

not properly a part of the question with which we are at present dealing, the question of derivation. This concerns rather the matter of whether the story of the creation and of the fall contained in the Bible was revealed by God or was derived from a heathen source, and the same is true of the other religious ideas of the Bible. Are they, like the cultural aspects, matters developed by human thought, or derived from contact with other nations, or are they something which God Himself revealed, and which actually took place. This is a very vital question, one of tremendous importance to the student of the Bible.

Archaeology, of course, is a much larger field than Biblical archaeology. There is archaeology, for instance, of the American Indians, or of ancient Chinese civilizations. By Biblical archaeology we mean that part of archaeology which has a bearing on the Bible. From this viewpoint, the countries which are most important are Mesopotamia, Egypt, then Palestine and Syria, and to a lesser degree, Persia, Asia Minor, and for the New Testament, Greece and Rome. The present paper will be limited to the Old Testament and to the first three areas named. This is done because they bulk so large in the study of the relation of archaeology to the Bible, and also because they are intrinsically of such great importance to the study of archaeology. The oldest remains in the world that can be fairly well understood, are found in the three regions named: Mesopotamia, Egypt, and Palestine and Syria, and the fullness of our knowledge is rather in the order named. No other civilization in the world of which any traces remain is as old as the civilization which existed on the banks of the Tigris and Euphrates and of the Nile. There is a common idea that Chinese civilization goes back as far or further than that of Mesopotamia. This, however, is contrary to fact. The earliest Chinese writing is more than a thousand years later than the earliest writing which we have of Mesopotamia.