

was derived from the other. Any two stories dealing with things of somewhat similar nature are bound to have some elements in common. Books on the subject of the derivation of the Biblical ideas from the Babylonian, for instance, will mention among the similarities between the Biblical story of Creation and the Babylonian story of Creation the fact that in the Bible God creates the sun, moon, and stars, and puts them in the Heavens, and in the Babylonian story the gods create the sun, moon, and stars. But if any one having no knowledge of any other Creation story at all were to attempt to imagine how the world might have been created, it is inconceivable that he should have failed to mention creation of sun, moon, and stars. This appears obvious at first sight, and yet it is my belief that three-fourths of the alleged resemblances between Biblical and Babylonian stories are precisely similar. The claim is made that the story of Moses in the bulrushes is modeled after the Babylonian account of the great Babylonian Emperor Sargon. Sargon was placed in a little basket by his mother, and the basket was turned adrift upon one of the rivers of Mesopotamia. It was found by someone who brought up the boy, and who later became the great emperor of Mesopotamia and of all of that section of the world. It is often said that here we have the origin of the story of Moses and the bulrushes. As a matter of fact, the story of Moses has its scene in Egypt, while the story of Sargon occurs in Mesopotamia over a thousand miles away and about 1,400 years before the time of Moses. The placing of Sargon in a basket by his unknown parents is precisely similar to the placing of unwanted babies on doorsteps, that occurs dozens of times in every month in every year! The parents of Sargon lived in Mesopotamia where the great river was the one means of