

grapher, likewise speaks of Moses and the exodus, representing Moses as an Egyptian priest. These varied Jewish, Egyptian, and heathen traditions, in their main points, seem to receive confirmation from the allusions made by Stephen, and by the writer of the "Hebrews."

We speak with diffidence regarding Egyptian history; we are, in fact, only now beginning to read its contemporary records and put together the scattered fragments. Between the record in Exodus and the history of the monuments, however, there does appear one sure starting point. Ex. i. 11 reads: "Therefore they (the Egyptians) did set over them (the Israelites) taskmasters to afflict them with their burdens. *And they built for Pharaoh treasure cities, Pithom and Raamses.*" Now, we know from the monuments that Rameses II. of the xix. Dynasty was the Pharaoh that built the treasure cities, and an Egyptian romance from a papyrus roll relates a tale of a magic book, similar to the weird interlude of Michael Scott in Sir Walter Scott's "Lay of the Last Minstrel," from which it appears that necromancy, "Spiritualism," was a prevalent practice and superstition. We are therefore warranted in adopting the following scrap of Egyptian history as upon the whole reliably illustrative of the time in which Moses lived, worked, and served his generation. Rameses the Second—the Great, in the records preserved by the monuments—appears as a conqueror and mighty builder. Unable to keep in subjection distant and restless provinces, he appears to have initiated that system so largely practised by the Assyrians after, of carrying away the entire population and distributing them in colonies and cities more immediately under control. The wars of his later years appear to have been waged expressly for the purpose of procuring slaves to be employed on those public buildings whose ruins still attest the grandeur and might of his reign. No one of the numerous Pharaohs has left so boastful a record of might and glory as this powerful king, of whom we perhaps know more than of any of the other ancient monarchs of Egypt. The hard bondage of the Israelites, as they toiled building the treasure cities, is in perfect accord with all the monuments of stone reveal, and the narration in Exodus bears all the marks of a strictly contemporary record. Rameses

the Great had a numerous family; one only of his sons survived him, Men-ptah, or Ptahmen, and he is probably the Pharaoh of the Exodus. He had no children, and Moses, as the adopted son of Pharaoh's favourite daughter, might have proved a successful rival and certain successor to Men-ptah. There was no Salic law in Egypt; the king who did succeed Men-ptah did so by the right of his wife, a supposed daughter of Rameses II. The throne of Egypt was within the grasp of the adopted son of Pharaoh's daughter, but Moses chose rather to suffer affliction with the people of God. "Poor relations" are proverbially loved best at a distance. The indications plainly are that Moses was under no outward pressure to acknowledge them; yet "he went out with his brethren, and looked on their burdens." Moses must have witnessed the gradual risings of the Great Theban and Memphite temples of Rameses' reign, enriched with the spoils of the vanquished nations, and elaborated by the hard toil of the sad-faced captives. The sculptures and paintings of the great king, adored by the hawk and ram-headed deities, trampling upon his enemies, who are but pigmies in his sight, must have been designed and executed under his eye, and he could have been no stranger to the long processions of triumph and of worship down long avenues of stately columns, huge monolithic obelisks, "between pylons heaven high." These are not fancy sketches; the son of Pharaoh's daughter must have witnessed these things, and stepped out from their imposing grandeur to witness the hardships of his enslaved countrymen. We do well, in marking Moses' faith, to understand the character of the choice he made. History occasionally records the laying aside of absolute power by those who, having wielded it, have been satiated, wearied, overburdened thereby (*e.g.* Charles V. of Germany), but history presents no other example of one in the flush of youth and of offered glory, who quietly and persistently espoused the cause of the despised and enslaved, rather than deck his brow with the crown of earth's most favoured kingdom. This did Moses, and he did it by faith, esteeming the reproach of Christ greater riches than the treasures of Egypt. The history we have given must, in its principal lines at least, have been known to those who relate that Moses was learned in all the wisdom of the Egyptians, was mighty in words