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1922.

## 645th ORDINARY GENERAL MEETING.

HELD IN COMMITTEE ROOM B,  
THE CENTRAL HALL, WESTMINSTER, on Monday,  
June 12th, 1922, at 4.30 p.m.

LIEUT.-COLONEL G. MACKINLAY in the Chair.

The Minutes of the previous meeting were read, confirmed and signed, and the HON. SECRETARY announced the election of Mr. John C. Procter as an Associate.

Lieut.-Colonel Mackinlay, as Chairman, said: Miss Hodgkin has been an Associate of the Victoria Institute for several years, and she is a constant attendant at the reading of the papers, but this is the first time she has read a paper here herself. She is not, however, unversed in literary matters, as she has written an excellent book, "Christ in all the Scriptures," which not only has a wide circulation in English, but has also been translated into Japanese, Chinese, Arabic, French and German; she is also co-Editor of the "Friends' Witness," which is valued by Bible students, containing many articles which combat the false teachings of Modernism: this periodical frequently quotes the papers of our Institute, and Miss Hodgkin has written a good article in the last issue, which draws very favourable attention to our "Tracts for New Times," a service which only an Editor is able to render. We thank her warmly for this help. I will now ask Miss Hodgkin to read her paper.

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### THE WITNESS OF ARCHÆOLOGY TO THE BIBLE.

By MISS A. M. HODGKIN.

The little land of Palestine has for centuries been an isolated country. Now a network of railways is fast linking it up with East and West, and it is once more becoming the centre of the world. Before long it will be easier for all mankind to visit Jerusalem than any other place on this earth. Its importance from a military and from a commercial point of view is realised by politicians, but the Bible student sees in all this a fulfilment of prophecy. A great future awaits this land.

In ancient times Palestine was likewise the centre of the world. Dr. Masterman writes:—"It was in no out-of-the-way corner of the earth that the race, through whom revelation came, was located by the Divine purpose, but in the very turmoil of the strife of nations, buffeted between the smaller nations in the immediate neighbourhood—the Philistines, the Ammonites, the Moabites, the Edomites, the Syrians, and the restless children of the Desert, and ground betwixt the interchange of blow upon blow between Assyria and Babylonia, or the Græco-Syrian Empire of the Seleucidæ and Egypt. How small and how weak a race they were in almost all their history we realise as they appear as two small states, among many others, in the monuments. And yet God prepared this race, as He moulds the choicest individual characters of His saints—in the furnace of

affliction. . . . All light thrown on Oriental ancient history has made it increasingly evident how important was Palestine as a meeting-place of all the great civilisations and races of the ancient world." \*

"This is Jerusalem. I have set it in the midst of the nations and countries that are round about her." Ezek. v. 5.

Geographically, Palestine occupies a central position between the three continents, Europe, Asia and Africa. Draw a straight line from Jerusalem to Rome; then describe a circle with Jerusalem as the centre and this line as the radius. You will find that circle includes all the great nations of the ancient world; the four world-empires of Nebuchadnezzar's dream—Babylon, Medo-Persia, Greece and Rome; the great nation of Egypt, and all the lesser kingdoms of "the world as known to the ancients." †

"When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel." Deut. xxxii. 8. The little nation of Israel was "set in the midst." It touched the life of these nations at every point, and was continually coming in contact with them. Its history, as contained in the Bible, is full of allusions to each of these other nations. Such allusions are a challenge to the truthfulness of the Scripture record. If we find them proved true by the contemporary records of those nations the evidence goes a long way to establish the integrity of Scripture; for the work of an impostor is not likely to be accurate in its details.

The lands inhabited by the ancient nations of the world contain priceless archæological treasures bearing upon history as recorded in the Bible. But till quite lately these treasures were inaccessible, from the fact that the inscriptions were written in languages which no one living could read. They might be compared to precious archives hidden in a locked casket of which the key was lost.

In most remarkable ways one after another of the keys has been found, and found at the moment when the archives were most needed as witnesses to the accuracy of the Scripture record; found, moreover, in such a manner that we cannot but regard the discoveries as providential, rather than accidental.

Foremost among these keys stands the Rosetta Stone, now in the British Museum, discovered in 1798 by a French engineer named Broussard, near the Rosetta mouth of the Nile, and

Institute, Vol. XLIX., p. 218.

\* "Land of Palestine," by Dr. E. W. Masterman, *Journal of Victoria*  
 † See an article by Rev. Andrew Craig Robinson, in "Friends' Witness," Vol. X., p. 5.

acquired by the British after the wars with Napoleon, more valuable than any military trophy as it has unlocked to the modern world the language of the hieroglyphics of the Egyptian monuments.

Second in date, and probably equal in importance, stands Sir Henry Rawlinson's discovery and deciphering of the Behistun Inscription on the great rock in Kurdistan, where he was stationed in 1835, as a young officer of the East India Company. The account of the discovery, as given in his Biography, is full of thrilling interest, describing how he climbed the bare precipitous rock three or four times a day for many days together.\* The inscription was a proclamation of Darius the Great in three languages, ancient Persian, Assyrian and Babylonian, all in the wedge-shaped cuneiform script. One portion was said to be unapproachable, even by the practised native cragsmen. But at length a wild Kurdish boy from a distance, "hanging on with his toes and fingers to the slight inequalities on the bare face of the precipice," succeeded in fixing for himself a swinging seat, from which perilous position he took a paper cast of the inscription. This Behistun inscription has been called "The Rosetta Stone of Cuneiform Discovery," and is the key which was to unlock the treasures of the Royal Library of Nineveh, discovered ten years later by Sir Henry Layard, and countless other specimens of the peculiar wedge-formed writing in common use centuries before Abraham, from Elam on the East to the Mediterranean on the west, and from the Caspian Sea on the north to Arabia on the south.

This is the language of the famous Tel-el-Amarna tablets discovered fifty years later by a seeming accident. A peasant woman, passing near some mounds in the south of Egypt, chanced to turn up a tile with her foot. The brick had writing on it, and thus "at last, in 1887, came a discovery which revolutionised our conceptions of ancient Oriental history, and made the assumption of ancient Oriental illiteracy henceforth an impossibility."†

Meanwhile, in 1869, another key was discovered, this time by a Missionary of the Church Missionary Society, Dr. Klein. This was the Moabite Stone, inscribed in letters of the Phœnician alphabet, giving us the precise mode of writing employed by the earlier prophets of the Old Testament. Further illustration of this style of writing was obtained by the discovery of the Siloam Inscription in 1880. A native boy, wading with others in the pool of Siloam, accidentally slipped, and fell into deeper water. He saw some strange letters on the side of the rocky channel, and

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\* "Memoir of Sir Henry C. Rawlinson," pp. 59, 155.

† "Monument Facts and Higher Critical Fancies," p. 36. Prof. Sayce.

reported it to his teacher, Herr Schick. The inscription describes the meeting of the workmen in the tunnel (1,700 feet long) which they were excavating, and how they heard each other's picks at work, and cut through the intervening rock. We have in II. Chron., xxxii., an account of the making by Hezekiah of what is generally believed to be the same conduit, in order to prevent the water supply of the city falling into the hands of the invaders.

The Greek Papyri, discovered in Egypt, have provided a key to the better understanding of New Testament Greek. Searching for archæological treasures the explorers came across a number of mummified crocodiles. The apparent worthlessness of the find, and the great number of these crocodiles, so exasperated the men, that they broke one of them to pieces and disclosed the surprising fact that the creature was wrapped in sheets of papyrus. The result was a systematic search through the crocodile cemetery, and the discovery of many valuable papyri of the second century B.C.

The keys having been found, we can now call upon the nations one by one to give their witness to the truth of the Bible record. But before doing so, let us see what the land of Palestine itself has to give in the way of evidence.

Dr. Masterman tells us that, "the light thrown directly on the Bible by investigations in the Holy Land has been out of all proportion to the extent of the excavations, and without doubt more important discoveries yet lie hidden under the heaped up dust of many 'tells.'"

The Rev. James Neil, who was chaplain to Bishop Gobat, the first bishop of Jerusalem, was in that city in the early days of the Palestine Exploration Society, when a band of young men under Lieutenant Conder began operations. Charles Terry Drake, a descendant of Admiral Drake, was acting as dragoman. He was at that time sceptical in his views of Christianity, but would exclaim to Mr. Neil, "It is wonderful: here we are, testing the Bible as it has never been tested before. Often we think we find it wrong; but as sure as we stop about three weeks in a place, in every case we find the Bible minutely accurate." This went on for about three years, and then Drake died at his post, leaving a clear testimony to his faith in the Lord Jesus Christ.

"The land and the Book," continues Mr. Neil, "answer to one another like the two parts of an indenture. The ancient, unchanged life of the Holy Land, its manners and customs, natural features and colloquial speech—truly a divinely preserved commentary—everywhere throws light upon the letter of Holy Scripture, confirming its verbal accuracy and elucidating its meaning." As an instance of this he tells us that there

are eight different words for *valley* in Hebrew, each having a distinct technical meaning. The Exploration Society invariably found that the valleys they identified corresponded to the form indicated by the special Scripture word in each case.”\*

Professor Macalister's excavation of the city of Gezer, 1902-1905, is another good illustration, in the remarkable number of confirmations of the Bible found in this "Mound of Surprises." The same may be said of Jericho. The objection has been raised that it would be impossible for an army to march round a great city seven times in one day. But this objection, like so many others, vanishes on the spot, for the ruins of Jericho show it to be a collection of tiny dwellings compactly crowded together on such a scale that you can easily walk round the foundations in half an hour or less.

The Bible is the best Guide Book to Palestine. The fact that it was in such request among our British soldiers is a proof of this.

"Correctness concerning the place of an event is the first and most important mark of a true narrative of real happenings. And there is nothing in ancient history so completely confirmed and so universally accepted as the trustworthiness of the geographical and topographical indications of Scripture."†

#### THE JEW AND THE ARAB.

There are two living witnesses to-day to the truth of God's Word—the Jew and the Arab—Isaac and Ishmael, both sons of Abraham, sharing between them the fulfilment of the promise that his seed should be as the dust of the earth that cannot be numbered.

Brothers, alike, yet so dissimilar, the Jew "scattered among the nations," yet "not reckoned among them," "oppressed and spoiled evermore." The Arab, "a wild man, his hand against every man," he sojourns but for a time, and rolls up his goat's-hair home, packs it on the back of his camel with all his household goods, and is off with his flocks and herds to fresh pasture. He has left no ruined palaces nor inscriptions on the monuments; the next wind of the desert obliterates even his footprints on the sand; but he himself is with us still, a witness second only to the Jew to the truth of the Bible.

#### THE WITNESS OF ANCIENT BABYLONIA.

"It would be difficult," writes Dr. Orr, "to exaggerate the brilliance and importance of the marvellous discoveries in Babylonia. The point which concerns us chiefly is the extraordinary

\* "The Witness of the Land," Rev. J. Neil, M.A., in "Friends' Witness," Vol. I., p. 8. 1908.

† "The Deciding Voice of the Monuments in Biblical Criticism," by M. G. Kyle, LL.D., pp. 49, 51.

light thrown on the high culture of early Babylonia. Here, long before the time of Abraham, we find ourselves in the midst of cities, arts, letters, books, libraries; and Abraham's own age—that of Hammurabi—was the bloom tide of this civilisation. Instead of Israel being a people emerging from the dim dawn of barbarism, we find in the light of these discoveries, that it was a people on whom from its own standpoint the ends of the earth had come. . . . I read sometimes with astonishment of the statement that Babylonian discovery has done little or nothing for the confirmation of these old parts of Genesis.

“Take that old tenth chapter of Genesis, the ‘Table of Nations.’ Professor Kautzsch, of Halle, a critic of note, says of that old table, ‘The so-called Table of Nations remains, according to all results of monumental exploration, an ethnographic original document of the first rank which nothing can replace.’ In this tenth chapter of Genesis, verses 8-10, we have certain statements about the origin of Babylonian civilization. We learn (1) that Babylonia is the oldest of civilizations; (2) that Assyrian civilization was derived from Babylonia; and (3) strangest of all, that the founders of Babylonian civilization were not Semites, but Hamites—descendants of Cush. Each of these statements was in contradiction to old classical notices and to what was currently believed till recently about those ancient people. Yet it will not be disputed that exploration has justified the Bible on each of these points. Assyria, undoubtedly, was younger than Babylonia; it derived its civilization, arts, religion, institutions, all that it had, from Babylonia. Strangest of all, the originators of Babylonian civilization, the Accadians, or Sumerians, were a people, not of Semitic, but apparently of Turanian or what the Bible would call Hamitic stock.”\*

“The transformation of opinion is revolutionary. The effect has been most marked on archæologists themselves. Sayce, Hommel, Halévy, all formerly advocates of the critical view, have abandoned it.”†

The cuneiform script of the Babylonians was not only the language of diplomacy and commerce, but the vast correspondence which has come down to us on the clay tablets shows that letters passed to and fro among the common people on the most trivial subjects. Evidence has been found of the establishment of a postal system in Babylonia extending to its Palestine province in the days of Naram-Sin, many centuries before the time of Abraham.\*\*

\* “The Fundamentals,” Vol. VI., p. 90.

† Dr. Orr, “The Problem of the Old Testament,” p. 397.

\*\* “The Deciding Voice of the Monuments.” p. 84



“ The Babylonia of the age of Abraham was a more highly educated country than the England of George III.” “ From one end of the civilized ancient world to the other men and women were reading and writing and corresponding with one another; schools abounded and great libraries were formed, in an age which the ‘ critic ’ only a few years ago dogmatically declared was almost wholly illiterate.”†

From the Tel-el-Amarna tablets we find that even the Egyptian court had to use this language when corresponding with its Asiatic provinces. If Dr. Naville is right in his very interesting paper for the Victoria Institute,\*\* in believing that Moses wrote the Pentateuch in cuneiform script on clay tablets, it will prove a very awkward fact for the critics. The idea, as he says, had already been put forward by Col. Conder and Professor Sayce. The latter gives several instances to show that “ behind the present Hebrew text of certain portions of the Old Testament lies an earlier text in the language of the Tel-el-Amarna tablets.”††

The discovery of the Code of Hammurabi, a contemporary of Abraham, proves that such a code as that of Moses was more than possible. “ That Babylonian law should have been already codified in the age of Abraham deprives the ‘ critical ’ theory, which makes the Mosaic Law posterior to the Prophets, of one of its two main supports. The theory was based on two denials—that writing was used for literary purposes in the time of Moses, and that a legal code was possible before the period of the Jewish kings. The discovery of the Tel-el-Amarna tablets disproves the first assumption: the discovery of the Code of Hammurabi has disproved the second. Centuries before Moses the law had already been codified, and the Semitic populations had long been familiar with the conception of a code.”\*

The Assyrian tablets containing the legends of Creation and of the Deluge show a debased polytheism. Comparing the Creation tablets with the first chapter of Genesis, Prof. Pinches writes, “ The important point is, that there is very little in all this that implies borrowing, as has been stated, on the part of the writer of the book of Genesis. In the opinion of the Babylonians the heavens and the earth came into existence and were not created . . . there is no appearance of the Deity as the first and only cause of the existence of things. . . . The simple theology which appears in the book of Genesis did not, there-

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† Prof. Sayce in “ Monument Facts and Higher Critical Fancies,” pp. 35, 42.

\*\* “ V.I.,” Vol. XLVII., p. 337.

†† “ Homiletic Review,” 1910.

\* Prof. Sayce, “ Monument Facts,” p. 69.

fore, exist with the Babylonians and Assyrians, but gave place to a clever and attractive cosmological theory. . . . Notwithstanding all that Freethinkers and others may say, *it was not the source of the Creation story in Genesis, which remains on a pinnacle all its own.*"\*\*

In a discussion in the Victoria Institute in 1912, Mrs. Maunder, who is an authority on Babylonia, made the following statement:—"To speak of these writings as being influenced by Babylonian conceptions, when there is no trace of Babylonian sorcery in them, is to speak in ignorance of what Babylonian conceptions really were. The whole Bible is clean as driven snow from the Babylonian imprint."

The account of the Deluge in the book of Genesis is cited by the critics as being perhaps the strongest instance of a composite narrative, in which the stories of the two hypothetical writers, the "Jehovist," and the "Elohists," who wrote, according to Dr. Driver, in the "early centuries of the monarchy," are combined together. Here the Babylonian Story of the Flood steps in as a witness. It goes back in its present form to the age of Abraham, and when we compare it with the account in Genesis we find that it agrees with both the so-called Jehovistic and Elohist writers. As therefore the Babylonian account of the Deluge agrees with the Biblical version as a whole, and as it goes back to an age long anterior to Moses, it proves that even the narrative in which the marks of composite authorship are supposed to be clearest is not really composite. "In the 'critical' theory of the origin of the Biblical narrative of the great catastrophe, archæology thus compels us to see only a philological mirage."\*

The history of the campaign of Chedor-laomer against Sodom, in the fourteenth chapter of Genesis, has been questioned as historically impossible. But the very names of the kings mentioned in that chapter have been identified, the Amraphel of Genesis proving to be the Hammurabi who was reigning in Babylon at the time. Prof. Sayce says "It is one more illustration of the fact that 'critical' difficulties and objections commonly turn out to be the result of the imperfection of our own knowledge. Archæological research is constantly demonstrating how dangerous it is to question or deny the veracity of tradition or of an ancient record until we know all the facts." "There is only one admissible test of the authenticity and trustworthiness of an ancient record, and that is an archæologi-

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\*\* Prof. Pinches, "The Babylonian Creation Stories" in "Friends' Witness." Vol. II., p. 5.

\* "Archæological Facts." Prof. Sayce. pp. 20, 49, 53.

cal test"—in other words, the test of "contemporaneous evidence." "Wherever archæology has been able to test the negative conclusions of criticism, they have dissolved like a bubble in the air."\*

#### THE WITNESS OF EGYPT.

Fresh to-day, as when they left the hand of the painter, the frescoes on the ancient tombs of Egypt give us a complete picture of the life in that far off time. The vividness of the colouring is a true reflection of the fascination that the stories of Joseph and of Moses had for us as little children. The whole atmosphere of Egypt was real and living to us. We could not have put it into words, but we felt we were in a different land from Canaan. Pharaoh's bakemeats, his cup, the great river, the rushes, the frogs, the locusts, the seven kine—fat-fleshed and well-favoured—the brick-making, the treasure cities, the granaries—all these made up the Egypt of our childhood's imagination, and they are there true to life as revealed in the monuments and the frescoes of the past. There is hardly a sentence in the Bible account which we do not find reflected in some form through modern discovery. They answer to each other as the wax impression answers to the engraving on a seal.

The value of this sense of atmosphere, or *imagery*, in its witness to the truth of the Bible, is well brought out by Dr. Kyle. Imagery supplies flesh and blood and the breath of life to the picture, and something more—it supplies that which in a person we call the *countenance*. And when we find the imagery of a book correct, it goes a long way to commend its trustworthiness by giving it a good countenance.

How could a writer living hundreds of years later, in a country many miles away, have drawn a picture so accurate in its minutest details? The account could only have been written by one who had lived amidst the scenes described. Moreover, the presence of a number of Egyptian words in the Pentateuch, without any explanation of their meaning, is evidence that those for whom it was written could understand Egyptian. The word "abrek" correctly translated "bow the knee" in the Bible, was long a puzzle to scholars as they assumed it to be a Hebrew word, and it seemed to bear no relation to Hebrew. But it is an Egyptian word, and therefore was familiar enough to the Israelites. It remains in the living speech of Egypt to-day; when the Arab wishes his camel to kneel he says, "abrok!"

The fact that the throne of Egypt was occupied by an alien and Semitic race—the Hyksos, or Shepherd Kings—is not men-

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\* Prof. Sayce, "Monument Facts," pp. 60, 14, 11, 25.

tioned, for it was well known by the people for whom the account was written. But it explains several things which otherwise would have been unintelligible to us, such as the royal reception accorded to Abraham, and again to Isaac; it accounts for the mention that Potiphar, a high official was *an Egyptian*; for Joseph's instruction to his brethren to tell the king that they were shepherds, and for the king making them rulers over his cattle.

The Egyptian colouring of the dreams is striking. Formerly the mention of wine was used to discredit Genesis, as the cultivation of the vine and its use in Egypt was denied by Herodotus. But the frescoes picture the vintage in all its details, even to the grapes being pressed into Pharaoh's cup as he holds it in his hand, just as recorded in the chief butler's dream.

The whole process of baking is also portrayed, down to the carrying of the "bakemeats" in baskets on the head. One record describes the chief baker as delivering more than a hundred thousand loaves at a time for the use of the royal household.

Pharaoh's dreams were exactly calculated to make the deepest impression upon him. The Nile was the life of Egypt, on its overflow depended the fertility of the land. The gods Osiris and Isis, symbolised by a bull and a cow, were associated with its rise and its overflow. They were sometimes represented as accompanied each by seven cows. Seven-eared wheat was well known in Egypt.

The plagues which were sent upon Pharaoh were directed against the gods of Egypt. The conflict was thus in reality a war between the powers of light and of darkness.

On the walls of a tomb at Thebes there is an accurate picture of such bondage as the Israelites endured. The features of the workmen seem to be Semitic. All the processes of brick-making are represented, including the Egyptian task-master with his rod, and he is saying to the workmen, "The stick is in my hand; be not idle."

Pharaoh's treasure cities, Pithom and Rameses, are mentioned on the monuments, and the remains of both have been discovered.

Each reference in later Bible history to kings of Egypt fits with the monarch known to be reigning there at that particular time.

Professor Petrie's discovery of the site of Tahpanhes, a fortified palace and outpost on the borders of Egypt, is a remarkable confirmation of Jeremiah's account of his forced flight thither. At the entrance of the fort Prof. Petrie found a large platform of brickwork, and he writes:—"This platform, or *mastaba*, is therefore unmistakably the brickwork, or pavement, which is

at the entry of Pharaoh's house in Tahpanhes. Here the ceremony described by Jeremiah (of hiding the stones) took place before the chiefs of the fugitives assembled on the platform; and here Nebuchadnezzar spread his royal pavilion. The very nature of the site is precisely applicable to all the events."\*

The predicted overthrow of this stronghold occurred so suddenly that Prof. Petrie found the kitchen with the jars in their accustomed place, and even the fish bones left in the scullery sink.

#### THE WITNESS OF THE HITTITES.

We are told in the Second Book of Kings (vii. 6), that when the Syrians were camped about Samaria and the Lord sent a panic among them, "they said one to another, 'Lo, the King of Israel hath hired against us the kings of the Hittites and the kings of the Egyptians, to come upon us.'"

At one time this statement was discredited as being altogether unhistorical. The Hittite Empire was unknown in history, and it was considered evidence of the greatest ignorance to compare the Hittites for a moment with the power of Egypt.

But by means of the hieroglyphics of Egypt and the cuneiform inscriptions, this lost empire has been brought to light. The pictures on the monuments have made us familiar with the Hittites, or Kheta as the Egyptians called them, with their ugly faces and peaked caps; with their snow boots, turned up at the toes, and their long fingerless gloves, witnessing eloquently to the cold of their northern home among the mountains of Kappadokia and Taurus; and their own sculptures discovered in Asia Minor and various other regions, show that the Egyptians did them no injustice in their representation of their features.

This long-forgotten nation existed nineteen centuries before Christ, and lasted for more than a thousand years. It extended its sway from the Ægean in the west to Lake Van in the east. with Carchemish as its capital. It pushed southwards through Syria and Palestine and proved a formidable foe to Egypt. During the long reign of Rameses the Great there was a ceaseless struggle between the two nations, bringing disaster and ruin on the cities of Canaan, their land being devastated by the hostile armies. We can understand now why the Canaanites offered so slight a resistance to the invading Israelites.

When a lasting peace was concluded with Rameses, its conditions show that "the great king of the Hittites" treated on equal terms with the great king of Egypt, and the treaty was

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\* See Urquhart's "Biblical Guide," Vol. VIII., p. 101.

sealed by the marriage of the Pharaoh with the daughter of the Hittite king.\*

"Hittites! Hittites!" With these words a young school-master used to be greeted by the boys whenever he came into their class-room. For he had fired their imagination by stories of this great empire, recovered by the monuments from oblivion; and they were always eager to hear more. If only the children in our schools, and the theological students in our colleges were taught the facts of archæology instead of the theories of "higher criticism," there would be fewer lives shipwrecked through the undermining of their faith in God's Word.

"In dealing with the history of the past," writes Professor Sayce, "we are confronted with two utterly opposed methods, one objective, the other subjective, one resting on a basis of veritable facts, the other on the unsupported and unsupportable assumptions of the modern scholar. The one is the method of archæology, the other of the so-called 'higher criticism.' Between the two the scientifically trained mind can have no hesitation in choosing."†

Eardmans, successor to Kuenen at Leyden, "definitely and absolutely breaks with the Wellhausen School of criticism, chiefly on the ground that archæology has discredited their critical viewpoint, and made impossible, indeed absurd, the historical atmosphere with which they surround the Old Testament. He says, 'To sum up in conclusion, I believe that an explanation of the text from the standpoint of the old Israelitic thought will lead to a reformation in Old Testament criticism.'"‡

#### THE WITNESS OF EDMOM.

The romance of travel and exploration centres round a city the very site of which was lost to the civilized world for centuries. "A rose-red city, half as old as time," a city hidden away in the heart of Mount Seir; a city not built but hewn out of the sides of the many-coloured sandstone rock—such is Petra, or Sela, the strong city of Edom, mentioned under various names more often in the Bible than any other city except Jerusalem.

The refusal of the Edomites, the descendants of Esau, to allow the Israelites to pass through their territory, led to a perpetual feud between the two nations. Their malignity in joining with Nebuchadnezzar in sacking Jerusalem led to the

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\* "The Hittites, The Story of a Forgotten Empire," Prof. Sayce.

† "Monument Facts and Higher Critical Fancies," Prof. Sayce, pp. 17, 18.

‡ "The Deciding Voice of the Monuments in Biblical Criticism," Dr. Kyle, p. 15.

prophecy of Obadiah against their land. "There shall not be any remaining to the house of Esau: for the Lord hath spoken it." At the present day it is impossible to identify any remnant of the Edomites. Mr. Arthur Sutton, after his visit to Petra, wrote as follows:—"It is a very solemn experience to stand, as we stood, amidst such desolation, and witness all around us the accurate fulfilment of the prophecies, foretelling God's righteous judgment upon peoples who have long since passed into eternity."†

#### THE WITNESS OF MOAB.

Among the numerous silent witnesses to the truth of the Bible narrative, none is more remarkable than the famous Moabite Stone. Almost every line of the inscription has some link with the geography or history of the Bible, illustrating many points which had been obscure. It records the wars of Mesha, king of Moab, with Omri, king of Israel, and with the Edomites. It is full of references to the national god Chemosh, which the Bible repeatedly tells us was the god of Moab. The name of Jehovah occurs on the monument.

The stone answers an objection which has been made with respect to the antiquity of certain portions of the Bible written in acrostic form, beginning with the twenty-two letters of the Hebrew alphabet in its old Phœnician characters. It was contended that several of these letters had not been invented at the date assigned to these Scriptures. But the Moabite Stone presents the same twenty-two letters at a period even earlier than those portions of Scripture.

Bishop Walsh concludes his account of this stone in the following words:—

"Mesha's haughty chronicle on the stone of Dibon was written to glorify himself, and to vaunt against the name and the people of the Lord; but it survives to bear witness of Jehovah's power, and it comes forth after the lapse of nearly thirty centuries, as an unexpected and unintentional witness to His truth."\*

#### THE WITNESS OF ASSYRIA.

The witness of an enemy is sometimes more telling than that of a friend. Such an enemy the countries of Israel and Judah found in the mighty Assyrian Empire, fierce, cruel and relentless.

† "Friends' Witness," Vol. I., p. 21. 1908.

\* "Echoes of Bible History," Dr. Walsh, Bishop of Ossory and Ferns, p. 248.

Dr. Orr says, "It is a striking fact that there is hardly a single point of contact with foreign powers in the period of the kings which does not receive illustration from the monuments."

This is especially the case with regard to Assyria. The black obelisk of Shalmaneser, now in the British Museum, represents Jehu, king of Israel, prostrating himself before Shalmaneser in the act of paying tribute. It records between twenty and thirty campaigns of the great Assyrian king. Three of these were against Benhadad and a fourth against Hazael, kings of Damascus, all of them agreeing with Bible history.

"Considering the countless millions of persons and events in those ancient millenniums, the wonder is that, among the comparatively small number mentioned in the Bible, any of them should have appeared in archæological research."\*

We notice this again in the inscriptions of Tiglath-pileser III., under whom the Assyrian Empire rose once more into power. He mentions six kings who are named in the Bible. It was he who introduced the new policy of carrying away captive to Assyria the original populations of conquered countries, placing in their stead populations likewise carried from a far distance, over whom he placed Assyrian officials. We have a well-known illustration of this in the case of Samaria.

Writing of Sennacherib and Hezekiah, Prof. Sayce says:—"The Assyrian and the Biblical accounts supplement one another. Sennacherib naturally glosses over the disaster that befell him in Palestine . . . but he cannot conceal the fact that he never succeeded in taking the revolted city or in punishing Hezekiah as he had punished other rebel kings, nor did he again undertake a campaign in the west."†

The excavations at Nineveh have proved its vast extent and confirm Jonah's estimate of it, just as we have already seen the excavations at Jericho confirmed the Bible hint as to the smallness of that city. Prof. Rawlinson has pointed out that at the time of Jonah Nineveh was undergoing what seemed to be a final eclipse. Thus the time was ripe for Jonah's message.

#### THE WITNESS OF THE FOUR WORLD-EMPIRES.

We must briefly consider the witness of the four great world-empires of Nebuchadnezzar's dream.

The fact that there have been these four world-empires—just four and never another, notwithstanding the efforts of ambitious conquerors—is in itself a witness to the truth of the Bible, and confirms us in the belief that there will never be a fifth univer-

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\* "The Deciding Voice of the Monuments," p. 107.

† "Fresh Light from the Ancient Monuments," p. 116.



sal dominion till the Stone cut out without hands shall smite the image, and He shall come whose right it is, and take unto Him His great power and reign, and the earth shall be full of the glory of the Lord as the waters cover the sea.

#### THE SECOND BABYLONIAN EMPIRE.

If the critics can be said to have been entirely unanimous about anything, that one thing is their common judgment regarding Daniel. Its supposed late date—about 168 B.C. under Antiochus Epiphanes—and its unhistorical character, have been confidently asserted. But Assyriologists have a good deal to say about this matter, and much that has been set down as fable turns out to be fact.

The presence of certain Greek words in this book were held to make it impossible for it to have been written until “after the dissemination of Greek influences in Asia through the conquests of Alexander the Great.” The supposed Greek words never numbered more than eleven, and now, through the progress of the study of languages, the words that are actually Greek have been reduced to the names of two, or at the most three, instruments of music. It was held that it was impossible for these instruments to have found their way into Babylon in B.C. 600. But the widespread intercourse between East and West before that time is now fully admitted, and Prof. Petrie, speaking of the city of Tahpanhes in Egypt, with its Greek colony, says that “probably many a *kaithros*, *psanterin*, and *sumphonyah*, as they called the Greek musical instruments, had been traded over to Jerusalem, and were well known before we find them in Jewish literature.”\* Moreover, the seven-stringed harp, invented by the Greek poet Terpander, is sculptured upon a monument of Assurbanipal's. That monarch died in 625 B.C. Thus we have certain knowledge that it reached the Babylonian court within twenty-five years of its invention!†

The personality of Nebuchadnezzar has been familiar to us from childhood, but the book of Daniel is the only literature that gives it to us. There we see his regal spirit, his love of display, his pride in his buildings; and the fact that, though an idolator and a polytheist, yet he brings the sacred vessels into “*the house of his god*,” as though he were a monotheist.

The character thus drawn is abundantly confirmed by the monuments. He has one favourite god, Bel-Merodach, and his inscriptions are mostly occupied with praises of this deity. “Merodach, the great lord, has appointed me to the empire of

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\* “Egypt and Israel,” p. 88.

† See Urquhart's “New Biblical Guide,” Vol. VIII., p. 249. He quotes from Lénormant.

the world." The rest of his inscriptions nearly all relate to his immense building operations. "To astonish mankind, I reconstructed and renewed the wonder of Borsippa, the temple of the seven spheres of the world." The boast is echoed in the book of Daniel. "Is not this great Babylon which I have built for the house of my kingdom, by the might of my power, and for the honour of my majesty?"

The Arabs have been using, and still use the ruins of Babylon as a huge quarry, carrying off the bricks to sell to others for building purposes. Nine out of every ten of these bricks are stamped with the name of Nebuchadnezzar. Specimens may be seen in the British Museum.

The palace school at Babylon, the fact that captive princes were trained there; the court customs of officials, the enumeration of the different classes of the wise men of Babylon; the Babylonian imagery of the dreams and visions; the garments mentioned; the method of punishment for impiety against the gods by burning alive in a furnace, and of casting men to the lions as an instrument of royal vengeance—all these details, recorded so vividly in the book of Daniel, reappear in the records of the monuments of the great city of Babylon.

How could a writer of fiction in the second century B.C. possibly have reproduced so faithful a picture of the life of a city in the seventh century B.C. when the civilization of that city had been overthrown for four hundred years?

#### THE EMPIRE OF MEDO-PERSIA.

The second world-empire was a double one, corresponding to the breast and arms of the image, and to the ram with two horns of Daniel's vision (Dan. viii. 20). "The ram which thou sawest with two horns are the kings of Media and Persia."

Who was "Darius the Median"? He is unknown in secular history. There was a coin in use among the Persians called the *Daric*. A note to a play by Aristophanes says that the *Darics* were named not from Darius the father of Xerxes, but from another *more ancient king*." A new dynasty no doubt made a new coinage expedient. The Rev. Andrew Craig Robinson, in his interesting paper for the Victoria Institute last December, brings out very clearly his view that Xenophon and the cuneiform inscriptions are agreed in telling us that Darius is Cyaxares, the uncle of Cyrus, and that he shared the double kingdom with his nephew. Prof. Pinches, who was acting as chairman, said that "the Babylonian inscriptions only speak of Gobryas—there is no reference to Cyaxares as either king or even governor of Babylon." But he added that further discoveries in the East may, however, modify his conclusions.

Dr. Kyle hazards the suggestion that "it is not at all impossible that the Cyaxares of Xenophon, Gobryas of Nabonidus, and 'Darius the Mede,' are one and the same person. He would be a hardy critic indeed, who would dare to say that 'Darius the Mede' is impossible."\*

We do well to remember that Belshazzar was at one time considered an impossibility, before the inscriptions confirmed his mention in Daniel.

Ezra gives us the decree of Cyrus permitting the Jews to return to Jerusalem and rebuild the temple. The Annalistic Tablet, discovered by Prof. Pinches, tells how Cyrus collected and restored various peoples to their habitations, and returned the gods, whom Nabonidus had brought to Babylon, in peace to their own sanctuaries. These two accounts are in full agreement. In the case of the Israelites, who had no idols, the sacred vessels of the temple are restored.

The cuneiform inscription at Persepolis identifies the Ahasuerus of Esther with Xerxes; and the book of Esther gives us a picture of that monarch in his home which corresponds exactly with his character in history in his life abroad. To have pictured this unique personality on an entirely different field, 200 years after the event, as the critics suggest, and with every line of the picture corresponding to the palace at Shushan, which had meanwhile been destroyed, seems indeed beyond the power of fiction.

The French explorer, Dieulafoy, excavated the whole of this palace, and every detail throws light upon the book of Esther, and proves its historic accuracy. The scenes recorded fit the palace at Shushan as they would fit no other known palace of the ancient world, and the customs described fit no other court than that of Persia.

#### THE EMPIRE OF GREECE.

The witness of the Grecian Empire to the Old Testament is a negative one.

We have already seen that the presence of two or three Greek words in the book of Daniel does not prove it to have been written after the conquests of Alexander the Great. But inversely, the absence of Greek words—except these two—and of Greek thought and influence is a strong argument against the book of Daniel having been written at a time when the eastern world was saturated with Greek thought.

With regard to the New Testament the evidence is positive. The view that New Testament Greek was corrupt and ungrammatical, and that the idioms were the result of over-literal

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\* "The Deciding Voice of the Monuments," p. 289

translations of Hebrew, has been greatly modified if not abandoned by the recent discoveries of Greek papyri among the rubbish heaps of Egypt. The unearthing of business letters and documents, private epistles, even love-letters, ill-spelt petitions and accounts of Greek-speaking farmers in upper Egypt, have proved that these idioms are those of people who could not by any possibility have been brought under the influence of Hebrew thought.

The papyri have given us the everyday language of the common people of that time, and though it differed from classic Greek, it had a widespread, varied and cultured usage.\* It was the language by which the Holy Spirit "could make Himself understood everywhere by the masses to whom His revelation came." (Moulton). We may well believe that the fact of the New Testament being written in Greek implies that the Spirit of God handed the Truth over to Gentile custodians when the Jews as a nation had rejected their Messiah.† That language, with its power of conveying delicate shades of thought, its precision, and flexibility and rich fulness has become the channel of divine revelation to us in the New Testament.

"When Greece went forth, under Alexander the Great, to conquer the East, the union of oriental and occidental was attempted in every city in western Asia. None of these cities seems to have been so successful as Tarsus, in establishing a fairly harmonious balance between the two elements." It is from this fact that Sir William Ramsay tells us that "Tarsus was the city which should produce the Apostle to the Gentiles." "Only 'a Hebrew sprung from Hebrews' could be the Apostle of the perfected Judaic faith; but he must be born and brought up in childhood among the Gentiles, a citizen of a Gentile city, and a member of that conquering aristocracy of Romans which ruled all the cities of the Mediterranean world. The Apostle to the Gentiles must be a Jew, a Tarsian citizen (i.e., a Greek) and at the same time a Roman."

#### THE EMPIRE OF ROME.

Luke has been described as, "rather provocative as a historian," "provocative of criticism, and never in error." He is in constant touch with the great Roman Empire, its cities, its institutions, its governors and officers. Are these allusions accurate, or are they full of blunders?

The fascinating writings of Sir William Ramsay have answered this question. He has brought the test of archæology to bear upon it, and unhesitatingly places Luke "among the historians

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\* See "The Deciding Voice of the Monuments," p. 123.

† See "Biblical Guide," Vol. VIII.

of the first rank.”\* In his latest work, “The Bearing of Recent Discovery on the Trustworthiness of the New Testament,”† he has taken us into his confidence and told us the series of events which brought about this complete change in his opinions; for he began as a disciple of the critical school and was “under the impression that the history [of the book of Acts] was written long after the events, and that it was untrustworthy as a whole.”

The candour of such eminent scholars as Prof. Sayce and Sir William Ramsay in confessing their changed attitude towards the criticism of the Old Testament in the one case, and of the New Testament in the other, through the discoveries of archæology, goes far to prove the importance of that science and the value of its testimony.

Sir William Ramsay’s life has been devoted to the study of Roman institutions in Asiatic Greece and the influence of Asia on the Græco-Roman administration; and it was there on the spot in the comparatively unexplored wilds of Asia Minor that he found his preformed opinions to be wrong. He found Luke’s history to be “unsurpassed for its trustworthiness.” No other traveller had left an account of the journeys he made across Asia Minor, the narrative of Paul’s travels placed in his hands a document of unique and exceptional value to guide his investigations.

The fact which first opened his eyes was finding that Luke was correct—instead of, as was supposed, grievously mistaken—in stating that Paul and Barnabas fled over a frontier into Lycaonia from the city of Iconium, thereby implying that Iconium was not situated in the province of Lycaonia in the year 50 A.D., but that it was a city of Phrygia. A change of boundary was made early in the second century when Iconium was included in Lycaonia, and there ceased to be a frontier between Iconium and Lystra, thus proving that Acts xiv. 6 could not have been written later.

So small a fact as this changed Sir William Ramsay’s whole outlook, and step by step he followed up the clue. “The evidence,” he says, “to test all important history, and especially the Old and New Testaments, exists, and can be discovered with patience, knowledge, ingenuity and money.”

“Every incident described in the Acts is just what might be expected in ancient surroundings. The officials with whom Paul and his companions were brought in contact are those who would be there. Every person is found just where he ought to be: proconsuls in senatorial provinces, asiarchs in Ephesus, strategoi in Philippi, politarchs in Thessalonica, magicians and soothsayers everywhere. . . . The variety is endless, as real life

\* “Paul the Traveller,” 1895, p. 4.

† p. 81.

is infinitely varied. . . . Legal proceedings are taken against Paul and his friends in many places, and accusations have to be made in each case according to the forms of Roman law. The accusation varies in each case; it is nowhere the same as in any other city; yet it is everywhere in accordance with Roman forms.\* "In Jerusalem and Palestine Luke's language is far more Hebraistic in type, in Athens it has Attic flavour: in the Greek world generally Luke has the general dialect†. . . . The whole account of Paul before the Areopagus is expressed by Luke in the tone and style and language in which the action was transacted. . . . The scene is bathed in the light of Attic suns."§

But if Luke is provocative as a historian in the Acts, he is much more so in the opening words of the second chapter of his Gospel. In Luke ii. 1-3, "there are four statements about the action of the Roman Imperial Government which the critics of the New Testament pronounced to be incredible and false."\*†

"The reason," Sir William Ramsay writes, "for the feeling of triumph on the part of many critics lay, of course, in the desire to discredit the superhuman element in history. Their hostility to Luke arose out of their refusal to admit the superhuman element in the government of the world."\*\*

It was confidently declared that Augustus never ordered any general "enrolment," or census. That even if he did it would not have extended to Palestine. That even if a census had been held in Palestine it would not have been necessary for Joseph, and still less for Mary, to go up to their own city of Bethlehem to be enrolled; and, further, that Quirinus never governed Syria during the life of Herod.

From archæological discoveries in Egypt and in Asia Minor every one of the statements by Luke has been proved correct. "Discovery confirms the correctness of all the facts that Luke mentions regarding the census and its manner and its dates. . . . †† He gives us a very striking picture of a splendid piece of governmental work."\*\*\*

Sir William Ramsay brings out the skill of Luke as a historian in contrasting the religion of freedom with the power of Imperial Rome, destined for centuries to contend with each other. "The man who cannot see the splendour of this passage must be blind to the spirit of history. Augustus, the mighty Emperor, and Mary, with her infant child, are set over against one another."†††

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\* "The Bearing of Recent Discovery on the Trustworthiness of the New Testament," p. 97.

† p. 96.

§ p. 140.

\*† p. 225.

\*\* p. 225.

++ p. 235.

\*\*\* p. 248.

+++ p. 306.

The surrounding facts are matters of history, and can be proved on historical evidence, but the inner truth moves on a higher plane, it proves itself to the soul of man. "No man can make historical investigation take the place of faith. . . . Yet it is not without its value to have the truth of the concomitant circumstances demonstrated. One must remember that Christianity did not originate in a lie, and that we can and ought to demonstrate this, as well as to believe it. . . . The evidence is there if we look for it."\*

"It is an arresting fact that even in His birth the Founder of that religion is tossed hither and thither at the command of the Emperor. And with what result? Only the triumph of Jesus. His poor Mother must travel far to Bethlehem; and the Child was there born; but all that the Emperor achieved was to stamp the Child as the Fulfiller of prophecy and the promised Messiah. As in the death of Christ the sarcastic statement of His crime which Imperial policy placed over Him, was a placard blazoning Him to the world as the King of the Jews; so in His birth the Imperial order which drove the unborn Child to Bethlehem qualified Him to be the Governor, who should be the Shepherd of Israel."†

Thus, in considering the circumstances of the miraculous birth and of the death of our Saviour, we are brought back once more to the Holy Land, to Bethlehem and to Jerusalem. We have already seen that "When the Most High divided to the nations their inheritance. . . . He set the bounds of the people according to the number of the people of Israel." He set the little nation of Israel in the midst of the ancient world. But His Cross is the great central Fact. It was by no mere chance that Pilate was impelled to write the inscription in Hebrew and Greek and Latin—in Hebrew, the language of religion, in Greek, the language of learning, in Latin, the language of power. That Cross is still to the Jews a stumbling-block and to the Greeks foolishness, but unto us who are being saved it is the power of God. Our Lord said, "For I, if I be lifted up, will draw all men unto Me."

As we look forward to the future, our expectation still centres on the Holy Land. For when "the Desire of all Nations" shall come, His feet shall stand upon the Mount of Olives which is before Jerusalem on the East, and in that Day the Lord shall be King over all the earth, and of His Kingdom there shall be no end

#### DISCUSSION.

Mr. THEODORE ROBERTS said :—We are indebted to Miss Hodgkin for gathering together facts which are known to many of us but are

\* p. 236.

† p. 308.

apparently unknown to the so-called Higher Critics. These men seem like horses working in blinkers, occupied wholly with their subjective criticism and taking account neither of archæological discoveries, nor common sense, nor indeed of the opinions of any who deny their conclusions, whose views they wave aside by such expressions as "no scholar now maintains."

I should like to refer to the statement on page 205 that the original Babylonian civilisation was Hamitic, as also was the case with Egypt. If we compare the present representatives of the negro race with the achievements of that race in ancient times, whether in government or literature, we must recognise that the race has greatly declined. Evolutionists might well consider whether analogy drawn from this history does not prove that a similar decline awaits the other races of mankind. Apart from the Christian hope, the prospects of the human race are certainly not encouraging.

With reference to what Miss Hodgkin says on page 208 with regard to the atmosphere of the stories of the Pentateuch, I was noticing recently how Scott had failed in "Woodstock" to interpret the true character of Cromwell and the Puritans as now brought out by the researches of Carlyle, Gardiner and others. If this is true of the greatest of novelists writing only at a distance of 150 years from the time he is describing, how can we account for the scribes of the Babylonian captivity giving us what was the atmosphere of Egypt many centuries (according to the higher critics) before they wrote?

Referring, in conclusion, to pages 219 and 220, I should like to imagine the surprise of Augustus Cæsar had he been told that his chief title to immortality would lie in the fact of a certain peasant boy being born during his reign in a remote province of his empire, and that this birth would make his name familiar to millions who would never hear of his far greater uncle, Julius Cæsar. We may therefore well consider whether, among the events which are happening to-day, some little regarded may not prove to be of far greater permanent value than those which are now looked upon as important.

Pastor F. E. MARSH said:—Two honoured servants of Christ, the late Dr. Mendenhall, of America, and the late Dr. G. Gregory, kept a record of the theories propounded by the higher critics over a period of 50 years, and the latter has stated:—"Referring to the Pentateuch, 76 theories; referring to Historic Books, 116 theories; referring to Poetical Books, 108 theories; referring to major Prophets, 98; referring to minor Prophets, 144—Old Testament, 542. Referring to the Gospels, 41 theories; referring to The Acts, 12 theories; referring to St. Paul's Epistles, 103 theories; remaining books, 52—New Testament, 208; grand total, 750."

Of the 750, 603 are defunct, and many of the remaining 144 are in the last stages of degeneracy and dissolution. Meantime, we need not be troubled by their postulates, but keep to the positive voice of the Spirit. We cannot do better than keep to the Bible itself, for we are continually finding confirmations of its reliability and accuracy. Take



one illustration of the fulness of Bible words, namely, the Hebrew word for atonement, rendered "camphire" in the Song of Solomon (i. 14). We are told by preachers sometimes that atonement means at-one-ment, but, from the use of the word, we see it means to cover, as in Genesis vi. 17, where both the verb and noun are rendered "pitch." As the ark was covered within and without with pitch, so the believer in Christ is covered by His atoning sacrifice, as the Irish boy said, "God does not see me nor my sins, for I am covered by Christ's atonement." Reconciliation, or at-one-ment, is the outcome of the atonement, but the atonement of Christ is a work done for us, and that work is complete, perfect, eternal, satisfying, and independent of us.

Lieut.-Colonel G. MACKINLAY said :—The subject of the testimony of archæology to the Bible is of great importance, and Miss Hodgkin's paper is well up to date with its appeal to solid and indisputable facts, only made available during recent years.

I hope this paper will stir us all up to regard this subject more carefully and fully. Following the example of one of our senior Vice-Presidents, Canon Girdlestone, I would recommend two books, one fairly modern and the other quite recent. Both are by very distinguished and very learned men, and both are written in an interesting manner and easily understood by the general reader. Both are cheap; they are: "Monument Facts and Higher Critical Fancies," by Prof. Sayce, 1904, published by the R.T.S., and "The Law of Moses," by Prof. Edouard Naville, of Geneva, translated into English with a preface by Dean Wace, 1922. Published by Thyne.

Miss Hodgkin gives many useful concrete examples of mistakes made by modernists during recent years which have been corrected by the results of archæological research, such as the objection that Moses could not have written the Pentateuch, as it was thought that writing was not known when he lived, and that in his uncivilised times a code of laws could not have been brought out. We now know that inscribed clay documents were employed by the Babylonians long before the days of the Exodus. And the discovery of the laws of Khammu-rabi, at a date anterior to Moses, contradicts the other assertion of the modernists. She gives many other instances of the same nature, including several in the New Testament: it is striking that the investigation of the discarded contents of Egyptian rubbish-heaps have contradicted the conclusions of modern professors. Their disproved assertions are not now repeated; but unfortunately we do not hear acknowledgments of their mistakes.

Miss Hodgkin has a very decided gift of expressing her truths in an interesting and finished manner, and I strongly support the suggestion of Mr. Oke that this paper should be printed for general readers and circulated as widely as possible.

I will now propose, by acclamation, a hearty vote of thanks to Miss Hodgkin for her valuable paper.

(Carried unanimously with applause.)