the day, were considered to be of the male gender: the earth, the moon, the night, of the female gender. In British India the Brahminical doctrine sets forth that Prajapati (the universe) was one being, and formed animals from his breath, and man from his soul. According to the Bamian people of the same country, God having made the world and the creatures belonging to it created man, who came forth from the earth at the Divine voice, his head appearing first, and then the whole body, into which life was conveyed. God gave him for a companion a woman, and the two lived together as man and wife feeding on the fruits of the ground. They had four sons of different temperaments, for whom God made four women, and the four quarters of the earth were peopled by their progeny. The Zoroastrian doctrine of ancient Persia teaches that an original principle or power, with an eternal existence, created all things, and among the rest Hormuzd, the source of all good, and Ahriman, or Satan, the source of all evil. The earlier Egyptians believed in one God, the creator of heaven and earth; but at a later period, when

¹ Robertson's America, p. 182. McMullen's History of Canada, Introduction, Vol. I. p. 29.

they sank into polytheism, Ra or the sun god, K'hem, Kneph and Phta, were all regarded as creators in different classes. The Etrurian branch of the ancient Italians, held that the creation of the world took place in six periods of a thousand years each, and that after all other things had appeared man was created; an idea which approached very closely to the Hebrew cosmogony. According to the Lama creed of the Calmuck Tartars, men lived in the first, or holy and happy age of the world, for 80,000 years. Then a greedy man tasted of a forbidden sweet plant, when a sense of shame was awakened, and people covered themselves with the leaves of trees. Man's age and size then decreased, virtue fled, and all manner of vice prevailed. The Greek myths are remotely parallel. Zeus is the creator. Hesiod describes the primitive condition of man as one free from toil, sickness, and all kinds of evil. Prometheus deceived Zeus, and stole fire from heaven. For this larceny he was twice punished by Zeus, and a woman, Pandora, sent to him by the latter, became the source of man's evils, as the original mother of the human race. Ovid paints the Golden Age in the same manner as Hesiod, but with more details.

The Babylonian accounts of the Creation, which have awakened such profound interest among Biblical readers in recent years, come down to us from two sources. One of these is the Chaldean history of Berosus; the other the cuneiform tablets found during the latter part of the past century amid the ruins of Borsippa and of the great libraries collected by Sennacherib and his grandson, Assurbanipal, at Nineveh. Sennacherib will readily be remembered as the Assyrian monarch who invaded Judea 701 years B. C.; and whose army, of 185,000 officers and men, was miraculously slain by an angel in a single night, in answer to the prayer of King Hezekiah (2 Kings xix. 35). He was among the greatest rulers of Assyria, and the palace, which he built for himself at

his capital, was one of the most magnificent structures of ancient times. One portion of this palace was given up to the great library of Nineveh, the most important then in existence. It contained the historical and other writings of the foremost authors of that day, and also copies of the works of preceding ages gathered by Sennacherib from every direction. Some of his messengers were sent to the ancient city of Borsippa, in Babylonia, where in its temple library they found Sargon's cuneiform tablets relating to the Creation and the Deluge, of which exact copies were made, and deposited in the Nineveh library. Twenty years after the loss of his army in Judea, Sennacherib was murdered by two of his sons, while worshipping in the temple of his god Nisroch and was succeeded by a younger son, Esarhaddon (Assurhaddon), whose reign was of only five years' duration. He was succeeded in turn by Assurbanipal, who must have been a young man when he ascended the throne, as his reign lasted for forty-two years, and until 625 years B. C. He was the greatest of all the Assyrian kings, a liberal patron of the arts and sciences, and added extensively to the library of Sennacherib, a part of which he eventually had removed to a magnificent new palace which he built for himself. In the year 606 B. C., nineteen years after the death of Assurbanipal, Nineveh was captured by the Babylonians and Medes, when all its great buildings were burned, and it became a mass of shapeless ruins. The Assyrian Empire fell with its capital, in accordance with the prophecy of Nahum made ninety-three years before (Nahum iii. 7). Zephaniah had also prophesied the utter destruction of Nineveh and Assyria (Zeph. ii. 13, 14).¹

The Chaldean historian Berosus, in his account of the Creation, states that in the beginning all was darkness and water, and therein were generated mon-

¹ Maspero's *Ancient History*, pp. 149-166. Geikie's *Hours with the Bible*, Vol. I. p. 33. *Ency. Brit.*, Vol. III. p. 186.

strous animals of strange and peculiar forms. There were men with two wings and two faces; others with two heads; a man and a woman in one body; men with the heads and horns of a goat; other men with hoofs like horses; bulls with human heads; dogs with four bodies and fishes' tails. Moreover there were monstrous fishes, reptiles, and serpents; and divers other creatures who had borrowed something from each other's shapes, of all which the likenesses were still preserved in the temple of Belus. A woman, by name Omorka, which is in Chaldee Thalath, and in Greek Thalassa, or the Sea, ruled them all. The god Belus appeared and split the woman in twain, and of the one half he made the heavens and of the other half the earth; and the beasts that were in her he caused to perish. And he also split the darkness, and divided the heaven and the earth asunder, and put the world in order; and the animals that could not bear the light perished. Seeing that the earth was desolate, yet teeming with productive powers, Belus commanded one of the gods to cut off his head, and to mix the blood which flowed forth with earth, and form men therewith, and beasts that could bear the light. So man was made, and was an intelligent being — a partaker of the Divine wisdom. Likewise Belus made the stars, and the sun, and the moon.¹ This is no doubt the correct version of the Babylonian traditions of the Creation, as they stood at the time (310 years B. C.) when Berossus wrote his Chaldean history, and shows very clearly that he had no knowledge of Sargon's Creation and Deluge tablets at Borsippa, which most probably had been destroyed long before during one of the numerous sieges of Babylon, of which Borsippa was a distant suburb, and well situated for the headquarters of a besieging army. It will be noticed by the reader that the darkness and water, described by Berossus, as existing at the beginning, harmonise with the Biblical narrative. His additional fabulous

¹ Religions of the Ancient World, sec. 69.

details show how dim the Babylonian traditions of the Creation, (with which he was alone acquainted,) had become in the progress of time.

The ruins of the great palace of Sennacherib, at Nineveh, were discovered by Layard in 1847, but were then only partially explored. In October, 1849, Layard again resumed his work, which proceeded steadily during the two succeeding years. Seventy rooms of the palace were explored, including the library; and priceless sculptures, smaller works of art, and thousands of tablets were discovered. Among the latter were fragments of the Creation and Deluge tablets, but then unidentified, as the knowledge of their decipherment had still to be acquired. They were eventually found by the celebrated Assyriologist, George Smith, in the room of the British Museum, where they had been deposited on arrival at London. In December, 1853, the ruins of the palace of Assurbanipal were discovered by Hormuzd Rassam, an educated Syrian, who was Sir Henry Rawlinson's superintendent, with the result that large and important additions were made to the Assyrian department of the British Museum. Rassam penetrated to the royal library, where additional Creation and Deluge tablets were found, which were also in a broken and fragmentary condition. An important missing fragment, which remained behind unnoticed, was subsequently recovered, in May, 1873, by the indefatigable George Smith; who also became the first translator of these archæological treasures. There were six Creation tablets, one for each day of the week, and a seventh tablet which related to the institution of the sabbath; of all of which three imperfect sets were found in the libraries of Sennacherib and Assurbanipal. These tablets had been written in uniform succession; each one containing the narrative where it had been left off by the preceding tablet. As nearly as can be determined by the more recent translators, they were written in the following order: —

THE BEGINNING OF THINGS. 185

Tablet 1. Description of the pre-creative Chaos and the first day.
Tablet 2. The creation of light and the war between light and darkness.

Tablet 3. The victory of light, and the separation of heaven and earth; the banishment of the dragon of Chaos to the depths of the under world, and some minor details.

Tablet 4. The creation of the earth and of vegetation.

Tablet 5. The creation and the ordering of the heavenly bodies.

Tablet 6. The creation of cattle and creeping things, and finally the creation of man.

The portion of the first tablet that has been deciphered, reads, in consecutive order, as follows: —

1. At that time on high the heavens were unnamed.
2. Below on the wide earth a name was not recorded.
3. The first born ocean was their generator.
4. The chaotic sea was the bearing mother of them all.
5. Their waters as one were folded together.
6. The cornfield was unharvested; the pasture had not sprung up.
7. When as yet the gods had not come forth, any of them.
8. A name was not recorded; order did not exist.
9. Then there were made the great gods.
10. Lahmu and Lakhamu came forth.
11. Until they spread.
12. Far extended were the days until the gods As-sar and Kis-sar were made.
13. The god Anu.

The great importance of this inscription will at once be recognised by Biblical students. While differing in detail from the Mosaic narrative it agrees with it as regards the chaotic state of nature which existed at the first. The lines describing the creation of the earth out of space, are also of the same general tenor in both cases. In both accounts the existing order of things arose from a watery chaos — the *Tehm* of the Scriptures, the *Tiamet* of the legend — both words having the same meaning.¹ But here the resemblance ends. In the more extended account, which the remainder of the first tablet gives, the world is supposed to be formed from pre-existent matter, not, as in the Biblical account, out of nothing. While the first words of Genesis proclaim the living God as the Creator of all things, the Accadian

¹ Hours with the Bible, Vol. I. p. 36.

tradition has no higher conception than that none of the gods were made, and that the great gods Lahmu and Lahuma, male and female, were afterwards born, to be followed in due time by numerous lesser deities, who were their offspring. Thus we see, that the tradition has no higher idea of the Divine nature than is involved in the difference of sex, and peoples heaven with male gods and female goddesses. Tantu the sea, and Absu the abyss beget Mummu, that is Chaos. This again brings forth Lahmu and Lahamu, the principles of force or growth. From Lahmu springs Kis-sar the lower expanse; from Lahuma the upper expanse. From these again come Anu, the heaven, Anatu, the earth, the god Bel and his wife Beltis; while the earth and the heaven produce the planets, from which spring the lower gods. Bel performed the duty of guardian of the country. He was the establisher of riches and possessions; and also lord of the mountains. Ea was the lord of the ocean, the protector of good men; the lord of the house of knowledge; the lord of the far-seeing eye, who knows all things.¹

The second, third, and fourth tablets have only a very remote importance, as regards the Biblical narrative; and their general character may be sufficiently learned by the reader by a reference to the summary of their contents. The fifth tablet is, however, of very great importance, and tells us the story of the creation of the heavenly bodies, and of the making of day and night. It corresponds with the fourth day of the Biblical account. The first twenty-four lines only have been translated, and read as follows:—

1. He made pleasant the position of the great gods.
2. The constellations he arranged them; the double stars he fixed.
3. He created the year, and appointed the zodiac sign over it.
4. The twelve months of constellations by threes he fixed.
5. From the day when the year commenced to its close.

¹ Smith's Chaldean Genesis, p. 60.

THE BEGINNING OF THINGS. 187

6. He established the position of the crossing stars, and for the seasons their bounds.
7. Not to make fault or error of any kind,
8. The abode of Bel and Ea along with himself he fixed.
9. He opened great gates on either side.
10. The bolts he made strong on the right hand and left.
11. In the mass he made a stairway.
12. The illuminator he caused to shine to rule in the night.
13. He appointed him to establish the night until the coming forth of the day.
14. Saying each month without fail, by the disk Keep thou watch.
15. At the beginning of the month, at the rising of the night,
16. Horns shall shine forth to announce the night,
17. On the seventh day to a disk it fills up.
18. Open thou and cause the rays of thy face to shine,
19. At that time the sun on the horizon of heaven at thy coming.
20. Shall divide the form.
21. Towards the path of the sun thou drawest near.
22. Then the shining of the sun shall change.
23. Seeking his path.
24. Set thou as by law decreed.

The foregoing lines show how day was created out of night, and also the instructions given to the moon, which is mentioned as the illuminator. They also show that the moon, which occupied the highest place in Accadian mythology, was created before the sun; whereas, in the Biblical narrative, the sun is given the priority. In Genesis we are told that "God made two great lights; the greater light to rule the day, and the lesser light to rule the night; He made the stars also." In addition to the latter statement, the tablet tells us that the stars were arranged in constellations with the figures of animals, in reference to the astronomical fancies of the signs of the Zodiac; but both accounts agree that they were designed for marks of the seasons, and measures of time. In the belief that the planets were living beings the Accadian tradition provides palaces for them; but, as they might possibly wander from their courses, the great gods Bel and Hea were appointed to watch over them, and preserve them from such a misfortune. Great gates were placed on the right hand, and on the left, through which the luminaries were supposed to pass on their rising and setting. The difference

in the two accounts is very important, affecting as it does the whole history of the work of Creation on the fourth day. While they harmonise in their general features, the details are so entirely unlike as to wholly preclude the supposition that one was copied from the other.

The portion of the fifth tablet relating to the creation of the sun speaks of it as the child of the moon, and further on says: —

1. O lord illuminator of the darkness, opener of the face of the sky.
2. Merciful god who setteth up the fallen, who keepeth the weak.
3. Unto thy light turn the great gods.
4. The spirits of earth gaze towards thy face.
5. The tongues of the host as one cry thou directest.
6. Smiling their heads; they look to the light of the sun
7. Like a wife thou art, glad and making glad.
8. Thou art a light in the vault of the far off heavens.
9. Thou art the eye centre of all the wide spread lands.
10. Men from far and near behold thee and rejoice.
11. The great gods smelt the sweet savour, the food of the shining heavens.
12. He who hath not turned his head to sin thou wilt prosper.
13. He shall eat of thy food, and be blessed by thee.

The inscriptions on the tablet relating to the sabbath are very remarkable, as, in common with the ordinance of the Jewish sabbath, they lay down the commandment that mankind shall abstain from all labours and pleasures on that day. The Accadian version of sabbath observance, although lengthier and much more stringent than God's law prescribes, in the twentieth chapter of Exodus, corresponds very closely with it. It will be observed, that while these wonderful tablet revelations furnish fuller information in some respects than the Biblical narrative, they confirm rather than contradict that narrative. The sabbath tablet states: —

1. The seventh day to Merodach and Zarpoint, a holy day or sabbath.
2. The Shepherd of mighty nations must not eat flesh cooked at the fire or in the smoke.
3. His clothes he changes not, a washing he must not make.
4. He must not offer sacrifice.

THE BEGINNING OF THINGS. 189

5. The king must not drive in his chariot; he must not issue royal decree.
6. In a secret place the Augur a muttering makes not.
7. Medicines for the sickness of his body one must not apply.
8. For making a curse it is not fit.
9. In the night the king makes his free-will offering before Merodach and Istar. Sacrifice he slays.
10. The lifting of his hand finds favour with his god.

In addition to its religious features, this inscription gives us a most interesting picture of the condition of society over four thousand years ago. As regards the observance of the sabbath, there was the same law for the king and the peasant, and both alike were bound to obey it. Unlike modern times the apothecary could not keep his shop open on Sunday. Even the augur, or soothsayer, could not follow his vocation on that day, and the malicious man could not formulate a curse or spell in order to injure some neighbour he had a grudge against.

The sixth tablet relating to the creation of animal life and man is very much mutilated. The portion of it that has been deciphered, however, compares with the sixth day of the Mosaic account, and tells of the creation of cattle and creeping things. The lines read thus:—

1. When the gods in their assembly had created great beasts.
2. They made perfect the mighty monsters.
3. They caused the living creatures to come forth.
4. The cattle of the field, the wild beasts of the field, and the creeping things.
5. For the living creatures.
6. The cattle and the creeping things of the city they sent forth.
7. The assembly of creeping things, and all the creation.
8. Which is the assembly of my family.
9. Ea the lord of the illustrious face, the multitude of creeping things he made strong.

The lower part of the tablet is in such a mutilated state, that the translators have not been able to make out the inscriptions. It is here most probably that the full account of the creation of man was inscribed, and it is hoped that other fragments of this tablet may yet be found, with the assistance of which the

translation may be perfected. The lines that the translators so far have been able to make out read as follows: —

“For thy redemption did he create mankind, even he the merciful one with whom is life.” In another corner of the tablet are the words: “Mayest thou be great, for a noble companion art thou. Let thy manhood be increased. With the dominion of all the gods I have caused thy hand to be filled.” These lines most undoubtedly apply to the creation of man, and their general features harmonise with the Biblical account, although the wording is entirely different. Farther down on the tablet are the still more wonderful words: “Woman from the flank of man was called,” — words which accord with those in the Biblical narrative as regards the creation of Eve. They have, in addition, a most important bearing on the contention of the Higher Criticism cult, which assumes that the Mosaic account of the Creation is a composite one, and the work of at least three different writers. The first of these is the Elohist writer who wrote the first chapter of Genesis; the second, the Jehovistic writer, who wrote the second and several of the subsequent chapters; and the third a priest, who at a late date of the Jewish national period welded those two narratives together, with additions and emendations of his own. The creation of Eve would, therefore, be in the narrative given by the second or Jehovistic writer of the Higher Critics; and the fact that this event is recorded on the tablets of Sargon I., which were made over nine centuries before the exodus of the Israelites from Egypt, entirely disproves their contention. The double narrative of the Creation, the second being no more than the complement and explanation of the first, exists in the Accadian account of the Creation just as it does in the Biblical account of the Creation, and could not therefore have been the work of writers at a late period of the Jewish kingdom, and of a priestly

redacteur who existed about the time of the Captivity. As we design however to discuss this matter more fully in the closing chapters of this work, all that is necessary now is to draw the reader's special attention to an exceedingly important fact.

While there is sufficient circumstantial evidence to show, that the Creation and Deluge tablets, of which copies were made for Sennacherib, were deposited by Sargon I. in the temple at Borsippa, for safe-keeping and reference, about 2400 years B. C., we have no evidence whatever as to the date of the original Accadian tablets of which those made by Sargon were copies. If we put the date of the Dispersion at Babel at 600 years after the Deluge there would still be the long intervening interval of about six centuries until the reign of Sargon, during which the Accadians, no doubt, gradually fell into idolatrous practices. It was after this condition of things had fully culminated, that their Creation and Deluge tablets were written, and their current traditions thus consolidated. That event would take place at least 200 years before Sargon's day, so that the original Accadian tablets should approximately bear date about 2600 years B. C. The fact that the tablets deposited at Borsippa contain the names of several deities unknown in Accadian mythology, and which belonged solely to the state church established by Sargon, prove that he had harmonised Accadian written, and probably current oral traditions as well, with his own new system of mythology.

Sargon I. was evidently an Assyrian chief, who with Arab aid from Ur and elsewhere, had conquered the Accadians and become the sovereign of United Babylonia. As an additional proof of his Assyrian descent the name of Sargon II. appears among the kings of Assyria who belong to the seventh century B. C. The dynasty which Sargon I. founded suddenly disappears after the death of his son Narum Sin, who was also a great king and a great temple-

builder like his father, and no trace of either of them or their descendants afterwards appears in the Abrahamic period. In the meantime a fresh wave of conquest had rolled from the country eastward of the Euphrates towards the west. As we gather from Genesis xiv. Chedorlaomer, King of Elam, had then very fully established his authority, not only over the countries lying along the Euphrates and the Tigris, but also over the countries extending beyond them to the Mediterranean Sea.¹ A refusal to continue the payment of tribute on the part of the King of Sodom and other Canaanite rulers led to the invasion of their country by Chedorlaomer and his vassal kings, who inflicted a severe defeat upon them in the neighbourhood of the Dead Sea. Lot and all his possessions were carried off by the conquerors, to be afterwards gallantly rescued by Abraham in what was probably a sudden night attack on the rear guard of the enemy which had charge of the captured flocks and herds. After the Assyrian conquest of Babylonia, the latter country frequently rebelled, and had to be repeatedly reconquered; and during all these long centuries of warfare the tablets deposited at Borsippa appear to have been wholly forgotten by the ancient world, until they were eventually resurrected by the messengers and copyists of Sennacherib, the first king of the great warrior nation who had devoted himself to any extent to literature. It is more than probable that the original Sargon tablets were after-

¹ Tablet inscriptions and circumstantial sources of information lead to the probable assumption that the Sargon I. dynasty was suddenly terminated by an Elamite conquest of Babylonia shortly before the Abrahamic period. Towards the close of that period or not very long afterwards the Arab element became sufficiently strong to again assert its supremacy in Asia Minor, and under the leadership of Khammurabi, defeated the Elamites, and put an end to their authority. Khammurabi appears to have firmly consolidated the government of the country, and to have put an end to its numerous petty kingdoms which hitherto created such confusion in its historical records. Hammurabi, the contemporary of Abraham, belonged to the new dynasty, and, like its founder, left numerous tablet records and inscriptions behind him; among the rest a code of laws.

wards destroyed during the great wars, up to the time of Cyrus, that ensued for the possession of Babylon, as no subsequent inscriptions ever allude to them, nor were they ever mentioned by any of the Hebrew prophets or historians, during, or before, or after the period of the Captivity. The copies made for Sennacherib as well as those made for Assurbanipal were buried from sight in the ruins of Nineveh for some 2500 years and until archaeological discovery restored them to mankind a few decades ago. Even Berosus, as already stated, did not appear to know anything whatever about them, as otherwise he would have certainly alluded to them in his accounts of the Creation and the Deluge. Nor were they ever mentioned by any Greek or other heathen author of ancient times. There was never much intercourse of any kind between the Egyptian and Babylonian nations. They were aliens to one another in language, religion, and political institutions. Whatever reciprocal commercial intercourse might arise at intervals between them was always pretty much in the hands of the Phœnicians, who maintained close business relations with both countries. The tide of empire rolled constantly over its battle-grounds, in Syria and Palestine, either from Egypt eastward to the Euphrates and at times beyond it, or from the Euphrates westward to the Mediterranean. The fierce struggle for supremacy was renewed again and again, and the intensely hostile feeling which it engendered, on both sides, never at any time wholly abated, and led to the maintenance of large standing armies, the ready instruments of irresponsible despotism in the ancient world, when the balance of power could be so quickly disturbed, and when might was alone needed to establish fully the right.

All the evidence in the case goes to prove, that neither Moses nor any other Hebrew writer, from the Abrahamic period to Josephus inclusive, had, or could possibly have, any knowledge whatever of the

existence of the Sargon and Assurbanipal Creation and Deluge tablets, or of their contents; and that, consequently, these tablets could never have been made use of, in any way, as the foundation of the Biblical account of the Beginning of Things. We can now see very plainly that the story of the Creation has come down to us along two separate lines of communication, each wholly independent of the other, but each confirming the truth of that story. The double accounts differ in minor details at times, and agree, at times, on the more important issues; but their general features harmonise so closely as to prove, beyond all manner of doubt or uncertainty, that both accounts sprang from the same source. The question as to what that source was now necessarily presents itself for our consideration. The true record of any event or transaction can alone be made by the witness or witnesses present when it takes place. In the beginning when God created the universe out of nothing, there was no human eye in existence to witness the progress of his amazing work — no reporter there with note-book in hand to chronicle, for the information of posterity, the unfolding, at the Divine will, of one wonderful physical development after another. The only witnesses present at the time, or rather times, of the Creation were God himself and his ministering angels; and these witnesses, therefore, were alone in possession of all the stupendous facts, and alone competent to give us an account of them. That is a self-evident fact, which cannot be ignored or set aside in any form. One plain conclusion alone springs therefrom, and that is that God, or some angel at his command, communicated the narrative of the Creation to Adam, or to some favoured descendant of his, for transmission to posterity. That narrative, in its original and true form, was no doubt carried by Noah and his sons across the Flood, to be afterwards corrupted by their descendants, the Accadians, who continued to reside in the land of

Shinar after the Dispersion. Those people formed the final link, in the chain of communication, by which the corrupted, yet confirmatory, tablet narrative of the true account of the Creation has reached our own day. Their abandonment of the worship of the one true God, their adoption of a nature-religion instead, and their fall otherwise into idolatrous and grossly superstitious practices, gradually led to the clouding of the original narrative of the Creation and of the Deluge, and of the history of the world between those epochs intrusted to their keeping. A new Divine revelation therefore became necessary for the information and instruction of mankind. That revelation we find to-day in the first nine chapters of Genesis, which form part of the "Oracles of God" committed to the safe-keeping of the Hebrew race, for the benefit of all mankind. There is no evidence to show that this revelation was made either to Abraham or any of his immediate descendants; and the presumption strongly points to the fact, that it was made by God himself directly to Moses during the long stay of the latter for eighty days on Mount Sinai. It contains all that God considered it was necessary that man should know as regards his creative work, is a plain direct narrative of facts which the simplest can fully comprehend, and does not seek, for a moment, to teach us any scientific branch of human knowledge whatever. "The first leaf of the Mosaic record," says Jean Paul, "is of more value than all the folios of men of science and philosophers." And he is right, for we owe to it the earliest and the grandest revelation of that first cardinal principle of all true religion — the existence, the unity, the personality, and the moral government of God.¹ In view of all the plain facts substantiating the truth of that record, which now present themselves for the consideration of Biblical students, no other conclusion can be arrived at than that those who

¹ Hours with the Bible, Vol. I. p. 21.

reject it altogether, or place it only on a par with such moral allegories as Esop's fables or other kindred literature, whether sacred or profane, are guilty of setting aside a direct revelation of God made to mankind. Those wonderful Accadian tablets, supplying sound circumstantial evidence of that revelation, and hid from the world for thousands of years, have most providentially come to light, at a period of much scriptural doubt and difficulty, as the mute witnesses of great scriptural truths.

We are now in a position, at this stage of our argument, to approach the consideration of the Beginning of Things from a solely Biblical standpoint. And in doing so we must wholly discard, in the first place, all merely speculative scientific ideas. In our chapter on geology we have clearly shown that as a science it does not supply us with either a beginning or an end, that its teachings come to us in an indefinite and uncertain form, that it cannot give fixed periods for any of its processes, and that it is, therefore, of no practical value whatever when we come to consider the creative products of a great First Cause. The doctrine of evolution, as propounded by the atheism of ancient and modern times, still remains in embryo as a mere philosophical speculation, wholly destitute of proof, and with so many contradictory elements within itself, that it is entitled to no serious consideration, from any point of view, in connection with a Beginning of Things. Evolution may in a limited way account for some processes in natural physics, but it always rests on the supposition of pre-existent matter, and has no explanation to offer of the operations of a First Cause which produces something out of nothing, and creates worlds out of mere space by the simple exercise of its own sovereign will.

It is a great mental relief to turn from the idle suppositions of speculative science to the sublime Biblical narrative of the Creation, the precious

heirloom that has been divinely vouchsafed to mankind. While that narrative supplies every creative fact which it is necessary for us to know, we are still left at perfect liberty to regard it from different points of view. We may, in the first place, conscientiously assume that the universe sprang into existence in six actual days of twenty-four hours each, as being entirely within the scope of the Creative Power. It is a perfectly logical conclusion, that if God could create the world at all, he could do so, at his pleasure, just as well in six days as in many millions of days. In the second place, we may, if we desire to do so, assume that the original chaotic condition of things, described in Genesis i. 2, when the earth was without form and void and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters, was not restricted to a single day of the Creation, but represented a vast unknown period of time, during which many natural physical changes took place, of the special character of which we know nothing whatever. A period of light, but not the light of the sun, afterwards ensued, during which the dry land arose from the waste of waters, the oceans grouped themselves in their appointed places, a rank vegetation prevailed which developed here and there into coal beds, and the earth was otherwise fitted to become the dwelling-place of animal life, and especially of man. In the third place, we may assume that the six days of Creation figuratively represented vast periods of time, in which all the creative processes were gradually performed at the Divine will and that after the completion of these processes man eventually appeared. Then came a seventh, or sabbatical period, in which God rested from his labours. In the fourth place, we may assume, if we feel so disposed, that while the six days of Creation were separated by vast intervals of time, the several acts of creation were performed by God, at the end of each interval, in a single day; and that the seventh

interval constituted the first sabbath. But while the sacred narrative apparently permits this wide latitude of opinion, as regards the performance of the acts of Creation, we are bound to accept the stupendous results of these acts just as they are described, and in their fully literal sense. Those results are all well within the scope of our finite comprehension, and we witness them in some form every day of our lives. Day and night, the evening and the morning, summer and winter, heat and cold, are ever present with us in their order of succession. We stand upon the firm earth, and hear the waves of the ocean break upon its shore just as at the first. We see the grass grow, and the fruit tree yield its fruit, as at the beginning. We watch the sun still ruling the day, and the moon the night, in accordance with their Divine appointment. We have the fish of the sea, the fowl of the air, and the beasts of the field, for such uses as we desire to put them to. And we know that God made man in his own image, and constituted him the lord of his Creation. If the greatest architect that ever lived were to tell us that St. Paul's Cathedral in London, the Capitol at Washington, and the Parliamentary buildings at Ottawa, were the results of accidental mechanical evolution, we would laugh him to scorn; and regard him as an apt subject for a lunatic asylum. What better treatment does the scientist, however eminent, deserve, who presumes to tell us that the vast universe, formed on a Divine plan of wonderful completeness and infinite wisdom, in every detail, where everything moves in the most perfect harmony and order, where the planets travel in their appointed orbits on their long journeys around the sun, which in the case of Neptune takes 160 years for its performance, without losing or gaining a minute of time, where no repairs are ever needed, and no accidents ever occur, are the products of merely accidental mechanical evolution. Such a conclusion is opposed to every law of reason, every

THE BEGINNING OF THINGS. 199

form of fact, and every rule of common-sense. Every Christian man who loves his Bible, and believes, as he should believe, that it contains the whole counsel of God for the religious and moral government of the world, may turn to Genesis i. and ii. and confidently read there the sublime story of the stupendous miracle of the Creation, in the full assurance that it came from God himself, and is therefore implicitly true in every detail.

CHAPTER X.

FROM THE CREATION TO THE DELUGE.

IN Genesis i. 26, 27, we read: "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them." Thus we see that at the close of the sixth day of Creation, man, the noblest of all the earth's inhabitants, appears as the master of all living things, a perpetual inheritance which has never been forfeited, in weal or woe, and which he still holds in possession. In the first chapter of Genesis we are informed of the fact of the advent of Adam and Eve upon the earth; in the succeeding chapter we learn the circumstances under which that advent took place. The second narrative is, accordingly, the complement of the first. That Adam's original mental condition conformed to his perfect physical structure, and was of the highest intellectual order, is proved by the circumstance that he gave suitable names to all the lower orders of animals, and designated the beautiful creature that God had formed to be forever his dearest friend and companion, as woman, because she was taken out of man. There was nothing of the agnostic scientist's savage about him. His intellectual organisation stood on the highest plane that the human mind was capable of, and

THE CREATION TO THE DELUGE. 201

eminently fitted him for the deepest religious impressions. It was only natural that he should come from the hands of his Creator a perfect man, mentally and physically, as well as religiously. How long our first parents remained in the Garden of Eden after their creation, in an existence of perfect innocence and the purest happiness, we are not told; but there can be little doubt that the period was a reasonably long one. At length the dire catastrophe of the Fall took place. Our first parents yield to the temptations of the great adversary of mankind, and sin enters into the world and death by sin. Their eyes are now opened, and they realise at once that their new condition is a fallen one—the result of their disobedience to the Divine command. As a natural consequence of the new sense of sin and shame which arise in their minds, they seek to conceal themselves from God. The rebuke which followed made Adam deeply sensible of his fault, and led to sincere repentance. And now comes the comforting assurance in the first Divine promise of a future Messiah, who was to bruise the head or most vital part of the enemy of mankind, while Satan would bruise the Messiah's heel in his sufferings upon the cross, where he would make a personal atonement for the sins of the world. That promise constitutes the foundation of all the law and the prophets—of all the Scriptures, Old and New. Destroy that foundation and all the structure of Divine revelation crumbles into fragments. "For since by man came death," says the Apostle Paul, "by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. xv. 21, 22).

We all learn the lesson, sooner or later, in our journey through life, that sin carries its own punishment within itself. That lesson was soon to be forcibly impressed on Adam and Eve. The man had already been told by God, that in consequence of his transgression, the very ground had been cursed, and that when he cultivated it thorns and thistles should come

forth to him. "And thou shalt eat the herb of the field," said God, "In the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it wast thou taken; for dust thou art and unto dust shalt thou return" (Genesis iii. 18). And that curse has never been lifted from the earth from that day to this, and it still remains with us as a perpetual witness of the Creation of man, and of his deplorable Fall. Where nature, in its primeval moods, exists without a weed of any kind, and the greenest grass prevails, and the most charming wild flowers bud and bloom, no sooner does cultivation commence, no matter in what part of the world it may be, and however remote from civilisation, than in some mysterious and inexplicable way the thorn and the thistle presently make their appearance.

The final catastrophe connected with the Fall very soon takes place, and Adam is driven forth from the Garden of Eden "to till the ground from whence he was taken." We may picture to our minds the intensely human spectacle which presented itself as our first parents, hand in hand, no doubt, emerged from the gateway of that paradise where they had hitherto dwelt, free from sin and care, with such perfection of happiness. Ere its portals closed upon them forever, the last long lingering look of regret would be taken, and their painful journey outwards into the world beyond is then silently resumed. Their steps were slow and hesitating; their eyes were cast upon the ground, in the deep humility of their afflicted souls; and the tender woman, now poignantly conscious of the ruin she had caused, clung more closely to her stalwart husband for support and comfort in that hour of dire distress. Their eyes had been opened, they could now realise the existing situation, and the full consciousness of all they had irretrievably lost forever presented itself to their minds in the most forcible manner. How they passed the remainder of that melancholy day we may very readily conceive. They

would naturally sit down on the greensward in the shelter of some umbrageous tree, and there their first night, in the outward world of sin and sorrow, would be passed. The darkness gradually drew its mantle about them, all primeval nature sank to rest, and that greatest of all human comforters, blessed sleep, came to the afflicted couple. No doubt they were still further comforted by the consciousness, that although they had been sorely punished for their sin of disobedience God would not wholly desert them, and would still continue to be their guide and protector.

Refreshed by rest and sleep, Adam's spirits gradually revived as the morning sun ascended above the horizon. Thrown now entirely on his own resources, or apparently so, as far as he could discern, still, like the true man that he was, his courage rose to the occasion; and he took a more hopeful view of his environments. He had now to provide not only for his own wants, but also for those of his wife, so helpless in her bitter sorrow. One of his first cares was to provide shelter for her from the hot beams of the eastern sun, and the damp dews at night. So the first dwelling came to be constructed, and the home-life of the solitary couple began to unfold itself. That humble dwelling could only have been built with the boughs of surrounding trees; and Adam, using his knowledge of gardening already acquired in Eden, would naturally train some flowering shrubs among these boughs (as is the practice to-day in warm eastern climes) in order to make the improvised home more cheerful and pleasant for his wife. Presently a bright gleam of the sunshine of happiness lights up that humble home. In the Gospel of St. John, xvi. 31, our blessed Saviour, with a few master-strokes of human sympathy, pictures to us how the mother forgets her previous anguish in the joy that follows the birth of her little one. And so it was with Eve when Cain, her first child, was born into the world; and she said,

with all a young mother's pride, "I have gotten a man from the Lord." By-and-by her second son, Abel, followed. These two brothers grew up to man's estate, probably after an interval of 100 years or thereabouts. One selected the occupation of a farmer; the other that of a shepherd. How long they continued to follow their separate modes of living we have no means of knowing, but the period was eventually brought to a sudden termination by a dire fratricidal catastrophe, which showed how deeply sin, and all its terrible consequences, had already entered into the world. Abel's sacrifice is accepted by God; Cain's is rejected, and in a moment of jealousy and resentment the latter slays his innocent brother. Although he is not subjected to the death-penalty for his crime, God punishes him by making him a fugitive and a vagabond in the earth. "And Cain," we are told, "went out from the presence of the Lord, and dwelt in the land of Nod on the east of Eden," where we presently find him building a city. Macaulay and other poets have, in the exercise of their poetic license, described this city as a magnificent structure, the result of a high order of architectural skill. But it must, instead, have been of a primitive and very humble class of construction, with outward walls and dwellings built with sun-dried adobes. We are told very little of Adam after the Fall. We learn only that he lived so long, had sons and daughters; then, like all his posterity, returned to the dust from which he sprang, and so paid the death-penalty of his sin of disobedience. He evidently submitted, with religious patience and resignation, to his lot; lived out his long life as happily as he could, and in complying fully with all its manifold duties.

The social picture sketched by the Biblical narrative is a very different one from that which some of our modern sceptical scientists draw for us, as regards the savage and ignorant condition of primitive man. Abel was a shepherd, the calling of so many men in

our own day, and was no doubt well acquainted with the best methods of caring for his flocks. Cain was a farmer, and understood the cultivation of the soil, the planting and harvesting of grain and vegetables, an occupation followed by so many millions of people at the present day. So neither of them could be properly termed a savage or even ignorant man. In addition to his agricultural information, Cain had also a knowledge of architecture, sufficient to enable him to construct what was no doubt a walled city to protect himself and his band of followers, (for men had already begun to multiply on the earth,) from the wild beasts of the forest, and from future human foes as well. This condition of things shows that a considerable period must have elapsed since the expulsion from Eden had taken place, and that communities of the earlier inhabitants of the earth had commenced to group themselves, here and there, on its surface. By-and-by, as time rolls on, we have a brief biographical sketch of Lamech, the first polygamist, who passionately confesses to his two wives that he had been guilty of what was probably manslaughter. As the brief narrative rapidly progresses, we learn that Adah, one of his wives, bore Jabal, the father, or ancestor, of such as dwell in tents and have cattle; while his brother, Jubal, was distinguished as a musician, and was the father of all those who handle the harp and the organ. Zillah, Lamech's other wife, bore Tubal-Cain, an instructor of every artificer in brass and iron. From these facts we learn that, at this early period of the world's history, not only were men fully endowed with the knowledge necessary to enable them to construct buildings to live in, and support themselves and their families by either a pastoral or an agricultural life, but were also well acquainted with the more useful arts and sciences, understood the manufacture of articles from brass, a composite metal made from copper and zinc, and the mining, smelting, and forging of iron. How they so

soon acquired knowledge of this advanced character we are not told. Archbishop Whately, so eminent in his day, as a prelate and an author, in his work on the early civilisation of mankind, is of opinion that it came from angelic instruction. If his conclusion commends itself to our consideration, we may pursue his idea somewhat further, and suppose that angels of a lower order, the "sons of God," were permitted to dwell among men, became attached to the lovely women with whom they came in contact, and that a new and superior race was the result — the men of renown alluded to in Genesis vi. 2, 4. But the most probable meaning of this passage is that a class of men, who were greatly devoted to the service of God, and therefore his sons, married the daughters of other men of a lower type of character. The fifth chapter of Genesis opens with the Book of the generations of Adam, which gives us a brief sketch of the ten patriarchs who lived between the Creation and the Deluge. The use of the word book would lead us to suppose that the art of writing was already known, a fact that would be quite in accord with the high state of civilisation which prevailed at a very early period of the world's history. We have nothing, however, to prove that written records came from beyond the Deluge, or were known to the Accadian people, who among the remote nations of the ancient world had the earliest knowledge of syllabic writing. If written records had ever existed, they were probably lost or destroyed during the first centuries after the dispersion, at Babel, of the various language groups. As the intensely interesting human narrative, so briefly but graphically told us in Genesis fourth and fifth chapters, moves onwards, we learn that there was a righteous man named Enoch, who walked with God, that is, that he was a devoted servant of the Most High, who at the age of 365 years was taken up to heaven, just as Elijah was many centuries afterwards. This shows in what great estimation God

holds his righteous servants, and established an object lesson, of the deepest import to mankind, for all future ages. In the case of Methuselah, who lived out the longest human life for 969 years, we learn how God graciously prolongs the lives of good men. His son Lamech, another good man, grew up to man's estate, married when he was about 180 years of age, and begat a son. "And he called his name Noah" (i. e. rest or comfort), says the sacred narrative. "This same shall comfort us," said Lamech, "concerning our work, and toil of our hands, because of the ground which the Lord hath cursed." Owing to the wickedness of mankind the soil was becoming more and more unproductive, greater labour was accordingly necessary to cultivate it, and the help of his son would therefore be a comfort to Lamech. But time continues to roll inexorably onwards; and we are told that Noah was 500 years old, and begat Shem, Ham, and Japhet. Another century passes away, and the brink of the Deluge is at last reached. The first five verses of the sixth chapter of Genesis briefly tell us the condition of mankind before and at that memorable epoch. Their story at first looks briefly backwards over the distant past. "And it came to pass," it says, "when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men." The fifth verse graphically portrays the moral condition of mankind immediately before the Deluge. "And God saw," says the text, "that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth." Verses eleven and twelve

tell us likewise, "The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth." What an utterly deplorable picture of the degraded condition of the human race is here sketched for us. It shows us that the cup of the iniquity of mankind had become full to the brim. Only one man among the many millions of the human race which peopled the antediluvian world, the righteous Noah, found grace, or favour, in the eyes of the Lord. It is little wonder that God now determined upon the universal destruction of that race, as the only cure for the unbearable state of things which had arisen in the world.

The facts that we have just narrated constitute the principal landmarks of the history which Genesis gives us of the Beginning of Things, and of mankind from that beginning down to the Deluge or the Flood. That history forms the most precious record that our race could possibly possess; and also constitutes the grand entrance-porch, or prelude, to the gracious revelation which God afterwards vouchsafed to his creatures for their guidance. It likewise constitutes the chief corner-stone of that Divine temple of knowledge, within the portals of which we may learn not only what is necessary for our betterment in this life, but also for our future salvation as regards our hopes of the life to come.

Let us now turn aside from the Biblical narrative for a brief period, and throw the search-light of human experience on what was most probably the moral and physical condition of the world before the Deluge. As regards his moral condition we must always bear in mind that man's nature has never changed since the Fall, and that he was precisely the same sinful being before the Deluge as he has been since that catastrophe took place. On these premises we may very safely base some important conclusions.

THE CREATION TO THE DELUGE. 209

In tracing the history of man from the beginning onwards, we have first to consider his original condition, and the environments which belonged to it. There were only two human beings to people the earth, and even under the most favourable circumstances the increase in population must at the commencement have been very slow. There was only one form of speech, a circumstance that would keep men closely in touch with one another, and build up a great central point of civilisation. That central point must have always remained in that warm and prolific region where our first parents were ushered into existence, and either in or around which the increasing population naturally continued to group itself. From the site of the Garden of Eden, which Sir Henry Rawlinson, the great Assyriologist, places, no doubt very correctly, between the Euphrates and the Tigris, the most fertile and delightful countries of the ancient world extended in every direction, where, in addition to a warm and salubrious climate, the prolific soil yielded a double annual crop with the minimum of labour, and life accordingly was pleasant and easy. Babylonia and Mesopotamia watered with large rivers, and a network of irrigating canals, were, in early times, the gardens of the earth; while beyond them lay the rich lands of Syria and Palestine, and the warm and fertile regions along both shores of the Mediterranean, which Phœnicia afterwards colonised with so much advantage to herself. Population, in the early days of mankind, would naturally follow much the same lines of settlement that it did after the Deluge, and plant itself only in the most desirable locations, where a living could most easily be made; and, as a matter of course, the colder and more inhospitable regions of the earth would be sedulously avoided. There is no reason to suppose that these colder regions were peopled to any extent before the Deluge, or that any general emigration movement took place thereto. When the Deluge overtook the world Noah was

evidently a resident of the great centre of civilisation, somewhere, most probably, near the Upper Euphrates or in Palestine where the high uplands supplied him with the gopher wood (cypress or teak perhaps) which he required for the construction of the ark. As time moved onwards, and men began to multiply upon the earth, those men of renown we read of would elevate themselves above their fellows, and found great kingdoms or states. By-and-by some of the rulers of these states would become ambitious of wider dominion, great wars would ensue, and violence, and rapine, and injustice, and all their attendant evils, would fill the world. As God would punish men then, just as he does now, for national as well as individual sins, the antediluvian peoples would be scourged by pestilence, by famine, and by other evils. The early and the latter rains would be frequently withheld by God in his just wrath; and so the righteous Lamech would naturally exclaim that the Lord had cursed the ground and made it more unproductive.

No doubt centuries before matters approached the final crisis of the Flood, the political situation in the great centre, or centres, of civilisation had culminated in despotic forms of government, which tyrannised over the masses; who still, nevertheless, cherished the love of freedom and independence which never ceases to live in the human breast. From time to time accordingly small bodies of resolute men, desirous of escaping from tyrannical restraints, would disappear from the centres of civilisation, in order to form independent communities of their own in the remote wilderness, and there commence life anew. In many cases, no doubt, these communities forgot how to smelt or forge iron, and tipped their weapons of the chase — their spears and arrows, with the easily obtainable flint and bone instead, and in lieu of cooking utensils of brass or iron rude pottery would be substituted. Their knowledge of the arts and sciences became dimmer and dimmer with the progress of time. Agriculture

was entirely ignored, as the products of the chase supplied them with food and clothing, with much less labour and fatigue; and thus they gradually sank lower and lower in the human scale, until they finally developed into the mere savage hunter. This evident condition of things before the Deluge as well as after it will account for the fact, that from the most remote periods of time, the stone, the bronze, and the iron, ages have all existed concurrently, and just as they have in the past two centuries in different parts of the world. There is no positive proof, that what is called a stone-age ever had any existence at the central seats of civilisation. We now know, that in all the historic ages civilised and savage life had their homes in separate countries, at one and the same time; and that while one part of the world was enjoying the highest degree of development in all the known arts and sciences, in other parts of the world men were still to be found environed by the rudest conditions of the lowest type of savage existence. All argument, therefore, as regards a stone age universally preceding a higher state of civilisation, and that every nation has reached its present advanced conditions by a law of general evolution, is wholly untenable. Lyell's evidence on this point is very important. He states most truly that as the ages of stone, bronze, and iron, merely indicate successive stages of civilisation, they may all have existed at once in different parts of the globe, and even in contiguous districts among nations having little intercourse with one another. To make out, therefore, a distinct chronological series is only possible where our observations are confined to a limited district, such as Switzerland.¹ In the early days of French settlement in Canada, it was found very difficult to keep young men from quitting the centres of colonial civilisation, and silently disappearing in the illimitable forests, there to follow

¹ S. Elements of Geology, p. 148.

the free wild life of the Indian hunter. This was especially the case during the reign of Louis XIV., despite the severe laws which he made at times to punish these deserters from his favourite colony, and for the prosperity and increase of the population of which he was constantly doing so much. No less than 800 of the young men he had sent out to this country, at much expense, were at one time lost to the colony of Quebec alone. Preferring the unrestrained freedom of the life of the red man, they deliberately cast their lot with him for all time, married native wives, and eventually became more Indian than the Indians themselves.¹ In this condition of things we have no doubt the true key to the causes which led to the cave deposits of prehistoric human remains all over Europe. They were the skeletons of men who had abandoned the ancient seats of Asiatic civilisation either before or after the Deluge, in search of greater personal freedom, or those of their descendants.

The Deluge drew a thick veil across the earlier history of mankind. All we know of that history between the Creation and the Flood is comprised in three not very long chapters of Genesis. The period of time covered by these chapters is according to Hebrew chronology 1656 years, while the Septuagint makes it 2262 years. As we have already stated, in our chapter on Chronology, the weight of evidence appears to be in favour of the latter computation. During the interval man must have multiplied greatly in all the warmer regions of the earth. He had crossed from Persia into India, and from thence passed from island to island, and eventually won the South American coast, although most probably in very limited numbers. What the population of the world may have been when the catastrophe of the Flood approached can only be learned from approximate supposition, and by extending our statistical

¹ McMullen's History of Canada, Vol. I. p. 213.

experience of the present day to that remote period. According to the latest and best authorities the population of the world stands to-day at 1,479,729,400. Let us suppose that 5000 years have elapsed between the Deluge and the year 1900, and that the re-peopling of the earth commenced with the eight persons of Noah's family, we shall then be in a position to figure out the rate of the increase of its population. During that period the population of the world doubled itself, within a small fraction, every $176\frac{1}{2}$ years. In a few special cases, in modern times, the rate of increase would be many times greater. Owing to the large immigration into the United States, their population, during the past century, doubled itself every $26\frac{1}{4}$ years; while the population of Canada, during the same period, doubled itself in a little over every 20 years; showing that despite all our losses by emigration across our southern border, we still increased faster than our American cousins. The population of the Roman Empire at the commencement of the Christian era, when Tiberius took the census, was, according to Gibbon, 120,000,000, and if we add to these figures the probable populations of India, China, and other parts of the world not then under Roman dominion, the total would be somewhere about 350,000,000 souls. In England and Germany the population, during the past century, doubled itself in about every fifty years. In France, during the same period, the population shows a decrease of some two millions. The disturbing factor in estimating the population of the antediluvian world, is the great age that men then lived to, while at the same time they did not attain to manhood until they were a century old. In the first centuries there would be less sickness and fewer casualties than afterwards prevailed. For the first five centuries, accordingly, the population, commencing with Adam and Eve, would double itself at least every $33\frac{1}{3}$ years, or three times in a century, showing a total at the

end of that term of 65,536 souls. During the second five centuries it may safely be assumed that the population doubled itself every 100 years, and would accordingly stand at the end of the first millennium at 2,097,152. There would still be, according to the Septuagint, a remainder of 1262 years to be considered, to fill up the interval to the Deluge, during which, at a very moderate estimate, the population doubled itself every 200 years. There would thus be a total population at the time of the Deluge of 156,587,349. After the first millennium would certainly come the period when the earth was filled with violence, and when the population would be kept down to the minimum point of increase by great wars, by famines and pestilence, inflicted by God as a punishment for men's wickedness.

While we know a good deal of the moral condition of the antediluvian world, we know almost absolutely nothing of its physical condition. After the Creation had been accomplished at the beginning Genesis tells us nothing about the physical history of the earth, or of any changes which may have taken place in its crust. Geological research has lifted the curtain, which shuts out the physical antediluvian world from our view, to an exceedingly limited extent, and only in isolated spots, here and there; but utter darkness meets us in every other direction. If we interpret the Mosaic narrative of the Creation in its literal sense, and so come to the conclusion that God created the world in six consecutive days of twenty-four hours each, and rested from his labours on the seventh day, we must also come to the conclusion that all the changes which afterwards took place in the crust of the earth, and the formation of coal beds and so forth, were the product of the period lying between the Creation and the Deluge. That is a fair logical assumption! Lyell tells us, but on his own authority only, and wholly lacking proof to support his statement, which is therefore merely speculative,

that the changes in the earth's surface have occupied vast periods of time, were very gradual in their accomplishment, and similar to the changes that are now in operation. In direct opposition, however, to this contention he admits that since the dawn of what he terms the Neolithic, and what we would call the post-diluvian, period, the physical changes in the crust of the earth have been comparatively few, and have been mainly caused by earthquakes, and by other local disturbances, such as the sinking of coast lines in some places, and their elevation in others. But he does not deny for a moment that geology neither points to a beginning nor an end, that it has no chronological sequence whatever, that its history has no precise epoch to start from, and is a mere story without dates, and that it cannot tell us, accordingly, when any changes that it narrates took place, or how long they were in progress. With the aid of the Accadian and other Babylonian records, we can trace back the history of the world for over four millenniums, and we now know that no physical changes of any consequence, in the crust of the earth, have taken place during that vast period of time. The Euphrates and the Tigris still descend from their sources, in the mountains of Armenia, to the Persian Gulf on the same geographical lines as they did long before the days of Abraham. The Falls of Niagara still take their final leap into the chasm below, just as they did when the upper lakes ceased to discharge themselves into the Missouri River, and turned instead into the channel which the Deluge had rent for them through Queenston Heights. The Nile still follows the same course to the sea, which it pursued when Mizraim and his language group established their home along its lower waters. The waters of Abana and Pharpar, rivers of the ancient city of Damascus, still sparkle in the sunshine of the Orient just as they did when Naaman, the Syrian general, proudly boasted that they were better than all the waters of

Israel (2 Kings v. 12). And the same rule holds good, with regard to numerous other well-known points of historical or geographical interest. No evidence of any general change, in the crust of the earth, during the past five thousand years, which would carry us back nearly to the Deluge, presents itself in any direction. A few changes, here and there, produced by local causes are all we have to chronicle. If any general changes, therefore, have taken place in the crust of the earth it must be before or during the Deluge and at a period or periods of the world's physical history of which we know nothing whatever. It is a region of cloud-land and mystery just as much to the learned geologist or archæologist as it is to the humblest and most uneducated intellect; and where all are alike at sea. Speculative science, in the past century, has invented various fairy tales about this unknown region, and among the rest that of a great ice-age, which, like all their predecessors in the story field, have neither solid fact nor inductive reason behind them. For aught we know, great changes, produced by the miraculous intervention of the Creator, may have taken place during the many centuries between the Creation and the Deluge, in the more remote and uninhabited parts of the earth, and which geologists maintain took vast periods of time to accomplish. But God has not seen fit to place any precise knowledge, in this direction, within our reach; and has left us to construct, for ourselves, such a mental edifice, in the premises, as may be consonant with our human experience, our reason, and our common-sense.

While, as already stated, the Biblical narrative after the Creation tells us nothing of the physical condition of the earth, beyond what Lamech states as to its unproductiveness, recent geological discovery very strongly indicates that the temperate zones, not only of Europe but also of this continent, were at a remote period subjected, probably for several

centuries, to an unusual heat. This period would be anterior to the Deluge, for subsequent to that catastrophe the climatic condition of the earth has experienced no permanent change of any kind, any more than its crust. Everything in physical nature, during all the post-diluvian ages, has remained in the same condition as we behold it to-day. The fact of a period, prior to the Deluge, of unusual heat, in the northern parts of the earth, has of recent years been supported by a great variety of geological circumstantial evidence of a thoroughly sound character. During that period the ice must have almost, if not entirely, disappeared from the Arctic regions, and there was a warm open sea at the North Pole. This fact was proved, in recent years, by the discovery of the remains of a rich vegetation on a hill, 1500 feet above the sea level, in northern Greenland, which Lyell thinks must have belonged to the Miocene or earlier period of the world. In 1869 the geologist Whymper collected no less than 137 species of plants in Greenland, and 194 species in other parts of the Arctic regions. Over half of this number were trees, including the sequoia of California, beeches, oaks, poplars, maples, walnuts, and even a magnolia, two cones of which were found, proving that this splendid evergreen had not only lived but even ripened its fruit within the Arctic Circle. Even in Spitzbergen, as far north as latitude 79°, twenty-five species of fossil plants have been obtained, including some of the largest trees. Such a vigorous growth of trees, within a few hundred miles of the pole, where the ground is at present covered with almost perpetual snow and ice, and even dwarf willows and a few herbaceous plants are now rarely met with, shows the mild climate which must at one time have prevailed far within the Arctic regions.¹ During this warm period, which evidently was accompanied by copious rains, a flora of the richest description flourished, which may possibly

¹ Lyell's *S. Elements of Geology*, p. 239.

have developed into the coal beds, which geologists ascribe to a much more remote origin. It is a remarkable fact, however, that by a providential arrangement the great coal beds of the world are placed in the temperate or more northern regions, where they would be readily available for the future needs of mankind, and that warm countries have only a comparatively limited supply of this necessary article. When we consider the great depths at which coal is now found, in some cases nearly half a mile, and that it may yet be discovered at a still much greater depth, it appears as if the larger deposits of coal, like iron and other solid substances, which enter into the composition of the crust of the earth, formed part of the original creation, and already existed when the dry land was miraculously elevated from the watery chaos.

Geological discovery has further demonstrated, that during the warm period north of the equator, which evidently, for reasons which we will presently adduce, lasted up to the Deluge, a great emigration of the larger wild animals took place from tropical districts into the temperate zone. The remains of the elephant, the rhinoceros, the hippopotamus, the tiger, and the hyena, have been found not only in France, Germany, and other parts of continental Europe, but also in England, to which these animals must have crossed on dry land at some point where the English Channel now exists. In some cases, among these remains, flint arrow-heads and other implements of stone have been found, showing that man existed at that period.¹

On this continent geological discovery has shown, that the human race existed at a very early period in its southern or warmer regions. But no remote human remains have ever been discovered in its temperate or northern zones, which appear to have been wholly surrendered to the lower animals, several species of which were of extraordinary size. During

¹ Lyell's *S. Elements of Geology*, p. 152.

the warm antediluvian period, which prevailed evidently over the northern part of this continent at the same time as it did in Europe, vast herds of the mammoth, and other species of elephant, undisturbed by man, roamed through the forests and savannas of Siberia, and in other districts far within the Arctic Circle. Huge animals of the mastodon and other types prevailed all over the northern parts of the United States and Canada. In explorations made in the Rocky Mountain region, extending from 1870 to 1876, fossil remains were found in rock strata, near the surface of ancient lake beds, of huge birds with teeth, of flying dragons with a wing-spread of twenty-five feet, of animals of the sea-serpent type sixty feet long, and of land reptiles eighty feet long. In 1845 the skeleton of a huge mastodon, with tusks eleven feet in length, was found in the bed of a small drained lake near Newburg, New York. All the fossil remains found in the northern part of this continent lay quite near the surface of the soil, or beneath beds of gravel. Quite recently (1902) the carcass of a large mammoth was uncovered in the Yukon gold district by miners, which had been so well preserved in the ice that it made good food for the sleigh dogs. These facts go to prove, that on this continent no changes of any account have taken place in the crust of the earth since the Deluge.

CHAPTER XI.

THE DELUGE OR THE FLOOD.

THE sketch we have drawn in the preceding chapter, of the probable condition of the antediluvian world, has brought us, step by step, to the period immediately preceding the Deluge, and the Biblical narrative again becomes available for our historical guidance. When God, in his righteous wrath at the general prevalence of violence and other wickedness on the earth, determined to destroy mankind, one good man, Noah, alone found grace in his sight. What little we know of this patriarch shows him to have been a man of culture, of wide information, and well-versed in the arts and sciences. When God directed him to build a huge ark, fully equal in size to the large steamships that now plough the seas, and very nearly of the same dimensions, no special instructions, as to working details, were given him — only the general plan. The hewing down, the squaring and bending into shape, of all the great timbers of gopher wood, the forging of all the bolts and nails required for the big three-decker, and the making of pitch so that its seams might be thoroughly caulked to keep the water out, were evidently all well within Noah's already acquired knowledge. Probably he had built smaller craft before, but the construction of a great ocean ship was a new experience for him. How long he was engaged in the work we have no means of knowing, but no doubt it took several years for its completion, during which he continually

warned the multitude of their approaching danger, and that in order to avert the Divine wrath they must repent of their wickedness, and refrain from further evil deeds. It is quite probable, and entirely consonant with God's mercy and goodness, as in the case of Jonah's mission to Nineveh, many centuries afterwards, that Noah and his sons travelled into other countries to warn their peoples to repent, and that, owing to the universal prevalence of a single form of speech, his warnings gradually reached the most distant centres of civilisation. "When once the long-suffering of God," says the Apostle Peter, "waited in the days of Noah while the ark was a preparing, wherein few, that is, eight souls, were saved by water" (1 Peter iii. 20). "And spared not the old world," continues the same apostle, "but saved Noah, a preacher of righteousness, bringing in the flood upon the world of the ungodly" (2 Peter ii. 5). These texts plainly show that while the ark was being built Noah preached to the people the necessity of repentance, and a change from their wicked ways. But the people did not repent. While the neighbouring population no doubt naturally regarded with astonishment and much curiosity, the huge ship that Noah was constructing, or having constructed, and the size of which gradually increased with the progress of the passing years; and noticed how strongly it was framed, and the great number of large iron bolts and long nails which held its huge beams and stout planks together, they must have looked on him as a man afflicted with some strange description of lunacy, whose warnings, accordingly, of an approaching catastrophe, and calls to repentance, were unworthy of serious notice. The current of their daily lives flowed on as usual in the same old grooves; and Noah's preaching produced no change therein. Our blessed Saviour graphically depicts the existing situation of things when he says: "For as in the days before the Flood they were eating and drinking, mar-

rying and giving in marriage, until the day that Noah entered into the ark, and knew not until the Flood came and took them all away." (Matthew xxiv. 38, 39.) When the great ship was finally completed, and the long procession of beasts and birds, that had been collected no doubt by angels, had disappeared within the ark, and the stores of provisions for Noah and his family, and provender for the animals, had gone on board, and the Lord had closed the doors upon all those he was mercifully about to save from destruction, the large crowd, which must have collected to watch these extraordinary proceedings, could not fail to realise at last that some very unusual occurrence was near at hand. The feeling of security which had hitherto prevailed now began to change into one of alarm, and a presentiment of some approaching and unknown danger commenced to grow up in men's minds.

The clear and carefully written Biblical narrative of the Flood, so minute in its details and even dates, forms one of the most powerful and vividly descriptive portions of the Book of Genesis. It is a wonderful story; widely repeated in one form or another by the traditions of the human race. Let us turn for a brief space to the seventh chapter of Genesis and see how that story runs: In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day, were all the fountains of the great deep broken up, and the windows (or floodgates) of heaven were opened. And the rain was upon the earth forty days and forty nights. And the waters increased and bare up the ark, and it was lifted up above the earth. And the waters prevailed exceedingly upon the earth, and all the high hills that were under the whole heaven were covered. Fifteen cubits (about 27 feet) did the waters prevail, and the mountains were covered. And all flesh died that moved upon the earth, both fowl, and cattle, and beasts and every creeping thing that creepeth upon the earth,

and every man. All in whose nostrils was the breath of life, of all that was in the dry land, died. And Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days. In this account it will be noticed, that while everything on the dry land died, no mention whatever is made of either salt or fresh-water fish, which still continued to exist as before.

In the succeeding chapter (viii.) of Genesis we are told in continuation, that at the end of one hundred and fifty days God remembered Noah, and made a wind to pass over the face of the earth, and the waters assuaged (diminished). The fountains also of the deep, and the windows of heaven were stopped, and the rain from heaven was restrained. And the waters returned from off the face of the earth continually, and at the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month, on the first day of the month were the tops of the mountains seen. And it came to pass at the end of forty days that Noah opened the window of the ark he had made. And he sent forth a raven which went forth to and fro until the waters were dried up from off the earth. Also he sent forth a dove from him to see if the waters were abated from off the face of the ground. But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth. And he stayed yet other seven days, and again sent forth the dove out of the ark, and the dove came to him in the evening, and lo in her mouth was an olive leaf plucked off, so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days, and sent forth the dove, which returned not again to him any more. And it came to pass in the six hundredth

and first year of Noah's life, in the first month, the first day of the month, the waters were dried up from off the earth. And in the second month, on the seven and twentieth day of the month, was the earth dried. In these details we have the full history of the catastrophe of the Deluge. No record ever made, by any ancient or modern historian, bears the stamp of truth more clearly on its face; and the unprejudiced reader cannot fail to realise that he has before him a narrative of literal facts, which arose in consecutive order precisely in the manner stated. There is no attempt at exaggeration, nothing sensational about it, and the narrative is restricted to a simple and direct account of all the leading facts, as they arose one after another. These facts leave no room whatever for any allegorical interpretation. They must either embody the actually true history of a wonderful series of events, or be wholly falsehoods. No other conclusion is warranted by the premises.

The Jews had four years. The commencement of one of these years corresponded with our month of January, in which they paid tithes on the fruit of the trees, which then began to bud. Their second year began early in August, when the owners drove all their flocks under a rod, and the tenth of the lambs were given to the Levites. Their civil year commenced on the 15th of September, because of an old tradition that the world was created on that day. This was the legal year of the Jews, and governed the dates of their jubilees, of all contracts, of the births of their children, and of the reigns of their kings. Their ecclesiastical, or sacred, year began in March, or on the first day of the month Nisan, because of the time they had departed out of Egypt. Each year had twelve months. In the Mosaic account of the Flood, time would either be measured by the ecclesiastical or civil Jewish year, but which we are not told. In all probability the civil year was used, the second month of which would cover por-

tions of October and November, and the seventeenth day of which, when the Flood began, would be the 2nd of November, as thirty days constituted the month. The forty days during which the rain descended would extend until the 12th of December. The one hundred and fifty days in which the waters prevailed, and continued to increase in volume, would expire on April 2nd in the following year, the 601st of Noah's life. At the end of one hundred and fifty days the waters commenced to abate. In the tenth month, on June 2nd, the ark rested upon the mountains of Ararat. In the second month, on the 27th day of the month, the earth was fully dried, and Noah left the ark after a residence therein of one year and ten days. During all this time it does not seem that the ark moved to any great distance from the point where it was originally constructed, and was thus miraculously preserved from the dangers which would have met it had it been blown out to sea, or caught in the terrific storms which prevailed elsewhere. Thus God's providence not only provided a way of escape for Noah, in the ark itself, but also afterwards preserved that ark from the dangers of shipwreck.

From every, or any, point of view, the story of the Flood is a most wonderful one, and graphically portrays the most fearful catastrophe that ever marked the annals of the human race. We may well stand aghast when we contemplate the sudden and appalling destruction of the vast population, of most probably one hundred and fifty-seven millions of souls, who had overspread all the warm regions of the earth in the nearly two millenniums and a quarter of years since the Creation. We are told that the windows or floodgates of heaven were opened, and the rain descended upon the earth continuously for forty days and forty nights. The heaven alluded to in this case would be the Jewish heaven, which merely embraced the region of the clouds and the earth's lower atmos-

phere. We know, in our own day, that when what is called a cloud-burst takes place, what destruction of property and loss of life frequently result, and how hundreds of people are swept to instant death. We can accordingly realise some of the horrors of the universal flood. While fierce torrents of rain, accompanied by terrific lightnings, deluged the land, the fountains of the great deep were broken up, most probably by earthquakes, and huge tidal waves swept everywhere in from the great seas. Language fails to depict the feeling of terrible consternation which seized upon the populations of the earth when the final catastrophe, foretold by Noah, so fiercely and relentlessly at last fell upon them, and no possible way of escape presented itself. No swimmer, however strong and skilful, could breast successfully the rushing current on the land, or the huge waves breaking in from the sea. No ordinary craft could weather the storm that howled remorselessly above the waste of waters, and vessels and their crews everywhere went down before it. Presently wreckage of every description was violently dashed hither and thither on the rising tide, and added to the dangers of the hour.

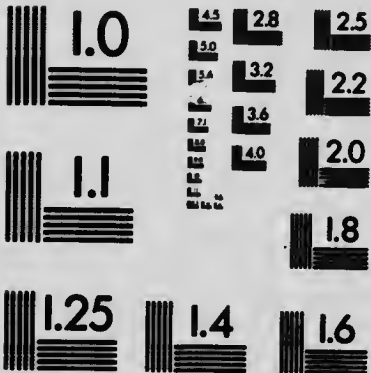
That the narrative of the Deluge was only part of a great moral allegory, as some of the apostles of The Higher Criticism would fain lead us to believe, is disproved by abundance of testimony of the most convincing character. The Deluge bequeathed to us its plain geographical landmarks, not only in the Old World but also in the New. It prevailed over the tops of the highest mountains, and there deposited its double mute memorial of mingled sea and river shells, (showing that it was both a fresh and salt water flood) which its violent land currents and rolling ocean waves everywhere carried with them. So great was the force of the land currents that the hills and even rising grounds were everywhere denuded of their gravel beds, and even boulder formations. And

while the rain descended in ever increasing torrents, and the thunder rolled above, and the lightnings leaped from cloud to cloud, or fiercely sought the earth with destructive force, the stony tempest beneath the surface of the rushing waters was still more terrible and destructive to every form of animal life. In every direction there was death—nothing but death. The vast herds of the mammoth and other elephants, which had hitherto roamed, wholly unmolested by man, over the northern part of this continent, or the vast plains of Siberia, were suddenly overwhelmed by the commingling tempest of water and gravel. As most quadruped animals always do, in a time of extreme danger, they turned their hinder parts to the storm, and their fossil remains to-day are usually found beneath beds of gravel, with their tusks, as a rule, all pointing in the same direction. For several generations Siberia has been a great ivory quarry. Where the gravel lies deep above the fossil, and it is thus preserved from the air, the ivory is of good quality, but where found near the surface it is of little value. No doubt vast numbers of other quadrupeds were overwhelmed with the elephant, but their structure was of too frail a character to withstand the destructive forces of over five millenniums of time. All the other huge beasts which burdened this continent, as well as the monster birds and reptiles, suddenly disappeared, leaving their fossil remains, here and there, as a mute testimony to their remote existence. The fauna of the New World when Columbus lifted up the curtain, which had hitherto concealed it from the knowledge of transatlantic peoples, was limited in its character, and embraced no animals larger than the bear, the buffalo, and the moose; while the horse was wholly unknown. No tradition has been preserved, among any of the Indian tribes, of any larger animals than these. All over the more level maritime districts of the United States, traces of the Deluge have been everywhere



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found, a little way below the surface of the soil, in the fossil remains of whales, in some cases of the largest size; and their colossal bones were so numerous in Clark County, Alabama, during the middle of the past century, that a large school of them must have been stranded there when the subsiding waters of the Deluge became too shallow for them to swim in. In 1845 no less than six skeletons of the mastodon were discovered in Warren County, New Jersey, only six feet below the surface, by a farmer who was digging out the rich mud from a small pond, which had been drained.¹ These huge animals did not certainly come there in succession to die a natural death. They were all overwhelmed suddenly at one and the same time.

All over the United States fossil remains are usually found a little way below the surface, in the ancient bed of some dried up pond, or small lake, or beneath beds of gravel; and the crust of this continent does not appear to have been so much disturbed by the Deluge as some parts of the older hemisphere. In Europe, especially, the crust of the earth appears to have experienced serious disturbances in many places, and while the great oceans and larger seas retained the positions originally assigned them at the Creation, the shallow narrow seas assumed new forms, and the waters of the English Channel flowed for the first time above the sunken land. Lyell states "that no sooner do we examine the post-pliocene formations, in which the remains of so many extinct mammalia are found, than we at once perceive a more decided discrepancy between the former and present outline of the surface of the earth."² Such changes," he continues, in alluding to the valley of the Rhine, "may have been brought about by a great movement of oscillation, consisting first of a general depression of the land,

¹ Lyell's *S. Elements of Geology*, p. 183.

² *Ibid.*, pp. 151, 279.

and then of a gradual re-elevation of the same." ¹ Several eminent geologists, including Lyell, are of the opinion that the great changes which have taken place in the crust of the earth, at some remote period, show it to have been submerged under water and raised again several times. This appears to have been exactly what took place in part at least at the Deluge. We are told in Genesis vii. 19, 20, that all the high hills under the whole heaven were covered, and that the water prevailed fifteen cubits above them. Now when we recollect that the Himalaya mountains of India are over five miles in height at some points, and the Andes mountains of South America only a little less, and that in order to cover their tops the Deluge must have resulted in producing a five-mile depth of water over all the earth, the vast weight of which must have entirely destroyed its gravitation balance, and thus disarranged the whole planetary system, we can come to only one conclusion, namely, that the land was miraculously depressed to the ordinary sea-level, or possibly below it, until its highest mountains were fifteen cubits under water. If we accept that reasonable, and evidently correct, conclusion we shall at once understand, in accordance with Lyell's opinion, that the depression of the earth, in the first place, and its re-elevation again, in the second, will fully account for the folding and other changes in rock-formations. This conclusion receives strong confirmation from the fact of the extraordinary breakages found in coal seams at times; one part of a seam being suddenly broken off, and then depressed for several hundred feet, to be afterwards re-discovered by the miners, who term it a lost seam. In stone and marble quarries a similar class of breakages are also found, but with much fewer depressions. These are certainly very remarkable facts, and go to prove that the changes in the crust of the earth, which according to geological speculative, and therefore

¹ Lyell's *S. Elements of Geology*, p. 155.

uncertain, teaching must have occupied many millions of years, may all have miraculously occurred during the period of the Deluge, and that the doctrine of physical evolution had nothing whatever to do with them. Were this the case, as seems very probable, it would afford additional proof of the Creation of the world in six days of twenty-four hours each.

In Europe, all the wild animals which had emigrated thereto from tropical regions during the warm antediluvian period, evidently wholly disappeared with the Deluge. All the huge animals of monstrous type, which roamed over the northern parts of this continent were destroyed at the same time, leaving their fossil remains, in peculiar situations, to prove their sudden and concurrent extermination. In the Neolithic, or post-diluvian, period, all the bones of the lower animals found in connection with human remains belonged to the same type as exists to-day, such as the deer, the wild boar, and the ox. There can be little doubt that much of the fossil remains, both of men and lower animals, found in recent years in caves of Europe belonged to the antediluvian period, and resulted from the fact that a common shelter was sought in these caves from the fierce tempest which prevailed, and that all perished together when the flood suddenly rushed in upon them, and prevented escape. This was obviously the case in England, where early in the past century, in a cave at Kirkdale, called Kent's hole, the bones of three hundred hyenas, young and old, of a large species were found. These wild animals no doubt had previously used the cave as a hiding place, fled there for shelter when the fierce storm descended upon them, and so perished together. In no other way can the existence of such a number of skeletons of the same species of animal, and in the same place, be reasonably accounted for.

Geologists mainly agree, that from the dawn of the Neolithic period the crust of the earth appears to have been much in the same condition as it is to-

day; and that any changes that have since taken place therein were of a very limited character, and wholly due to local and not general causes. The valleys and the hills occupy the same positions as they did then, and the rivers seek the sea by the same channels! The climate of Europe appears to have undergone little radical change from the earliest dawn of history; and any modifications that may have taken place therein resulted from the disappearance of the vast forests that at one time covered the land in every direction. These forests retained the moisture from the copious rains, which great woodlands always attract; and kept the summer air pleasantly cool. More surface water would accordingly descend into underground caverns or caves, and more stalactites would be formed there in a few years, than centuries would afterwards produce, when the sheltering trees came to be cut down, and the soil would be dried up by the unobstructed rays of the sun. On this continent we can readily comprehend this condition of things. We know fully how our forests retain the moisture of the rain-falls, and so keep up the full flow of our rivers and streams; and we also know that these rivers and streams diminish in volume when the land is denuded of trees, and bared to the full blaze of the sun. Great stress has been laid by scientists on the animal remains found in stalactite formations in caves, and the enormous length of time they represented. But they never took into consideration, that the basis of their calculations might be largely modified by surrounding conditions. In other words, they viewed the situation from their own wonder-loving standpoint, and ignored the opposite side of the case altogether. That has been the rule with agnostic science in the past: it is the rule to-day.

We have already seen that the fact of a Creation — of a Beginning of Things — found a large place in the traditions and myths of various peoples of the

world—ancient and modern. But the catastrophe of a Deluge left a still wider and deeper impression on the memories of the human race. Scattered apart as that race has been over the face of the globe, one language group frequently widely separated from another, and thus left without intercommunication of any kind whatever, we still find peoples, from time immemorial, cherishing a common idea, in tradition or myth, of the destruction by a Flood, at one time, of the earth's inhabitants owing to their wickedness. The general prevalence of this idea shows that there must have been solid fact somewhere behind it, and that it had its origin in a single source. Pure invention could never have produced a result so wide in its character; and the general consensus of belief, however indistinct in some cases, but in every case pointing in the same direction, must have had its original basis in fact. If no other proof of a Deluge existed, this condition of things alone must strongly influence our convictions.

In chapter nine we have already given a summary of the traditions and myths of the Creation. The following summary of the same character, as regards the Deluge, will be found equally interesting. George Catlin, an eminent writer on the aborigines of this continent, who lived in the first half of the past century, and spent a number of years among the Pagan Indians of North and Central America, acquired their languages, and became thoroughly acquainted with their religions and customs, states that among the 120 tribes he had visited, there was not one which had not some tradition, more or less distinct, of a great Flood, in which one or more persons were saved from the waters on the top of a high mountain. Referring to the ancient tribes of Central America Humboldt states that the following had paintings of the Deluge, and of Coxcox or Tezpi; namely, the Aztecs, Mixtecs, Zapotecs, Tisascaltecs, and Mecho-cans. He adds that these crude representations were

undoubtedly inspired by the Mexican Indian legend, which stated that long ago, when the wicked people on earth were destroyed by a great Flood, Tespi the good, with his wife and family, were saved on a bark or raft which landed them on the top of the mountain Colhuncan. Schoolcraft, an eminent traveler, ethnologist, and author, who flourished in the earlier part of the past century, married the granddaughter of an Indian chief, learned the native language, and was appointed by the United States government as its agent for Indian Affairs, was the writer of several important works on the aborigines of North America. He states that all the Indian tribes, with whom he came in contact, had legends, more or less fantastic, of the Deluge. This fact, he adds, was especially noteworthy as regarded the Iroquois, Appalachians, and Pawnee Indians of the United States; and the Algonquins and Crees of Canada. In Polynesian mythology it is stated that the Flood rose high as the sun approached the horizon, and that refuge from the waters was found by the few persons saved on a great mystic mountain. At Hawaii the Deluge was called the flood of the Moon, and at New Zealand the flood of the Sun.¹ Ancient Persian traditions allude to the Deluge, and to the ark having rested on the top of Mount Djondi, when six months had passed after it had made the circuit of the world. The earth was all covered with water. All idolaters on earth died through the great rain. Afterwards a wind from heaven divided the water, and carried it away in clouds as souls bear bodies. Then Hormuzd collected all the water together, and placed it as a boundary to the earth; and thus were the great oceans formed. The eminent oriental scholar, Sir William Jones, tells us, in his Asiatic researches, that the Brahminical legend of the Deluge is at once interesting and picturesque. The general pralaya or destruction is the subject of the first Purana

¹ Polynesian Researches, Vol. II. pp. 58, 59.

or sacred poem, which is found in the eighth book of Bhagavata. It states that a demon stole the Vedas (sacred laws) from Brahma while he slept, and that the whole race of man then became corrupt. While Satyavata, a pious prince, was bathing in the river Critamala, the god Vishnu appeared to him in the shape of a small fish, and told him that within seven days all creatures who had offended him, by their wickedness, would be destroyed by a Deluge, but that he would be saved in a capacious vessel miraculously formed. Vishnu commanded Satyavata to take seven holy men and their wives with him into this vessel, and pairs of all animals, and then he would know God face to face, and all his questions would be answered. He did as he was commanded, and was saved. When the Deluge had ceased Vishnu slew the demon, and recovered the Vedas. The Chinese have several traditions relating to the Deluge. One of these states that Kung Kieng, a bad spirit, enraged at being overcome in war, gave such a blow with his head against a single pillar of the sky, that the vault of heaven fell in, and a tremendous flood overwhelmed the earth; but Niu Noa made a boat of wood, and saved himself. According to Lucian, who flourished in the second century of the Christian era, Greek traditions closely followed the Biblical account of the Deluge. Deucalion, the Scythian, is mentioned as the progenitor of the second race of men, the earlier generation having been destroyed because of their wickedness. The Roman writer Ovid, who lived in the latter half of the first Christian century, gives a slightly different version of the catastrophe, in which he states that Deucalion and his wife sought refuge in a small boat, and were finally stranded on the summit of Mount Parnassus. In the folk-lore of the primitive Pagan races of Northern Europe,—the Scandinavians and the Celts,—are found curious legends of the Deluge, which still, however, bear a resemblance to those of the more highly cultivated nations of the

Orient. Even among the savages of Africa, dim traditions of the destruction of mankind by a flood have been met with in recent times. Mohammed, in his Koran, adheres closely to the Mosaic narrative, but adds that while Noah was constructing the ark, he was railed at for his pains by the wicked. Although ancient Egypt had no special story of the Flood, a tradition of a great catastrophe to the human race, at one time, existed there. A tomb inscription of the period of Seti I., states that Ra, the creator, being disgusted with the insolence of mankind resolved to exterminate the human race. This being done Ra afterwards repents of his act, and swears with uplifted hand not to destroy man again. Berossus in his history of Babylonia or Chaldea speaks of the kings, ten in number, with whom he confounds the ten patriarchs of Genesis, who existed between the Creation and the Deluge. The last of these kings, named Xisuthros, was warned in a dream by the god Kronos, or Ea, that on the 15th of the month Daisios (a little before the summer solstice) all men should perish by a flood. He was therefore to collect all that had been consigned to writing, and bury it at Sippara, the city of the sun. There also he was to build a vessel, and enter into it with his family and dearest friends; and he was to cause animals, birds, and quadrupeds to enter with him, and to provide sufficient provisions. He was moreover to prepare the vessel for navigation. When Xisuthros asked in what direction he was to steer, he was told towards the gods; and enjoined to pray that good might come of it for men. He obeyed the god, and when the flood showed signs of abating he sent out three birds in succession; but these finding no food nor place to alight returned to the ship. A few days later he again set them free, but they returned with feet stained with mud. Sent out a third time they never came back. Xisuthros understood from this that the earth was free from water, and having made an opening in the roof

of the ship, saw that it had grounded on the top of a mountain. He then descended with his wife, his daughter, and his pilot; and having worshipped the earth raised an altar and sacrificed to the gods. He then vanished with those who had accompanied him from the ship. The survivors saw him no more, but heard a voice from heaven bidding them to fear the gods, return to Babylonia, dig up the writings buried at Sippara, transmit them to posterity, and from them instruct men. Berosus adds that a part of the vessel of Xisuthros was still to be found in his day, in the Gordyan mountains of Armenia, and that pilgrims bring from thence asphalt scraped from its fragments, which is used to keep off the influence of witchcraft.

But of all the traditions of the various ancient branches of the human family the story of the Deluge which prevailed among the Accadians, the original people of Babylonia, from a period of very remote antiquity, most nearly approaches to the Mosaic narrative. This might naturally be expected from the fact, that this part of the Orient has been twice the cradle of the human race,—at the Creation and after the Deluge,—and its language group, accordingly, would be in the best position for the preservation of the oral or written history of mankind. It is quite possible, also, that they alone were permitted in the providence of God to retain the original form of speech, which had prevailed in the antediluvian world, so that the history of the past might be the better transmitted to posterity. Lenormant and other eminent Assyriologists now agree that the Accadian, or Sumerian, language was one of the original forms of speech of mankind, and different from the Assyrian and Babylonian language, which was of Semitic origin and therefore akin to the Hebrew.

The story of the Deluge given by the cuneiform tablets is much fuller than that of Berosus. The three sets of these tablets in the British Museum,

represent different periods of time, but are all in a more or less fragmentary and defaced condition. The tablets found in the library of Sennacherib were copies of the tablets originally made for Sargon I., and deposited in the temple at Borsippa; whereas the tablets found in the library of Assurbanipal were copies made from still more ancient originals in the priestly library at Erech, a city founded by Nimrod in the days of the first Chaldean Empire. These originals must have been coeval with those from which Sargon I. made his copies, and therefore carry us back to a period long before Abraham's day. Nor is this all, for the variations in the text of the three existing copies, prove that the tablets from which they were transcribed had themselves been taken from still older tablets in which interlinear corrections of the original text had been made. Some of the copyists have introduced these corrections into their text, while others have omitted them, and the narrative is thus carried back to an age so remote that it becomes the oldest record of the ancient world. Lenormant's translation is much fuller than that made by Smith, and embodies more recent advances in cuneiform philology. It is in the form of a narrative supposed to be made by Noah himself or by one of his sons, to a hero named Izdhubar (Nimrod) which runs as follows:—

"I will reveal to thee, O Izdhubar, the history of my preservation, and tell thee the decision of the gods. The town of Shurippak which thou knowest is on the Euphrates. It was ancient and in it (men did not honour the gods).¹ I alone was a servant of the great gods. (The gods took counsel on the appeal) of Anu; (a deluge was proposed by) Bel (and approved by Nabon, Nergal and) Adar. And the god (Ea), the immutable lord, repeated this command in a dream: Man of Shurippak build a vessel

¹ The words bracketed are those supplied by the translator where the tablets are mutilated.

and finish it (quickly). I will destroy life and substance (by a deluge). Cause thou to go up into the vessel the substance of all that has life. The vessel thou shalt build, 600 cubits shall be the measure of its length, and 60 the measure of its breadth and of its height. (Launch it) thus on the ocean, and cover it with a roof. I understood and said to Ea, My lord, (the vessel) that thou commandest me to build thus, when I shall build it; young and old shall laugh at me. (Ea opened his mouth and) spoke; If they laugh at thee thou shalt say to them he who has insulted me (shall be punished,) for the protection of the gods is over me. I will exercise my judgment on that which is on high and that which is below, . . . close the vessel . . . enter into it, and draw the door of the ship towards thee. Within it thy grain, thy furniture, thy provisions, thy riches, thy menservants, thy maidservants, and thy young people; the cattle of the field, and the wild beasts of the plain, which I will assemble, and send to thee shall be kept behind thy door. . . . On the fifth day the two sides of the ship were raised. The rafters in its covering were in all fourteen. I placed its roof and I covered it. I embarked in it on the sixth day; I divided its floors on the seventh; I divided the further compartments on the eighth. I stopped up the chinks through which the water entered in. I poured on the outside three times 300 measures of asphalt, and three times 300 measures of asphalt within. Three times 3600 men-porters brought on their heads the chests of provisions. I kept 3600 chests for the nourishment of my family, and the mariners divided among themselves 3600 chests. For provisions I had slain oxen; I appointed rations for each day. In (anticipation of the need of) drinks of barrels and of wine I collected a quantity, like to the waters of a river; of provisions in quantity like to the dust of the earth.

“ All that I possessed I gathered together ; of silver,

of gold, of the substance of life of every kind. I made my servants, male and female, the cattle of the fields, the wild beasts of the plains, and the sons of the people all ascend into the ship. Shamus (the sun-god) fixed the moment, and he announced it in these terms: In the evening I will cause it to rain abundantly from heaven! Enter into the vessel and close the door. . . . When the evening of the day arrived I was afraid. I entered into my vessel, and shut my door; and then confided to the pilot this dwelling with all that it contained.

"Musheri-nid-namari¹ rose from the foundations of heaven in a black cloud; Ramman (god of thunder) thundered in the midst of the cloud. Nabon and Shurru marched before devastating the mountain and the plain. Nergal (god of war and death) the powerful dragged chastisements after him. Adar (the Chaldean Hercules) advanced overthrowing before him. The archangels of the abyss brought destruction. By their terrors they agitated the earth. The flood of Ramman² swelled up to the sky, and the earth grown dark became like a desert. They destroyed the living beings on the surface of the earth. The terrible Deluge swelled up towards heaven. The brother no longer saw his brother: men no longer knew each other. In heaven the gods became afraid of the water-spouts, and sought a refuge: they mounted up to the heaven of Anu.³ The gods were stretched out motionless, pressing one against another like dogs. Ishtar wailed like a child; and the great goddess pronounced this discourse: Here is mankind returned into earth; and theirs is the misfortune I have announced in presence of the gods. I am the mother who gave birth to men, and there they are, filling the sea like a race of fishes; and the gods on

¹ The rain storm.

² The names of the gods in this narrative showed that they belonged chiefly to the old Accadian system of mythology and not to the Sargonic system.

³ The upper region of the fixed stars.

their seats, by reason of that which archangels of the abyss are doing, weep with me. The gods in their seats were in tears, and held their lips closed, revolving things to come.

"Six days passed, and as many nights; the wind, the water-spout, and the deluge-rain were in all their strength. At the approach of the seventh day the deluge-rain grew weaker — the terrible water-spouts, which had been awful as an earthquake, grew calm, the sea began to dry up and the wind and the water-spout came to an end. I looked at the sea attentively observing, and the whole race of men had returned to earth; the corpses floated like seaweed. I opened the window, and the light smote on my face. I was seized with sadness; I sat down and wept, and the tears came over my face.

"I looked at the regions bounding the sea, towards the twelve points of the horizon, but there was no land to be seen. The vessel was borne above the land of Nizer; the mountains of Nizer arrested the vessel, and did not permit it to pass over. For six days they thus stopped it. At the approach of the seventh day I loosed and sent out a dove. The dove went, turned, and found no place to light on, and came back. I loosed and sent out a swallow; and it went, turned, and finding no place to light on, came back. I loosed and sent out a raven; the raven went and saw the corpses on the water, it ate, rested, turned, and came not back.

"I then sent out (the creatures in the vessel,) towards the four winds, and offered a sacrifice. I raised the pile of my burnt offerings on the peak of the mountain. Seven by seven I laid the measured vessels, and beneath I spread rushes, cedar wood, and juniper. The gods were seized with a desire of it — with a benevolent desire of it; they assembled like flies above the master of the sacrifice. From afar in approaching the great goddess (Ishtar) raised the great zones (the rainbow) that Anu made for the

THE DELUGE OR THE FLOOD. 241

glory of the gods. These gods, luminous as crystal, I will never leave — I prayed in that day that I might never leave them. Let the gods come to my sacrificial pile! But never may Bel come to it, for he did not master himself, but he made the water-spout for the deluge, and he has numbered men for the pit.

“From afar when drawing near Bel saw the vessel and stopped. He was filled with anger against the gods, and against the heavenly archangels. No one shall come out alive, said he, no man shall be preserved from the abyss. Adar opened his mouth and spake — he said to the warrior Bel, who other than Ea should have formed this resolution; for Ea possesses knowledge, and he preserves all. Ea opened his mouth and spake; he said to the warrior Bel, O thou herald of the gods, warrior, as thou didst not master thyself, thou hast made the water-spout of the deluge. Let the sinner carry the weight of his sins, the blasphemer the weight of his blasphemy. Please thyself with this good pleasure, and it shall never be infringed; faith in it shall never be violated. Instead of thy making a new flood, let lions and hyenas appear, and reduce the number of men; let there be famine, and let the earth be devastated; let Dibbara (the god of epidemics) appear, and let men be mown down. I have not revealed the decision of the great gods: it is Khasiastra who interpreted a dream, and comprehended what the gods had decided.

“Then when his resolve to destroy the remnant of men was arrested Bel entered into the vessel, and took my hand and made me rise. He made my wife rise and place herself by my side. He walked around us and stopped short. He approached our group. Until now, he said, Khasiastra has been mortal, but now he and his wife are going to be carried away to live like the gods, and he will live afar at the mouth of the rivers. They carried me away, and

established me in a remote place at the mouth of the stream."

Such is the best translation of the wonderful tradition of the Deluge, as told by the Accadian tablets. As will be seen, on its surface, it resembles the Biblical narrative in its general features, but widely differs from it in several of its details, and especially as regards its polytheistic features. In both cases the wickedness of men brought destruction upon them. In both cases the same command to build an ark was given, in order that a remnant might be saved. In Genesis the proportion of the ark is as six to one, in the tablets as ten to one. In both cases wild and tame animals, clean and unclean, were saved in the ark, which was made water-tight, in one case with pitch, and in the other with bitumen. In both cases, the ark rested on a mountain, and birds were let loose for the purpose of ascertaining if the waters had disappeared. In both cases, the survivors offer a sacrifice of thanksgiving for their escape: there is then an assurance in response that mankind shall not be destroyed any more by a flood, and the appearance of the rainbow. In the tablet account of the Creation the general features of the Biblical double, or composite, narrative of the same event make their appearance. Precisely in the same way, the tablet story of the Deluge harmonises with the history of the catastrophe given in Genesis. As the Accadian tradition was at least a thousand years older than the Mosaic period, the contention of the Higher Critics that the narrative of the Deluge was written at a late period of the Kingdom of Judah becomes altogether worthless, and stands in direct opposition to the true facts in the case. At the same time the details of the Accadian tradition are of such a character, as to entirely preclude the idea that the Genesis narrative of the Deluge was copied from them. The reader will also notice that the story of the Deluge, told by Berosus, differs materially from the account of the

same catastrophe given in the tablets, with which he appears to have been wholly unacquainted. His narrative accordingly of the Deluge only embodied the Babylonian traditions current in his own day, which were merely the distant echoes of the remote Tablet story. Cheyne in section 8 of his Deluge article, in his "Encyclopædia Biblica," seeks to establish the fact that Babylonia was the original place of the Flood story, and that it partly arose from a period of heavy local rains, and an accompanying overflow of the sea from the Persian Gulf to the lowlands; and that the nature-myth, which he considers it to be, arose from these and other cognate sources. This perhaps might stand as one explanation of the Deluge story, so far as Babylonia itself was concerned, but could not possibly have any application to the traditions of the Deluge which prevailed in other countries, not only of the Old World but also of the New, which never could have had any intercourse with Babylonia. Cheyne's opinion is purely speculative, rests on no proof of any kind, and is accordingly of no value whatever. We quote it to show what poor shifts, to discredit the Biblical narrative, the Higher Critics have to resort to at times. As the best possible conclusion to this chapter we will now proceed to give a brief historical sketch of the events which led up to the discovery of the tablet and monumental records of the Accadian people.

In the interior of the present kingdom of Persia and forty miles east of the town of Shiraz, stand the ruins of the ancient city of Persepolis, the capital of the powerful Achæmenian Dynasty, which in the persons of Cyrus, Darius, Xerxes, and other great kings, once ruled the Eastern world. This dynasty ended with the murder of Darius III., in August, 330 B. C., by his own governor or satrap of Bactria, as he fled before the pursuit of Alexander the Great. The latter had already captured Persepolis, and in order

to impress the facts more forcibly upon the minds of the people of the Persian Empire, that he had completely conquered them, and was now their real ruler, the capital was first plundered, then burned down, and its citizens massacred. The numerous inscriptions discovered by travellers, in the seventeenth and eighteenth centuries, amid the ruins of Persepolis, and on rocks in their neighbourhood, awoke much curiosity in Europe, and many guesses as to what they might record. In the latter half of the eighteenth century this curiosity received an additional stimulus, by the finding of baked bricks and cylinders in the neighbourhood of the Lower Euphrates, on which there was writing similar to that at Persepolis. These circumstances led to an exploration of the country lying along the Euphrates and the Tigris, by French scientists, who located the sites of Babylon and Nineveh, and brought home with them to Paris inscribed bricks and cylinders which awoke much general interest. Although no one could read the writing, it was now fully realised that it gave the history of some ancient Chaldean people. In England, especially, these events aroused great curiosity, which led to the first organised system of exploration in the Orient. In October, 1797, the East India Company, of London, instructed its agent at the city of Basorah, in Asiatic Turkey, to have a search made for inscribed bricks and other antiquities, to pack them carefully when procured, and forward them to England. Early in 1801 the first case of these arrived at the East India House. The key to the ancient Persian inscriptions at Persepolis was discovered a few years afterwards, and it was now determined to decipher the Babylonian inscriptions also. A little book by the Rev. Dr. Joseph Hagar of London, on these inscriptions, with five plates of the bricks and tablets, awoke, in the meantime, great interest in England, and attracted the attention of C. J. Rich, a writer in the service of the East India Company at Bombay,

and an eminent oriental scholar; and who, when only twenty-four years of age, was appointed to represent the company at Bagdad. In 1811 he visited the ruins of Babylon, and felt amazed at their great extent. Ten days afterwards he had a gang of natives digging into those ruins with pickaxe and shovel. His discoveries although not large were very valuable, and formed the commencement of the archæological tablet treasures of the British Museum. Rich visited Persepolis in 1821, in order to examine its inscriptions, and on his return fell a victim to cholera. Little was done in the way of further exploration during the ensuing two decades. In 1842 the French government established a vice-consulate at Mosul, in Mesopotamia, and appointed a scientist, P. E. Botta, to the post; while, at the same time, it made a liberal appropriation for archæological researches. Botta soon made important discoveries at Khorsabad. Among these were great winged bulls, fine bas-reliefs, and numerous tablets and brick inscriptions, which safely arrived in Paris in December, 1846.

Austen Henry Layard next appears upon the archæological scene. In 1839, at the age of 22, he determined to seek his fortune in Ceylon, but in the following year drifted into Western Asia, and when at Mosul curiously examined the mounds on the opposite bank of the Tigris. After encouraging Botta to continue his excavations, he went, in 1842, to Constantinople, and was there appointed to a post on the staff of the British ambassador, Sir Stratford Canning, afterwards Lord de Redcliffe, who took a deep interest in his account of the great mounds of ruins in ancient Assyria, and gave him £60 (\$300) to help future exploration. Layard raised as much more among his personal friends, and then returned to Mosul. He soon dug down into the ruins of the Nineveh palace of Shalmaneser I., discovered the great winged lions which had guarded its portals and numerous other antiquities, which created a great

sensation in London on their arrival there. He speedily became famous all over Europe as a successful explorer, and was soon aided by grants from the British government. Among some of his earlier discoveries was the site of the city of Asshur, the founder of the Assyrian kingdom alluded to in Genesis. In 1849 he resumed his explorations at Nineveh, and discovered the remains of the great palace of Sennacherib, which yielded up a rich art treasure for the British Museum, while thousands of tablets were found in the library. Layard was the most successful of all the explorers in those regions, and the result of his researches far exceeded those of Botta, or of any of his successors in the same field, and, in addition to his success, the admirably written narrative of his discoveries made him famous. In 1853 he was appointed to an important diplomatic position at Constantinople, and eventually became the British ambassador there, and received the honour of knighthood. The next great English explorer in the East was Major Rawlinson, who had distinguished himself in Afghanistan, and was an ardent oriental scholar and antiquarian. In the fall of 1843 he secured the position of British political agent in Turkish Arabia, and established himself at Bagdad. Shortly afterwards an Assyrian excavation fund was organised in England; and systematic explorations, directed by Rawlinson, now commenced, and were continued for the next decade with very great results. His lieutenant, Hormuzd Rassam, an educated Syrian, discovered at Nineveh the great palace of Assurbanipal, which yielded up rich archæological treasures. In the library were found a large number of tablets, among which were both Creation and Deluge tablets. Meanwhile the efforts of oriental scholars in England, France, and Germany were turned to the work of decipherment, and important results, in that direction, were gradually but surely achieved. Foremost in this field were Sir Henry Rawlinson, and the Rev.

Dr. Hincks, an Irish clergyman. The latter had already gone far beyond the point of guessing, like Grotefend, at the meaning of tablet sentences, and was now engaged in building up a grammar of the Assyrian language. The tablets were at length yielding up their treasures, but as yet in an imperfect and unsatisfactory form. In 1870 the Society of Biblical Archæology was formed in London, and at once gave a great impulse to Assyriological studies. Among its members were Gladstone, Rawlinson, Rev. Dr. Sayce, and George Smith. The latter, when quite a youth, and while learning the trade of an engraver, had become greatly interested in archæological discovery, as it affected Biblical history, and resolved to enter upon the study of the language of the tablets. In 1866 he applied to Sir Henry Rawlinson for permission to study some of the inscriptions in the British Museum, which was promptly accorded. His progress was rapid, and he presently discovered an inscription of Shalmaneser which stated that Jehu, King of Israel, had paid him his usual tribute. Rawlinson was so much struck by this circumstance, that he requested the Trustees of the Museum to employ Smith, as his assistant in the Assyrian department, which was done (1867). The young man developed a wonderful skill for decipherment, and despite his educational defects soon surpassed all his contemporaries in that department of knowledge. From 1867 to 1871 one important discovery after another was made by him, in the tablet literature that passed through his hands. His successful work, in arranging and deciphering the numerous tablet and other inscriptions, found in the ruins of the palace of Assurbanipal, was alone sufficient to make him famous. These inscriptions contained full accounts of that monarch's numerous military campaigns, and of his building operations, which were on a vast scale, and included the construction of a magnificent palace for himself at Nineveh. In 1872 Smith made the most

wonderful of all his discoveries hitherto. While working among some tablet fragments found in the Assurbanipal library by Rassam, he picked up one in which he read unmistakable parallels to the Biblical account of the Deluge. The news of this discovery created a great sensation; and the British government was now strongly urged to send out a new expedition to recover the missing fragments. While it was considering the matter, the London Daily Telegraph offered to give a thousand guineas for the purpose, on the condition that Smith should head the expedition, and write accounts of his progress to that newspaper. This proposition was accepted. Smith shortly afterwards proceeded to the Nineveh ruins, and was fortunate in soon finding the missing fragments of the Deluge tablet in the Assurbanipal library, and in the same room where the first fragment had been found a few years before, and then returned home with these and some other antiquities. The latter included two more fragments of the Deluge tablets, as well as inscriptions of Esarhaddon, Sennacherib, and Assurbanipal. In November, 1873, Smith was again sent out to the East by the Trustees of the British Museum, and recovered many interesting archæological remains, but nothing startling as regards Biblical history. In March, 1876, he was once more in the same field of discovery, but presently fell ill of fever at Aleppo, and died there in August, a martyr to science. His death caused the deepest sorrow in England, where he had come to be regarded almost as a prophet, and was much regretted also in Germany and France. Numerous expeditions have since been organised for the purpose of antiquarian discovery in various parts of the East, and as a result a flood of new light has been let in upon its ancient history. Even the United States have, of recent years, sent out several expeditions, with the same object in view, which have been more or less successful. The antiquarian department of the Pennsylvania

THE DELUGE OR THE FLOOD. 249

University has been greatly enriched in this way. But all these expeditions have only partially explored the numerous ruins of Assyria, Babylonia, and other countries of the Eastern world, and there is still abundant room for fresh exploration.

CHAPTER XII.

FROM THE DELUGE TO ABRAHAM.

THE Biblical narrative of events immediately following the Deluge, is quite as meagre as that of the antediluvian period. Yet it contains all that is really necessary for us to know, as to God's providential dealings with primitive mankind, and the re-peopling of the world. The long period of Noah's residence in the ark had at length come to a close. Like all landsmen, he had no doubt frequently longed, while being tossed about on the troubled waters, to place his feet firmly once more on mother-earth, and his wish was now to be gratified. "And God spake unto Noah, saying, Go forth of the ark, thou and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl and of cattle, and of every creeping thing that creepeth upon the earth, that they may breed abundantly in the earth, and be fruitful and multiply upon the earth." (Genesis viii. 15, 16, 17.) Noah promptly obeyed the Divine command, and stood upon the dry land again, after his terrible marine experiences of so many weary months' duration. The waters which so recently covered the face of the earth had wholly disappeared, the rivers again flowed tranquilly in their appointed courses. A boundless landscape of mingled mountain, forest, and prairie, met his eye in every direction, as he gazed abroad from his elevated position on Mount Ararat, on which the unclouded sun shone down in oriental splendour. The scene was emi-

nently serene and peaceful, and all nature seemed to revel in a new, and brighter, and better existence. The terrific storm of recent days was now a thing of the past. The open floodgates of the lower heaven no longer permitted escaping torrents of rain to descend upon the earth. The lightning flash had ceased to illuminate, with its lurid glare, the fatal flood below, which had swept hither and thither with such destructive force. All nature was again at peace within itself; and Noah's bosom must have swelled with gratitude to his Heavenly Father for the marvellous change which had taken place, and the wonderful deliverance from imminent danger vouchsafed to him and his family. One of his first acts, accordingly, was to build an altar unto the Lord, on which he offered a thanksgiving burnt sacrifice of every clean beast and every clean fowl. His sacrifice was accepted, "And the Lord said in his heart, I will not again curse the ground any more for man's sake; neither will I again smite any more every thing living as I have done. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." (Genesis viii. 21, 22.) From that day to this that gracious promise has continued in full force, and will still continue in force while the earth remaineth, but no longer. God's language clearly shows that as the earth had a beginning it will also have an end. In Genesis ix. 1, 2, we are told that God blessed Noah and his sons, and said unto them, "Be fruitful and multiply and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea: into your hands are they delivered." Man was thus constituted, by his Creator, the supreme master of all lower animated life, a right he has never forfeited from that day to this. Owing to the progress of inventive science, and the new weapons of

destruction it has put into his hands, he now holds that position to a much greater extent than at any former period of his existence.

The time had not yet come for the framing of an elaborate code of Divine laws for the government of mankind. There were now only eight persons in the world — four men and four women — all devoted servants of God, whose future conduct was to be chiefly guided by the dictates of conscience, and by their already acquired knowledge of the principles of right and wrong. Just as it had been in the antediluvian world, man was to be again the creature of his own free-will, and had accordingly to work out the problem of his future destiny by the aid of those moral and religious lights which his Creator at the first had planted in his bosom. God's new commands to Noah and his sons were, accordingly, few in number, and of the briefest character. They were forbidden to eat blood, or to commit murder. "Whoso sheddeth man's blood by man shall his blood be shed," was the Divine command. And then God, in order to remove all apprehension of future destruction, made a covenant with Noah and his sons that he would no more destroy the earth with a flood; and, as a perpetual token of this covenant, he set his bow in the cloud. "And it shall come to pass," said God, "when I bring a cloud over the earth, (and cause it to rain) that the bow shall be seen in the cloud. And I will remember my covenant which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh." (Genesis ix. 14, 15.) The sacredness of the rainbow has passed from this Divine consecration into the religions and poetry of the civilised nations of the ancient and modern worlds. Homer tells us that Jupiter set it in the clouds for a sign. The Magi of Persia pictured it on a rock with a winged cherub sitting upon it, and a venerable man bending in prayer before it. The Iris of the Greeks, as a rainbow,

brought messages from the gods to men. The Pagan Scandinavians and Germans regarded it as a bridge of the gods to link heaven and earth. Various other nations of the ancient world found a sacred place for it in their polytheistic systems. But in Genesis, on the contrary, the rainbow is grandly monotheistic, and spiritual, in its meaning. It is the pledge of friendship between God and man, the everlasting token of Divine grace and pity, the perpetual assurance of God's preserving care as regards terrestrial things. Appearing only when the beams of the sun have finally passed through the intervening clouds, it is a special assurance that the watery element of destruction, which they hold within their bosom, has already been turned aside.¹

Of the subsequent life of Noah we know very little. We are told, in the sacred record, that he became a husbandman, and planted a vineyard, for which no doubt his practical knowledge of viticulture, acquired long before, would enable him to select the best and most prolific grape-vines. His vineyard in that warm and exceedingly fertile region would be covered with grapes in the second or third year. He drank to excess of the wine made therefrom; and, in consequence of this sin, a series of evil events ensued, which caused a curse to rest upon Canaan and his posterity forever. From that day to this the descendants of Ham through his youngest son, separated from their brethren of one blood, as the Apostle Paul describes the human family to the Athenians (Acts xvii. 26) by ethnological conditions, have occupied a lower sociological plane in the scale of humanity. Noah lived 350 years after the Deluge. There is nothing to show that any apostasy took place in his days, nor in those of his sons; and there is every reason to suppose that God continued to be worshipped in spirit and in truth. The story of the great patriarch closes in Genesis x. with the table of nations

¹ Hours with the Bible, Vol. I. p. 178.

descended from him. At first sight this table would seem to the ordinary reader to be only a dry genealogical catalogue. But as will be seen, from a previous chapter,¹ when we come to examine it by the light of recent archæological discovery in Bible lands we shall at once realise its historical value, and how clearly it spreads out before us the rise of the ancient nations of the world.

The Noachic period finally terminated with the emigration of the descendants of the patriarch to the land of Shinar, and the miraculous confounding of language there. A great gap in Biblical history now intervenes, and continues up to God's call to Abraham. Of the history of the world during this long interval of time we know practically nothing, if we except the fragmentary sketches gleaned from the Accadian and Babylonian tablets. The historical sun sets upon a small population, not larger than that of a fourth-class city of the present day, who are worshippers of the one true God. It rises again, after the lapse of centuries, upon a world with a large population, numbering about 200,000,000 souls, divided into many nations, who have ceased to worship the one true God, worship numerous false gods instead, and are wholly given up to idolatrous practices, the most debasing superstitions, and, in some cases, to the worst vices which can disgrace human nature. Man left to himself—to the guidance of that natural law which finds such favour with the modern school of agnostic biology—had developed a new moral world, on the same lines precisely as that which had disappeared before the Deluge. But still God—the true God—was not wholly forgotten by mankind, and here and there a few faithful believers, like the priest-king Melchisedek of Salem, continued to worship him. There can be little doubt that Abraham was among these worshippers, which formed one great reason for his Divine selection as the ancestor

¹ Chap. v.

of the Hebrew people. What a sad commentary on unrestrained and undirected human nature does this spectacle present, constituting as it did a great Divine object lesson for the benefit of all the future ages of the human race, and how clearly does it point to the absolute necessity for the existence of a stringent code of laws for the moral and religious government of mankind. As a necessary consequence of this state of things, the world which immediately preceded Abraham's day did not possess a single nation through which God could accomplish his promised advent of a Messiah, who would bruise the serpent's head and regenerate mankind. It was absolutely necessary, therefore, that a new nation should arise through which that promise could be carried into effect — a nation cherishing the monotheistic idea of only one true God, in opposition to the polytheistic ideas of an idolatrous world, which worshipped many gods, and the religious atmosphere of which was utterly unfitted to produce a spiritual regenerator of mankind.

We know a good deal more, in the present day and generation, of the history and religious life of ancient Egypt, of Assyria, of Babylonia, and of contemporary oriental nations, than when Renan wrote his life of Jesus, and we now know that, with the exception of Egypt alone but in a very limited sense, there is not a particle of evidence to show, that any one of these nations ever reached, in any school of either open or esoteric teaching, to the great conception of only one true God. All were idolaters in one form or another. The literature of these ancient nations, even to the very best of it — all their poetry, all their legends, all their history, whether it be written on papyri, or on clay cylinders, or on stone — is befouled with polytheism, and the grossest forms of superstition. There is no exception to the facts of the case, no way of escape from the conclusion. When we turn, on the other hand, to the Hebrew

literature, which has come down to us, the contrast is almost startling in its completeness. The midday sunshine of truth everywhere dissipates the mythical mists of the morning; and instead of being met by the false sayings and doings of scores of mythological gods and goddesses, the sublime record, In the Beginning God—one true God—the sole Elohim, the sole Jehovah, confronts us. We have now parallel Biblical and heathen narratives of the Creation and the Flood, but always everywhere the contrast between theism and polytheism stands out in bold relief. The descendants of Abraham had, legitimately, from the first, only one God, one Lord: the other contemporary nations of the world had gods many and lords many. The reason for this strange supremacy of the Hebrew people does not appear upon the surface of their existence. They were not shrewder in wit than their neighbours. The people of Philistia, of Tyre, of Sidon, had the commercial instinct to a far greater extent. In the arts and sciences, and even in their knowledge of war, they occupied an inferior position. The Hebrew people were also less learned, less given to refined culture and literature, than other contemporary nations. Their geographical limits, unless for a brief period during the reigns of David and Solomon, were mostly restricted to a small strip of seacoast country about 200 miles long, with an average width of 80 miles. And, yet, this comparatively insignificant people acquired from the earliest dawn of their history, and afterwards maintained, a conception of the one true God elevated beyond all ancient parallel. When we approach the sober consideration of all these wonderful facts, we are naturally compelled to ask from what source was the grand Hebrew conception of the one true God derived? There was, as we have already seen, no pure fountain of human knowledge from whence it could proceed. There can be only one answer to the question. The finger of the God

of Abraham, Isaac, and Jacob wrote that conception, in everlasting characters, on the Hebrew mind. That conception, beginning with Abraham, was the chief corner-stone of all the law and all the prophets which constituted the Old Dispensation, and which paved the way for the coming of the Messiah, and the New Dispensation of mercy and grace. When we come to take a full and calm survey of all the great moral and religious issues involved in the "Call to Abraham," we cannot fail to realise, more completely, God's gracious purpose as regards the future spiritual welfare and salvation of mankind.

With the Biblical account of the call to Abraham commences the first true starting-point of profane history. Sacred history had already commenced with the narrative of the Creation. But the ancient nations of the world knew nothing about the call to Abraham; they were still left without any common date from which to reckon time, and their historical details accordingly come down to us in the most inextricable confusion, and possess no inherent elements which would enable us to place them in chronological sequence. We now know however with reasonable certainty, as stated in our chapter on Chronology, that 2400 years B. C. the various communities of the ancient Accadian people, governed by petty kings or chiefs, had been forcibly brought under the government of a single ruler known as Sargon I. During his reign the old nature religion of the Accadians was supplanted by a state church with an elaborate ritual, a large pantheon of gods and goddesses, and a numerous state-paid priesthood. This religious movement appears to have extended itself to neighbouring countries, where it widened the scope of former systems of idolatrous worship. It was a time of war and conquest, when might was right, and the stronger nations had no compunction in compelling the weaker ones to become their tributary vassals; and when rebellion, or non-payment of tribute, was visited by the most

terrible punishments it is possible to conceive ; a horrible state of things which existed through all the Pagan centuries of the world. Still, despite the disadvantages resulting from this unsatisfactory situation, Babylonia was a prosperous and fairly well-populated country long before the time of Abraham, and large cities had arisen in every direction but especially along the courses of the great rivers. The natural fertility of its soil was stimulated by a vast system of canal irrigation, chiefly fed by the Euphrates and the Tigris. Some of these canals were so large as to be dignified with the name of river. Among these was the Chebar Canal which in some places was as broad as the Euphrates, and on the banks of which numerous Hebrew exiles dwelt and prayed, and Ezekiel prophesied. At all the large centres of population were temples of great size, which had usually a high tower, called a ziggurat, for purposes of astronomical and astrological observation. These temples, as well as all the public and private buildings of Babylonia, were largely constructed of sun-dried bricks, or more correctly speaking adobes, usually from twelve to fifteen inches square, and from four to five inches thick. While there was little good building stone to be found in a large part of Babylonia, there was abundance of excellent brick clay. This clay, after being well mixed and tempered, was made into adobes, which were held together, while being moulded by the workmen, by means of chopped straw, and afterwards dried in the sun. Clay, made thinner with water, bound these adobes together in the wall. This kind of brick was rarely burned owing to the scarcity of firewood, or other fuel, in eastern countries even in that early day. In later periods, down to the present time, jungle grass, and even the dried dung of herbivora, were and are still largely used for fuel in the warmer regions of the world. The adobe blocks were the description of bricks which the children of Israel had to make for Pharaoh, as shown on the wall-draw-

ings at Thebes. Having no need of preserving straw for manure, as the overflow of the Nile fully fertilised the soil, the Egyptians merely cut the heads of the grain off, and left the high stubble behind in the fields, where Pharaoh compelled the Hebrew brick-makers to gather it for themselves. "You cannot make bricks without straw" is a very ancient proverb. Adobes are to-day largely used for the construction of dwellings, town walls, barracks for troops, and other public buildings in various parts of British India, and more or less in all eastern countries. Where there is not much rain they last for a long time, and afford far better protection against the hot rays of the sun than either stone or burnt brick. The castles of Arab chiefs built with them, are still met with in Asiatic Turkey, but as the winters there, and especially in what was once Babylonia, bring much rain and cold with them, frequent repairs become necessary. Adobe bricks entered largely into the construction of temples, city walls, and buildings of every kind in ancient times; and when final ruin came upon these structures they speedily settled down into great heaps of earth. All Babylonia and Assyria are covered with mounds, large and small, formed in this way. "And Babylon," said the prophet Jeremiah, "shall become heaps, a dwelling-place for dragons, an astonishment and a hissing, without an inhabitant." (Jeremiah li. 37.) In all the better class of buildings, of ancient times, the adobe walls were faced on the outside with stone or burnt brick, and, in the case of dwellings, lined on the inside with ornamental tiles, or bas reliefs in beautifully sculptured marble, great quantities of which were recovered by Layard and Rawlinson from the ruins of the palaces of Sennacherib and Assurbanipal at Nineveh.

The reader will now be able to realise the physical as well as the moral and religious character of the world in which Abraham made his appearance. Nor was it a very young world by any means. It pos-

essed a large population, distributed over its warmer and more fertile regions. Great kingdoms had already been built up, a wide system of popular education prevailed, and all the arts and sciences necessary to make human existence brighter and happier were well understood. The savage element was everywhere absent, and the tablet inscriptions of that period tell us nothing of the existence of either a previous or present stone age. On the contrary, a fairly high state of civilisation everywhere prevailed. The archæological discoveries of the past century have established these facts, beyond all cavil or peradventure.

After the Divine Son of God, no human being has ever occupied a higher place in sacred or profane history than Abraham. The Jewish people revere him as their great progenitor — the founder of their nation. The Christian peoples revere him as the chosen instrument, especially selected by God, to be the father of a race from which the Messiah should come, to regenerate the moral and religious conditions of mankind. The Mohammedans revere him as the father of the faithful — their great Arab ancestor — and cherish his remembrance equally with the Jew and the Christian. Since Palestine came into their possession, they have constituted themselves the especial guardians of his tomb at the Cave of Machpelah, where he and Sarah and Isaac and Jacob were buried. Fully five hundred and fifty millions of people to-day do homage to the memory of the great Hebrew patriarch.¹ Under all these cir-

¹ The Cave of Machpelah and the field in which it was situated were bought by Abraham from Ephron the Hittite for the sum of 400 shekels of silver (\$250), a large sum in those days, as a family burial place. There Sarah was buried at the age of 127 years; Abraham at the age of 175; Isaac at the age of 180; and Rebekah his wife. Jacob also buried Leah there, and dying at the age of 147 years, was himself also buried there. No other interments appear to have been made there. Joseph was buried by Joshua in Shechem. The Hittites appear to have always respected Abraham's burial place. It was afterwards cared for by his Hebrew descendants; next by

cumstances we naturally ask, who was Abraham, to what country did he originally belong, why was he especially selected by God to be the father of his chosen people, from whom the Saviour of mankind should come? Some Biblical authorities suppose that the Eber or Heber, the grandson of Arphaxad, one of the descendants of Shem mentioned in Genesis x., was the ancestor of the Hebrew race, which originally established itself amid the mountain spurs of Southern Armenia, near the Lake Van district. The name Arphaxad, according to Ewald, means the stronghold of the Chaldeans.¹ Owing to the pressure probably of some aggressive and conquering race, Terah, the father of Abraham, who was the king or head of his tribe, emigrated with all his people to the neighbourhood of the city of Ur, situated on the coast line of the Persian Gulf, and west of the Euphrates River. There he settled for the time being, among a friendly community of the same Semitic race with himself, who had formed an independent Chaldean principality of their own, and which was not absorbed by the Assyrian Empire until the reign of Sennacherib, about sixteen hundred years afterwards. No doubt Terah dwelt in the city, while his tribe dwelt in tents in the outside country, and there Abraham was born 2211 years B. C.² Ur at that period was a large and prosperous seaport city, the centre of a considerable commercial traffic, and surrounded by a fertile region possessing an extensive system of canal irrigation, which not only fertilised the soil, but also gave a safe outlet to the sea for the annual

Christians; and then by Mohammedans. In all probability the ashes of the great patriarch will rest there in peace until the morning of the resurrection, while the tombs of all the kings of Israel are forgotten in dense oblivion.

¹ Ewald, Vol. I. p. 405.

² This date is arrived at by a very simple process. The Exodus took place 1491 years B. C. Add 430 years for the sojourn in Egypt, 215 years for the residence of the three patriarchs in Canaan and 75 years for the age of Abraham previously and we have 2211 years.

floods of the rivers. The Delta of the Euphrates and the Tigris has been greatly increased, during the past four thousand years, by the alluvium deposits brought down by their strong currents, and a tract of land 130 miles from north to south, and 70 miles broad, has been formed in this way. It would appear also that the level of the ancient coast-line has become lower during the progress of time, as the high tides not only wash largely over the Delta but also beyond it. This condition of things, in addition to the choking up of the ancient canals, and the overflow at times of the two great rivers, has turned the region into a vast marsh, from amid which rise the ruins of Mugheir, as Ur is now called. In Abraham's day Ur was among the finest cities of Chaldea. One of its earliest kings, Uruk, had beautified it by the construction of several important buildings, among which was a great temple, which took 30,000,000 bricks in its construction, and was dedicated to Sin, the moon god. Two dedication tablets have recently been discovered amid its ruins; one of which states that "Uruk, king of Ur, raised a temple to the god Sin, his lord, and also built the fortified wall of Ur." This wall, still traceable, is over four miles in circumference. What king reigned in Ur when Abraham was born we are unable to state. About that time or shortly afterwards the Elamites established their authority in Southern Babylonia, with Larsa (the Ellasar of Genesis xiv. 1) thirty miles north of Ur, as their capital city, and where Arioch a sub-king of Elam reigned. The contemporary king of Northern Babylonia, or Shinar, appears to have been Hammurabi, of whose reign numerous interesting tablet records have been discovered in recent years.¹

It would appear, from Genesis xv. 7, that the first call from God came to Abraham while his family

¹ Among the tablet records of this period the names of Abram and the princess Sarai appear in connection with a contract. Abram was a common name then.

still resided at Ur; and that it was in response to this call that an emigration to Haran was determined on in the first place, with the view of final settlement in the land of Canaan. In the meantime Haran, the youngest son of Terah, had died at Ur, leaving Lot, his only child apparently, behind him. In Genesis xi. 31 we are told that Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees to go into the land of Canaan; and they came unto Haran and dwelt there. Haran was on the direct route to the fords at Carchemish, on the Upper Euphrates, which must be crossed on the way to Canaan. On getting there Terah evidently changed his mind, and resolved to settle permanently in that neighbourhood. It is quite possible, also, that he had relatives or other personal friends there, who persuaded him to go no farther, but to remain in a well-watered country which furnished abundant pasturage for his flocks. Terah was 70 years old when Abraham was born, and was therefore 145 years old when the latter entered the land of Canaan. His death took place afterwards. (Genesis xi. 32.)

Haran, the Carrhae of the Greeks, was even in Abraham's day a large centre of commerce. Four roads passed through it from the earliest times: to Assyria on the west; to Babylon and the Persian Gulf on the southeast; towards Asia Minor on the north; and to Syria across the fords of the Upper Euphrates, at Carchemish, on the southwest. These were also the routes (which avoided all the difficulties of the Arabian deserts) along which armies marched in the frequent wars of these ages. On the 6th May, A. D. 53, the Parthians, a little way from Haran, utterly defeated a Roman army of 43,000 men under Crassus; and there is no doubt that when Abraham resided there he frequently witnessed the spectacle of large bodies of troops moving either to or from Syria. The ruins

of a great ancient fortress, built of large blocks of basalt, show that Haran was at one time a military position of importance. Around these ruins are now nestled the beehive-shaped huts of the Arab population — huts exactly the same as those pictured on bas-reliefs of the Assyrian Empire. They are formed of stone walls built without mortar, sugar-loaf in shape, with a hole at the top to give light and let out the smoke. A vast limestone plateau, seamed by deep ravines, extends east and west, but sinks to an alluvial plain in the south. On the slope of a low hill, nearly in the midst of this plain, lie the ruins of Haran looking out over a wide and level stretch of country of more than twenty square miles in extent, which, in ancient times, was rendered exceedingly fertile by an extensive system of canal irrigation fed mainly by the river Belik. Few modern travellers visit Haran whose chief attraction are the Wells of Rebecca, which still pour out their abundant waters just as they did over four thousand years ago. There Eliezer met the future wife of Isaac; and there, also, Sarah had often been years before her. Even now the flocks of Haran gather round them, morning and evening, to slake their thirst, and the women gracefully balancing their jars upon their heads, and walking perfectly erect, come to them at an early hour to procure water for their families. Time makes little change in eastern habits and customs.

As Abraham travelled slowly upwards along the Euphrates, from Ur to Haran, he would have the opportunity of seeing many of the great cities of the country. After a journey of thirty miles northwards, he would find himself at Larsa, the Ellasar of Genesis, with its great temple crowned by the gold-plated shrine of the sun god Shamus. Fifteen miles farther on stood Erech¹ (now Warka), one of the cities founded by Nimrod, which had huge adobe walls, six miles in circumference, and suburbs at its eastern side which

¹ The ruins and site of Erech were discovered by Layard.

extended three miles farther. High above all its ancient buildings stood the temple of the goddess Ishtar, the Venus of Chaldea, of the immoralities of whose worship tablet inscriptions bear witness. The vast ruins of that temple form a hill over a hundred feet in height. Sixty miles to the northwest stood Calneh or Nippur (now Nuffer), another of Nimrod's cities (Genesis x. 10), the centre of a vast system of irrigating and navigable canals the chief of which was the Chebar. Here arose the great temple of Bel, the Baal of Palestine, — the father of the gods — and of his wife Beltis. Still journeying towards the northwest sixty-five miles more would bring Abraham to Borsippa, with its huge temple of Nebo. Fifteen miles farther on Babylon the great would be reached, and by-and-by Sippara, where, according to Berossus, all the sacred writings extant were buried before the Flood. After a journey of fully a thousand miles, which must have occupied several months, as the flocks had to be driven gently along, and the comfort of the women and children of the tribe sedulously cared for, Haran, with its great temple of the moon god, would at length be reached. Abraham during this long journey would have ample leisure and opportunity to see all the idolatrous systems of Babylonian worship in active operation, an experience which must have been of great value to him afterwards in attaching him more firmly to the adoration of Jehovah; "For I know him," said God, "that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment." (Genesis xviii. 19.)

How long Abraham lived at Haran we are not told. As he must have been at least about forty years of age when he married Sarah, at Ur, we may reasonably put the period at thirty-five years. As he approached his seventy-fifth year the final Divine call to him to leave his country, his kindred, and his

father's house, and to emigrate to a strange land where he had never been before, which would be shown to him. "And I will make of thee," said God, "a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee, and in thee shall all families of the earth be blessed." (Genesis xii. 2, 3.) So Abraham departed as the Lord had commanded, and moved into the land of Canaan, with all his substance, and numerous servants, with Sarah his wife, and his nephew Lot. That Abraham was a believer in the one true God, is established by the fact of his prompt obedience to the Divine command. His religious belief constituted no doubt one great reason for his being chosen as the father of a race from which would arise the Messiah, in whom all the families of the earth should be blessed. But, in addition, Abraham was a man of great nobility of character and personal worth. He also occupied a high social position as his father's eldest son, and the prospective chief of his tribe. He was moreover a man of wealth and consideration. In short, he was a person who possessed numerous sterling qualities of character, of ripe experience in the knowledge of the world, and eminently fitted every way to become the founder of a new nation, and the great exemplar of men for all time to come. The Bible tells us the story of his birth, his life, his death and burial, in the most emphatic and clearest manner. There is nothing uncertain or mythical about that story. The existence to-day of the Jew is a perpetual witness to its truth. The existence of the Christian is the valid secondary testimony in the case. The Old Testament gives repeated evidence of his identity, and the law and the prophets are full of his personality. "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob," said Jehovah to Moses. (Exodus iii. 6.) In the New Testament Christ again and again vouches for the

personality of Abraham. Several of his apostles, and Paul, the greatest of them all, do the same. If we reject accordingly the personality of Abraham, and set him down as a mere historical myth, we reject the Old Testament and the New; we reject the law and the prophets; we reject Christ and his apostles. We reject, also, sacred and profane history, and fact of every description. The birth, the life, and the death of Abraham, are spread out fully before us in Genesis, chapters xi. to xxv. The remaining chapters of that book are devoted to accounts of his immediate descendants, and the origin of a people now nearly 3400 years old, counting from the Exodus, and still in existence as a living witness to the truth of Old Testament history.

It would be altogether foreign to our purpose to pursue the history of Abraham any further. One main object in these pages is to show that when God created man he did not create a savage but a perfect, intellectual, being in his own image, whose moral and religious instincts were subordinated to his own free-will. The more we investigate the history of mankind, as told us in Genesis, and in the confirmatory Accadian tablet inscriptions, the more convinced we must be that agnostic teaching as to the universally savage condition of mankind at the first, and the evolution of that condition through the several stages of a stone-age, a copper-age, and so forth, to a higher plane of civilisation rests solely upon the idlest speculation imaginable. Barbarism and civilisation, as we have already seen, have had a concurrent existence, side by side, almost from the Beginning of Things, down to our own day, and are still with us. Despite all the speculations of geology we have still to turn to the fact of a Deluge, as supplying alone the true explanation of much of the physical phenomena of the ancient world. The Accadian tablets teach us that Genesis is the true foundation of the history of the primitive world, and the rise of its original nations.

And we gather surely from its pages that Abraham was not a mythical individual, but a positive and real personality. The Bible with Genesis cut out of it, would be little better than a mere blank; and Genesis, with its first nine chapters struck out, would be precisely in the same condition. The Book of Genesis has no counterpart in the ancient or modern literatures of the world. It is perfectly unique; and its story (or rather series of stories) embodies the history of the creation of the world, of the fall of man, of the first promise of a Messiah, of the origin of the doctrine of the atonement of mankind, of the period between the Beginning of Things and the Deluge, of the dispersion of the nations, of the call to Abraham and the founding of a Jewish people. Its story of the lives of the great Hebrew patriarchs — simple men dwelling in tents, not grand kings or princes — presents the most vivid and interesting panorama of ancient pastoral life it is possible to conceive. It concludes with the most pathetically touching and instructive narrative, exemplifying the providential goodness and mercy of God, of Joseph and his brethren, and the settlement of Jacob and his immediate descendants in Egypt, under the most favourable circumstances for them and the future increase and prosperity of their race. What can be said of the scholars who, in the pride of mere human learning — real learning sometimes, but more frequently German second-hand imitative and superficial learning, would rob mankind of one of their greatest treasures, the wonderful Book of Genesis?

CHAPTER XIII.

THE SOJOURN OF ISRAEL IN EGYPT.

THE length of time which elapsed during the Sojourn of the Children of Israel in Egypt has been a matter of considerable discussion, although it does not appear that the true facts of the case permit of much room for it. In Genesis xv. 13, God distinctly tells Abraham, that his seed shall be a stranger in a land that is not theirs for a period of 400 years. In Exodus xii. 40, 41, we have the definite information, that the time of the Sojourn of the Children in Egypt was 430 years. In Acts vii. 6, St. Stephen states that it was 400 years; while St. Paul, in Galatians iii. 17, gives the period at 430 years. Josephus also tells us that the Sojourn in Egypt lasted for 400 years.¹ Hebrew chronology places the period at 430 years. On the other hand, the Septuagint and the Samaritan Pentateuch state it to be 215 years; and these figures were adopted by Usher in his chronological tables, which we find in our reference Bibles. Under all these circumstances, the weight of evidence may be said to be almost wholly in favour of the longer period. There is also to be considered, in addition, the confirmatory fact, that it would be utterly impossible for the 70 descendants of Jacob to have reached, by natural increase, in 215 years, the number of the great host of over two million souls which Moses led out of Egypt at the Exodus. Supposing that the Hebrews doubled themselves every 25 years, which would be

¹ Antiquities of the Jews, Chap. IX. p. 67.

a very high average rate of increase, their number at the end of 215 years would only reach, within a small fraction, to 20,900 souls. On the other hand, if we place the period of the Sojourn at 430 years, and assume that the Hebrews doubled their population every 29 years, a very rapid rate, they would number at the Exodus 2,032,646 souls. From Numbers i. 45, 46, we learn that the male population of the Hebrews, from twenty years old and upwards, able to go forth to war, numbered 603,550; and if we add the women and children and old men, the total must be somewhere about two million souls. In Exodus xii. 38 we are told that a mixed multitude of other fugitives, who might probably number 100,000, accompanied the Israelites in their flight from Egypt. Usher places the Exodus at 1491 years B. C., which is doubtless correct or very nearly so. If we add to these figures 430 years, for the period of the Sojourn, Jacob's entry into Egypt would take place 1921 years B. C.

Of the history of the Children of Israel for over three centuries after Jacob's death, the Bible tells us very little. The patriarch was 130 years old when he stood before Pharaoh, and he died 17 years afterwards. Joseph was about 17 years old when he was sold into Egypt. He must afterwards have served Potiphar for at least eight years before being placed in prison. Then there was most probably an interval of three years, during which he won his gaoler's confidence, and interpreted the dreams of Pharaoh's chief butler and chief baker. According to Genesis xli. 1, another interval of two full years now passed away, so that he was 30 years of age when he first stood before Pharaoh. Then succeeded the seven years of plenty and two years of famine, and accordingly he was 39 years old when Jacob went down into Egypt, and the period of the Sojourn commenced. Joseph was about 46 years of age at the time of his father's death, and as he died

SOJOURN OF ISRAEL IN EGYPT. 271

himself at the age of 110 his life would extend 71 years into the Sojourn. The sacred narrative tells us of the grand public funeral accorded to Jacob, and such as befitted the father of the greatest subject in Egypt, who stood next to the king in authority. There was a solemn lamentation for the deceased patriarch at the threshing-floor of Atad, afterwards known as Abel Mizraim, or the mourning place of the Egyptians. On their return from their father's funeral Joseph's brethren pleaded anew for pardon, for the trespass they had committed against him. That pardon was fully accorded; and the promise added by Joseph that he would nourish them and their children. He otherwise spoke kindly to them and comforted them. When afterwards about to die he made his brethren take an oath, binding on them and their posterity, that when God would visit them, and bring them up out of Egypt into the land which he swore to Abraham, Isaac and Jacob, they would take his embalmed body with them for final burial in the land of Canaan. "So Joseph died," says the last verse in Genesis, "being 110 years old, and they embalmed him, and he was put in a coffin in Egypt."

"The second book of Moses called Exodus" begins by telling us that all the family of Jacob (including Joseph and his two sons) who were in Egypt at the commencement of the Sojourn numbered 70 souls. We are next told that Joseph died, and all his brethren, and all that generation. From the seventh to the fourteenth verse, of the first chapter of Exodus, the history of the Hebrew race for a period of some 279 years after the death of Joseph, and until the birth of Moses, is briefly unfolded. We are first told that the children of Israel were fruitful and increased abundantly, and multiplied, and waxed exceeding mighty, and the land (Goshen) was filled with them. We are next told that there arose a new king over Egypt who knew not Joseph, and who in order to

prevent the further increase of the Hebrews adopted the barbarous expedient of killing their new-born male children. This new king the majority of Egyptologists now agree was Seti I.; and it would appear from his inhuman order that the Israelites had already been reduced to the condition of bondmen, or serfs of the crown. Jewish tradition touchingly describes the evils which had befallen the Israelites sometime after the death of Joseph. All their special privileges were set aside. By-and-by fields, vineyards, and other possessions, which Joseph had given them, were taken from them by the Egyptian government; and eventually, as time progressed, they were formally enslaved. They were now compelled to work without payment, to build fortresses and pyramids, to keep the canals clean and in good repair, to work in quarries, brick-fields, and mines, and to perform all manner of field labour for the crown and its principal officers. They were also forced to learn trades in order that they might work at them for their masters. Even the women had to toil as servitors in many ways, and fill menial positions.¹ It would appear that sometime after the birth of Moses, the hardships of the Hebrews were greatly increased, and that they were treated still more harshly than at any former period. Severe taskmasters were now set over them to see that they fully performed their laborious burdens; and they built for Pharaoh the treasure cities Pithom and Raamses. (Exodus i. 11.) And the Egyptians, the narrative continues, made the children of Israel serve with rigour. And they made their lives bitter with hard bondage in mortar and in brick, and in all manner of service in the field. Such were the means which God adopted to make the Hebrews not only willing but even eager to leave the fertile country in which they had so long dwelt, surrounded with the greatest abundance, and to also make them

¹ Beer's *Leben Moses*, p. 9.

acquainted with trades and other occupations so necessary to their subsequent national existence.

From the death of Joseph, which took place 1850 years B. C., to the birth of Moses 1571 years B. C. there is a long interval of which Biblical history tells us almost nothing. When we essay to supplement the scanty information vouchsafed to us there, by researches in Egyptian history, we find ourselves in a labyrinth so complex in its character that every clue to its termination is almost wholly lost. Facts and dates, meagre details of dynasties and national life, derived from tomb and monumental inscriptions and papyri documents, jumble themselves up in such a contradictory manner that the student of Egyptian history very soon finds himself in a maze of difficulties, from which there is only a limited means of escape. Like all the Pagan nations of the ancient world the Egyptians never had any chronological starting-point to date from, and unlike the Hebrews had nothing in the shape of a consecutive history. The story of their national life is made up of undated fragments which the greatest skill and patience fail to put into proper chronological order. Mariette Bey, the French director in chief of the National Egyptian Museum at Cairo, endeavoured to straighten out the tangled skein of the chronology of his adopted country, but with little success; and the great German Egyptologist, Lepsius, failed wholly in the same direction. At the same time they differed widely in their conclusions; and frequently made uncertainty still more uncertain, and doubt still more doubtful. This is especially the case as regards the period of the Sojourn, and we are again constrained to return to Biblical history, in order to ascertain what gleams of accurate light, direct or indirect, it may possibly throw upon this period. The consensus of Egyptologist opinion points to Rameses II. as the principal Pharaoh of the oppression, and to his son and successor, Meneptah I., who continued his cruel policy

towards the Hebrews, as the Pharaoh of the Exodus. Both belonged to Dynasty XIX., the preceding kings of which were Rameses I. and Seti I. The former founded the Rameside usurping dynasty, to the prejudice of the direct royal line of Egyptian sovereigns which terminated with Horus, the last king of Dynasty XVIII. Rameses II., the Sesostris of Herodotus and other Greek writers, was one of the greatest kings that ever ruled in Egypt. His conquests extended over a large part of Asia and Africa, and he raised his country to the highest point of grandeur and prosperity to which it ever attained. In order to strengthen his right to the throne his father Seti married the granddaughter of Amenophis III. of Dynasty XVIII. Owing to his legitimate descent, by his mother's side, from the true royal line, Rameses II. was held in such estimation by the principal Egyptians that Seti was finally induced to abdicate in his favour, and he ascended the throne while still a young man. His reign, as stated in the inscriptions, lasted for the long period of 67 years. If we add 23 years for the reign of his father, eight years for the reign of Rameses I., and two years for the brief reign of Meneptah I., we have a total of 100 years from the founding of Dynasty XIX. to the date of the Exodus. The beginning of Dynasty XIX. would therefore be 1591 years B. C. and not 1462 as stated by Mariette, nor 1443 as stated by Lepsius. Rameses II. had reigned for 29 years when Moses had to flee for his life into the desert of Sinai; and it was not until two years after the death of that king that the fugitive was summoned by God to deliver the children of Israel out of their captivity. It will thus be seen that Seti I. was the Pharaoh who gave the order for the destruction of the Hebrew male children, and not Rameses II., although the latter, who was consulted by his father on all important state affairs from a very early age, owing to his royal mother's influence, was no doubt

a consenting party to the infamous decree. Seti was evidently a man of weak and vacillating character, as his subsequent abdication proved; but who, nevertheless, would not hesitate to adopt the most sinister methods to carry out his purpose of weakening the enslaved Hebrews, whose rapid multiplication had become a source of alarm to him and his advisers.

The 100 years that represent the period between the rise of the Rameside dynasty and the Exodus, added to the 71 years of Joseph's life in the Sojourn, and the subsequent 24 years for the interval during which the long war of independence, which freed Egypt from the foreign Hyksos rule, took place, would leave a period of 235 years to be filled in by Dynasty XVIII., after the Shepherd Kings had been finally driven out of Middle and Lower Egypt. These kings were evidently of the same Arab race which gave rulers to Babylonia for several centuries. Manetho, as cited by Josephus,¹ places the dynasties of the Shepherd Kings at the long period of 511 years, which would about cover the whole supposed interval from the beginning of Dynasty XIII. to the close of Dynasty XVII. But modern Egyptologists hold that 400 years would more nearly represent the length of the Shepherd rule. A Shepherd King ruled in Middle and Lower Egypt when Abraham emigrated to the land of Canaan; and a later Shepherd King had his dreams interpreted by Joseph, whom he raised to the exalted position which he afterwards occupied until his death. Upper Egypt during a large part of the rule of the Shepherd Kings remained under the sway of the regular royal Egyptian line, so that two concurrent dynasties existed, side by side, for centuries. Dynasty XVIII. contained no less than thirteen kings and one queen, whose reigns, some of which were quite lengthy, must have fully filled up the period of 235 years from the close of the war of independence to the rise of Dynasty XIX. Aahmes,

¹ Josephus against Apion, Book I. sec. 15.

or Amoses, as he is also called, who finally drove out the Shepherd Kings after a contest which lasted for several years, was the founder of Dynasty XVIII. No doubt the Hebrews had supported the defeated Hyksos Pharaoh, and would consequently be regarded with dislike and distrust by the new ruler and his party. The fact, too, that they did not worship the ancient gods of the country, and were different in speech and habits from the natives of the land, would also militate against them. It was only natural, therefore, that they would very soon be deprived of any special privileges they may have possessed, and be no longer exempted from the payment of taxes, or the duty to labour on public works. Aahmes it appears was zealous for the old faith of the land, and two inscriptions in the Tura quarries record, that, in the twenty-second year of his reign, he repaired the temples which had been allowed to fall into decay during the Hyksos régime.

According to Mariette, Dynasty XVIII. commenced 1703 years B. C., while Lepsius places the date at 1591 years B. C. Now, if we allow 100 years for the reigns of the four Rameside kings before the Exodus, and add 235 years thereto for the reigns of the fourteen sovereigns of Dynasty XVIII., its commencement would be 1826 years B. C., or 24 years after the death of Joseph. Manetho makes the duration of Dynasty XVIII. to be 246 years. Mariette puts it at 241 years; and Lepsius, who makes it terminate at 1443 years B. C., at 148 years. Both writers make Dynasty XVIII. terminate several years after the Exodus, which is clearly an error, as the inscriptions show that Dynasty XIX. was about 100 years old when that memorable event took place. The following chronological table will enable the reader to understand the true facts of the case more clearly:—

The Exodus of Israel from Egypt, 1491 years B. C.
 The Call of God to Moses, 1491 years B. C.
 Death of Rameses II., 1493 years B. C.

SOJOURN OF ISRAEL IN EGYPT. 277

Commencement of the reign of Menepthah I., 1493 years B. C.
Commencement of the reign of Rameses II., 1560 years B. C.
Birth of Moses, 1571 years B. C.
Commencement of Dynasty XIX., 1591 years B. C.
Commencement of Dynasty XVIII., 1826 years B. C.
Death of Joseph, 1850 years B. C.
Jacob's arrival in Egypt, 1921 years B. C.
Abraham's entrance into Canaan, 2136 years B. C.
Birth of Abraham, 2211 years B. C.

In framing the foregoing table, it became necessary that we should have a starting-point, which the consensus of the best authoritative opinion admits to be correct, or at least nearly so. The date of the Children of Israel's Exodus from Egypt forms that starting-point, from which, with the aid of Bible historical lights, we are able to trace back, with very fair accuracy, the intervening great chronological landmarks to the advent of Abraham in the land of Canaan, a period of 645 years, during which God's gracious and all-wise purposes, both as regards his chosen people and the world at large, are developed in a most wonderful manner. It now remains for us to reverse the order of our narrative, to begin at the beginning of the Sojourn in Egypt, and trace the progress of events onwards with the aid of such fragments of Egyptian history as have come down to the present day.

We have already seen that the Shepherd, or Hyksos, dynasties of Egypt belonged most probably to the same Arab race which gave several kings to Babylonia during the centuries immediately before and after Abraham's birth. The public policy pursued in both cases was precisely alike. The conquerors very soon identified themselves with the conquered peoples, adopted their peculiar customs, their religion and their laws, and governed wisely and well. The progress and prosperity of both Egypt and Babylonia were carefully looked after, the system of canal irrigation was not only kept in good order, but also added to; and commerce and trade were sedulously promoted. The dreams of Pharaoh and his anxiety for

their due interpretation, show the deep interest he took in the affairs of his country; and his subsequent wise promotion of Joseph clearly proves his anxiety for its welfare. Even in that early day, the Arabs showed the same capacity for good government and progress which afterwards distinguished them in the Middle Ages of the Christian period.

It is very generally agreed that the emigration of Jacob and his family to Egypt took place towards the close of Dynasty XV.; and tradition states that the Shepherd King who then reigned was named Apophis. In confirmation of the Bible narrative a remarkable inscription was found on a tomb at Eilethya during the latter part of the past century. Its original occupant was a public official of the name of Babu. The inscription stated that "a famine having broken out, during many years, I gave corn to the town during the famine." There are only two instances in 'history of a famine in Egypt lasting for several years, namely, the seven years' famine of the time of Joseph, and the seven years' famine which prevailed about the middle of the eleventh century, A. D., during the reign of the Fatima caliph, El-Mustansir. The Egyptologist, Dr. Brugsch, who copied and translated the foregoing inscription, argues, in his history of Egypt, with high probability, that Babu records the famine of Joseph, and that the old tradition that Joseph governed Egypt under the Shepherd King Apophis is a true one.

The district of Goshen, destined to be the cradle of the Hebrew nation, lay on the northeast frontier of Lower Egypt; and, therefore, nearest to the land of Canaan from which Jacob came. It was isolated, to a certain extent, from the Egyptian population, and largely given up to pasturage, for which it was most suitable. It was therefore an ideal region for Jacob and his sons, shepherds by profession, who lived in tents, and whose wealth mainly lay in their vast flocks and herds. Goshen is praised by Pharaoh,

at the audience granted to Joseph, as ranking with the best of the land. It was even then the Holland of Lower Egypt, intersected by numerous canals for the purposes of irrigation and commerce, and exceedingly fertile. According to Ebers the limits of this tract stretched southwards, in a narrow tongue, almost to the present city of Cairo, on the west side of the Tanitic branch of the Nile, which might be said to form its western boundary, to the sea. On the south, on the other hand, it bent northeasterly from Cairo to the Suez Canal, and finally reached the Mediterranean at a point where the ancient fortified wall from Suez extended to the seashore.¹ During Dynasty XVIII. and the early part of Dynasty XIX., the land of Goshen came to be highly estimated by the Egyptian kings; and fine cities and great buildings were erected there. The city of Rameses-Tanis, in the district, or field, of Zoan, as the Psalms describe it,² eventually became the residence of the king and his court; and the buildings there were of a very magnificent description. A letter of an Egyptian scribe, of the Rameside period, now preserved in the British Museum, gives a graphic picture of the kind of country Goshen was about half a century before the Exodus. "I arrived," says the writer, "at the city of Rameses Miamun, and found it a very charming place with which nothing in or around Thebes can compare. The seat of the court is here. It is pleasant to live in. Its fields are full of good things, and life passes in constant plenty and abundance. It has a daily market. Its canals are rich in fish; its lakes swarm with water-fowl; its fields are green with vegetables; there is no end of the lentils; and melons, which taste like honey, grow in its irrigated enclosures. Its barns are full of wheat and durra (millet), and reach as high as heaven. The vine, the almond tree, and the fig tree grow in the gardens. There is plenty of sweet wine, the product of Egypt, which

¹ Land of Goshen, p. 72.

² Psalm lxxviii. 12.

they mix with honey. The red fish is in the Lotus Canal, the borian fish in the ponds; many kinds of bora fish, besides carp and pike, in the canal of Puharotha; fat fish and kephti-pennu fish in the pools of the inundation. The Harraz fish is found in the full mouth of the Nile, near Tanis. The Pool of Horus furnishes salt; the Panhura Lake nitre. Their ships enter the harbour; plenty and abundance are perpetual. He rejoices who has settled here. The reedy lake is full of lilies; that of Pshensor is gay with papyrus flowers. Fruits from the nurseries, flowers from the gardens, birds from the ponds, are dedicated to the feast of King Rameses. Those who live near the sea come with fish. Feasts in honour of the heavenly bodies, and of the great events of the seasons, interest the whole population. The youth are perpetually clad in festive attire, with fine oil on their heads of freshly-curled hair. On the day when Rameses II. — the war god Mout on earth — came to the city they stood at their doors, with bunches of flowers in their hands, and garlands on their heads. All the people were assembled, neighbour with neighbour, to bring forward their complaints. Girls, trained in the singing schools of Memphis, filled the air with songs. The wine was delicious; the sherbet like almonds mixed with honey. There was beer from Kati (Galilee) in the port, brought in ships from Palestine; wine from the vineyards; with sweet refreshments from Lake Sagabi; and garlands from the orchards. They sat there with joyful hearts or walked about without ceasing. King Rameses Miamun was the god they celebrated thus."¹

This letter was written about 3440 years ago. Moses was then some thirty years of age. If we can credit Josephus he was an officer in high command in the army of Rameses II., and had won great vic-

¹ Records of the Past, Vol. VI. pp. 11-16. Brugsch's History of Egypt, Vol. II. p. 66.

stories in Ethiopia.¹ Manetho, on the other hand, states that Moses was born at On, and that his name was originally Osarsiph, and that he was a priest of the god Osiris, in the great sun-temple of his native city. Manetho's statement does not harmonise with the Bible narrative, and is evidently a mere untruth. But, in any event, the oppression of the Hebrews was now most probably at or near its greatest height. The wonderfully beautiful and fertile country described in the letter we have quoted, is now a barren waste of desert sand and loose stone, the remains of its ancient cities; while the rise in the bed of the Nile, caused by the increase of the Delta during such a vast period of time, has converted much of the lower part of the district near the sea into a mere salt-water marsh. No doubt if England still continues to control Egypt, much of the land of Goshen will, by-and-by, be reclaimed from its existing neglected and barren condition, and again become the garden of the country.

Aahmes I., who, as we have already seen, drove the Shepherd Kings out of Egypt and founded Dynasty XVIII., was at once a brave and successful ruler. During his reign, which must have endured at least twenty-five years, Egypt again became reunited, and entered upon a course of great domestic prosperity and success in war. The policy of Joseph, in making nearly all the soil of the country the property of the king, made Pharaoh a greater despot than at any former period, and placed the lives and fortunes of the people more completely under his control. The simple and patriarchal government of the Hyksos kings of Dynasty XVII. wholly disappeared with them. Under the ensuing dynasty the country was once more solidly united, and its rulers, more supreme among their own people than ever before, now aspired to wider empire, and to make surrounding nations their

¹ A son of Pharaoh was termed the Prince of Ethiopia, just as in England the eldest son of the sovereign is the Prince of Wales.

tributaries. They were eminently successful, as time progressed, and the great enrichment of Egypt was the result. From the simple monuments of Dynasty XVII., and the earlier kings of Dynasty XVIII., there was a sudden advance to richness and splendour. As might naturally be expected, where all the common people of the land were now little better than mere serfs of the crown, and a conscription always in order at the pleasure of the reigning Pharaoh, Egypt rapidly became a great military state, with a large standing army, ready for any emergency which might arise. As Dynasty XVIII. grows older the king becomes more and more powerful, and his public works more magnificent. The inscriptions show that the farmer, and his ordinary beasts of burden, now give way to war chariots and military records. The authority of the higher ranks of the priesthood has been enormously increased. The king now stands at the head of the sacerdotal system; and, not satisfied with the legitimate honours of his position, proclaims himself, like the Roman emperors at a later period, to be a god, and the legitimate object of divine worship. To carry on the government there grew up, side by side with soldiers and priests, a vast official body, clever, ambitious, and unscrupulous, which led to serious evils in the state. All public posts went by favour. Even the courts of justice became venal, and the strong hand, and not equal law, directed the public affairs of conquered provinces. The common people fared ill in this age. Their principal function was to supply soldiers and sailors for the army and navy, and, when slave-labour was insufficient, mechanics and labourers for the public works.¹ Their only hope of escape from this life of drudgery and service was to rise into the official class above them, which could only be done in the public schools, that were open to all alike, except

¹ Ency. Brit., Vol. VII. p. 736. Brugsch's History of Egypt, pp. 16, 17.

perhaps the pariahs of the community, the slaves. The art of this age is among the very best that Egypt ever produced. The temples, and not the tombs of the kings, are now the largest and most costly edifices. But to these temples sepulchral chambers were attached, on the walls of which the chief events of the dead Pharaoh's reign were inscribed. The tombs of subjects do not maintain the proportion they formerly occupied, as regards the royal sepulchres. Their paintings show less of the daily life, and religion occupies a more prominent place among the wall inscriptions. They picture, however, many interesting scenes, and a more generally luxurious style of living. There is more of feasting, of music, and of the dance, but less of country life and the welfare of the retainers of the nobility. The royal tombs are now grottoes deeply cut in the rock, and the pictures on their walls are religious, the historical part of their reigns being left to the funereal temple chapels. Such were the chief characteristics of Dynasty XVIII., which continued to exist for about 235 years, during the middle portion of the sojourn of the children of Israel in Egypt.

Amenhotep I., the son and successor of Aahmes I., prosecuted the Ethiopian wars with success. His reign must have at least extended to 25 years. His son, Thothmes I., having organised a most efficient army, advanced eastward, and subdued Phœnicia and all Syria up to the Euphrates. The result was that new wealth flowed into Egypt, and, as a consequence, great temples and other public buildings were erected at Thebes and elsewhere. His reign could not have been less than 30 years. The reign of his son, Thothmes II., was a brief and uneventful one. He was succeeded by his queen Hatshepu and younger brother Thothmes III., one of the great kings of Egypt, whose reign lasted for 55 years. During his reign there were numerous revolts and refusals to pay tribute on the part of the Syrian kings, against whom

several successful expeditions were undertaken. His son and successor, Amenophis II., pushed his conquests beyond the Euphrates, and completely subdued Babylonia and Mesopotamia. He afterwards crossed the Tigris into Assyria, and captured Nineveh; so that Egypt now became the dominant power of the world, and her public exchequer overflowed with the tribute of the conquered kings of the east. His reign was most probably 30 years in length. He was succeeded by his son Thothmes IV., whose reign, according to Manetho, lasted only 9 years. Amenophis III. succeeded his father. There appear to have been no great revolts; and during his long reign, which must have extended to 40 years, he occupied himself chiefly with great public works. The next king was Amenophis IV., who changed his name to Khunaten, and sought to replace the ancient religion of Egypt by a simpler form of sun worship, but does not appear to have been very successful. He had seven daughters but no son. His successor was Ai, the husband of his eldest daughter. He was followed on the throne by two other sons-in-law. They were succeeded by Horus, who fully restored the ancient worship of the gods of Egypt, and destroyed the monuments of the heretic Khunaten and his sons-in-law. With his reign ended Dynasty XVIII., the duration of which must have extended to fully 235 years, taking the lengths of the different reigns into consideration. During the same period of time eleven rulers, including Cromwell, occupied the English throne, and several of these only reigned for a few years. It must also be recollected that men lived longer in the time of Dynasty XVIII. than they do now.

We now come to Dynasty XIX., the Rameside period, during which the Exodus took place. Rameses I. maintained his authority abroad by campaigns in the south and east; and concluded a treaty of peace with the king of the Hittites, who had arisen of recent

SOJOURN OF ISRAEL IN EGYPT. 285

years to be the dominant power in Syria. After a very short reign he left his crown to Seti I. Rameses II. took rank, while still a youth, as the colleague of his father, on whose abdication he became sole king at the age of thirty-three. Seti's reign had been distinguished by several new wars, and a fresh treaty with the Hittite king. About its middle period Moses was born, to afterward become the adopted son of Thermouthis, the half-sister of Rameses, who in this providential way became the protector of the man raised up by God to be the deliverer and lawgiver of the Hebrew race. The statue of Rameses, now at Turin, was discovered, some years ago, among the ruins of the city of Rameses-Tanis in the land of Goshen. The profile of the face has a Roman nose, a well-formed mouth and chin, and large penetrating eyes. It is eminently a handsome face, with the look of one born to high command. His army was splendidly organised, and his cavalry and war chariots the finest in existence. During the first thirty years of his long reign his victories extended in every direction, even to Scythia and India, and his wealth from the tribute paid him by conquered nations became so great that two treasure cities, where it could be more safely guarded, had to be built for him. The latter part of his reign appears to have been undisturbed by any great wars; and associating his eldest son with him in the government, to look after public affairs, he devoted his attention to the construction of those vast buildings, the ruins of which are found to-day throughout Egypt and Nubia, and which gave him the foremost place among the architect Pharaohs. His son and colleague died in the fifty-fifth year of his reign; and Meneptah, his next surviving son, was raised to the vacant position which he continued to fill until the death of his father twelve years afterwards, when he became the reigning Pharaoh. Rameses II. was the king who sought the life of Moses for slay-

ing the Egyptian taskmaster who was brutally beating one of his Hebrew brethren. God told Moses of his death, and of that of the high officer who had been charged with his punishment, and also sought his life at the burning bush, when he called him to deliver Israel from bondage. Menepthah would then have been sole king for about two years, and having, as the coadjutor of his father, actively oppressed the Hebrews for several years, still continued to pursue the same policy. Forced labour had, no doubt, been exacted from the Hebrews during Dynasty XVIII., but they were not compelled to serve with such rigour as in the reigns of Rameses II. and Menepthah I. In ancient Egypt sun-dried bricks, of a large size, were extensively used in the construction of both private and public buildings. In order to hold the clay together, during the process of moulding, chopped straw was largely used by the workmen. The Egyptians having no need of farm-yard manure, the Nile deposits being amply sufficient for fertilising purposes, harvested their grain-crops by merely cutting the heads off, leaving the standing straw behind in the fields, where Menepthah, as an additional punishment, compelled the Hebrew brick-makers to gather it for themselves. Pictures, on the temple walls at Karnak and elsewhere, pourtray the full process of brick-making, from the preparation of the clay to the completion of the finished article, and the placing it in its final position. Everything connected with brick-making was done by hand labour, and under the burning sun of Egypt the toil must have been very severe. An old writing, on the back of a papyrus roll, apparently of the date of Seti I., brings vividly before us a good idea of the brick-making which was part of the labours of the Hebrews: "Twelve masons," says the writer, "besides men who are brick-moulders in their town, have been brought here to work at house-building. Let them make their number of bricks each day. They are not to

relax their tasks at the new houses. It is thus I obey the command given me by my master." It is moreover a striking fact, in connection with the Mosaic narrative, that a large part of the ordinary constructions of Rameses II. were of sun-dried bricks, as seen to this day in the mounds which conceal their ruins. Large quantities of these bricks, some mixed with straw and others made without it, the remains of the city wall, still mark the site of Zoan or Rameses-Tanis. Similar to the same class of bricks in Babylonia, the Ramesian bricks were all stamped with the name of the king, and hence the time of their manufacture is settled beyond dispute. There cannot be the slightest doubt that they were made by the Hebrews, under the direction of taskmasters, who are represented in the Bible as armed with a stick for the purpose of beating the workmen who did not fulfil their tasks, or were guilty of some other offence. Mazai, or police, a corps of foreign mercenaries drawn from Lybia, who had no sympathy with the oppressed, filled the hateful office of under-taskmasters, who punished the wretched gangs of workmen. All manner of service was exacted from the unfortunate Hebrews in the reign of Rameses II., who eventually freed from the dangers of foreign wars, and strong at home, could oppress them as he pleased without any risk to himself. The Bible statement that the Hebrews built for Pharaoh the treasure cities Pithom and Raamses is corroborated by contemporary documents. A scribe named Kaonisar writes thus to his superior, Bekenptah: "For your satisfaction I have obeyed the command you gave me, saying, deliver their food to the soldiers, and also to the Aperiu (Hebrews) who transport the stone for the great Bekhennu depots and fortified magazines of the King Rameses, the lover of Amon, which are under the charge of Ameneman, the chief of the Mazai. I give them rations each month according to your instructions." Another document

from a scribe to his superior Hiu, a high official of Rameses II., says, "I have obeyed your command to give provisions to the Egyptian soldiers, and also to the Hebrews who transport the stones for the sun temple of Rameses Miamun, in the southern part of Memphis." An inscription of the period shows the nature of this task. "It is very hard," it states, "to make the smooth road on which the colossus is to slide along, but how unspeakably harder to drag the huge mass like beasts of burden. The arms of the workman are utterly worn out. His food is a mixture of all things vile: he can wash himself only once in a season. But that which above all is wretched, is where he has to drag, for a month together, over the soft yielding soil of the gardens of a mansion, a huge block of stone ten cubits by six."¹ During these operations the overseer with his stick was rarely absent. Among the wall pictures at Beni Hassan workmen are represented as being beaten with short sticks, which differed from the long rods of office, and were used solely to bastinado the unfortunate labourers. Some of these are seen lying naked on the ground; two men holding the arms and another the feet, while the taskmaster showers blows on the exposed body. There is also a picture at Beni Hassan where a woman is being thus beaten. How the Hebrews must have suffered in other respects, in common, however, with the native cultivators of the soil, may be gathered from an existing letter of the period, which tells how the tax-collector arrives in his barge, at the wharf of the district, to receive the government share of the crops. His negroes, armed with batons of palm-wood, cry out where's your wheat? There is no way of checking their exactions. If they are not satisfied they seize the poor wretch, bind him, drag him off to the canal near at hand, and throw him into the water head first. His wife

¹ About 17 × 10 feet. *Researches in Dynasty XIX.*, p. 144. Ebers' *Land of Goshen*, p. 502.

was also bound, and she and her children carried off into slavery.¹

The condition of the agricultural peasantry, and of the other poorer classes, seems to have always been a wretched one in Egypt, from the period of Dynasty XVIII. to our own day, in which its eventual amelioration has been due to British humanity and political skill. The Hebrews, however, must have for a long period occupied a much better social position than the native lower classes. When they first came into the country they possessed vast flocks and herds, as well as much other wealth; and, apart from the favour of the Pharaoh, must have been consequently regarded with no small consideration. And even when the Exodus finally took place they carried an immense amount of personal chattels with them, as the large donations they subsequently made for religious purposes prove. In addition the payment they were permitted to take for ages of forced labour for the crown and the nobility of the land, in the shape of articles borrowed from the wealthier Egyptians, added to their riches. No doubt, also, their long residence in the land of Goshen, apart to a large extent from the native inhabitants, had saved them from many public exactions, and left them a greater degree of personal liberty. It is quite evident that they were never very greatly oppressed until Rameses II. came to live amongst them at Zoan-Tanis, when they were at once brought under his personal observation, and into immediate contact with his court.

Long before the days of Abraham the huge pyramid of Cheops, and other great public structures, represented a vast amount of forced labour, exacted from the wretched Fellaheen of that period, and caused a cry of bitter anguish, so often repeated in after ages, to arise over the land. Of recent years statues of Cheops, broken and dishonoured, have been

¹ Lenormant's *His. of the Orient*, Vol. I. p. 423.

discovered in deep wells near the temple of the Sphinx, where they had been ignominiously thrown during some popular rising against his tyranny. During the dynasties of the Shepherd Kings, when the masses appear to have been treated with more humanity and consideration than they were afterwards, the hard lot of the poorer classes of Egypt was somewhat ameliorated. But their ancient oppressed condition came back to them again with the restoration of their priest-kings to power in Dynasty XVIII. They shrank once more from the stick of the taskmaster, and had to toil from morning to night to win a meagre support for their families and themselves. A letter of this period from a scribe to his son, advising him to follow learning rather than a trade, paints the conditions of the blacksmith, the metal-worker, the stone-cutter, the quarry-man, the maker of arms, the currier, the dyer, and the shoemaker, as alike to be pitied.¹ Ebers has given us graphic sketch of a crowd of humanity at Thebes, in the time of Moses, which corroborates the paternal letter of the scribe. "Long files of bondmen and slaves, one behind the other, bending under the weight of heavy burdens, passed here and there, or dragged, by ropes attached to sledges, huge blocks of stone which had come from the quarries of Chennu and Suan to the site of some new temple. All these working men were driven with sticks by their overseers. Thick clouds of gnats followed these tormented gangs, who with dull and spirit-broken endurance suffered alike from the stings of the insects and the blows of their drivers. When the reader recollects that these wretched human beings were, with the exception of the breech-clout, wholly naked, and exposed to the rays of a burning eastern sun, some idea may be formed of their sufferings."²

While all this human misery abounded among the lower strata of the Egyptian population, it never

¹ Maspero, p. 123.

² Uarda, Vol. I. p. 61.

caused Rameses II. to cease for a moment in the prosecution of his numerous architectural and other local enterprises. "There is not," says Mariette, "a ruin in Egypt or Nubia, that does not bear his name, either as the originator or the completer. He erected two grand temples at Ipsamboul, finished the great temple of Amenhotep III. at Thebes, and made improvements at the temple of Amon in Karnak. Everywhere, all through the land, and at the mines of Sinai, similar memorials occur. In the land of Goshen, he restored and beautified the vast temple of Zoan-Tanis neglected by the sovereign of Dynasty XVIII., the city itself being well-nigh rebuilt, including a magnificent palace for himself. He founded towns, dug canals, and filled the land with colossi, sphinxes, statues, and other ornamental creations. Of the thirty-two obelisks, which yet exist in Egypt or elsewhere, twenty-one were either in whole or in part due to him; and of the eight temples which still remain in the ruins of Thebes, there is only one which he did not complete or entirely build. He also erected, for a distance of one hundred miles, a chain of fortifications along the entire northeast frontier of Egypt, to defend it from future invasions of the Syrians and Arabs. Cities which were endangered by the yearly inundations of the Nile he protected by huge earthen dikes, and he intersected the entire region between Memphis and the sea with irrigation canals, so wide and so numerous, that it became henceforth impracticable for cavalry or war chariots, for which it had before been especially adapted." Herodotus further tells us, that he marked off in square blocks the lands thus reclaimed, and distributed them to his favourites, treating the Delta as a new province, now for the first time incorporated with the rest of the kingdom.¹ Of the great estimation in which Rameses II. was held by the

¹ Tran. Roy. Soc., Vol. I. p. 158. Osborn's *Israel in Egypt*, p. 201.

better classes of his countrymen, and by contemporary sovereigns, we have evidence in a letter of that period, which has fortunately been preserved. "His Majesty Rameses II.," writes a scribe to a friend, "has built for himself a town named Rameses. It lies between Palestine and Egypt, and abounds in delicious food. It is a second Hermouthis, (a suburb of Thebes,) and will endure as long as Memphis. The sun rises and sets on it. Every one leaves his own town to settle in its district. The fishermen of the sea bring it eels and fish, and the tribute of their lake. The citizens wear festal robes, with perfumed oil on their heads, and new wigs: they stand at their doors bouquets in hand—green branches from the town of Pa Hathor—garlands from the town of Pahour, on the day of Pharaoh's coming. Joy reigns and spreads without bounds. Rameses Miamun, life health and strength to him; he is the god Mout of the two Egypts in his speech: the sun of kings as ruler; the glory of Egypt; the friend of Tum as general. All the earth comes to him. The great king of the Kheta (the Hittites) sends his messenger to his fellow-prince of Kadesh (on the Orontes) saying, if thou be ready let us set out for Egypt, for the words of the god Rameses are fulfilling themselves. Let us pay our court to him at Tanis, for he gives health to him whom he loves, and by him all the people live."¹ Tanis or Rameses ranked next to Thebes, in the estimation of its second founder. From a military point of view it was a position of great strategic importance. Rameses could easily march from it against any of his Asiatic tributary kings; and as it was near the frontier, it was the first place of great importance to welcome him home from his wars. Hence it became his most favoured residence. Connected with the sea by the Tanitic branch of the Nile, then broad and navigable, it also commanded the entrance to the great fortified road

¹ Records of the Past, Vol. I. pp. 6, 8.

to Palestine, and was thus, in the fullest sense, the military key of Egypt. It was doubtless for these reasons that Rameses transferred his court thither, greatly strengthened its fortifications, and almost rebuilt it on a much grander scale than formerly. At the height of its glory, as Moses saw it, with its countless statues, obelisks, and other monuments, its great temple and magnificent royal palace, it must have been most imposing in its grandeur. It had arisen in the midst of the Hebrew population of Goshen, like an enchanted city, but at a cost to them of a vast amount of suffering.¹

Egypt during the reign of Rameses II. occupied the foremost place among all the nations of the earth, just as the Roman Empire did afterwards. It had lost nothing of its vast power and splendour when Meneptah ascended the throne, on the death of his father, whose policy of internal improvement he still continued. The forced labour of the Hebrews was therefore still a necessity; and there was no relaxation of their oppression. The Mosaic narrative, in Exodus ii. 23, 24, accurately describes the existing deplorable condition of things. "And it came to pass, in process of time, that the king of Egypt (Rameses II.) died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God, by reason of the bondage." The day of their delivery from slavery was now close at hand; and God's chosen instrument, Moses, had already been prepared for its accomplishment, in a most providential and remarkable manner.

How briefly and modestly does the great lawgiver tell us the story of his birth, and the earlier fortunes of his life. His father and mother both belonged to the tribe of Levi; and he was born while the cruel command of Seti, to destroy the male children of the Hebrews, was still in force. He was a goodly child, and in order to save his life his mother hid him for

¹ Brugsch, Vol. II. p. 95.

three months. When concealment was no longer possible, she placed her little son in an ark of bulrushes, and laid it in the flags, most probably papyri, by the river side. His sister Miriam, then ten years old, was sent by the mother to watch the result. It was a wonderfully providential one. The child was found by Pharaoh's daughter, Thermouthis, as Josephus tells us, the half-sister of Rameses, adopted by her, and brought up as her own son. "And she called his name Moses, and she said, Because I drew him out of the water." Nor in his new environments was the child lost to his natural relatives. His mother was appointed by Thermouthis as his nurse; and despite his subsequent fortunate relations to Pharaoh's daughter, and his life amid all the splendours of a royal palace, he appears to have remained in close touch with his own family, and to be deeply concerned for the altered fortunes of his people. He tells us nothing as to how he was brought up, or of his moral or physical training. But there is not the slightest doubt that he had all the educational advantages possible, and that his great ability enabled him to profit by them to the fullest extent.¹ "And Moses," says St. Stephen, (Acts vii. 22,) "was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. And when he was full forty years old it came into his heart to visit his brethren, the children of Israel. And seeing one of them suffer wrong, he defended and avenged him that was oppressed, and smote the Egyptian." This occurrence most probably took place in the land of Goshen, and in the neighbourhood of the royal palace at Rameses, or Tanis, as Zoan had come to be called. If Rameses II. was about one hundred years of age when he died, some forty years afterwards, he was then sixty years old, and had reigned for twenty-nine years. All his great victories in war had been probably won by this time, and he stood at

¹ Antiquities of the Jews, Book II. Chap. IX. p. 69

the height of his power and glory. The Egyptian slain by Moses was no doubt a man of some rank and consideration; and as Moses by his act had shown his sympathy with the Hebrews, whom Pharaoh then saw fit to oppress in the direst manner, he was regarded as not only guilty as a homicide, but also as a rebel against his sovereign. If we can believe Josephus that Moses had already risen to the rank of a general in the Egyptian army, and in that capacity had won great victories over the Ethiopians,¹ Rameses II., who must have been well acquainted with his origin and adoption by his sister, would be all the more ready to decree his death on the ground that he was dangerous to the state, and might probably incite his Hebrew brethren to open rebellion. By some means Moses became aware of the great danger which threatened him, and "fled from the face of Pharaoh." Knowing the country well in every direction he betook himself, with a wise forethought, to the southern part of the peninsula of Sinai, a mountainous triangle of more than 120 miles in length. The north of the peninsula was held by the Amalekites, but the southern part belonged to the great tribe of Midian, known as the Kenites, descendants of Abraham through Keturah. The bond of a common ancestry would naturally secure the fugitive a hearty reception from the Jethro, or head man of the tribe, whose name was Raguel, "the friend of God." Moses subsequently married Zipporah, or the little bird, and thus became the son-in-law of his host. Hidden by the obscurity of the humble life of a shepherd, and residing among a pastoral people who did not recognise Egyptian control, at least to any great extent, and in a district not easily accessible, Moses was now safe from the danger of pursuit. Had he fled into Palestine, or Syria, he would have been in a country with which Rameses had already made an extradition treaty for the return of fugitives

¹ Antiquities of the Jews, Book II. Chap. X. p. 70.

from justice or runaway slaves, a fact which no doubt was well known to him. What a wonderful change in his fortunes had suddenly taken place! The son of Pharaoh's daughter; the man learned in all the wisdom of the Egyptians; the brilliant retainer of the greatest court in existence; the associate and the friend of princes, was bereft of all his dignities — of all his great hopes of success in life, and had become a simple shepherd. For forty years he followed this humble calling, for he dare not leave his concealment while the implacable Rameses lived. The region in which he spent so many years of his life was eminently fitted, by its grandeur and solitude, to bring him into closer communion with God, while his simple employment gave him ample leisure for the most profound reflection, and that mental and religious training necessary to fit him for the great position he was afterwards destined to fill, as the foremost lawgiver and leader that the world has ever known. The eminently successful manner in which, at a later period, he performed these duties, has won for him not only the gratitude of the Hebrew race for all time, but also that of the whole Christian world.

In modern times traveller after traveller has explored the Desert of Sinai, and we now possess various eloquent descriptions of its varied and wonderful scenery. The white limestone of Palestine, and of the wilderness to the south, extends into the northern part of the desert. Beyond this, farther south, rise hills of sandstone, usually only of moderate height, but singularly grotesque in shape, and with a wonderful variety of splendour and colour. These hills presently give way to the mountains of Sinai, vast masses of primitive rock, which fill up the lower end of the peninsula, rising in their highest summit to over a mile and a half above the sea. Their granite, porphyry, mica-schist, and greenstone shafts, pinnacles, and buttresses, have towered upwards from the Beginning of Things, and have always stood as

they stand to-day. No vegetation of any kind covers the vast walls of rock; but, at the same time, their different shades of colour are so varied, and so sharply defined, that they still seem to the eye of the beholder to be clothed with a garment of plant-life, at once diversified and luxuriant in its character. In addition, the effects of light and shade in the dry pure air, and under the deep blue eastern sky, have an indescribable beauty of their own, as they change, at times, with chameleon suddenness through all the gradations of primal colours, from blinding white to the deepest violet. Huge walls of rock, with a green shimmer, here and there tower upwards bare and threatening; uncouth wild crags elevate themselves steeply above mounds of black and brown stones, which look as if they had been broken by the hammers of Titans; and nature wears an aspect of savage yet sublime grandeur. As each new level is reached by the traveller, mountains rise in huge heights around him, to presently shrink almost into tameness beside the still more terrific mountains which environ the succeeding plateau. "Were I a painter," said Ebers, "and could I have illustrated Dante's *Inferno*, I would have planted my camp-stool here, and have filled my sketch book, for there could not be wanting to the limner of the dark abyss of the Pit, landscapes savage, terribly, immeasurably sad, unutterably wild, unapproachably grand and awful."¹

Although in Moses' day the whole Sinaitic peninsula was much less barren than it is now, was covered, here and there, with extensive forests, and therefore had a much better supply of water, still, after the green fields and rich vegetation of Egypt, it must have seemed to him to be a land of almost utter desolation. But gradually the wild and sublime beauties of this wonderful yet terrible wilderness, must have exercised a potent and purifying influence on a highly educated and gifted mind like his, and

¹ Uarda, Vol. I. pp. 236, 252.

led him to form loftier conceptions of its Creator. No doubt, as years passed away, he made himself thoroughly acquainted with the whole region, with its population and natural resources, and thus became eminently fitted to guide the Hebrew host of fugitives through it afterwards. The solitary man, impelled by a feeling of curiosity, and that desire to see the wonderful so deeply implanted in the bosoms of all our race, would naturally ascend to every vantage point that commanded a wide view of the landscape beneath. Standing on the top of *Jebel Musa* (the mount of *Moses*), what a vast and wonderful panorama would unfold itself to his gaze. A glance beneath his feet would show him an abyss of the most terrific depth. Around him, in every direction, grouped in the wildest confusion of position, lay countless rock pinnacles and peaks, cliffs and precipices, white and grey, sulphurous yellow, blood red and black entirely bare of vegetation. To the north, the desert of the *Tih* stretched out, beyond the vast mountain ranges, in endless perspective. On the eastward and westward the blue sea shimmered, like molten glass, under the bright rays of the morning sun. Beyond it spread out the pale sand plains of *Arabia*, while in another direction the mountains of *Egypt* were dimly visible.

Such a scene was eminently fitted to inspire in a lofty and spiritual nature, like that of *Moses*, the deepest and most solemn emotions. Undisturbed and uninfluenced by the outside world, his mind must have naturally followed out every train of thought to the end, and exhausted every feeling and emotion. The solemn stillness of mountain and valley, the boundless sweep of the daily and nightly heavens, would almost efface his human identity, and fill his soul instead with the majesty of *God*. In this grand temple of the mountainous desert, unknowingly waiting the time when the advancing purposes of *Jehovah* had ripened *Israel* for the great movement

of deliverance from the house of bondage, and meanwhile unconsciously preparing himself for the mighty task before him, Moses spent forty years of the prime of his life. No doubt during these long years of calm and esoteric reflection, he would often call to mind God's promises as regards his chosen people; and consider well the best methods of procedure for their future guidance and welfare. But above all other considerations his own soul must have been thoroughly disciplined and purified by isolation from the world, and closer and more continual communion with God. His education, as a great law-giver and national leader, was begun at the brilliant court of Rameses II., among all the literary advantages and wisdom of ancient Egypt, and finally completed, in the providence of God, in the solitude and amid the silent grandeur of the mountain temples of the Desert of Sinai.

CHAPTER XIV.

THE HEBREW EXODUS FROM EGYPT.

OF the history of the Hebrews in Egypt, during the first three centuries of the Sojourn, we have only a few brief and fragmentary notices. The Biblical narrative however throws a good deal of light on the fourth century of that period; and the numerous monumental inscriptions of Rameses II. make important additions to our stock of historical information. From the circumstance that nothing is said of tents, in the Divine instructions as regards the celebration of the Pass-over, and houses are alone spoken of, (Exodus xii. 22) it is quite evident that tent-life had long been abandoned by the Hebrews, and that they had grouped themselves into village communities. While their vast flocks and herds still pastured in the land of Goshen, they had also largely applied themselves to agricultural pursuits, for which the exceedingly fertile soil, and abundant supply of water, formed the most favourable conditions. In this way they had gradually passed from the simple and roaming life of the mere shepherd to a higher plane of social development. They had also acquired, as time progressed, a knowledge of the various trades and arts of Egypt so necessary to their future national life. This knowledge afterwards enabled them to execute all the beautiful and delicate work required for the tabernacle and the ark. In many cases they proved themselves to be expert artisans in gold, silver, wood and stone, in weaving, embroidery, and dyeing; and were also able to cut and engrave precious stones. But while the Egypt of the

Exodus period was the world's centre of mechanical skill, and the more advanced arts and sciences, it was also distinguished for political sagacity, and much profound philosophical thought. A people possessed of high intellectual qualities like the Hebrews, who had resided in Egypt for over four hundred years, must have insensibly imbibed much of the special ideas and modes of thought, which marked their environments in every direction. It cannot accordingly be a matter of much wonder, that they were influenced, to some extent at least, by the strange religion of the land, so magnificent in its great temples, so imposing in its elaborate ritual, so splendid in its numerous festivals, and so universally honoured by all classes of the community, from the highest to the lowest. This influence accounts for their idolatrous practices afterwards in the very shadow of Mount Horeb, where they had already witnessed such wonderful manifestations of the one true God, and for the readiness with which even Aaron acceded to their wishes in supplying them with the popular Egyptian idol of a golden calf. (Exodus xxxii. 1 to 6.) It does not appear from the sacred narrative, that God made any special revelation to the Hebrews during the long period of their sojourn in Egypt, until the day of their deliverance from bondage drew near. He had, in his Providence, arranged matters in such a way, that they were placed in a district where they were left much to themselves, and where they would be more apart from idolatrous contamination than in any other province of Egypt. There they were left as the free agents of their own moral and religious life, to the guidance of conscience, and the knowledge of the one true God which they had inherited from their great ancestor Abraham, and from Isaac and Jacob. Intermarriages with the heathen around them would be one great source of danger to their faith, and precisely as it proved to be in after ages, until a new order of things was established by Nehemiah. The

great national prosperity of the Egyptians, despite their idolatrous practices, would be another stumbling-block to the Hebrews; and it must have been a most difficult task, at times, for their elders and religious teachers to keep them true to their ancient faith. It is quite probable that there was a great falling away amongst them from the worship of Jehovah, and that their subsequent cruel bondage was one of the means, Divinely chosen, to lead to a new religious revival, and to cause them to turn to the God of their fathers for mercy and relief.

During the reigns of the Shepherd Kings, which lasted, as already stated, until about twenty-four years after the death of Joseph, the Hebrews continued to occupy a most favoured position, and must have greatly multiplied and prospered. With the rise of Dynasty XVIII. their troubles would commence. Its sovereigns were strangers to them, had no reason to regard them with preferential considerations of any sort, and would place them on the same footing as the rest of their subjects. They would be compelled to pay taxes, to supply forced labour occasionally for the building or cleaning of canals, and for other public works; and to probably contribute their quota to the army and navy. Eventually, from one unfavourable circumstance or another, still harsher treatment would be meted out to them; and when Dynasty XIX. arose they had come to be regarded by the authorities with great disfavour, and were eventually reduced to the bondage in which we find them at the Exodus.

But no doubt many of the more thoughtful and pious Hebrews never forgot the promises made by God to their ancestors, and were now looking for their fulfilment. This would be especially the case with the Levites, who, while they occupied a foremost place as regarded their brethren from an intellectual standpoint, appear to have also devoted more attention to educational acquirements. Moses, Aaron, and the prophetess Miriam, were the children of Levite parents,

Amram and Jochebed (Exodus vi. 20), and the tribe stood so high otherwise in the estimation of God, that he afterwards gave it the office of the High Priesthood, and the general religious ministry of the Hebrew nation. The mummy of Joseph was an additional witness of God's promises as to the redemption of Israel. On his death-bed he had solemnly reminded his brethren of that promise, and prophetically told them that God would surely visit them and bring them up out of Egypt into the land of Canaan. As Abraham was an educated man, and therefore well acquainted with the art of writing, he must have left behind him an autobiographical sketch of his own life, and an account of God's gracious promises to him and his posterity. And there can be no doubt that the Hebrews had also preserved records of the leading events in the lives of Isaac, Jacob and Joseph, and that the author of the Book of Genesis had access to all these documents. Archæological discoveries of recent years, amid the ruined cities of the ancient world, have demonstrated beyond all manner of doubt or cavil, as we have already seen, that the Abrahamic period was not an illiterate one by any means, but one of schools and culture of an advanced character.

There is no event of remote ancient history more fully or more accurately described, than the Exodus or flight of the children of Israel from Egypt. From a religious standpoint, the institution of the Passover constituted a perpetual and most distinct memorial of the occurrence; and the fact that the nationality of the Hebrew race then commenced is beyond all dispute. The Hebrew text places the Exodus as having occurred 1480 years B. C., while Usher's Chronology makes the date to be 1491 years B. C. We believe the latter estimate to be the more correct of the two. From that date until the end of the Book of Nehemiah, 434 years B. C., the Old Testament presents us with a consecutive history of the Jewish race for the long period of 1057 years.

The elders of Israel, and especially Moses and Aaron, must have been well aware that the time set by God for their sojourn in Egypt had expired, and that the fulfilment of his promises to Abraham was near accomplishment. As the time of their deliverance approached, a great religious revival set in among the Hebrews, mainly induced by their oppressed condition, and the severe hardships they were compelled to endure. They turned at last to God in their sore affliction, and cried to him for relief. "And God heard their groaning," says the sacred narrative, "and God remembered his covenant with Abraham, with Isaac and with Jacob. And God looked upon the Children of Israel, and God had respect unto them." (Exodus ii. 24, 25.) The day of their deliverance was now close at hand, and Jehovah had already prepared his chief instruments for its accomplishment, in Moses, and his brother Aaron, who was three years the senior. No doubt the latter had long been aware of his brother's concealment on the Sinaitic desert, and had communicated with him as often as he could do so without danger of discovery. But the information of the death of Rameses II., and of all the other men who sought his life, did not come from Aaron, but was communicated to Moses by God himself at the burning bush. The subsequent meeting of the brothers at Mount Horeb, for consultation and mutual comfort, was also directed by God. The mission to the court of Pharaoh, which these two men were sent on, was one of the most dangerous and difficult character, and placed them in jeopardy of their lives. On the death of Rameses (1493 years B. C.) his son Menepthah, an able and brave man in middle life, who had already been the colleague of his father in the government of Egypt for twelve years, became the sole Pharaoh. As was common in those days, on the demise of a great over-lord, the vassal kings of other countries considered themselves freed from the payment of

further tribute, and threatened rebellion. Warlike border nations, hitherto kept quiet by the prowess of Rameses, naturally regarded his death as presenting a favourable opportunity for conquest. Old foes of Egypt, the Libyans, assisted by the Greeks, (who appear in history for the first time,) the Sicilians, Etruscans, Sardinians, and Lycians, all Mediterranean maritime nations of importance, now made a descent, by sea and land, upon the Delta with the view of plunder and settlement. Rameses II. had left behind him a large and well-organised standing army and fleet, and Meneptah, who proved himself fully equal to the crisis, defeated the invaders in a great battle of six hours' duration, and drove them out of his country; but not before they had caused a great amount of devastation in various directions. Meneptah's inscription on the temple walls of Karnak telling of the Libyan inroad, and his victory, states that a large number of the invaders were killed, 9376 taken prisoners, 9000 copper swords captured, and a great quantity of cattle and other property. He boasts of the bravery of his army, and especially of his cavalry, of which he had 24,000, and in which he appears to have taken great pride. Meneptah was now firmly established on the throne. Vassal kings no longer hesitated to pay their accustomed tribute, and no more invasions need be feared. But this state of things did not prevent him from strengthening his frontier fortifications, and the prosecution of other public work, and the tasks of the oppressed Hebrews were more rigorously enforced than ever. The visit of Moses and Aaron to his court, must have been made towards the close of the second year of his reign. Egypt was still at the height of the glory and prosperity to which Rameses II. had raised it; and still represented the imperial power of the world. When Moses and Aaron appeared before Meneptah they found themselves, accordingly, in the presence of the greatest of all earthly sovereigns, who not only

claimed to be a king of kings, but, as an incarnation of Ra, to be also a god like his father before him, and the object accordingly of divine worship by his people. Seated on his gorgeous throne, in the magnificent audience room of the royal palace at Zoan-Tanis, and surrounded by the princes of his own family and his numerous courtiers, he gave audience to two plain men, Moses and Aaron, who appeared before him as the ambassadors of the Divine Ruler of the universe, and not of any earthly sovereign. Amid all the evidences of grandeur, and great power and authority, which everywhere met the eye, these ambassadors of the Most High did not lose their courage, or presence of mind, for a single moment, and delivered their message with dignity and simple directness. "Thus saith the Lord God of Israel," said they, "Let my people go that they may hold a feast unto me in the wilderness." "Who is the Lord," angrily responded Pharaoh, "that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." There was no Jehovah among the gods of Egypt, nor among the gods of the other nations with which he was acquainted, so Pharaoh treated his name, as that of some new and unknown deity, with contempt and disregard. The further explanations of Moses and Aaron were of no avail, and ended in the still greater oppression of their Hebrew brethren, who were to be now compelled to gather straw for their bricks which must still be supplied in the same quantities as before. Jehovah and the despotic Pharaoh were at length in direct conflict, on an issue of the clearest character. The only question now was who would be the victor in the contest? The cup of Egyptian iniquity had already become full to overflowing. The debasing idolatry of the whole people, the selfish cruelty of the ruling classes, the overweening pride of the sacerdotal order, and of the aristocracy generally, the gross impurities of the masses, and the arrogant claims of the Pharaohs to be regarded as divini-

ties, had risen to the plane of national sins, and the pages of history, both sacred and profane, teach us that in every age of the world national sins have invariably been visited by national punishments. As the wheel of time revolved the turn of Egypt had at last presented itself; and while standing at the very pinnacle of its political greatness, of its wealth and general prosperity, it was now to be humbled to the dust. How its humiliation was accomplished may easily be learned by the perusal of the clear and graphic narrative of the plagues of Egypt, which Exodus supplies. How forcibly was the lesson impressed upon Meneptah, that the gods of his native land, in whom he had hitherto trusted, had brought him no assistance in the hour of his greatest difficulty, and that the Jehovah of his despised Hebrew slaves was the only true God of heaven and earth! But despite all his terrible afflictions, the leaven of pride and impenitence still held possession of his soul, and so provoked his final doom.

The ninth plague of three days of intense darkness so alarmed Pharaoh, that he had Moses brought before him, and told him that all the Hebrews might go and serve the Lord; but they must leave their flocks of sheep and goats and their herds of cattle behind them as security for their return. Moses at once refused this offer, and declared that their flocks and their herds would be necessary for sacrificial purposes, and there should not be one hoof left behind. This firm and resolute language made Pharaoh excessively angry, and he not only refused to let the Hebrews go, but also threatened that if Moses again appeared before him he would put him to death. "And Moses said, thou hast spoken well, I will see thy face again no more;" that is, that he would not voluntarily present himself before him. But he warned Pharaoh, that the Lord would visit him and all his people with a tenth plague, more dire in its consequences than any of those with which he had already been afflicted. The first-born

in all the land of Egypt should perish, from his own eldest son down to the eldest son of the maid-servant that turned the hand-mill, which, as in Eastern countries to-day, ground the flour for the family she served; and all the firstborn of beasts, which would include the sacred animals worshipped in the temples. And there shall be a great cry, continued Moses, throughout all the land of Egypt, such as there was none like it nor shall be like it any more. And all these thy servants shall come down unto me, and bow themselves unto me, saying, get thee out, and all the people that follow thee, and after that I will go out. And he went out from Pharaoh in a great anger. This terrible threat must have intensely alarmed Meneptah, for it does not appear that he attempted to punish the man, who had so courageously set him at defiance before all his court.

The Passover has been eaten by the Hebrews, at even, on the fourteenth day of what was thereafter to be the first month of the year, with them; and every preparation had been made for flight, when the summons came. "And it came to pass that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne, unto the firstborn of the captive that was in the dungeon, and all the firstborn of cattle." (Exodus xii. 29.) The warning of Moses had been fulfilled to the letter, and the great cry which he had predicted arose upon the night-air in every direction. Pharaoh was at last subdued. He conceded every demand of Moses, and the Hebrews were now permitted to go and serve the Lord, and to take their flocks and their herds with them. Fearful of further calamity, the principal Egyptians urged their immediate departure, and willingly lent them the gold and silver ornaments and raiment that they asked for. The Hebrews had toiled for ages for Pharaoh and the upper classes of his people, without receiving any wages, and this was the only possible way that any

compensation could now be secured. In addition, they must necessarily leave much personal property behind them which they could not take away, and had to abandon besides any houses or land they might own. As the sacred narrative says, they were literally thrust out of Egypt, and could not tarry even to prepare any necessary victuals for their journey. A vast host of men, women, and children, were speedily on the march from Rameses or Tanis on their way to Succoth. There were six hundred thousand men of Israel alone, who marched on foot, and their families must have represented over a million of people more. We are told that a mixed multitude, composed no doubt of others who desired to escape from bondage, went up with them, so that the entire host of fugitives must have numbered at least fully two million souls. The world has never seen such a memorable march as now took place. It was led by Jehovah himself, in a cloud-pillar by day, and a pillar of fire by night, and he thus took all that vast host of men, women, and children, under his own immediate protection. The short and direct road to Canaan was by the way of the country of the Philistines, but they were not permitted to pursue that route, lest the war, which must necessarily ensue, might cause them to return to Egypt. God led the Hebrew host in another and roundabout direction to the Red Sea, on the shore of which they were directed to encamp, at a point which could not be far from the present town of Suez, and well within the desert.

Several weeks had passed away. The period of mourning of the Egyptians for their dead had been completed, but the Hebrews had not returned to Goshen and to their servitude. They had fled for good, and Pharaoh was not only fully apprised of that fact, but also of their encampment near the Red Sea. The hand of time must have already somewhat soothed his bitter memories of the recent past; his normal courage and his pride were again in the

ascendant, and the feeling of penitence grew dimmer and dimmer with each succeeding day. So Jehovah again hardened his heart, and determined on his final overthrow. A general feeling of regret now arose, at the court of Pharaoh, with regard to the successful escape of the Hebrews, and the public loss which that event entailed. The great works on which they had been employed had come to a standstill, as no other equally cheap labour was available, and the new fortifications in progress, to protect the frontier more effectually from future hostile inroads, could not be completed. "And the heart of Pharaoh and of his servants was turned against the (Hebrew) people; and they said, Why have we done this that we have let Israel go from serving us?" But they consoled themselves with the reflection that the fugitives had entangled themselves in the wilderness, and were now in a position from which escape, presuming that they were at once pursued, was impossible. The intervening distance was about one hundred and twenty miles, and that could easily be covered by forced marches in a few days. So prompt pursuit was resolved upon, and a general determination prevailed to compel the Hebrews to return to their former condition of bondmen. As the latter were known to be armed to some extent, and as they possibly might make the desperate resistance which despair produces at times, Pharaoh determined to move against them with all the available troops at his disposal in the vicinity of his capital, and to put himself at their head in his own chariot, so as to make success the more certain. His force consisted of six hundred chosen chariots, which no doubt formed his bodyguard, and all his other chariots, a strong division of cavalry, and his infantry regiments. There were probably one hundred thousand well-drilled soldiers altogether in the pursuing force. And when Pharaoh drew nigh the children of Israel lifted up their eyes, and behold the Egyptians marched after them, and they were

sore afraid, and cried out unto the Lord. And then they upbraided Moses for having brought them out of Egypt to perish miserably in the wilderness. That morning they had broken up their encampment, and were marching slowly towards the Red Sea, which they designed to reach in the afternoon at the ebb tide, when the clouds of dust on the horizon behind them made them aware that they were pursued. With the sea before them, and the enemy behind, no chance of escape presented itself. The feeling of terror which now seized upon the fugitive host presently deepened into a wild cry of despair, which mingled itself with fierce accusations against Moses, whose seeming incapacity as a leader had brought them into a position of imminent peril. Nothing could exceed the moral grandeur with which he promptly met the critical situation, and calmed the fears of his alarmed people. "Fear ye not," he said, "stand still, and see the salvation of the Lord, which he will show to you to-day, for the Egyptians whom ye have seen to-day ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace." And as a further proof that this result would indeed take place, the pillar of cloud moved to their rear, and during the ensuing night produced such darkness over the pursuing army that it was unable to move onwards; while, at the same time, it was a pillar of light to the camp of the pursued.

A little way below the town of Suez, towards the south, the sea shore retires in a deep bend to the west. At this point there is now a breadth of water of over three miles. The bottom of this stretch of sea, near the Egyptian shore, is composed of flat rocks and sand-banks, firm and level, with beds of sea-grass here and there. From the opposite shore other sand-banks extend so far out that at ebb tide only a narrow channel of water exists, nearly midway between the two shores, which is at times not more than five feet in depth, while the remainder of the sea-

bottom is quite dry. This ford has been crossed in modern times by Napoleon Bonaparte and many others, and as its rock-bottom at intervals shows, must have been much in the same condition at the time of the Exodus as it is to-day, so that the Egyptians would be well acquainted with it. There can be little doubt that this was the point at which the children of Israel crossed to the opposite shore, and not at the narrower part of the sea a few miles in another direction, which would not permit of Pharaoh's army, front and rear, being all in the water at one and the same time.

The night set in dark and stormy, with a heavy eastern gale prevailing which drove the sea before it at ebb tide until the sandy ridge of the ford was laid quite bare, and even the centre channel must have been made dry. The divided waters were a wall of protection to the fugitives, on their right hand and on their left. The storm prolonging the ebb delayed the return flow of the tide, and before the morning light had lit up the eastern sky, the whole Hebrew host, men, women, and children, with all their flocks and herds, had safely won the opposite shore, without having experienced any serious dangers or difficulties. In the meantime the Egyptians had reached the ford, and supposing that the storm would still keep back the tide, and seeing their prey so near, they permitted passion to overcome every feeling of prudence, and determined on immediate pursuit. Led by their chariot force, with Pharaoh no doubt at its head, they followed the Hebrews into the midst of the sea. And it came to pass that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled them. Their advance was delayed by various mishaps to their chariot squadrons in the van; and realising, at length, that the Lord was fighting for Israel they presently resolved to retreat, and fly for their lives. But the hour of their

final doom had come to Pharaoh and his splendid army, and retreat was no longer possible. And the Lord said unto Moses, stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. The east wind had ceased to blow, and just as the morning light appeared the sea returned to its strength, and a great tidal wave, the force of which was vastly increased by the heaped-up waters of the hitherto restrained sea, suddenly swept down upon the hapless Egyptians. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. Thus the Lord saved Israel that day out of the hands of the Egyptians. And the people feared the Lord and believed in him, and in his servant Moses. The dead bodies of Pharaoh's soldiers, which soon strewed the seashore in every direction, supplied the most convincing proof to the Hebrews of the wonderful deliverance which Jehovah had accorded them. Josephus states, that in addition to the destruction of the Egyptians, caused by the angry waters of a heavy tide, a fierce storm of lightning and rain also descended upon them. He adds that, on the following day, Moses caused the Hebrews to collect the weapons of the dead Egyptians, and to arm themselves therewith.¹

When Jehovah led the children of Israel out of Egypt, he directed them to encamp at an oasis in the desert, named Pihahiroth, (the place where the reeds grow,) over against Baal-zephon, as the Ataka mountain range behind Suez was called by the Phœnician sailors. There they accordingly pitched their tents, close to springs of fresh water, amid abundant pastures for their flocks and herds, and after their hurried march thither rested themselves for several weeks.

¹ Antiquities, Book II. Chap. XVI. pp. 17, 18. In Psalm lxxvii. the storm described by Josephus is alluded to.

Only a short distance intervened to that narrow part of the Red Sea which is now known as the Gulf of Suez; and where, in God's providence, the final overthrow of Pharaoh and his army was so soon to take place. Near the point where the Hebrews reached the Arabian shore, after their passage through the sea, a plain runs back to a fertile oasis of considerable extent, where a rich vegetation is produced by several flowing springs which are still known as Ayun Musa, or the wells of Moses. From these springs water was obtained for the town of Suez, before De Lesseps constructed the Sweet Water Canal. It is quite probable that the area of vegetation, in their vicinity, was much more extensive at the period of the Exodus than it is now; and that, in addition to water, a wide range of pasturage rendered it a most desirable site for the first camp of the Hebrews to the east of the Red Sea. Their miraculous escape had raised their spirits from a depression caused by extreme terror to a delirium of joy. From a situation fraught with the direst peril, they had passed in a single night to a position of perfect safety. An almost helpless multitude, cumbered with women and children, great flocks of sheep and herds of cattle, with the rolling sea before them, and the terrible chariots of Egypt behind them, had seen a way made for them through the waters, and the chivalry of the greatest empire in the world, which followed in pursuit, overwhelmed with destruction. There was no room for pride on their part; they could have done nothing to save themselves, and realised that it was the hand of the invisible Jehovah which alone had redeemed them from their imminent peril. It was only fitting that the memory of the great occasion should be perpetuated by some suitable memorial. That memorial was speedily supplied by the magnificent ode, which Moses composed to commemorate forever the destruction of the Egyptian army, and which shows him to have been a great poet, as well as a great leader

and lawgiver. It was the most fitting expression of joy for a wonderful deliverance from danger, and of thanksgiving to the God of Israel for his mercy and goodness. The Song of Moses has never, from that day to this, lost its firm hold on the memories of the Hebrew race, and has fired the genius of their inspired poets, in psalm and prophecy, through all the after centuries. Nor did its echoes die away with the Jewish dispensation. As a triumphant celebration of God's victory over his enemies, the Apocalypse speaks of it as the Song of Moses, the servant of God and the Lamb. (Revelation xv. 3.)¹

The Song of Moses, as a historical fact, is strongly corroborative of the Biblical narrative of the destruction of Pharaoh's army in the Red Sea. While Egyptian documents or inscriptions throw little or no direct light upon that national catastrophe confirmatory evidence comes to us from indirect sources and in other ways. The Greek historian, Diodorus of Sicily, who was in Egypt collecting historical material shortly before the Christian era, says that the Arab tribes, on the east of the Red Sea, have a tradition, which has been handed down among them from age to age, to the effect that the whole bay at the head of the gulf was once laid bare by ebb tides so that the bottom was seen. Artapanus, a Greek author of eminence, who flourished in the second century B. C., and wrote a book on the Jews, some fragments of which have been preserved by Eusebius, records, that "the priests of Memphis were wont to say that Moses had narrowly studied the time of the ebb and flow of the Red Sea gulf, and led his people through it when the sands were bare." But the priests of Hieropolis tell this story otherwise. "They say that when the King of Egypt pursued the Jews Moses struck the waters with his rod, and the waters forthwith turned back so that the Israelites passed over dry-shod. But the Egyptians, having ventured on the same dangerous

¹ Hours with the Bible, Vol. II. p. 107.

path, were blinded by fire from heaven; and the sea having rushed back to its bed they all perished, partly by the thunderbolts, partly in the waters." Manetho, the Egyptian historian, who flourished during the reign of Ptolemy Philadelphus (285-247 B.C.), the Greek King of Egypt, must have been well acquainted with the Biblical narrative of the Exodus. He was a good Greek scholar, and wrote his history in that language. His work has been lost for many centuries, and only a few fragments, preserved by other authors, have come down to the present day. One of these fragments, bearing upon the Exodus, is to be found in Josephus.¹ According to him, Manetho stated that the Hebrews originally came into Egypt, many ten thousands in number, and subdued its inhabitants. That they went out of the country afterwards, settled in Judea, and there built Jerusalem and its temple. So far, continued Josephus, Manetho followed his ancient records, but he afterwards introduces incredible narratives about the Jews, wholly unworthy of belief. He introduces a fictitious king, named Amenophis, who was desirous to become a spectator of the gods, like his predecessor Orus. A priest and namesake told this king that he might see the gods if he would clear the whole country of the lepers and other impure people. Amenophis did this, and collected together, to the number of eighty thousand, all the diseased persons, and sent them to work in the quarries at the east side of the Nile, so that they could be kept separate from the rest of the Egyptians. They were finally permitted to reside at Avaris, which had lain desolate since the Shepherd Kings had been driven out. There they presently organised a revolt, under the leadership of a leper priest of Heliopolis, named Osarsiph, who afterwards changed his name to Moses, and made his followers swear that they would be obedient to him in all things. He then made a law that they should not

¹ Josephus against Apion, Book I. sec. 26.

worship the Egyptian gods, and should destroy all the sacred animals. Moses next proceeded to ally himself with the Shepherds, who had settled at Jerusalem. Egypt was again conquered and held for several years, and Amenophis retreated to Ethiopia, whither he took the bull Apis, and all the other sacred animals, with him. Manetho, who showed himself to be most hostile to the Jewish people, indulges in many other fabulous statements, all tending to throw discredit on the Biblical account of the Exodus, which statements Josephus denounces as "arrant lies." Manetho, however, admits the fact that there was an exodus of the Hebrews from Egypt, and that they settled afterwards in Palestine, where they built their temple at Jerusalem. He states, however, that the Exodus took place during the reign of Amenophis, the son and successor of Aahmes, who drove out the Shepherd Kings and founded Dynasty XVIII. Amenophis I. ascended the throne about 45 years after the death of Joseph or 314 years before the Exodus actually took place. When Manetho wrote his history the Jews were in high favour at the court of Ptolemy, and no doubt in order to weaken their position and injure them in the estimation of the sovereign, he manufactured the leper and kindred fabrications. No monumental or documentary evidence has ever been discovered to support his statements relative to the Exodus. On the contrary, they are entirely discredited by all that is known of the history of Dynasty XIX.

The inscriptions on the temple wall at Karnak, which record the victory over the Libyans and their Northern allies, are the only ones of any importance relating to Menephtah's brief reign. There can be little doubt that he perished with his army. The fact of his death is not directly stated in the Mosaic narrative, but we are told in Exodus xiv. 28 that not one of the Egyptians remained alive. In Psalm cxxxvi. 15 we are also told that God overthrew Pharaoh and his

host in the Red Sea. There can be no doubt, therefore, that he met the same fate as his soldiers. There are, in addition, various circumstances in Egyptian history which lead directly to that conclusion. No contemporary records exist of the close of Menepthah's reign, and of the reigns of his four successors; nor of a period of anarchy which intervened before the rise of Dynasty XX. the second Pharaoh of which was Rameses III., who succeeded to a united throne but a distracted empire.¹ A papyrus document, written during his reign, gives the only account of the events which transpired in Egypt after the Exodus, and during a number of subsequent years. Menepthah's son and heir lost his life, like all the rest of the first-born of Egypt, in the tenth plague; and his next oldest son was evidently a minor, who had little personal weight, for we find that the vacant throne was at once seized upon by a distant descendant of Rameses I., who was the head of a local principality, or province, of the empire. He was succeeded by Siptah, a relation apparently by marriage. Seti II.,

¹ It has been stated by several writers, and Professor Sayce among the rest, that the tomb of Menepthah has been discovered in recent years. This is not correct. In 1881 Maspero, head of the Cairo Museum, and its curator Brugsch, discovered among the Theban tombs of the Pharaohs a well 38 feet deep from the bottom of which extended a passage of 225 feet leading to a large chamber in which were found the mummies of a large part of the sovereigns of Dynasty XVIII., while Dynasty XIX. was represented by the mummies of Seti I. and Rameses II. and III.; but there was no Menepthah amongst them. All these mummies had been removed from their original tombs, and in some cases from their coffins. In 1898 a close survey was made of the valley of the tombs of the kings near Thebes, when the tomb of Amenophis II., of Dynasty XVIII., was discovered. Here also was found a large number of royal mummies in coffins not originally their own, and among the rest the mummy of Merenptah who has evidently been confounded with Menepthah. Merenptah was the son of Rameses II., and was most probably his coadjutor in the government for 18 years, when he died and was succeeded by Menepthah, who reigned as co-Pharaoh with Rameses II. until the death of the latter took place 12 years afterwards. Owing to the public disorders which took place in Egypt after the Exodus the tombs of many of the Pharaohs had been plundered by robbers, and fresh and more secure places were constructed during Dynasty XXII. for their reburial. See *Explorations in Bible Lands* (1903), pp. 685-688.

the son of Menepthah, next ascended the throne, and restored the legitimate line. But the pitiable condition to which Egypt had been reduced by the wide ruin caused by the several plagues, with which God had visited it, and the sudden destruction of its army, had compelled it to relax its hold on tributary nations. A period of great public poverty and internal weakness ensued; and one result of this state of things was that the reign of Seti II. closed in anarchy and confusion. There was now no longer one king in Egypt. The chiefs of the several provinces laid claim to the royal authority, sought to establish their power by force of arms, and wasting civil war consumed the resources of the country. A still worse period followed. A Syrian, Arisu, or Aarsua, by name, taking advantage of the distracted condition of public affairs raised himself to supreme authority, and greatly oppressed the people, who were thus directly punished for their own oppression of the Hebrews. During this unfortunate period society became utterly disorganised throughout all Egypt, and even the temple services were almost entirely neglected.¹ The "Harris Papyrus" says of this time: "The population of Egypt had broken away over the borders (an evident allusion to the Exodus emigration), and among those who remained there was no commanding voice for many years. Hence Egypt fell under dynasties which ruled the towns. One killed the other in wild and fatal enterprises. Other disasters succeeded, in the shape of years of famine. Then Aarsua, a Syrian, rose among them as prince, and the whole land did him homage. One leagued with the other, and plundered the magazines; and the very gods acted as men did," that is, they seemed to waste the land by their judgments.²

Nothing but great national calamities, like those we have described, could have so suddenly rent

¹ Ency. Brit., Vol. VII. p. 740.

² Hours with the Bible, Vol. II. p. 106.

asunder the splendid and well-organised empire which Rameses the great had bequeathed to his son and successor Menephtah I. From the highest pinnacle of her power, Egypt had descended to the lowest depths of national degradation and internal disorder, from which it never afterwards wholly recovered. Although, in the progress of time, much of its ancient strength gradually came back, and it once more possessed a large and effective army, it never again became supreme among the nations, nor exercised, in any wide sense, an imperial authority. The papyrus document, to which we have already alluded, presents the strongest indirect corroboration of the Biblical narrative which could possibly be produced. God's providential care of the Hebrew people was further shown by the additional fact, that the helpless condition of Egypt after the Exodus was the most fortunate event possible for them. They were left wholly undisturbed by any fresh pursuit, and remained unmolested in a region over which the Egyptians exercised a certain degree of sovereignty, and which lay close to the frontier of Egypt, for the long period of forty years. And even when the Hebrews subsequently entered into the promised land of Canaan, they were not anywhere confronted by Egyptian sovereignty. Until the reign of Solomon, 476 years after the Exodus, Egypt seems to have had sufficient employment in ordering its own internal affairs, outside of which it does not appear to have exercised much authority in any direction. When Solomon had become Pharaoh's son-in-law his wife's dower embraced the Canaanitish city of Gezer, which was captured by the Egyptian king, and its inhabitants slain.¹ This is the first time that the Pharaoh reappears, after the Exodus, in Biblical history. The only Egyptian sovereign of any note that arose in the long interval was Rameses III., the successor of Setnekht the founder of Dynasty XX., who overthrew the Syrian

¹ 1 Kings ix. 16.

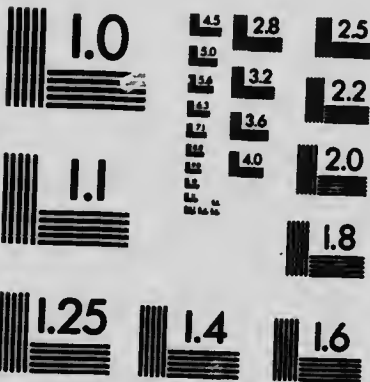
intruder, and restored the native royal line, but whose reign was of very brief duration.

The song of Moses speaks of the fear which should seize upon surrounding heathen nations, when they learned of the destruction of Pharaoh and his army in the Red Sea, and of the wonderful occurrences which preceded it. The imperial position occupied by Egypt would soon lead to the news being carried far and wide, not only among tributary nations, but also in numerous other directions. Egypt was the principal centre of the Mediterranean commerce of that day, and formed the great caravan highway towards Syria, and the countries lying along the Euphrates and the Tigris rivers. Intelligence of its downfall would accordingly travel very speedily along all the principal existing trade routes, and there would be general rejoicing among the weaker peoples it had so long tyrannised over, and who were at length freed from their tributary vassalage. Even after the lapse of forty years, the catastrophes which had befallen Egypt still remained fresh and distinct in the memories of surrounding nations. "I know," said Rahab to the two spies which Joshua had sent into Jericho, and who were concealed in her house, which had been built against the fortified wall of the city, a common practice in those days, "that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried the water of the Red Sea for you, when ye came out of Egypt, and what ye did unto the two kings of the Amorites, on the other side of Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things our hearts did melt; neither did there remain any more courage in any man, because of you; for the Lord your God, he is God in heaven above and in earth beneath." Rahab, in the full belief that the Hebrews would succeed in capturing the city, despite



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its strong defences, made terms with the spies to save the lives of her father and mother and her other immediate relatives. This pathetic narrative may be found in the second chapter of Joshua. It not only illustrates the fulfilment of the prophetic song of Moses, but shows how fully heathen nations had been convinced of the worthlessness of their own gods, and that the God of the Hebrews was the true Lord of heaven and earth.

In the ancient world wars were usually very different in their general characteristics from what they are now, and were frequently attended by the greatest cruelties, on the part of the conquerors. Human life and human liberties were of little account in those days; and there was no Christian sentiment in existence to stay the hand of the victor, or make him more compassionate to the vanquished. The Old World of the past has never witnessed such a state of things as now prevails in South Africa, where the conquerors are spending millions of treasure to rehabilitate the conquered; and to undo, as far as possible, the miseries of a war which the Boers deliberately entered upon for their own aggrandisement, but which eventuated in their total ruin. The great contests of ancient times arose from ambition and the greed of wealth. Might was right in those days, and countries were beaten into vassalage, and compelled to pay tribute to the over-lord. So long as the stipulated tribute was annually paid matters usually went smoothly along, but when payment ceased and rebellion ensued the direst punishments were as a rule inflicted.¹ The principal men of a nation

¹A tablet inscription of the Assyrian King Assurbanipal, the Sardanapalus of the Greeks, (667 years B.C.) describes the punishments which he had inflicted on two rebellious cities. "They brought me word," says that monarch, "that the city of Sura had revolted. Chariots and army I collected. From the rebellious nobles I stripped off their skin and made them into a trophy. Some I left in the middle of the pile to decay. Some I impaled on the top of the hill on stakes. Some I placed by the side of the pile, in order, on stakes.

were frequently put to death, and in some cases, where rebellion had been a matter of frequent recurrence, the majority of the inhabitants were deported to other regions. This was the case with the lost ten tribes of Israel; who were carried away by Sargon II., King of Assyria, 721 B. C., and placed in the cities of the Medes, and in other parts of his empire. Their punishment in this way was permitted by God "Because," as we are told in 2 Kings xviii. 12, "they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses, the servant of the Lord, commanded; and would not hear them or do them." The ten tribes were already deeply tainted with idolatry, and consequently were soon absorbed by the surrounding heathenism without leaving a single trace behind them. They were in this respect unlike their brethren, the Judean captives exiled in Babylonia, during the reign of Nebuchadnezzar, who did not surrender themselves to heathenism, and returned to their country, during the reign of Cyrus, a purified and better people.

Numerous wars also arose, in ancient times, for possession of the soil, and the full ownership of the conquered country. In cases of this sort the original inhabitants were either wholly destroyed, reduced to slavery, or absorbed into the ranks of their conquerors, just as the Iroquois of the State of New York used to do. When Abraham first entered into the land of Canaan, it contained only a very small population, and mainly consisted of vast tracts of pasture land, where his herds and flocks, and those

I flayed many in view of my land, and arranged their skins on the walls. I brought Ahiyababar to Nineveh. I flayed him, and pasted his skin to the wall.

"I drew near to Tila. I besieged the city with onset and attack. Many soldiers I captured alive. Of some I chopped off the hands and feet; of others I cut off the noses and ears; and I destroyed the eyes of many. One pile of bodies I reared up while they were yet alive. And I raised another of heads on the heights within their town. Their boys and their maidens I dishonoured." — *Cuneiform Inscriptions of Western Asia*, Vol. I. pp. 17-27.

of his nephew Lot, roamed in every direction. The same state of things prevailed during the days of Isaac and Jacob. With the exception of a few small settlements here and there, of a kindred Semitic people, who could readily amalgamate with the Hebrews, the country was virtually a vast unoccupied pasture wilderness. During the sojourn in Egypt a different state of things arose. Various surrounding heathen nationalities formed settlements throughout Canaan. Each one of these had a central rallying point, or city, strongly fortified, in which the population of neighbouring dependent villages took refuge in times of danger. Owing to their gross idolatrous practices, and low moral condition otherwise of the motley settlers in Palestine, their cup of iniquity had become full to overflowing; and the Hebrew people, while reclaiming the country given to them by promise, over six hundred years before, were now to be made the instruments of their punishment. In this way, while God redeemed his promise to Abraham, he also vindicated his inalienable law of justice and judgment.

CHAPTER XV.

THE HEBREWS IN THE DESERT OF SINAI.

AFTER a stay of probably about three weeks at Ayun Musa, in order to rest themselves and make preparations for their journey through the desert, the Hebrews broke up camp, and marched southward. The intervening distance to Mount Sinai is only about 150 miles, including the windings of the road. But it was a difficult and toilsome route then as it is now, and it was not until the third month after the Exodus that they pitched their tents in the shadow of the holy mountain; where, during the ensuing eleven months, their organisation as a nation was to be finally completed. Their journey to this point had been one of great physical hardship, and especially trying to the women and children. But, led by Jehovah, every difficulty was finally overcome. The great host were miraculously fed by bread rained down upon them from heaven; the rocks of the desert were made to yield water for their use; and vast flocks of quail provided them with flesh. As the Hebrews drew near to Sinai, a great and new danger suddenly confronted them. The Amalekites, the Bedouin Arabs of the desert, determined to prevent their farther progress, and presently attacked their rear. "Remember," said Moses to them afterwards, (Deut. xxv. 17, 18,) "what Amalek did unto thee by the way, when ye were come forth out of Egypt: and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God." And he charged

them that when they came into the promised land they should punish Amalek, for his inhospitality and cruelty to helpless women and children, by blotting out his name from under heaven, a task that was afterwards performed. Moses met the attack of the Amalekites with promptitude and skill. He directed Joshua, who now appears in Biblical history for the first time, to choose out men, and prepare to fight the enemy on the ensuing day. The battle was a long and fiercely contested one, and only ended at sundown. Moses with the rod of God in his hand, and in company with Aaron and Hur, witnessed the struggle from a neighbouring hill, where with uplifted hands he supplicated Jehovah for victory. "And it came to pass when Moses held up his hand that Israel prevailed, and when he let down his hand Amalek prevailed" (Exodus xvii. 11), thus showing the efficacy of prayer. So Aaron and Hur stayed up his hands until the going down of the sun, and Joshua won a great victory, which opened the way for the further advance of the Hebrews. They had ascended from the more arid and difficult parts of the desert into upland valleys, or wadys, where water was found in abundance, and sufficient pasturage for their flocks and herds, so that their onward progress was now comparatively easy. They soon, accordingly, encamped on the great plain of Er Rahah (the palm of the hand), 4000 feet above the level of the sea, where they found abundance of room for their tents. It was the only point in the whole district that could accommodate a host of some two million souls. In addition it was eminently fitted by its environments to be the scene of the stupendous occurrences, as regarded the future of mankind, which were so soon to transpire there. The sacred mountain, known in its different rock peaks as Sinai (the jagged) or Horeb (the bare) or, in other terms, as the Mount of God, towered in sublime majesty, a stupendous height of primeval granite rock, rent by

some great convulsion of nature into deep chasms and lofty precipices, which at intervals were surrounded by a wild confusion of pinnacles. Separated from the surrounding heights by valleys on all sides, Sinai stood apart, as it were, by itself, in solitary and solemn grandeur. On the south its heights ascended majestically from the Sebaijeh plain 2000 feet into the air. On the north, or Horeb end, a wall of naked rock, some 1400 feet high, rose upwards directly in front of the Hebrew camp. At its base stood a low border of earth mounds, unseen except on close approach, which provided bounds to keep the people from actually coming to the mountain. In the long and open sweep of the plain they could stand afar off. But, on either hand, like a huge altar, the wall of rock raised itself against the sky line in front of the whole congregation.¹ It formed an awful throne, provided by the hand of nature, from which the voice of God could be heard, in the clear mountain air, far and wide over the stillness of the plain beneath. From all the information we possess, it is doubtful if any other locality in the world could have furnished so many accessories for the kindling of profound awe in the mind of the spectator, or more fitted for the promulgation of the Divine ordinances which have left their indelible impress on the human race, from that day to this; and which stand out so clearly as the great beacon lights of all religious and moral teaching.

All the environments of the plain of Er Rahah, were in harmony with the purpose for which the great leader of the Hebrews had conducted them thither, through so many perils and privations. Sinai had already been, for an unknown length of time, deemed the Mount of God (Exodus iii. 1), and even still such an ineffaceable sacredness clings to it, that great yearly religious feasts are held there

¹ Sinai and Palestine, p. 43. Knobles, Exodus, p. 189. Life of Dr. Duff, Vol. I. p. 400.

by the desert tribes, and pilgrimages made to it from every part of the Arab world. In such a place, every impression made on the human mind could scarcely fail to be of the most enduring description.¹ Safe within the bosom of the mountains, the Hebrews were now ready for the higher organisation required to constitute them a free, independent, and self-governing nation. In this direction, their peculiar relations to Jehovah determined the character of the necessary institutions. He had redeemed them from slavery, led them safely through the Red Sea, cared for them in the wilderness, and aided them in battle. He had thus become their Divine guardian, and made them the special subjects of his regard. Every thoughtful mind, among the Hebrews, could scarcely fail to be impressed with a due sense of the dignity thus conferred upon them. No other people among all the nations of the earth had such a protector. Egypt with all its imperial glory, and its host of tutelary divinities, had been humbled to the dust before him. Until now unknown, Jehovah had shown himself to be the only true God, and that the gods of the heathen nations of the earth were of no account whatever. To be Jehovah's chosen people involved, however, many obligations on their side. They enjoyed this amazing honour as the descendants of their ancestor Abraham, who had left his native country in obedience to the Divine summons; and who had received the promises, they were now about to realise, as a reward for his righteousness. Like him, they must obey Jehovah's voice, and keep his charge, his commandments, his statutes, and his laws. In order to secure their intelligent obedience it had now become necessary that all these should be plainly made known to them, and a permanent religious and moral standard provided, not only for their present guidance, but for all succeeding ages. Two Divine covenants had

¹ Burckhardt's *Syrien*, p. 800.

already been made with mankind,—the first with Noah, the second with Abraham as the ancestor of God's chosen people. A third was now about to be established with the descendants of the latter, in fulfilment of the Divine promises made centuries before to him. The history of the new covenant, as told in Exodus, supplies us with the most sublime details it is possible for the human mind to conceive; and presents us with the wonderful spectacle of the personal descent of the Creator of the universe to Sinai, to meet a whole people looking to him as their God, and prepared to dedicate themselves openly to his service and his glory. From that people, after the lapse of many centuries, the Great High Priest of the whole human race, the Messiah, was to arise, to make full atonement for the transgressions of an erring world.¹

The cloud that had hitherto led the Children of Israel through the wilderness now covered the peaks and pinnacles of Horeb, as an evidence of the actual presence of Jehovah; and Moses was directed to convey a Divine message to them. "Ye have seen what I did," ran that message, "unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure to me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and a holy nation. . . . And all the people answered together, and said, All that the Lord hath spoken we will do." Three days were given to them to sanctify themselves and to wash their travel-stained clothing, so that they might appear orderly and clean in the presence of Jehovah. And it came to pass on the third day, in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people trembled.

¹ Hours with the Bible, Vol. II. Part I. pp. 148-152.

And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire, and the whole mount quaked greatly. And Moses brought forth the people out of the camp to meet with God. (Exodus xix.)

And now came the grand climax in a wonderfully majestic and imposing series of events, which have no parallel in the annals of the human race, and were eminently designed to impress mankind for all time. From the summit of Horeb, now surrounded by the most awe-inspiring accessories, God personally spake to the Host standing in the greatest fear, some 1400 feet on the plain below, and delivered his Ten Commandments to guide mankind forever. Among Jehovah's other enactments the seventh day, sanctified at the Creation as a day of rest, was again pronounced holy. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it." This repetition of the Mosaic account of the Creation, personally made by God, under the most solemn and awe-inspiring circumstances, places those modern critics who hold that the first nine chapters of Genesis constitute a mere moral allegorical fable, in a very difficult position.

God's evident original purpose, as regards the children of Israel, was that they should remain in the Sinaitic desert until they were fully consolidated into a nation, and had received such a code of religious and civil law as was necessary for their future guidance and government. It should always be remembered, however, that they still remained perfectly free agents, and were left at full liberty to accept or reject the Divine commands. The two roads they could pursue were distinctly pointed out to them. If they proved true subjects of Jehovah, fully accepted his government, and conformed to his laws, they were promised all manner of earthly happiness

and prosperity. On the other hand, if they proved themselves rebellious and unfaithful to Jehovah, their sins would be surely punished. Their great privileges necessarily increased their responsibility. The Hebrew generation that emigrated from Egypt proved themselves unequal to Jehovah's requirements; and, with the exception of Joshua and Caleb, all died in the wilderness. Even Moses and Aaron were not permitted to enter into the promised land. Their long bondage in Egypt had lowered not only the religious and moral standard of the Hebrews, but also their natural physical courage; and their personal and daily needs were too constantly present with them to permit of the growth of that spirit of patriotism and gallantry which belongs to a noble people. Even their wonderful deliverance at the Red Sea does not appear to have left any deep impressions on their minds, nor taught them to trust sufficiently in God in every time of difficulty or danger. Like spoiled children, every trial of any magnitude led to murmurings and discontent, and the flesh pots of Egypt never ceased to be remembered. But while God punished them for their sins, he never ceased to provide for their physical wants. At Sinai their moral training was provided for by a code of laws, so wise and wholesome in their details, that they have formed the basis of all Christian legislation. Their physical and sanitary regulations were eminently calculated to make them a vigorous, healthy, and prolific race, with the result that after the long period of nearly three and a half millenniums the Hebrew people are still with us, and more numerous now, despite all their difficulties and persecutions, than they were in the days of David and Solomon.

The history of the final fate that befell the host of bondmen that fled out of Egypt is lucidly told in the fourteenth chapter of Numbers. Terrified by the majority report of the spies sent out by Moses to examine the promised land, they wept in a very

cowardly fashion all the succeeding night, and next day commenced, after their former manner, to murmur against Moses and Aaron; and the whole congregation said unto them, Would God that we had died in the land of Egypt, or would God that we had died in this wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return to Egypt? And they said one to another, Let us make a captain, and let us return into Egypt. Joshua and Caleb, two of the men who had examined the land, remonstrated with the malcontent multitude, told them that Canaan flowed with milk and honey, and charged them not to rebel against the Lord, who, if they truly trusted in him, would bring them victory. The immediate answer was a threat to put them to death, which would no doubt have been carried into effect by the craven and angry people, had not the glory of the Lord suddenly appeared in the tabernacle; a sight which restrained their hands from this great wickedness. "And the Lord said unto Moses, How long will this people provoke me, and how long will it be ere they believe me, for all the signs which I have showed among them." And then came the Divine threat to smite them with pestilence, and disinherit them, and the promise to make of Moses a greater and mightier nation than they. The reply of the great lawgiver and leader showed a magnanimity and nobility of character, unequalled in the annals of the human race; while, at the same time, it embodied a transcendent example of eloquent wisdom. The Lord was reminded how he had brought the children of Israel in his might out of the land of Egypt, that the surrounding nations were aware of all he had done for them, and how he went before them in the day-time in a pillar of cloud and in a pillar of fire by night. If the Lord killed all this people, then the heathen nations would say that he did so because

he was unable to bring them into the land which he had promised to give them. "The Lord is long-suffering," continued Moses, "and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty; visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people, according unto the greatness of thy mercy, and as thou hast forgiven this people from Egypt even until now." Never before or since was the efficacy of righteous prayer more fully proved. The merciful answer was immediately given: "And the Lord said, I have pardoned according to thy word." The children of Israel, as a nation, were not to be destroyed with pestilence or disinherited. But they were punished for their sin in another form. That generation would not be permitted to enter into Canaan, and would all die in the wilderness, with the exceptions alone of Joshua and Caleb. Their little ones, which they said should be a prey to their foes, were at the end of forty years to be brought into the land which they had despised.

When Moses had informed the people of God's purpose with regard to them, they "mourned greatly." In order to show the sincerity of their repentance they determined, contrary to the warning of Moses, to attack the Amalekites and Canaanites, who held possession of a neighbouring mountain, to experience a crushing defeat. They were thus compelled to resign themselves to their fate, and to turn back again, as the Lord had commanded, into the wilderness by the way of the Red Sea. Here, for the forty years decreed by God, Moses remained with them to guide and care for them physically and religiously, and to train up a new Hebrew generation, which had no personal recollections of Egypt, into a God-fearing and warlike people, fully equal to the conquest of the promised land. How faithfully and how admirably he performed his assigned task was proved by the

results. The gallant host which Joshua led over the Jordan was composed of men of a very different stamp from the fugitive slaves who had fled before the squadrons of Egypt through the Red Sea. Had these fugitives trusted completely in their Divine leader, and relied fully on his gracious promises, they would just as surely have conquered Canaan as their children did afterwards. Every circumstance was in their favour. Their wonderful deliverance from Egypt, and the destruction of Pharaoh's splendid army, had greatly terrified the heathen nations, and especially those of Canaan; whose fears would have prevented them from making any strong defence, and render their conquest a comparatively easy task. But the long interval of forty years produced a different state of things. The courage of the Canaanites would gradually revive, and they would naturally make every preparation to resist the attack, which they felt must come, sooner or later, from the landless host which lingered in the wilderness. When Joshua led his army eventually against Canaan, the whole country bristled with strongly walled towns, and every mountain of any consequence had its fortress. The Philistines and other dwellers along the seacoast had also made preparations for the pending attack, by building iron chariots, and placing their warlike organisations on the best possible footing. The second Hebrew generation had therefore, much greater difficulties to encounter, in the conquest of their inheritance, than their fathers would have met with.

The distance of Sinai, as the crow flies, from the south of Palestine, is not quite two hundred miles, but the mountainous configuration of the country makes a direct advance impossible, and the windings of the road add largely to its length. The site of the Hebrew camp, on the plain beneath the sacred mountain, had been nearly 5000 feet above the level of the sea. The ascent from Suez to this elevated

table-land had been necessarily tedious, and distinguished by many hardships, especially as regarded the women and children. But all these adverse occurrences were soon forgotten, during the long rest and comparative comfort enjoyed in the upland valleys, with their flowing waters, and abundance of pasturage. The final advance towards Canaan, marked by successive descents from one mountain plateau to another, through rugged connecting gorges, was productive of renewed hardships to the Hebrew host. It was literally a whole nation on the march, along the roughest route it is possible to conceive. In addition to vast crowds of human beings, young and old, the extended trains of beasts and waggons, with the tents and baggage, the herds and flocks in long succession, would fill all the mountain ravines and valleys, far and near, and the progress made must have been alike slow and toilsome. Advance to the north was impossible, owing to the mountains lying across the road, so a northeastern direction had to be pursued leading to the Gulf of Akaba, which forms that part of the Red Sea on the east of the Sinaitic triangle. As hitherto, the movement of the mysterious cloud, which rested on the sacred tabernacle, was the signal for striking or pitching the tents of the camp. When the cloud lifted itself from the tabernacle the Levites sounded the advance on silver trumpets. When the ark set forward, Moses said in a loud voice, "Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee;" the whole host, far and wide, taking up the refrain. At evening, or when a suitable resting-place was reached, the descent of the cloud to its accustomed resting-place on the tabernacle was the signal to halt; and then, as the ark was once more reverently laid down from the shoulders of its Levite bearers, the voice of Moses resounded over the camp in the prayer "Return, O Lord, unto the many thousands of Israel." (Numbers x. 35, 36.) What a sub-

lime beginning and ending to each day's labours were these devout proceedings, so eminently designed to make the Hebrews a religious and God-fearing people. But, despite the covenant they had made with Jehovah at Mount Sinai, and their solemn pledges to submit implicitly to his government, the old leaven of rebellion and disobedience was still present with them, and at times brought down severe punishment on their heads. At length the long march drew to a close, and they stood upon the borders of the promised inheritance; to be again compelled, owing to their rebellion, to return into the wilderness.

The region destined to be the home of the Hebrews for a whole generation, was a fairly well-watered one, possessed a large area of pasturage land, and some patches of soil suitable for cultivation. It forms the second great plateau in the ascent from the Sinaitic peninsula, and stretches east and west from the Mediterranean to the Dead Sea, and from the mountains of Judah on the north to the edge of the great wilderness on the south. On the east it fringes the west side of the Arabah, with a line of cliffs and hills in some places 1400 feet high, and torn here and there into great gorges by the torrents which pour down after rain storms from the table-lands above. On the opposite side of the Arabah rises the long line of the mountains of Edom, running from north to south. The Hebrews had thus, as their temporary home, a region of rolling plains, out of which, here and there, rose hills which stood in some cases 2000 feet above the level of the sea, and which overlooked the surrounding country in every direction. It was then, no doubt, a well-wooded and well-watered country, and at a subsequent period was thickly inhabited, as the numerous ruins of ancient towns and villages prove. At the present day it presents a scene of almost utter desolation. A few Arab tribes constitute its whole population, and only two villages are met with in the entire district. Here the Hebrews

THE HEBREWS IN THE DESERT. 337

passed the long interval from the incident of the rock yielding water, at Meribah, to the commencement of the final march towards the promised land. (Numbers xx. 13, 14.) During this time they do not appear to have been disturbed in any way by the surrounding nations, and were left entirely at peace. They were too numerous and too strong to be again attacked by the Arab Amalekites, and the Edomites and the Moabites, their nearest neighbours, committed no overt acts against them.

Nothing can be more touching, or more intensely dramatic, than the occurrences which mark the close of the residence of the children of Israel in the wilderness of the Red Sea. Refused a passage by the Edomites through their country, they were compelled to travel by a longer and more difficult route. But their progress was presently stayed for a time by an incident of a most melancholy and affecting description. High above the hills in which now stand the wondrous rock-hewn ruins of Petra, the lofty double peak of Mount Hor is seen to the northwest towering into the clear eastern sky, a huge mass of vast cliffs, and bare rock-pinnacles of every shape. On one of the heights of this great natural altar, Aaron was destined to breathe his last, in the arms of his son and successor in the high priesthood, Eleazar, and beside the true and loving brother, who had been his faithful friend and constant mentor through so many eventful years. The sublime mountain presented the most fitting scene imaginable for the memorable incident of the death of a man whose name could never be forgotten while this world endured, and which is still fresh and green after the lapse of nearly three and a half millenniums. From its summit a vast panorama, of mountain and valley, met the eye in every direction, with the rounding hills of the promised land fading away in the dim distance towards the north. Like Moses, Aaron was not to be permitted to enter Canaan, because, saith

God, "ye rebelled against my word at the water of Meribah." They had been conjointly guilty there, in a moment of passionate presumption, of taking credit to themselves for the performance of a miracle, in which they were the mere agents of their Divine master, and the punishment for their sin was now to begin. "Take Aaron and Eleazar his son," said the Lord to Moses, "and bring them up into Mount Hor, and strip Aaron of his garments, and put them upon Eleazar his son. And Aaron shall be gathered unto his people and shall die there." No incident, in the annals of the human race, could possibly be more memorable or more touching than the scene which now presented itself. The whole Hebrew congregation had evidently become aware of what was about to happen, and grouped themselves at the foot of the mountain, in grief-stricken silence, to watch the result. Presently their two venerable leaders and Eleazar commenced the ascent in full view of the great host, and by-and-by the summit of the mountain was toilsomely won. The time of final parting came. One can readily picture to his mind what a painful scene now ensued, as the two old men weepingly embraced one another for the last time in this world, and as Aaron was painlessly passing away into his everlasting rest. Angels had probably already prepared his grave, and after the mortal remains of the first Hebrew high priest had been reverently cared for, Moses and Eleazar, as the sacred narrative states, came down from the mount. "And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel." (Numbers xx. 29.) A poor tomb, on the top of Mount Hor, is honoured to-day by the Mohammedans as that of Aaron. It stands on the site of a much more elaborate structure, which Christian zeal had erected at an earlier period.¹ But there is every reason to suppose, that the exact site of the grave of

¹ Hours with the Bible, Vol. II. p. 196.

Aaron was known only to Moses and Eleazar, and who in order to prevent superstitious practices in after times kept the secret to themselves.

The Mosaic period of Bible history was now gradually drawing to a close. Miriam, the prophetess, ten years older than her brother, whose ark she had watched among the rushes of the Nile, when Pharaoh's daughter discovered it, had already passed away full of years and honour, and Aaron, three years older than Moses, had now been gathered to his fathers. The latter now alone remained of the three wonderfully gifted children of the Levite Amram and his wife Jochebed; and he already knew that his day, also, was drawing towards a close. Meanwhile victory had crowned the arms of the Hebrews who had solidly established themselves in the ownership of wide districts in the fertile country east of the Jordan. It now became his duty to instruct the new generation which had grown up in the wilderness, as to all that Jehovah had done for their fathers and for them; and to lay down definite rules for their future guidance. The Book of Deuteronomy, which represents only a brief period of time, and which is mainly hortatory in its character, embraces the final charges and instructions of Moses to the children of Israel. He commenced to deliver these in a certain described locality, and on a particular day, which according to Usher was in the 1451st year B. C. "And it came to pass," says the sacred narrative, "in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto them. . . . On this side Jordan in the land of Moab, began Moses to declare this law." (Deuteronomy i. 3, 5.) This was his last task, and its final performance marked the close of his great career. "And the Lord said unto Moses: Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that

I may give him a charge. And Moses and Joshua went and presented themselves in the tabernacle of the congregation. And the Lord appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle. And he gave Joshua the son of Nun, a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I swear unto them." (Deuteronomy xxxi. 14, 15, 23.) After solemnly blessing the people Moses ascended to that part of Mount Nebo then known as Pisgah, a high peak opposite Jericho. And the Lord miraculously showed him all the land of Canaan from Beersheba in the south to Dan in the north, on both sides of the Jordan. "And the Lord said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither." So Moses the servant of the Lord died there in the land of Moab; and, although one hundred and twenty years of age, his eye was not dim, nor his natural force mentally or physically abated. The God whom he had so long faithfully served buried him, or caused him to be buried, but where never became known, lest it might become a centre of idolatrous pilgrimage in after ages. All the Hebrew host publicly lamented his loss for thirty days, a fitting tribute to their great leader and law-giver, who had so eminently laboured to raise them from the condition of slavery into an independent and self-governing nation. As the prophet of God he had made them the depositaries of great truths unknown to the rest of mankind, and committed to their keeping those Divine oracles, the possession of which made them the benefactors of all succeeding ages. The code of laws, legal and moral alike, which he framed under Divine instructions, formed the basis not only of subsequent Hebrew, but also of Christian legislation, and reached an ideal of excellence which

THE HEBREWS IN THE DESERT. 341

could only be surpassed by the higher revelations of a new dispensation. His sympathy with his people had always been of the most touching and unselfish description, and he could well say of himself that he had borne them as a nurse bears a child. His public position had never been used in any form for his private benefit, and at the close of his career he could honestly boast that he had never laid his hand upon any man's property, nor did an unjust or dishonourable act. His nobility of character was never tarnished; and he stands out, morally and intellectually, as the great beacon light of his race throughout all its generations, from that day to this, while the Christian and Mohammedan worlds pay equal reverence to his memory.

CHAPTER XVI.

THE HIGHER CRITICISM: ITS ORIGIN, AND ITS PURPOSES.

BEFORE we enter into the Higher Criticism branch of our subject, we had better state, by way of preface, that the limits of this volume preclude the possibility of our dealing with that branch at any great length. We can only give it the same brief treatment that we have already applied to other important questions, and must content ourselves with a review of its more salient features, leaving such of our readers as may desire to do so, to work out, along the lines of thought submitted for their consideration, fuller details for themselves. There are two sides to every question in existence — a right and a wrong one, and the modern doctrine of the Higher Criticism forms no exception to the general rule. The lover of truth will always endeavour to get at the right side of the question, by a full and impartial examination of its nature and environments. In making this examination, all evidence in the case that does not rest upon solid fact, circumstantial proof, sound inductive inference, or reasonable supposition, should be promptly rejected. In a court of law evidence resting merely on speculative opinion would not be entertained for a moment; and similar evidence relating to the errancy or inerrancy of the Bible, and matters of our religious belief, should not have the slightest weight with any Christian man or woman. Neither the Bible nor the Christian religion, has any cause to fear the open or

secret attacks of infidelity, no matter what their character may be, scientific or otherwise. Both have outlived all sorts of assailants for nineteen hundred years, and will as certainly continue to outlive them in the future, just as they have in the past. In proof of this fact we may point out that, in our own day, the progress of science and new physical discovery are already largely discrediting many of the speculative theories propounded by the brilliant school of agnostic¹ thought, which flourished in the latter half of the past century, and which, for the time being, took the world so completely by surprise. When one now thinks this matter over, calmly and intelligently, it can scarcely fail to be wondered at that mere speculations of the most airy description could ever have achieved so much importance. The only explanation of the phenomena is the general credulity of human nature, which pours so many fortunes into the pockets of the knavish patent-medicine makers of our own times.

As the nineteenth century drew towards a close, religion had commenced to recover from the sledge-

¹ Atheism, as now understood, may be classed under three heads, namely, denial of the existence of God, denial that God has been shown to exist, and denial that it can be shown that God exists. Atheism is an ancient term. Old Greek writers applied it to the infidels and sceptics of their day, who declined to believe in the gods of their mythology; and the early Christians were termed atheists because they refused to acknowledge the Pagan deities of Rome. Agnosticism on the contrary is a modern term, invented in 1869 by Huxley, who shrank from being classed as an atheist or infidel. While professing to disclaim atheism he avowed his belief in the unknown God which St. Paul mentions (Acts xvii. 23) as being alluded to in an inscription on a Greek altar at Athens, and held that the origin of all things must be owing to some cause unknown or unknowable. His belief, accordingly, comes clearly within the scope of the last two clauses of the above definition of atheism. The term agnostic was a shrewd and convenient expedient. It enabled Huxley to avoid the unpleasant personal conflicts which a direct denial of Christian belief respecting God must lead to, and also permitted him to reserve his opinion on matters not known or proved. His belief was rightly termed by some of his antagonists as cowardly agnosticism, on the ground that it merely formed a screen behind which he concealed his true atheistic opinions.

hammer blows it had received from the Huxley-Darwin agnostic class of the general infidel school, and merely speculative scientific notions, without any solid proof or sound reason to rest upon, were coming to be very generally regarded, by thinking people, as of no value whatever. But while this convalescent period of sound and sober thought had begun to securely establish itself, and religious beliefs were largely returning to their normal condition, a new enemy was collecting its forces for a fresh attack on the Bible and Christianity. That attack was eventually delivered, but this time it did not come from the ranks of open infidelity, or from those of its recent offshoot, agnosticism. On the contrary, it came from the ranks of professed friends, was therefore doubly dangerous, and exemplified the moral of Æsop's old saw, "An open foe may prove a curse, but a pretended friend is worse." It may, accordingly, be best described as a flank movement, made against the Old Testament scriptures, and the Christianity therefore of which they form the foundation, by university professors, leading clergymen of one Protestant church or another, profound Hebrew scholars, and by other very clever clerical people, who dishonestly shelter themselves behind the screen of decorous religion. This is the class of persons who now largely represent what has come to be known, in recent times, as the Higher Criticism Cult — a cult, we regret to say, that to-day wields a wide intellectual influence in the New World as well as in the Old. A generation or two ago German literature was lightly esteemed by the schoolmen of other countries. But matters in that direction have greatly changed in recent years. The German language has become a favourite study in colleges and universities, and German learning and literature, especially in their philosophical aspects, now exercise a great influence on some of the leading clerical literati of England, and impress them in a variety of ways. As the

PURPOSES OF THE HIGHER CRITICISM. 345

German philosophical mind is very apt to ascend into the upper region of extremes, and deals very largely at times in the extravagant and the sensational, its existing influence on the English mind naturally leads to the development anew of similar traits. As we now find it the Higher Criticism Cult may be best described as almost wholly a German conclusion, and as German philosophical ideas, from the Kant period, down to the present day, have been widely based on rationalistic lines, it is only reasonable to expect that the new cult should rest on a similar foundation.¹

As the phrase Higher Criticism is a modern one, and some of our readers may not accordingly fully understand its true character, we had better, at this stage of our argument, enquire as to what it really means or represents. The latest dictionary that we can lay our hands upon just now, is that published by the Chambers of Edinburgh in 1901. It states that the Higher or historical criticism as distinguished from the textual or verbal criticism, is the enquiry into the composition, date, and authenticity, of the books of Scripture from a historical or literary point of view. This definition, however, scarcely embodies the precise composite idea of the phrase, and we had better, therefore, see what the specialists have to say about it. We will begin with the late Dean Farrar, who was a firm believer in the new cult, but at the same time of moderate speech in its behalf, and always a reverent and devout Christian: "The Higher Criticism," said he, "is not, as many imagine, an arrogant and self-laudatory title. It merely means the criticism which is not purely linguistic or philological,

¹ To show the wide extent to which the Higher Criticism has extended among the clerical order in Germany, we may state that Rohnert, a pastor in Waldenburg, writing in 1892 on Inspiration, says, "We only know of one single theological professor in Germany who still believes in the inerrancy of Scripture." Within a recent period the clergy of Sweden and Norway have also become tainted with the doctrines of the Higher Criticism.

but it also takes into account the discoveries of history and archæology, the teachings of comparative religion, and the consideration of the ordinary laws of evidence, of documentary transmission, of psychology and of human literature."¹ "The name," said Dr. Cave, another member of the Higher Criticism Cult, "was invented by Eichhorn, when the researches of many eminent scholars had made textual criticism the almost exclusive method. The term merely implies that the study of the contents of a book is a higher study than of the words in which the contents are expressed."² The late eminent Presbyterian divine, Dr. Robertson Smith, who in 1880 was deprived of his professor's chair, at Aberdeen University, for his heterodox opinions, describes the Higher Criticism as a well-established department of historical study. "Bible criticism," said he, "is a branch of historical science, and I hope to convince you that it is a legitimate and necessary science, which must continue to draw the attention of all who go deep into the Bible, and the religion of the Bible, if there is any Biblical science at all. It would be affectation to ignore the fact, that in saying so much I at once enter upon ground of controversy. The science of Biblical criticism has not escaped the fate of every science, which takes topics of general human interest for its subject matter, and advances theories destructive of current views, upon things with which every one is familiar and in which every one has some practical concern."³

Such is the explanation of the Higher Criticism given by some of its more moderate and cautious English teachers, who do not desire to break off altogether from the old reverent beliefs in the Scriptures. In this respect their method is wholly different from the aggressive and irreverent way in which German

¹ Farrar's *The Bible, its Meaning and Supremacy*, p. 133.

² Cave's *The Battle of the Standpoints*, p. 8.

³ Robertson's *The Old Testament in the Jewish Church*, p. 1.

and even English extremists present their case. We will now turn and examine, for a brief space, what English specialists who are opposed to the Higher Criticism have to say in the premises. The Rev. Dr. Robert Sinker, of Cambridge University, asks, "What is Higher Criticism, and who are Higher Critics? Does the adjective refer to something appertaining to the critics themselves, or has it merely reference to the nature of the work? Needless to say the latter meaning is the true one: the higher is opposed to a lower criticism, which is simply textual. The lower or textual critic occupies himself with settling the text of his document, on the basis of such manuscripts of his original as are available for him, together with ancient translations where there are any, or quotations of the documents in succeeding writers. The higher critic aims at more than this. He does not simply ask what is the best text I can get of this work on such evidence as is attainable by me, but he takes up the whole of the literary history. Who was the author of this book? Where did he live? When did he live? Is the work of a piece, or is some of it by later hands? How far then can it be disintegrated into its original sources, and the like? The man who endeavours to produce the best text that can be obtained from existing materials of, shall we say, Pericles, Prince of Tyre, is a lower or textual critic. The man who seeks to make out by any critical investigation in his power whether and how far Pericles is a work of Shakespeare may call himself, be the conclusion he comes to what it may, a higher critic. Since, then, a critic is a judge, a higher critic, in this definition, will be one who weighs all available literary evidence on all possible questions that can arise as to his document."¹ "Higher Criticism," says the Rev. Dr. Saunders, "is a critical enquiry into the nature, origin, and dates of the documents of the Bible, and a close investigation into their value and

¹ Sinker's Higher Criticism, etc., pp. 1, 2.

credibility; or, as Professor Briggs puts it, 'Having secured the best text of the writings, Higher Criticism devotes itself to the higher task of considering them, as to their integrity, authenticity, literary form, and reliability.'"¹

These various definitions of the Higher Criticism will enable our readers to form a clear estimate of its character and avowed purposes. In due sequence its history has next to be considered, so that we may know where it came from, and how it came. To begin at the beginning we may state, that the first germs of the Higher Criticism were planted by Baruch Spinoza, a Dutch Jew of Portuguese descent, who was born at Amsterdam in the latter part of 1632. He was the author of several philosophical works of a rationalistic character, mostly published anonymously, and several of which were proscribed by the States General of Holland as dangerous to society and to religion. The obloquy which thus gathered around the later years of Spinoza's life, attached itself to his memory for a full century after his death. Hume's casual allusion to him, as a famous atheist, showed how his literary position was regarded. "People talked about Spinoza," said Lessing, the great German dramatist and critic, contemporary with Voltaire, "as if he were a dead dog." The philosopher died of consumption, at The Hague, in February, 1677, at the early age of forty-four. During the later years of his life some discussion arose as to the historical setting of the Books of the Pentateuch, which produced the declaration from him, that, in their present form, not only the Pentateuch, but also the other historical books of the Old Testament, were composed by Ezra.² About the middle of the eighteenth century the question of the origin of the Pentateuch was taken up by the rationalist Jean Astruc, an eminent but immoral French

¹ Some Mistakes and Perils of Higher Criticism, p. 4.

² Ency. Brit., Vol. XXII. p. 403.

physician. Not deeming it prudent to have his opinions known at Paris, where he resided, he published anonymously at Brussels, in 1753, his "Conjectures as to the Original Memoirs of which it appears that Moses made use to compose the Book of Genesis." Astruc's book laid the clear foundation of the existing doctrines of the Higher Criticism. He recognised, in Genesis, two main sources of information, which furnished, with a few exceptions, the entire material for the book. One of these sources he distinguished by the term Elohistic, from the name Elohim used for God in Genesis i. 5 and Exodus vi. 3; the other by the term Jehovistic, from Jehovah (Lord), used in Genesis ii. 4. Astruc's conjectural scheme rests on the alternate use, in the sacred narrative, of those Divine names; and he accordingly gives us, in two parallel columns, the particular verses which should be credited to each writer. He also points out, that there are ten other portions of Genesis which rest upon separate sources. In certain passages of the story of the Deluge even triplicate sources seem to make their appearance, although the absence of the Divine names preclude them from being attached to either of the main divisions; while in Genesis xiv. and xxxvi. we are confronted with facts, in duplicate, which are not directly connected with Israelitish history. Astruc further supposes that Moses, when composing Genesis, arranged his materials in four separate columns; and that certain chronological irregularities are not due to him, but to the negligence of transcribers, who had run these columns into one continuous text. Although his ideas were largely speculative, and he was unable to explain the limits to be set to the subsequent work of the redactor, they commanded much attention at the time. They especially commended themselves to the German philosophical mind, then in a condition of moral flux, and were presently seized upon by Dr. Eichhorn, professor of theology in the University of Göttingen,

who now saw an opportunity to air his particular views. In his "Introduction to the Old Testament," the first edition of which appeared in 1783, and the fourth in 1823, he elaborated Astruc's original critical scheme, by a careful analysis of diction and style of the Mosaic narrative. His views won a rapid popularity in Germany, and were accepted by many of its principal theological scholars. They were greatly modified, however, in the later editions of his book; but, at the same time, laid the solid foundation for all future criticism, not only of Genesis, but also of the other books of the Pentateuch. England knew little of German literature in his day; and his views, accordingly, had very slender currency there. Eichhorn was exceedingly loose in his religious opinions, which were largely of a rationalistic type. Like so many eminent scholars of his own day, and of subsequent times, he was a confirmed faddist; and his ideas, accordingly, frequently wandered into strange and unusual directions. He held, for example, that all the so-called supernatural facts in the Old Testament and the New could be explained on natural principles, or as arising from the superstitious beliefs prevalent in the ancient world. The supernatural element which they contained he attributed partly to the artificial delusions of magic, and partly to the natural delusions of a superstitious time. He regarded as spurious many books of the Old Testament, and held that the Gospels were not historically true, as regards the periods of their origin, and were composed by later writers than their supposed authors.¹

Such was the man who founded the German School of Higher Criticism. De Wette, professor of theology at Heidelberg University, in the earlier part of the past century, next took up the consideration of the authorship and value of the Pentateuch. He refused to find any true history whatever in its several books:

¹ Ency. Brit., Vol. VII. p. 788.

all is legend and poetry. He placed the composition of Deuteronomy in the reign of King Josiah, and pronounced it to be the most recent addition to the Pentateuch, instead of being the oldest, as had been previously supposed. The Pentateuch, he added, was not an authority for the time in which it was said to have been originally written, but only for the time in which it actually was written. While De Wette was extremely heterodox in his religious opinions, his rationalism was always of a moderate type. As a Biblical student and critic, he exercised, according to Wellhausen,¹ a powerful influence on contemporary German thought; and for a number of years, the Higher Criticism writers of his country wrote under that influence. Meanwhile De Wette had got into serious trouble with the Prussian government. Kotzebue, a German dramatist, who eventually achieved a high position in Russia, was a great favourite with its Emperor, Paul I., who created him a councillor of state. In 1816 he was attached to the department of foreign affairs at St. Petersburg. In the following year he was sent to Germany to watch and report upon the progress of matters there; and commenced the publication of a weekly newspaper to hide the true object of his mission. Some of his editorials, written in the interests of despotism, caused him to be intensely disliked by young German enthusiasts for liberty, one of whom, Karl Ludwig Sand, in 1819, stabbed him to the heart in his own house. Sand was promptly executed for his crime; and the universities placed under a close police supervision to prevent its repetition. De Wette was so imprudent as to write a letter of consolation to Sand's mother, in which her son was painted as a martyr for liberty, which by some means came to the knowledge of the government. The king, accordingly, not only deprived De Wette of his professor's chair, but banished him from Prussia. He

¹ Ency. Brit., Vol. XVIII. p. 505.

remained in exile for the remainder of his life, and died in June, 1849. Neither his death nor misfortunes, however, checked, for any great length of time, the progress of the Higher Criticism Cult in Germany. There Vatke, Reuss, Graf, and several lesser lights, by-and-by stepped into the breach; while the Hollander, Kuenen, came to their assistance. The school of German agnosticism, founded to disprove the historical authenticity of the Gospels, after much laborious enquiry not only failed in its object, but actually proved the truth of the opposite side of its contention. The philosophers of this school found a congenial safety-valve, for their disappointment, in the doctrines of the new cult. Old Testament Criticism now evoked a vast amount of erudition and research. The Hebrew Bible was ransacked from beginning to end, and its text, with wonderful industry and perseverance, was microscopically examined, verse by verse, and even letter by letter, in the search for flaws of composition, discrepancies in meaning, or other supposed errors, historical or literary, which would be damaging to its character. As a result, in part at least, of all these labours, the doctrines of the Higher Criticism were now gradually revised and consolidated. The connection of the Elohist of Genesis, with the legislation of the middle books of the Pentateuch, was clearly recognised; the Book of Joshua was added to the latter; and in the future the whole six books were to be known as the Hexateuch. It was now generally held that the Elohist had written the primary narrative of the first four books of the Pentateuch and Joshua. This narrative was afterwards used by the Jehovist author, who made various additions thereto; and the work of both writers was subsequently revised and welded together by a priestly redactor, or redactors, about the Babylonian Exilic period. The Elohist and Jehovistic writers belonged to separate periods during the existence of the kingdoms of Judah and Israel. The

PURPOSES OF THE HIGHER CRITICISM. 353

Book of Deuteronomy was the work of an entirely different author, and had most probably been composed during the reign of Manasseh, King of Judah. The whole of Genesis was repudiated as mere worthless legend, or unsound tradition, entirely unworthy of belief. The grand epic of the Creation, the fall of man, and the Divine promise of his eventual redeemer, the graphic and wonderful story of the Deluge, the dispersion at Babel, the rise of the ancient nations of the world, the patriarchal portraits of Abraham, Isaac, and Jacob, the touching biography of Joseph, and the famine of Egypt, all melt into thin air in the ruthless hands of the German Higher Critics; and, according to them, teach no true lesson of the remote past to the living world of the present day. While a few historical facts in Exodus, Leviticus, and Numbers are permitted to stand unchallenged, everything in the shape of the miraculous is entirely eliminated, and even the plagues of Egypt are plagues no longer, but mere idle legends. Several important features of the New Testament go down with the Higher Criticism wreck of the Old. The Arian heresy is revived in the denial, direct or implied, of the Divine humanity of Christ. The poisonous religious leaven, put into circulation among the theological life of the German Fatherland, is rending asunder the grand old Lutheran Church, founded by the foremost apostle of the Reformation, who stood ready to lay down his life for the truth, and is making sad havoc among Protestant clergymen generally in both hemispheres.

The brief historical sketch, which we have presented to our readers, will enable them to form a clear idea of the rise and progress of the Higher Criticism Cult in Germany, whose peculiar literary idiosyncrasy formed a fruitful soil for its abundant culture. Meanwhile, as we have already pointed out, a great change had been gradually unfolding itself in England. With the study of the German language came a higher

appreciation of German philosophy and literature. So the doctrines of the Higher Criticism Cult gradually won their way into the realms of English religious thought, and men of profound learning, great Hebrew scholars especially, became its ardent disciples, and bowed down before the intellectual image it had set up for their worship. The combined English and German Higher Criticism forces very soon displayed the greatest activity and zeal in propagating their doctrines. Their eminent scholarship, acknowledged literary ability, and high positions in universities and other foremost educational institutions opened up to them all the principal avenues of intellectual influence. Professor J. Sutherland Black, as the assistant editor of the ninth and last edition of the "Encyclopædia Britannica," and head of its resident staff, freely opened the columns of that great national work to his brethren of the Higher Criticism Cult, during the fifteen years, extending from 1873 to 1888, it was passing through the press. The result was that a large part of its principal articles on Biblical history and literature, were written by members of that cult—German and English—who were thus given free scope for the circulation of their opinions, so poisonous in many cases, in the Old World and the New. The "Encyclopædia Britannica" has had a vast circulation over the English-speaking portions of the world, and the mischief done by its Higher Criticism contributors must accordingly be very great. In addition to this, the leading English Higher Critics have a peculiar faculty of christening their books in such a way as to lead clergymen especially to buy them. Robertson Smith, for example, calls his principal work on Higher Criticism, "The Old Testament in the Jewish Church;" Canon Driver calls his work of the same character "An Introduction to the Literature of the Old Testament," while Canon Cheyne calls the important work of which he is the chief editor, and the largest contributor, the "Encyclopædia

Biblica." These are all admirably written productions, and contain some valuable information for the Biblical student, who is competent to separate the wheat from the tares, and declines to be influenced by the latter. But the difficulty is that numbers of our clergymen and university students are but slenderly acquainted with Hebrew or the different departments of science, and chiefly stand upon their theological training. They surrender their intellects, unthinkingly, perhaps, to the able arguments of the enemy; and fail to realise the dangerous and false conclusions to which they so often lead. When the reader looks below the surface, he will find that Robertson Smith and Driver are thoroughly saturated with all the doctrines of the German Higher Criticism Cult. They constantly quote from even its most extreme writers, reproduce all their arguments, and present precisely the same conclusions, with little or no variation. Not even content with this, they resolve themselves into a mutual-admiration society, and are continually complimenting one another on their erudition and ability. Neither the German nor English critics present us with a Divine Bible, whose text and historical settings are made clearer and better by honest building-up and friendly criticism, but they present us instead with a discredited human Bible, its text torn into shreds, and utterly unlike the book we have been so long taught to love and reverence. That numbers of clergymen, of orthodox creeds, are now willing to accept the fragmentary and emasculated Bible presented to them by the Higher Criticism Cult is a truly lamentable fact. The danger to evangelical religion is greatly added to by another fact, to wit, that men whose principles have been tainted by the new doctrine are permitted to retain their positions as professors in our universities and colleges, and thus possess the opportunity to instil their poisonous opinions into the minds of their students. Protestant orthodox faith is thus being corrupted at its very

fountain-head. The virus sooner or later is sure to travel from the pulpit to the pews; and, in that case, we may well ask what is to become of the churches in the course of time. A sort of semi-Christianised rationalism will be certain to spread amongst them, then they will become, like the Church of Laodicea, neither hot nor cold, and their final destruction sooner or later resolves itself into a certainty.

In the present day and generation, it would be entirely out of the question to expect that the Bible, like every other book, should not be subjected to critical examination, both as regards its historical arrangement and its literary contents. When the criticism comes from an agnostic or other unbelieving source, we must always expect that it will be of the most aggressive and hostile character possible. The atheist who denies the existence of God altogether, or the agnostic who, like Huxley, holds that he has no positive proof that there is a God, and that there is nothing to show that a Supreme Being takes any interest whatever in the affairs of this world, will, as a matter of course, wholly deny the authority of the Bible, and regard it as merely a human book, which stands on no higher plane than the production of some profane author. But when, on the other hand, the Biblical critic professes to believe in a great First Cause, who created the world and all that therein is, and still takes a direct interest in its moral and religious well-being and government, we certainly have a right to expect that the criticism should be an honest one, and not entered upon for the deliberate purpose of detraction or doing an injury. In what manner and to what extent the leaders of the Higher Criticism have violated this rule of conduct and fair play we will now proceed to show.

The Rev. Dr. Julius Wellhausen, formerly professor of theology at the University of Greifswald, but at present professor of Semitic Philology at the

University of Göttingen, is now the universally acknowledged chief apostle of the German Higher Criticism Cult, as it stands to-day, and after numerous changes in matters of detail. Contrary to previous opinion, the late Dr. Abraham Kuenen, one of the professors of Leyden University in Holland, in his "Religion of Israel" (1885) maintained that the Elohist document represented the latest element of the Pentateuch. This theory was adopted by Wellhausen, and more fully worked out by him in his "History of Israel." Kuenen in his book defines his rationalistic standpoint very bluntly and very clearly. After referring to the principal religions of the world, Christian and heathen, he says, "for us the Israelitish is one of these religions, nothing less, but also nothing more." To this view of Judaism he adds Christianity, and to the objection, that the sacred records of both religions claim for them a supernatural origin, he answers "that the same plea holds good for other religions. Zarathushtra (Parsee), Sakya Mooni (Hindoo), and Mohammed pass among their followers for envoys of the Godhead; and in the estimation of the Brahmin the Vedas, and the laws of Manon, are holy divine books. Such an idea as that God chose out one nation of old to be the special depository of his truth, and that the religion they held was the preparation for Christianity, is no longer tenable in our days."¹ When alluding to a part of Genesis, Kuenen declares it to be "a fragment of a post-Exilic romance of the life of Abraham." Thus we see that according to this chief pillar of the Higher Criticism Cult, there is nothing essentially Divine in Judaism or in Christianity, in any greater degree than it exists in the teaching of the false prophet and impostor Mohammed. Kuenen, in his deistical rationalism, was a legitimate successor of the atheistical Spinoza, the founder of his cult, but nevertheless he is constantly quoted as a great authority by Robertson

¹ Religion of Israel, Vol. I. pp. 5-6.

Smith, by Driver, by Cheyne, and by his other English contemporaries.

Let us next see the sort of portrait of himself which Wellhausen draws for our information. In his Prolegomena to the "History of Israel"¹ (1885) he tells us that "on the first night of Isaac's sleeping on the sacred soil of Beersheba (Genesis xxvi. 24) he receives a visit from the Numen (local deity) there residing, and in consequence rears his altar." After declaring that a high antiquity for the priestly legislation is bolstered up by imaginary history, he remarks: "Thus, so to speak, it holds itself up in the air by its own waistband." Speaking of King Josiah's reforms he flippantly says, "Being at his accession still too young, the eighth year of his reign is, as a tribute to propriety, selected, instead of the eighth year of his life. (2 Chronicles xxxiv. 3.) The Chronicler's statements have over and over again been shown to be incredible, though it is indeed possible that occasionally a grain of good corn may occur among the chaff. Still his special points are but paste pearls after all." Wellhausen's irreverent flippancy of language is occasionally replaced by open profanity. For example, in alluding to Saul, he states that "Jehovah, who as a rule does not change his mind, was mistaken in him." Speaking of the creation of Eve, he says, that "Jehovah builds the woman out of the man's rib, having made a previous attempt, which was not successful, to provide him with company." Alluding to the confusion of tongues at Babel, he declares that "Jehovah brings about the dispersion of the human race, by the unity of which he feels himself threatened."² The narrative of the origin of the Passover, as given in Exodus xii., he pronounces to be a mere fabrication.³ The story of the Brazen Ser-

¹ Those who cannot get this book will find a good epitome of it in *Ency. Brit.*, Vol. XIII. p. 306.

² *Prolegomena*, pp. 31, 39, 202, 224, 261, 306, 312.

³ *Prolegomena*, p. 88.

pent, to which our Saviour alludes, (John iii. 14, 15,) he declares to be mere legend, the original motive for which appears in the Jehovist duplicate narrative, "always and everywhere covered over with the many coloured robe of fancy." There is no part of the Jewish ritual which appeals more touchingly to the heart of the Christian believer than the "Day of Atonement," typifying as it did the atonement made by our great High Priest for the sins of the whole world, and so obtained eternal redemption for us. (Hebrews ix. 7.) Wellhausen tells us that the Day of Atonement was not known to the Jews until after the Exile, and that it is in fact one of the creations of the fabricator of the Priestly Code.

The "Encyclopædia Biblica," published quite recently, is edited by the Rev. Dr. T. K. Cheyne, Oriel professor of the interpretation of Holy Scripture at the University of Oxford, and Canon of Rochester Cathedral. He is the great high priest of the English branch of the Higher Criticism Cult, and although his opinions are expressed in more discreet and conventional language than his German prototype uses, he stands, as regards belief in the new creed, on the same platform precisely that Wellhausen occupies. The article on the Hexateuch in Volume II. (1901) of the "Encyclopædia Biblica," is the joint production of these two leaders of the Higher Criticism Cult, and so may be regarded as the latest presentation of its authoritative opinion. Wellhausen wrote the article on the Pentateuch and Joshua, which appears in the "Encyclopædia Britannica,"¹ and the peculiar views there laid down are all reproduced under the heading of Hexateuch in the "Encyclopædia Biblica," with a few editorial additions made by Cheyne. The few texts which appear to indicate that Moses was not the author of the Pentateuch are again recited; and we are again told all about the evolutionary character of the doctrines of

¹ Vol. XVIII. p. 505.

the Higher Criticism Cult: — how they began with Spinoza's bold conjecture, and received form and substance from the rationalistic and profligate Astruc. The progress of the materialistic stream of thought is then traced onwards as it was freshly illustrated by the labours of one German writer or another, until we are brought down to its latest development, the "Graf-Wellhausen hypothesis," which embodies the double Elohist and Jehovistic narrative, the late Deuteronomic Authorship, and the Priestly Code. But we breathe more freely when we find that the long story of the erudition, and learned Biblical research, of all these great Hebrew scholars and profound theologians, ends in the admission that the whole business after all is merely a hypothesis, which the dictionaries define as a supposition; a proposition assumed for the sake of argument; a theory to be disproved or proved by reference to facts. There is some consolation in the knowledge, that, so far as the theory of the Higher Criticism faith is concerned, there is not a single historical fact in existence, and never was in existence, to sustain it, as we will more fully show hereafter. But despite the joint hypothetical admission of Wellhausen and Cheyne, they cannot refrain from indulging in some very positive statements as though their case rested upon solid fact. "The supposed marks of historical accuracy," they state, "and dependence on authentic records, are quite out of place in such a narrative as the Pentateuch, the substance of which is not historical but legendary. This legendary character is always manifest, both in the form and in the substance of the narrative of the Yahwist (Jehovist); his stories of the patriarchs and of Moses are just such as might have been gathered from popular tradition." In dealing with the supposed Priestly Code the twin critics use the following explicit language: "Love and hate, and all the passions, angels, miracles, and theophanies, local and historical allusions, disappear:

the old narrative shrivels into a sort of genealogical scheme, — a bare scaffolding to support a pragmatic construction of the connection and progress of the sacred history. . . . Obviously it was the intention of the priestly narrator to give, by this treatment, the historical quintessence of his materials, freed of all superfluous additions. Sorely against its real character (i. e. legendary) he forces it into a chronological system, which he carries through without a break from Adam to Joshua. Whenever he can he patches the story with things that have the air of authoritative documents . . . so that it forms a framework, and at the same time a gradual preparation for the Mosaic law. With the spirit of the legend in which the Jehovist still lives, he has nothing in common; and so he forces it into conformity with a point of view entirely different from its own."

From these extracts it will be seen that Wellhausen and Cheyne regard the greater part of the Pentateuch, and Genesis especially, as mere legends, and wholly unworthy of credit. The author of the Priestly Code, the sole creation of Higher Criticism imagination, they picture as a great literary knave, who forms history out of legendary materials, on which to base the spurious Mosaic law of the Exilic period, framed in accordance with the views of the prophet Ezekiel. According to the Higher Critics the greater part of the ceremonial law was unknown, and never enforced, in Israel until after the Exilic period, when it came into full use owing to Ezra and Nehemiah, who were chiefly guided in their work by the Book of Deuteronomy, the priestly forged product, as these critics state, of the reign of Manasseh or Josiah. The reader will now see that both Wellhausen and Cheyne have no faith whatever in the Divine inspiration of the Old Testament, either in whole or in part. It is, according to them, a mere human production, much of which is based on positive deceit or mere legend. In assuming this antagonistic position, they necessarily wholly

ignore the frequent testimony which Christ presents as to the validity of the law and the prophets, to the facts of the Creation, the Deluge, and to the true personal existence of Adam, Noah, the Patriarchs and Moses, who according to them are one and all, more or less, legendary myths. In the same way, the numerous allusions of the Epistles and Apocalypse to the inspiration and authority of the Old Testament are deliberately thrust to one side as unworthy of serious notice. According to their own showing, the extreme leaders of the Higher Criticism Cult know a good deal more about the character of the Old Testament than either Christ or his apostles. They accordingly thoroughly ignore the Divine humanity of the blessed Redeemer of the world, and thus avow themselves as at the best but mere deists of the more pronounced type, and opposed to all forms of orthodox Christianity. That is the breaker line towards which all the members of the new faith are travelling; some slowly, like Robertson Smith and Driver, some more rapidly, like Wellhausen and Cheyne. But all alike will sooner or later reach the breakers; the rock of agnosticism lies immediately beyond them. Some years ago Wellhausen realised whither he was journeying, and had the decency to resign his theological chair for a philological one in another university; but Cheyne still retains his Oxford professorship of the interpretation of Holy Scripture, remains a canon of Rochester Cathedral, and a clergyman of the Church of England, whose doctrines he has publicly flouted and deserted. Robertson Smith, while eloquently pleading in his "Old Testament in the Jewish Church" for the recognition of German ideas of Higher Criticism, presented his side of the case with great moderation; and brought out many facts of value to the Biblical student. Still the orthodox Scottish Presbyterians could not brook his heterodoxy, and deprived him of his theological chair at Aberdeen. Cheyne is much more extreme in his views than Robertson Smith, nevertheless the

English authorities, lay and clerical, allow him to retain his position at Oxford, a fact which is little to their credit or their courage. The English archbishops and bishops are now reaping the reward of their cowardice and neglect of duty, in the fact that university students whose religious principles have been tampered with in Oxford, Cambridge, and other centres of higher education, by such men as Driver and Cheyne, absolutely decline to enter the ministry of the Church. As honest and honourable students they refuse to ascend a pulpit where they must of necessity hypocritically teach doctrines they do not believe in. Owing to the same cause, we find Principal Caven, of Knox College, Toronto, making a similar complaint, as regards the lack of candidates for the Presbyterian ministry, at the Pan-Presbyterian Convention held in England in July, 1904.

In our chapters on the Creation and the Deluge, we pointed out that the Accadian tablets, giving an account of these events, substantially agree, in their principal features, with the Mosaic narrative. These valuable written witnesses of the truth of Biblical history reach us from two independent sources. One reaches us through the agency of Sargon I. and Sennacherib; the other through the original Accadian tablets, discovered at the ancient city of Erech, founded by Nimrod, (Genesis x. 10,) of which copies were made for the library of Assurbanipal. As the Sargon period was at least 2400 years B. C., the tablets which he deposited at Borsippa, for safe-keeping and reference, would be 900 years older than Moses and the Exodus; while the Erech tablets could not be less than 1100 years; and as both alike give the double narrative¹ that we find in Genesis, they flatly

¹ After nearly the whole of this work had been written a new book called "Monument Facts" by Professor A. H. Sayce, one of the greatest of living Assyriologists, has been published, which amply sustains the position assumed by the writer as regards tablet evidence, and how fully it contradicts the contention of the Higher Criticism. Professor Sayce states as follows: "But it so hap-

contradict the statement of the Higher Criticism Cult, that this narrative was the joint product of Elohistic and Jehovistic writers in the time of the Jewish kingdom, hundreds of years after the death of Moses. Here are written documents, from different sources, hard facts in direct rebuttal of the speculative theorising of the German and English rationalists of the new creed. When we come to deal with that creed from a historical standpoint, other rebutting facts equally strong will be adduced.

Some short time after Wellhausen's "History of Israel" made its appearance, a reply thereto was written by an English divine, the Rev. Dr. W. L. Baxter, under the title of "Sanctuary and Sacrifice." It was crushing in its logical directness and force. In a letter to the author, written shortly after his book was published, Mr. Gladstone said: "Unless your searching enquiry can be answered, and your statements confuted, his (Wellhausen's) character, both literary and theological, is destroyed."¹ Baxter, we may add, takes all Wellhausen's statements and arguments, *seriatim*, and refutes them in detail. No answer to his book has ever been attempted.

We will now place Wellhausen and Cheyne in the witness box for a brief space, in order to see how they regard the difficult position which the spade of the archæologist has dug for them. Towards the close of

pens that a Babylonian story of the Flood, which goes back in its present form to the age of Abraham, has been preserved in the Chaldean epic of Gilgames. When we compare this story with the account in Genesis, we find that it agrees not only with the so-called Elohistic version, but with the so-called Yahvistic version as well. It thus presupposes an account of the Deluge in which the Elohistic and Yahvistic elements were already combined together. And since it was written some centuries before the birth of Moses, there are only two ways of accounting for the fact, if the narrative in Genesis is really a composite one. Either the Babylonian poet had before him the present text of Genesis, or else the Elohistic and Yahvistic must have copied the Babylonian story on the mutual understanding that the one should insert what the other omitted. There is no third alternative."

¹ Sinker's Higher Criticism, etc., p. 56.

their article on the Hexateuch they state: "Now, however, we are in a different position from that at which Kuenen had arrived, when he rewrote his *Onderzoek*, and Wellhausen when he wrote his illuminative *Prolegomena*. The criticism of the Hexateuch is approaching a fresh turning-point, and the students of to-day need to be warned that new methods will be necessary to carry the discussion of problems nearer to definite solutions. A purely literary criticism has had its day, and Biblical archæology, and the comparative study of social customs, have forced us to undertake a more searching examination of the contents of the Hexateuch, which is leading to a complication of critical problems not before dreamed of. . . . Let our last word be this: Hexateuch criticism is passing into a new phase. This phase is largely due to archæology and the comparative study of social customs; but in part, also, to the further development of Hebrew philology and textual criticism. Let the student, therefore, devote the utmost pains to the critical study of Biblical archæology, and of the Hebrew texts; for without a better knowledge of what the texts really contain, and of the circumstances in which these texts arise, no secure step in advance can be taken by Hexateuch criticism." As a denizen of the prize ring would say, this is throwing up the sponge with a vengeance, and a plain admission of utter defeat all along the line. Not only is the clear rebutting evidence furnished by archæological discovery admitted, but also an imperfect knowledge of the Hebrew text; and Driver, accordingly, with all his assumed knowledge of Semitic philology, as well as other pretentious people, may now well say, "Save us from our friends."

We have already submitted, for the consideration of our readers, the portraits of some of the principal leaders of the German Higher Criticism Cult, as they were painted by themselves. We are as yet, however, only slenderly acquainted with Canon Cheyne, the

great English high priest of that cult, and all we know of him so far is confined to the Hexateuch article in which he presents himself as the double of Wellhausen. While making his better acquaintance, we must not fail to remember that he is the editor in chief of the "Encyclopædia Biblica," and is, therefore, morally as well as legally responsible, not only for his own statements, made therein, but also for the statements made by its other writers. The words Encyclopædia Biblica, in this case, would imply a work containing information in every department of Biblical knowledge. But as regards Cheyne's four ponderous royal octavo volumes, the information which they supply, on Biblical matters, is all presented from one particular standpoint, namely, that of the Higher Criticism. A large number of the principal articles, in this direction, are written by Cheyne himself, while those which are the work of other writers are mere echoes of his particular opinions. Now the Higher Critic according to the Greek root (*kritikos*) is a judge, and we all know that the first duty of a judge is to deal impartially with all matters brought before him. But there is no judicial fairness about Cheyne—no fair summing-up of the case is laid before the jury of his readers. Instead his charge is invariably delivered from a non-judicial and partisan standpoint, to wit, that of the Higher Criticism Cult, whose opinions he constantly seeks to enforce. He admits that these opinions are mainly hypothetical, and so only embody propositions assumed for the sake of argument. He also admits, as we have already seen, that archæology, and the absence of a thorough knowledge of Hebrew, have already largely discredited the opinions aforesaid; and, yet, he still persists in foisting them on the public, in all manner of ways, as any person who takes the trouble to examine his encyclopædia will very soon discover. With wonderful industry and perseverance, he everlastingly rings the changes on his beloved topic, his

imaginary Yahwist, and Elohist, and priestly-code writers, scarcely ever leave the stage for a moment, and are manipulated in all shapes and forms; and there is a great abundance of guessings, of probabilities, and of speculative theorising always on hand, while a perfect famine exists as regards facts or even circumstantial proofs.¹ When the Higher Criticism goes to the wall, and it will be sure to get there, sooner or later, when the world of thought recovers its sober senses, Canon Cheyne's "Encyclopædia Biblica" will stand before the public as a huge collection of exploded fads, destitute of all intrinsic value, and a warning to future generations of the folly that learned specialists at times can be guilty of, when their intellects become warped in wrong directions. We have only space for a few examples of the teachings of this one-sided production, and will begin with quotations from articles written by Cheyne himself. He says: "Either the Hebrew and the Babylonian accounts of the Creation are independent accounts of a primitive Semitic myth, or the Hebrew is borrowed directly, or indirectly, from the Babylonian. The Deluge story is also based on a Babylonian myth. It is in reality a pendant to the Creation story. The proper names of Adam and Eve, symbolise a theory of the Paradise story, as distinctively modern and western, (in Jewish history.) For all that seems probable is, that this story is based to some extent on lost poetical traditions. The story of Cain and Abel is an early Israelitish legend, retained by the Jehovist author as having a profitable tendency. Enoch should be a hero of legend, and would most

¹ On this point Professor Sayce says in his "Monument Facts": "No Englishman would dare to say what parts of the novels of Besant and Rice were written by one or the other. No Frenchman would undertake to say what passage in their Alsatian stories Erckmann wrote and what Chatrian." "How, then, is it possible for the European scholar of to-day to analyze an old Hebrew book into its component parts, to lay down with mathematical accuracy what section of the same verse belongs to one writer, what to a second, what to a third, and even to fix the relative dates of these hypothetical authors?"

naturally be of the same cycle as Noah. We can now arrive at a more definite conclusion as to the name of this personage which was originally not Noah but Naham. The clans called Naham and Nahamani probably revered this hero of legend as especially their *heros eponymos*. Since Abraham may be a genuine personal name, there may be a kernel of tradition in the narratives relating to him, Hebrew legend may have told of an ancient hero bearing his name, and connected specially with Hebron, but whose existence is as doubtful as that of other heroes. Evidently the voice of tradition varied. We might have expected to hear, but we do not hear, that Isaac, like Zoroaster, laughed on the day of his birth. It is customary to suppose that Isaac was once a tribal name, and a divine title. His tribe paid him religious homage as the divine patron of Beersheba." Alluding to Jacob: "This is a specimen of the way in which Jewish piety nourished itself on the legends of the past. It is with pure legend we have to deal, and it is pure legend which asserts that Jacob had eleven sons besides daughters born to him in Haran who became the ancestors of as many Israelitish tribes. All this part of the legend is late: it can only have arisen when the union of the tribes had, under David, become an accomplished fact. The story of Joseph cannot be accepted as genuinely historical; since it comes to us in two forms which do not altogether agree, and neither of the two narratives can be presumed to be on the whole earlier than the ninth or eighth century B. C. It was the life of the founder of his people that the Israelite writer called E. (Elohistic) had to relate: how could we expect even a moderate degree of what moderns are pleased to call historical impartiality?" As regards Moses: "This charmingly told story is of mythic origin, and we venture to suppose, that the story of Moses has absorbed one of the details of a popular story either of the Creation or the Deluge. The hero who was

destined to lead his people through the sea, and to be worsted by no obstacles, ought in poetical fitness to baffle his enemy even in infancy. . . . The tradition of the Exodus, as we now have it, is indeed extremely inconsistent. At one time, it delineates a Moses who must be an individual: at another time it enables us to see plainly that Moses is no individual but a clan. . . . We have seen how the infancy of Moses was glorified: tradition was equally careful to give the hero a suitable equipment as the prophet of Yahwi, (Jehovah.) A prophet according to the primitive notion must be a thaumaturgist: Moses therefore needed a wonder-working staff."

The genuine gentleman, no matter what his position as regards Christian beliefs might be, would naturally hesitate to violate the rules of conventional good-breeding, by giving unnecessary pain to his fellow-men, or offering needless offence to their religious convictions. But here we have, as the foregoing extracts will show, a Church of England clergyman, a canon of Rochester, and professor of the interpretation of Holy Scripture at the ancient University of Oxford, openly telling us, by implication, that the testimony of Christ and his apostles as to the true personality of the Patriarchs and Moses, is wholly worthless, and that the same were nothing but the mythical product of one legend or another. But not content with mere denial, he hastens to imitate the indecent agnostic scoffings of Wellhausen and his German school, and thus shows what a vulgar humourist even a clerical heretic, and deserter from the ranks of his Divine Master, can become, and how readily he can degrade himself by stooping to irreverent jest and halfpenny witticisms, to bolster up his side of a case which has not a single scrap of proof to rest upon. When he asserts that the Book of Genesis and other parts of the Pentateuch are mere legends, well knowing at the same time that not a particle of real evidence is in existence to support

his statement, he exhibits, *in propria persona*, a moral obliquity most painful to contemplate. Such is the analysis of the portrait that Canon Cheyne has drawn of himself.

When Canon Cheyne was admitted to the diaconate of the Church of England, he was asked by the officiating bishop, "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testaments?" and his answer was, "I do believe them." When he was afterwards admitted to priest's orders, in the same church, the bishop again asked him, "Will you then give your faithful diligence always so to minister the doctrines, and sacraments, and the discipline of Christ as the Lord hath commanded, and as this Church and realm hath received the same, according to the commandment of God, so that you may teach the people committed to your care and charge, with all diligence, to keep and observe the same?" His answer was, "I will do so by the help of the Lord." The second article of the religion of the Church of England teaches that the one Christ is very God and very Man, and the eighth article endorses the scriptural character of the Nicene Creed, the Athanasian Creed, and the Apostles' Creed. The Athanasian Creed recites: "For the right faith is, that we believe and confess that our Lord Jesus Christ, the son of God, is God and Man. Perfect God and perfect man, of a reasonable soul and human flesh subsisting." We need scarcely say that although Canon Cheyne still holds the office of a clergyman of the Church of England, he now ignores his ordination vows, and no longer believes in her doctrines. How far his unbelief extends may be learned from numerous articles in the "Encyclopædia Biblica." We shall have to content ourselves however with a single illustration. The article on the Gospels was written by Dr. Paul W. Schmiedal, professor of New Testament exegesis in the Swiss University of Zurich, at the request no doubt of Canon Cheyne, and necessarily

met the latter's approval before publication. It accordingly represents his opinions, precisely in the same degree as though it were written by himself. We shall now proceed to make a few extracts from this article. Independently of presenting the canon's particular views, touching the Divine Humanity of Christ, these extracts will be useful in showing how far, and whither, the Higher Criticism doctrine is carrying its votaries; and how orthodox churches should now bestir themselves to prevent the spread of the dangerous heresy to their pulpits and their pews. As the article on the Gospels is a very elaborate and long one, we supply for easy reference the numbers of the sections from which we quote.

"24. (Discrediting St. Luke.) His omission, in itself, disposes of the theory that the differences of Luke from Matthew arose from mere haste, or carelessness of observation, like those with which we are familiar in a court of justice. Like a glacier-worn rock, Luke exhibits the signs of attempts to smooth away points of objection. Not of course that he invents. But while adopting old traditions, he accepts adaptations suggested in the course of new controversy. He shows a desire to prove, improve, edify, reconcile, select — motives natural, but not adapted to elicit the exact truth."

"132. The chronological framework must be classed among the most untrustworthy elements in the Gospels. Not only are the data often quite vague; often also it is impossible to have any confidence, when Matthew so frequently says 'then,' 'on that day,' or the like, or when Mark says 'straightway.' (133) The case is no better with the order of the narratives. (134) The alleged situations in which the recorded utterances of Jesus were spoken can by no means be implicitly accepted. (135) Several of the reported sayings of Jesus clearly bear the impress of a time which he did not live to see. (137) (Alluding to Christ's miracles.) At the same time on the other

hand some doubt as to the accuracy of the accounts cannot fail to arise, in the mind even of the stoutest believer in miracles, when he observes how contradictory they are. (Here follows a lengthy review of the contradictory accounts in the Synoptic, or first three Gospels.) Taken as a whole the facts brought forward, in the immediately preceding paragraphs, show only too clearly with what lack of concern for historical precision the evangelists write. The conclusion is inevitable that even the one evangelist whose story, in any particular case, involves less of the supernatural than that of the others is still very far from being entitled, on that account, to claim implicit acceptance of his narrative."

"138. With reference to the resurrection of Jesus, the most credible statement in the Synoptics is that of Matthew and Mark, that the first appearances were in Galilee. The appearance in Jerusalem to the two women (Mat. xxviii. 9) is almost universally given up. . . . It was this error of theirs that led Luke to his still more erroneous statement of the actual state of the facts. Thus, on the other hand, the statements that Christ was touched, and that he ate, are seen to be incredible. The statements as to the empty sepulchre are to be rejected. According to Jewish belief a body did not remain recognisable for over three days. One knew that the emptiness of the sepulchre, after so long a time, could prove anything just as little, as could the production of a no longer identifiable body."

"139. The foregoing sections may have sometimes seemed to raise a doubt, whether any credible elements were to be found in the Gospels at all. All the more emphatically, therefore, must stress be laid on the existence of passages which are credible. These are Mark x. 18, (Why callest thou me good). Mat. xii. 31, (that blasphemy against the Son of Man can be forgiven). Mark iii. 21, (that his relations held him to be beside himself). Mark xiii. 32 (of

that day and that hour knoweth no one). Mat. xxvii. 46 (My God, my God, why hast thou forsaken me). These five passages together with the four, which will be spoken of in 140,¹ might be called the foundation pillars for a truly scientific life of Jesus. Should the idea suggest itself that they have been sought out with partial intent, as proofs of the human as against the divine character of Jesus, the fact at all events cannot be set aside that they exist in the Bible, and demand our attention. In reality, however, they prove not only that in the person of Jesus we have to do with a completely human being, and that the divine is to be sought in him only in the form in which it is capable of being found in a man; they also prove that he did really exist, and that the Gospels contain, at least, some absolutely trustworthy facts concerning him. If passages of this kind were wholly wanting in them, it would be impossible to prove to a sceptic, that any historical value whatever was to be assigned to the Gospels: he would be in a position to declare the picture of Jesus contained in them to be merely a work of phantasy, and could remove the person of Jesus from the field of history."

"142. As for the feeding of the 5000 and the 4000, so also for the withering of the fig-tree, we still possess a clue to the way in which the narrative arose out of a parable. The same explanation is capable of being applied where deeds or words attributed to Jesus himself are not concerned. It is very easily conceivable that a preacher, on the death of Jesus, may have said purely figuratively, that then was the veil of the temple rent in twain. So also if another preacher said, using figurative language, that at the death of Jesus the graves had opened, or that darkness (of sorrow) had spread over the earth. (143) In the present connection we need not do more than allude very briefly to what by Strauss was regarded as almost the only source of origin for such miracu-

¹ Mark vi. 5; viii. 14; Matthew xi. 5; Luke vii. 23.

lous narratives as had no real foundation in fact — namely, passages of the Old Testament. These may very well have contributed to the shaping of such narratives. For the raisings of the dead, for the multiplication of the loaves and fishes, for the walking upon the water, for the stilling of the storm, for the healing of the withered hand, for the healing of the dumb man. (144) Of course we must endeavour to ascertain how many, and still more, what sorts of cures were effected by Jesus. It is quite permissible to regard, as historical, only those of the class which even at the present day physicians are able to effect by psychical methods, — as more especially cure of mental maladies. It is not at all difficult to understand how the contemporaries of Jesus, after seeing some wonderful deed or deeds wrought by him, which they regarded as miracles, should have credited him with every other kind of miraculous power, without distinguishing, as the modern mind does, between those maladies which are amenable to psychical influences, and those which are not. It is also necessary to bear in mind that the cure may often have been only temporary."

The foregoing extracts will enable our readers to see, with the most distinct plainness, that the aim of the leaders of the Higher Criticism Cult is to discredit the New Testament in precisely the same way as they have discredited the Old, and to tear it to pieces in a very similar fashion. Having entirely eliminated the miraculous from the Old Testament it must also be eliminated from the New. Christ, according to Cheyne's bible, was born into the world as a mere man, lived there as a mere man, did nothing save what another mere man could do, and died as a mere man. There was nothing miraculous about his birth or his life. No angels singing "Glory to God in the highest, on earth peace, good will towards men," announced the entrance into the world of a Saviour who was to be its great high priest, and make satisfaction for

the sins of mankind. Outside of nine short texts, which testified only to his humanity, the rest of the Gospels which allude to the Divine nature, as well as all the passages in the Epistles and the Apocalypse, of the same character, have no practical meaning, and have no value as regards the professing Christian man or woman whatever. Here we have the final goal of the Higher Criticism, bluntly placed before us without disguise of any kind. It is the logical sequence of the eloquent pleadings of Robertson Smith, in his "Old Testament in the Jewish Church," of the smooth and plausible case made out in his "Introduction to Biblical Literature" by Driver, and of the more open flouting of the Bible and Christianity by the Cheyne-Wellhausen school of rationalists. Any person of ordinary intelligence can see, at a glance, that this sort of teaching makes an end of Christianity altogether, and destroys the very foundations on which it rests. Not one of the nine authentic passages, saved from the wreck of the New Testament, will avail us here. Faith in Holy Scripture is no longer possible. We must fall back on the empty doctrine of mere opinion. The man who has nothing to rest his hopes upon but Canon Cheyne's bible, and yet believes in the forgiveness of sins, the resurrection of the body, and the life everlasting, would be of such a credulous character as to believe anything no matter how unbelievable it might be. Alas to-day for the Church of England, so long the foremost and most learned champion of the Protestant world! While her extreme ritualists are dragging her towards Rome and transubstantiation, on the one hand, her Higher Critics are dragging her towards Arianism and agnosticism on the other. The Oxford infidelity of to-day is far in advance of the German infidelity of a few generations ago. According to its teachings the Gospels are now romance pure and simple, with no foundation save their environment of some public facts, and a few isolated passages

which prove, that the great Jewish Rabbi and teacher was really a historical human personage, but destitute of anything whatever of the Divine in his nature. As an orthodox Christian body of believers the grand old Presbyterian Church stands, as regards the Divine humanity of Christ, on the same plane precisely as the Church of England. In her longer Catechism, as embodied in the Westminster Confession of faith, she teaches that "The only Mediator of the covenant of grace is the Lord Jesus Christ, who being the eternal Son of God, of one substance, and equal with the Father, in the fulness of time became man, and so was and continues to be God and man, in two entire distinct natures, and one person, forever." The great Methodist Church teaches the same doctrine as regards the Divinely human nature of Christ that the Church of England and the Presbyterian Church teach, as do also all the other Protestant orthodox churches. It is deeply to be regretted that a large number of their clergy, and heads of universities, have become tainted as regards their religious opinions with the doctrines of the Higher Criticism Cult. With Cheyne's bible so clearly pointing out the dangerous road they are travelling, they should pause in their downward journey, and remember the warning in time, that "broad is the way that leadeth to destruction."

The Cheyne-Wellhausen schools of the Higher Criticism creed are far in advance of the ancient Arian heresy, as regards their disbelief in the Divine nature of the founder of Christianity. Arius, a presbyter of Alexandria, in 319 A. D., admitted both the Divine and the human nature of Christ, but by making him subordinate to God denied his divinity in the highest sense. He ranked the Son among created beings, and maintained that there was a time when he was not. Arius was deposed from the ministry of the Church, and excommunicated by a local Alexandrian Council; but as his opinions in

the meantime had become widespread, and had taken hold of several leading bishops, the Emperor Constantine was compelled to interfere by summoning the first General Council at Nice, in 325 A. D. Although only a deacon, Athanasius was permitted to address the assembled bishops, who numbered over 300, in behalf of the orthodox faith. His eloquent presentation of his case was of the most convincing character. Arius was again condemned, and the adoption by the Council of the Nicene Creed, authoritatively crystallised the doctrine of the Christian Church on all the disputed points. It was now declared that the Son was not only of like essence but of the same essence with the Father. With the rise of the Reformation in the sixteenth century the ancient heresy of Arianism presented itself anew, but in various forms of Unitarianism. Priestley, its great light, in the latter part of the eighteenth century, denied the inspiration and doctrinal authority, not only of the Old Testament but also of the New; held that Christ was a mere man and not God; and that those who pray to him, and pay him divine honours, are guilty of idolatry. To us, he said, there is but one God and Father. In the past century, however, great changes have taken place as regards Arian opinions, especially in the American branch of Unitarianism. The writings of Dr. Channing, Emerson, and Theodore Parker, as well as the partial union with Congregationalism, largely modified its views, and brought it more closely in ethical touch with the views of orthodox churches. In May, 1885, it split into two parts, one adopting a purely ethical and non-theological basis; and the other a more distinctly Christian platform. Under these circumstances Unitarianism could scarcely become the *dernier ressort* of the extremists of the Higher Criticism Cult; and who can now only take legitimate refuge in the ranks of a pure deism or of agnosticism. According to the dictionary the deist

is one who believes in the existence of a God, but not in revealed religion. The word first made its appearance in the English language in the sixteenth century as distinct from theism, and when it was used to designate anti-trinitarian opinions. In the following century, it came to be applied to the view that the light of nature is the only light in which man can know God, no special revelation having been given to the human race. It therefore completely ignored both the Old and New Testaments. The celebrated divine and author, Dr. Samuel Clark, in his Boyle Lectures of 1705, distributed deists into four classes. The first class pretend to believe in the existence of an eternal, infinite, independent, intelligent being; and, to avoid the name of Epicurean atheists, teach also that this Supreme Being made the world; though at the same time they agree with the Epicurean in this that they fancy that God does not at all concern himself in the government of the world, nor has any regard or care for what is done there. The second class acknowledges not only that God made all things, but that he sustains and governs them, yet deny that he has any regard in his government to moral distinctions, these being merely the product of human will and law. The third class believe in the being, natural attributes, providence, and, to some extent, in the moral attributes and government of God, but deny the immortality of the soul, and a future state of rewards and punishments. The fourth class acknowledges the being, natural, and moral perfections and providence of God, as also the immortality of the soul, and a future state of rewards and punishments, but profess to believe only what is discoverable by the light of nature, without believing any Divine revelation. The reader can judge for himself which of the foregoing caps fits the extreme Higher Critic of to-day. Immediately beyond them stands agnosticism, pure and simple.

CHAPTER XVII.

THE REV. DR. DRIVER'S HIGHER CRITICISM SCHOOL AND THE OLD TESTAMENT.

NEITHER the teachings of the rationalistic German school of Higher Criticism, under the leadership of Wellhausen, nor that of its branch in England, directed by Cheyne, have inflicted anything like the mischief, as regards English-speaking readers, that has resulted from the writings of the Rev. Samuel Rolles Driver, D.D., Regius professor of Hebrew in the University of Oxford, and canon of Christ's Church, Oxford. In his "Introduction to the Literature of the Old Testament," first published in 1891, and which has gone through several editions, while travelling along the well-defined track, already provided for him by the German Higher Criticism Cult, and largely sustaining all its particular views, as regards Old Testament exegesis, he does so in moderate language, and never indulges in the flouts and jeers which Cheyne so congenially wallows in. It is true, that like other Higher Critics, he presents us with a mutilated Old Testament, but, at the time, undertakes to comfort us with the assurance that even in its fragmentary condition it is still an inspired volume, and abundantly sufficient, under the old dispensation, for the moral and religious government of mankind. Driver is now engaged in assisting Dr. Hastings, in preparing for the press, a new Bible Dictionary of a more prudent and cautious description than the "Encyclopædia Biblica," but which, however, in its more essential features, is of much the same general character.

"The first," says a recent English writer, "represents the Bible as error and romance mingled with truth; and the other as truth mingled with romance and error."¹ The general features of both works may be best illustrated by the phrase *tweedle dum* and *tweedle dee*, and embody a distinction without any real difference.

Owing to its attractive title, and the high reputation of its author as a Hebrew scholar, Driver's "Introduction" has crept into the libraries of many thousands of Protestant clergymen, of all denominations. Its tone of moderation, its able arguments, and its logical arrangement of evidence, exercise a potent influence with the reader, shake his belief in the Divine origin of the Old Testament, and thus weaken his faith in the authority of the New. Spiritual dry-rot lurks beneath the fascination which its well-turned periods must produce in the minds of young clergymen, who hasten to use its pages as the basis of essays designed to distinguish them at some college or other literary function, without reflecting, perhaps, how many others are also seeking reputation under the ægis of the same borrowed plumes.

The general plan of Driver's "Introduction" rests, almost wholly, upon the superstructure built up by the German school of Higher Criticism. We have the same composite narrative of the Elohist and Jehovistic writers, from the beginning of Genesis onwards; the same subsequent welding together by a priestly redactor, at a later period of this narrative; and the same desire, although expressed in a much milder and more guarded form, to cast discredit, not only on the Pentateuch, but also on other books of the Old Testament. At the same time, Driver seeks to make the minds of his readers more easy, and to disarm adverse criticism, by the disavowal of all hostile intent, and by presenting his side of the case in a very moderate and courteous manner. The preface,

¹ See Anderson's *Bible and Modern Criticism*, p. 14.

and the introduction to his "Introduction," occupy nearly a quarter of its pages, and give him ample space to define his position. In his preface he tells us "that his work is not an introduction to the theology, or the history, or even the study of the Old Testament. It is an introduction to the literature of the Old Testament; and what I conceived this to include," he adds, "was an account of the contents and structure of the several books, together with such an indication of their general character and aim, as I could find room for. . . . Distinctive types of style prevail in different parts of the Old Testament; and it is hoped that at least the more important of these may thus be brought before the notice of students. . . . In the critical study of the Old Testament there is an important distinction, which should be kept in mind. It is that of degree of probability. The probability of a conclusion depends upon the nature of the ground on which it rests and some conclusions reached by critics of the Old Testament are, for this reason, more probable than others. The historical books of the Old Testament form two series: one consisting of the books from Genesis to Kings, embracing the period from the Creation to the release of Jehoiachin from his imprisonment in Babylon (562 years B. C.), the other comprising the books of Chronicles, Ezra, and Nehemiah, beginning with Adam and ending with the second visit of Nehemiah to Jerusalem in B. C. 432. Though differing materially from each other, in scope and manner of treatment, these two series are, nevertheless, both constructed on a similar plan; no entire book, in either series, consists of a single original work, but older writings, or other sources, have been embodied by a compiler in such a manner that the points of juncture are often plainly discernible; and the sources are, in consequence, capable of being separated one from another." Our readers will observe that in the foregoing extracts we have several positive statements, based on presumed

facts, which facts, however, are wholly unsupported by any elements of proof, either direct or circumstantial, and are therefore merely the echoes of Driver's own opinions. The question does the text of the Old Testament scriptures, or any part of them, supply a correct standard of interpretation as to the historical place which their different books should occupy, still, according to both Wellhausen and Cheyne, remains unsettled.

Driver next proceeds to state, that the Priest's Code, or work of the priestly redactor, forms a clearly defined document, distinct from the rest of the Hexateuch; but he is not so certain as regards the Elohist and Jehovistic composite narrative, the lines of demarcation in which cannot be so clearly defined. "His conclusions," he adds, "do not affect the facts of revelation, but only its form. They do not touch either the authority or the inspiration of the Old Testament. That both the religion of Israel itself, and the records of its history, embodied in the Old Testament, are the work of men whose hearts have been touched, and minds illumined in different degrees by the Spirit of God, is manifest. It is reasonable therefore to conclude, that these were derived by them from such human sources as were at the disposal of each particular writer; in some cases from a writer's own personal knowledge, in others from early documentary sources, in others, especially in those relating to a distant past, from popular tradition. It was the function of inspiration to guide the individual writer in the choice and disposition of his material, and in the use of it for the inculcation of special lessons; and in the production of some parts of the Old Testament, different hands co-operated, and have left traces of their work more or less clearly discernible." As to the objection, that some of the conclusions of critics of the Old Testament are incompatible with the authority of Christ, Driver pleads "that the basis of Christ's teaching

was a religious one, and that he accepted as the basis of his teaching, the opinions respecting the Old Testament current around him. There is no record of the question whether a particular portion of the Old Testament was written by Moses, or David, or Isaiah, having ever been submitted to him; and had it been so submitted we have no means of knowing what his answer would have been." In a footnote he adds, that within the limits of a preface, "it would not be possible to consider whether our Lord as a man possessed all knowledge, or whether a limitation in this, as in other respects, was involved in that gracious act of condescension, in virtue of which he was willing in all things to be made like unto his brethren." In this intimation Driver very clearly submits the proposition, that the perfect Godhead of our Lord, during his ministration on earth, was a matter within the scope of discussion, and that the "perfect God and perfect man," of the Athanasian Creed, did not by any means end the question, nor wholly dispose of the old Arian heresy. He thus re-states the passage written by him in Hastings' "Bible Dictionary" which says: "Both Christ and the apostles or writers of the New Testament held the current Jewish notions respecting the Divine authority, and revelation of the Old Testament."¹ The fact that neither Christ nor his apostles held the current Jewish notions as regards polygamous marriages plainly contradicts this statement. Christ himself claimed the fullest Divine authority, when he said: "He that rejecteth me and receiveth not my words hath one that judgeth him; the word that I have spoken the same shall judge him in the last day. For I have not spoken of myself: but the Father which sent me, he gave me a commandment what I should say and what I should speak." (John xii. 48-49.) "Believest thou not that I am in the Father and the Father in me? The words that I speak unto you I speak not of myself."

¹ Hastings' Bible Dictionary, p. 621. Old Test. Article.

(John xiv. 10.) "Heaven and earth shall pass away, but my words shall not pass away." (Luke xxi. 33.) "All power is given unto me in heaven and in earth." (Matthew xxviii. 18.) "But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy), Arise, take up thy bed and go unto thine house. And he arose and departed to his house." (Matthew ix. 6, 7.) These texts clearly proclaim the perfect Godhead of the human nature of Christ; and unless Driver can prove that they were never spoken by the Redeemer of mankind he has no grounds whatever for assuming that his Divine nature was a matter for discussion.

We now pass on from Driver's preface to his introduction, where we find him stating: "For the opinion often met with, in modern times, that the canon of the Old Testament was closed by Ezra or his associates, there is no foundation in antiquity whatever. All that can reasonably be treated as historical is limited to the law. . . . The age and authorship of the books of the Old Testament can be determined (so far as this is possible,) only upon the basis of the internal evidence supplied by the books themselves, by methods such as those followed in the present volume: no external evidence worthy of credit exists." It will thus be seen that Driver rejects all Jewish tradition, as regards the origin of the several books of the Old Testament, and the Mosaic authorship of the Pentateuch among the rest. The quotations we have made, from his preface and introduction, will enable our readers to form a good idea of the lines on which his critical examination proceeds. According to him Genesis, Exodus, Leviticus, Numbers, and Joshua, owe their origin to Elohistic and Jehovistic authors, who wrote in the time of the Jewish kingdoms; and whose narratives were afterwards welded together, about the Exilic period, by a priestly redactor or redactors, who made large additions, from legal and religious standpoints,

to these narratives. These additions constitute what Driver terms the Priest's Code. The Book of Deuteronomy, Driver states, was written by a single and different author altogether. As our readers will at once notice Driver's "Introduction" rests almost entirely upon the German system founded by the Wellhausen school, and he merely applies that system to Old Testament exegesis in his own way, with more elaborate details, and without that sceptical irreverence usually exhibited by its inventors. That fact constitutes the principal difference as regards his method of treating the subject under consideration. The underlying principle is essentially the same: there is a mere distinction without any substantial difference. As the student travels through his "Introduction," he will find that, while his references to English writers of the Higher Criticism Cult are few and far between, they are very numerous as regards German authorities and the agnostic Wellhausen particularly. But he is much more guarded than these are, as regards positiveness of statement, and dates of the "sources;" and also more cautious in the attempted disintegration of the portions known as the Elohistic and Jehovistic narratives, of which he says "the lines of demarcation between them frequently cannot be fixed with certainty." He is very positive, however, as to the easy recognition by the critic of the additions made by the priestly redactor, especially as regards Genesis, "in the earlier part of which the narrative appears to be tolerably complete, but elsewhere there are evidently omissions." He dogmatically tells us that as soon as Genesis is studied with sufficient attention, phenomena disclose themselves which show incontrovertibly that it is composed of distinct documents, or sources. But he does not tell us, like Wellhausen or Cheyne, that all Genesis is mere legend. At the same time he never ventures a single word of condemnation, as regards their opinions in the legend direction; and by this silence tacitly admits that they are the true

ones in the premises. But whatever may be his own views, Driver evidently shrinks from the ungracious task of wounding the sensibilities of Christian people, by consigning all the noble characters, and all the touching incidents of Genesis, so inextricably interwoven with the memories of the English-speaking race, to the regions of myth and fable. The structure of Exodus, Leviticus, and Numbers, he states to be of the same composite character as Genesis. As regards Exodus, his analysis of its details differs slightly in some respects from that of Wellhausen. Nearly all Leviticus, he adds, is the work of the priestly redactor, as well as the greater part of Numbers. In Joshua, on the contrary, the Elohist and Jehovistic narratives predominate.

When Driver comes to deal with the Book of Deuteronomy, he at once finds himself enveloped by a new literary atmosphere, already provided for him by Wellhausen and his German confrères. The Elohist and Jehovistic authors, with their priestly redactor, now disappear from the stage altogether; and the curtain rises upon a new actor in the Biblical drama. "Even though it were clear," says Driver, "that the first four books of the Pentateuch were written by Moses, it would be difficult to sustain the Mosaic authorship of Deuteronomy. For to say nothing of the remarkable difference of style, Deuteronomy conflicts with the legislation of Exodus, Leviticus, and Numbers in a manner that would not be credible were the legislator in both one and the same." As one instance of this conflict, he says, that "a large proportion of what is assigned in Numbers as tithes to the Levites, remains the property of the lay Israelites in Deuteronomy. It is held, then, that these differences of detail between the laws of Deuteronomy, and those of the Priestly Code, are greater than could arise were the legislator the same in both; and that they can only be explained by the supposition, that the two systems of law represent the usage of two distinct

periods of the nation's life." Driver then proceeds to show that "the composition of Deuteronomy belongs to a period considerably later than the Mosaic age, which it is not difficult to fix. It must have been written prior to the eighteenth year of King Josiah (B. C. 621), the year in which the high priest, Hilkiah, made his memorable discovery in the temple of the Book of the Law, (2 Kings xxii. 8,) the composition of which must have taken place in the reign of Manasseh." "The objection is commonly made," adds Driver, "that if this be the origin of Deuteronomy that the book is a forgery, and the author of which has sought to shelter himself under a great name, and to secure, by a fiction, recognition or authority for a number of laws devised by himself." He then proceeds to argue against this view of the case, which is unquestionably the true one. "But be that as it may," he adds further on, "the laws contained in Deuteronomy are far more ancient than the time of the author himself (624 B. C.); and in dealing with them as he has done; in combining them into a manual for the guidance of the people, and providing them with hortatory introductions and comments, he cannot be held to be guilty of dishonesty or literary fraud. There is nothing in Deuteronomy implying an interested or dishonest motive on the part of the post-Mosaic author, and this being so, its moral and spiritual greatness remain unimpaired; its inspired authority is in no respect less than that of any other part of the Old Testament scriptures which happen to be anonymous." Driver closes his case as regards Deuteronomy with an apparent anachronism. At page 95 of his "Introduction" he tells us that the influence of Deuteronomy upon subsequent books of the Old Testament is very great; and instances among these books Joshua, Judges, and Kings. Now according to him Deuteronomy was not written at all until the reign of Manasseh, and could not therefore have influenced books of an earlier date. Evidently he

designs to place the date of their authorship at a later period than that of Deuteronomy, which according to him was not written until about 830 years after the death of Moses. His argument that its supposed priestly author had not been guilty of a forgery, in ascribing the composition of the book to the great Jewish lawgiver, and that, in any event, his conduct was justified by the high moral and religious purposes sought to be achieved, is not only a very weak, but also an immoral one. It is a mere sophistical attempt to turn black into white; and involves him in a difficulty from which there is no escape. Let us suppose that a parallel case was on trial in a court of justice, and that the criminal, charged with forging an important document, pleaded, in extenuation of his offence, that the act was done for a good purpose, what would be the result? The judge would charge that the law must still take its course and that, under its provisions, a conviction could alone follow. The jury, accordingly, finds a verdict of guilty, and it would then remain for the court to consider how far the plea of the prisoner ought to mitigate the sentence. But there is not a shadow of fact behind Driver's plea in behalf of his Deuteronomic forger, and that plea, accordingly, melts into the thinnest of air. The teaching of the Apostle Paul covers the immorality of the case very fully. In Romans iii. 8, he tells us, that we must not do evil that good may come. The idea that God, who is the quintessence of purity and truth, could endorse or inspire an act of forgery and falsehood, is too monstrous to be entertained for a moment by any thoughtful person, the special pleading of Canon Driver to the contrary notwithstanding. That fact, by itself, goes a long way to refute the contention that Deuteronomy was the product of the reign of Manassch, hundreds of years after the Mosaic period.

In the preceding chapter we showed how thoroughly the Accadian Creation tablets contradicted the speculative theorising of the Wellhausen school of Higher

Criticism, as regards the Elohist and Jehovistic narratives, and the composite character otherwise of Genesis, Exodus, Leviticus, Numbers, and Joshua. As Driver's arguments run precisely on similar lines the tablet inscriptions present the clearest rebuttal testimony against them also. If the double narrative, which we find in Genesis as to the Creation, exists in these tablets which are at least over nine hundred years older than the Exodus, then that narrative could not, most certainly, be the work of writers who lived hundreds of years after the Exodus. Here we can place written testimony against speculative opinion, the probability of which is at once destroyed. Against positive evidence of this character Driver's arguments, however ingenious they may be, have no value whatever; and as lawyers would tell him he has no case. When he wrote his "Introduction" he must have been well aware that the evidence of the tablet inscriptions, which had then been fully deciphered, were against his contentions; and it must, accordingly, remain a matter of surprise that he persisted in presenting these false conclusions to the public. Wellhausen and Cheyne, as we have already seen, candidly admit that the pickaxe and the shovel of the archæologist have created difficulties for Higher Criticism which compel a new point of departure; and that a better knowledge of Hebrew has also become a necessity of the future. Nor has archæology said its last word by any means. Hundreds of insufficiently or wholly unexplored mounds still exist in ancient Babylonia and Assyria, and in other parts of the Orient; and, by-and-by, the complete text of the Creation tablets may come to light, and other inscriptions as well, to further discredit the speculative doctrines of the Higher Criticism Cult. Its principal leaders already discern the handwriting upon the wall, and that they must either adapt their creed to its new environments, or disappear from public view altogether, in much the same way as their theorising predecessors in physical science.

Some few years ago, as we have already seen, sceptical people were in the habit of stating that Moses could not possibly have written the Pentateuch, as the art of writing was unknown in his day, and the world generally was then an ignorant and illiterate one; and just emerging from the savage conditions of the stone-age. Modern archæological discovery has thoroughly exploded that idea; and we now know that not only in the period in which Moses lived, but nearly a thousand years before his day, education very generally prevailed at the great centres of civilisation, and the art of writing was well understood. As the adopted son of Pharaoh Seti's daughter, and living in a period when the arts and sciences of Egypt stood at their highest point, he would naturally be a man, considering his great personal abilities, of the very highest educational attainments, and learned in all the wisdom of the country. From this point of view alone he was eminently fitted to occupy an exalted position. As the lawgiver, the prophet, and the well-educated man, and the leader of God's chosen people, he occupies a unique position of authority and grandeur in the annals of mankind which has never been equalled. He must have been thoroughly sensible of all the duties which appertained to that position, prominent among which would be a faithfully written record of the history of the Hebrews, from the Exodus onwards until the period before his death; and of all God's wonderful dealings with his chosen people. That record would most probably be partly written by himself, and partly by some person or persons who acted as his private secretary or secretaries. Under those circumstances, it may be very safely assumed that Moses kept a record of important events as they arose, or even a daily diary. But independently of this assumption, there are existing facts and circumstances in the Pentateuch, which point clearly in that direction. When the rear of the long Hebrew column, largely composed of women and children, wending its way

towards Sinai, was attacked by the Amalekite Arabs of the desert, and the assailants, after a hard-fought battle, were defeated by Joshua, the Lord commanded Moses to "write this for a memorial in a book." (Exodus xvii. 14.) Again, further on, we find this command: "And the Lord said unto Moses, write thou those words: for after the tenor of these words I have made a covenant with thee and with Israel." (Exodus xxxiv. 27.) That Moses kept a journal of events is quite evident from Numbers xxxiii., which gives a clear and full account of the various stages in the long and tedious march of the Israelites from Egypt to the country of Moab. In the opening verses of this chapter we are told that, "These are the journeys of the children of Israel, which went forth out of the land of Egypt, with their armies, under the hand of Moses and Aaron. And Moses wrote their goings out, according to their journeys, by the commandment of the Lord." Here we have a distinct statement that not only did Moses write a history of the movements of the Israelites, from the period of Exodus onwards, but he did so under Divine direction. Standing, as he did, so constantly in the presence of God, his sense of reverence, as well as his constitutional meekness of character, would naturally prevent him from making his record in the first person, an example which was afterwards followed by nearly all Old Testament writers. Under those circumstances every element of probability points to the fact that Moses left a record behind him, similar, in its general character, to that we now find in the Pentateuch. The tradition, therefore, of the Jewish rabbis that Moses wrote its five books, with the exception of the closing chapter of Deuteronomy, giving an account of his own death, has a large amount of written evidence behind it, independently of the testimony of Christ and his apostles. Whatever discrepancies, or apparent contradictions, that may now exist in the text of these books, arose from causes which do not touch the original author,

whose history was solely based on occurrences which fell under his own personal observation, with which he must, therefore, have been thoroughly acquainted, and in which he was the principal human actor. He wrote, too, under the immediate inspiration of Jehovah. Under all these circumstances, we may rest fully assured that there were no errors in the original Mosaic narrative. And if God directed Moses to write a history of the Hebrews, from the Exodus onwards, there is the best possible grounds for the supposition that he also directed him to write the Book of Genesis to show the Beginning of Things. Without the Pentateuch the Old Testament scriptures would be fragmentary and incomplete; and, without Genesis, the Pentateuch would, also, be fragmentary and incomplete. One is the complement of the other. Exodus takes up the historical narrative discontinued with Genesis, and the sacred story of the Old Dispensation is afterwards carried forwards, step by step, until finally the New Dispensation of the Redeemer of mankind rises upon the horizon. With what remarkable clearness and simplicity all these events dovetail into one another. When one takes an intelligent survey of the ancient world, as archæological discovery presents it to us to-day, we must come to the conclusion that Abraham was an educated man, who would naturally make a record of the principal events of his own life, of God's wonderful and gracious intercourse with him, and of the Divine pledges as regarded his posterity. No doubt Isaac and Jacob would leave similar records behind them. Moses would necessarily be acquainted with these documents, and would use them in the composition of that part of Genesis which especially related to the great Hebrew Patriarchs. It is quite possible that other original documents written by servants of God, like Melchizedek, King of Salem, was also available for his history. The true account of the Creation, of the intervening period to the Flood, and of the Flood itself, which had been entirely cor-

rupted among the Accadians, direct descendants of Noah, could only come from God himself, and was most probably imparted to Moses during the long conferences with him on Mount Sinai. In short all the facts of the case, and all their circumstantial environments, go to prove that the first four books of the Pentateuch were written by Moses.

The consideration of the Book of Deuteronomy comes next in order. Driver, as we have already seen, states "that even though it were clear, that the first four Books of the Pentateuch were written by Moses, it would be difficult to sustain the Mosaic authorship of Deuteronomy. For to say nothing of the remarkable difference of style, Deuteronomy conflicts with the legislation of Exodus, Leviticus, and Numbers, in a manner that would not be credible were the legislator in both one and the same." We would reverse the order of this statement, and say that even though it were clear that the first four books of the Pentateuch were not written by Moses, Deuteronomy must certainly have been written by him, or at his dictation, as it contains numerous passages and statements supporting this contention; whereas, on the other hand, it does not supply a particle of evidence to show that it was written in the reign of Manasseh, by some unknown person—a temple priest we will say. Nor is there any extraneous proof otherwise in existence, to support Driver's line of argument, as to the late date of the composition of Deuteronomy. His case rests solely on the theoretical assumption, that his own great knowledge of Hebrew enables him to gather evidence from the text itself, which shows that the book was the work of an author who lived 830 years after the death of Moses. Were he to argue that the text was of such a character as to show that its production belonged to some later period his statement might have some show of reason about it, but when he comes, like the rest of the Higher Criticism Cult, to place

the authorship of the book positively in the reign of Manasseh, he can only be told that his statement has no reasonable degree of probability behind it, and a demand be made that he produce his proofs. His appeal to the text is of no value whatever as evidence, as another Hebrew scholar, just as good or perhaps better, may tell us that the text in this case cannot possibly prove the date of authorship. Both Wellhausen and Cheyne, as we have already seen, admit that fact, and both we understand are better Hebrew scholars than Driver.

In due sequence it now becomes our duty to enquire under what circumstances the Book of Deuteronomy came to be written. About forty years had elapsed since the occurrence of the Exodus. Of all the great fugitive host which had crossed the Red Sea, in its hurried flight before the army of Pharaoh Menepthah, only three men, Moses, Joshua, and Caleb, were now alive; all the rest had died in the wilderness as the penalty of their disobedience. A wholly new generation had sprung into existence, which could only have known by hearsay of the wonders preceding the Exodus, of the miraculous passage of the Red Sea, of the giving of the law at Mount Sinai, and of subsequent important occurrences. It therefore became a necessary, as well as natural, proceeding, that the new generation should be made fully acquainted with all God's wonderful dealings with their fathers, thoroughly warned against the sins which the latter had committed, and fully instructed as to their own future course. As the great Hebrew leader and law-giver for the past forty years, the duty incumbent on Moses was perfectly clear. He also knew that his career was now drawing towards a close, that his departure from this life was not far away, and that these facts of themselves would make his final charge to his brethren, whom he loved so well, partake of the character of his last will and testament, and thus render it doubly impressive. So the great host of

Israel was summoned to appear before him, in the plain over against the Red Sea, to hear his last admonitions, and to receive his final blessing before his death. It was an occasion of unparalleled solemnity and moral grandeur, such as has never been witnessed in any nation before or since. The great conference must have lasted for several days, or perhaps weeks, but whether Moses had prepared his several addresses beforehand we have no means of knowing. These addresses would naturally embody all that was actually necessary that the new generation who heard him should know. It would not be necessary to go over every detail of the laws or instructions which had been already promulgated, and which no doubt had been carefully written down. A general summary would alone be required, as regarded the past, and such new instructions, touching the future, as the experience of the previous forty years would show to be desirable. We are told how Baruch wrote down the words of Jeremiah. Hence while the matter as to its origin belonged altogether to the prophet, the style of composition would belong to Baruch, and would therefore be uniform throughout; just as the style of a speech in a newspaper to-day would be that of the reporter, while the matter of the speech itself belonged to the speaker. Writing in the time of Moses was a comparatively serious matter from what it is now; and the probability is that having thought out his subject fully his addresses were delivered extemporaneously, full notes made of their leading points, (for there were no short-hand reporters in those days) by a scribe or secretary, and these notes were afterwards expanded into book form by the same person. The style, accordingly, of Deuteronomy would be of the uniform character we find it to-day. Presuming that a supply of papyrus paper was brought out of Egypt, at the time of the Exodus, it had been exhausted long before Deuteronomy was written. In that event

the book would have to be written on a roll of tanned leather; then the only other available writing material, a tedious and laborious process.¹ Under all those circumstances, and as Moses knew his life was approaching a close, and time therefore pressing, nothing could be more natural than that the Book of Deuteronomy should be written, not by Moses himself, but by his secretary or secretaries, under his instructions; and that when completed he attested its accuracy by his signature only. That is just what would be done to-day under similar circumstances, and every form of probability leads to the opinion that it was also precisely what Moses did 1450 years B. C.

Let us now review, from a reportorial point of view, the occurrences which immediately preceded the composition of Deuteronomy, and how far they harmonise with modern practice. Precisely as his brethren of the quill to-day would do, under similar circumstances, the reporter first tells us of the great public meeting which took place in the fortieth year, in the eleventh month, on the first day of the month, of the sojourn in the wilderness. Having thus fixed the date in the most precise manner possible, he proceeds with his other introductory matter. "And it came to pass," he says, "that Moses spake unto the children of Israel according unto all that the Lord had given him in commandment unto them." So far the reporter or scribe speaks of Moses in the third person, and precisely as a newspaper reporter would

¹ Professor Sayce, on page 58 of "The Higher Criticism and the Monuments," states that the use of parchment and papyrus paper was common in the time of the prophetess Deborah, of whom we hear in Judges iv. and v. There is nothing to show that papyrus was ever used to any extent by the ancient Jews, and parchment paper was wholly unknown until the second century B. C., when the art of making it was first discovered. The Jews adhered closely to their writing on leather rolls, and not a scrap of ancient Hebrew writing on papyrus or parchment has ever been discovered. In his work, as quoted above, Professor Sayce jumps hastily at many conclusions not supported by facts. At page 242 he says that the date of the death of Rameses II. took place 1281 years B. C., a blunder of fully 200 years. The true date was about 1488 years B. C.

do to-day, in his account of a public meeting. But the record shows that Moses, like our modern public speaker, delivered his address in the first person. The first day's address appears to have ended with the 40th verse of chapter iv.; and Moses is there described in the third person as performing certain official acts; chapter v. opens with an account of a fresh day's proceedings, during which Moses is again seen speaking in the first person, and continues to do so until the end of chapter xxviii. Chapter xxix. opens with a statement by the reporter, in which Moses is again alluded to in the third person, as delivering the words of the covenant to the children of Israel. This is evidently the prelude, or preface, to the proceedings of a fresh public meeting. In verse 2, Moses then proceeds with his address, in the first person, in his usual way. This address continues to the close of chapter xxx. In the first verse of chapter xxxi. the reporter again alludes to Moses in the third person, as about to deliver a fresh address, in a new meeting. This address is also given in the first person. Moses tells his hearers that he is 120 years old that day, and that the Lord had told him that he would not permit him to go over the Jordan, but that Joshua would be their future leader. At verse 24 we are told that when Moses had made an end of writing the words of this law in a book, (or having them written,) until they were finished, that he commanded the Levites, who bore the ark of the covenant of the Lord, saying, "Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." Chapter xxxii. of Deuteronomy is chiefly devoted to a rehearsal of the Song of Moses; and the following chapter gives an account of the blessing whereunto Moses, the man of God, blessed the children of Israel before his death. Who wrote the account of his death, as given in chapter xxxiv., is not known. Most probably it was written

by the same scribe who wrote the other parts of the book, as the style is precisely similar. This scribe or secretary would naturally be a young man, who lived, no doubt, for a long period afterwards, and who when he said in verse 10, "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face," alluded to the conditions which prevailed during his own lifetime only. The language used would just as fully apply to his own lifetime, as to a period many hundreds of years later. The more we examine Deuteronomy from a reportorial, and, we might add, common-sense standpoint, the more we find how natural and orderly its narrative proceeds; and that not only were its laws and instructions given by Moses in person, but they were also placed in book form, either by himself, or under his immediate directions. How long it took to do this we cannot say, as the precise date of the death of Moses is not given; but there can be little doubt that the entire proceedings occupied the whole of the eleventh month at least. Of all the books of the Pentateuch, none presents such strong internal evidence of its Mosaic origin as Deuteronomy; and all its environments as regards time, place, and occasion, clearly point in the same direction. All internal as well as external evidence show that Moses was its author. Driver's contention, that it was not composed by him, but by some inspired forger, in the reign of Manasseh, is so opposed to every form of fact, and every degree of probability, that it can have no weight whatever with any intelligent person who makes a careful examination of the case. "At the bar we sometimes find," says the late Lord Hatherley, "a man's logic swamped by his learning," and that is the case precisely with Driver. Like so many eminent men of science, now-a-days, he gets lost in the labyrinths of fad-land, and idly fancies that the text of Deuteronomy enables him to place its authorship hundreds of years after the death of its true writer.

But independently of what we learn from the Book of Deuteronomy itself, as regards its authorship, there are other facts and circumstances which disprove the contention of Driver. In Joshua i. 7, 8, we find that God, when instructing Joshua as to the course he should pursue, charged him to do everything according to the law which Moses had commanded. "This book of the law," said God, "shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." At chapter viii. 34, 35, we are told that Joshua read all the words of the law before all the congregation of Israel. There can be no doubt that the law here alluded to was that contained in the Book of Deuteronomy, which had been placed in the ark for safe keeping.

Driver reviews the Book of Joshua as a part of the Hexateuch, and as a necessary sequel to the Pentateuch. He states that it assumed the form in which we have it by a series of stages. First, the compiler of J. E. (Jehovist and Elohist), utilising older materials, completed his work. This was afterwards amplified by the elements contributed by D. (his author of Deuteronomy): finally the whole thus formed was combined with P.¹ (Priestly Code). . . . J. and E. appear to have cast, into a literary form, the traditions respecting the beginning of the nation, that was current among the people in the early centuries of the monarchy.² On the relative date of E. and J. the opinions of critics differ. Dillmann, Kittel, and Riehm, assign the priority to E., respectively placing him 900, 850 years, and J. 750 years, B. C. Wellhausen, Kuenen, and Stade, on the other hand, assign the priority to J., placing him 850 to 800, and E. 750 years, B. C. Driver differs slightly from his German confrères, places both writers in the early centuries of the

¹ Driver's Introduction, p. 107.

² Ibid., p. 110.

monarchy; and declares that the completed Priests' Code is the work of an age subsequent to Ezekiel, but parts of it may have existed in the early pre-Exilic period.¹ It will thus be seen that all these eminent Higher Criticism doctors disagree a good deal in the matter of dates; but they all agree in suppressing the direct evidence supplied by the Book of Joshua itself, as to the time of its composition. In its chapter vi. 25 we read: "And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho." We need scarcely say, that the words "unto this day" mean the day or time when the Book of Joshua was written. A little further investigation will enable us to fix, by approximation, the time when it was actually written. Rahab's shrewdness and decision of character show very clearly that she must have been a woman of at least forty years of age when Jericho fell. The average duration of life was then over a hundred years, and the probability is that Rahab lived until ninety. When Joshua took command of the Hebrew army at the time the Amalekites were defeated, he could not have been less than thirty-five years of age; and, accordingly, when Jericho was captured he must have been about seventy-five. He died, thirty-five years afterwards, at the age of 110. In the interval of fifteen years, between the time of his death and that of Rahab, the Book of Joshua was written; and not hundreds of years afterwards, as stated by Driver and his fellow critics, who are thus flatly contradicted by the most direct and positive testimony. Every man of them must have been well acquainted with the passage we have quoted, and the dishonesty they have displayed in ignoring that passage shows how little they are to be trusted, and how unscrupulously they would fain score a point at their own side of the question.

¹ Driver's Introduction, pp. 110, 116, 135.

A similar state of matters exists with regard to Chronicles, which also present internal evidence of the period of their composition. Driver claims that Chronicles, Ezra, and Nehemiah, form one continuous series; and were alike written in a period not earlier than 350 years B. C.¹ As the record in Chronicles close 610 years B. C., and in Ezra and Nehemiah 457 years B. C., a long intervening gap would ensue in both cases. There are no historical facts or other evidence of any circumstantial value behind Driver's statement, which rests on nothing but mere theoretical opinion, and which, so far at least as Chronicles are concerned, is contradicted by direct evidence in the books themselves. In 2 Chronicles v. 9, 10, we are told "And they drew out the staves of the ark, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And there it is unto this day. There was nothing in the ark save the two tables which Moses put therein at Horeb." These verses show, in the plainest manner, that Solomon's temple was still standing, and the ark still in existence, when both books of Chronicles, with the exception of their last chapter, were written, and that chapter was evidently added by the same author after the temple had been destroyed by Nebuchadnezzar. By reference to 1 Chronicles ix. 1, we are enabled to give a very close approximation to the time when Chronicles were actually written. There we are informed "So all Israel were reckoned by genealogies; and behold they were written in the book of the kings of Israel and Judah, who were carried away to Babylon for their transgression." As Jehoiachin was taken to Babylon about fourteen years before the destruction of the temple, Chronicles must have been written during the reign of Zedekiah. As to who the author was there is no clue whatever. Some suppose he was the prophet Jeremiah, but without any good grounds for the supposition. Jeremiah was surrounded

¹ Driver's Introduction, p. 486.

by too many serious difficulties at the time to permit him to devote his attention to a production of this description. Chronicles were evidently written by some temple priest, who had the fullest access to the public records, as his elaborate tables of genealogies show. There can be little doubt also that he was the author of the genealogy in Genesis xxxvi., which is evidently a subsequent priestly interpolation, and breaks the regular current of the narrative into two parts. Chronicles quote largely from Samuel and Kings, showing that they were a later production than either of the latter books, and that all alike ante-dated the Exilic period.

The positive and direct evidence, which we have produced, is amply sufficient to utterly discredit the elaborate argument so laboriously evolved by Driver and his fellow critics, as to the late periods of the authorship of the books of the Old Testament. The more we calmly and dispassionately consider the whole question at issue, the more must we come to the definite conclusion that from the Pentateuch onwards all the historical books of the Old Testament were written at periods not far distant from the events which they record. As to who their authors were, whether priests or laymen, we know nothing whatever. There can be little doubt however that they belonged to the priestly class, who worked from written public records, of a clear and precise character, and not from uncertain traditions or indefinite legends. We all know how confused and mythical the traditions and legends of all ancient Pagan nations were, and that no reliable history can be evolved from them. But as regards Biblical annals the case is wholly different. There, from the very first, events progress in due historical sequence; and facts, and even dates, are supplied with that distinctness, which can leave but little doubt of their accuracy. Were we to accept the contention of the Higher Criticism Cult, as to the composite authorship of the earlier books of the Old Testament, and

their ultimate welding together by a priestly redactor during say the Exilic period, another grave difficulty would at once present itself for consideration. The modern redactor, or author, who works from different materials would not for a moment, permit his narrative to be disfigured by any contradictions or discrepancies, which might exist in the sources from whence he drew his information. On the contrary, he would construct a narrative free from all real or apparent contradictions or mistakes, and of a uniform style throughout. Now the historical books of the Old Testament, as we possess them, are not free from textual discrepancies, and their literary style is widely different. They must, accordingly, have been written by different persons, and were never subjected to the revision and correction of the same redactor or editor. They lack in consequence the element of uniformity of style.

We know nothing of any Hebrew historical documents, which may have been in existence before the Mosaic period; but from that period onwards there was not the slightest occasion or necessity for the use of oral tradition, or legend of any kind, as regards the history of the Jewish people. Public records for future reference were kept by the priests, the boundary lines of the different tribes were carefully written down, and the general story of the national life clearly carried forward. All the principal historical books of the Old Testament plainly bear upon their faces, the fact that they were merely epitomes of a greatly fuller and more complete record, carefully written down, from time to time, by the priests for future reference. This would especially be the case after the establishment of the Jewish kingdom, when greater order and method would prevail in public matters. According to Usher, whose chronological tables may always be safely accepted from the Exodus onwards, there was only the short interval of 280 years between the entrance of Joshua into Canaan, and the commencement of the

clear historical record which we find in the first Book of Samuel. In English history that interval would about take us back to the commencement of the reign of Charles I. in 1625. For centuries before that period, and long before the art of printing was known in Europe, and when written records were alone available, the history of England has never had occasion to fall back either upon legend or tradition, in order to supply any gaps in the story it tells. Nor should it be forgotten that in England, in the middle ages, the general education of the people was by no means as widely diffused as it was in eastern countries, both before and after the Jews entered upon their national existence. How absurd, accordingly, is the idea that notwithstanding the high state of civilisation which prevailed, at least a thousand years before the time of Moses, when public schools were the rule and not the exception, and the art of writing, even in the finest script, was well understood, that Hebrew writers would have to fall back on mere legend or tradition for the short period in the life of a nation of 280 years, lying between the time of Joshua and the birth of Samuel. Even if we add to this period the forty years of Jewish life, passed in the wilderness of Sinai, the total would only foot up to 320 years, which would carry us no farther back than the middle of the reign of Queen Elizabeth, or twenty years after Shakespeare was born, and without whose works no library of the present day would be complete. According to Usher, from the Exodus to the building of Solomon's temple the interval would be 487 years, which would take us back to about the commencement of the reign of Henry VI. When we come to soberly consider all these facts, all the idle theoretical speculations of the Higher Criticism Cult, as to the numerous myths and legends, which envelop the history of the Jewish people from the Mosaic period onwards, fade away like the mists of the morning before the rays of the ascending sun. Not only have these speculations no

basis whatever in fact, but there is not even reasonable probability of any kind whatever behind them.

In the Exilic and post-Exilic books of the Old Testament words foreign to the Hebrew language occasionally make their appearance, and this fact is used by Driver, and other critics of his school, to prove the truth of their contention, that these books were not the work of authors of that day, but were written many years afterwards. It takes only very slender research to establish the weakness of this line of argument. We now know, as the results of modern archaeological discovery, that the ancient world, like the world of to-day, was one of constant philological progress and change, although in a more limited form. Then, as now, the languages spoken at the great centres of commerce and civilisation always stood on the aggressive, and were constantly invading and pushing aside the tongues of smaller and less important peoples. Even the Hebrew form of speech went down among the rest; and in the time of the Christian era had become, like Latin in our own day, a dead language known only to the learned. It had been entirely supplanted by Babylonian Aramaic, the great language then of oriental civilisation and commerce, just as the Greek soon afterwards became. The English spoken, to-day, is a very different language from that spoken by our ancestors a few centuries ago, and is so constantly changing in its details, and assimilating words from other tongues, that every few years a new dictionary becomes a necessity in every library—in every family of any educational pretensions. The English-speaking reader, of the present century, would require a glossary to enable him to understand Chaucer or even much later writers of his country; and the Shakespearian text of 250 years ago, from a philological standpoint, is a very different one from that in modern editions of the great dramatist. For three centuries before the reign of Henry VII. there was no standard form of speech, which claimed

any pre-eminence over the other numerous dialects prevailing in England. Each writer wrote in the dialect of his own district; and works written for southern Englishmen had to be translated for men of the north.¹ Under these circumstances no sensible person would attempt to argue that because modern English words had crept into the text of Chaucer, its author must belong to a recent period, and that because obsolete terms had been dropped from the pages of Shakespeare, the writer must have lived subsequently to the reign of Elizabeth. Yet that is the argument precisely of Driver and his confrères, as regards various books of the Old Testament. They make an abortive attempt to apply that argument to the Book of Daniel. Because the Greek names of a few musical instruments are found there Driver declares that the composition of the book did not belong to the Exilic period but to a date after the conquest of Palestine by Alexander the Great. Dr. Sinker meets this statement very fully by the contra-statement, that in the time of Daniel a brother of the Greek poet Alcæus held office at the court of Babylon, that the Assyrian king, Sargon II., (700 years B. C.) mentions in an inscription the Greeks (Javanu) of Cyprus, and that over nine hundred years earlier a Greek name is found in the Tel-el-Amarna tablets.² We may also add that Greek names appear in the long inscription at Karnak, in which Menephtah, the Pharaoh of the Exodus, recounts the defeat of the northern Mediterranean invaders of Egypt. As the Tel-el-Amarna tablets belonged to the reigns of Amenophis III. and IV., of Dynasty XVIII., their date must be placed about 1640 years B. C., or 150 years before the Exodus. Under these circumstances the finding of the names of two Greek musical instruments in the Book of Daniel, would not be such an unusual occurrence, in that day, as to compel the

¹ Ency. Brit., Vol. VIII. p. 294.

² The Bible and Modern Criticism, p. 131 n.

conclusion that it must have been written centuries after the occurrences it professes to describe. If the instruments themselves were brought from Greece by the brother of Alcæus, or some other Greek, as was very probably the case, it may safely be assumed that in Babylon they would continue to be known by their original names.

"The argument from the *language* of the Book of Daniel," says that eminent jurist, Sir Robert Anderson, "having thus utterly broken down — in truth it is an insult to our intelligence — we dismiss the philologists from the enquiry altogether. The remaining question is one of evidence of a wholly different kind, and no university professor, however eminent, is as fit to deal with it as the trained lawyer or the experienced jurymen. I press this. These pages will be read by many, who are as competent to decide the fate of Daniel as any of the critics, whose dictum about the book is blindly accepted by the public. And those who study the controversy will recognise the truth of Hengstenberg's statement, that the attack upon the book originated in a prejudged determination to eliminate the supernatural element from the Bible. . . . And so here, men like Prof. or Driver accept the verdict of the Higher Criticism, against the Book of Daniel, while deprecating the 'exaggerations of the rationalists.' The public prosecutor does not exaggerate while presenting his case to the court. On the contrary he is careful to state it with perfect fairness, and to notice every point in favour of the accused as well as against him. Not so, however, with a private prosecutor. The exaggerations of the German critics are the clearest proof that the crusade against Daniel was the outcome of prejudice or malice. In my published defence of the book I have not sought to score a single point by trading on these exaggerations. I have taken Professor Driver as the accredited exponent of the case of the English critics. And in meeting his indictment of Daniel I have accepted

his own statement of the evidence. Any competent tribunal would, I believe, decide that the Septuagint translation is older than the date to which the critics assign the Hebrew original, and that the canon of the Old Testament was closed anterior to that date. But meeting them on their own ground, I have shown that no part of their case against the book will stand the test of cross-examination. And, further, it has been demonstrated that its great central prophecy has been fulfilled in Messianic times with absolute definiteness and precision. And this demonstration Professor Driver himself has cited only to leave it and pass on; though if it remains unchallenged it should end the controversy."¹

When the sceptical Higher Critics first framed their indictment against the Book of Daniel, Belshazzar was declared to be a myth, as history testified that the last king of Babylon was Nabonidus, who was absent from the capital when Cyrus captured it, and that he lived many years after the Persian conquest. Thus the contradiction between profane history and the Scripture was complete, and for the time-being scepticism triumphed. But presently a new light broke upon the situation, reversed its conditions, and proved that Scripture was right, after all, and scepticism wrong. Deciphered tablet inscriptions disclosed the fact, that Belshazzar was the eldest son and heir of Nabonidus, that he was regent in Babylon during his father's absence, and that he was killed on the night in which the Persian army entered the city. We now know why Belshazzar could only make Daniel the third ruler in the kingdom: he was only the second himself. (Daniel v. 16.) Nor can scepticism ever tear from the Book of Daniel the great prophecy of the seventy weeks (490 years) from the issue of the decree of Cyrus to rebuild Jerusalem, to the public proclamation of the Messiah — a prophecy that was fulfilled to the day. The Christian should never forget that the

¹ The Bible and Modern Criticism, p. 134.

Book of Daniel bears the express *imprimatur* of our Divine Lord. In Matthew xxiv. 15 he tells us: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)." Bishop Westcott declares "that no other book of the Old Testament had so great a share in the development of Christianity." It is Hengstenberg's testimony, "that there are few books whose Divine authority is so fully established by the New Testament, and in particular by the Lord himself," and Sir Isaac Newton declared that its rejection would undermine the Christian religion.¹

While Driver and his associates cannot produce a particle of proof, that would have the slightest weight in a court of law, to sustain the cardinal points of their critical position, as regards the Old Testament scriptures, they have certainly established the fact beyond all peradventure that the text of these scriptures, as they have come down to us, is not wholly an inerrant one. It is indeed true, that the textual discrepancies, and other errors in the books of the Old Testament, which have been brought to light in recent years, are mainly academical, and not fundamental, in their general character, and in no way disturb the even tenor of God's providential dealings with mankind. They only disturb, here and there, in a greater or less degree, the surface of the Divine stream of inspiration, which flows through the Old Testament scriptures; but, at the same time, never seriously impede its current. It would answer no good purpose to ignore the existence of this state of things, and it becomes accordingly the duty of the Biblical student to enquire into the character of discrepancies and other errors in the text of the Old Testament, and to ascertain how far a new departure in its exegesis may have become necessary. That issue has now to be intelligently and fairly met. It may be said to be the only issue of any

¹ The Bible and Modern Criticism, pp. 137, 139, 140.

real consequence which has arisen out of the prolonged Higher Criticism discussion. The Old Testament has nothing to fear, in any greater degree than the New, from the fullest and freest discussion as to the nature of its contents, provided that discussion is conducted on fair and honest lines, within the limits of legitimate criticism, and not for the wanton purpose of mere destruction or justifying agnosticism, or other forms of religious unbelief. Legitimate discussion should always be welcomed by the Biblical student, who stands prepared to give an answer to every man that asketh him a reason of the hope that is in him with meekness and fear. (1 Peter iii. 15.) And honest effort to free the text of the Old Testament scriptures from discrepancies, or errors of transcription or other errors arising from similar secondary causes, ought always to be gladly hailed by him. We have only space to review the probable sources from which they have arisen.

Our best starting-point in this direction is that supplied by the great Apostle of the Gentiles in 2 Timothy iii. 16, where he tells us according to the revised version: "Every scripture *inspired of God* is also profitable for teaching, for reproof, for correction, for instruction, which is in righteousness." From the critical standpoint, whence we must now regard the Old Testament scriptures, the revised version expresses more clearly, it appears to us, the true meaning of the original than the authorised version. It teaches us very plainly that scriptures existed which were not inspired. In the same sense discrepancies, or other textual errors, or subsequent interpolations by redactors, long after the books of the Old Testament had been written, and which might conflict with the true meaning of the text itself, could not most certainly have been inspired. The principal difficulty in these cases now would be to separate the tares from the wheat, an operation which requires the greatest reverence, caution, and care, and can only be effect-

ually performed under the guidance of the Holy Spirit. While many eminent Anglican divines have, from time to time, held the doctrine of the plenary inspiration of the Holy Scriptures, the Church of England, to which the writer belongs, has never taught that doctrine either in her Articles of Religion or her Formularies. In Article VI. she lays down that "Holy Scripture containeth all things necessary to salvation: so that whatever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." In Article XX. we are told: "Wherefore although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree anything against the same, so besides the same ought it not to enforce anything to be believed for necessity of salvation." In addition, the Church of England, in Article VI., gives us a schedule of the names and number of the canonical books of the Old Testament, and, with the other orthodox Protestant churches, holds all the books of the New Testament to be also canonical. Nothing certainly could be more prudent or more catholic than the teaching of the Church of England as regards the inspiration and authority of the Bible. It leaves (within due orthodox bounds as a matter of course) the hands of her members perfectly free for full discussion as regards the text, the inspiration in whole or in part, and the authority of the Scriptures, Old and New.

The vast period of 3354 years has passed away since Deuteronomy, the final book of the Pentateuch, was written. What sort of writing material was used we have no means of knowing. But it must have been either papyrus paper or leather.¹ As the first

¹ The manufacture of papyrus paper in ancient Egypt appears to have always been restricted to where the plant grew, in luxuriant profusion, in the shallow and muddy canals. It was made by cutting the stalk into thin strips, laying them side by side, then placing another layer above the first crosswise, and next binding both layers

could only be procured from Egypt, and as all Hebrew intercourse with that country had then wholly ceased, no doubt the original copy of Deuteronomy was written on leather, duly tanned and otherwise prepared for the purpose. Leather was afterwards used as the national writing material down to the close of the Maccabean period, when parchment came into general use. Leather is to-day used for the orthodox synagogue roll of the law, so closely does the modern Jew still cling to ancient usage. For over thirteen hundred years all the laws, all the history, and all the general prose and poetical literature of the Jews, were written upon rolls of leather, a material of a not very durable character, and which did not retain the ink very well, especially when the climate was at all damp. Unlike the Babylonians and other oriental nations of ancient times the Jews never appear to have used, to any extent, the system of clay cylinder writing, and always clung instead to their leather book rolls. These were of such a perishable character that they had to be constantly renewed and re-copied. During all the expeditions and explorations in Palestine, in the past century, not a single scrap of an ancient written leather roll of any kind has ever been discovered, and but very few inscriptions relating to Jewish history. The Moabite stone, dating about 800 years B. C., is the oldest one, and the Hezekiah inscription on the Siloam water tunnel comes next. Some tablets in the cuneiform character have recently been discovered at Lachish, but they related to events preceding the Jewish period. When compared with the vast number of inscriptions, and other remains of

together with a strong flour paste in which a little glue was mixed. The sheet was next pressed down, and afterwards rubbed smooth on the side to be written on. This paper might be said to be imperishable, and papyrus rolls four thousand years old and over, have of late years been found in tombs. The art of making parchment from the skins of goats, and others of the smaller animals, was not discovered until near the close of the second century B. C.

antiquity, unearthed in Babylonia, Assyria, and Egypt, within the past few decades, the poverty of archæological discovery in Palestine has been singularly great. During the long troublous period of the Judges which followed the death of Joshua — a period of numerous fierce struggles with surrounding nations, and much national affliction, the literary life of the Hebrew nation must have been a very feeble and unsatisfactory one, and few books would make their appearance. The priests would take the best possible care of the Book of the Law, left them by Moses, and have it renewed and re-copied from time to time as might be required; but only a few extra copies even of that volume would be made until a more settled and uniform government prevailed in the days of Samuel. Other sacred writings would be treated with less consideration, and the same care would not be exercised in making copies of them, and nothing is heard of the formation of public libraries as in other countries. From the time of Ezra and Nehemiah onwards, a different state of things prevailed; the nation again became a church with the high priest at its head; the synagogue system arose; the prophetic period came to an end; and a new state of religious life was ushered into existence in which, as at the present day, the written word became the sole guide of the people. The scribes, the interpreters and transcribers of the law, and of the other sacred writings, now became an important element in the state, and the greatest care was exercised in re-copying religious works of every description. Even the words and letters in a book were now counted in order to prevent mistakes. But for over a thousand years before this period, outside of whatever personal responsibility might have rested with the priestly class, no proper national system appears to have existed for the due preservation of the sacred writings. Even the official temple copy of the law was lost sight of, and its contents largely forgotten, until it was again discovered

by the high priest Hilkiah in the reign of Josiah. Under all these circumstances, we can easily understand with what facility errors of transcription could creep into the original text. To correct these marginal glosses would be made, and even lengthy explanatory notes added, by one priestly redactor after another; and, as the ages rolled on, these glosses and notes would come to be regarded as part of the original text, and be incorporated therewith. The Jewish mind was always an eminently conservative one; and anything that bore the authority of age would be sure to be preserved. In addition to these sources of error, there would always exist, as regards the priestly redactor, the temptation to make interpolations in the text, with the view to its improvement in some shape, or to illustrate some particular phase in the national life. We have an instance of this in Genesis xxxvi., where a whole chapter is interjected into the regular narrative, dividing it into two parts. How marginal glosses came to be incorporated into the text may be plainly seen by reference to Numbers xii. 3, where we are told: "Now the man Moses was very meek, above all the men which were upon the face of the earth." Any reader must see at a glance, that this verse could never have been written by Moses himself, and that at first it only formed a marginal note which eventually crept into the text, when a new copy of the book came to be made. In this condition of things, we have unquestionably the true key to a very large part of the discrepancies and other errors in the text of the Old Testament, which are now made the basis for so much adverse Higher Criticism. But if every one of these objectionable passages were cut out from that text it would still be a perfect whole and embody the full counsel of a gracious God for the instruction of mankind. The only matter for real wonder in the case, is not that there should be errors in the Old Testament scriptures, but that these errors should be so few

and so unimportant. As they stand to-day they do not affect a single question of morals, or a single point of Christian faith or doctrine.

But independently of those causes already pointed out, other causes also existed which hindered the transmission to posterity of the original text of the Old Testament scriptures. In ancient times neither a Hebrew grammar nor even dictionary existed. The knowledge of the language could only be acquired accordingly, by mere oral teaching, and the exegesis of difficult passages was necessarily traditional. Where tradition was not available the greatest difficulties often arose as to the true interpretation of the text, and even guesses had to be resorted to at times. When the Septuagint translation was made, in the third century B. C., the Hebrew, as a spoken language, was either dead or dying, and the mother tongue of the translators was Greek or Aramaic. Here stood an open door for many mistakes. Even after the Christian era very few doctors of the church knew Hebrew, and had to depend on the Septuagint for their knowledge of the Old Testament. The Jews, themselves, had only a very slender acquaintance with their ancient form of speech, and what little was known about it was confined to the rabbis, who invariably declined to teach Hebrew to Christians. This state of things continued down to 1506 A. D., when Reuchlin put forth the rudiments of the Hebrew language in Latin, and the door of knowledge, so long kept locked, was at length opened to Gentile scholars.¹

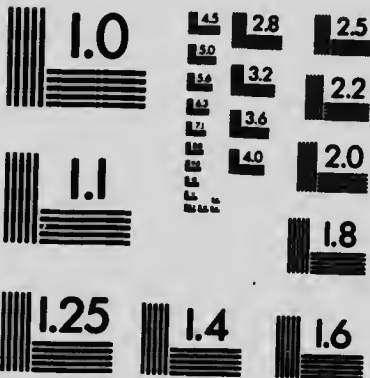
While various very early Greek copies of the New Testament exist at the present day, it will surprise at least some of our readers to learn, that the Hebrew Old Testament which we now possess is not much over eight hundred years of age. It is the product of the Jewish critical school of the Massorettes, which existed at Tiberias from the sixth to the ninth century,

¹ The Old Testament in the Jewish Church, p. 32.



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and which devoted its attention, during that long period, to collecting, comparing and revising all the various readings of the Old Testament scriptures then in existence; and forming them into one complete whole. The revised text which thus arose was not, however, at once accepted by the Jewish Church. The acceptance at length came in the eleventh century A. D., and the new Hebrew Bible received the title of the "Great Massorah." It constitutes the only version of the Old Testament now in existence. What alterations may have occurred in the text from the date when Moses began to write the Book of Exodus, under a direct command from God, until the time when the Massoretes put the final touches of revision to all the books of the Old Testament canon, we have no means of knowing. No doubt many old words, which had ceased to have any meaning for a new generation, dropped out of use; and new words, more suited to philological progress, took their places. That the Hebrew language changed, like other languages, is a question beyond all dispute, and our Hebrew scholar of to-day cannot ascend a single step beyond the Massoretic text, and knows nothing whatever of the idiom in which Moses and the early Israelites wrote. It cannot fail to strike the reader, that under all the various and conflicting circumstances surrounding ancient Jewish life, the assumption, by Driver and his confrères, of Higher Criticism Cult, that they have such a thorough knowledge of all the moods and inflections of the ancient Hebrew language as makes them competent to decide, from the character of the text itself, at what particular period this or that book of the Old Testament was written, is a most presumptuous one, and has no proof behind it. Their knowledge of Hebrew is limited to a single copy, only a little over eight hundred years old, which came into existence over twenty-five hundred years after the death of Moses. Both Wellhausen and Cheyne admit

that a better knowledge of what the Hebrew texts really contain, and of the circumstances in which these texts arose, must be acquired before any secure step in advance can be taken in Hexateuch criticism.¹ There is not the slightest prospect that such a knowledge can ever be acquired. The spade of the archaeologist will never dig up any ancient leather copies of the Old Testament, or inscriptions of any kind, which would show the variations between the Hebrew text of Moses and Joshua, and the text of the Massorettes. The Hebrew scholar must always rest contented with the knowledge he already possesses; and when Driver assumes to know things which are really beyond the possibility of human acquirement, we can only come to the conclusion that his claims have no honest basis to rest upon, and merit no serious consideration.

¹ *Encyclopædia Biblica*, Vol. II. p. 2057.

CHAPTER XVIII.

HOW THE HIGHER CRITICS WRITE BIBLICAL HISTORY.

SUCH of our readers as may happen to be acquainted with the trend of rationalistic literature, during the past half-century, can scarcely fail to have noticed how persistently the attacks on the Bible and Christianity have been maintained. Agnostics care nothing about consistency, and do not hesitate to avail themselves of the most contradictory conditions when it suits their purposes to make use of them. When one line of attack fails to succeed another is promptly pursued. To-day the attacks come from one point of the compass, to-morrow they may come from the opposite direction. In dealing with Biblical history the Higher Criticism Cult resort to methods of a similar character, and never hesitate to be inconsistent, in order to give point to their argument, whenever it answers their purpose. At one time they solemnly tell us that Genesis is all myth and tradition, and of no historical value whatever. Exodus with them is almost equally untrue and equally unreliable. But when they begin to write what may be termed, to some extent, Biblical or Hebrew history, we find them, of necessity, going to either of these books in search of some chronological starting-point to commence with.

The historical fact, that from a period dating about fifteen hundred years before the Christian era, a nation existed sometimes called the Jewish nation, sometimes the Hebrew nation, and sometimes

the nation of Israel, can no more be denied than the other fact that a country known as England exists to-day. The fact of Jewish national existence having to be admitted, without doubt or cavil, it becomes the duty of the historian to enquire as to whence that existence came, and how it arose. This information he will find ready to his hand in the Book of Genesis, where the narrative is arranged in due annalistic order, with all the dates and other facts necessary to prove that he has genuine history to work from and not mere myth or fable: — a history, too, that is confirmed at several points by modern archæological discovery. According to the Biblical narrative, all the Jewish race sprang from one common ancestor, Abraham, whose descendants are clearly traced through Isaac and Jacob down to the emigration into Egypt, 1921 years B. C. After the death of Joseph, and all through the Egyptian Dynasty XVIII., we hear little in the sacred narrative of Hebrew fortunes. At length Dynasty XIX. presents itself before us in the opening chapter of Exodus, and the story of Hebrew history is again resumed; and afterwards proceeds onwards without a break for over a thousand years. But the Higher Criticism Cult decline to accept the history of the beginning of the Jewish nation, so clearly recorded in Genesis, declare it to be all myth or legend, and then proceed to give us their own version of that beginning. Let us briefly examine how they make out their case, and the sort of proof that case rests upon.

Wellhausen, the great exponent and leader of the modern Higher Criticism Cult, is the author of a *History of Israel*, from the Prolegomena to which we have already laid some extracts before our readers, in order that they might form a due estimate of his extreme opinions. Those who may not have Wellhausen's book at hand, will find a very full epitome of it in the *Encyclopædia Britannica*.¹ According to

¹ Vol. XIII. p. 396.

that epitome Wellhausen, although denouncing everything in Genesis as mere legend, is forced by necessity, in the absence of all other material, to make that book the starting-point for his history. He begins by telling us, that "according to the Book of Genesis Israel was the brother of Edom, and the cousin of Moab and Ammon. These four petty peoples, which may be classed together as the Hebrew group, must at one time have formed some sort of a unity, and have passed through a common history, which resulted in their settlement in Southeastern Palestine. The Israelites, or rather that section of the Hebrew group which afterwards developed into Israel, appear at first to have been the immediate neighbours of Edom, and to have extended westwards towards the border of Egypt. . . . To the Canaanites, whose language they had adopted, their relation was that of foreign conquerors and lords to a subject race. Some fifteen centuries before our era, a section of the Hebrew group left its ancient seat in the extreme south of Palestine, to occupy the not distant pasture lands of Egypt (Goshen), where they carried on their old calling, that of shepherds and goat-herds. Although settled within the territory of the Pharaohs, and recognising their authority, they continued to retain all their old characteristics,—their language, their patriarchal institutions, their nomad habits of life. But in course of time these foreign guests were subjected to changed treatment. Forced labour was exacted from them, for the construction of new public works in Goshen. They had no remedy at hand, and had to submit in despair. Moses presently appears upon the scene, and reminding his oppressed brethren of the God of their fathers, he taught them to regard self-assertion against the Egyptians as an article of religion, and they accordingly determined to seek refuge from oppression in the wilderness, which was the dwelling-place of their kindred, and the seat of their God." Wellhausen next proceeds to

tell us of the flight of the Hebrews, the pursuit of Pharaoh, and how he overtook the fugitives who were encamped on the shore of the northern arm of the Red Sea. During the ensuing night a high wind left the shallow sea so low that Moses ventured its passage with success. The Egyptians rushing after the Hebrews came up with them on the farther shore, and a struggle ensued. But the assailants fought at a disadvantage; the ground being ill-suited for their chariots and horsemen; they fell into confusion, and attempted a retreat. Meanwhile the wind had changed; the waters returned, and the pursuers were annihilated. After a visit to Sinai, as related in Exodus, the Hebrews settled at Kadesh eastward from Goshen. "For a civilised community," continues Wellhausen, "of from two to three millions, such a settlement of course would have been impossible; but it was quite sufficient for the immediate requirements of the Goshen shepherds, few in number as they were, and inured to the life of the desert. . . . That it was only in expiation of a fault that they were held back at the gate of the promised land, until the whole generation of the disobedient had died out, is not historically probable." In a foot-note it is added "that, according to the Old Testament, the Exodus took place 480 years before the building of Solomon's temple, and 960 years before the end of the Babylonian Captivity. These figures are certainly more trustworthy than the combinations of the Egyptologists."

Such is Wellhausen's cavalier account of the Hebrew sojourn in Egypt, of the passage of the Red Sea, and of the temporary settlement at Kadesh. Any Biblical student cannot fail to see, at a glance, that it is not honest history by any means, but a mere incoherent jumbling up of a few scriptural facts with a large number of the customary Higher Criticism falsehoods. In dealing with this subject we must always bear in mind, that no contemporary narrative

of primitive Jewish life exists, by which the truth or untruth of any part of early Old Testament history can be tested. Profane history throws some gleams of light, here and there, upon its later periods, but nothing more. Not until 521 years after the Exodus, or 970 years B. C., does Egypt interfere in any way again with the Israelites, and then Pharaoh Shishak makes his appearance upon the scene, establishes his supreme authority over the kingdoms of Judah and Israel, as well as over the neighbouring countries; and plunders Jerusalem and its temple of all the vast treasure collected by David and Solomon. His successful campaign is recorded in inscriptions at the temple of Karnak, which throw some light on Jewish history, but for the time being only. Egyptian inscriptions tell us nothing of Jewish history during the centuries leading back to the Exodus. Nor do they allude thereto from the time of Shishak onwards. Assyrian inscriptions throw no light whatever on Jewish history, until the invasion of Syria and Palestine by Shalmaneser II., 854 years B. C. The Assyrian king, on that occasion, was opposed by the forces of twelve kings, among whom was Ahab; and although he claimed a great victory over the allies, it appears to have had no permanent value. In 842 B. C., Shalmaneser again invaded Syria and Palestine. Jehu, now king of Israel, became his vassal, paid him tribute, and thus gave the Assyrians the first firm hold on his kingdom. There is nothing in the early annals of Greece to throw any light upon contemporary Hebrew history. Grecian history had only begun to emerge from myth and tradition, when the Kingdom of Israel commenced to draw towards its close. The Babylonian tablets, of the Accadian period, shed some light on the rise of nations and great cities as set forth in Genesis x., and on the time of Abraham; but they tell us nothing whatever of the immediate descendants of the great patriarch, of the Sojourn in Egypt, or of the Exodus. Nor are the Israelites ever

alluded to afterwards, in the Babylonian or Assyrian inscriptions, until the reign of Shalmaneser II. From all these circumstances we gather, in the clearest manner, that, outside the Old Testament records, no consecutive material of any importance whatever exists on which to base the composition of Jewish history, for the long period of 903 years, until the destruction of Solomon's temple. And even as regards Babylonian history, during the reign of Nebuchadnezzar, we derive more information from the Old Testament than from any profane source. When Wellhausen, accordingly, and other Higher Critics, undertake to write early Jewish history, they have only two sources to work from, namely, the Old Testament and their own prolific imaginations. True history must always rest upon solid fact, circumstantial evidence, or sound inductive reason. When it comes to be based on mere speculative theorising it can only be classed as ordinary fiction, and destitute of all claim to historical consideration. Let us see what Christ says of the principal persons we read of in Genesis, whom Higher Critics say are myths.

"And I say unto you that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven." Matthew viii. 11.

"But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, (Exodus iii. 6) saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob, for God is not the God of the dead but of the living." Matthew xxii. 31, 32.

"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." Luke xiii. 28.

"Abraham saith unto him, they have Moses and the prophets; let them hear them. And he said,

Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke xvi. 29, 30, 31.

"And Jesus said unto him, This day is salvation come to this house, forso much as he also is a son of Abraham." Luke xix. 9.

"Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead but of the living: for all live unto him." Luke xx. 37, 38.

Such is the testimony which our blessed Lord himself, the perfect God and perfect man, who possessed the Divine omniscience in the fullest sense, bears to the personal existence of the great Jewish patriarchs, Abraham, Isaac, and Jacob. Wellhausen and Cheyne, and all the more extreme school of the Higher Criticism, on the other hand, hold that no such individuals as Abraham, Isaac, and Jacob ever existed, that they were mere legendary myths; and that when Christ alluded to them as actual persons, he did not state what was true, and was unworthy of belief. The issue accordingly is plainly raised between the unerring Divine Son of God and the mere erring mortals, Wellhausen and Cheyne, and the rest of their cult; who unquestionably stand in no less contradictory position, as regards Christianity and its blessed founder, than the openly avowed infidels Paine and Ingersoll.

Having declined to accept the testimony of our blessed Lord, as to the patriarchal foundation of the Jewish nation, and rejected the Book of Genesis, as not being accurate history, Wellhausen proceeds to tell us his own story of the order of Biblical events. According to that story the children of Israel were not the descendants of Abraham at all, but first appeared about fifteen centuries before the

Christian era as a pastoral tribe, in the extreme south of Palestine, and presently moved into the land of Goshen. As the date he gives lies within a few years of the Exodus (1491 years B. C.), the veracious historian forgets to tell us what time he allows for the sojourn in Egypt. To judge from his language elsewhere, that sojourn must have occupied a considerable period; but the harmony of his story does not appear to be of much importance with him. Now, when he states that Israel was originally a tribe dwelling on the border of the Sinaitic Desert, he states something which has not a single historical fact or circumstance to rest upon, and the falsehood of which is patent upon its face. In support of this falsehood he quotes Genesis ix. 26, where Noah says, "Blessed be the Lord God of Shem, and Canaan shall be his servant," which has not, however, the slightest connection with the case. It is certainly amusing to find Wellhausen bolstering up his imaginary history, by a quotation from a book which he declares to be unworthy of belief. Utterly ignoring all the miraculous occurrences which preceded the departure of the Israelites out of Egypt, and precisely as he ignores the miracle of the Creation, and all the other miracles which Genesis tells us about, he proceeds to describe the passage of the Red Sea. His point of view as regards that passage would be quite as well sustained by simply stating, that owing to a high wind, which laid the bottom of the sea bare, the fugitives were enabled to cross over safely; but, instead, he must give rein to his imagination, and let us know that the Egyptian pursuers also crossed over to the opposite shore, to be there defeated by Moses, and forced to retreat; and that it was during this retreat they were overwhelmed by the returning tide and an adverse wind. His account of this great battle has no evidence of any kind whatever behind it, and is solely the product of his own prolific brain. There is an old adage to

the effect, that people who do not speak the truth should have good memories. Wellhausen tells us in one breath, that the Israelites were sufficiently strong and numerous to defeat the great disciplined host of Pharaoh at the Red Sea; but when he places them afterwards at Kadesh, on the border of the desert, he describes, in another breath, the Goshen shepherds as few in number. Otherwise he adds they could not have subsisted there with their flocks. By-and-by, however, he again contradicts himself by stating that the *few* Goshen shepherds were able to defeat the Amorites in battle, and drive them out of that part of Moab which the said Amorites had subdued a short time before. Other facts exist which prove that the Goshen shepherds were not an insignificant people, either as regards numbers or otherwise, when they emerged from the wilderness, and commenced their career of conquest under Moses and Joshua. Palestine was then held by colonies of different nations, who had strongly fortified their chief positions, and who when united could bring large and well-equipped armies into the field. Among these were the Hittites, a brave and gallant people, who in the previous generation had been able to oppose Rameses II. when at the height of his power, and fought a great battle with him at Megiddo. Rameses claimed the victory, but felt compelled shortly afterwards to conclude peace with the Hittite king on perfect terms of equality. The Hittite forces formed part of the large army, with cavalry and chariots, which collected at the waters of Merom to oppose the advance of Joshua, who completely defeated them. If the Goshen shepherds had been only few in number they could not have achieved a great victory of this decisive description, Wellhausen to the contrary notwithstanding. But if weak in his facts Wellhausen is certainly strong in assertion! What a sorry figure, as a historian, he would present in the witness box of a court of law, under the cross-

examination of a skilful counsel. Following his history of Israel further on, we find the same turning upside down of the Biblical narrative, according to his own ideas of the fitness of things; the same constant presentation of the idea, that the original authors of that narrative did not state facts accurately or in proper sequence; and that he himself, after the lapse of an interval of over three millenniums knew more about occurrences of which these authors must have been, in some cases at least, eyewitnesses, than they did. He was fully competent, by the operation of some sort of second-sight, to straighten out all the historical tangles which they had perpetrated. Further on Wellhausen states, that Israel had originally consisted of seven tribes, of which only one, that of Joseph, traced its descent to Rachel. In a foot-note he tells us that Jehovah is to be regarded as having been originally a family or tribal god, either of the family to which Moses belonged, or of the tribe of Joseph, in the possession of which we find the ark of Jehovah, although the Levites had always charge of it. No essential distinction, he adds, was found to exist between the Israelite Jehovah and El., any more than between the Assyrian god Asshur and El.¹

We have followed Wellhausen's story sufficiently far to enable our readers to gauge his utter unreliability as a Biblical historian and the mendacious falsehood of his statements. We shall now turn aside for a brief space and see how a more recent German Higher Critic, Hermann Guthe, professor of Old Testament exegesis in the University of Leipsic, travels over the same historical ground. This professor makes his bow, in 1901, to an English public in Cheyne's "Encyclopædia Biblica," in its historical article on Israel.² "It is true," says Guthe, in his opening remarks, "that in relating their reminiscences, the Israelites expressed themselves as if, in the very earliest

¹ Ency. Brit., Vol. XIII. p. 397.

² Vide Ency. Biblica, Vol. II. p. 2218.

times, their people had been a full grown tree planted in Canaan. Events of the wilderness period, which never come into the full daylight of history as they actually happened, are presented in a false light when they are related as events in the life of a united and settled people, living and thinking under quite other conditions, such as Israel did not attain to until centuries afterwards in Canaan. The historian must not carry back the settled and fully organised Israel of the land of Canaan into the wilderness, but must begin with separate pastoral tribes such as they were there. Next he must constantly bear in mind the peculiarity of the narratives he works with—their legendary character." It is scarcely necessary to say that Guthe's story opens with several unverified statements, which are wholly destitute of proof. Now, in relating their reminiscences of the earliest times the Israelites never claimed to be a full grown tree planted in Canaan. On the contrary they always claimed, and still claim, to have been descended from a single individual, Abraham, whose grandson Jacob settled with all his family in Egypt. Then, again, how does he know that events of the wilderness period were presented in a false light? Outside the Pentateuch narrative, nothing whatever is known, good, bad, or indifferent, about the life of Israel in the wilderness; and as Guthe declines to accept that narrative he essays to present us with one of his own manufacture, which has not a single element of truth to commend it to consideration. He next ignorantly blunders into an anachronism, and tells us that our earliest notice of these pastoral tribes (including Israel) is met with on the Egyptian monuments, whereon Rameses III. of Dynasty XX. describes the demand of certain Edomites for admission into Egyptian territory, and the defeat he had inflicted upon them. Menepthah I. entirely disappears from Egyptian history with the Exodus, a fact which goes to prove that he perished with his army in the Red Sea. This huge

disaster led to the greatest confusion throughout Egypt; and during the subsequent reigns of Seti II. and Menepthah II. the great empire which Seti I. and Rameses II. and their predecessors had built up almost crumbled wholly into fragments. This disastrous period terminated with the advent of Rameses III. to the throne, who defeated the Edomites probably about fifty years after the Exodus, or when Joshua was subduing Canaan. Rameses III. became Pharaoh many years after the Exodus; the events of his reign had never any connection with the Israelites, and he never mentions them in any of his numerous inscriptions. The Israelites are mentioned on a stele of Menepthah I., dating shortly before the Exodus, but are never alluded to in inscriptions either before or afterwards. As an Egyptologist Guthe appears to be quite as unreliable as he is as a Biblical narrator. He next proceeds to tell us "that the Israelites during the Sojourn continued to observe the customs and usages of nomads, and were consequently regarded by the civilised Egyptians as utter barbarians, who had neither part nor lot in their own public life. As to the period of their immigration into the eastern part of the Nile Delta and the duration of the Sojourn we have no trustworthy data. Nor is it easy to say which of the twelve tribes of Israel took part in it. According to the Old Testament indeed all of them did so, but it can easily be shown that this representation is not historical. Nor can it be even plausibly made out from the narrative that all the twelve tribes were contemporaneous." As to the Exodus, Guthe states "that in the end Pharaoh felt himself compelled to yield to the demands of Moses, and give the tribe of Israel the liberty to migrate." He keeps much closer to the Biblical account of the passage of the Red Sea than Wellhausen, and has nothing to say about the latter's great battle on the opposite shore, which he evidently regarded as too apocryphal to be furnished up for a second historical occasion.

Such is the unveracious jumble that Guthe seeks to palm off upon us as sober, truthful, history. What few grains of truth it may possess could only be gleaned from the Mosaic narrative; the remainder is fabrication by himself, pure and simple. As already explained, no contemporaneous narrative, or standard of any kind, exists, by which Biblical history can be tested. We must either take that history as it stands, or resort to mere fiction. Guthe, like Wellhausen, resorts to the fiction. During the Sojourn only a part of the Israelites continued to live in tents, and when the passover was instituted mention is only made of sprinkling the blood of the sacrificial animal on the two side posts and the upper door posts of the houses. (Exodus xii. 7.) Nor is there a scrap of evidence to show that the Egyptians, before the Exodus, regarded the Israelites as utter barbarians. Even if the latter were illiterate shepherds when the Sojourn first began, (and there is no authority for a supposition of that description,) an intelligent and quick-witted people, like the Hebrews, must have learned much during their long residence of 430 years in Egypt. We must, accordingly, regard Guthe's statement as involving a long stretch of the imagination. When he says that no trustworthy data exist as to the period of Israel's immigration, as a tribe, into the eastern part of the Nile Delta, he unintentionally speaks the truth, as no such immigration ever took place. When Jacob went down into Egypt he merely took his own immediate descendants, composed of his sons and grandsons, with him, and they were a family not a tribe. Genesis supplies the fullest information, as regards that immigration; but Guthe declines to accept its testimony, and presents us with his own speculative notions instead. Exodus xii. 40, 41, states that the Sojourn of the Children in Egypt lasted for 430 years; but he also declines to accept this definite statement, and tells us that no trustworthy data on this point exist, which is flatly contradicted by the Biblical narra-

tive, as shown by the texts we have just quoted. When he grows sceptical, as to which of the twelve tribes went down into Egypt, and as to their not even being contemporaneous, he gets lost at sea again in a ridiculous sort of way. Genesis is the only authority in the case, and that tells us that the heads, or ancestors, of the twelve tribes of Israel were contemporaneous, and that they were one and all the immediate descendants of Jacob. Guthe can produce no evidence of any kind, direct nor indirect, to establish the converse of this plain fact. After a liberal, but somewhat hesitating, use of the words perhaps, legend, and supposition, and a complete ignoring of the miraculous plagues of Egypt, Guthe tells us that in the end Pharaoh was finally compelled to accede to the demands of Moses, and give the tribes of Israel the liberty to migrate. He wholly forgets to tell us, however, what was the character of the compelling force. Pharaoh Menepthah, who then sat upon the throne of Egypt, was the most powerful sovereign in existence. The great empire which his father, Rameses II., had bequeathed to him, was still at the height of its grandeur, and his authority was supported by a large and well-appointed regular army. Let us picture to our minds this greatest of earthly sovereigns, a man of sixty years, of ripened intellect, seated upon his throne in the great audience hall of the magnificent palace at Tanis or Ramesis, and surrounded by a brilliant court. Two plainly clad men, Moses and Aaron, are presently introduced into this august presence, in order to make a demand that he should make certain concessions to his Hebrew slaves. This demand showed a superhuman moral courage; but Jehovah was behind it, and the hands of his servants were strengthened accordingly, and they proved themselves equal to the great occasion. With mingled dignity and firmness they delivered the Divine message to Pharaoh with which they were charged. "Thus saith the Lord God of Israel, Let my people go that they may hold a feast

unto me in the wilderness." We may well imagine with what mingled disdain and anger the great king heard this message. The Hebrews had been his own bondmen for years, and the bondmen of the crown for several generations; and such an insolent demand in their favour had never been made before. "Who is the Lord," angrily demanded Meneptah in response, "that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." The haughty Pharaoh was presently taught to humble himself before the Lord that he had not previously known, and compelled by the force of terrible national disasters to let Israel go. By no other process could the Exodus have been produced, and the heavy hand of Meneptah lifted from his polluted and unarmed bondmen. So the sceptical Guthe, like the sceptical Wellhausen or Cheyne, shirks the question at issue, and declines to tell us why or how Pharaoh was compelled to let Israel go into the wilderness. Such a result could never have been produced under ordinary circumstances. The compelling force must have been, on the contrary, of a very powerful and unusual character, partaking alike of the wonderful and the miraculous. There is a background to the picture which Guthe declines to investigate, and that background points much more clearly to the truth of the miraculous narrative of the Exodus, which we find in the Bible, than it does to his idle unhistorical vagaries. As a historian he shows himself to be a mere partisan, and wholly unreliable; and is entitled to no further notice at our hands. What we have said about him, however, and the quotations we have made from his article on Israel, will enable our readers to form a correct estimate of its untrustworthiness.

The establishment of the Feast of the Passover formed one great connecting link between the Exodus from Egypt and the subsequent life of the Jewish people. In the same way the Ark of the Covenant formed the historical link between their

earlier desert life, and their national existence afterwards until the destruction of the temple by Nebuchadnezzar, a period of fully nine hundred and sixty years. In Exodus xxv. God directs Moses how this ark should be made. In order that it might be suitably protected, the ensuing chapters give instructions for the making of a tabernacle, or tent of meeting, where the priests would minister before the mercy-seat. The ark came out of the wilderness with the Children of Israel, and played an important part in the crossing of the Jordan, and the fall of Jericho. The tabernacle continued to shelter it, and was afterwards established permanently, with the approbation of the whole Jewish congregation, at Shiloh; which now became the central point of the nation's religious life, and the residence of the high priest. No doubt the tabernacle, largely formed of perishable materials, gradually fell into disrepair. After a time a substantial temple was constructed during the period of the Judges, in which the ark was placed, and the use of the tabernacle was discontinued altogether. (Samuel i. 9.) This temple was evidently afterwards destroyed by the Philistines after their victory over the Israelites at Ebenezer, and the capture of the ark. Had the temple continued in existence the ark would unquestionably have been placed there, when it was brought back by the Philistines. The Higher Critics maintain that because the tabernacle has no place in the annals of the Judges or Samuel, it never existed at any time. This is a manifest absurdity. The construction of the ark made the tabernacle a necessary protection. One was the complement of the other. Cheyne, in his "Encyclopædia Biblica," admits the existence of the ark, but demurs to that of the tabernacle. The truth of the matter is that both alike link the wandering desert life of the Israelites with their subsequent settled life in Canaan.

CHAPTER XIX.

SUMMING UP THE EVIDENCE IN THE CASE.

WE have now laid before our readers, as briefly as possible, the whole case for the Bible and Christianity, *versus* Speculative Science, Agnosticism, and the Higher Criticism. When we come to take a full and calm survey of the evidence in the premises, we cannot fail to realise that no good grounds exist for the abandonment of even a single one of the orthodox beliefs, which the Christian world has held for the past nineteen centuries. We may have to modify our opinions somewhat, here and there: to make due allowance for manifest errors, chronological and otherwise, which have crept into the text of the Old Testament scriptures, from time to time, but that is all. While the golden thread of inspiration unites its several books into one great whole, we cannot hold that the palpable mistakes of copyists, or unwise interpolations by one redactor after another, were inspired. In the light of modern research and discovery, archæological and literary, we have most certainly to abandon the doctrine, held by so many worthy Christian people in the past and present, of the plenary inspiration of everything and every word in the Bible. But, at the same time, while the mistakes of copyists, or the interpolations by redactors, constitute only a very small percentage of the text, and are merely academic and not fundamental in their character, the vast inspired remainder embodies, in the fullest manner, the whole counsel of an all-omniscient God for the guidance and instruction of

mankind. When we come to examine the scientific field, we find that in honestly proved truths, there is really little or nothing to conflict with the authority of the Bible. Merely speculative scientific theories, resting on assumptions that have no proofs behind them, and which have their origin, as a rule, in pure agnosticism, will be always sure to conflict with the Bible. Their main object is to discredit it as much as possible, with the view of justifying their authors' unbelief in revealed religion—in a future state of rewards and punishments. Neither the Bible nor Christianity, thank God, has anything whatever to fear from the fullest and most severe criticism, nor from any honest presentation of true scientific facts. Let us, for example, take astronomy, the oldest of all the several departments of science. When we examine it carefully we find that instead of conflicting with the fact of the miraculous creation of the Universe, by a great First Cause, and in accordance with a Divine plan of the most wonderful and perfect character, it completely harmonises therewith. The law of gravity of itself alone, with its central source in the sun, teaches us that the planets must have been from the first of the same weight and ponderosity that they are to-day, as otherwise they could not always have been the perfect time-keepers that they are now. Whether they take months, as in the case of Mercury or Venus, to travel around the sun; or eightscore years, like Neptune, they invariably return to their original point of departure to a second of time. Their perfect machinery of perpetual motion never wears out, never requires repairs, and they perform their allotted tasks and duties as perfectly, at the present time, as they did when first created, and started on their everlasting journeys around the sun. The great French astronomer, Laplace, perfected the Newtonian law of gravitation, and mathematically demonstrated the truth of those problems which its discoverer had not

fully worked out. But unlike the devout Newton he was an agnostic, and hence, and in order to justify his unbelief in a great First Cause, he afterwards essayed to account for the origin of the universe by mechanical evolution, a mere theory impossible of proof. There is nothing to show that the sun could ever have filled the universe, never could have oscillated violently, as he describes, and never could have thrown off huge rings which presently developed into the several planets. All these notions embody unreasonable absurdities, alike opposed to every law of natural physics and of common-sense. It is equally absurd and illogical to suppose that the great planets, and the earth among the rest, were at one time huge globes of liquid fire, and that the cooling and contracting process occupied vast periods of time, and that in some cases this process still continues. If this were indeed true, it might well be asked in what condition must we find our earth to-day? Instead of presenting the appearance of a solid body, formed by regular strata of various substances, necessary to the well-being and progress of mankind, such as clay, stone, iron, gold, silver, copper, coal, and so forth, it would simply, and in accordance with natural physical law, be an undistinguishable molten mass of one character, and such as every great fire leaves behind it. The huge melting-pot would have devoured everything; and our earth, accordingly, would have been a very different earth from what it is now, and entirely unsuited for the uses of mankind. These plain physical facts demonstrate, in the clearest manner, the utter worthlessness of evolutionary ideas, as regards the origin of the universe, and proclaim anew the everlasting truth that "In the beginning God created the heaven and the earth." This grand fact remains wholly undisturbed by all astronomical truths supported by solid proof, and mere speculative ideas, unsupported by any proof whatever, in no way affect it.

SUMMARY OF THE EVIDENCE. 437

But the agnostic may plead, that even if he fails to sustain an unbelieving view of the Creation from an astronomical standpoint, geology certainly supports that view. In point of fact it does nothing of the kind. There is neither a beginning nor an end to anything in geology. All its histories are records without dates. It cannot tell when any of its periods, be they short or long, begin; and does not present us with even a single milestone to determine the commencement of its progress, in any direction, or at any time. Here and there it scratches the surface of the earth, and tells us about the secrets it has discovered, in a few isolated localities, to leave all the vast remainder still in darkness and doubt. When it travels from the region of demonstrated fact, ascends into the cloud-lands of mere theory, and begins to dose us with speculative notions, it abandons all claims to our further confidence. Scores of the speculations put forward by Lyell and geologists of lesser note, during the middle of the past century, are year after year being disproved, in our own generation, by fresh scientific research and new discovery. At what particular time the world began, or in what manner it afterwards progressed to its present condition, is just as much a sealed book to the greatest geologist, as it is to the peasant who whistles behind the plough. Nor can the geologist tell us whether the progress of the world, up, we will say, to the Deluge was a miraculous one, like the Creation itself, or whether that progress proceeded wholly on natural physical lines, of the true character of which he knows absolutely nothing. "The more I know," says the great but humble and devout Newton, "the more I find I do not know;" and that is the condition of all human knowledge to-day. The pride of learning, in every department of acquirement resting on an agnostic basis, has been inflated, of recent years, to a degree of presumption beyond all reasonable bounds. Three

thousand years ago the author of the Book of Job had a clearer idea, as modern discovery has proved, of the origin of the ocean depths than Lyell, or any of his school of geologists. Lyell was at one time a Christian man, until eventually led astray by the specious arguments of Darwin and Huxley; yet he afterwards, but unintentionally no doubt, did much to establish the truth of the existence of a great First Cause, and the fact of a Deluge, as will be seen more fully from our chapters on Geology and the Flood. The more our readers examine the true character of geological science, which is only a very new one at its best, and still in a condition of embryo, the more they will find that there is nothing in its teachings which should lead them to abandon, for a single moment, their old-time faith in their Bibles.

Evolution, about which we hear so much now-a-days, cannot be called a science in any shape. It presents us with no facts on which any form of inductive reason can be based, and consequently only exists in mere theory. Its principal root lies wholly in positive infidelity; and its ambitions are of the widest description. It is one of the strangest phenomena of that morbid agnostic humanity, which seeks to revolutionise the religious beliefs of the world. Its hypothesis of an evolution of the Cosmos directly opposes the principle of the creation of the universe by God. Just as the biological doctrine of the transmutation of species is opposed to that of special creation, so the idea of evolution, as applied to the formation of the world as a whole, is opposed to that of direct creative volition or will. It accordingly substitutes, within the ground which it covers, the idea of a natural and necessary process for that of an arbitrary volitional creative process. The theory of evolution aims to undermine the whole structure of the social system. With many persons it already constitutes a sort of moral creed, which they accept as a substitute for a more exalted re-

ligious belief. With another, and much larger class, the theory is gladly hailed as affording a welcome deliverance from all scruples of conscience, and all fears of a hereafter which to them represents only annihilation. Regarded from a scientific standpoint, evolution degrades man from the exalted rank of a being created in the image of God to the descendant of a series of inferior, and even brutish, animals, whose end is unknown. According to the doctrine of evolution, there exists no good cause for the beginning of the world, and no definite purpose for its end. The evolutionist declines to regard the universe as the result of a creative plan, arising from infinite wisdom and goodness, and approaches inanimate nature as though it were a mere chaos of fallen rocks; and animate nature as a purposeless production of animal existence. It leaves us no middle ground to stand upon. It will not permit us even to assume that God created the world in a partly unfinished condition, and then left it to be completed by the processes of evolution. The clear hard logic of its greatest apostle, Herbert Spencer, leaves no ground for the supposition that the Creator applied evolutionary principles, in a secondary way, to make perfect what he had left in an unfinished condition. To sum up the whole case, the theory of evolution, carried out to its logical conclusion, wholly excludes even the knowledge of a Divine Creator, and the possibility of his work. We are thus left with only one alternative. We have to choose between a Creator of all things in heaven and in earth, or the theory of evolution, — between a world governed by a Supreme Being, and a world in a condition of moral chaos, controlled by accident or chance. What madness it would be for any Christian man or woman to surrender the hope of a blessed hereafter and a firm trust in his or her Bible, and in the mercy and goodness of God, for the dry, worthless, husks of the theoretic doctrines of evolution.

With regard to chronology, either sacred or profane, there are no religious features about it which require any lengthened notice in this brief summary, and especially as our chapter on that branch of science gives all necessary information to the reader. The Biblical student will, however, have always to stand persistently on guard against the wiles of agnosticism in this direction, as well as in every other. A few decades ago the agnostic maintained with the greatest tenacity that Moses could never have written the Pentateuch, because the world was an extremely ignorant one in his day, and the art of writing was still unknown. Archæological discovery having plainly proved the opposite of this contention, and that education widely prevailed at the time of the Exodus, the agnostic's position became wholly untenable. He accordingly shifted his ground with chameleon-like rapidity and cropped up in a new direction. The world he now declared was much earlier than the Bible represented it to be, and in order to discredit its history ancient chronology, Egyptian and Babylonian, was extended backwards to fabulous lengths which it is needless to say had no foundation in fact. These sorts of attacks come now in the most persistent and insidious manner from all directions — from the scientists of the British and other great museums, and even from clerical Biblical exegesists, who have weakly surrendered their minds to the popular errors of the day. For example, in the "Illustrated Bible Treasury," attached to Nelson & Sons' Reference Bible, the period of Sargon I. is placed at 3800 years B. C., whereas the true period was according to George Smith, Professor Sayce,¹ and other

¹ This was Professor Sayce's opinion until quite a recent period. The explorations at Nippur, by the Pennsylvania University Exploring Expeditions of recent years, have led him to place the period of Sargon at a more remote date. This circumstance, however, does not alter the facts of the case, and we repeat that the absence of a true chronological starting-point prevents the placing of any event correctly until about the Abrahamic period, or shortly before it.

SUMMARY OF THE EVIDENCE. 441

leading authorities, about 2400 years B. C. The tendency to run into great extremes is one prominent feature of the many sceptical fads of the present day, a fact that Biblical students should always bear in mind.

In the four chapters of this book extending from vi. to ix., inclusive, we have dealt with the religions of the leading nations of the ancient Pagan world, and showed how impossible it was that a Messiah could spring from any of them. There was, accordingly, an absolute necessity for the founding of a new nation, devoted to the worship of the one true God, from which the Redeemer of the world could legitimately arise. Abraham was divinely selected to be the father of that nation, and his immediate descendants, Isaac and Jacob, were no mere myths, as Wellhausen and his fellow Higher Critics assert, on the sole authority of their own prolific imaginations, but living men, whose personal existence was vouched for by no less an authority than Christ himself, as we have already shown elsewhere. The succeeding chapters down to xvii. review the Biblical narrative of the Beginning of Things, the intervening history of mankind up to the Deluge, and the many existing proofs, geological and otherwise, of that great catastrophe, the rise of the Abrahamic period, the Exodus, and the life afterwards of the new Hebrew nation up to the death of Moses. These several stages form the great religious milestones of the world's ancient history. In dealing with topics of such vast importance to all Christian people, we have presented to our readers many facts, much circumstantial evidence, and various probable suppositions, all tending to substantiate the truth of the Biblical narrative as we find it in the Book of Genesis. The writer sincerely hopes that by his presentation of the whole case, the reader's faith in that narrative will receive new strength and support, and his doubts, if he had any, be dissipated.

In dealing with the Higher Criticism department of our general subject, we have left mere textual analysis of the Old Testament scriptures to those Christian specialists in Hebrew who are alone competent to treat it properly; and have confined ourselves to a review of those salient features which embody more interest for the general reader. But in point of fact Hebrew specialists have so thoroughly threshed out the textual and other sides of the questions at issue, that any person of even ordinary intelligence can now very fairly gauge their merits, pro and con. We have traced the course of the Higher Criticism from its atheistical founders, Spinoza and Astruc, through one rationalist after another, until it finally became crystallised by Wellhausen and Cheyne into the shape in which we now find it. In their hands, and in those of their immediate disciples, it constitutes what may well be termed a conspiracy against all orthodox religion, and the Divine humanity of Christ, with open infidelity, as its legitimate goal. Robertson Smith, with all his moderation, and all his Christian sentiment, was, nevertheless, a warm admirer and supporter of Wellhausen and Cheyne, and their German contemporaries; and endorsed the general tenor of their views. Driver, despite all his plausibility of argument, and all his assumed fairness, is precisely in a similar predicament; while Cheyne, a canon of the Church of England, openly flouts the doctrines which he solemnly pledged himself at his ordination to uphold and teach. The Higher Criticism apostasy, for such it may well be termed, is not by any means confined to the Church of England alone. It is common to all the other orthodox Protestant churches as well. Its baneful literature has been widely circulated among their clerical orders; and we may well imagine with what doubt and difficulty those who have secretly imbibed its poison can preach the pure gospel of Christ from their pulpits. The voice of conscience must surely tell them that

they are acting a double-dealing and deceitful part. When the illustrious Athanasius encountered the followers of Arius, in the Council of Nicæa, in the year A. D. 325, he eloquently stated that orthodox Christianity was contending for its all, in maintaining that its founder was at once perfect God and perfect man. The Higher Critics deny the perfect God-head of Christ, and maintain instead that he was merely a human being, who was liable to error like all the rest of his race. The old Arian controversy has accordingly descended upon the churches again, and once more Christianity is contending for its all. Arianism and orthodox religion are again in direct conflict; and the battle-cry of St. Athanasius once more rises above a controversial struggle. So widely has the revived heresy spread in our colleges and universities, especially in England, that comparatively few students are now offering themselves for a divinity course. Germany is in still a worse condition.

Now that the Old Testament scriptures are so persistently assailed by the Higher Criticism Cult, and their truth historically and religiously called in question, it behooves their Christian readers to satisfy themselves that they are still the word of God. It is indeed the case, that these hostile attacks are largely based on mere theoretical assertion, and historical falsification, as we have already shown; but, still, the necessity remains that we should sift the chaff from the wheat. In the performance of this duty the layman cannot always have the assistance of his clergyman, to the extent that would have been the case had the Hebrew language been more generally taught, like Latin and Greek, in our schools and universities. Students are thus, as regards Old Testament exegesis, too much at the mercy of the Hebrew specialist; and, with that reverence for learning which belongs to every true scholar, are too apt to surrender their intellects to his teaching, and so become saturated with arguments that they are unable to refute. Much evil

has crept into the churches in this way. Under all the circumstances of the case, the ordinary reader, who has no pretence to great learning of any kind, may well ask the question how am I to decide as regards the truth or untruth of the Old Testament scriptures, where eminent doctors so widely disagree? Now, there are several lines of plain facts and circumstances in existence outside of Hebrew learning altogether, which establish, both historically and religiously, the truth of the Old Testament. In the first place, recent archæological discovery brings profane history to our assistance. In the second the prophecies in the Old Testament itself, some fulfilled and others still in process of fulfilment, show clearly the inspiration of the Holy Ghost; and, therefore, that the several books in which these prophecies appear form part of the word of God. In the third place, we possess the direct testimony of Christ and his apostles as to the truth of the Old Testament scriptures, both as regards their historical and religious character. The evidence we shall lay before our readers, on each of these lines, will be so simple and direct that they will have no difficulty in returning a true verdict thereupon.

We will now proceed to examine how profane history sustains the Old Testament record. In the first place, the ancient Accadian tablets of Babylonia have their written story of the Creation and the Deluge, as we have already shown in chapters x. and xii., which largely corroborates the Mosaic narrative. Other tablets clearly support the details given in Genesis x., as regards the founding of the ancient nations of the world, and their capital cities. These cities, in several cases, bore the same names as are mentioned in the Biblical narrative. The ruins of Erech, one of these cities, were discovered by Layard in 1846. The tablets have also established, beyond all manner of doubt, that Chedorlaomer mentioned in Genesis xiv., was actually king of Elam in the time of Abraham, and

that Amraphel, named Hammurabi in the inscriptions, was his vassal king of Shinar or Babylonia, who, with two other kings, assisted his suzerain to punish the Sodomites and other nations of Palestine, which, after paying him tribute for twelve years, had at length rebelled against him. A tablet has also been found, which proved to be a business contract with the name of Abram appended thereto. What is known as the Tel-el-Amarna tablets, which date from the latter half of the second century before the Exodus, and were found, in 1887, amid the ruins of the palace of Amenophis IV. of Dynasty XVIII., in a little Egyptian village, tell their story very plainly. These tablets consist of several hundred letters, in cuneiform writing, written by the vassal kings of Phœnicia and Palestine to their liege lords, Amenophis III. and IV., about 1630 years B. C., and give a graphic picture of the condition of Palestine at that day, corresponding very closely with what the Israelites found it to be afterwards when they invaded the country. The Tel-el-Amarna tablets also show, that the authority of Egypt was solidly and securely established, in all the states of Palestine and Phœnicia, during the existence of Dynasty XVIII. From the numerous inscriptions of Dynasty XIX., we learn that the same state of things existed up to the death of Rameses II. At the period of the Exodus it came, however, to a sudden termination, and the various vassal states towards Syria became wholly free from Egyptian sovereignty. Some great calamity could alone account for the new condition of things. That calamity would unquestionably present itself in the loss of the great army of Pharaoh Menepthah in the Red Sea, and his own death there also. Under all ordinary circumstances a huge tragedy of this character must lead to a condition of the greatest confusion and disorder in Egypt. That such a condition actually prevailed there, at this period, is graphically portrayed by the inscriptions and papyri of the reign of Rameses III. They tell us of the

many misfortunes that befell Egypt after the Exodus; how all the country split up into independent principalities, which led to internecine wars, and such great national weakness that a Syrian adventurer made himself its king, and greatly oppressed the people. Rameses III. proved himself an able ruler, who partially restored the fallen fortunes of Egypt. But the day of her great glory had passed away, and she never afterwards fully recovered her former leading position among the nations. During the earlier part of the reign of Rameses III. the weakness of Egypt invited outside attacks, and even the Edomites, or Seirites, as his inscriptions termed them, sought to establish themselves in the land of Goshen by force, to meet however with defeat. In this state of things we have the true historical key to the fact, that there was no further pursuit of the Israelites after the passage of the Red Sea; that they were left wholly undisturbed in the Desert of Sinai, and were afterwards never interfered with during their conquest of Palestine, the different nations of which had been the vassals and tributaries of Egypt for a previous period of at least three hundred years, — from the reign of Thothmes I. to the reign of Meneptah I. So keenly did the Egyptians remember their disasters of the Exodus period, that for hundreds of years afterwards, and not until the reign of Rehoboam, did they again venture to confront the protecting God of Israel. The Egyptian Pharaohs never made inscriptions to record their misfortunes; and it is only from circumstantial evidence, such as we have adduced, that we can learn the condition of things which succeeded to the Exodus.

In the later periods of Jewish national life, wherever profane history touches the Biblical narrative, it invariably sustains that narrative. The tablets and monumental inscriptions of the conquering kings of Assyria do so in the clearest manner; and we learn much more about the reign of Nebuchadnezzar from the Old Testament than we do from any other

source. There is no occasion for the honest Biblical historian to falsify history, like Wellhausen and Guthe, in order to account in some way for the origin of the Jewish people. His narrative, on the contrary, will run straight as an arrow from the call of Abraham to the Sojourn in Egypt, and afterwards to Moses, to the Exodus, and to the Conquest of Canaan. All the evidence of any value in the case, goes to show that the four last books of the Pentateuch were written by Moses, or by some person, or persons, acting under his instructions; and that in all reasonable probability Genesis was written by him also. We learn from Joshua vi. 25, that it was written during the lifetime of Rahab, and not very long after the death of the great Hebrew general. A careful examination of the Chronicles will show that they were written during the reign of Zedekiah, with the exception of the final chapter, which was afterwards added. It is quite evident, also, that the Book of Daniel was written by the prophet himself, and not long afterwards, as the Higher Critics contend on very flimsy grounds. It was asserted that no such person as the Belteshazzar of Daniel ever existed; but the tablets have revealed the fact that he was the son and heir of Nabonidus, the last king of Babylonia, and ruled at Babylon as vice-king; so all that he could legally do was to make Daniel the third person in the realm, he himself being only the second. Thus we see that tablet and monumental inscriptions, and other profane history, bear direct evidence to the truth of the Old Testament narratives, and that much circumstantial evidence also exists pointing in the same direction.

We now come, in due sequence, to our second point of consideration, namely, how far do the prophecies in the Old Testament sustain its truth? If it can be shown that these prophecies were made at a period, or periods, preceding some clearly defined epoch, about which there could be no possible dis-

pute, and were afterwards fulfilled, or are still in process of fulfilment, the strongest possible proof would be presented that they were divinely inspired, and were therefore the infallible word of God. Now all these conditions exist in the present case. The Septuagint, or translation by the Seventy of the Old Testament, from the dying or dead Hebrew language into the living Greek tongue, made for Ptolemy Philadelphus, in the earlier part of the third century B. C., forms an epoch in Biblical literature, so clearly fixed and certain, as to be beyond all manner of question whatever. The canon of the Hebrew scriptures was thus definitely determined, and crystallised into a living language then more widely spoken than any other. The charge, therefore, cannot be made that any prophecies were afterwards forged to bolster up, in any direction, either Jewish or Christian opinion. We must, accordingly, accept the evidence of the existence of the prophetic books of the Old Testament just as they stand in the Septuagint. This position is logically incontrovertible, and beyond all manner of doubt. Any one fulfilled prophecy is sufficient to indicate a prescience more than human; but the collective force of all the prophecies, taken together, is such that nothing more can be necessary to prove the interposition of Omniscience than the establishment of their authenticity. In the providence of God the Septuagint has fully done that. With regard to the numerous prophecies relative to the coming of the Messiah, in the Old Testament, their one great object is the redemption of mankind. This as soon as Adam's fall made it necessary, God, in his mercy, was at once pleased to foretell. (Genesis iii. 15.) Some of the prophecies relative to Christ's advent, sufferings, and death, are very clear and remarkable. For example, in Micah v. 2, the birth of the Messiah at Bethlehem is plainly predicted; and the precise period of his death, and the destruction afterwards of Jerusalem, by the Romans, are

SUMMARY OF THE EVIDENCE. 449

foretold in Daniel ix. 26. The Seventy Weeks of the prophecy each day representing a prophetic year from the decree of Artaxerxes Longimanus of Persia directing the rebuilding of the walls of Jerusalem form the mystic era of 490 years, representing the interval until the Messiah was cut off "but not for himself."

When we proceed to examine the numerous prophecies of the Old Testament, relative to the punishment for their sins to be inflicted on the principal heathen nations of the ancient world, as well as on the Jews themselves, we at once find how accurately these prophecies were fulfilled, or are still in process of fulfilment. This fact shows, in the plainest manner, that the several prophets who made them were directly inspired by the Holy Spirit, and thus establishes the truth of the Old Testament scriptures. We have only space for the presentation to the reader of a few of the principal examples in this direction. We will begin with Tyre, the capital city of Phœnicia, and the great commercial mart of the ancient world. Phœnician ships sailed the Red and Arabian Seas, the coasts at both sides of the Mediterranean, and even boldly ventured out into the Atlantic Ocean to bring home tin from the mines of Cornwall. At one time they circumnavigated the whole African coast, sailing up the Red Sea around the Cape of Good Hope, and returning home by the way of the Straits of Gibraltar. The idolatrous worship of Tyre was of a cruel and repulsive character, and its day of retributive punishment came at last. 590 years B. C. Ezekiel prophesied its doom. It was to be utterly destroyed, never to be rebuilt, and become a place where fishermen would spread their nets. (Ezekiel xxvi. 3, 5, 6.) This prophecy has been gradually fulfilled to the letter. Nebuchadnezzar during his long siege of the city, which lasted for thirteen years, destroyed most of its older part. The ruins were afterwards used by Alexander the Great to construct a mole to

the island on which the newer city stood, and he was thus enabled to accomplish its capture. The rise of Alexandria soon deprived Tyre of much of its commerce and maritime importance; and a gradual state of decay commenced. It was afterwards repeatedly taken and retaken during the Crusades and other Mohammedan wars, until it finally became the heap of ruins that it is to-day. During the earlier part of the past century a poor fishing village marked a part of its site, the inhabitants of which dried their fishing nets amid the ruins. This village has since expanded into a small town named Sur, the limited trade of which is carried on with difficulty, the ancient harbour having become entirely choked up with ruins and the action of the sea. Thus the prophecy of Ezekiel has been in part fulfilled, while another part is still in process of fulfilment.

Egypt was at one time the most powerful of all the ancient kingdoms of the world. During Dynasties XVIII. and XIX., both concurrent in whole or in part with the period of the Hebrew Sojourn, it ascended to the highest point of its grandeur and authority; with a population which has been estimated at seventeen millions.¹ Egypt indulged in the grossest forms of idolatry, especially as regarded a debasing animal worship. In the day of her prosperity she grossly abused her power, and, with the aid of a large standing army, plundered, without compunction, weaker nations of their industrial accumulations. God, accordingly, in her case, also determined that national sins should bring down national punishments; and 588 years B. C., inspired the prophet Ezekiel, as well as other prophets, to pronounce judgment against her. She was to become the basest of kingdoms (Ezekiel xxix. 15); and a native prince or ruler was to no more arise out

¹ In the earlier part of the past century the population had shrunk to five millions. It is now, thanks to renewed prosperity under British control, nearly double that number.

SUMMARY OF THE EVIDENCE. 451

of the land of Egypt, and the pride of her power was to come down. (Ezekiel xxx. 6, 13.) A part of this prophecy has already been literally fulfilled: another part is still in process of fulfilment. Egypt was subsequently conquered by the Babylonians and Persians, and degraded into the condition of a tributary state. It afterwards became a part of the Greek Empire of Alexander the Great, subsequently passed under Roman dominion, and eventually became a Turkish province. For over 2200 years it has never had a native prince, nor is it ever likely to have one. Its present nominal ruler, the Khedive, is a Turk; while the British are now the real masters of the country. Under their benign sway the population has nearly doubled, public abuses have been abolished, while its financial condition has been greatly improved.

For a prolonged period, covering many centuries, Assyria was one of the greatest of the ancient kingdoms of the world. It was essentially a military state, with a large standing army controlled by an irresponsible despot, who was frequently guilty of the most atrocious cruelties against the peoples he subdued. In the case of rebellion especially, and refusal to pay the usual tribute, the punishments inflicted were of the cruellest and most terrible description: men were flayed alive or roasted to death, or tortured horribly in other ways. No nation of ancient times was hated so intensely by other peoples as Assyria; and her final fall was hailed with the most intense and general satisfaction. Its utter destruction was foretold by the prophet Nahum 713 years B. C.; and also by Zephaniah 625 years B. C. (Nahum iii. 7, 15, 19, and Zephaniah ii. 13, 14, 15.) The major part of their prophecies was fulfilled to the letter. In the existing waste condition of the country, with its numerous heaps of ruins, the minor part of these prophecies is still in process of fulfilment. The punishment of Babylon for its national sins

was also decreed by God. The prophet Isaiah predicted, 712 years B. C., that the Medes would be stirred up against it; that Babylon would be overthrown; and that it would never be inhabited again. (Isaiah xiii. 17, 19, 20.) The prophet Jeremiah also foretold the destruction of Babylon 606 years B. C. In chapter xxv. 12, he says, that the Lord would punish the King of Babylon and the nation for their iniquity, and the land of the Chaldeans made a perpetual desolation. In chapter l. 9 the invasion by northern nations (the Medes and Persians) is predicted. At verse 38 we are told that a drought is upon her waters and they shall be dried up, an allusion to the turning of the course of the Euphrates by Cyrus in order to enable his army to enter into Babylon. Verse 46 says "At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations." Chapter li. contains numerous predictions against Babylon. At verse 24 we are told that she will be punished for the evil she had done to the Hebrew nation. Verse 28 states that the Medes and other nations will attack her. Verse 37 states, "And Babylon shall become heaps, a dwelling-place for dragons, an astonishment and a hissing, without an inhabitant." The drunken feast of Belshazzar and his princes, on the day before his death, is predicted in verses 39, 57. Verse 62 predicts that neither man nor beast shall remain in Babylon, and that it shall be desolate forever. All these prophecies have been literally fulfilled, or are in process now of fulfilment. In Isaiah xiv. 23 we are told that God would make the land a possession for the bittern and pools of water, and that it would be swept with the besom of destruction. When these prophecies were spoken Babylonia was still one of the most productive and fertile countries in existence. Like the Nile, the surplus waters of the Euphrates were stored up in lakes and great canals for the purposes of irrigation; and the whole country developed a

luxuriant vegetation. Now all its once vast canal system is in a state of utter ruin; the Euphrates, in its annual flood-time, overflows the country in every direction, and the high tides of the sea invade the delta of the river. The soil has become boggy and sour, wide marshes prevail in all the lowlands, while the desolate ruins of ancient cities, in the shape of huge heaps or mounds, everywhere rise above the landscape. "As far as the eye could reach," says Captain Keppel, a modern traveller, "the horizon presented a broken line of mounds, the whole of the place was a desert flat, the only vegetation was a prickly shrub thinly scattered over the plain, and some patches of grass, where the water had lodged in pools occupied by immense flocks of bitterns." Layard, and still more recent travellers, also bear witness to the existence of the same state of things. Thus we see that the prophecies against Babylonia are still, in part, in process of fulfilment, and still bear witness, in our own day and generation, to the truth of the Old Testament scriptures.

The prophecies of Daniel, made about the middle of the sixth century B. C., are singularly clear and precise in their predictions. In chapter viii. 5, 6, 7, 21, we are told of the conquest of the Persian Empire by Alexander the Great. Verses 8, 22, show that the great empire founded by Alexander, would, at his death, be divided into four notable kingdoms as afterwards took place. Verses 9, 10, 11, 23, 24, predict the rise of the Roman Empire. Verses 12, 13, show the termination of the daily temple sacrifice at Jerusalem, and the transgression of desolation in the destruction of its sanctuary or temple. In chapter ix. 24 this prediction is repeated, and it is also declared that seventy weeks, or 490 years, each day standing for a year, from the issuing of the decree to rebuild Jerusalem, should intervene until its final destruction by the Romans under Titus. From verse 26 we learn

that at the end of threescore and two weeks, or 434 years, the Messiah should be cut off but not for himself. In chapter ii. 33, 40, 43, Daniel in interpreting Nebuchadnezzar's dream tells of the rise of the Roman Empire. At verses 41 and 42 its final destruction is foretold, and its breaking up into ten kingdoms, denoted by the ten toes of the image seen by the king in his dream. Verses 44 and 45 predict that these political divisions shall endure until the kingdom of the Messiah shall come, which shall stand forever. Thus we see that the prophecies of Daniel cover a period, lasting from shortly after his own day to the second coming of the Messiah, and the end of the world. Under all these circumstances it is only reasonable to expect that the Book of Daniel should be made the subject of the widest discussion, and give rise to much difference of opinion. In this discussion Sir Isaac Newton, and various eminent bishops of the Church of England, have taken a part. The eminent Dr. Horne devotes considerable space, in his "Introduction to the Critical Study of the Holy Scriptures," to an analysis of the book.¹ The Higher Criticism Cult, led by Driver and Cheyne,² as a matter of course, involve it in all manner of doubt; and it is attempted to show that it was not written by Daniel during the Captivity, but by some one else at a much later period, owing to the fact that a few musical instruments mentioned therein have Greek names. Some critics ascribe its composition to as late a period as the time of the Maccabees (176 to 135 years B. C.). But the latter supposition is flatly contradicted by the fact, that the Book of Daniel appears in the Septuagint translation into Greek, made during the reign of Ptolemy Philadelphus (285 to 247 years B. C.). Driver's contention as to the Greek names of three musical instruments proving that Daniel was written at a later period than the Captivity, has not a whit more value than the

¹ Horne's Introduction, Vol. II. p. 277.

² See articles on Daniel, Ency. Brit. and Ency. Biblica

Maccabean period opinion. A Greek term appears in the Tel-el-Amarna tablets (1630 years B. C.); Greeks are alluded to in the Karnak inscriptions of Meneptah I. (1493 years B. C.); Sargon II. (721 years B. C.) mentions the Greeks of Cyprus. It now appears that there were Greeks at the court of Nebuchadnezzar (604 to 562 years B. C.): and Cheyne admits, in his article on Daniel, in the "Encyclopædia Biblica," that the Hebrew of the book decides nothing as to its actual date. Driver might just as well say that the Tel-el-Amarna tablets could not possibly belong to the second century before the Exodus because a Greek term appears in them; that for the same reason the inscriptions of Meneptah could not be made in his day; and that the tablet of Sargon II. must be of a much later date than his reign. On the same principle it might be said that because modern words are found in recent editions of Shakespeare, his plays must be the production of the present day instead of the reign of Elizabeth. Driver's assertion, accordingly, merely goes to prove that very learned Hebraists can, like other learned people, become mere faddists, and very foolish at times. It is quite sufficient for our purpose to know, that the Septuagint clearly proves, beyond all manner of cavil, that the Book of Daniel was written before that translation was made; and even supposing that it were not written until after the rise of the Greek Empire, only a small portion of its prophecies would have been fulfilled by that time. Hence, if we even give a large part of their case to the Higher Critics, the Book of Daniel would still retain its prophetic character. The true personality of Daniel is vouched for by other Biblical authorities. In Ezekiel xiv. 14, Daniel is placed on the same great plane as Noah and Job: in chapter xxviii. 2, 3, Ezekiel, in alluding to the Prince of Tyre, says that he was wiser (or rather vainly supposed that he was wiser) than Daniel. Verse 8 shows how that prince would be punished for his presumption. In

Matthew xxiv. 15, Christ alludes to the prophet Daniel, showing that he had existed. There can be no question, therefore, about the true personality of Daniel. As to the precise time when his book was written we have no means of knowing. From the way in which Ezekiel speaks of Daniel it would appear that a part at least of his book was then in existence, and had given him a great reputation for wisdom among the Jews. He was the last of the four great prophets; and his wonderful predictions, based on angelic revelations made directly to him, largely support the truth of the Old Testament scriptures. These predictions have already been mainly fulfilled; but a part yet remains to be fulfilled. If it were necessary to do so we could produce much more additional proof, in the same direction, from other prophetic books of the Old Testament; but what we have already presented to the reader is of such a clear and convincing character as to remove every doubt as to the inspired character of the Hebrew scriptures; and their constituting, accordingly, the word of God.

We now come, in due sequence, to our third proposition, namely, that the direct testimony of our Blessed Lord, as well as the testimony of his apostles, establish the truth of the Old Testament scriptures. In this connection, we have to commence our argument by absolutely denying that Christ, as represented by the Higher Criticism Cult, was only a mere man, therefore liable to error; and that his statements, accordingly, have to be tested by the same standards we apply to those of other men. On the contrary, we maintain that we can only regard our Blessed Lord, from the orthodox Christian standpoint, as at once perfect God and perfect man. As perfect God he must of necessity know all things, past, present and to come; and his knowledge was, accordingly, infallible, and in no wise liable to error of any kind. As perfect man he was absolutely without sin. Every true Christian must, therefore, accept his testimony, as to

all matters of fact, as being the exact truth; and as leaving no room for doubt or cavil of any description. If we reject that testimony we reject Christ, himself, and the religion as well which he founded. If we reject the truth of the Old Testament scriptures, to which on numerous occasions he bore direct witness, we must also reject the truth of the New Testament, the second being the logical complement and fulfilment of the first. In the Gospels the Old Testament is quoted or referred to 192 times: in the Acts and the Epistles 316 times: in the Apocalypse 400 times. These figures show how largely Christ and his apostles referred to the Old Testament in support of the truth of their own teaching, and as being the best possible proof they could produce in the premises.

Some of the more moderate of the Higher Criticism Cult, while refusing to endorse the conclusion of Wellhausen and Cheyne that all Genesis is myth and legend, maintain that its first nine chapters, covering the period from the Creation to the Deluge, form merely a religious allegory, or moral fable, and cannot be held to be veritable history. Let us see what our Blessed Lord says about the Beginning of Things. The institution of the sabbath was coeval with the Creation, and may be said to be a part of it. "The sabbath," said Christ, "was made for man and not man for the sabbath. Therefore the Son of Man is Lord also of the sabbath." (Mark ii. 27-28.) Alluding to the original natural relations of the sexes, Christ tells us, "But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother and cleave unto his wife." (Mark x. 6, 7.) Thus Christ supplies the clearest evidence of the fact of the creation and also of the miraculous Beginning of Things." In Luke xi. 51 he bears witness to the truth of the Biblical narrative between the Creation and the Deluge, by citing as a true fact the murder of Abel

by Cain, as given us in Genesis iv. 8. The story of the Deluge or Flood, and the preservation of Noah, are also accepted by Christ as literal facts. (Luke xvii. 26, 27.) Christ makes numerous references to Abraham as may be learned from the several Gospels; and in Luke xiii. 28 speaks of Abraham, Isaac, and Jacob, as having been living personalities, and not the mythical creations of imagination described by the Higher Critics. Christ also alludes to the miraculous destruction of Sodom and Gomorrah, as described in Genesis xix., and in Luke xii. 32 bids us to remember the fate of Lot's wife, showing that her tragical death, and punishment for disobedience, were actual facts. If we believe Christ we must accordingly believe that the narrative in the Book of Genesis of the Creation, and the events following it, was the truth. Christ makes numerous allusions to events described in the Book of Exodus, showing that he also accepted it as true history. The incident of Moses and the burning bush, recorded in Exodus iii. 2, 3, are alluded to by Christ in Luke xx. 37, 38, where he uses the following remarkable language establishing the facts of a resurrection, and the real personality of the patriarchs of Genesis: "Now that the dead are raised even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob, for he is not a God of the dead but of the living." The miraculous giving of manna to the Israelites in the desert, as described in Exodus xvi., is alluded to by Christ in John vi. 31, where he says, "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat." Christ also makes various allusions to laws given in Exodus for the guidance of the Israelites. (Matthew v. 21, 27, xix. 19.) The historical truth of the Book of Leviticus is sustained in the same way: see John vii. 22, Luke ii. 22, 24, xvii. 14, Matthew viii. 4, John viii. 5, Matthew xiii. 3, 4. In Numbers xxi. 8, 9, we are told about God directing

Moses to make a serpent of brass, and put it upon a pole, so that those who were bitten by serpents and looked upon it might be healed. Our Saviour prefiguring his death upon the cross alludes to this incident in John iii. 14, and tells us, that "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." The Book of Deuteronomy is frequently quoted by Christ. In Deuteronomy viii. 3, we find Moses telling the Israelites "that he might make thee know that man doth not live by bread only but by every word that proceedeth out of the mouth of the Lord doth man live." In Matthew iv. 4 we learn that when Christ was tempted by the devil in the wilderness, and challenged by him to show his power by making bread from stones, he made the memorable answer, "It is written, Man shall not live by bread alone but by every word that proceedeth out of the mouth of God." In Deuteronomy vi. 16 Moses tells the Israelites "Ye shall not tempt the Lord your God." When the devil shifts his ground, and tempted Jesus to cast himself down from a pinnacle, in order to prove himself the Son of God, whose angels were charged to keep him safely, (Psalm xci. 11, 12,) Moses is again aptly quoted. "It is written again," said Christ, "Thou shalt not tempt the Lord thy God." In Matthew v. 21, Deuteronomy xxiii. 21 is quoted by Christ as to the law of divorcement; in Matthew v. 33, Deuteronomy xviii. 13 is quoted as to perfection. Numerous other quotations from Deuteronomy are also made by Christ, which our readers can refer to with the aid of any good concordance, establishing clearly the divinely inspired character of the book; and that it was not the base forgery described by Driver and his Higher Criticism associates. The true historical character of the books of Samuel are vouched for by Christ in Matthew xii. 3, 4, 34; as well as the books of Kings by allusions to the Queen of Sheba, (Matthew xii. 42,) to Elijah and the drought, (Luke iv. 25,) to the widow of Sarepta,

(Luke iv. 26,) and to the healing of Naaman, the Syrian. (Luke iv. 27.) Wellhausen and other Higher Critics have much to say against the character for veracity of the books of Chronicles, but our Saviour also vouches for their historical accuracy, by quoting from 2 Chronicles xx. 21, concerning the murder of the prophet Zachariah. (Matthew xxiii. 35.) Christ also frequently quotes from the prophetic books of the Old Testament. The truth of the Book of Jonah, and of the miracles recorded therein, is fully accepted by Christ. (Matthew xii. 40, 41.) In Matthew xxiv. 15 he testifies as to the veracity of the Book of Daniel. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place." In Luke xvi. 31, Christ represents Abraham as saying "If they hear not Moses and the prophets neither will they be persuaded though one rose from the dead." As regards the memorable journey to Emmaus of the Saviour and two of his disciples, after the crucifixion, Luke xxiv. 27, 44, describes some of the occurrences which arose: "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And he said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." In Matthew v. 17, 18, Christ uses the following memorable language: "Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot, or one tittle, shall in no wise pass from the law till all be fulfilled." No stronger testimony as to the truth of the Mosaic law and the prophets, and the inspired character of the Old Testament scriptures, than that given by Christ is possible to be produced. The Higher Critics can only meet the issue raised in that testimony, by directly denying its truth, and by

SUMMARY OF THE EVIDENCE. 461

declaring that Christ was only a mere man, and therefore liable to error like all the rest of mankind.

The apostles, like their Divine Master, also bear witness to the truth of the Old Testament scriptures, and regard them in the fullest sense as one great foundation of the New, and of the Christian Church founded by the Redeemer. "For since by man came death," said the Apostle Paul in 1 Corinthians xv. 21, 22, "by man came also the resurrection of the dead. For as in Adam all die even so in Christ shall all be made alive." "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." (Revelation iii. 14.) In Matthew xxi. 5, a reference is made to Zechariah ix. 9, as showing the Saviour's triumphal entry into Jerusalem; and the same evangelist finds in Zechariah xi. 12, 13, a reference to the price of betrayal. (Matthew xxvii. 9.) St. John (xix. 24) sees in Psalm xxii. 18, a prophecy of the soldiers' casting lots for the Saviour's garments; and in verses 16, 17, of the same Psalm, a prophecy of the piercing of the Saviour's side. In the direction, as regards the paschal lamb, that "a bone of him shall not be broken," St. John (xix. 36) sees the foreshadowing of an actual fact of the crucifixion. On the day of Pentecost, when the apostles were all filled with the Holy Ghost, St. Peter having referred to Joel ii. 28, as foretelling the outpouring of the Spirit in the last days, tells his hearers that Psalm xvi. is an absolute prophecy of the resurrection of Christ, and Psalm cx. of his ascension. The eternal high priesthood of the ascended Christ is emphatically taught in the Epistle to the Hebrews, and Psalm cx. is quoted, as the basis of that teaching, in the verse "Thou art a priest forever after the order of Melchizedek." The Mosaic narrative of the fall of man, and the consequent curse upon the human race, are referred to by St. Paul in Romans v. 14, and 1 Timothy ii. 14, as history of the most reliable character. In Hebrews xi. we have a

most eloquent summing up of Old Testament history, beginning with the Creation, and ending with the prophets. Every reader of the New Testament knows how it frequently dwells on the names of Abraham, Isaac, and Jacob. Stephen eloquently recalls the story of Abraham as an absolute fact. (Acts vii. 2.) St. Paul, in Romans ix. 7, and Galatians iv. 22, dwells on the story of Hagar and Ishmael, and on the choice of the younger son Isaac. That Abraham was justified by faith is a keynote of the Epistle to the Romans. The story of Joseph was touched upon lovingly by St. Stephen. Passing lightly over Isaac and Jacob, he lingers over the selling of Joseph into Egyptian bondage, the Divine protection which afterwards guarded his fortunes, his delivery from prison, his exaltation by Pharaoh to be the second person in his realm, his wise rule over Egypt, and the wonderful events which followed. To St. Stephen the whole of this interesting human story is presented in the light of the absolute truth of God's Word. What a touching and wonderful story is also that of Moses. His rescue from the ark of bulrushes, where he was hidden to escape the death decreed for the Hebrew male children by Seti I. His adoption by Pharaoh's daughter, the half sister of Rameses II., then a young man; his flight from Egypt; his forty years' exile in Midian; the Divine call at the burning bush; his return to Egypt where his great enemy Rameses II. had recently died; and his eminent career afterwards, form the greatest historical panorama that the annals of mankind have ever produced. In 1 Corinthians x. 11 St. Paul refers to some of the most striking incidents of the Mosaic age, and adds the weighty comment, "They are written for our admonition upon whom the ends of the world are come."

It is scarcely necessary for us to say, that all the writers of the New Testament absolutely accepted the truth of the historical books of the Old Testament,

SUMMARY OF THE EVIDENCE. 463

and regarded them as a faithful record of Jewish national life. They were also firm believers in the Divine inspiration of its prophetic books. When Paul addressed the principal Jews at Rome, he persuaded them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening. Thus we see that the Old Testament scriptures from the first constituted the basis of the apostle's teaching, and of its wonderful success in ameliorating the fallen condition of mankind. If we reject the Old Testament, so much of which is embodied in the New, our faith in the latter must of necessity be seriously disturbed. This is no merely imaginary danger. We cannot maintain for a moment that the only result of the Higher Criticism as regards the New Testament will be to correct the historical errors into which the apostles fell, for in doing so we would ignore the fact that on the points of history called in question much of gospel teaching itself is built up. When Christ states the historical fact that "Moses wrote of me," the Higher Criticism of Driver would answer that he had already voluntarily laid aside his Divine knowledge, and accordingly made a statement which was not true, without being aware of the fact. Wellhausen and Cheyne would answer that as Christ was only a mere man, and so destitute of Divine infallibility in any form, he had made a mere human mistake in saying that Moses wrote of him, as he had, in point of fact, never done anything of the kind. If any scene in the Gospels has deeply sunk into the hearts of Christian believers, for the past nineteen hundred years, it is that in which the Last Supper was so solemnly and so touchingly instituted, with the injunctions and the promises looking through the long vista of all the after ages. Yet advanced Higher Criticism does not hesitate to put its sacrilegious hands upon that memorable occurrence, and tells us that the Last Supper was simply a thing dreamt of by St. Paul in a vision,

leading him to order the institution of the Eucharist and that the synoptic Gospels were afterwards falsified in support of this proceeding.¹ The Christian should never for a moment forget, that Christ has taught us plainly that the Law of Moses resulted from the direct inspiration of God, and that, accordingly, despite what any human ideas about its errors may be, no element of fraud or imposture can belong to it. Believing firmly that Christ was perfect God, we must hold that no theory can possibly be true that conflicts with his teaching. While we are prepared, as Christian men, to accept the fullest light that honest and judicious criticism can throw upon either the Old Testament scriptures or the New, we are not prepared to accept the doctrines of those critics who now essay to give us a discredited Old Testament, an emasculated New Testament, and a fallible Christ.²

The reader may now be disposed to ask himself the question, whether, in view of all the hostile criticism the Bible has of recent years been subjected to, it can still be received with that settled and simple faith accorded to it in the past. We will answer that question by a fact within our own experience. For about a year and a half the writer has been almost solely engaged in the composition of this book, and in making the widely necessary researches therefor. These researches lay chiefly among the works of authors who, in one form or another, were more or less hostile to the Bible. At first sight the arguments of some of these authors, and the manner in which they presented their facts, or rather presumed facts, raised not a little doubt in the writer's mind. But a closer examination of the evidence produced, and a more careful analysis of the arguments in the premises, enabled the writer to see what a poor case they made out after all, and instead of his old faith in God's word being weakened it is now stronger than it had ever been

¹ Sinker's Higher Criticism, p. 183.

² Ibid., p. 184.

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CONCLUSION.

before. May he be permitted to hope that the way in which he has presented the case for the grand old Bible, which has done so much for mankind, will also strengthen the faith of his readers therein.

It ought always to be remembered that there should be something higher, as regards the truth of the Bible, than mere human assent. We should also have a firm faith in that truth. "Faith," says the apostle in Hebrews xi. 1, 3, "is the substance of things hoped for, the evidence of things not seen. Through faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which do appear." Hence it is only by faith that we can believe that God created all things in heaven and earth, and that he even exists. It is faith that enables us to believe that a virgin bore a child, that the miracles of Christ were actually performed, and that he restored the dead to life. It was faith that enabled the early Christians to courageously confront the dominant persecuting Paganism of their day and generation, and to fill up the ranks of the glorious army of martyrs. In our own day it is faith that moves missionaries, like Livingstone, to go among the dark places of the earth, far removed from every enjoyment and every comfort, in order to bring the knowledge of a Divine Redeemer to the degraded heathen, and to better their physical condition. It is scarcely necessary to say, that there will be no army of martyrs among the disciples of the Higher Criticism Cult, and that they will send out no missionaries to lift up their hapless fellow-men from their environments of darkness and cruelty. The Higher Criticism devotees have no faith in anything but themselves; and they are certainly not seeking to benefit their fellow-men in any way, but rather to do them all the mischief in their power—the true rôle always of the agnostic or rationalistic unbeliever. They claim to have the ripest scholarship of Christendom at their back. But their prevailing influence is not by any

means the result of their scholarship, but of the vantage ground they occupy as professors of Christian universities or colleges, or as ministers of religion. Their power to attack the Bible is mainly due to positions they have gained by giving solemn promises to defend it. In ordinary every-day life men of honour would scout the idea of holding on to positions when they could no longer conscientiously discharge the duties, according to agreement, connected therewith. But the morality of many presumed religious men of the clerical type appears to differ from the standard of ordinary people. The clerical Higher Critics do not appear to realise that their positions before the world do not harmonise with their teaching, and are, instead, directly opposed thereto: and just, in the same way, as they cannot realise the destructive consequence of their teaching to morals and religion. Moreover they are, as a rule, mere specialists and experts, and experts, says a recent eminent legal writer, are proverbially lacking in judgment.¹ When appeals are made to concede the right to prove the truth of the Old Testament by the authority of the New, these critics unhesitatingly refuse to entertain them, on the ground that the inspired apostles of Christ, and even Christ, himself, were prejudiced and ignorant; and that they, themselves, alone are the best judges in the case. This opinion of their own superior competency and knowledge runs in the most egotistical form through the four volumes of Cheyne's "Encyclopædia Biblica," from beginning to end. It is at once a blasphemous and anti-Christian assumption; and, yet, its editor in chief and principal contributor cannot see the gross inconsistency of his clerical and literary positions, and delights to parade himself before the world, on every possible occasion, as the "Rev. T. K. Cheyne, M. A., D. D., Oriel professor of the interpretation of Holy Scripture at Oxford, and canon of Rochester Cathedral." "Our quarrel with the Higher Criticism,"

¹ The Bible and Modern Criticism, p. 251.

says Sir Robert Anderson, "I repeat with emphasis, is not because it is criticism, but because it is purely destructive, and, therefore, the lowest criticism. And, moreover, it systematically excludes the science of evidence on which all true criticism rests. In fact, when judged by every test that can be applied, it is found wanting. In the higher sense of the term a critic is a skilled and impartial judge — all that here in England we expect a judge to be. Its secondary meaning is that of a harsh examiner — a hostile fault-finder. These sceptical critics belong to the second category. We do not reject the ascertained results of true criticism. Our protests are against the assumptions of a criticism which is unsound in principle, and which is carried on by unsound methods. If, therefore, I may venture to combine practical counsel with this summary and retrospect, I would say let no one be browbeaten out of his belief by Higher Criticism attacks upon Holy Scripture. The Bible is not discredited because eminent scholars, who shelter themselves in the Christian camp of faith, have turned against it."¹

The Higher Critics arrogantly claim that the scholarship of Christendom is with them. But this claim is absolutely unfounded, as there are numbers of eminent scholars who wholly disagree with them. The scholarship of agnosticism, of German rationalism, of a boundless egotism, and a morbid personal craving after an unwholesome notoriety, may indeed be with them; but all true Christian scholarship is adverse to them, and must continue in that condition. "I have turned against sceptics," said Dr. Pusey, in the preface to his work on the prophet Daniel, "their own weapons, and used ridicule against the would-be arguments of a false criticism, which thought itself free because it made free with God's Word." The apparent pre-eminence of the Higher Critics, just now, is largely due to what we Cisatlantic people

¹ The Bible and Modern Criticism, pp. 254, 255.

term log-rolling. They constitute, in point of fact, a "mutual admiration society;" and when one of them raises a new cry, or discovers some new clue of advantage to their case, a general chorus of applauding amens is invariably the response. Wellhausen and his German disciples scratch the backs of their English supporters, and the latter hasten to return the compliment at every opportunity.

The alarming spread of scepticism among the clergy of the English Nonconformist churches, during the past two decades, has been largely due to their wincing under the charge of their want of greater scholarship. They long refused to barter their pure faith in Christ for German and English rationalism, but at length they weakly surrendered themselves to its baneful influence, and Higher Criticism works, all the way from Driver's to Cheyne's and Wellhausen's, may now be found in the libraries of many of their clergymen, who are forgetful of the fact, that it is not wholesome, or even safe, for the Christian to accustom himself to a system of Biblical study in which a Divine Christ has no place. The Higher Criticism, as we have already seen, is not the product, in point of fact, of nineteenth-century enlightenment, but of German eighteenth-century rationalism, which, like the Huxley-Darwin scientific school of the past century, that based its agnostic creed so largely on remote Greek atheistical philosophy, has furnished up anew the anti-Christian arguments of Celsus (A. D. 125), and of Porphyry (A. D. 270), who fought so hard, in the ranks of the old Hellenic Paganism, against the progress of Christianity. The doctrines of the Higher Criticism Cult also rest largely upon the tenets of the Gnostic, the Arian, and other heresies which, from time to time, afflicted the ancient Christian Church. The Mosaic narrative was then, as now, explained as allegory, or dismissed as fable. The Mosaic books were declared not to be Mosaic books at all, but the product of a

much later time. The historical books of the Old Testament were discredited as being unauthentic, and their miracles were ridiculed in every possible form. In the case of such prophetic books as Jonah and Daniel, the Higher Criticism method of attack, to-day, runs precisely on the same lines as were employed in the earlier centuries of Christianity by the Pagan and other opponents of the new faith. The only distinctive element about the Higher Criticism attacks of to-day, on the Bible and orthodox Christianity, is that these attacks are now made with a few modern environments, and are traitorously delivered from the Christian, and not from the infidel or heathen camps. There is really little or nothing original about the doctrines of the Higher Criticism Cult of to-day. They are merely an old story partially disguised with an application of new paint. Cheyne, and his Higher Criticism contemporaries, do not appear to realise, that the controversies of the early Christian Church are those which are now reopened by the Biblical controversies of to-day. They forget that a supernatural creed which does not rest upon a supernatural foundation, is not a faith but a superstition, and that once we pass out of the sphere where reason and the senses are alone our guides, we become solely dependent on faith in a Divine revelation. The Higher Critics directly attack this position. While they freely admit that the Saviour accredited the Old Testament as the word of God, they are bound to discredit his testimony, or their whole case fails; and this they try to do in every possible way. The orthodox teaching of the Humiliation of our Blessed Lord is, that with the full realisation of all that he was, and the clear apprehension of all that God had revealed in the Scriptures, which testified of him, he had, in infinite grace and mercy, descended to the lowest depths of self-emptying and self-effacement. (Philippians ii. 6, 7, 8.) But the kenosis of the Higher Criticism betokens not Divine

grace but human misfortune. It is not the humiliation of Christ that it teaches but his degradation. It is not that he became a man, and came not to be ministered unto but to minister to others, but that he sank to the level of an ordinary Jew of that day. Not that while knowing that the Father had given all things into his hands, and that he had come from God and was going to God, he humbled himself indeed; but, that, not knowing more than his human contemporaries his mind was warped by prejudice and ignorance. Such is the doctrine of the Higher Critics, on a question of such transcendent importance to the Christian world. Nor is this doctrine a mere excrescence on their theology, that might possibly be got rid of in some way. On the contrary, it is vital to their system. They admit that they are challenging what has been the belief of the Christian Church in all ages—a belief, too, that was taught by the Lord Jesus Christ, yet they now denounce that belief as being false in its character. They accordingly raise again, but in a new and more subtle form, the same issue precisely as that embodied in the old Arian heresy. It is not the Bible that is virtually at stake but the Christ of the Bible.¹

Christian people may well ask themselves, what will be the end of all this agitation in the religious world? Will it have the effect of blotting out the Divine Christ, the Redeemer of lost and sinful man, the Bible, which tells us of him, our confidence in the present, and our hopes of a future and better life, from the map of Christian existence. Let us all devoutly and sincerely pray, that in God's goodness and mercy to his creatures, it will not, and that by-and-by the dark cloud now hanging over the Protestant religious world will be lifted up, and the Son of Righteousness, with healing in his wings, will again arise to dispel the gathering gloom, and gladden our existence as in the old time. Let us never forget the great cardinal fact,

¹ The Bible and Modern Criticism, pp. 252-266.

that all the foundations of Protestantism rest solely upon the Bible, and that if the Bible comes to be discredited Protestantism must share the same fate, and in the same degree. No other conclusion can possibly be arrived at! The Bible, and the Christianity which has evolved from it, have survived the bitterest persecution, the faggot and the flame, the contest with wild beasts in the bloody Roman arena, the persistent assaults of infidelity and rationalism in an infinite variety of forms. In God's mercy it is to be hoped, that they will also survive the still more deadly assaults of the Higher Criticism Cult, still pursue their mission for the uplifting and betterment of mankind, and of illuminating, with their benign influences, the dark and cruel places of the earth. As in the case of false science, already so largely exploded by the progress of fresh discovery and better enquiry, calmer investigation and truer common-sense will, by-and-by, come to our aid, and then the merely speculative opinions to which the Higher Criticism now so tenaciously clings, will give place to a more wholesome view of things resting upon solid ground. The old beliefs in a Divine Christ, and in the truths of the Scriptures which foretold his coming to make satisfaction for the sins of the whole world, will once more assert their ancient supremacy over men's minds. And the simple and honest faith in the sublime narrative of the Creation, in the miraculous wonders of the Deluge, in the Divine call to Abraham, in the lives of the great Jewish patriarchs, in the touching biography of Joseph, in the Sojourn in Egypt and the Exodus therefrom, in the giving of the law amid the thunders of Sinai, in the birth of a Redeemer amid a heavenly chorus of "Hark, the herald angels sing," in the shedding of his precious blood upon the cross to form an everlasting fountain for the cleansing of the lost human race, will all come back to us again in its old-time fulness and force. The adverse storm now blows widely over the Protestant world — much more widely and more

472 THE SUPREMACY OF THE BIBLE.

dangerously than most people suppose—both publicly and secretly. But with God's mercy that storm will by-and-by disappear, and the blessed and peaceful calm will come to us again, and is even now already beginning to arise upon the distant horizon of the future.

INDEX.

- AAHMES**, the Pharaoh: founder of the Egyptian Dynasty XVIII: a successful ruler, 276.
- Aaron**, the elder brother of Moses, 304; appears before Pharaoh Menepthah, 306; his death, 338.
- Abraham**, period of, 94; it forms the true chronological standpoint, 257; condition of Babylonia in his day, 258; sketch of his history and true personality, 260-267; his birth at Ur 2211 B. C.; his journey from Ur to Haran, 264; God calls him to emigrate to land of Canaan, 265; Christ and his Apostles vouch for his true personality, 266.
- Agnostic speculations of Buffon and Kant, Laplace, etc.**, 19, 20, 23.
- Ammonites**, the, descended from Lot: they fall into idolatry, 134.
- Assurbanipal**, King of Assyria: his library discovered, 246; his cruel character, 322 (note).
- Assyrian Mythology** in harmony with that of Babylonia: Asshur its greatest divinity, 119.
- Astronomy and the Bible**, 3; history of, 5; does not conflict with the Bible, 13, 19.
- Attacks on Old Testament**, Proleg., 9.
- BABYLONIA**, ancient history of, 84; what Berosus has to say about it, 85; Babylonia in Abraham's day, 95; religion of Babylonia, 113; people not ignorant savages in those days, 114; Accadian civilisation and political and religious condition, 115; period of Sargon I., 117; his religious reforms, 118.
- Ball, Sir Robert S.**: his scientific vagaries, 24.
- Beginning of Things**, the, has always excited curiosity in the human mind, 178; how that feeling develops itself in savage life: Chinese myths, Hindoo myths, Persian myths, 180; Egyptian and Greek myths, 181; Chaldean story of the Creation as given by Berosus, 183; Accadian tablet account of the Creation, 184; how the Divine history of the Creation was imparted to mankind, 194; Evolution does not touch the Beginning of Things, 196.
- Biblical History**: how the Higher Critics write it, 418; they decline to accept the Biblical starting-point, and invent one of their own, 419; Wellhausen's false commencement, 419; Christ's testimony as to the true personality of Abraham, Isaac, and Jacob, whom Wellhausen and Cheyne declare to be myths, 423, 424; Wellhausen's fables about the passage of the Red Sea and the Hebrews afterwards, 425-427; Guthe follows in his steps and is equally unvarnished, 427-432.
- British and Foreign Bible Society**, the: its vast circulation of the Bible, Proleg., 18.
- Buddhist Creed**, the, pure atheism, 161.
- CHEYNE**, Canon: his ideas of the Deluge, 243; is the editor of that most heretical and pernicious work "The Encyclopædia Biblica," in which he writes a joint article with Wellhausen

- on the Hexateuch, 359; has no faith in the Divine inspiration of the Old Testament, 361; shows himself to be a mere deist of the most pronounced type, 362; despite his heretical opinions, he still clings to his Oxford professorship and remains a clergyman of the Church of England, 362; character of his "Encyclopædia Biblica"; his gross and indecent irreverence, 367; his apostasy as regards his ordination vows, 370; gives currency to Schmiegal's agnostic and blasphemous article on the Gospels, 371.
- Chinese Creeds, 170; sketch of Confucius, 172; his teaching Epicurean in its character, 173; Chinese scriptures, like all other profane scriptures, inferior to the Bible, 176.
- Christianity and modern warfare, Proleg., 23.
- Condition of Christian churches, Proleg., 19.
- Creation and geology, 28; the world from the Creation to the Deluge, 200; fall of man, 201; driven out of Eden Adam begins life anew, 203; early history of the world socially and politically, 204; its population at the Deluge, 214; physical condition of the earth before the Deluge, 216; few physical changes in the crust of the earth since the Deluge, 215; a period of unusual heat before the Deluge, 217.
- Chronology, Sacred and Profane, 75; historical sketch of Chronology, 75; had no fixed epoch in ancient times to start from, either among the Jews or Pagans, 76; the Received Chronology of Usher, 89; the Chronology of the Old Testament in table A, 90; of the patriarchs before the Flood in table B, 92; of the patriarchs after the Flood up to Abraham in table C, 93; Babylonia in Abraham's day, 94; its population, 98; the world older than stated by Usher; table of the period between the Creation and 1900, 101; Chronology of the Christian era, 101.
- DARWIN'S Theory of Evolution, 57; origin of life began with a little fish with a swim-bladder, 59.
- Deism described by Dr. Clark, 378.
- Deluge or the Flood, the, 220; Noah builds the ark and preaches repentance, 221; narrative of the Deluge, 222; fossil remains left behind it, 227; myths and traditions of the Deluge, 232; its story by Berosus, 235; the tablet story of the Deluge, 238; Cheyne on the Deluge, 243; Deluge not an allegory, but true history, 226.
- Driver, Canon, 379; his "Introduction to the Literature of the Old Testament," 381; he defines its character and purposes, 382; Deuteronomy not written by Moses, but by some other person in the reign of Manasseh, 624 B. C., 389; he also places the authorship of the Book of Joshua at a late period of the Jewish monarchy, although its text shows that it was written shortly after the death of Joshua, 400; he also claims that Chronicles were written not earlier than 350 B. C., although a passage in them shows that with the exception of the last chapter they were written before the destruction of the temple, 401; he accepts the Higher Criticism statements as to the unreliability of the Book of Daniel, 403.
- EARTH, the: speculative theories as to the condition of its centre, 41; disproved by hydrographic surveys, 48.

- Egypt, religious condition of: at first monotheistic but afterwards became grossly idolatrous, 105; the gods of Egypt, 106; animal worship, 108; belief in a future state of rewards and punishments and trial of the departed by Osiris, 110; care for the dead, 111; ancient history of Egypt in great confusion, 78; modern forgeries of its antiquities, 79; period of its first dynasty, 80; Horner's miscalculations as to age of deposits of Nile mud in the Delta, 81; Egypt during Dynasties XVIII. and XIX.; table of these dynasties, 276.
- Eminent men's ideas of the great value of the Bible, Proleg., 35.
- Eratosthenes, the Alexandrian librarian, 76.
- Evolution, theory of, 56; its biological character according to Darwin and Spencer, 57; it commences with the existence of previous matter, 59; the atomic and molecule theories, 60; the theories of ancient Greek philosophers, 60; the Epicurean philosophy, 61; Greek sceptical thought contains all the germs of modern agnostic thought; Darwin's idle speculations as to the origin of mankind, 64; Huxley's ideas in the same direction, 65; the physical structures of man and the gorilla compared, 66; existing lower animal life always the same, 67; cave discoveries of human remains, 68; the idea of evolution not a modern one, still remains unproved, and is therefore not an inductive science, 70; the theory of evolution thoroughly atheistic in its character, 72.
- Exodus, the, of the Hebrews from Egypt, 300; their social and religious condition at that period, 301; history of the Exodus, 303; Moses' and Aaron's dangerous mission to the Pharaoh Menepthah, 304; the march to Succoth, the pursuit of Pharaoh and the passage of the Red Sea, 310; the triumphant song of Moses, 314; heathen proofs of the Exodus, 316.
- FARRAR, Dean of Canterbury, 146; his opinion of the great value of the Bible, Proleg., 39; his picture of the degraded condition of Rome at the Christian era, 146.
- GALILEO's discoveries in astronomy, 6; his imprisonment by the Inquisition, 7.
- General observations on the contents of Chapters VI., VII., and VIII., 154; idolatrous condition of the Pagan nations of the ancient world, 155; what Dr. Döllinger says about that condition, 157; contrast between the Hebrew and Pagan creeds, 160; what Buddhism teaches, 161; what Hinduism teaches, 162; what Mohammedanism teaches, 163; what Confucianism teaches, 173; the teaching of the Bible immeasurably superior, 176.
- Geology, history of, 28; no proof behind the glacier theory, 32; practical and speculative geology, 35; Croll's and Thompson's amusing speculations as to great age of earth, 38; what Hutton says about no traces of a beginning or an end, 39; guesses as to the condition of the earth's centre, 41; Lyell as a geologist, 42; his mistaken estimate as to Niagara Falls, 43; Professor Geikie disagrees with Lyell, 46; what the cruise of the Challenger proved, 47; Lyell's amusing hypothesis as to special creation of new animals, 51; Sir William Dawson on speculative geology, 53.
- Gibbon, the historian, on the decadence of Rome, 145.
- Glacier theory of Agassiz founded on Perraudin's notions, 33;

- Croll on the apocryphal ice-age idea, 34.
- Goshen, land of: its geographical situation, 278; its description by an Egyptian scribe of the time of Rameses II., 279; now a wilderness, 281.
- Greece, ancient religious life of, 137; its most degrading elements the worship of the goddess Aphrodite and sanction of human sacrifice, 137; its gods and goddesses, 138; the licentious worship of Venus at Corinth, 140; Plato states that the decay of Greece was due to its vices, 141.
- HERSCHELS, the, father and son, 9; their success as astronomers, 11.
- Higher Criticism, the: leading exponents of the cult, 344; what Higher Criticism means, 345; historical sketch of the cult, 348; begins with the atheist Spinoza, 348; Jean Astruc on the double narrative of the Creation and the Deluge, 349; his ideas made use of by the rationalist Eichhorn, 350; the rationalist De Wette pursues the discussion, 351; the German infidel school ransacks the Old Testament with the view of discrediting it, 342; the "Encyclopædia Britannica" in the hands of the Higher Critics, 354; Wellhausen their German agnostic head, 356; Kuenen defines his agnostic position, 357; Cheyne and Wellhausen on the Hexateuch, 359; they admit the failure of their criticism, 365; Cheyne's vulgar and indecent humour as regards the Old Testament, 369; he apostatises from his ordination vows, 370; permits Schmiedal to discredit the Gospels in the "Encyclopædia Biblica," 371; the heresy of Arius not so extreme as that of the Higher Critics, 376; modern Unitarianism, 377; Dr. Samuel Clark defines deism, 378; Canon Driver's Higher Criticism, 379; for further details see under the head of Driver.
- Hincks, Rev. Dr., the father of Sir Francis Hincks of Canadian reputation: he becomes a great Assyriologist and composes a grammar of the ancient Assyrian language, 247.
- Hindoo creed, character of, 162.
- Humboldt, Baron von: his ideas as to the boulders on the Jura Mountains, 32.
- Hutton, James, geologist, 28; his ideas of geology, 39.
- Huxley advocates the use of the Bible in schools, Proleg., 25.
- Hydrographic survey of the oceans, 47.
- Hyksos or Shepherd kings of Egypt, 277.
- ISRAELITES, surrounded by idolatrous nations and abandon at times the worship of the true God, 135; their Sojourn in Egypt, 286; their Exodus from Egypt, 300; are not pursued after crossing the Red Sea, 320; they receive the Law at Sinai, 330; are turned back into the wilderness for 40 years, 333.
- JOSEPH stands before Pharaoh, 106; his policy makes the kings of Egypt more powerful and influential, 281.
- KANT, German philosopher: his theory of the heavens, 20.
- Koran, the, is the Mohammedans' bible, 164.
- Kuenen, Rev. Dr. Abraham, a Dutch Higher Critic of the agnostic school: the Bible with him stands on the same plane as the Koran of Mohammed or the Pagan scriptures of the Buddhists and the Hindoos, 357.
- LAPLACE, great French astronomer, 17; his nebular theory, 22.

- Layard, Sir Austen Henry, begins his explorations in the East, 245; his great success, 246.
- Lyell, Sir Charles: his biography, 42; for further particulars, see under Geology.
- MANETHO, Egyptian historian, 78.
- Menephtah I., the Pharaoh of the Exodus, became the colleague of his father Rameses II., 285; became sole Pharaoh twelve years afterwards, and continued the oppression of the Hebrews, 286; how they were oppressed, 287; how taxes were at times collected in Egypt, 288; Menephtah ascended the throne 1493 B. C.; he was an able and brave man in middle life, 304; he defeats the Libyans, the Greeks, and other maritime nations of the northern Mediterranean who had invaded Lower Egypt, 305; he was the greatest of earthly sovereigns when Moses and Aaron appeared before him, 306; he haughtily refuses their demand to let the children of Israel hold a feast in the wilderness, 306; the destruction of the firstborn in all the land of Egypt finally forces him to give his consent, 308; his heart again hardened by God and he pursues the Hebrews with a large army, 310; the destruction of that army and himself, 313.
- Mischief done the Bible by its professed friends, Proleg., 13.
- Moabites descended from Lot: their gods, 134.
- Mohammed: sketch of his life, 164; extracts from his Koran, 167.
- Mohammedan scriptures, 163.
- Moses, birth of, 293; he is adopted by the Princess Thermouthis, the half sister of Rameses II., 293; he is guilty of manslaughter, 294; he takes refuge in the Desert of Sinai and marries the daughter of the Midianite chief, Raguel, 295; description of his new home, 297; at the command of God he appears before Pharaoh, 305; he leads the Hebrews through the Red Sea, 314; his song of triumph, 315; defeats the Amalekites and leads the Hebrews to Mount Sinai, 326; his eloquent prayer to God asking him to pardon the rebellion of his people, 332; the advance towards the land of Canaan, 335; he gives his final charges and instructions to the Hebrews, 339; his death, 340.
- NABONASSAR, King of Babylon: his epoch 747 B. C., 87.
- National sins beget national punishments, Proleg., 10.
- Newcomb, the mathematician, on the nebular theory, 23.
- Newton, Sir Isaac, discoverer of the Law of Gravity, 8.
- Noah, the patriarch, a man of education and ability, preaches repentance, 221; the Deluge takes place in the six hundredth year of his life, 222; he leaves the ark, 225; he offers a sacrifice of thank-offering to God for his escape from destruction, 251; God makes a covenant with him and his posterity, 252; end of the Noachic period, 254.
- PERSIA, ancient religion of, and appearance of Zoroaster, 121; the creed taught by him, 121; religious changes during the reign of Xerxes, 122; good feeling between the Jews and Persians and historical sketch of the Parsees, 123.
- Philistines, sketch of: their gods, 134.
- Phœnicia, religion of, 128; geography of Phœnicia, its numerous colonies, and gods and goddesses, 129; the cruel and impure character of its worship, 130; its human victims young and old, 131.

- Planetary System, the, 12; how it keeps time, 26.
- Prolegomena, pp. ix to xi: persistent attacks on the Bible, ix; the early spread of the gospel a miracle in itself, xii; national sins beget national punishments, xiv; mischief done the Bible and Christianity by professed friends, xvii; Huxley on magnanimity, xxiii; Huxley on the Bible, xxv; testimony of various eminent men as to the value of the Bible, xxvi; the Old Testament necessarily gives us a naked history of human nature: impure English literature, xxxviii.
- Ptolemy, Alexandrian philosopher: system of astronomy, 5.
- RAMSES II., third king of Egyptian Dynasty XIX., and Pharaoh of the Oppression of the Israelites, 274; his great reign, 285; how brick was made in his day, 286; how he made the Hebrews serve him, 287; his great temples and other public works, 291; a scribe describes the condition of Egypt in his day, 292; he seeks the life of Moses for slaying the Egyptian taskmaster, 295.
- Rawlinson, Sir Henry, commences explorations at Nineveh, 246; his lieutenant, Hormuzd Rassam, discovers the ruins of the palace of Assurbanipal, 246; he takes George Smith by the hand, 247.
- Rome, its Pagan religion, and gods and goddesses, 142; the character of its religious worship, 144; its human sacrifices, 145; Dean Farrar's terrible picture of its degraded religious, social, and political condition at the Christian era, 146; decadence of its literature and art, 151; degradation of its senate and people generally, 149; cruel character of its amusements, 152.
- SARGON I., period of, 117; his religious reforms, 118; his connection with tablet literature, 191.
- Schmiedal, Rev. Dr. Paul, 370; his agnostic and blasphemous article in the "Encyclopædia Biblica" on the Gospels, 371.
- Sennacherib, King of Assyria, has copies made of the Accadian tablets for his great library at Nineveh, 191.
- Smith, George, becomes an Assyriologist, and develops great ability in cuneiform tablet decipherment, 247; his discoveries at Nineveh, and his death, 248.
- Smith, Dr. Robertson, Presbyterian divine, thoroughly saturated with the views of the German agnostic school of Higher Criticism, 355; his "Old Testament in the Jewish Church," and deprived of his position at the college of Aberdeen for his heterodox opinions, 362.
- Sojourn of Israelites in Egypt, 269; their rapid increase in numbers, 270; sketch of the numbers, 272; death of Joseph, 273; the Pharaohs of Dynasty XVIII.; its commencement, 275; description of Goshen, 278; sketch of Egypt during the Sojourn, 281; Dynasty XIX., 284; oppression of the Hebrews, 286; their Exodus from Egypt, 300.
- Summing up the evidence, 434; astronomy and the Bible, 435; geology and the Bible, 437; evolution not an inductive science, 438; its character, 439; chronology and the Bible, 440; brief review of Chapters VI. to XVII., 441; false position of the Higher Critics, 442; how profane history sustains the Old Testament, 444; how prophecy also does the same, 447; how the testimony of Christ and his Apostles supports the truth of the Old Testament, 456.

- USHER**, James, Archbishop of Armagh in Ireland, born in 1580, died in 1650: was the author of what is known as the "Revised Chronology," 80.
- WELLHAUSEN**, the Rev. Dr. Julius, German leader of the Higher Criticism Cult, 356; accepts Kuenen's agnostic opinions, 357; draws an unfavorable picture of himself in the prolegomena to his "History of Israel," 358; his joint article with Cheyne on the Hexateuch in the "Encyclopædia Biblica," 360; has no faith in the inspiration of the Old Testament, and ridicules the Pentateuch, 361; the untrue character of his Biblical history, 419.
- ZOROASTER**, Persian religious reformer, 121.

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