

on an obelisk now in the British Museum enables us to decide that Baalam was a Hittite.

Among the papyri there is a poem by Pentaur which relates the victories of Rameses II., whose sister rescued Moses, and whose very language shows an exact counterpart of the Mosaic mode of speech.

Or turn to Abraham, the myth, the idea, as he is called. The name Abram—the exalted father—occurs often on these Babylonian tablets. Sarah or Sarat, meaning queen, and Milcah, princess, the daughter of Haran, are also met with. The site of Ur of the Chaldees has been identified and its ruins excavated. The kings Abram overthrew are named. Antiquarian research confirms the narrative of the destruction of the cities of the plain. And the explorers, though sceptical at first, say that after twenty-two days of close investigation they became unanimous in the conviction of the truth of the scriptural account of the destruction of the cities of the plain.

The long toil of Israel under the burdens of slavery has been fully substantiated by the discovery of the very unstrawed bricks they made, stamped with the name of Rameses II., and the treasure cities which they built, spoken of in Ex. 1:11, have been discovered at Tel-el-Kebir. Paintings on the walls represent Rameses slaying his enemies and reveal the very violence and cruel temperament which the Mosaic narrative depicts. Who the king was that knew not Joseph has been made clear by the Tel-el-Amarna