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I. LITERARY.

OTHERWORLDLINESS IN ANCIENT EGYPT.

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The land of Egypt is a picture of life in the midst of death. The narrow valley of the Nile teems with life from end to end, but it is shut in on both sides by the deadly desert. The people who of old occupied this rich green river bottom, a hundred times as long as it is wide, and flanked throughout its whole course by wastes of yellow sand, were observant, thoughtful, and in their way profoundly religious. This idea of life in the midst of death, of which their land itself was an ever present emblem, seems never to have been absent from their minds. No people perhaps in the history of this world ever lived so exclusively for another world; nor was this altogether to their credit, as we shall presently see. But the thought of death and a future life is a solemn thought, however much men may abuse it by making it the only incentive to righteousness. And therefore the overshadowing predominance of this thought in the minds of the ancient Egyptians gave to their civilization a grave and even sombre cast, and to their monuments that air of august solemnity, deepening even to gloom, which to this day distinguishes their melancholy magnificence from the ruins of any other civilization however stately.

THE SCARABAEUS.

Being sharp-sighted naturalists, the Egyptians seem to have been impressed at an early period of their history with the habits of a certain insect which is very common in their country, viz:—the beetle or scarab. They observed that the beetle deposited its eggs on the moist bank of the river, but instead of leaving them there to be swept away by the inundation or otherwise injuriously affected by the dampness, it enclosed

them in a ball of the soft clay and carried them thus encased back to the edge of the desert. There it sunk a shaft a foot or two into the sand, at the bottom of which it buried this ball with its seeds of life. But in course of time these germs became living things, and bursting from their temporary tomb, revelled in regions of light. Thus it was that the Egyptians learned their peculiar mode of sepulture, and thus it was that the beetle became a symbol of the resurrection. When an Egyptian died his body was embalmed, and then instead of being buried in the fertile valley where he had lived and labored, it was carried out to the Libyan Hills, clear beyond the influence of the overflowing river, and there deposited in an underground tomb. Why this imitation of the beetle's mode of burial? Because like the beetle, as already intimated, the Egyptians expected a resurrection. Hence the exceeding care with which the body was embalmed. Hence the selection of the dry sand and rock as a place of interment. It was to prevent decay. It was to preserve the body, so that after the lapse of thousands of years it might again be the tabernacle of the spirit. These facts will explain why it is that the figure of the beetle is found to-day on tombs and temples and obelisks, why it was carved of precious stones or moulded of costly metals or modelled of glazed pottery in white, gray, yellow, blue, chocolate, red, and other brilliant colors, to be worn by the devout Egyptians as jewelry, and why it is that, though none of these artificial scarabaei have been made for nearly two thousand years, millions of them are still found there, and are purchased by every tourist, not only for the museums of Europe and America but for private collections as well. A still more striking indication of their reverence for the scarab is the fact that Kheper, the *creative, life-giving* Sun God, was represented by the Egyptians in painting and sculpture as having the head of a beetle.

Nor is this beetle worship the only trace of their belief in a future life. The embalmed body of a woman who died about the time of the Exodus has been found entwined with a wreath of *immortelle*, now brown with age, but otherwise perfectly preserved and easily recognized as the flower that is still used for funeral wreaths throughout Christendom.

THE PHOENIX.

A later expression of the same hope is found in the fable of the Phoenix, that wonderful bird which visited Egypt at inter-

vals of 500 years, built its nest among spices, and then, starting mysterious flames around it, was speedily reduced to ashes. But from these ashes sprang at once a new phoenix, which spread its red and gold wings and sailed slowly away to the unknown land from which it had come. The extraordinary longevity of the phoenix is referred to by Job xxix:18.

“ Then I said, I shall die in my nest,
And I shall multiply my days as the phoenix.”

But in the minds of the later Egyptians it seems to have been chiefly associated with the idea of the resurrection and a life beyond the grave.

THE SUN.

Now when this fabulous bird visited Egypt, it always came to the *same place*. The name of this place was Heliopolis, that is, the City of the Sun. In the scriptures it is sometimes called Bethshemesh (meaning *House of the Sun*, like Bethel, *House of God*), sometimes On (*i. e.* The Sun), and is well known to Bible readers as the place where Joseph married his wife, Asenath, daughter of Potiphara, priest of On. The name “Potiphara” means *Dedicated to Ra* (the Sun God). This city was the seat of a great university. Here doubtless Moses became “learned in all the wisdom of the Egyptians.” Here Herodotus, “the father of history,” gathered most of the materials for his celebrated treatise on Egypt. Here Plato, “the prince of Greek philosophers,” studied the speculations of the ancients. But more to our purpose is the fact that Heliopolis was the chief centre of Egyptian sun worship, the priests and attendants numbering over 12,000. That men who had lost the knowledge of the invisible God should deify the agencies of nature, and especially the sun, that most glorious and beneficent of them all, is not surprising. At any rate the day star *was* deified by many of the foremost peoples of antiquity. A familiar trace of this widespread cult is the name by which the most sacred day of the week is still commonly known among us. Nor is this inappropriate, since with us the day commemorates that resurrection which is the sole ground of our hope in regard to our own bodies, while to the Egyptians the sun was the chief emblem of the same hope, vague and unsatisfying though it must have been. Every evening they saw the sun die away in the desert. Every morning they saw it rise again in the east.

Now when we recall the fact that the sun god Kheper is represented as having a beetle head, and that the phoenix was the sym-

bol of the solar period, we see that these three emblems of the same truth were not unrelated to each other. They were all attempts to connect with the sun the idea of life. The Egyptians had not been slow to observe that after the subsidence of the annual inundation of the Nile, it was the rays of the sun falling upon the moist earth that quickened their land into its marvellous exuberance of vegetable and animal life. They therefore worshipped him as the Creator.

THE OBELISKS.

Heliopolis, the centre of this sun worship, was preeminently "the City of Obelisks," as indeed it is called in the hieroglyphic inscriptions. The one which now stands in Central Park, New York, and its former companion which now stands on the Thames Embankment in London, as well as the more famous ones in Rome; all came originally from Heliopolis. The obelisk was a petrified sunbeam, so to speak. "Its highly polished surface, and rich, rosy-red color, its sharply defined lines and narrow proportions, combined with its immense height, suggested the brilliancy and hue and form of a pencil of light." Macmillan, from whom the sentence just quoted is taken, says that—

"Both the obelisk and the pyramid were solar symbols, the obelisk being the symbol of the rising sun, and the pyramid of the setting. The fundamental idea of the obelisk was that of creation by light; that of the pyramid, death through the extinction of light. And this symbolical difference between the objects was practically expressed by the different situations in which they were placed, the obelisks being all located on the eastern side of the Nile, that being the region of the rising sun, and of the dawn of life; while the pyramids are all found on the western bank of the river, the region of sunset, with its awfully sterile hills, and silent, untravelled desert of sand from which no tidings had ever come to living man, where the dead were buried, under the shades of night, in their rock-cut cemeteries."

The obelisk has become the favorite form of the tombstone in Christian burying places; nor is it a violation of its original significance thus to place it in association with the dead. For in point of fact the bodies of believers are not dead. They are simply asleep. The very word "cemetery" means "sleeping place." So that this beautiful pagan symbol, appropriated, cleansed, and infused with new meaning by Christianity, finds here its most congruous setting and its most appropriate use, suggesting the glorious truth of the resurrection, "life rising victorious out of the transitory condition of death."

THE SPHINX.

Now this solar divinity had different names according to his various positions and aspects. As the giver of life he was called *Kheper*, as the sun in meridian splendor—*Ra*, as the sun in his nocturnal course—*Tum*. In another form of the myth, the night sun is called *Osiris*, the rising sun, *Horus*. Among other mysteries which have been cleared up by the spade in recent years is the mystery of the Sphinx. By shovelling away the sand in which the winds of the desert had almost buried this gigantic idol, and thus bringing into view an inscribed tablet affixed to his breast, and by combining the information thus obtained with similar facts learned from other inscriptions elsewhere, it has been demonstrated that the Sphinx represents a mythical transformation of the solar deity, Horus, who in order to vanquish the evil ones, Typhon, assumed the form of a lion with a man's head. And so this vast stone symbol of Horus, the rising sun, has crouched for ages at the foot of the pyramids, gazing solemnly into the east, and thus emphasizing to those who laid their embalmed dead in the tombs among which he sat, the great lesson that beyond the darkness of the grave lay a morning of resurrection.

The Sphinx was cut out of the solid rock, and is 190 feet long by 65 feet high. The head is 100 feet in circumference. Between its paws, which extend 50 feet in front of the body, a stone pavement led to a temple, where "immediately under its breast an altar stood, from which the smoke went up into the gigantic nostrils of that nose, now vanished from the face, never to be conceived again." For the mutilation thus alluded to by Dean Stanley, the Mamelukes are chiefly responsible. They made the Sphinx a target for their artillery practice, and great fragments were torn from the colossal head by their cannon balls. But this emblem of eternity still stands, while the Mamelukes have disappeared. "We shall die, and Islam shall wither away, and still that sleepless rock will be watching the works of a new, busy race with those same sad, earnest eyes and the same tranquil mien everlastingly. You dare not mock at the Sphinx." Says Ampere: "This huge, mutilated figure has an astonishing effect; it seems like an eternal spectre. The stone phantom seems attentive; one would say that it hears and sees. Its great ear appears to collect the sounds of the past; its eyes, directed to the east, gaze as it were into the future; its aspect has a depth, a truth of expression, irresistibly fascinating to the spectator. In this figure, half statue,

half mountain, we see a wonderful majesty, a grand serenity, and even a sort of sweetness of expression." The reason for his existence and his durability is that he is the expression of an idea, a belief, an inextinguishable hope of the human soul, viz:—the victory of light over darkness, of life over death.

THE MEMPHIAN NECROPOLIS.

So strong was this hope among the ancient Egyptians that, anticipating one of the boldest and most glorious paradoxes of Christian faith, they called their great cemetery back of Memphis "the land of life." This vast necropolis was twenty miles long and two miles wide. Its ground plan has been likened to a huge dumb-bell, the handle being nearly as thick as the lobes. It was bounded on the west by the desert and on the east by an artificial lake, over which every corpse was carried, and which is therefore supposed to have been the original of that gloomy river of classical mythology, the Styx. This Memphian necropolis was laid out in streets of tombs, out of which the great pyramid rose "like a cathedral among smaller churches." The tombs were subterranean vaults, over which were built houses of marble. These upper chambers, being built for the use of the disembodied spirits, were furnished and decorated like dwelling houses. And here the friends of the deceased sought communion with him whose embalmed body rested beneath. The poor who could not pay for these costly sepulchres were treated unceremoniously. Their dead bodies were dipped in a chemical wash to retard decay and then thrust into the sand of the desert.

THE PYRAMIDS.

At the entrance to the northern lobe of this dumb-bell cemetery was placed that majestic symbol of the resurrection, the Sphinx, for the same reason that we, in the exercise of a purer faith and a surer hope, write over the gates of our graveyards the words "I am the resurrection and the life." Behind the Sphinx stand those stupendous "memorials of the world's youth," the great pyramids. There were once more than seventy of these mountains of stone along the edge of the valley of the Nile, but some have been destroyed and all have suffered more or less mutilation. The two principal groups that remain occupy the northern and southern lobes of the Memphian necropolis, the largest, finest, and most interesting being the three in the northern lobe, just back of the Sphinx.

They rise among the group of smaller ones around them "like mountains among hills." Instead of the rugged steps which their stripped sides now present to the view of the tourist, they all had originally exterior casings of polished granite, one of red, one of gray, and the third of white. These marvellous facings, long since carried away by the Arabs for building stone, were as smooth as glass and "so deftly joined that a sheet of paper could not be inserted between them." Splendid structures therefore they must have been in their glittering prime, when their great triangular faces, like Cyclopean mirrors, reflected continually the rays of their glorious sun god as he floated on high in his golden barge. The one whose sides were covered with white stone was, and is yet the largest, and is therefore called "The Great Pyramid." It was built by Cheops, who is supposed to have lived more than five thousand years ago. It was one of the Seven Wonders of the ancients, and is still the architectural wonder of the world, being the largest building ever erected by the hand of man—not the highest, as so often stated, since the Cologne Cathedral is 512 feet, the Washington Monument 555 feet, and the Eiffel Tower in Paris 984 feet, while the Pyramid is only about 450 feet, formerly 480—but by all odds the largest. Its base occupies an area of $13\frac{1}{2}$ acres; the Capitol at Washington covers but $3\frac{1}{2}$ acres. The weight of the Pyramid is estimated at 7,000,000 tons, and it is said that the stone in it would make a wall 10 feet high and $1\frac{1}{2}$ feet thick around the whole of England, a distance of 883 miles. It took ten years to build merely the causeway along which the stones were brought, the work being done by a gang of 100,000 men, who were changed every three months, making 4,000,000 in all; while the Pyramid itself occupied twenty years in building and represents the labor of 7,000,000 men. Little wonder then that it mocks the tooth of time itself. "All things fear time, but time fears the pyramids." After the Eiffel Tower, the Washington Monument and the Cologne Cathedral have crumbled to dust, these matchless monuments of antiquity will be standing as now strong and dark on the plains of sand.

But what were they for? Sir John Maundeville, the mediæval traveller, thought they were the granaries of Joseph, built for the storage of grain against the years of famine. An examination of the interior would have disposed of this theory at once by showing that the pyramids were not hollow but solid, except for the central vaults and the shafts leading to

them. Sir John, however, did not examine the interior, as he had been told that they were then full of serpents. But there is a scholar of our own day who *has* examined the interior, and yet has reached a conclusion vastly more fanciful and absurd than that of Sir John Maundeville. We refer to the famous Piazzi Smyth, Astronomer Royal for Scotland, who, in his recent works entitled "Life and Work at the Great Pyramid" (3 vols.) and "Our Inheritance in the Great Pyramid." (1 vol., 526 pp.), has elaborated "with a great waste of learning and ingenuity" the following astounding theory, the description of which we quote, with a few omissions from Dr. Philip Schaff:

According to Smyth, the Pyramid "is a very miracle in stone, a petrification of divine wisdom, a prehistoric revelation of the mysteries of science, and a prophecy of the first and second coming of Christ." "He finds the proper solution of the riddle of this Pyramid, not in the hieroglyphic science of the Egyptologers, but in the mathematical and physical science of our day. Its message is expressed, not in any written or spoken language, but in scientific facts and features now interpreted by science. Accordingly the pyramid is a prophetic parable in stone, constructed on principles of science, to convey a new proof to men in the present age of the existence of a personal God, his supernatural interference in patriarchal times, and his revelation of the first and second advent of Christ. The pyramid stands at the apex (or rather, ten miles south of the apex) of the Delta of the Nile, and in the centre of the habitable globe, or the land surface of the earth. It stands four-square on the thirtieth parallel of latitude, its four sides facing exactly the four points of the compass, north, south, east, and west. There are in each side of the base just 365½ cubits, which is the precise number of days in the year, with the six hours addition. Its chief corner-stone is not at the base but at the top, the apex, and symbolizes Christ, "the head corner-stone." Psalm 112:22. It has no trace of idolatry in writing, painting, or sculpture. The lidless and empty coffer in the King's Chamber was never intended for a sarcophagus or royal tomb, but it is a metrological monument or standard measure of capacity and weight for all ages and nations, equivalent to the laver of the Hebrews or four quarters of English measure. It accomplishes the mathematical feat of squaring the circle, the height being to the circumference of the base as the radius is to the circumference of a circle. The very name of the pyramid means "measure of wheat" (from *pyros*, wheat, and *metron*, measure.) The Grand Gallery which leads to the King's Chamber symbolizes the Christian dispensation, and indicates in pyramid inches the thirty-three years of the Saviour's earthly life. The first ascending passage represents the Mosaic dispensation, the other narrow passages mean lower religions. Such profound design and wisdom can only be traced to divine revelation, like the building of the Tabernacle by Moses. The Great Pyramid, though *in* Egypt, was not *of* Egypt, but stands in contrast to Egyptian idolatry and beast worship. It was probably built by Melchisedek, the friend of Abraham, the worshipper of the only true God, the priest-king who typified our Saviour. Cheops

merely furnished the workmen and the material for his royal sepulchre ; but Melchisedek executed his plan, revealed to him from God, for a monument of the pure faith in the midst of surrounding idolatry, and as a sign and wonder for after ages."

But, as Dr. Schaff says, the prophetic theology and Messianic symbolism of the pyramid have no better foundation than the conjecture of Sir John Maundeville. Piazzzi Smyth has "put into it a vast deal of his own wisdom, after the eisegetical manner of those allegorical and typological exegetes who make the Scriptures responsible for their own pious thoughts and fancies, never dreamed of by the sacred writers. Why should the Great Pyramid be an exception to all the rest? If it is free from idolatrous inscriptions, so are the others which contain only the cartouches of the royal builders. The Pyramid of Cheops, moreover, is surrounded by monuments of idolatry, as the temple of the Sphinx and the Sphinx himself, to whom divine worship was offered. If the Grand Gallery prophesies the life of Christ, it should certainly lead to something more important than a metrological coffer. This would indeed be but one step from the sublime to the ridiculous. And if the Great Pyramid was intended for a divine sign and wonder, why was its meaning hidden for forty or fifty centuries, and revealed only in our day?"

In addition to its being thus the most extraordinary instance of *lucus a non lucendo*, two facts must be remembered as bearing upon the numerical arguments of Smyth. First, that the very recent discovery of the corner stones of the Pyramid by Mr. W. M. F. Petrie has shown all former measurements to be incorrect by several feet. And, secondly, that the fanciful adaptation of numbers, however plausible, cannot amount to proof, as shown by the following extract from one of Lord Macaulay's letters from India :

Yet, after all, the Rajah was by no means the greatest fool whom I found at Mysore. I alighted at a bungalow appertaining to the British residency. There I found an Englishman who, without any preface, accosted me thus : "Pray, Mr. Macaulay do not you think that Bonaparte was the beast?" "No, Sir, I cannot say that I do." "Sir, he was the beast. I can prove it. I have found the number 666 in his name. Why, Sir, if he was not the beast, who was?" This was a puzzling question, and I am not a little vain of my answer. "Sir," said I, "the House of Commons is the beast. There are 658 members of the House ; and these, with their chief officers,—the three clerks, the sergeant and his deputy, the chaplain, the door-keeper, and the librarian,—make 666." "Well, Sir, that is strange. But I can assure you that, if you write Napoleon Bonaparte in Arabic, leaving out only two letters it will give 666." "And, pray, Sir, what right have you to leave out two letters? And, as St. John was writing Greek and to Greeks, is it not likely that he would use the Greek rather than the Arabic notation?" "But, Sir," said this learned divine, "everybody knows that the Greek letters were never used to mark numbers." I answered with the meekest look and voice possible : "I do not think that everybody knows that. Indeed I have reason to believe that a different opinion,—erroneous, no doubt,—is universally embraced by all

the small minority who happen to know any Greek." So ended the controversy. The man looked at me as if he thought me a very wicked fellow; and, I dare say, has by this time discovered that, if you write my name in Tamul, leaving out T in Thomas, B in Babington, and M in Macaulay, it will give the number of this unfortunate beast.

It only remains to add that the whole theory advocated by Piazzzi Smyth is "silently ignored by the first Egyptologists of the age as unworthy of serious notice." Nor has the astronomical theory of Richard A. Proctor been accorded a much more favorable reception. No. The Great Pyramid, like all the others, was simply a royal tomb, "the massive and impenetrable casing of a mummy." And its vastness is only another testimony to the predominance in Egypt's creed of the belief in a future life, and the overshadowing importance which they attached to that life as distinguished from this.

THE THEBAN TOMBS AND TEMPLES.

It will be observed that all the monuments thus far described represent only two cities, Heliopolis and Memphis. Four hundred miles farther up the Nile lie the ruins of the third great city of ancient Egypt, the greatest of them all, Thebes "of the hundred gates," which once extended along both banks of the river for a distance of thirty-three miles. On the western bank of course was the necropolis, where, besides the innumerable sepulchres of the common people and the priests, are the justly celebrated Tombs of the Kings, vast subterranean palaces, cut in the solid rock, larger and more elaborate even than any of those at Memphis, the walls being covered with colored sculptures and gorgeous paintings, representing not only all the varied scenes of the king's earthly life, but also the mysteries of death, judgment and the resurrection.

On the eastern bank of the river stand the most imposing ruins in the world, those of the temples at Luxor and Karnak. When the wearied French army under Desaix, pressing into Upper Egypt in hot pursuit of the Mamelukes, caught the first sight of these ruins, they instantly forgot their sufferings, famished though they were and faint with the heat, and with one accord began to clap their hands. If the reader would understand their enthusiasm, let him try to imagine six great avenues, each flanked by two hundred ram-headed sphinxes, leading to six different entrances of a Temple which is itself nearly two *miles* in circumference and surrounded by walls eighty feet high and twenty-five feet thick. Let him further imagine a portal 370 feet broad and 140 feet high, opening

into a court containing 120 majestic columns, sixty-six feet high and thirty-six feet in circumference, all adorned with pictures and hieroglyphics.

Of the great temples at Denderah, Abydos, Philae and Abu Simbel; of the rock-cut tombs at Beni-Hassan and Ossiout, and the innumerable private tombs elsewhere; of the mighty ruins at Tanis and many other ancient sites—it is impossible for us at present to speak. Nor can we now describe those monolith colossi which still stand or lie at various points along the valley from Abu-Simbel to the sea, nor even those most interesting of all the monuments, the Mummies, though we shall have something to say of all these after a while.

In this brief review we have endeavored to introduce the reader to the various classes of monuments from which, together with such tablets and papyri as were described in our last number, all our material for the illustration and confirmation of the Scriptures is derived—a review which, however tedious, was necessary to a complete understanding of the articles which are to follow.

INSTRUCTIVE CONTRASTS.

But, in addition to this, has not the reader observed that all the monuments of Egypt have some relation to a future life? Sphinx, Obelisks, Pyramids, Mummies—What meaning have they except as they refer to another world? And why have we not mentioned the ruins of dwelling houses, the residences of the rich, the palaces of the kings? Because there are none to mention. They have perished utterly. The Egyptians looked upon this life as a mere prelude to a future life. They therefore took no pains with their dwellings, but lavished all care upon their tombs. Hence it is that the houses of the living have disappeared while the houses of the dead are imperishable. Egypt is preeminently the land of tombs. Hence the grim irony of the reproachful Israelites when they said to Moses—"Because there were *no graves in Egypt*, hast thou taken us away to die in the wilderness?"

Moreover all the sanctions of Egyptian religion were drawn from the rewards and penalties of that other world. And just here we find one of the most remarkable contrasts between the laws of Moses and the religion of the people by whom he was educated. They apparently thought of little else than the future life. He rarely refers to it. It would be very shallow work to infer from this that he believed in it less strongly than

they, or that his religion was less spiritual than theirs. Exactly the contrary is true. Not only did their exclusive contemplation of future rewards and punishments divert their attention from the instructive connection between piety and true prosperity in this life, but it vitiated their whole conception of religion and morality, implying as it did that the only reason for virtue was the prospect of its being rewarded hereafter. Their view took no account of love to God and sympathy with our fellowmen as motives. They had no proper conception of either the brotherhood of men or the fatherhood of God. Their philanthropy therefore was not truly fraternal, their religion was not truly filial, but selfish and slavish. The maxim that "virtue is its own reward," though so familiar to us, was unknown to them. That maxim is borrowed of course from the Bible. The apostle James says (1:25) that the man who doeth the things commanded in the law "shall be *blessed in his doing.*" Not "after," nor "as a reward for," but "*in his doing.*" And David, speaking of these same commandments, says that "*in keeping of them there is great reward*" (Psalm xix:12.) "The rewards of this law are not arbitrarily bestowed, separately from the act of obedience, by the will of the judge, but the deeds of obedience automatically bring the blessedness," as Dr. McLaren puts it. And in like manner at the original promulgation of the law, while not omitting the external sanctions of temporal penalty (since the government was a theocracy in which no distinction was yet drawn between crime and sin,) Moses was careful nevertheless to give most prominence to the purely spiritual sanction expressed by Jehovah himself in his gracious proposition at Sinai—"If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; and ye shall be unto me a kingdom of priests and an holy nation"—Exodus, xix:5-6; expressed also in his preface to the Decalogue—"I am Jehovah thy God, which have brought thee out of the land of Egypt, out of the house of bondage" (Exodus, xx:2), which, by showing how he has loved them, seeks to excite responsive love in their hearts to Him; in the reason annexed to the Second Commandment, where he speaks of showing mercy to a thousand generations of them that *love* him and keep his commandments; and in the high refrain—"Be ye holy, for I am holy" (Leviticus, xi:44, 45; xix:2; xx:7), which emphasizes the supreme difference between the religion of God and the religions of men. Until we learn to love righteousness

rather than the rewards of righteousness, and to fear sin rather than the consequences of sin, we do not know the meaning of religion. And the fact that Moses, coming as he did from that Egyptian atmosphere of otherworldliness, left the sanctions of future reward and punishment so largely out of view and insisted rather upon the service of God for its own sake, is no less remarkable and significant than the other fact that, reared though he was in that hot-bed of polytheism, where Herodotus said it was easier to find a god than a man, he became the world's greatest teacher of that pure and lofty monotheism which has been upheld for so many centuries by the Jews, is to-day the creed of all Christendom, and is even echoed in the daily cry of the Mohammedan muezzin from the house-top—"There is no god but God."

There are then significant differences of spirit as well as instructive resemblances of form and substance between the Hebrew records and the Egyptian. While, for special reasons, the present paper has been occupied with the former, it will be our business in the remaining papers of this series to consider the latter, that is, to show how certain Biblical statements of fact which were once called in question, have been confirmed by parallel statements in the Egyptian records, albeit so different in spirit and purpose.

