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of Indian mythology. Educated Hindus profess to be able to understand them, although to a foreigner they are nothing more than meaningless motions.

I have asked the same question of several missionaries, but have never been able to discover a nautch dancer, who has abandoned her vocation, or has deserted her temple, or has run away with a lover, or has been reached in any way by the various missions for women in India. They seem to be perfectly satisfied with their present and their future.

PROF. A. H. SAYCE ON RECENT DISCOVERIES IN THE EAST.

For a few years, those who attacked the groundwork and foundations of our faith seemed to have all their own way; and there were those who were frightened, lest the citadel might be utterly destroyed. To-day it is safe to say that the trend of scholarship and of criticism is in the direction of a rehabilitation of the old doctrines, a complete vindication of the Bible from the insinuations and the false charges brought against it by those who thought they were doing service to "science" by attempts to show that the Author of the Bible was ignorant of his own creation, and was not careful to avoid discrepancies of statement and confusion of thought, in the sixty-six documents he had caused to be brought together and put into the hands of men as his Word of Truth, by which all theories of life and death and salvation must be tried, and with which they must be made to conform.

Among those who have, from the first, withstood the tidal wave raised by "the higher critics," is Prof. A. H. Sayce, LL D., D. D., of the University of Oxford in England. Professor Sayce, in his Chair of Assyriology, has had sufficient occasion and ample time to make a thorough study of what the critics were claiming that they had found, and which they were reporting before the world as new arguments against the integrity and authenticity of the "sure word" of God. During the past two decades, Professor Sayce has published many articles and monographs, bearing upon questions of scholarship, but he has now published a little book of less than one hundred and thirty pages, in which he covers the ground plowed by the critics.

Instead of the account of the creation and the deluge, in Genesis, having been derived from Babylonian sources, Professor Sayce finds that "not only does the Babylonian story of the deluge agree with that of Genesis as a whole, and thus utterly ignore the distinctive elements which criticism has labored to point out within it; it further shows that the story must have been known and modified in Canaan before it found a place in the Hebrew Scriptures. . . . The Babylonian account of the

great catastrophe which had once swept over the civilized earth must have been known in Canaan before Moses was born. Indeed, it must have been familiar to Abraham himself before he migrated from Ur."

Forty ye irs ago critics were very sure that there could have been no such kings as Chedorlaomer, or Arioch, or Amraphel, or Tidal. There could have been no such invasion of Canaan as is recorded in Genesis xiv. But now it has been shown that the names of the kings were known in Babylonia, and that the Hammurabi, whose laws have been recently discovered and made much of, was probably the Amraphel of Genesis, and "Chedorlaomer, once the despair of etymologists, proves to be a good Elamite name." The fourteenth of Genesis is a chapter not of guesses and fictions, but of veritable history. "The fact," says Professor Sayce, "enhances our opinion of the Hebrew text of the Pentateuch; it can not be so uncertain or corrupt as it has sometimes been the fashion to believe. Even the proper names in it have been handed down correctly. The text, in short, must have been transcribed and re-edited from time to time with the same official accuracy as we now know to have been enforced in the case of Assyrian and Babylonian literature."

The recent discovery of what are known as "The Laws of Hammurabi," in a few fragments, raised the question whether Moses had not copied from the Elamite. It is true that "his empire extended to the shores of the Mediterranean, and in one inscription relating to him, the only title he bears is that of king of the land of the Amorites." The compilation of laws was no new thing in the days of Moses. There are certain features common to both the Elamite and the Hebrew. But there are great differences between the two codes, and "the contrast between them is really a contrast in the social organization and advancement in civilization of the two peoples for whom they were compiled." "The latest discovery in Assyriology has forever shattered the critical theory which would put the Prophets before the Law; it has thrown light on the form and character of the Mosaic code, and it has indirectly vindicated the historical character of the narratives of Genesis." "If such is the result of a single discovery," says Professor Sayce, "what may we not expect when the buried libraries of Babylonia have been more fully excavated, and their contents copied and read?"



DEFORMED CRANIA. Two crania showing similar artificial deformations were recently exhibited before the Anthropological Society at Washington. One was from Peru, and the other from Vancouvers Island. This deformation was produced by fastening bands around the head at infancy, but appears in two widely separated localities.