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THE WITNESS.

OF EGYPTIAN AND BABYLONIAN RESEARCH TO THE VERACITY OF THE PENTATEUCH

A Course of Addresses Delivered in St. Peter's Cathedral by Rev. T. H. Hunt, M. A., D. D.

THE EXODUS.

Last week, I gave a brief survey of the lives and adventures of the Patriarchs, bringing it down about to the time when Jacob and his family went down into Egypt. Now the account in the latter end of Genesis of their stay there is very brief, and between Genesis and Exodus there is a break of two to four hundred years. But in this brief account there are several points which are known to be strikingly in accord with Egyptian ways and habits of thought. For instance, among the Egyptians great importance was attributed to dreams. They were looked upon as a means of personal intercourse with the deity. By sleeping in a temple it was thought that true answers would be received from the god in dreams. Sometimes, though not usually, the dreamer applied to a special interpreter to explain his dream, i. e., when he could not understand it himself. This belief in prophetic dreams extended to other countries, but Egypt was its centre. You will, of course, be reminded of the dreams of the chief butler and the chief baker and of that of the Pharaoh himself, which were interpreted by Joseph. The smaller touches of the story of Joseph,—how he shaved himself before going in to the king, the connection of "kine" with the Nile and the Egyptian words and names introduced are, we are told, strikingly correct. As for the general history of Egypt, it fits in with the Bible account very well. It is well known, as I mentioned last week, that at the time of Joseph's sale into Egypt it was governed by a foreign line of kings, at least in the northern part. These kings remained in power altogether, we are told, for nine hundred years. During the time which Israel spent in Egypt these foreigners were at length driven out and the native line of kings restored. When this took place, of course those foreigners whom the expelled kings had favored would be objects of hatred and distrust to the new kings. This is probably what the book of Exodus describes as the rise of a new king "who knew not Joseph."

Israel, in Egypt, as the Bible tells us, lived in the land of Goshen. The Egypt Exploration Fund has produced within the last dozen years or so, the evidence which shows us where Goshen was. At a place now known as Saft-el-Henneh, in the delta of the Nile about one hundred miles northwest of Suez, monuments were found which told what the old name of the place was. Its religious name was Pi-Sopd, the house of the god Sopd, while its every day name was Kosem, i. e., Goshen. In these hieroglyphic texts, Kosem represents not only the town, but also the district, and its limits are there described. An Egyptian document of about the time of the Exodus speaks of this region in these terms: "The country around is not cultivated, but left as pasture for cattle because of the strangers." This looks like a reference to the Israelites and their trade of keeping cattle. Anyhow, it shows that in that age the district was used for pasturage, which is just what Genesis tells us, and it also shows that the population, up to that time, consisted of shepherds from Asia.

As to the Exodus itself, its position in Egyptian history can now be pretty well fixed. We are told that when the Israelites were reduced to slavery by the Egyptians, they built the cities of Pithom and Rameses. This latter name indicates the date. The first Pharaoh to bear the name of Rameses began to reign about 1375 B. C. (Sayce). He, however, reigned only about two years. His grandson, Rameses II, was the great builder of those days. During his long reign of sixty-seven years, he filled the country with buildings, statues etc. He rebuilt Zoan, and although this city of Rameses, mentioned in Exodus, has not yet been discovered, it is known from inscriptions that there were at least two places of the name in the Delta of the Nile, one of them not far from Goshen. Pithom, however, is known. The discoverer was led to its site by a passage on a monument found during the construction of the Suez canal. The town which bore the sacred name Pi Tum, "the house of Tum," i. e. Pithom was a few miles to the S. W. of the modern town of Somalia on the Suez canal. Its civil name was Thuku or Thuket which some consider to be the same as the Succoth of Exodus, the Hebrews having given the place a name in their own language which sounded something like its native name. This town was built, so the inscriptions say, in the reign of Rameses II, who was therefore the Pharaoh of the Oppression. His son Meneptah is usually considered to have been the Pharaoh of the Exodus. In the early part of this king's reign a great confederacy of tribes from the north including Sicilians, Sardinians, etc. invaded Egypt, but were overthrown in a great battle. This invasion is curiously mixed up in the Egyptian tradition of the Exodus preserved by Josephus with the departure of the Israelites. There it is said that the king (Meneptah) collected 80,000 persons, called "leprous" and "impure" from various parts of Egypt and set them to work in the quarries. These people were later removed to an abandoned town where they rebelled and sent to Jeru salem for assistance. When this arrived they drove out the Pharaoh and governed the country for thirteen years after which they were themselves driven out and pursued to Syria. This story at least shows that there was some remembrance of a lot of foreigners having left Egypt in that reign. It may be remarked that the word translated "impure," in this account, is according

to Prof. Sayce simply an ordinary word applied in the Egyptian inscriptions to foreigners.

It has sometimes been thought strange that there has been found no reference to the Exodus in the Egyptian monuments. It is not, however, strange at all. Leaving out of account that ancient nations were even more reluctant than moderns to chronicle their own misfortunes or defeats, it must be remembered that the Hebrews would be regarded by the Egyptians merely as a wandering tribe of shepherds from Arabia such as they had long been accustomed to see on their eastern borders. The oppression of Israel was simply a scheme for breaking down their free spirit and reducing them to the condition of public slaves. The feeling of the people of modern Egypt is said to be much the same towards the Arabs of today. The Exodus of Israel was not a surprising event in itself. In the early part of the present century Mohammed Ali planted the district anciently known as Goshen with mulberry trees, in order to introduce the manufacture of silk into Egypt. He attracted large bodies of Arabs there to look after his new industry, promising them pasture lands, freedom from taxes, and from serving in the army. They lived there for many years, but when Mohammed Ali died, the government tried to take away their privileges. They protested, but without avail. So one night the whole population moved away with flocks and herds; went off to their own country, and left the whole district desolate and uninhabited. This is, to all intents and purposes just what happened in the case of the Israelites three thousand years before.

On the little maps bound up with some editions of the Bible you will find the course pursued by the Israelites after leaving Egypt marked out by a line. It is only right to say that this is very largely guess-work. Most of these maps, that I have seen seem to have been made before the site of any of the places mentioned in Exodus had been at all satisfactorily settled, and even now it is impossible to settle their route beyond a doubt. We can, however, tell something of it. The discovery of the situation of Goshen and Pithom gives a starting point, and if Thuku is Succoth the first part of the journey was along where the Freshwater canal now runs. They were still however within the line of fortifications which the Semitic peoples called the Shur or "wall." Through this there were two roads. One led along the coast of the Mediterranean to the cities of the Philistines. This is "the way of the Philistines" which the Israelites did not take.

An Egyptian writing of about that time, speaks of a fortress in the desert called Rames Meri-Amon. Now the word rendered fortress is Khetem which is held by some scholars to be the Eham of Exodus. If so, we have another point on the journey fixed. As for Pi-Hahiroth Migdol and Baal Zephon, it is impossible, yet to identify them. There was more than one Migdol as the inscriptions tell us, and as the word means "tower" there may have been a dozen. Instead of Pi-Hahiroth the LXX translation made, in Egypt, has "the farmstead" which, according to the inscriptions, was near the land of Thuku. (Succoth). The place where the Israelites crossed the sea is as yet unknown. It is commonly supposed to have been somewhere to the north of Suez, but there are pretty strong arguments against this. In fact, when they turned at Eham we do not know whether they marched north or south. This however, is a point which may be settled any day by evidence which will show where either Pi-Hahiroth or Baal Zephon was. The latter name has been found in an ancient MS., but with no hint of its situation. It may be mentioned, in passing, that Exodus does not say that the Pharaoh himself was drowned in trying to pass the sea, but only that that disaster befell his army. It seems to be impossible to be sure about the exact route followed immediately after that event. The traditions as to the places next mentioned are not very old. Prof. Sayce says they arose since the time of St. Paul. Even the situation of the mount known as Sinai is not absolutely certain. But before I close, there is just one point in the subsequent story to which I must refer. It is the visit of Jethro "the priest of Midian." It is known that in very early times at least one nation in southern Arabia was governed by priests before it had kings, and the inscriptions which tell us this go back probably to about the age of the Exodus. Jethro held this position in his own nation, a position strictly in accord with what inscriptions tell us of the political institutions of his day and country.

It is not my intention at present, to carry this subject any further. Later on, especially in the times of the kings after Solomon, there is a great deal of outside evidence, direct and indirect, of the general trustworthiness of the Bible story. Since, however it was quite impossible in the time at my disposal to treat the whole of the Old Testament history with anything like the attention it deserves, I thought it better to confine myself to the earlier part. There were two reasons at least for this: 1, It is the part on which most doubt has been thrown; and 2, the external testimony is not widely known, and some of it has been known only for a short time. I have not touched upon the vexed question of the age of Genesis and Exodus in their present form; for, as far as my present purpose is concerned, it makes little difference how old the books are, provided the materials are ancient. I believe I have given you substantial reasons for holding fast to at least the general truth of the earliest histories contained in the Bible. It is perhaps unnecessary for me to add in conclusion, that the facts which I have presented to you in these addresses form a very small part of the wealth of material now available on this subject. Even from the few works which I have at my disposal, I have had to gather, according to my judgment, but a very few of the more striking points letting you judge from these what the nature of these ancient records really is.

Nurse Morris' Secret.

Explains How She Saves Mothers' Lives.

The Critical Time of maternity and the Methods of a Famous Nurse to Restore the Mother's Strength.

From the Evening News, Detroit, Mich.

No woman is better fitted for nursing, or has had more years of practical experience in that work than Mrs. Moses Morris, of 340 Fourteenth street, Detroit, Mich. For twenty years she has been recognized as the best and most successful nurse in confinement cases, and over three hundred happy mothers can testify to her skillful nursing and care. Always engaged months ahead, she has had to decline hundreds of pre-arranged and pleading applications for her services. She has made a specialty of confinement cases, and has made so high a reputation in this city that her engagement, in all cases, is taken as a sure sign of the mother's speedy recovery.

Mrs. Morris was a nurse in England before she came to America, and so was her mother and her mother's mother before her. When asked once by a leading physician the secret of her great success in treating mothers in confinement cases, she said she used Dr. Williams' Pink Pills for Pale People in such cases as they build up the mother more quickly and surely than any other medicine she had ever used.

Mrs. Morris was seen at her pretty little home on Fourteenth Street, and when asked regarding the use of these pills in her profession, she said: "I have used Dr. Williams' Pink Pills for Pale People since they were put on the market. They built me up when I was a run down and so nervous I could not get any rest. After they had helped me I began to use them in restoring mothers in confinement cases. There is nothing that can be prescribed or given by a physician that will give health and strength to a mother so quickly as Dr. Williams' Pink Pills for Pale People. It is true that in some cases where the father or parents were prejudiced against the much advertised Dr. Williams' Pink Pills for Pale People, I gave them as "Tonic Pills," but they all came out of a Dr. Williams' Pink Pills box.

"I have given them in hundreds of cases of confinement to the mother, and it is wonderful how they build the system. I practically demonstrated their great worth many times and have recommended them to hundreds of mothers for their young daughters. Yes, I have been successful in confinement cases, but I must give Dr. Williams' Pink Pills for Pale People a great part of the credit for the speedy recovery of mothers. They certainly have no equal as a strength and health builder. You can say for me that I strongly advise that Dr. Williams' Pink Pills for Pale People be kept and used in every house."

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