

copies, no doubt to prevent its being lost, which reads:

"Minute of that which Bagothi and Delaja (Sanballat's elder son) have said to me, minute as follows: It is incumbent on thee, in Egypt, in the presence of Arsham, to order with reference to the Altar house of the God of Heaven, which had been built in the garrison of Jeb, before our time, before Cam'yases, and which Wabrang, the Lachiter, had destroyed, in the fourteenth year of King Darius, that it be rebuilt on its site, such as it formerly was, meat offerings and incense shall be offered on this altar, even as it was formerly the custom to do."

The date of the above letter or petition is the seventeenth year of the reign of Darius Natus, not the Darius of Daniel, but the Darius whose acquaintance we make at the Grammar School as the husband of his sister Parysatis, and father of Artaxerxes and Cyrus. It was therefore written in 407 B.C. or 2,315 years ago, according to our reckoning of time.

How does it come about that we have here at this date a Persian Governor in Egypt and another at Jerusalem? Egypt, a small country of some 13,000 square miles, with an unwarlike agricultural population, has always been more rich than strong, has consequently been invaded successively by Bedouins, Ethiopians, Nubians, Libyans, Assyrians, Chaldeans, Persians, Greeks, and Romans in ancient times. Apepl, the Pharaoh of Joseph, was for example the last of a foreign dynasty of Kings of Bedouin race that ruled Egypt from 1700 to 1550 B.C. Egypt was, during the time the Hebrews were there, happy and flourishing, especially from 1500 to 1400 B.C. and under Thothmes III. and Amenophis IV., the leading great power, drawing tribute from Asia Minor, Palestine, and Mesopotamia, thus

providentially preventing the rise of any great empire that could impede the Hebrews when they invaded Palestine. Thothmes III. won this position by his victories at Megiddo, about 1500 B.C., when he defeated "all the people dwelling between the river of Egypt on the one hand and the land of Naharrain (Mesopotamia) on the other." This place was on the coast route from Egypt to Mesopotamia, which explains also how Pharaoh-Necho had to fight Josiah at the same place about 610 B.C., when Josiah would not allow Pharaoh to pass to the invasion of Assyria, 2 Kings XXIII, 29. Even then Egypt was able to make Israel tributary. The oppressors of the Hebrews, Seti I, Ramses II, and Menephthah, the Pharaoh of the Exodus, were, by their wars with the Hittites, confirmed in the possession of Palestine, but Egypt weakened by the Exodus, lost Palestine, which was soon after occupied by the Hebrews, and under Saul, became a Kingdom, about 1095. In 975 B.C., this Kingdom was divided into Judah and Israel, the latter apparently retaining the dependencies, such as Moab.

About 721 B.C. Shalmaneser of Assyria conquered Israel, took Samaria, and repopled it with foreigners, hence the Jews in apostolic times had "no dealings with the Samaritans." So, or Shabak, 2 Kings XVII, 4, should have assisted Hoshea, his ally, but did not act up to his engagements. Sargon, son of Shalmaneser, invaded and conquered Egypt, shewing that she was really "the broken reed" of Isaiah XXXVI, 6. Then we find Assyria weakened by the great disaster that befel Sennacherib (B.C. 702-690), son of Sargon, when the Assyrians lost in one night 185,000 men, which the Egyptians, then allied with Hezekiah, in their vain glory ascribed to the action of their god.