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own son, but delivered him up for us all, shall he not also, with him, freely give us all things?" (Romans viii. 32).

In St. Paul's Epistle to the Colossians, Christ is called our hope of glory. The thought is the same as that in the Epistle to the Hebrews, but with a difference; for the words are "Christ *in you*, the hope of glory" (Colossians i. 27). In the passage in Hebrews, the thought is that of ultimate glory and bliss prepared by Christ for us, and of Christ who at his ascension went to prepare it. In the passage in Colossians, the thought is of Christ who dwells in us by his Spirit, and is preparing us for ultimate glory. The passage in Hebrews speaks of "Christ's work *for us*;"—the passage in Colossians speaks of "Christ's work *in us*." Both alike are the work of Christ, and each presupposes the other;—He has died and risen again and ascended on high to prepare the heavenly glory for us, and by his Spirit He dwells with us who are still on earth, that He may prepare us for the heavenly glory.

JOSEPH JOHN MURPHY.

CANON SCARTH'S THEORY OF THE EXODUS.

THE spade of the antiquarian, no less than that of the military engineer, is a formidable weapon. M. Naville's recent discovery of the site of Pithom has overthrown the hypothesis of Lepsius and Ébers, recently fortified by elaborate arguments contributed to *Knowledge* by Miss Amelia Edwards. This lady, one of the most distinguished of English Egyptologists, now acknowledges, with praiseworthy candour, that Tell el Maschuta is *not* Ra'mses, but Pithom. But Pithom has likewise been identified with Succoth. On this point both M. Naville and Mr. R. S. Poole are agreed. The words of the latter, in his communication to the *Academy* (Feb. 24th, 1883) may be

quoted: "On referring to Dr. Brugsch's *Dictionnaire Géographique*, it will be seen that Pithom was the sacred name, I would rather say temple-name, of 'Thuku at the entrance of the East.' This special designation well describes the position in the Wady et Tumulât. The historical importance of Pithom is not limited to its identification with the strong city of Exodus i. 11. As Succoth it fixes the site of the first encampment on the route of the Exodus." But M. Naville in his latest communication, cited by the above writer (April 7th), contributes another fact which may turn out to be a most important clue: "One thing," says M. Naville, "interested me particularly in the inscription [a tablet of black stone recording the foundation of the city of Arsinoë at some distance from Pithom by Ptolemy Philadelphus]. It is the name of a locality of which Osiris is the god, and which is called Pi-Keheret."

This the French explorer thinks may turn out to be Pi-hahîroth of Exodus xiv. 2. If so, the entire Schleiden-Brugsch theory of the Exodus vanishes like a dream, and Canon Scarth's modification of this theory vanishes with it.

Some suspicion of this has, we imagine, occurred to many intelligent readers who have seen in the daily newspaper the report of the discovery of the site of Pithom, and probably of Succoth also, and have taken the trouble to compare the geographical data with those of the route proposed in Canon Scarth's article of last October in the *Journal of the Palestine Exploration Fund*.

But it is not on this aspect of the question that I wish at present to lay stress. In the course of a few weeks we may, in the light of M. Naville's discoveries, be compelled to pronounce many other hypotheses besides those of Schleiden, Brugsch-Bey, Canon Scarth, and Miss Weld to be altogether untenable. The results of this Paper must necessarily be critical and negative. We live in wholesome dread of M. Naville's pickaxe!

I. In discussing the use of the term יַם-סוּפִי (not יַם-סוּפִי as Canon Scarth punctuates it), both Miss Weld and Canon Scarth attempt to explain away or ignore several very important passages where this geographical term is used.

(a) Numbers xxxiii. 10, where, in a list of desert-marches, compiled by the law-giver himself, a camping-ground is mentioned which is not included in the narrative of Exodus xv. xvi.: "And they marched from Elim, and *encamped on the shore of the יַם-סוּפִי*." While admitting that the identification of this spot has not been definitely fixed,¹ we cannot entertain any rational doubt that *Yam-Sûph* here designates the Red Sea.

(b) Numbers xxi. 4: "And they marched from Mount Hor by way of *Yam-Sûph*, compassing (or making a circuit round) the land of Edom." Compare also Deuteronomy ii. 1, where it is stated that, after leaving Kadesh, Israel marched "to the wilderness by way of the Red Sea," and then made a long circuit round Mount Seir. Compare likewise Judges xi. 16.

(c) Lastly in 1 Kings ix. 26, it is stated that "King Solomon built vessels at Ezion-geber, which is by Eloth, on the shore of the *Yam Sûph*, in the land of Edom."

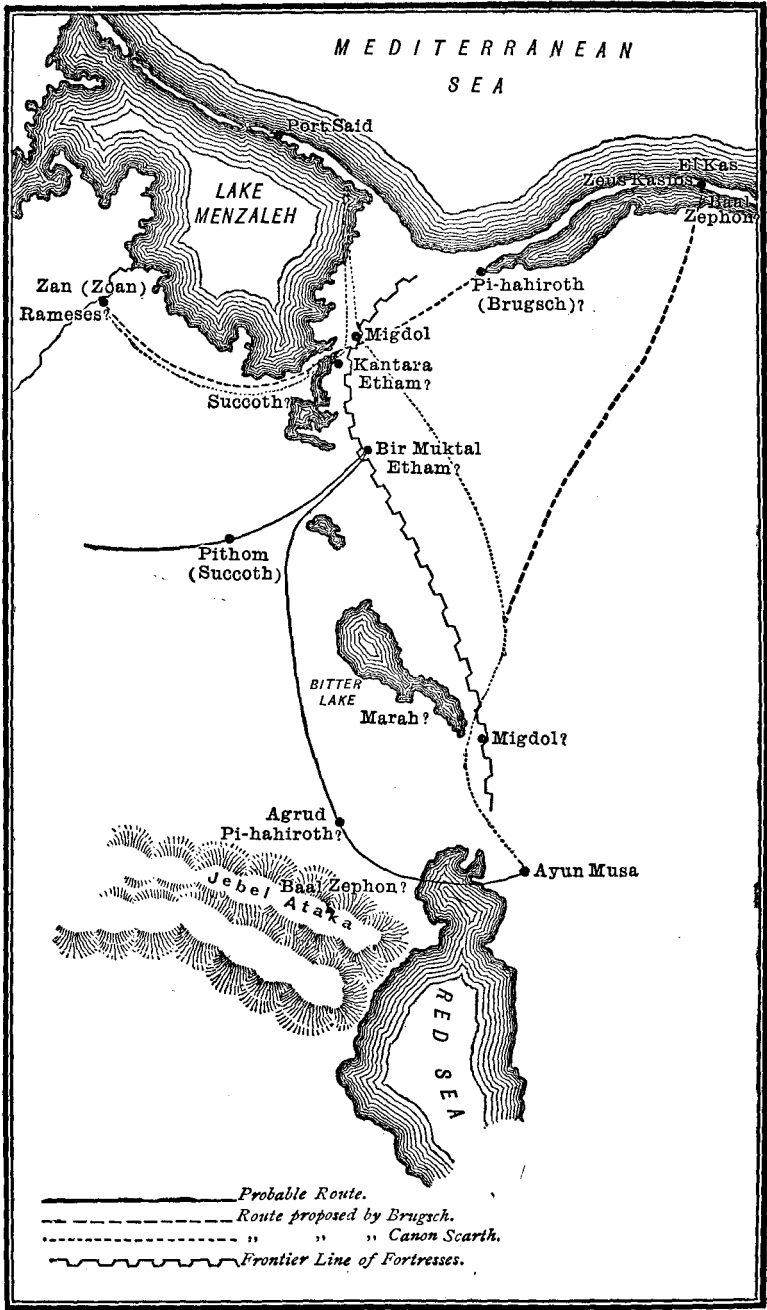
The passages cited or referred to under (b) and (c) so manifestly designate the Elanitic gulf in the Red Sea, while the first passage (a) with equal clearness points to the Gulf of Suez under the term *Yam Sûph*, that no doubt can remain in the mind of the reader that this term must have been employed by the ancient Hebrews for the Red Sea. This Canon Scarth admits. But he holds that the name might have been used to designate Lake Menzaleh as a "Sea of Reeds." In other words, the same name, so dis-

¹ Elim is generally identified with Wady Gharandel (Dillmann on Exodus xv.; Ebers' *Durch Gosen zum Sinai*, p. 127); and this camping-ground by the Red Sea is placed in the neighbourhood of *Ras Abu Zenime*. (Bädeker, *Unter-Aegypten*, p. 512).

inctive in its form, might equally be applied to both. This, however, is *primâ facie* extremely improbable. The Mediterranean, north of Egypt, is called in Exodus xxiii. 31 "Sea of the Philistines;" and a stronger argument must be constructed for Canon Scarth's, as well as for Schleiden-Brugsch's, theory before so indiscriminate a use of geographical terms can be regarded as possible in the case we are considering.

II. It has already been indicated that Canon Scarth's theory is a modification of that which has been put forward by Schleiden and later by Brugsch. Both may be compared by reference to the accompanying map. I shall condense my remarks on this head by referring the reader to the able review and criticism of Brugsch's views in the second edition of Ebers' *Durch Gosen zum Sinai* (pp. 107 foll.); and particularly to the discussion of Brugsch's ingenious inferences from the Anastasi Papyrus contained in the British Museum.

It is to the geographical elements of the problem that I now wish to direct attention. I do not possess the advantage of being an *ἀνὴρ πολύπλαγτος*, as Canon Scarth is, yet have the gravest reasons for doubting whether his superior topographical knowledge has led him on the right track in the present instance. The discovery of the site of Pithom in the Wady Tumulât affords a presumption that the site of Rameses is to be sought in the same region, further to the West or Tell el Kebir end. The site of Succoth we may for the present leave undiscussed. *Etham* is certainly obscure. Canon Scarth follows Brugsch in identifying it with the Egyptian *Khetam*, in which Ebers agrees with him. The latter, however, places this spot further south, at the modern Bir Muktal. This position fairly satisfies the conditions of the problem, if we assume the Wady Tumulât as the *terminus a quo* of the Israelite march. Both in Exodus xiii. 20, and in Numbers xxxiii. 6, *Etham* is



————— Probable Route.
 - - - - - Route proposed by Brugsch.
 " " " Canon Scarth.
 ~~~~~ Frontier Line of Fortresses.

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described as lying "on the boundary of the wilderness." This wilderness is designated in Numbers xxxiii. 8, as "the wilderness of Etham." But in the corresponding passage (Exodus xv. 22), it is called "the wilderness of Shûr." Therefore it is not an improbable, though not a necessary, conclusion that Etham=Shûr. But the word Shûr, both in Hebrew and Aramaic, means an "enclosure-wall." Accordingly we are led to the belief that Etham represents the corresponding Egyptian term *Khetam*, i.e. the line of frontier-fortresses which ran from the Mediterranean to the Red Sea, as a defence against the *Amu* or Semites. The Semites called it *Shûr*, and the Egyptians called it *Khetam* (see "Ancient History from the Monuments"—*Egypt*, p. 126).

From this line of forts, Israel was commanded by God "to return" (Exodus xiv. 2). Notice the phrase. The Hebrew *shûbh* can mean this and nothing else. The Israelites accordingly came back—possibly they were driven back—and encamped at Pi-hahiroth. Let the reader turn to the sketch-map, and he will at once see how imperfectly Canon Scarth's positions (and still more those of Brugsch) answer to such a description.

The position of Pi-hahiroth must for the present remain a matter for speculation. Baal Zephon is equally obscure. Ebers identifies it with the commanding heights of the Jebel 'Ataka, where, as he supposes, the Phœnicians sacrificed to their national deity, to secure a favourable breeze as they started on their voyage from the *Northern* end of the Red Sea. Brugsch, followed by Canon Scarth, sees in Baal Zephon the site of the temple of Zeus Kasios. Both identifications rest on the frailest basis of evidence. Migdol may be, for aught we know, some one of the towers along the line of frontier-fortresses, of which I have spoken above.

But the most glaring defects of the entire scheme that we

are examining, have yet to be noticed. This theory involves not only a *crossing*, but a *recrossing* of the lake Menzaleh. Not a hint of this strange complication is to be found in the sacred text. Take what is probably the more ancient document, Numbers xxxiii. In the eighth verse we read: "And they crossed over in the midst of the sea to the wilderness." The language implies a *straight forward*, not a to-and-fro, movement. The *midbar* is afterwards defined as that of Etham or Shur, the wilderness which stretched across the entire extent of the Northern portion of the Sinaitic peninsula.

The crossing, or rather *recrossing*, which Canon Scarth's theory involves, would have merely resulted in bringing Israel back into close proximity with the frontier garrisons of Egypt. Assuredly under such circumstances a song of triumph would have been premature. They were not yet quit of the "iron furnace," and were still ignorant of what an infuriated populace might do. Nor does the identification of Marah with the Bitter Lakes appear at all probable. So large an extent of water would, according to Hebrew usage, have been designated a *Yam* (or sea). The whole of this region would have been infested with danger to the hated race of *Amu*, and we should surely have expected that after the overthrow of Pharaoh's host every effort would have been made to leave the last Migdol in the land of bondage far in the rear. Nor would any attempt have been made to find water in a region which must have been all too familiar to the century-long inhabitants of the land of Goshen.

Far different is the language of the sacred text. The song of the Redeemed is the triumphal ode of danger overcome and freedom completely won. And as such it is eternal. It lives in the consciousness of Christendom as the expression of reverent rejoicing over that mighty change wherein we experience our redemption through Christ



Jesus from the bondage of sin and the world. The tyrannic and distorting powers of human opinion and civilization are left behind. Henceforth, "old things are passed away, and all things are become new." We have been baptized "in the cloud and in the sea." The desert stages have begun, and we march :

On to the bound of the waste,  
On to the city of God.

OWEN C. WHITEHOUSE.

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ISAIAH: AN IDEAL BIOGRAPHY.

vi. THE LAST LABOURS OF THE PROPHET.

THE thoughts of Isaiah during the last decade of his life must, in the nature of the case, have taken a twofold direction. He had come to the full term of fourscore years, and yet, as it had been said of Moses, so it might have been said of him, that his "eye was not dim, nor his natural force abated" (Deut. xxxiv. 7). Never had he spoken with greater force, never had his genius kindled into a diviner glow of inspiration than when, three years before Hezekiah's death, he uttered in the name of Jehovah his indignant defiance of Sennacherib. But it was, as far as we can judge, his last public utterance. There was no occasion for his intervention during the short remainder of the good king's reign. From the hour of Manasseh's accession there was nothing for him but the attitude, first of silent mourning, then of indignant but unrecorded protest, then, as the tradition runs, of the martyr waiting for his doom.

The natural employment of a statesman, thinker, poet, at such a time and under such conditions, is to "set his house in order," to gather together the fragments that remain, that nothing be lost. He looks over his MS. papers, sorts and arranges them, preserves some and de-