

clearly an approximation, for these numerical letters cannot appear together.  $\Sigma T$  seems to have formed a contraction, which Father Cléopas has interpreted as the siglum *fav*. If, as he thinks, we ought to read it as "the year 406," we shall then have to decide the era according to which this date is calculated; the era of Bostra, in the province of Arabia, would give us A.D. 511; Mâdeba may have had an era of its own.

(See *Note by Sir CHARLES WILSON*, p. 239.)

## THE TABERNACLE ROOF.

By PROFESSOR THEODORE F. WRIGHT.

In the *Statements* for July, 1896, and April, 1897, interesting suggestions have been made in regard to the Tabernacle, and in the latter place Mr. William Brown refers especially to Mr. Fergusson's theory of the ridge-pole and to Rev. H. Proby's theory of the ridge-cord. Have these gentlemen examined an Oriental tent? If so, did they see the ridge-pole or ridge-cord which they are making or have made the bases of their theories? Have they considered the objections which must arise against any construction which adds to the Biblical description what it borrows from purely Occidental sources?

In his little book on the Tabernacle Mr. G. W. Colton, of New York, constructs the Tabernacle without putting anything of his own into the plan. He begins with the form of an Oriental tent, and he ends with an Oriental tent. How otherwise should he begin and end? Of course he has no ridge-pole or ridge-cord. The canopy is amply supported, but has not the stiff lines which we of the West are accustomed to in tents.

Mr. Colton first places the planks as directed, and fastens them with the bars and corner-bindings, and so gets a firm structure. He omits the ropes invented by others to hold the planks in place because they are not given him by the Scripture account and are wholly unnecessary. I have tested the strength of his model and have been impressed by its stability.

Now, if the canopy of the Tabernacle were flat these planks alone would amply support it; but a flat tent roof is no more Oriental than a pitched one. We remember, therefore, the five posts of the outer veil and the four posts of the inner veil, which would give fuller support. Moreover, while the staves of the ark could not be removed, those of the table, altar, and lampstand would be very much in the way when the Tabernacle was standing, and these would be so many additional supports, and would be quite like those now used in Oriental tents to increase their height.

In such a construction as suggested here, the architect, like Mr. Colton, uses only legitimate material, and has the satisfaction of knowing that he is in touch with Oriental usage. It is unnecessary to adopt every

minor detail of Mr. Colton's work, but it is impossible to deny his fidelity to the Biblical description and to Oriental types. His illustrations, compared with those of other and more ambitious works on this subject, vindicate themselves at once from the ordinary and well-grounded objections made against dogmatic and extra-scriptural and non-Oriental representations of the Tabernacle.

CAMBRIDGE, U.S.A.

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"AREOS," "ARISU," OR "AARSU" OF THE "HARRIS  
PAPYRUS," "AARON" OF EXODUS.

By M. FORBES.

ACCORDING to the "Harris Papyrus," the XIXth dynasty of the Pharaohs "came to an end in great disorder, anarchy, and troubles of all sorts. The father of Rameses III at last arose and brought about order and peace, and was succeeded by his son, in whose reign this papyrus was written.

Amongst the leaders of rebellion spoken of in it, one is named "Areos," "Arisu," or "Aarsu," a Syrian, or of the Semitic race, who became great and headed an emigration. Is not this Aaron, who, from an Egyptian point of view, would be the leader of the Israelites when they left Egypt? His whole life had been spent there, he had shared all the troubles and oppressions with which his people had been afflicted, and was a leader in their struggles after freedom, so that his name would be well known in Egypt.

It was different with Moses, who was not fully recognised, by the Israelites even, as their leader till after the rebellion of Dathan and Abiram. Excepting the few years of his infancy, he had never lived amongst his brethren, but had been educated in "all the wisdom of the Egyptians and become mighty in words and deeds" (Acts vii, 22), and being the adopted son of Pharaoh's daughter, must have had many possibilities of attaining earthly greatness, perhaps even a chance of the throne. It was not until he was full forty years of age that it "*came into his heart* to visit his brethren, and seeing one of them suffer wrong he killed the Egyptian, for he supposed they would have understood how God by his hand would deliver them; but they understood not (Acts vii, 23-25), for next day, seeing two of them quarrel, he said to him that did the wrong, "Wherefore smitest thou thy fellow?" who answered, "Who made thee a prince and a judge over us? Intendest thou to kill me as thou didst the Egyptian yesterday?" And Moses feared when he found it was known, and fled from the anger of Pharaoh, taking refuge in the land of Midian (Exodus ii, 12-15). Here he was kindly received by Jethro the priest of Midian, and was "content" to stay and keep his flock, afterwards marrying one of his daughters. On his first arrival he