

This occurs on one of the most remarkable inscriptions on the tombs at Thebes—the *balance scene* where Anubis painted with the head of a Jackal superintends the balance in which the good and bad actions of the soul are laid.

In the reign of Rehoboam, Jerusalem was taken and spoiled by Shishhak, King of Egypt, and some of the events recorded in chap. 12 of the second book of Chronicles are surprisingly confirmed by some of the Karnak sculptures discovered by Champollion in 1828 on his passage down the Nile. These grand old books of stone—which have been laid up in their dead languages so many centuries, and are now permitted to be understood by any archæologist who will be at the pains to study and read them—these great stone books are unanswerable to those who express doubts as to the truth of the Bible records.

The name of this king Shishhak and his victories over various nations are recorded on the monuments of Thebes. The names of one of the captives, represented of course figuratively, with his hands tied behind him, is in hieroglyphics, Judah Malek or King of Judah. The names of Terah the Ethiopian; Tirhaka and others mentioned in the annals of the Jews, have also been deciphered.

These irreverent scoffers at Holy writ will do well to remember the fate of Jehoiakim—the first person who ever dared to destroy any part of the written word of God, and he might well be Judah's last king.

For his crime it was decreed by God that Jehoiakim should have none to sit upon the throne of Judah. It is recorded by Josephus that the body of the king was thrown into the fields without the walls of the city; his burial was as the burial of an ass, beyond the gates of Jerusalem"—afterwards all the wealth of the city, its princes, its mighty men, and many thousands of captives were carried away into captivity by Nebuchadnezzar, for seventy years, to Babylon.

The prophet Daniel was among the captives, and became