

remembered the past. The inscription over the smaller temple is exceedingly interesting, 'Rameses, the strong in truth, the beloved of men,' says the outer legend, 'made this divine abode for his royal wife, Nefertari, whom he loves.' In every pillar, in every act of worship, continues Miss Edwards, we find the names of Rameses and Nefertari 'coupled and inseparable.' Even in these barren solitudes there is wafted to us a breath from the shores of old romance. We feel that love once passed that way, and that the ground is still hallowed where he trod."

At Abu-Simbel, resumes Dr. Manning, our Egyptian tour terminates. As we revisit the monuments of the most gigantic system of idolatry which the world has ever seen, the contrast between bygone glory and present degradation is forced upon us. It is impossible to forget that, when Egypt was at the summit of its pride and power, its impending doom was again and again foretold by Hebrew prophets. When Thebes was in her glory, and her subsequent conquerors were only wild hordes of the desert, Joel began the warning: "Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land."—Joel ii. 19.

A hundred years later Isaiah renewed the burden: "The Egyptians will I give over into the hands of a cruel lord; and a fierce king shall rule over them, saith the Lord, the Lord of hosts. The counsel of the wise counsellors of Pharaoh is become brutish; how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings!"—Isaiah xix. 4, 11.

The doom was again denounced by Ezekiel, when the destroyer was nearer at hand: "I am against thee, Pharaoh, King of Egypt, the great dragon that lieth in the midst of the rivers, which hath said, my river is mine own, and I have made it for myself. And all the inhabitants of Egypt shall know that I am the Lord, because they have been a staff of reed to the house of Israel. And the sword shall come upon Egypt, and great pain shall be in Ethiopia when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down. And they shall know that I am the Lord, when I have set fire in Egypt, and when all her helpers shall be destroyed. Thus saith the Lord God: I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt; and I will put a fear in the land of Egypt, and I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No. And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No. And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph shall have distresses daily. The young men of Aven and of Pi-Beseth shall fall by the sword: and these cities shall go into captivity. At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity. Thus will I execute judgment in Egypt: and they shall know that I am the Lord."—Ezekiel xxix. 3, 6; xxx. 4, 8, 13-19.

Blended with these denunciations of impending ruin are the promises of a bright and glorious future. As we trace the exact and literal fulfilment