

more satisfactory results than the work of the Egyptian Exploration Fund, founded some six years ago. What can be conceived of more like the opening of a new Book of Revelation than the discoveries of Naville and Petrie and Griffith? Let us go with them as they examine the ruins of Tahpanhes, that city to which the "king's daughters" fled (Jer. xliii : 7), which yet in its ruins is called by the natives "The Palace of the Jew's Daughter"; let us uncover with them the "brickkiln which is at the entry of Pharaoh's house in Tahpanhes"; that brickkiln which had been so long the puzzle of exegetes; and seek with them at Boulak the cylinders of terra cotta erected by Nebuchadrezzar when he "set his throne upon these stones and spread his royal pavilion over them" (Jer. xliii : 9, 10).

If they will permit our company, let us explore with them the land of Goshen, "which is the name of Arabia" (Gen. xlv : 10), and dig up at Tanis (where Moses and Pharaoh gave each other battle, and where Jehovah "wrought his wonders in the field of Zoan"—Ps. lxxviii : 43), the statues of Ramses and Menephtah, which the children of Israel may have helped to erect, and hiss at the meanness of this traditional Pharaoh of the Exodus as we examine the statues from which he has hammered out the name of his father and inserted his own! Let us go with them to the district of Thuket (Heb. Succoth) and dig up the city of Pithom—one of the "treasure cities" built by the Israelites when their lives were made bitter "with hard bondage in mortar and in brick." What is that inscription engraved on that broken tablet? It seems to be the title of a priest. "The head of the store-house, the official of the temple of Tum of Succoth." Yes, these rectangular chambers are evidently store-houses for they are without doors and are only open at the top. Whose is that royal name carved everywhere upon the monuments? Is it the name of Ramses the Great? He must then have been without a doubt the Pharaoh of the Oppression.* Notice now the thickness and solidity of the wall and the size and quality of the brick of which it is built. Is it not astonishing that such a finished and excellent job could be made with brick formed of Nile mud and chopped straw? These Hebrew slaves were evidently good workmen.

Thus we should be glad to continue examining this Monumental Book of Revelation, but the limit of this paper forbids. We must conclude with the remark that the riddle of the Sphinx is certainly solved. Modern scholars are "more accurately informed about the ancient history of Egypt than was the whole College of Heliopolis in Herodotus' time." To-day Ebers can paint a picture of Thebes in the days of Moses with more accuracy and detail than Becker could of

*The name of Ramses II. is the only royal name which appears on the monuments of Pithom. It may be worth while to add that his name does not appear on the bricks as is so constantly affirmed in works that ought to be carefully written. M. Naville found no bricks bearing a royal stamp.