

THE UNION SEMINARY MAGAZINE

No. 2—NOV.-DEC., 1891.

I. LITERARY.

REV. PROF. C. C. HERSMAN, D. D., LL. D.

BY REV. J. A. QUARLES, D. D., LL. D.

CHARLES CAMPBELL HERSMAN was born on a farm in the superb blue-grass section of Kentucky, in the neighborhood of Lexington, its equally superb city. This portion of the State is noted as having in it the very best blood of man and beast: short horn cattle, silken-haired racers and trotters, Clays, Breckinridges, Marshalls, Crittendens, Wickliffes, Shelys, Merrifee and Beck, Blackburns, Youngs.

Born in this most favored region, he was carried by his parents at an early age to Missouri, where they settled on a large farm in Monroe county. Here his father died when he was thirteen years of age, leaving ample means for the rearing and liberal education of his children. Charles was fond of books from early childhood, and availed himself of every opportunity which the neighborhood afforded of gratifying his love of reading. His primary education was conducted by the country school in the vicinity of the farm.

As his physical constitution was not robust, at the advice of the family physician, he remained at home on the farm until the spring of 1855, when he was sent to the Van Rensselaer Academy, an institution under the patronage of the Presbytery of Palmyra, and named for the philanthropic Cortlandt Van Rensselaer, a descendant of one of the Dutch patroons of New York. The academy at that time was managed by the Rev. J. P. Finley, D. D., afterwards a professor in Westminster College, one of the most godly of men. Here, in April, young Hersman began the study of Latin and Greek, and, by the close of the term in June, he had so far mastered the forms and the construction that he was able to read the "Life of Epaminondas," by Nepos, and "The Anabasis." Returning to the academy in the fall he continued his studies, but was compelled by his delicate health to return home the following April.

THE TEN PLAGUES.

PROF. W. W. MOORE.

WHEN Moses received from Jehovah his commission to bring forth the children of Israel from the land of Egypt, he evinced a very natural disinclination to undertake this stupendous task. Among other reasons which he gave for his reluctance was his fear that the people would not recognize his divine commission. "They will not believe me, nor hearken unto my voice; for they will say, Jehovah hath not appeared unto thee." Then Jehovah armed him with three credential miracles, the transformation of his rod into a serpent and *vice versa*, the infliction and cure of leprosy, and the turning of Nile water into blood. But these three miracles were more than credentials, attesting his divine commission. They were also "signs," representing his victory over all the opposition to be encountered in the discharge of that commission. The first, as we have seen, was the change of the shepherd's staff into a serpent. This serpent was poisonous, as we know from the word employed in the original, and also from the action of Moses in fleeing from it. Now the poisonous uræus or asp, pictured on the monuments with inflated neck, was "the symbol of royal and divine power on the diadem of every Pharaoh." The reader can readily prove this statement by turning to the portraits of Rameses II, and Menephta I., in the article on Egypt in *Schaff's Bible Dictionary*, or any other illustrated work on the subject. This serpent's power of inflicting death was doubtless the reason for its being chosen as the symbol of royal and divine power, and placed in the forefront of every Pharaoh's crown. The meaning of the miracle then was easily read. Moses had said to God, "Who am I that I should go unto Pharaoh?" The miracle answers—God has clothed thee with a power greater than Pharaoh's, dispenser of death though he be. The serpent grasped by the hand of Moses is changed into a dead stick. The might of Egypt is impotent before God's messenger.

For a second sign, the Lord tells Moses to put his hand into his bosom, whereupon it is smitten with leprosy. On placing it in his bosom again it is instantly restored. The Hebrew word for leprosy means "stricken." This most dreadful dis-

ease was regarded as a direct divine infliction, and was looked upon as incurable except by divine power. This second sign, therefore, shows even more impressively than the first, that Moses is now armed with supernatural power, and would seem to have symbolized to the Hebrews the danger of disobedience to God's messenger and the benefits of prompt submission to his leadership.

As to the meaning of the third sign there can be no doubt. The Nile was worshipped as a God. Moreover he was the representative God of the Egyptian pantheon. Therefore, as the first sign set forth the triumph of Moses over Pharaoh, as the second showed his power over his own people, whom the Egyptians contemptuously called "lepers," so the third set forth his supremacy over the gods of Egypt. Empowered as he was, success was certain. Even the gods of the oppressors should not be able to withstand him or prevent his accomplishing the deliverance of his people. Indeed these false deities were to be put to shame. Polytheism was to be rebuked. There was to be a battle of the Gods, in which it should be decisively shown that, "There is no god but God." This was done by means of the Ten Plagues. For these also had a two-fold meaning. They were not only judgments but signs. They not only inflicted injury upon the property and persons of the Egyptians, but they poured contempt upon their gods also, each of them being directed against some particular deity of the Egyptian pantheon. The local color and religious significance of these plagues, as ascertained from Egyptian records, we propose to set forth in the following pages. But before proceeding to the detailed consideration of them, it may be well to make a few preliminary statements:

MANETHO.

The monuments contain no direct reference to the plagues or the exodus. But Manetho, an Egyptian priest, who lived in the third century before Christ, in his history of Egypt, gives an account of the exodus, which, though much distorted out of deference to national vanity, still shows clearly the great outlines of the scriptural history. In his account "the Israelites appear as a nation of lepers, headed by Osarsiph, a priest of Osiris, who had been educated at Heliopolis, but abandoned his order and the Egyptian religion to take the lead of this people. He taught them to *abjure idolatry*, gave

them laws, a constitution and ceremonial, and when he united his fortunes with theirs he changed his name to Moses. The war is described as a *religious war*, in which, for the time, the Egyptians were discomfited, and obliged, in compliance with prophetic warnings, to abandon the country for thirteen years, and to flee, with their king Amenophis, into Ethiopia, taking with them the bull Apis and other sacred animals, while this leprous nation, reinforced by shepherds from Jerusalem, fortified themselves in Zoan, a city of Goshen, robbed the temples, *insulted the gods*, roasted and ate the sacred animals, and *cast contempt in every way upon the Egyptian worship*. Amenophis afterwards returned with a great army and chased the shepherds and lepers out of his dominions through a dry desert to Palestine." If the reader will take due account of the clauses which we have given in italics, he will see that the great lesson of the plagues was not lost upon the Egyptians. They, too, saw and remembered that in this conflict between Moses and Pharaoh the truth of their religion and the honor of their gods were involved. Manetho elsewhere states that the calamities preceding the exodus are said to have been caused by Pharaoh's consulting a prophet; a probable reference to the fact that the magicians were in this contest the representatives of Egyptian religion, and that they and their gods were completely discomfited. Herodotus tells us that the son of Rameses the Great, was smitten with blindness for ten years because "he impiously hurled his spear into the overflowing waves of the river which a sudden wind caused to rise to an extraordinary height." Is this not, as Dr. Schaff suggests, "a confused reminiscence of the disaster at the Red Sea"? But however meagre and distorted the Egyptian traditions may be, and however scanty the direct references by the monuments to the plagues and the exodus, we now have such abundant information concerning the ancient Egyptian religion and such minute acquaintance with the natural features of their country, that there is very little difficulty either in identifying the natural agencies employed in the infliction of these miraculous plagues or in determining the particular deity against whom each plague was directed.

JUGGLERY.

As to the performances of Jannes and Jambres, we are satisfied that they were not miracles but tricks of legerdemain.

The Bible, here as elsewhere, describes according to appearances. In the case of the preliminary sign wrought by Aaron when he cast his rod to the ground and it was changed into a serpent, the magicians immediately followed suit, but their apparent transformation was only an illusion. This very trick is well known in the East to-day, and is frequently performed by the celebrated snake charmers called *Psylli*. The real miracle is further distinguished from their "lying wonder" by what follows. Aaron's rod swallows up all the rest.

The magicians, however, imitate successfully the first two plagues wrought by Moses and Aaron, the turning of the Nile water into blood and the multiplication of frogs. But let it be observed that in both these cases Moses gave public notice sometime beforehand, so that the magicians had ample time to prepare themselves for the illusion which they proposed to practice. In the case of the third plague it was otherwise. Of this Moses made no announcement. Accordingly the magicians failed. They had had no time for preparation. Had Jannes and Jambres possessed real supernatural power they could have proved it easily and effectually by removing the plagues from their stricken king and country. But this Moses only could do.

INTERVALS.

Another common misapprehension in regard to the plagues, is that they followed each other in rapid succession. The fact is that they fell at intervals of a month or more, with the exception of the last two, which came close together. From Ex. v. 11-12, we learn that at the time when Moses first appeared before Pharaoh, the wheat and barley stubble was still standing in the fields. This must have been in late spring or early summer as the harvest falls about the end of April. From Ex. ix. 31-32, we learn that the seventh plague of hail smote the flax and barley, the flax being balled and the barley being in ear, but the wheat and the spelt were not smitten, for they were not grown up. These points fix the date. The crops mentioned are in the condition described about the middle of February. Nearly a year then elapsed between the opening of the contest and the plague of hail. Moreover, the date of the tenth plague is given by the sacred historian, the 14th of Nisan, sometime in April. There are other indications of date but these are the most decisive. The whole series of plagues therefore must have extended over a period of about ten

months. The great lesson which Jehovah meant to teach both Israelites and Egyptians by these plagues, viz., the vanity of false gods, was taught far more effectually in this way than it could have been by a similar series falling in swift succession.

NATURAL BASIS.

Canon Cook, the eminent Egyptologist and commentator, says in a paragraph which we take the liberty of condensing, that the miracles wrought on these occasions were: (1), Progressive; (2), Connected with Egyptian customs and phenomena; (3), Directly aimed at some Egyptian superstition; (4), Marvellous, not, for the most part, as reversing, but as developing forces inherent in nature and directing them to a special end. By this last remark the learned Canon means that the natural phenomena of Egypt were used as a basis for supernatural plagues. It was demonstrated long ago by Hengstenberg that a series of such miracles would afford far more impressive proof that there was no god but God, than would any succession of utterly strange and hitherto unknown inflictions. For Egypt had deified the natural objects here rebuked and had organized them into a pantheon of district gods. *These* miracles, therefore, demonstrated that Jehovah was God "in the midst of the land," in the very territory supposed to be protected by these provincial deities. They are differentiated from the natural phenomena and demonstrated to be supernatural by their intensity and their immediate obedience to God's messenger.

Observe, too, in connection with the Pentateuchal controversy, that the natural features of Egypt are mentioned without explanation, as matters of course, well known to the author and his first readers. Would not a later author, living in Palestine, almost inevitably have made some explanation of phenomena which are characteristic of Egypt? Would not a writer of fiction have been certain to dissever the natural and the supernatural, in his account, allowing no prominence whatever to the natural?

MONOTHEISM.

The fundamental assumption underlying the following interpretation of the Ten Plagues is, that the religion of Egypt was at this time a gross and degraded polytheism. Of the correctness of this assumption there can be no doubt. And

yet there are many and conclusive proofs that the religion of the earliest Egyptians was pure monotheism. And this great doctrine of the divine unity was no doubt maintained by the superior minds of the nation clear down to the days of Moses. Witness the following quotations from Egyptian books and hymns—

“The great God, Lord of heaven and earth, who made all things which are.”

“O my God and Lord, who hast made me, and formed me, give me an eye to see and an ear to hear thy glories.”

A noble prayer is this which recognizes the infinite difference between sight and insight.

A tablet in the British Museum says—

“Hail to thee, Tehuti, Lord of Hermopolis, self-existent, without birth, sole God.”

Another text represents a deity as using this remarkable expression—

“I am yesterday, I am to-day, I am to-morrow.”

Another contains this exhortation—

“O let us give glory to the God who hath raised up the sky, and who causeth his disk to float over the bosom of Nut, who hath made the gods and men and all their generations, who hath made all lands and countries, and the great sea, in his name of ‘Let-the-earth-be.’”

The god Amon is elsewhere called—

“The ONE, maker of all that is; the one, the only one, the maker of existences; from whose eyes mankind proceeded, from whose mouth are the gods; maker of grass for the cattle; of fruitful trees for men of future generations: causing the fish to live in the river, the birds to fill the air. . . . Hail to thee, maker of all beings, Lord of law, father of the gods; maker of men, creator of beasts. . . . The One alone without a second. . . . King alone, single among the gods; of many names, unknown is their number.”

Another hymn begins—

“I come to thee, O Lord of the gods, who hast existed from the beginning, eternal God, who hast made all things that are.”

In many of these expressions we find unquestionable recognition of the unity of God.

PANTHEISM.

But is it the unity of Theism or Pantheism? “In the forma-

tion of a theory of the universe," says Renouf, "the notion of Power productive of results may, according as it is defined, lead to very different consequences. It may be conceived very much in the same sense as a Cause, and lead, as the notion of Cause will always lead reflecting men, in spite of the protests of critical philosophers, to the admission of One First Cause or Power from which all others are derived. But, as we know equally well from the history of speculation, the notions of Power and Substance may be identified, and it is easy to imagine one universal Force in nature, in itself eternal and unchangeable, but manifesting itself in the most different forms. In both cases the result is Unity; Theistic in the first case, Pantheistic in the second." In the earlier history of Egypt the former prevailed, but in the time of Moses the latter. "All individual things are nothing but modifications, affections of the One and All, the eternal and infinite God-world; there is but one universal force in nature in different forms, in itself eternal and unchangeable." Read these words from a hymn upon the walls of the temple at El-Khargeh: "The gods salute his royal majesty as their Lord, who revealeth himself in all that is, and hath names in everything, from mountain to stream. . . . Thou art Mentu Ra. Thou art Sekar; thy transformations are into the Nile. Thou art Youth and Age. Thou art heaven, thou art earth, thou art fire, thou art water, thou art air, and whatever is in the midst of them." This is Pantheism pure and simple. Naville notes the effect of this pantheistic doctrine upon the ethical system, which can hardly be said to exist at all; whereas the notions of right and wrong, iniquity and sin, are perpetually occurring in the Book of the Dead and in all the ancient inscriptions. It is only out of condescension to popular language that pantheistic systems can recognize these notions. If everything really emanates from God, there can be no such thing as sin. And the ablest philosophers who have been led to pantheistic views have vainly endeavored to harmonize these views with what we understand by the notion of sin or moral evil. The great systematic work of Spinoza is entitled 'Ethica,' but for real ethics we might as profitably consult the elements of Euclid." Thus it was that Pantheism triumphed over the primitive and pure monotheism in the hearts and lives of the great majority of educated Egyptians.

POLYTHEISM.

Not less complete was the triumph of outright polytheism among the indiscriminating masses. When told by those who were their superiors in mental capacity and cultivation that divine attributes were embodied in sun, and river and beast, they would not long rest in the contemplation of it as a representative or symbol, but would speedily worship it as god. Hence the state of things described by Clement of Alexandria in his celebrated account of the Egyptian worship. It occurs, as Renouf reminds us, "in a chapter against the use or abuse of finery by Christian ladies. He compares those ladies who elaborately decorate their outside and neglect the soul, in which the image of God should be enshrined, to the Egyptians, who have magnificent temples, gleaming with gold, silver and electrum, and glittering with Indian and Ethiopian gems. 'Their shrines,' he continues, 'are veiled with gold-embroidered hangings. But if you enter the penetralia of the enclosure, and, in haste to behold something better, seek the image that is the inhabitant of the temple, and if any priest of those that offer sacrifice there, looking grave and singing a paean in the Egyptian tongue, remove a little of the veil to show the god, he will furnish you with a hearty laugh at the object of worship. For the deity that is sought, to whom you have rushed, will not be found within, but a cat, or a crocodile, or a serpent, or some such beast, unworthy of the temple, but quite worthy of a den, a hole or the dirt. The god of the Egyptians is revealed; a beast rolling on a purple carpet.'"

Beast and reptile and insect, sun and soil and river—these were the gods of Egypt, and against these were the miraculous plagues directed in order to teach the great lesson that "there is no god but God." As Ewald says, "The Egyptians are beaten by the true God in and through their own faith—that is the fundamental thought of the whole." It is so stated by God himself: "The Egyptians shall know that I am *Jehovah*, when I stretch forth mine hand upon Egypt." (Ex. 7:5.) "By this thou shalt know that I am *Jehovah*." (Ex. 7:17.) When predicting the plague of beetles, he said: "I will sever in that day the land of Goshen, in which my people dwell, that no beetles shall be there; to the end thou mayst know that I am *Jehovah* in the midst of the land." (Ex. 8:22.) The purpose of these plagues therefore was not merely to punish Egypt and deliver Israel, but to teach both of them the nature of God,

His exclusive unity, His spirituality, His power, His forbearance, His mercy.

NILE WORSHIP.

That the Egyptians should have worshipped the Nile is by no means so strange as many other forms of idolatry. That mysterious and mighty river, whose sources lay far to the South of the utmost reach of their explorations, was the creator of their land and the preserver and benefactor of their civilization. Herodotus told the whole story when he said that Egypt was "the gift of the Nile." It is literally true. The Nile brought that matchless soil from the far away mountains of the interior, and laid it along its bed for a thousand miles. The Nile by its annual inundation of the valley gives it a top-dressing which continually renews its fertility. The Nile not only irrigates the land but slakes the thirst of man and beast. There is practically no rain in Egypt, and there are few fountains. All the water comes from the Nile, and it is wholesome and fattening. The river is actually smaller when it reaches the sea than it is a thousand miles above its mouth. The water has been used by the people along its course for all domestic purposes, has been evaporated by the sun, has been carried throughout the land by a network of innumerable canals, has penetrated the soil by lateral infiltration, irrigating, loosening, enriching. The Nile swarms with fish, thus contributing in another way to the support of the people. But not only did the Nile give the Egyptians their soil and their crops, their bread and water and fish. It gave them their highway also. The river was their means of communication. No part of the country was more than five or ten miles from it, and it was navigable the year round. The Southward current of the stream and the northerly winds which prevail nearly all the time furnished natural agencies for navigation in either direction. And the fact that the river ran from South to North made it a far more important artery of commerce than it would have been had its course been from East to West or West to East, since in the latter case the products along its whole course would have been the same, and there would consequently have been no necessity for commercial interchange. But as it was, the Nile, flowing through many degrees of latitude, stimulated commerce and social intercourse. In every way it was a civilizer. "What the head is to the body," says Horapollo, "the Nile is to the Egyptians." Little wonder then that such

polytheists as they were should worship this mysterious and beneficent river. Little wonder that Horapollo should tell us that it was regarded as the embodiment of Osiris, or that Lucion should say that "its water is a common divinity to all the Egyptians," or that Herodotus should speak of the priests of the Nile. One of the noblest remnants of Egyptian literature that has been preserved to us is "The Hymn to the Nile," written by Enna, a well-known Egyptian Author who was contemporary with Moses.

"Hail to thee, O Nile!

Thou who hast revealed thyself to this land,
 Coming in peace, to give life to Egypt!
 Hidden god! who leadest night unto day,
 A leading that rejoices the heart!
 Thou who waterest the fields created by Ra;
 To give life to all the world of living things.
 Thou it is who coverest all the land with water.
 Thy path, as thou comest, is from heaven!
 Thou art the god Set, the friend of bread!
 Thou art the god Neptra, the giver of grain!
 Thou art the god Ptah, who lightenest every dwelling!

"Lord of Fishes, when thou risest over the flooded lands

Thou protectest the fields from the birds.
 Creator of wheat: Producer of barley;
 Thou sustainest the temples.
 When the hands of millions of the wretched are idle, he grieves.
 If he do not rise, the gods in heaven fall on their faces, and men die.
 He makes the whole land open before the plough of the oxen,
 And great and small rejoice.
 Men invoke him when he delays his coming,
 And then he appears as the life-giving god Khnoum.
 When he rises the land is filled with gladness,
 Every mouth rejoices: all living things have nourishment: all teeth
 their food.

"Bringer of Food! Creator of all good things!

Lord of all things choice and delightful,
 If there be offerings, it is thanks to thee!
 He maketh grass to grow for the oxen;
 He prepares sacrifices for every god.
 The choice incense is that which he supplies!
 He cannot be brought into the sanctuaries,
 His abode is not known;
 There is no house that can contain him!
 There is no one who is his counsellor!
 He wipes away tears from all eyes!

"O Nile, hymns are sung to thee on the harp :
 Offerings are made to thee : oxen are slain to thee :
 Great festivals are kept for thee : fowls are sacrificed to thee :
 Incense ascends unto heaven :
 Oxen, bulls, fowls are burned !
 Mortals, extol him ! and ye cycle of gods !
 His Son (the Pharaoh) is made Lord of all,
 To enlighten all Egypt.
 Shine forth, shine forth, O Nile, shine forth !"

We learn from Champollion that there is a painting at Silsis which represents Rameses II., the Pharaoh of the Oppression, "offering wine to the Nile god, who in the hieroglyphic inscription is called Hapi Moou, the life-giving father of all existences." The divine honors paid to the Nile culminated in two solemn and splendid festivals, one of which was celebrated in the middle of June, on the beginning of the rise of the river, the other 120 days later, in October, at the abating of the inundation. On both of these occasions the Pharaoh officiated. Now read Ex. vii. 15, and observe the significance of each clause, "Get thee unto Pharaoh in the morning ; lo, he goeth out unto the water ; and thou shalt stand by the river's brink against he come ; and the rod which was turned to a serpent shalt thou take in thine hand." On the very bank of the sacred river, with the rod in his hand which assured him of victory over the king. Moses was to meet Pharaoh at the head of the great procession, going forth to celebrate the festival of the rising inundation, and then and there, most suitable of all places and times, demonstrate the folly of Egypt's worship and the helplessness of Egypt's gods, by turning that beneficent river into blood, by smiting their life-giving god dead before their eyes, and leaving him "stretched through the land a loathsome corpse."

About the middle of June, at the beginning of the annual inundation, the Nile begins to change its color, passing from green through clear and yellow into red, the last being due to infusoria ; and some have endeavored to resolve this miracle into the merely natural phenomenon. But whatever may be the resemblances between them it is obvious that they are essentially different. The Nile is never more wholesome than when it has this red color, and never more alive with fish. But by the miraculous change described in Exodus, the water is made undrinkable and the fish are killed. The miracle is

attested further by the *suddenness* of the change from water to blood and back again after seven days to water.

By this plague, then, "Egypt was visited in the center both of its physical existence, and of its national superstitions." But the visitation, dreadful as it was, was not sufficiently heavy to bring the Pharaoh to terms. Encouraged either by the superficial resemblance of the miracle to the natural phenomenon with which he was familiar, or by the petty imitation of it by his magicians, Pharaoh hardened his heart and refused to yield Jehovah's demand.

Of the remaining plagues we cannot speak at length, and must for the present content ourselves with brief references to the Second, Fourth, Fifth and Ninth.

FROG WORSHIP.

It is by no means so easy for us to explain the worship of frogs as it is to explain the worship of the Nile. Nor is it necessary, since the fact is of more importance for our purpose than the reason for the fact. And of the fact there can be no question. Brugsch informs us, that a female deity with a frog's head, named Heka, was worshipped in the district of Sah. "Lepsius has shown that the frog was connected with the most ancient forms of nature worship in Egypt." "It was embalmed and honored with burial at Thebes." There is an Egyptian picture which represents Seti, the father of the Pharaoh of the Oppression, "offering two vases of wine to a frog enshrined in a small chapel, with the legend, 'The Sovereign Lady of both worlds.'" In this second plague, therefore, God dishonors the object of their worship by making it an intolerable nuisance. They are beaten with the rod which they themselves had prepared.

BEETLE WORSHIP.

Of this we have spoken in a former paper, and need only add that the beetle was worshipped as "the symbol of reproductive or creative power." In the Fourth Plague it is employed as an agent of destruction. The word rendered "swarms of flies" in our version, should have been rendered "beetle."

CATTLE WORSHIP.

The Fifth Plague was Murrain. Not only frogs and beetles, but many other insects and reptiles and animals were worship-

ped as divine, and the penalty for killing one of these sacred brutes was death. Diodorus Siculus, writing as an eye witness, says that a Roman soldier was slain by an Egyptian mob for accidentally killing a cat, even the king's intercession and the terror of the Roman name, failing to save him. In like manner dogs, apes, hawks, hippopotami, crocodiles, sheep, goats and cows, were revered. It is said that when Cambyses invaded Egypt, he ranged sacred animals in front of his advancing soldiers, and the Egyptians allowed themselves to be routed without resistance rather than incur the risk of injuring their gods. In some cases the animal was believed to be the actual incarnation of the god, *e. g.*, the bull *Apis*, at Memphis; the bull *Mnevis*, at Heliopolis, and the goat *Khem*, at Mendes. The most interesting form of this animal cult was the worship of *Apis*, who was regarded as the incarnation of Phtah.

The incarnation was known by certain marks: the divine bull was always black with a white triangle in his forehead, an eagle with outstretched wings across his back and a scarabeus beetle on his tongue. What the marks lacked of resemblance to these forms was easily supplied by the imagination of the priests. And when a calf with such marks was born there was great rejoicing throughout the land over the advent of the god. "The *Apis* bull dwelt in a temple of his own near the city, had his train of attendant priests, his harem of cows, his meals of the choicest food, his grooms and currycombers who kept his coat clean and beautiful, his chamberlains who made his bed, his cup-bearers who brought him water, &c., and on fixed days was led in a festive procession through the main streets of the town, so that the inhabitants might see him, and come forth from their dwellings and make obeisance. When he died he was carefully embalmed, and deposited, together with magnificent jewels and statuettes and vases, in a polished granite sarcophagus, cut out of a single block, and weighing between sixty and seventy tons! The cost of an *Apis* funeral amounted sometimes, as we are told, to as much as ₧20,000" (about \$100,000). The embalmed body lay in state for eighty days before interment, and during this time the whole land was in mourning. Many of these bovine mummies and many of these magnificent black marble sarcophagi (so large that a breakfast party has been held in one of them by tourists) were discovered by Mariette in the Serapeum back of Memphis.

On one of the walls of these vast catacombs is a full length portrait, in black and white, of the bull as he appeared in life.

Strange indeed that the Israelites, after witnessing the discomfiture of the cattle gods of Egypt by Jehovah in the Fifth Plague, should themselves at Sinai, and just after the promulgation of the commandment against idolatry, have made a golden calf and engaged in the worship of it under the name of Jehovah.

SUN WORSHIP.

The ninth Plague was Darkness. In the paper on "Otherworldliness in Ancient Egypt" we have described at some length the interesting cult which made the sun the object of worship. Each Pharaoh was the "son of the sun," and even the incarnation of the sun, "the living Horus," and was therefore worshipped as divine. A Courtier makes the following address to the King: "Thy majesty is the good God, the great God, the equal of the Sun God. . . . I live from the breath which thou givest." This was one reason for the colossal size of the statues of the Pharaohs, like those of Rameses II, for instance, who sits here and there in granite "with his vast hands resting upon his elephantine knees." For the same reason he is placed on an equality with the other Gods when he and they are carved in a group. "He sculptured himself colossal—so vast that the Arabs to-day quarry millstones from his cheeks—sitting hand in hand and arm in arm with his gods." Therefore "to crush the king was to crush the gods," to kill the heir apparent and plunge the sun into darkness was to smite Egyptian polytheism at its two vital centers. Such was the work of the Ninth and Tenth Plagues.

In connection with the Ninth we should notice the command of Jehovah to Moses: "Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, *that one may feel darkness.*" This expression is peculiarly appropriate in view of the natural agency which was probably employed in this case, viz: The Khamsin or wind of the Desert. Its clouds of fine sand not only produce a weird gloom but are *palpable*. After the vernal equinox it blows at intervals for about fifty days. The following description by Sir Samuel Baker will be found interesting in this connection: "We remained two months at Khartoum. During this time we were subjected to intense heat and constant dust-storms, attended with a general plague of boils. Verily, the plagues of Egypt

remain to this day in the Soudan. On the 26th of June, 1865, we had the most extraordinary dust-storm that had ever been seen by the inhabitants. I was sitting in the court yard of my agent's house at about half past four P. M. ; there was no wind and the sun was as bright as usual in this cloudless sky, when suddenly a gloom was cast over all, a dull yellow glare pervaded the atmosphere. Knowing that this effect portended a dust-storm, and that the present calm would be followed by a hurricane of wind, I rose to go home, intending to secure the shutters. Hardly had I risen when I saw approaching from the South-West apparently, a solid range of immense brown mountains, high in air. So rapid was the passage of this extraordinary phenomenon, that in a few minutes we were in actual pitchy darkness. At first there was no wind, and the peculiar calm gave an oppressive character to the event. We were in a "darkness that might be felt." Suddenly the wind arrived, but not with the violence that I had expected. There were two persons with me. Michael Latfalla, my agent, and Monsier Lombrosio. So intense was the darkness, that we tried to distinguish our hands placed close before our eyes ; not even an outline could be seen. This lasted for upwards of twenty minutes ; it then rapidly passed away, and the sun shone as before ; but we had *felt* the darkness which Moses inflicted upon the Egyptians."

What then ? Do these facts prove that the Plague of Darkness inflicted by Moses was a merely natural phenomenon ? By no means. How can those who think so explain the statements that "there was darkness in all the land of Egypt three days," and that "all the children of Israel had light in their dwellings ?" No. It was unquestionably a miracle, but as in the other cases—frogs, mosquitoes, beetles, murrain, boils, hail and locusts—it was the supernatural use of natural agencies, because in this way God could best teach the great spiritual lessons needed by both Israelites and Egyptians. It is to be noted here that the supernatural employment of a natural agency is distinctly asserted in the accounts of the infliction and removal of the Plague of Locusts (Ex. 10:13, 19), and also in the account of the miraculous dividing of the waters of the Red Sea (Ex. 14:21).

CONCLUSION.

In the Tenth Plague Jehovah deals the *coup de grace* to the

whole helpless pantheon. "For I will go through the land of Egypt in that night, and will smite all the first born in the land of Egypt, both man and beast; and *against all the gods of Egypt I will execute judgments, I Jehovah.*" (Ex. 12:12). And so it came to pass that "the children of Israel went out with a high hand in the sight of all the Egyptians, while the Egyptians were burying all their first-born, which Jehovah had smitten among them: *upon their gods also Jehovah executed judgments.*" (Numbers 33:4).

