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and the horse became the great industry of Egypt,- they were not going to be conquered again, the way they had been before. Well, in the time of the later kingdom of Israel, one would hardly have known about this, and yet you find in this list the horse is just left out. Which makes it fit exactly with its having been written in the time of Abram; it does not fit with its having been written in the time of the later Israelite kingdom.

I told this story as much as thirty years ago. It is a very interesting, striking evidence of the accuracy of the Scripture. Then one day I decided not to tell it and for a long time I did not tell this incident. And the reason I did not tell it was because I picked up a book which came out in 1928, written by a professor in Liverpool University, professor of Egyptology, a man who was prone to sneer at the Bible. This man said, "oh, yess, it is interesting that there are no horses mentioned in that verse. Very natural. But notice how the verse ends, - 'servants, and she asses and camels', but they didn't have camels. Why is Abram mentioned as having camels in Egypt? Of course some one in the later Israelite kingdom writing about Abram in Egypt would imagine they had camels, but there weren't any camels in Egypt at the time of Abram. It is an utter inaccuracy here". I read that statement in 1928 in Professor P 's book, and I said, "What is the answer?" I went to the Encyclopedia Brittanica; the last time I consulted the Encyclopedia Brittanica on this particular point was in 1934. But in the 1934 edition of the Encyclopedia Brittanica the statement is made in the article on ancient Egypt gx by Professor Hall, keeper of antiquities of the British Museum, that the camel was unknown in Egypt until the later Persian period, until the third or fourth century B.C. No camels in Egypt .- and yet Genesis says Abram had camels, too. Well, when you find a contradiction between the encyclopedia and the Bible. look at your Bible, see what your evidence is, and then if you still find a contra-