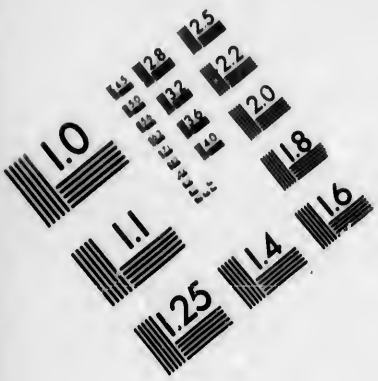

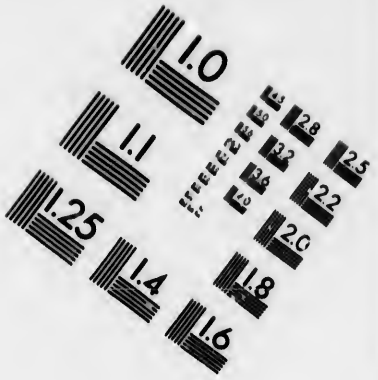

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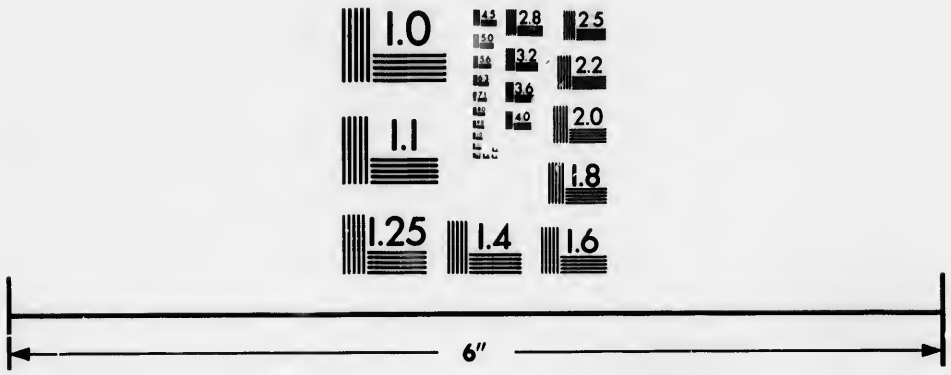

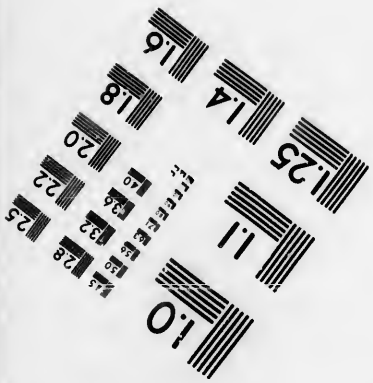

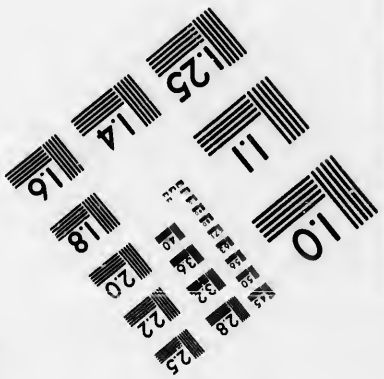

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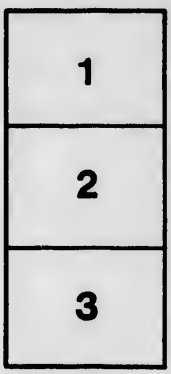

LECTURES

ON

EGYPT AND ITS MONUMENTS,

AS ILLUSTRATIVE OF SCRIPTURE;

By the Rev. M. Harvey,

Minister of the Free Church,

ST. JOHN'S, NEWFOUNDLAND.

St. John's, N. F.,
THOMAS MCCONNAN.

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Printed at the Express Office,
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CONTENTS.

ERRATA.

Page 12, line 5, for "hard-worn," read "hard-won."
" 20, " 21, for "came soon," read "came."
" 20, " 26, for "Antoney," read "Antony."
" 20, " 34, for "whoseholders," read "whose householders."
Page 22, line 9, for "deep drunk," read "deep sunk."
" 28, " 5 from bottom, for "Helospolis," read "Heliopolis."
Page 78, " 20, for "accomplished," read "accompanied."

PREFACE.

EGYPT was of old the scene of the most startling and extended series of wonders ever wrought by "the finger of God." The world still reads the narrative of these miraculous events with a thrill of awe and wonder; and, in our own day, this feeling has been deepened by the unlooked for corroborations and illustrations of the sacred history, brought to light by researches among the ruins of Ancient Egypt. It was a remark of Voltaire that "the Egypt of the Bible was a mistake." The sneering, sceptical philosopher fancied that an acquaintance with the monuments of the Nile-valley would speedily dissipate all faith in the veracity of the writer of the Pentateuch, and convict him of writing a romance, in utter ignorance of Egypt's history, geography, natural phenomena, people, laws and customs. In God's providence, old Egypt has been raised from the dust of centuries; her mysterious hieroglyphics have been deciphered; the broken links of her history have been restored; and now, after an interment of twenty centuries, she appears in court to confront the sublest infidelity that has yet impugned the truth of the Bible. The result is all that the Christian could wish for, and far more than the most sanguine could have anticipated. Infidelity has, in this attack, been completely discomfited; the Bible has gained a fresh victory. The "Egypt of Moses" has been proved to be the Egypt of history. His picture of that land of wonders has been shown to be accurate in the minutest details. His references to Egyptian history, modes of life, natural history and physical phenomena, have all been confirmed by the most rigid and impartial investigations of modern research; and of each and all his statements the verdict

now is, this is TRUTH. We cannot too much admire and adore the Divine Wisdom, that has kept these wonderful monumental evidences stored under the desert sands for centuries, and brought them to light in an age when such testimony was especially needed. Intellectual scepticism is thus met and foiled with its own weapons.

In the following Lectures I have attempted to bring together, in a popular form, the results of modern researches among the ruins of Ancient Egypt, so far as they are illustrative or corroborative of the Sacred History. Having been delivered to a popular audience, it was necessary to avoid lengthened and minute details, and to dwell only on the more important and striking particulars.

M. H.

ST. JOHN'S, N. F.,
9th Nov., 1857.

LECTURE I.

INTRODUCTORY.

It is well known to you, as readers of the Bible, how closely the history of Egypt is connected with the inspired history of the Hebrews. To no other country do we find so many references, in the earlier books of the Old Testament, as to Egypt; and no other nation influenced the destinies of the chosen race so largely as the Egyptian. It was on the banks of the Nile that Israel, from a few individuals, multiplied into a nation of three millions of souls; and when at the Exodus, that people started into national and spiritual life, and turned their faces towards the promised land, with such a mighty destiny to accomplish, they carried with them much of the civilization and culture, and many of the arts with which they had come into contact in Egypt. It would seem as though God had selected this country, as the fittest training ground for that nation through whom he meant to influence the world. At the time of Israel's captivity Egypt was by far the most civilised spot on the face of the earth. A monarchy had existed for ages—laws, remarkable for their wisdom, and the whole machinery of government were in operation—stately pyramids, temples and palaces covered the land; and all the arts that beautify and bless human existence had attained a high degree of excellence. The Hebrew nation, notwithstanding the hardships of slavery, benefitted vastly by contact with a people so advanced and refined; and carried from Egypt the germs of a material civilization which they aided in developing and spreading over the world. Their great leader, to whom the world owes more than to any other man, was fitted, in part, for his weighty mission by being "learned in all the wisdom of the Egyptians"—to his Hebrew fire there was added the intellectual culture of Egypt. Then, after the settlement in Canaan, the political and commercial intercourse between the two nations

was close and continued; and at length a monarch of the emancipated slave race espoused a daughter of the haughty Pharoahs. Whatever may be said of Solomon's alliance with the royal house of Egypt, on other grounds, it is proof sufficient of the grandeur of his throne and the rank of his kingdom, when the proud dynasty deigned thus to unite itself with a Judean Prince. In after ages, the Hebrews felt, more than once, the weight of Egypt's arm, when she was struggling with Assyria for the sceptre of the world. It is owing to these circumstances, that not only in the Pentateuch, but throughout the poetical and prophetical books of the Old Testament, the references to Egypt are so numerous. As students of the Bible, therefore, there is no other country with which we should feel more desirous of becoming acquainted. In studying the characteristics of Ancient Egypt, we are not only tracing the roots of that civilization which in Greece became so brilliant and beautiful, and in Rome so powerful and dominant, but we are also coming into contact with an element which mingled largely with Hebrew thought, and through this channel with our own western culture. Ancient Egypt, therefore, is neither distant nor dead—we are linked to it by spiritual ties—we are inheritors of all that is valuable and immortal in that bequest which Hebrew, Grecian, and Roman thought and toil left to the world; and by the banks of the Nile, all this had birth at first and was cherished into robust, glowing life. Four thousand years ago, our benefactors were toiling for us under the kindling rays of an Egyptian sun. Is it not, therefore, worth knowing what they did and thought—how far they were victorious or defeated in the battle of life—in what plight and circumstances they dwelt while clinging to this earth-ball on whose green surface we are whirled through space? Just because human hearts beat within their bosoms, tumultuous with joys and sorrows like our own, and life displayed one of its many-coloured phases on this strip of earth, we cannot but feel a glowing interest in a people who now sleep deeply buried under the waves of time.

It is only within the past half century that any real knowledge of ancient Egypt has been obtained; and it is only within the last few years that such knowledge has become diffused to any extent. But so energetically and successfully has the study been of late pursued, that we have now a far more perfect acquaintance with the life of the ancient Egyptians than with that of any other extinct race. We know them much better than the condition of the Saxons in the days of Alfred, or that of the Normans in the days of William the Conqueror—nay,

better perhaps than many of us know the state of "the dangerous classes", who are living side by side with us, in the hovels of poverty or the courts and lanes of our great cities. It is but a few years since the key to the mysterious hieroglyphics which cover their monuments, was discovered; and now these inscriptions can be read almost as readily and certainly as Hebrew or Greek. Their tombs present pictures of their arts and domestic and social life, so perfect as to leave nothing to be desired. Their pyramids have yielded up their secrets,—their temples have been explored—their sphinxes unriddled—the awful "veil of Isis," their favourite goddess, has been lifted; and we can now boast of possessing an acquaintance with the life, literature, arts and religion of the old Egyptians, which is rarely attainable regarding any race that belongs to the mighty past. And when we find the important bearing many of these discoveries have on that volume which is our guide and comforter in life and death,—the striking confirmations and illustrations of scripture they supply—we are neither superstitious nor fanatical in affirming that the hand of God is visible in bringing these to light at the present eventful crisis. When as yet these researches were in their infancy, infidelity raised a shout of triumph, and boasted that the Bible was now reduced to the condition of "old wives' fables"; a very different tale has to be told now, when science has perfected her discoveries. Judging from what has taken place, in reference to the sciences of geology and astronomy in connexion with revelation, and the brilliant confirmations of scripture thus obtained; and adding to these the results of researches among the remains of antiquity, we are justified in believing that infidelity is destined to be annihilated by the very weapons it had impiously laid hold of; and that philosophy, as religion's handmaid, will completely overthrow the scepticism of the age, and triumphantly vindicate the inspired volume.

The main object I shall keep in view, throughout these lectures, is to bring before you whatever in the recent discoveries among the ruins of Egypt has any bearing, illustrative or confirmatory, on the statements of the Bible. In doing so, it will be necessary to present you with at least an outline of these important researches, with their results. We shall first glance at the country—then at the people—their history and achievements; and we shall then be prepared to place side by side, and compare the records of the Bible and those of the monuments of Egypt.

We shall first endeavour to form some idea of the country

itself—the material platform, on which such great transactions took place. The first centres of civilization in the ancient world were on the banks of the great rivers—in Asia, the valleys of the Euphrates, Tigris and Ganges; in Africa, the valley of the Nile. Here population first condensed itself—the fertility of the soil and the facility of cultivation gave man leisure for reflection; wealth was accumulated; new wants created which tasked invention; and thus civilization advanced. As a country, undoubtedly, Egypt is the most remarkable on the face of the earth. It is a narrow strip of extraordinary fertility, reclaimed, by the waters of the Nile, from the parched deserts of Africa. The valley through which the Nile flows extends, from south to north, between two ranges of mountains of no great elevation. On the western side of this valley, the huge sand-plains, known as the Sahara, or Libyan desert, commence, and stretch away, for 4,000 miles, to the shores of the Atlantic, reaching on the south, to the very heart of Africa. The eastern boundary of the Nile-valley is the deserts of Arabia, interrupted only by the narrow waters of the Red Sea; and the sun-scorched tracts of Persia and Beloochistan, spreading over nearly 4,000 miles. Thus Egypt is a small oasis in the very centre of 8,000 miles of desert. The extent of the valley is but limited. Wilkinson estimates its length at 7½ degrees or 517 miles; its average width at 7 miles; and the extent of arable land at 2,595 square miles. The population never exceeded seven millions. The fertility of Egypt is entirely owing to the river Nile, which rises in the interior of Africa, traverses the whole length of the country, and after a course of more than two thousand miles discharges its waters into the Mediterranean. The tropical rains, in the mountains of Abyssinia and the south of Ethiopia, cause the river to rise annually about the 21st June and overflow its banks—thus depositing all over the surface of Egypt a fine, black alluvial loam washed down from the table lands of the interior, and watering and fertilizing the country. By the winter solstice the waters of the Nile have returned to their ordinary channel. The labours of the husbandman are directed to sowing the seed, so soon as the waters have receded—other operations being almost unnecessary; and two crops, in the season, can be frequently secured. The skill and industry of the inhabitants have been employed for ages, in increasing by artificial means, this natural process of irrigation. Canals, embankments, and anciently, enormous artificial lakes, aided in spreading the fertilizing stream over the arid desert, and retaining a sufficiency for

the dry season. The utmost skill and attention were requisite in opening and closing the flood-gates at the proper moment; and immense toil was necessary in raising the water from the artificial reservoirs and carrying it over the fields.

One consequence of Egypt being surrounded by burning deserts on all sides is, that the atmosphere is extremely dry. The parched sands around abstract from the atmosphere the great agent in the decomposition of matter—namely, the moisture. In consequence, the remains of all ancient structures are preserved in a state of perfection almost surpassing belief, and entirely without a parallel in any other country. Here the gnawing "tooth of time" may be said to have almost suspended its operations. The destruction that has taken place is the work of man, not of time's "effacing finger." The great monuments are but little corroded—the paintings but little obliterated. There are temples in Egypt that have been roofless for 2,000 years; the paintings on their walls retain their colours almost as fresh as when first laid down;—the sculptures have not lost even their original polish. Tombs when opened are found to contain baked meats, fruit, flowers, linen, cakes of ink and reed pens, books on rolls of papyrus, and articles of delicate workmanship, quite unchanged during the lapse of between 3,000 and 4,000 years. Had the monuments that strew the banks of the Nile, been placed in any other climate, they would long since have been reduced to their original elements; and we should now possess no records of Egypt's greatness. When fragments of them are now brought to France and England, they rapidly crumble unless carefully preserved by artificial appliances. In the rainless climate of Egypt they are able to resist the great disintegrating process of nature for many centuries. Are we to suppose that it is merely a matter of blind chance that Nineveh's ruins have been so carefully and curiously covered over and preserved till the present day, and that Egypt's remains have been far more carefully kept from destruction? Is it presumptuous on our part, when we find both presenting themselves as most valuable and striking witnesses on behalf of God's word, to interpret their preservation as the result of a divine purpose? The questioning, sceptical spirit, that as a disease, has seized upon the minds of many, in the present day, requires some such antidote. From these materials philosophy will now derive her best weapons for combating infidelity; and the valuable results reached even now, after such a brief investigation, give promise of far more important disclosures in a coming age.

But though Egypt is so remarkable in its physical conforma

tion, as to resemble no other country, the great events of which it has been the scene, throw around it a far profounder degree of interest. Places are important chiefly from connexion with human thoughts and feelings—heroic deeds make hallowed ground. Scotland points to her field of Bannockburn, and to the graves of her martyrs, as sacred spots; and Switzerland to Morgarten, where the strong arm of William Tell led the charge for freedom. The little brawling stream of the Alma, till lately, poured its waters, unnoticed and unknown, into the Black Sea; —now it is world-renowned as the spot where the chivalry of France and England hurled to the dust the legions of a rapacious despot; and for years to come many a pilgrim will go there to muse over the resting place of the brave, and traverse the ground where the north and west met in terrific death-struggle. In the year 1798, Napoleon came to Egypt, big with the scheme of founding an eastern empire, to which a swift solution was given before the walls of Acre. The battle of the Pyramids was about to commence; and wishing to elevate the enthusiasm of his army to the highest pitch, their leader exclaimed, "soldiers, forty centuries look down upon you from these pyramids"—and the meanest soldier there felt the force of that appeal, as he fought under the shadow of these hoary structures. Wonderful as it may seem, it is true that the time-crust of nearly 4,000 years has gathered upon these "piles stupendous,"—and that forty centuries have notched themselves in these massive walls of granite. Their date carries us back to the ages after the deluge, when human culture first began to develope itself on the banks of the grand old Nile, and roared, thus early, these enduring monuments of its infant strength. What ideas they suggest of the genius and skill of that primeval race, that, long before Abraham left the valley of the Euphrates—before Jerusalem, Tyre, Athens, Carthage or Rome had a name, built these stone mountains, as the grand sepulchres of their monarchs.—Think of the events on which they have looked down in solemn grandeur. The father of the Hebrew nation gazed upon them, during his brief visit to Egypt, and perhaps mounted to their summit, like the traveller of to-day. Jacob, Joseph and his brethren, may have stood on the same elevation; Moses, too, and Aaron, with some of their contemporaries, may have scrambled up their granite steps. From afar pilgrims came to visit them. Two illustrious names among these shine conspicuous—Homer, whose martial lyre thrilled the heart of humanity, 900 years before Christ, trod the banks of the Nile, and perhaps here recited fragments of his Iliad and Odyssey to some

sympathetic souls; and mild-eyed Herodotus, the father of all who compose history, came and conversed with the Egyptian Sages and Priests, and devoted "Euterpe," one of his nine books, to a description of the peerless land of wonders. From the same classic soil of Greece came Thales, Plato and Pythagoras, the masters of Grecian thought,—and Solon and Lycurgus, lawgivers, to drink at Egyptian fountains of wisdom, and to be initiated in her science, religion and laws. In fact Greece, the world's teacher, drew the germs of her art, poetry, literature and religion from the common mother of human culture. Roman Strabo and Tacitus, too, came here for inspiration and knowledge. And then what names of men great in deeds of arms are associated with the land of the pyramids! The haughty Nebuchadnezzar of Babylon, and the fierce Persian Cambyses thundered here as conquerors and destroyers; the Macedonian Alexander, with his glittering legions, followed after. Julius Cæsar and Mark Anthony were victors here, and were both vanquished by the peerless Cleopatra, "the serpent of old Nile." At length Paganism, that had held supreme sway for centuries, fell before Christianity; and great names adorned the christian church of Egypt—Origen, Athanasius, Augustine flourished here; and the rocks and caves of the Nile swarmed with anchorites and monks. But soon a new race of conquerors swept over the land and scattered them all—the thunders of the fierce Moslems were heard, and the religion of Mahomet was established, commencing its reign characteristically by the destruction of the priceless treasures of the Alexandrian library, where for 600 years had been gathered all that was valuable in ancient literature. And then, advancing to modern times—when the volcano of the French revolution poured its lava streams over the world, Egypt became the battle-ground of the contending armies, and Napoleon, Nelson, and Abercrombie were actors in the bloody drama. How the imagination faints in surveying the grandeur of Egyptian history and endeavouring to recall the past. Her embattled hosts, in days of old, as the sculptures record, returning victorious, brought captive kings from Europe, Africa and Asia, and rich spoils from distant India itself, and rendered her for ages the dominant power of the earth. Her magnificent capital, Thebes, of "the hundred gates," that even in the time of the Trojan war sent out Memnon with 200 chariots and 20,000 horsemen to the plains of Troy; her majestic temples, Luxor, Karnac, Philae; her obelisks, colossi, sphinxes, tombs and pyramids; her embalmed mummies of such ancient date that

"Antiquity appears to have begun
Long after their primeval race was run"—

all these combine in investing this shadowy land with an interest that attaches to no other spot on earth. Let us glance for an instant at the history of this great and powerful race.

The first question that presents itself has reference to the origin of the Egyptians. How was the land of Egypt originally peopled? We turn for information to the inspired record. In Gen. 9th chap. 18 v. we read—"and the sons of Noah that went forth out of the ark were Shem, Ham and Japheth; and Ham is the father of Canaan. These are the sons of Noah, and of them was the whole earth overspread." And again 10th chap. 6th v. "and the sons of Ham, Cush and Mizraim and Phut and Cannaan." Now we find throughout the Old Testament that Mizraim, the name of Ham's second son, is applied to Egypt; and to this day, in the east, it is still so designated. Besides, in Psalm 78, 51 v. and elsewhere, Egypt is named "the tabernacles of Ham." We have thus precisely the same evidence for believing that originally Egypt was colonized by Mizraim, the son of Ham, that we have for believing Canaan to have been settled by his youngest son. In confirmation of this we find from the hieroglyphics that have been deciphered that the Egyptians themselves were in the habit of calling their country the land of Kheme or Ham. In the general allotment of territories to the children of Noah, therefore, this fertile region was assigned to Mizraim; and at an early period after the deluge he emigrated here, accompanied, in all probability, by his father Ham. It was an important day for the world when this party of emigrants, mounted on their dromedaries, wended their toilsome way across the isthmus of Suez, and turned up the first sod in the rich loam of the Nile valley. All researches into the history and monumental remains of the Egyptians, confirm, most exactly, the biblical record regarding their origin. The notion, so long entertained, that the Egyptians were of the Negro variety of the human race, and came originally from Ethiopia or some other part of the interior of Africa, is now entirely exploded. The conformation of their skull; their colour, hair and features prove them to have been, as the Bible represents them, of Asiatic origin, and Caucasians of no darker hue than an Arab or a Jew. Whether the sable children of Africa, the Berbers and Negroes, were Ham's descendants or not, cannot be proved; but there is just as much evidence for believing them to have been the children of Shem or Japheth, and for supposing that climate has produced that marked diversity

observable between them and the Semitic and European races. It will occur to you as strange that the richest and most fertile country of the earth should be assigned to a son of Ham, and that he should be the progenitor of the most civilized and powerful nation of antiquity. How does all this accord with the fact that the divine curse was pronounced against Ham? Was he not the father of all the African tribes, and were they not all cursed as his descendants, so as to be "servants of servants" to this day? This notion long universally held, and still so current, rests, I think, on no Scriptural foundation. The prophetic denunciation of Noah is recorded thus.—"Cursed be Canaan; a servant of servants shall he be unto his brethren" The curse therefore was pronounced, not against Ham, or Cush, or Mizraim, or Phut, but against Canaan, Ham's youngest son. It would seem that, contrary to the divine arrangement, Canaan seized upon Palestine, the land destined for the chosen race; and the curse was prospectively uttered, Noah being gifted with a foreknowledge of his evil deeds. The Israelites under Joshua ejected, slaughtered, or subjugated the doomed race of the Canaanites. The curse rested on them not undeservedly; for in deeds of wickedness and in gross, revolting forms of idolatry, in which human sacrifices largely mingled, they surpassed all other nations. But while Canaan was thus branded, the other three sons of Ham, with their descendants, were undoomed; and, in point of fact, were made partakers of the richest earthly blessings. Nimrod, the founder of the Assyrian empire, was a great-grandson of Ham, and the Mizraimites peopled Egypt. These two nations were for centuries the world's rulers and teachers; being advanced in all the arts of life, while the others were in a state of barbarism. Thus the idea that a curse rested on all Ham's descendants is disproved by fact, and has no Scriptural support. The wronged Negro race may or may not be his offspring; but there is no divine doom gone forth against them to afford the shadow of an apology for their oppressors.

What a solemn feeling steals over the mind, as we contemplate the ruins of ancient Egypt, and muse over its broken columns, its fallen temples and riffled tombs! Here are—

> "The eternal pyramids,
> Memphis and Thebes, and whatsoe'er of strange,
> Sculptured on alabaster obelisk,
> Or jasper tomb, or mutilated sphinx,
> Dark Ethiophia, on her desert hills,
> Conceals. Among the ruined temples there,
> Stupendous columns, and wild images

Of more than man, where marble demons watch
The Zodiac's brazen mystery, and dead men
Hang their mute thoughts on the mute walls around."

Here we find ourselves poring over memorials of the world's youth, and searching into

"The thrilling secrets of the birth of time."

Ascend, in imagination the great pyramid of Cheops. What a landscape spreads around! The sacred stream of Nile—whose origin is as great a mystery as in the days of Moses—winds along; the rich, green valley gleams under Egypt's cloudless sky—the mountains that

"Like giants stand
To sentinel enchanted land,"

Shut it in on each side; and the burning boundless desert of Libya shines behind the hills, stretching away, a voiceless sand-ocean, for thousands of miles. You are standing there on the sepulchre of a King who constructed, as he thought, an eternal mausoleum, where his embalmed dust would never be disturbed. But the robber has been there centuries ago, and no man knows what became of the royal tenant. Around the base of the pyramid spreads the necropolis, or burying-place of ancient Memphis, the city where Joseph lived and ruled; but what has been the fate of the millions who lay down here for their long sleep, having taken such pains to preserve their bodies from destruction? Their tombs have been violated; the mummy-merchant traffics in their remains, and disputes over them for the paltriest sum:—the craven, crouching Arab wraps his tobacco in the cere-cloths of Memphis's proud nobles, and boils his kettle with the wood of their coffins—they are transported to distant lands and grace the Museums of Vienna, Berlin, Paris and London; and thus become the toys or curiosities of the pallid children of the west. What a destiny for the kings, priests and nobles of mighty Egypt, who once made the world tremble before them! How suggestive as to the fate of nations now struggling for dominion—of kings whose armies are now vexing "the silent ear of night" with their clangour and shouts! Whose museums shall yet collect fragments of our works;—whose eyes shall open in astonishment at the sight of an enbalmed Anglo-Saxon of the 19th century? Shall the museums of those great empires, whose foundations are just laid down in California, Australia and the isles of the South Sea, contain illustrations of our civilization? Shall Macauley's fancy be realized of a new Zealander sketching the ruins of St. Paul's from a broken arch of

London Bridge? What people possessed seemingly the elements of permanency equally with those who built the pyramids and reared the Memnonium? And yet they, and all their outward environments, have vanished, leaving only "a wreck behind." The tools with which they wrought have, long since, become oxides of metals:—the toiling slaves whose hands reared these great piles have, thousands of years ago, gone away into the still country "where the servant is free from his master" and the hail-storms are unfelt. The bodies of their masters—now "quite chop-fallen"—are covered in glass cases and gazed upon by the democracy of London or Paris, as mummies adown whose dusky cheeks human tears once rolled. And silence "deep as death" has hushed all the turmoil of the bustling millions who fretted their little hour on life's stage here; their battles, victories, world-shaking convulsions, all stilled now; like some mere tavern brawl; and the glancing stars are shining down, bright as ever, from their serene depths, over the ruined shrines and temples of fallen Egypt! What a flood of recollections rushes upon the memory; from Mizraim to Queen Victoria; Paganism, Christianity, Mahometanism; Jews, Persians, Greeks, Romans, Moslems, the Crusaders, the French Revolution! What a train of conquerors, travellers and scholars passes before us—Cambyses, Cæsar, Napoleon, Homer, Herodotus—all vanished!

And yet that old Egyptian life is not entirely lost to us. These monuments link us to the days of old. We enter their tombs and find around the walls, most accurately painted, the minutest details of Egyptian life as it was passing before the eyes of the artists. The blanket of night is thus drawn aside—the veil of 3,000 years lifted, and we look here mysteriously into the land where dwelt our fathers, "who though dead yet speak to us" We thought them vanished as though they had never been; but lo! here they are, given back to us wondrously, on these walls; and we walk with them in their fields and enter their houses and mingle in their sports and entertainments. Here is a kindred country, inexpressibly dear to us because our brothers dwelt here; and we feel a mysterious bond uniting us to them. We long to know how they lived—with what purposes and expedients—with what views of the unseen and eternal. In the dim moonlight of memory, that past shines sad and yet holy. Rightly viewed it is not to be mourned as dead That grand old Egypt bore its part in the development of the present Whatever was noble and good in it bloomed in Greece and Rome; lives yet in our western civilisation, and can never die. We are working,

thinking, and speaking still, in many an unsuspected way, just as our primeval fathers in Egypt taught us. Mankind is one living whole. A cloud of witnesses gathers round us still, of our brothers who have preceded us; and we are their heirs—the inheritors of their hard-worn earnings. Should we not reverence—nay love them? Change after all is needful, and viewed aright has in it nothing dreadful. It indicates progress, and tells us that the old methods being insufficient for the ever-growing energies and resources of man's soul, must drop to the dust.

"Old leaves fall and the old fruit decays,
Fades for ever the primeval worth.

"Grieve we not for this, but rather find
A new splendour in the actual time.
Ever present is the Eternal mind,
Ever shall the faithful seeker find,
Ever listen to the starry chime."

LECTURE II.

HISTORY OF EGYPT.

We saw, in the last lecture, how Mizraim, son of Ham, started from the valley of the Euphrates, turned his steps westward, and, settling on the banks of the Nile, became the progenitor of the Egyptian nation. It is strange to find the same impulse, which led the grandson of Noah to become the first emigrant, still influencing the nations of the earth, and urging the swelling tide of population, with ever increasing force, towards the lands of the setting sun. The first small rill that flowed westward from the sunny plains of Shinar, has become a mighty stream, and still rushes in the same direction. The march of the nations has not varied; but, with steady tramp, has been from east to west —their faces, like fire-worshippers, turned devoutedly towards the declining sun. Over Egypt the current flowed to Greece, Italy, Germany, France, Spain, England—sending off branches to the north and south—while the grand stream still held its undeviating course. Very early it must have crossed the straits of Behring, and peopled America with the Red-skinned Races. In due time, however, it found another path westerly, across the Atlantic—established its outposts in the wide forests and broad savannahs of the new world—and, after a time, brought up its main body and reserve. And what a spectacle do we behold, in these days, when our ships have bridged the ocean, and our railways cover the land! The eager rush of the nations is still to the west. Millions have leaped on the shores of America, and the cry is still "they come—they come." We hear their trampling march, and their watchword "westward ho!" From the reeking, crowded lane of the great city the pale workers come, glad to breathe a wholesome atmosphere and behold the green earth and the fair sky. From the region where population is so dense that labour does not meet with its due reward, and the poor man asks in vain for "leave to toil"—from the

hunger-bitten lands where fever and famine are smiting down their thousands—they come; and leaving fatherland behind, not without a sigh, bound gladly on the shores of the western world. And young, ardent, adventurous spirits, rejoicing in the strength of manhood, turn their steps in the same direction, where a fertile continent is waiting to be planted and reaped—where mines, with untold treasures, are inviting the worker, and boundless forests are waving for the gleaming axe of the woodman. The last remnant of the great Celtic race will, in a few years, have completed their Exodus, and found a happier home on this side the Atlantic. The strong Saxon worker, and the sober German too, are occupying the wastes; and by the end of the century one hundred millions will have spread themselves over the northern portion of America. Thus this great march of mankind, whose van was led by Mizraim, in the grey dawn of time, continues still and is ever increasing. The earth has grown beautiful and fertile before them—the dark tangled forest has become the flower-clad vale—the swamp has been transformed into the smiling mead where innocent childhood sports, and the playful lamb skips joyous—"the desert has rejoiced and blossomed like the rose."—This strong human instinct is thus working out the great designs of Providence. It is owing to the same impulse that we are here, on the most eastern isle of the western world; and even those who are farthest west are instinctively and irresistibly seeking another "far west."

Very beautiful and cheering it is to mark, how along with this mighty flow of the human race, another greater, though less conspicuous, movement has been going on with equal pace. The religion of God has been, all along, advancing, hand in hand, with the advance of civilization and population. Abraham, "the father of the faithful," was the first honoured instrument, in God's hand, for bearing it westward. From the valley of the Euphrates, the great stream of life flowed, and from the same spot the father of the Hebrew nation came, in search of a new home. He is guided by God to the most central land on the face of the earth, between the east and the west; and to his posterity it is assigned. True religion has here a home and a centre of influence, while the rest of the world is in the darkness of heathenism. Here the empire of faith is founded; and the chosen race, the connecting link between heaven and earth, enjoyed, for centuries, the light and blessedness of revelation. The Great Deliverer is born here; and the imperfect and introductory dispensation closes. The streams of population meantime have rolled away west; but swiftly the true religion

follows. Paul seizes the banner of the cross and plants it in Athens, Corinth and Rome. It was an important day for humanity when Augustine waved it on the shores of Britain—when Columbus planted it on the margin of the new world—still more so, when the Pilgrim Fathers reared it, in more unsullied purity, on Plymouth Rock. And now it has been borne over the western continent, to the shores of the far Pacific. England is carrying it whereever one of her sons plants his foot; so that where the home of civilization is reared, there the altar of religion is erected; and one day civilization and christianity, in their onward and united march, will girdle the globe, and the kingdoms of this world shall become the kingdoms of our God and of his Christ. Thus abreast of the great march God has ordered it that his religion should advance. What cheering hope for the future have we here. That God, who said of old to Abraham "come to the land that I will show thee," is with us still, guiding the mighty tide of human action; and the promise, "in thee shall all the families of the earth be blessed"—he is fulfilling each day with a deeper blessedness.

It is impossible to fix, with any precision, the date of Mizraim's arrival in Egypt; but possibly it was not long after the great dispersion on the plains of Shinar. We must then allow a space of three or four hundred years to elapse, before his descendants had become sufficiently numerous and advanced in civilization to erect the first pyramid. Now when Abraham arrived in Egypt, according to the account given in Genesis, he found a monarchy and a powerful nation in existence. The pyramids and other monuments furnish indisputable evidence of having been in existence long before Abraham's visit. We cannot, in fact, suppose less than 550 or 600 years to have intervened between Mizraim and Abraham:—a shorter period would not be sufficient to allow of such a growth as the patriarch found in the valley of the Nile. But according to the chronology of Archbishop Usher, which is attached to our Bibles, we must condense all the events between Mizraim and Abraham into a space not exceeding 200 years; for Usher dates the deluge B. C. 2348 years, and the birth of Abraham B. C. 2000 years. In fact it is now admitted by the best authorities, as the results of the most cautious and profound study of Egyptian antiquities, as well as that of other records, that our received chronology must be revised, and the date of the deluge thrown back several centuries. I need scarcely tell you that the dates placed in the margin of our Bibles, are no part of the inspired word, any more than the table of contents placed at the

beginning of each chapter. These dates simply rest on a computation made by a very able and excellent man, Archbishop Usher; and were prefixed to our authorized version by act of Parliament. But being simply the work of man, they may be right or wrong; and we are at perfect liberty to question their correctness. They are like opinions expressed by various commentators, in reference to the meaning of the text—not authoritative, but open to debate and correction. The ablest and best men, in all ages, have differed in opinion respecting the chronology of the early events recorded in Scripture; and there is still considerable diversity. Usher's computation was founded on one particular version—that of the Hebrew text, given to us by the Maronite Jews; but the highest authorities have rejected his system as being now untenable. The Septuagint version of the Old Testament, made in the year B. C. 240, possesses high authority; and on chronological points is confirmed by Josephus. This version places the deluge nearly 900 years earlier than the period fixed upon by Usher. The learned divine, Dr. Hales, dates it 807 years before that marked in our authorized version. Looking at the text of Scripture alone, there is no reason why we should not adopt the Septuagint date 3246 B. C. for the deluge; or Dr. Hales's of B. C. 3155. Late discoveries seem to settle the question, and to call imperatively for an extension of our ordinary chronology. How far this extension may go cannot as yet be determined with exactness: but we have seen that the authority of Scripture is in no way impugned by an addition of 800 or 900 years to the world's annals, between the deluge and the birth of Abraham.—There is nothing as yet brought to light by Egyptian researches, that is not perfectly reconcilable with the extended chronology of the Septuagint and Dr. Hales. And we may rest assured that so long as the investigations of science are conducted faithfully, and Scripture interpreted fairly, no want of harmony will be found between the results. When our chronology is perfected, no discrepancy will be discovered between it and the revelations of the Bible.

We find nothing like a continuous history of Egypt in the Old Testament—only occasional references to it, in connexion with that of the Hebrews. We have therefore to draw upon other sources, in tracing the progress of that energetic race who peopled the Nilotic valley. The monuments of all kinds—pyramids, temples, tombs and obelisks, with their hieroglyphic inscriptions, furnish many valuable materials for the historian of Egypt. In addition to these, the writings of the ancient his-

torians are of great importance. In the year B. C. 260 there lived in Sebennytus, a town in Lower Egypt, a learned Egyptian high priest and Sacred Scribe, named Manetho. At the command of the reigning King, Ptolemy Philadelphus, he composed, in the Greek language, a history of the Kings of Egypt, extending from the earliest times to the invasion of Alexander the Great,—B. C. 332. His history was compiled from the most authentic sources, and under the most favourable circumstances for obtaining accurate information. Literature has to bewail the loss of this valuable record. The discovery of a copy of Manetho's work would be celebrated as a jubilee by the learned world. Fortunately, a few fragmentary extracts from his history have been preserved by Josephus, Eusebius, and Julius Africanus: and the fact that the sculptures corroborate these with much precision, leads us to place great reliance upon his testimony, and to deplore the loss of his annals the more deeply. Sixty years after Manetho, Eratosthenes, superintendant of the Alexandrian Library, composed an historical work on Egypt, which has also been lost; and is only known to us by a few extracts copied by later writers. He was a Greek by birth, and is not reckoned by any means so reliable an authority as Manetho. Besides these, we have the works of Josephus, the Jewish historian, who wrote at Rome soon after the destruction of Jerusalem; and those of Herodotus who visited Egypt about B. C. 430, and those of Diodorus who wrote about B. C. 40. With these helps, then, let us attempt a very brief outline of the early annals of Egypt,—commencing our voyage down the stream of time from the age of Mizraim, who, according to Scripture, colonized the land.

Supposing the deluge to have occurred, on the authority of the Septuagint, B. C. 3246, we may conjecture that Mizraim's immigration into Egypt took place somewhere about B. C. 2800 or 2850. The first form of government was, doubtless, the patriarchal, for a time;—the eldest of each tribe would govern it, as a father controls his family. We gather, from various sources, that in Egypt, this patriarchal rule, in a few generations merged into a hierarchical or priestly form of government. Various tribes having formed a union, their elders, combining as they did, in their own persons, the character of religious guides and the functions of the civil ruler, would now constitute a priesthood, wielding secular authority; and, in a short time, would become hereditary rulers by divine right. Thus the patriarch, who led the worship of his household and offered sacrifices on their behalf, became the priest,

hedged round by a kind of divinity, and having an official dignity; and the mild sway of the father of the tribe passed into the despotic authority of the hierarch. And yet, in the abstract theory of such a government, is there not something commendable? Man needs spiritual and temporal guidance, for is he not weak and ignorant—darkness around him on earth—deeper darkness hanging over the grave? Whence comes he and whither does he go? What is that dread blackness rolling round all the world into which at death he must plunge? Is there any seer—any God-sent prophet, to unriddle this strange mystery? And when such appears, shall he not reverently hear his words, make them his life's guidance, and gladly bow down to the revealer, who gives sunshine to his soul, changing his night into day, and chasing away the dark phantoms of doubt and unbelief? The true priest (using the word in its christian sense of a religious teacher) who gives light to the soul of man, is, verily, worthy of reverence. He who is qualified to lead in the spiritual worship of God—who takes charge of the two greatest of human concerns,—religion and intellectual culture—has the highest claims on the regards of mankind. Alas! that what is so noble in theory should be so difficult in practice!—that there should have been so many priests of darkness—foul, selfish and ignorant—enemies of the light and preying on their fellows,—giving them only the show of that spiritual guidance for which they are crying in vain!—Mankind are thus often driven to rebel against their nominal priests, and rudely to fling them aside as radiators, not of light, but of darkness. The Egyptians felt this very necessity; and after submitting to a priestly government for a length of time, they cast it aside; doubtless it had become thoroughly corrupt and injurious.—Their deliverer from priestly tyranny now became the object of their reverence—his strong arm had burst their fetters and made them freemen; and with heaven-rending acclamations and pious gratitude they name him "king"—the "kenning" or knowing and able man. They bestow on him the title of *Phrah*—or as we translate it *Pharoah*—signifying the sun;—for is he not the emblem of the god of day—diffusing light and joy around? Their first Pharoah was Menes—a name great and venerable in Egyptian history. The ecclesiastical and civil power were now, to some extent, separated; and the royal authority restrained by certain laws—a great step towards the attainment of civil liberty. King Menes founded the great cities Memphis and Thebes, which were the respective capitals of Lower and Upper Egypt; consolidated his empire and car-

ried on a series of successful wars; and thus laid the foundation of Egypt's greatness. The most probable date of his reign is B. C. 2700. He also commenced that system of canalization, which afterwards rendered Egypt the most fertile country of the earth, and the granary of the world. Many monuments attest the veneration attached to his name by his countrymen. The historian Manetho, already referred to, enumerates 31 dynasties or lines of Kings who reigned in Egypt, from the time of Menes till the invasion of Alexander the Great in the year 332 B. C.—in all 378 Kings. Many of these however were contemporaneous, not successive dynasties. Passing over the first three of these dynasties, of which we know only the names, we come to the fourth. The first three Kings of this dynasty were the builders of the oldest pyramids, and their names, in harmony with Manetho's list, have been deciphered lately on these great structures;—the oldest being Shoopho—commonly known as Cheops. We are compelled to drop the veil, in a great measnre, over Egyptian history, from the building of the pyramids till the 16th dynasty. During this long interval Egypt enjoyed seemingly a season of prosperity,—temples were erected—tombs prepared for millions—arts and science were cultivated. The reigning lines of princes were chiefly from Memphis and Thebes. The celebrated queen Nitocris was the last of the sixth dynasty; and Sesostris one of the twelfth. A marble tablet, found at Abydos in Upper Egypt, contains a list of the sovereigns of the 16th dynasty;—and the first of these is Osirtasen I. a name second only to that of Menes.—He seems to have been a wise and good sovereign; and during his long and prosperous reign Egypt rose to a pitch of greatness unknown before. It is believed that Abraham visited Egypt either during the reign of this prince or that of his successor.—During the reign of the last king of this 16th dynasty a foreign invasion occurred; and the country was subjugated by a Phoenician tribe, called the Hyksos or Shepherds. The dominion of the Shepherd kings lasted about 511 years; they were expelled by Amosis, the first monarch of the 18th dynasty. The 18th dynasty proved to be a most powerful line of kings; and under them some of the greatest public works were executed, such as the lake of Moeris—the temple-palaces of Karnac Luxor and the Memnonium, and the vocal statue of Memnon. The 19th and 20th dynasties were distinguished by the foreign conquests they achieved; and the victorious arms of Egypt were then carried far into Asia and Africa under Rameses 2nd and 3rd and Thothmes 3rd. In the year B. C. 988 we find an Egyptian

king, named Shishak, pillaging the temple of Jerusalem and laying Judea under tribute. The same king protected Jeroboam when he fled from the vengeance of Solomon. The power of the Pharoahs now began to decline—that of Assyria being in the ascendant. Tirhakah is mentioned in Scripture as assisting Hezekiah against Sennacherib; and he was able for a time to restore the influence of Egypt in Syria—Pharoah-Necho engaged in war with the king of Assyria and slew in battle Josiah, king of Judah, who had taken part with the Assyrian monarch. Assyria, however, after a time vanquished, and Nebuchadnezzar, king of Babylon, defeated Pharoah-Necho—"smote his army at Carchemish" and seized on all the Syrian possessions of Egypt. The great empire of the Pharoahs was now tottering to its fall; and having lasted more than 2000 years, it yielded to a new power—that of Persia. Cambyses, son of the great Cyrus, overran the whole valley of the Nile, destroying and plundering the temples, palaces and pyramids; and the old home of civilization was wasted by a fierce military despotism and became tributary to Persia. This occurred in the reign of Psammenitus—the last of the Pharoahs; and in the year B. C. 525—Alexander of Macedon came soon as a deliverer from the Persian yoke; and under him commenced a new era of prosperity and magnificence. His successors known as the Ptolemies, reigned nearly 300 years. The celebrated Cleopatra was the last of this race; and the battle of Actium, between the fleets of Antony and Augustus Cæsar, introduced into Egypt the dominion of Rome. And now "the kingdom of iron that breaketh in pieces and subdueth all thing," ruled over the land of the Pharoahs; and Egypt became a province of the huge Roman empire. Owing to its fertility, it proved to be one of Rome's most valuable possessions; and, as in the days of Abraham and Jacob, was the great food-depot for the civilized world. The wheat-laden ships of Alexandria bore the corn of Egypt to the Imperial city, whose house-holders looked to it as a regular source of supply. Two of the Emperors, Adrian and Severus visited Egypt, and attempted some important improvements. During the reigns of Claudius and Aurelian the renowned Zenobia, queen of Palmyra, laid claim, in virtue of her descent, to the throne of the Ptolemies; but her efforts were vain against the legions of Rome—she was defeated and carried into captivity. In Egypt, Christianity had to sustain a fierce struggle with the adherents of paganism; and only triumphed finally upon the conversion of Constantine. At length the giant-power of Rome began to decline, and her legions had to be recalled from Egypt,

and other remote provinces, in order to resist the inroads of the barbarians on the banks of the Danube and Tiber. Finally came the sword of the military prophet of Arabia, and Egypt passed under Mohammedan rule. The descendants of Mahomet now ascended the throne of the Pharoahs; and, with the exception of the brief occupancy by the French under Napoleon, the country has remained since under the same power; and in population, wealth and fertility has declined to a very low ebb. To enter upon the modern history or condition of Egypt would not be consistent with the design of these lectures; and we shall content ourselves with this brief and rapid sketch;—and close the present address with one or two reflections.

What an idea we obtain of Egypt's greatness, and of the strength and permanency of her national life, when we consider that from Menes, her first king, to the time of Cambyses, the Persian conqueror, 378 sovereigns lived and ruled on the banks of the Nile. Granting that some of these dynasties were contemporaries, ruling in different parts of Egypt at the same time, as is generally admitted, yet what a congress of monarchs have we here; and what a grandeur attaches to a kingdom that can boast of its 378 kings! Since the time of the Heptarchy till the present hour, England has had but some 60 sovereigns; and all existing monarchies are but babes of yesterday, when contrasted with the sovereignty of the ancient Pharoahs. The imagination tries to recall these long lines of crowned heads, and to marshal them in their order. With what pomp and grandeur they moved about,—what braying of trumpets before their chariots,—what multitudes of kneeling, trembling slaves around them!—We picture their glittering pleasure-boats, as they were wafted up and down the broad stream of the Nile—from Memphis to Thebes—from Heliopolis to Phylae. We think of Cheops and his train going to inspect the great pyramid in whose interior he is to repose—watching its progress with eager interest and urging on the clustering swarms of workmen. We picture the great Rameses visiting his tomb, which for years was being hewn out of the rock; and all his victories and deeds painted around its walls by the ablest artists. We recall the graceful form of Memnon—the warlike Thothmes and Shishak, and Necho—with Nitocris and Sesostris;—we fancy them robed and sceptred, offering sacrifices to Osiris, consecrating Luxor or Karnac—or leading their glittering steel-clad hosts against Assyria or Judea, India or Ethiopia. One of their dreams of ambition sets huge armies in motion—overthrows kingdoms—convulses the world—far more perhaps than a similar

dream of Czar Nicholas in the present day. And then their busy, toiling subjects chiseling these avenues of Sphinxes—cleaving, in the granite quarry, those huge obelisks,—raising those enormous blocks of stone to the tops of pyramids or temples—digging thousands of miles of irrigating canals—sweating at the brick-kiln—planting, sowing, reaping!—What a clamour and din resounded along the banks of silvery Nile!—How labour's thousand hammers rang for centuries here! But it is all over long years ago—deep drunk in the silence of ancient night—The renowned sovereignty of the Pharoahs, like all other sovereignties, must depart; and these 378 kings must lie down side by side—their hot life-fever cooled—and they hear not the trampling of new generations over them, "any more, for ever." Wrapped in gummed cloths, and sweet spices—enclosed in ponderous sarcophagi, they are entombed in the solid rock, or built into the heart of a pyramid, hoping to cheat corruption and to keep apart, even in death, in solemn and lonely grandeur, from the common herd of mankind. Vain hope!—vainer pride!—Their royal solitude has been broken—their select society unceremoniously disturbed;—their fingers, arms and heads sold as amulets and charms among their superstitious successors; and their dust is undistinguishable from the sand of the desert.—Every traveller may enter their violated tombs, and finds them gone;—no master of the house within,—no master of the ceremonies without;—no waiting courtier or kneeling slave around! We look with interest on the field of the cloth of gold, where two poor foolish monarchs once met and strutted and fumed for a time in the shows of chivalry; but what is this compared with the spot where 378 kings lay down for their long sleep!—And now, perhaps, their dust forms part of the poor mud-cabin of the tawny Arab!

And yet, consider it well—was there not something great realized here. Look around at these ruins—they are human to the core. In the men who reared them dwelt human souls, made in the image of the Creator. They are all symbols, mementoes of the thoughts of 3000 years ago—of worship, law, government, kingship, social order, human effort. They represented one great stage of human progress—one step towards our present elevation—one of those great processes through which Providence is slowly lifting our race into a loftier and better place.—And if we can now traverse the earth in our fire-chariots and the ocean in our steam-driven ships—and "make a nautical time-piece of the heavenly luminaries,"—and create an English literature and a British Empire, it is because we

can begin where the Egyptians ended; and inheriting the fruit of their toils, we are able to add, without measure, to our stock of knowledge—

> "All changes, nought is lost. The forms are changed—
> And that which has been, is not what it was,—
> Yet what has been, is."

Egypt and its kings and people must vanish; but the past time, with all its errors and sins, is not lost—

> "Nothing in the world can perish,
> Death is life and life is death.
> All we love and all we cherish
> Dies to breathe a nobler breath."

LECTURE III.

MONUMENTS OF EGYPT.

Every nation expresses itself most powerfully in its works of art. If you go into any country and study the buildings, statuary and paintings, you may from these form a correct impression of the mental and moral condition of the people—of their peculiar genius and force of character, and the phase of civilization at which they have arrived. Here we may read the mind and heart of the people--their conceptions of the beautiful, true and good—their hopes and fears——their ideas of duty and destiny. Man is a spirit incarnate,—a spirit manifesting itself through a material form; and his thoughts that range the universe, he feels impelled to express through material shapes; and thus to give to his "airy nothings a local habitation and a name." Hence he hews the marble into life---covers the canvass with forms of beauty---builds palaces and temples. Art has its roots deep in the inner life of a people. More especially in all times has religion been the mother of art, producing here all that is grandest and most beautiful. Under her inspiration the marble has been chiseled into beauty, and taken the loveliest shapes of devotion, full of hymns and prayers. It is this has fired the soul of all the great sons of art, and created temple, mosque, cathedral, dome and altar. Thus the soul of man, in its loftiest flights, instinctively does homage to that for which it was originally created. It is emphatically true of Egyptian art, that it sprang from the religion of the people, and symbolically embodied their faith. Hence their architecture was vast and stupendous as the system on which it rested. Every thing to the eye of the initiated, was, in some way connected with their divinities or worship. In fact we may say that all those great structures whose ruins now strew the banks of the Nile, and draw admiring travellers from all nations, were

originally produced by the religious faith of the people. In taking a brief glance at these let us begin with the world-renowned pyramids.

The traveller, in sailing up the Nile, after leaving Alexandria, arrives in two or three days at the modern city of Cairo---anciently Memphis, the capital of Lower Egypt, and the most ancient of its cities. He walks out into the great plain that stretches westward from the city; and at the distance of five miles from the river, the far-famed group of the great pyramids of Gizeh are seen, gleaming white against the clear, cloudless sky. It is a sight, once beheld, will never be forgotten;---but like the first glimpse of Mount Blanc, or the Falls of Niagara, will be indelibly stamped on memory's tablets and mingle in dreaming and waking thoughts to life's close. Like all truly great objects, the pyramids grow upon you as you become more familiar with their outlines; and it is only after a lengthened examination, that their immensity impresses itself on the mind, or that we get an idea of their huge bulk and the enormous amount of human labour involved in their erection. They are based on a ledge of rock that rises about 100 feet above the level of the surrounding desert; and thus have the advantage of a commanding position. There are three principal pyramids, greatly superior in point of size to the others; and of these alone we shall now speak. The oldest and the largest of all was built by Shuphoo or Cheops, as he is commonly called. The stones that formed the apex and outer casing have been removed, and of these the Mahommedan mosques of Cairo have been built. Little did king Cheops imagine to what an ignoble use the stones of his tomb would be applied. The perpendicular height of this great pyramid is 450 feet---being 110 feet higher than St. Paul's Cathedral, and 43 feet higher than St. Peter's in Rome. The original height was 480 feet. It covers an area of thirteen acres in extent, and at the base is 3053 feet in circumference. In form it is a square, the sides sloping inwards. It was originally built in steps or terraces; and the workmen advanced from stage to stage by scaffolding; and then smoothed the surface with an outside casing of granite as they descended. It is said that more than 250,000 men were employed for 20 years in its erection. Herodotus says that an inscription in the interior gave 12,600 talents as the expense of providing the workmen with onions and other vegetables. Colonel Vyse estimates the masonry at nearly seven millions tons weight of stone. What a mountain of solid masonry covering 13 acres with its base! The pyramid is built due north and

south, as are all the others. On the northern front, about 50 feet from the base, the entrance to the great pile was discovered. It was a narrow opening of three feet and a half in width and four feet and a half in height. This tunnel descends into the interior at an angle of 26 degrees; and at about 320 feet from the mouth it opens into a subterranean chamber called the *well*, right under the apex of the pyramid, and far beneath its base, being cut out of the solid rock on which it stands. But in addition to this descending channel, another ascending passage opens into the tunnel at about 60 feet from the mouth. This conducts up an inclined plane to what is called the "queen's chamber," an apartment 17 feet long, 14 wide and 12 high. A similar passage leads to "the king's chamber"---34 feet long —17 wide and 19 high. This chamber is lined with slabs of beautifully polished granite. Here was found a sarcophagus, or stone coffin, of red granite 7 feet and a half in length and 3 feet 3 inches in breadth. It was found tenantless—the lid shattered —the body of the king gone—an unknown robber had violated the royal tomb perhaps many centuries before. No inscriptions were found on the sarcophagus; but, on some of the stones in the interior were found some rude hieroglyphics, the scribbling it is thought, of the masons who built it; and the name of Shuphoo or Cheops has been deciphered among them—thus confirming the historic account which ascribed the pyramid to this monarch.

The second of the three large pyramids was built by a king called Cephrenes, and stands at a short distance from the first. In structure it resembles the former, and when entered by the celebrated Belzoni in 1816, a sarcophagus was found sunk in the floor containing the bones of a bull—doubtless one of those sacred animals through whose form the Egyptians worshipped a divinity. What a commentary is this on the degraded religious condition of this great people; when in the debasements of their brute-worship they raised this splendid mausoleum for the bones of a bull! Immense sums were lavished on the burial-rites of these sacred animals. Alas, without a revelation to what depths will man sink—to "the worship of four-footed beasts and creeping-things of the earth!" The plundering Arabs had been in the interior before Belzoni and despoiled it of any objects of interest it contained.

The third pyramid was opened by Colonel Vyse, and its sarcophagus, weighing three tons was, after much labour, got out and shipped for England. Unfortunately the vessel in which it was embarked was wrecked; and now it lies in ocean's rocky

bed. The wooden coffin, however, was preserved, and now adorns the British Museum, having inscribed on it the name of the king whose dust once reposed within. His name was Menkera—more commonly written Mykerinus. This pyramid is but half the size of the other two; its granite casing is perfect,—so that in point of beauty and preservation it surpasses those already described.

Around the site of the ancient Memphis, on a line extending about 25 miles along the river, there are upwards of 20 pyramids of various dimensions—none of them approaching in size those we have been examining. They are all surrounded by innumerable tombs, pits, and excavations, exclusively dedicated to the dead,—and though countless thousands of mummies have been removed and destroyed, during the last 1500 years countless thousands still remain undisturbed in this huge city of the dead, that served as a burial ground to ancient Memphis for so many generations. There are pyramids in other places in Egypt, but they are comparatively insignificant. Various opinions have been entertained regarding the purpose of these mighty piles of stone. The idea that they were used for astronomical purposes is now entirely exploded. Sir John Herschell after the most careful examination pronounces against it. Neither is there any proof that they were connected in any way with the practice of the mysterious religious rites of Egypt. They are now regarded by the best authorities as tombs and nothing more. Kings and perhaps queens were buried in them, and possibly members of the royal household. It was formerly a favourite theory that the captive Israelites erected them; and many needless lamentations have been uttered over their severe sufferings when toiling as slaves at these works under a burning sun. Fearful sufferings there were no doubt in the process of erecting them; but it is satisfactory to know that the Israelites bore no portion of these; for the pyramids of Memphis were all erected long before Abraham's visit. And after all, we have no proof that the building of these great structures involved any amount of cruelty, or caused inconvenience or oppression to the country. Perhaps their erection was no more felt than the building of St. Paul's or the New Houses of Parliament in England. We are quite ignorant as to the mechanical contrivances by which the enormous blocks of limestone were hoisted to such a height by the workmen; but most probably each was raised step by step till it reached its bed. The quarries from which the stone was obtained are about nine miles distant from the pyramids.

Our notice of a few more of the most striking monuments of Egypt must of necessity be very brief. As an appendage to the pyramids, because close to them, we may glance for a moment at the renowned Sphinx—an enormous statue having the breast, neck and shoulders of a human being joined to the body and paws of a lion. It reminds us of the winged human-headed bulls of the Nineveh ruins; and in all probability served a similar purpose, in connexion with their religious ceremonies. In dimensions however it far exceeds the Nineveh bulls. It is in a couching posture and almost buried in the sands of the desert. After a partial removal of the sand, the paws were seen stretched out 50 feet in advance of the body. In front of it were found the appendages of a temple—granite tablet and altar.—This huge colossal statue, the largest ever made, is cut out of a solid mass of limestone,—the whole length being 180 feet—the height, from the belly to the top of the head 62 feet—circumference of the forehead 102 feet. The nose has been mutilated, and the face was painted red. The features however have a very sweet and placid expression—a mixture, it is said, of the Nubian and Egyptian cast of countenance. It is the strangest object in this land of wonders—erected we know not by whom, or when, nor can any one do more than conjecture what was its mysterious import. There it stands and has stood for centuries, with raised head above the sand, gazing eastward amid the surrounding desolation, as if expectantly,—bland and solemn—"staring right on with calm eternal eyes" which dropped not when Cambyses, Alexander, Cæsar and Napoleon, with all their glittering hosts, swept by. What scenes—what generations those calm eyes have looked upon! Did Abraham or Joseph look up in wonder at the mysterious face—or shudder at the idolatrous rites of which it was the object? The desert sands, drifting against it, are gradually effacing the features; though it may retain its expression for centuries to come. What hands were those that chiseled the great form out of the rough rock! What a mind that struck out such a conception! There it remains—an unriddled wonder and mystery, as it has stood generation after generation. Who can tell whether advancing knowledge will ever unveil it!

There is another interesting object near the modern city of Cairo—the site of the ancient Helospolis, or city of the sun—called in the history of Joseph "On," and in the Prophecies of Isaiah "the city of Destruction." It was celebrated of old for a great temple of the Sun; now a solitary obelisk marks the spot where it stood. It is full of interest to us because Joseph

married the daughter of the high priest of On ; and in all probability Moses, under the guidance of the learned priesthood of Heliopolis, studied the mystic lore of Egypt. The Greek Plato and Solon and Herodotus walked its orange groves. Near this spot are shown the sycamore tree under which Joseph and Mary with the infant Saviour rested—the fountain from which they drank and the grotto in which they resided. Of course there is nothing but vague tradition to support the statement—still it awakens our interest—

" Under a palm-tree by the green old Nile,
Lulled on his mother's breast the fair child lies,
With dove like breathings and a tender smile,
Brooding above the slumber of his eyes ;
While through the stillness of the burning skies,
Lo, the dread work of Egypt's buried kings,
Temple and pyramid beyond him rise,
Regal and still as everlasting things,
Vain pomps ! from him with that pure flowing cheek
Soft shadowed by his mother's drooping heart."

Leaving Cairo and sailing up the Nile, the traveller steps ashore on his voyage, to view the celebrated temple of Denderah, where of old was observed the worship of Athor, the Egyptian Venus, whose figure is seen still among the magnificent sculptures, along with the sweet matronly face of the Goddess Isis. In front of this old temple is a portico erected in comparatively modern times ; and in its ceiling is the Zodiac that once created such a sensation in the world. When the French philosophers who accompanied Napoleon to Egypt examined this zodiac they were unanimously of opinion that it entirely exploded the Scriptural chronology ; and must have been from 4,000 to 17,000 years old when the Christian era commenced. Infidelity, then so rampant, hailed the discovery with a shout of triumph. Years rolled on—a key to the hieroglyphics was discovered ; and the learned Frenchman Champollion came and read on the zodiac of Denderah the title of Augustus Cæzar. Never did infidelity receive a more complete discomfiture. That which in the arrogance of ignorance it demonstrated to be 17,000 years old at the birth of Christ, was now proved to have been constructed 140 years after his advent. The length of the temple of Denderah is 220 feet—its breadth 120.

Passing by temples, tombs and hosts of monuments of minor interest, the voyager on the Nile arrives at length at the renowned Thebes—the capital of Upper Egypt. This city is called in Scripture No—or No-Ammon—by the Greeks Dios-

polis. Here are miles of the most magnificent ruins, strewed in rich profusion on both banks of the river—temples, palaces, obelisks, colossi, sphinxes, tombs, the remains of a city that was flourishing in all its glory 1800 years before Christ, and was sung of by Homer as having "a hundred gates." There is nothing to be compared with those majestic ruins of Thebes. What world-renowned names of which we find the reality here; —the statue of Memnon, fabled as uttering mysterious music when struck by morning's rays—the great hall of Karnac—the temple of Luxor—the palace of the Memnonium—the tombs of the departed kings of Theban dynasties!—all clustered on this single spot. The vocal statue of Memnon is now only a patched up remnant of the original which was broken. The height is 47 feet—the head was originally a single stone. Memnon, says the graceful old myth of paganism, was the son of Aurora and Tytho, killed by Achilles at the siege of Troy. As Aurora put aside the darkness next morning her first rays struck on the lips of the hitherto silent statue, and strange mournful music issued forth and continued ever after. Strabo and the Roman Emperor Hadrian heard the melody, it is recorded; and several inscriptions in Greek and Latin now legible on the statue, attest that the writers heard the heavenly voice of Memnon at the dawn of day. Some account for this by supposing it to have been a trick of the priests who in some concealed cavity produced the mysterious sounds—others explain it scientifically by showing that in certain circumstances granite rocks hail the morning with organ music, owing to the difference of temperature between the subterranean and outer air. At all events, we listen in vain now for the wondrous music. In serene repose sits the great statue looking in sad solemnity upon the ruins of the mighty Thebes—kingly still and majestic, though shattered —one of the oldest and noblest works of art. Once it stood, in company with other mighty statues in front of a great temple of which not a wreck now remains. Mysterious, god-like Memnon!—what scenes have been enacted beneath thy shadow!

The temple of Luxor stands near, grand and stupendous in its outlines, covered with the richest sculptures, many of them recording the battles and triumphs of Sesostris. Two remarkable obelisks were found here—one of which has been removed to Paris, and now stands on the spot where the guillotine was erected in the days of the revolution. What a change—from the temple of Luxor to a square of the gay city of Paris!—Grander still is the city and temple of Karnac. An avenue of sphinxes connected Karnac with Luxor. This grand en-

trance was more than a mile in length—lined with Sphinxes on each side, having rams' heads and lions' bodies. To the eye at a distance Karnac presents a very forest of obelisks, temples and columns. The great temple fronts the river, and contains the celebrated hall of Karnac, unsurpassed in majestic grandeur. The central avenue of this hall contains twelve massive columns, each sixty six feet high and twelve in diameter. The hall itself is 170 feet by 329; and the temple is nearly two miles round. Sculptures, recording the triumphs of Shishak who invaded Judea, adorn the walls. Next to the pyramids the great hall of Karnac is Egypt's proudest monument. Those who visit it describe the effect as overpowering. Its date is 1920 years before Christ—its builder Osirtasen I. Grand and majestic inconceivably is that great forest of columns —134 in number—the lowest 42 feet high and 9 feet in diameter—that supported the roof of the vast hall. Here the heart cannot but bow in reverence, and do justice to the great race that projected and executed such a work. The grandest ruin of the world is undoubtedly the hall of columns in the temple of Karnac. That the human mind conceived it—that hands like our own fashioned it—gives us loftier ideas of humanity—of man "the paragon of animals."

These short glimpses of some of the great monuments must suffice. We must pass over the Memnonium and the magnificent ruins in the holy isle of Philae, dedicated to the god Osiris; his resting place too—for the solemn Egyptian oath was "by him who sleeps in Philae." It is strange to find that the oldest of the Egyptian buildings are at the same time the largest—that the oldest buildings in the world are the largest and most magnificent in the world. We search in vain for any thing to compare with the pyramids, the temples and statues of this mystic land. Great men truly must the architects have been —great and noble workers the race who built them. In strength, majesty and solemn grandeur, they will be the world's models till the end of time. What a faith was that which reared these piles—what a power that could command their performance! We think of the white-robed priests that walked these aisles—offering prayer, incense, and sacrifice here—century after century—to Osiris, Isis and their son Horus—the sacred triad—to Egypt's countless gods. Their temples are all in ruins now—their idolatry blotted out—their hidden sanctuaries trod by every passing foot. Wretched Arabs build their huts against the walls of their proud temples. In the words of Schiller—

The intelligible forms of ancient poets,
The fair humanities of old religion,
The power, the beauty and the majesty,
That had their haunt in dale or piny mountain
Or forest, by slow stream or pebbly spring,
All these have vanished;
They live no longer in the faith of reason."

In that most wonderful structure which has recently arisen on the banks of the Thames,---the new Crystal Palace,---there is one department named the Egyptian court, in which are accurate re-productions of the most striking architectural remains, as well as some of the chief statuary and paintings of Ancient Egypt. Thus, without the toil and expense of a voyage up the Nile, we can form a very accurate conception of the venerable ruins strewed along its banks, by paying a visit to the people's palace at Sydenham, and rambling through the Egyptian court. Every thing here is thoroughly Egyptian--a most accurate copy, on a reduced scale, of course, of the great originals. You approach the court through an avenue of lions ---just as an Egyptian temple was approached---and these lions are cast from a pair, now in the British Museum, brought from a temple on the Nile. Over the three entrances of the facade is the winged globe and usual protecting divinity of entrances; and on the frieze is the following inscription, in the ancient hieroglyphic characters---the style and Egyptian mode of expression being also preserved. "In the 17th year of the reign of her Majesty, the ruler of the waves, the royal daughter, Victoria, lady most gracious, the chiefs, architects, sculptors and painters erected this palace and gardens, with a thousand columns, a thousand decorations, a thousand statues of chiefs and ladies, a thousand trees, a thousand flowers, a thousand beasts and birds,a thousand fountains and a thousand vases. The architects and painters and sculptors built this palace as a book for the instruction of the men and women of all countries. May it be prosperous." Within are copies of monuments of the Pharaonic, Ptolemaic and Roman periods; thus affording specimens of all the different orders of architecture to be met with in Egypt. Battle scenes from Medinet Haboo are pictured on the walls of the outer court; and some of the victories of the great Rameses. Then the visitor enters the hall of columns; the facade of which is a reproduction of a portion of the Memnonium; and the columns are copied from the hall of columns in the temple of Karnac; being of course on a very reduced scale. Passing through this hall we come to a model

of the temple of Aboo Simbel in Nubia, which was excavated from the rock by Rameses 3d, nearly 1600 B. C.—and first discovered by the traveller, Burckhardt, and afterwards excavated by Belzoni. The model is about one-tenth of the original, and is perfect in every respect. We cannot ennumerate the various other objects of interest—temples, porticos, tombs, colossal figures, sculptures, and paintings of the Egyptian Court. Without a visit, description can merely give us a faint idea of the contents. But when we reflect on the vast and varied number of objects covered by this single roof—the magazine of knowledge here stored up—the apparatus of instruction for myriads that is in operation in this people's college, and when we take into account the noble object for which it is erected—the mental enlightenment of all nations—we feel that all Egypt's monuments are poor, contrasted with Britain's Crystal Palace. Our country boasts of no nobler monument of her greatness. It is an epitome of the whole past; a record of man's grandest achievements in science and art, built by no despot's command, but by the efforts of a free people. In the language of the hieroglyphic inscription already quoted, we say—"May it be prosperous."

LECTURE IV.

EGYPTIAN LITERATURE AND CIVILIZATION.

When we open a printed volume, or read or write a letter, we little think what a wonderful result is before our eyes, in those printed or penned characters that cover the frail sheet of paper. If we could only trace back, step by step, the process by which man has arrived at the art of printing, what an extraordinary history we should have! What a record of human toil and endeavour—of failure and triumph—of thoughtful ingenuity overcoming difficulties—of victories gained by brave doing and daring! Consider the first rudimentary effort of man to write history—to fix the memory of some event—to make his thoughts take visible shape, so as to be intelligible to the eye of his brother-man. He piles up a cairn of stones or a mound of earth, and fastens perhaps some frail memorial thereon; and thus does battle against oblivion, and allies himself with the past, and transmits himself to the future. Or, as an American Indian, he writes his first lines of history with quipo-threads and wampum-belts; or advancing a step, he takes a piece of bark or skin, and draws on it a rude picture of the event he would record. After a time he chooses a more durable material for his picture, and roughly scratches its outline on a block of stone,—marble sculptures follow in due time. Having exhausted his ingenuity in adapting pictures, whether as imitations or as symbols, as a medium for conveying his thoughts to others, and finding it a tedious and imperfect process, he attempts another last and important step—to get his words represented—to give visibility to the sounds that issue from his lips, and make them stand forth, in form and colour, before the eye; and thus to make language the enduring guardian and preserver of thought. This is alphabetic writing—letters becoming symbols of the elementary sounds of the human voice; so that all uttered words, or unuttered thoughts, can be presented to the eye and mind of others; and now words are chiseled on

granite and marble, in addition to the sculptured forms and as explanatory of them. The leaves of the papyrus-plant, the clay or wax tablet, the roll of parchment, and lastly the leaf of paper, receive, in succession, the written characters. Then came another great thought—that of moveable types—from which have flowed far more important results to humanity than from all the campaigns of Alexander, Cæsar, and Napoleon combined. The slow labour of the pen could now be dispensed with, and copyists were disbanded. The range of thought was multiplied indefinitely, one mind might now commune with all other minds—"winged words" were no longer a figure of poetry when once a printed sheet was thrown off. Knowledge was now the heritage of man—not of a favoured few. Look back now at the whole process; see how, like all our precious things, the grand result had to be achieved in sweat and struggle, with toil of hand and brain. Contrast the first step with the last—the rough heap of stones—let us call it with Jacob "Galeed"—the heap of witness, or the wampum belt and skin picture, with the bound and gilt volume of the 19th century. What a course we have travelled over, from picture-writing on bark of trees, to the publication of the London *Times* newspaper, recording each morning a fragment of world-history, which, by steam power, is rapidly circulated over the civilized portion of the earth, and will be condensed into history for the perusal of unborn generations. Think of that great depot of information—that laboratory of history—The *Times*' Office!—how many watchful eyes are looking out on its behalf as correspondents in city and country—how many busy pens noting down events—its agents mingling even with the charging hosts—couriers galloping—posts flying—steam-boats dashing aside the billows—engines panting over the land—telegraph wires pouring in their winged words and lightning-impelled intelligence—news from the Aretic Regions—from the Himalaya Mountains—from the seat of war—from Vienna and Paris up till half-an-hour ago;—news on all subjects of human interest, from a great battle to the over-turning of a carriage in the street—from the highest range of science to the price of cabbages—here it is all condensed, arranged, printed, at the rate of many thousand copies in the hour, and scattered over the world. This is the way we construct our wampum belts in the present age, and get ready our raw materials for history. Who can question the reality of human progress, looking at all this? What may the future not reach, considering that each generation starts with the attainments of the present at command?

Now the ancient Egyptians, some of whom, in the shape of mummies, are now sleeping undisturbed amid the din of mighty London, and have been in that sleep for 2 or 3000 years, had precisely the same thirst for news that we have—were as anxious to know what was going on at a distance, and to tell posterity what they had accomplished, as we are at this moment. Let us see how they recorded their thoughts and transmitted intelligence. Every one has heard of the Egyptian hieroglyphics or characters found sculptured on the ancient monuments. Their mode of writing was called *hieroglyphic*, a term derived from two Greek words signifying "the sacred writing," under the impression that it was known only to the priests, who kept it a profound secret, and employed it solely in religious subjects. This is now known to be a mistake, as the knowledge of it was common to all classes of the ancient Egyptians, who used it for all purposes. The name, however, is still retained. We saw that picture-writing was, in all probability, the first attempt of man in recording his thoughts. When the Spaniards first invaded Mexico, they found this mode of writing in existence. The intelligence of the landing of Cortez and his followers, was transmitted from the sea-side to the capital by means of accurate drawings of the soldiers, their arms, horses, and vessels. The ancient Mexicans had not advanced beyond this rude method. The Egyptian hieroglyphic writing was in advance of this a long way; and, in fact, was the transition or stepping-stone between it and our own alphabetic writing. While it retained some portion of the original picture-writing, it combined with this certain characters as symbols; and, besides, introduced the great and important principle of making certain signs represent *sounds*—thus taking the first step in syllabic or alphabetic writing. In fact, hieroglyphic writing was a combination of three modes of expressing ideas, which may be regarded as so many steps in the process. The first step was to convey the idea of an object by painting a figure of it;—the picture of man, for example, denoted a man—a crescent represented the moon. This would go but a short way in expressing thought; and accordingly to remedy its defects, another set of characters was introduced as symbols, by which certain ideas were intended to be conveyed more or less connected with or suggested by the object given. Thus the image of the sun was used to represent day—a crescent expressed a month, as being the sign of the moon—a bee was the emblem of a king, because a sort of monarchy existed in the hive,—justice was signified by an ostrich feather, because all the feathers on the body of that bird are

equal. This then is symbolic writing, and was the second step of the process. The most important followed:—various representatives of sound were introduced, by taking, to denote each letter, those objects, the names of which, in their language, began with the initial or first sound of that designation. This brief description must suffice to give you some slight idea of those strange groups of characters called hieroglyphic, among which are found figures of almost every thing in earth and heaven—men, beasts, birds, fishes, flowers and fruits, dress, household utensils, and tools. Their mystery has now been unveiled, after the most painful and laborious study, and their meaning deciphered. The key which led to the whole of this grand discovery, was the Rosetta Stone, as it is called, a small monument dug up by the French when in Egypt, having sculptured on it an inscription in the ancient hieroglyphic character, and its translation into demotic Egyptian, and finally into Greek. This precious fragment is now in the British Museum. The ablest scholars were for years employed in studying its characters in connexion with other inscriptions. The names of Dr. Young, an Englishman, and Champollion, a Frenchman, are immortalized in connexion with the discoveries of which it furnished the key. This is not the place to describe the steps of their profound investigation; suffice it to say, that the result has been to enable modern investigators to read off the inscriptions on the monuments of the Nile, and to furnish us with a wonderfully perfect knowledge of the ancient Egyptians. The veil that shrouded the whole in darkness has been rent; and now, aided by the hieroglyphics, the paintings and monuments, we gaze back upon this great section of the past, as it stands out bright and clear—a little island in the vast circumambient void. Till lately we believed that the dead night had engulfed the whole—that all was gone, as if it had never been; and lo now it rises up from the sepulchre, in new and beautiful life; and we find ourselves looking into a kindred fatherland, warm with a human interest. These mysterious-looking figures take form and life at the magic touch of science, and become vocal—nay eloquent. They are the hand-writing of our dead fathers—their letters to us, written 3000 years ago, only opened and read now; and we know now the thoughts that throbbed in their brain so long ago. And these characters we call hieroglyphics, so cumbrous and strange, were the organic filaments of our own printed speech—the first formative efforts of man in giving wings to his thoughts; had they not been, no steam-driven printing-press would be working to-day—no million of new Testaments would be sent to China

no Bibles would be within the poor man's cabin. How truly do we discover that though the old is continually perishing, yet whatever is good in it lives and is perennial, cannot die, and becomes an ever-multiplying seed for the future. Only the grim ruins of old Egypt appear now, but our civilization is the growth and development of Egyptian thought. The old vanishes, but out of its ruins ever springs the new—

> "I looked, aside the dust cloud rolled,
> The Waster seemed the Builder too;
> Upspringing from the ruin old
> I saw the new.
>
> "'Twas but the ruin of the bad,
> The wasting of the wrong and ill;
> Whate'er of good the old time had
> Was living still.
>
> "Take heart, the Waster builds again,
> A charmed life old goodness hath;
> The tares may perish, but the grain
> Is not for death.
>
> "God works in all things; all obey
> His first propulsion from the night;
> Ho! wake and watch, the world is gray
> With morning light."

Hieroglyphics, then, involved the principle of alphabetic writing, though in an imperfect form; but these rude characters, by and by, condensed themselves into compact letters. The ancient Egyptians were possessed of books, as appears from various evidences. In some of the oldest monuments the ink-stand and stylus or reed-pen, are sculptured. Clemens of Alexandria, a competent authority, declares that in his day the Egyptians had forty-two sacred books. Poems were common, especially epic poems, and a certain poet named Naeratis, who was perhaps jealous of Homer, charges him with having derived many of the ideas of his Iliad and Odyssey from the bards of Egypt. The Memnonium had its library of sacred books, over the entrance of which was the beautiful and significant inscription—"medicine for the soul"; no more eloquent eulogium on literature has yet been pronounced. It is touching to find that of all the piles of Egyptian literature, one book only has come down to us, in the form of a hieroglyphical papyrus; and the name given to it is suggestive—it is called "the Book of the Dead." It has been published by Lepsius, of Berlin; and is found to treat of ceremonies in honour of the dead, and the transmigration of souls. How we could wish that time had spared to us

some of the works of their great writers! Shall the literature of England ever be as completely swallowed up and forgotten—a stray leaf or fragment alone going down to some remote posterity?

Besides the possession of the art of writing, at such an early period, there are multitudes of other circumstances attesting the high civilization of the ancient Egyptians. Consider, for example, their treatment of the female sex. They stand alone among all the eastern nations of antiquity, in respecting, educating, and honouring woman as highly as ourselves. This is at once a proof of their refinement and civilization, and their proudest mark of distinction above all others—that they first appreciated woman's intellectual and moral endowments—valued her purifying and elevating social virtues, and respected her domestic and civil rights. Precedence was given to them over men; and the wives and daughters of kings succeeded to the throne, like the male branches of the royal family. Nor did they keep them secluded as easterns generally do, but extended to them the utmost freedom, so that they attended public festivals unveiled, in company with their husbands or relations. "They knew" says Wilkinson in his beautiful popular account of the Egyptians, "that unless women were treated with respect, and made to exercise an influence over society, the standard of public opinion would soon be lowered, and the manners and morals of men would suffer; and in acknowledging this, they pointed out to women the very responsible duties they had to perform to the community." We have also unquestionable proofs that the Egyptians were far superior to their contemporaries in humanity—another evidence of their advanced condition. The Ninevel sculptures show that the Assyrians were deeply tainted with the vice of cruelty, and that they gloried in torturing and maiming their prisoners in cold blood. No such records of ferocity are to be found among the Egyptian sculptures—no flaying or impaling or hewing to pieces of prisoners; and had these been national characteristics, they would have been without fail represented. Still more, we meet with positive proof of their humanity. "One particular sculpture represents a sea-fight in the time of Rameses 3d; and the Egyptians are seen, both in the ships and on the shore, rescuing the enemy, whose galley has been sunk, from a watery grave; and the humanity of that people is strongly argued, whose artists deem it a virtue, worthy of being recorded among the glorious actions of their countrymen."* Prisoners are

* Wilkinson.

represented as bound and sent away from the field; but no torturing occurs.

It is very surprising to find arts old in Egypt 3000 years ago, which we are in the habit of reckoning modern discoveries. How marvellous, for example, to find them acquainted with the use of glass more that 3,800 years ago. Monuments of this age show the process of glass-blowing unmistakably; and "besides glass ornaments known to be of an earlier period, a bead has been found at Thebes, bearing the name of a Pharaoh who lived 1,450 B. C., the specific gravity of which is the same as the crown glass now manufactured in England."* Glass bottles are represented on the monuments dating more than 4,000 years ago. They had also the art of staining glass of various colours, so as to counterfeit the emerald, the amethyst, and other precious stones; and even of introducing numerous colours into the same vase, to which our European workmen are still unable to attain. The Great Exhibition contained some specimens of Venetian workmanship attempting imperfectly that in which the Egyptians had succeeded so long ago. They also were able to work Mosaics in glass perfectly—an art not yet recovered, in modern days. Hieroglyphics are found engraven upon vases and beads, proving that they were able to cut glass, in all probability by means of the diamond. In making beautiful porcelain cups and in the whole art of the potter, they excelled all others. The manufacture of the finest linen—the art of embroidery—the construction of elegant and graceful articles of household furniture—of beautiful vases—handsome tables, chairs, and couches—all these were practised 3,000 years ago. Ship-building was carried to a high degree of excellence, and their skill and enterprise in navigation may be inferred from the fact that in the reign of Pharaoh Necho, they doubled the Cape of Good Hope, twenty-one centuries before the time of Vasco de Gama. It is curious also to find dentists in those days stuffing teeth with gold-leaf. The practice is but lately introduced into Europe; but mummies are found whose teeth have undergone the operation 3 or 4,000 years since. No less strange is it to find them having the same amusements as ourselves—playing at draughts, dice and ball. A painting represents King Rameses 3d, playing a game of draughts with his wife. They had also musical instruments and dances. The children on the Nile had their dolls 4,000 years ago, just as to-day; and the wooden figure of a barking crocodile seems to have been a favourite toy with the youngsters of

* Wilkinson.

Egypt, and no doubt often served to stop their infantile cries. The butcher is seen sharpening his knife on a steel suspended before him, just as his successor did this morning; and the circular knife used by curriers is seen in the hands of their predecessors, on the oldest monuments of the Nile. One begins to get doubtful whether there is really anything new under the sun, and to question whether we are not traversing the same track over again that was trod by this ancient people.

Looking back now at Egyptian civilization, and considering the achievements of this great race on the banks of the Nile so many centuries ago, the thought arises, how slow is human progress,—how many ebbs and flows it has had—how often it has been worsted and beaten back—how hard a struggle it has carried on for very existence; and after all, comparing the old with the new, have we not reason for disappointment that so small an advance has been gained! Is our motion really progressive; or, like the pendulum, are we only describing over again the same arc of a circle? With attainments such as those of the Egyptians to start with, why did not their successors take grander strides? Why do we not find ourselves on a higher level; and less evironed by sin and misery, after so many centuries have flown past? We cannot pretend to solve completely such a vast problem; but we can see enough to give confidence in the reality of human progress, and to awaken faith in a still brighter future. The course of history presents "a mighty maze, but not without a plan." This wonderful universe, of which we find ourselves a part, is no mere chaos, grinding on under the guidance of a blind necessity, creating without intelligence and destroying without a purpose; but it is a God-created Cosmos—a place of order and beauty—and at the helm of events sit divine wisdom and goodness. It is our Father's world we live in, and his purposes of mercy are working out glorious results. Looking back at the dark ages of barbarism through which our race has passed, we feel saddened, and wonder why the golden age has not come, and why man has had to fight his way upwards against such odds; and we are ready to cry out "how long O Lord how long." But let us remember "one day is with the Lord as a thousand years, and a thousand years as one day." Countless ages rolled over our globe before it became fitted for the habitation of man; enormous periods "dragged their slow length along," during which there was no intelligent creature on earth to comprehend God's works, or render him worship. Suppose we could have looked upon the condition of our planet when the Saurian race were its monarchs

—when the iguanadon, ichthyosaurus and plesiosaurus were pursuing their prey through its forests and swamps, could we have imagined then the world of beauty and brightness that was to follow when man would appear upon the scene? As little can we conjecture future progress from the present, or set bounds to the in-rolling tide. The future will outvie the present as far the present outvies the past. This Egyptian civilization, beautifully as it bloomed, was but a small oasis in the midst of a surrounding desert; and often and often were such bright spots overwhelmed by the in-rush of barbarism. We have more cheering grounds for hope now; because our modern civilization has spread widely and gathered strength, so as to defy the destroyer. Let us look to the future, then, in humble but cheerful trust, relying on the promises of that word that never fails, and exercising faith in the regenerating power of the gospel of Christ.

"Men, my brothers, men, the workers, ever reaping something new,
That which they have done, but earnest of the things that they shall do,
For I dipt into the future far as human eye could see,
Saw the vision of the world and all the wonder that would be;
Saw the heavens fill with commerce, Argosies of magic sails,
Pilots of the purple twilight dropping down with costly bales;
Till the war-drum throbbed no longer, and the battle-flags were furled,
In the Parliament of man, the federation of the world;
There the common-sense of most shall hold a fretful realm in awe,
And the kindly earth shall slumber, lapt in universal law."

—*Tennyson's Locksley Hall.*

LECTURE V.

ABRAHAM IN EGYPT.

ONE of our most distinguished living authors, remarkable for his intense worship of heroes, and the earnestness with which he has inculcated this species of reverence,* has said that "universal history, the history of what man has accomplished in this world, is at bottom the history of the great men who have worked here." "They were the leaders of men—these great ones—the modellers, patterns, and, in a wide sense, creators of whatsoever the general mass of men contrived to do or to attain." "The soul of the whole world's history," he adds, "it may justly be considered, were the history of these." There is much truth, I think, as well as profound meaning in this remark; especially if we connect with it the higher and more important truth that those whom we name "great men" are so by the gift and grace of God, and have been raised up by him, and qualified to work out his great purposes towards the human race. All the worth they have possessed and all the influence they have wielded, traced to its origin, is seen to proceed from the source of all goodness and wisdom; so that, if we have right views and feelings regarding their *mission*, we may and we should reverence and admire the *men*; for in so doing we are but doing homage to what God has wrought. All his purposes of mercy and grace God has accomplished by the agency of man. He has ever spoken to us by the gentle voice of our brother man. His highest revelation has reached us through "God manifest in the flesh"—deity robed in humanity. Consider the long sweep of ages that were introductory to the gospel dispensation, and you will find that the great men of those times, more especially those whose lives and writings form the bulk of the Old Testament, were just those through whom God was communicating his will, or by whom he was accomplishing his work. Great men, therefore, are our benefactors, because through them God communicates his blessings to the world. They have been raised up by him to beautify, advance and bless their race.

* Carlyle.

And how much do we owe such men! They have for us borne the burden and heat of the day—they have laboured, and we have entered into their labours. By sweat of brow, or brain, or heart, they have gathered their wealth, and left it as a rich legacy to ourselves. They have climbed the rugged mountain tops, and then waved us upward to the same sunny heights. They have struck out great, glowing thoughts, and robed them in beauty or winged them with power, so that they have circled the globe, leavened the universal mind of man, enlarged our spiritual wealth, and increased the sum of human happiness. They have fought nobly against despotism, spiritual and temporal, and won for us the battles of freedom. Our greatest blessings, traced up to their origin, are found to spring from the thought or deed of some good or gifted soul. We moderns say truly enough that our spiritual freedom began with Luther, our astronomy with Newton, our science and philosophy with Bacon. Honour to the good, the wise and brave of all ages; the servants of God and the benefactors of man! For it is a great and most gracious law of God, that the good qualities they manifested, not only have a personal immortality in themselves, beyond the grave, but also a human immortality on earth; so that their noble deeds and words and godlike qualities are safely invested in their fellow-men—blessing their nation—blessing all mankind. They are with us still as helpers in our faithful struggles and hard warfare. Their goodness and wisdom are the property of our race, and have increased the spiritual power of mankind. Because they have lived on earth, the temperature of the intellectual and moral world is, at this day, higher than it could otherwise have been: and our planet is a more beautiful and happy place. Just as of old, the pillar of fire moved before the host of Israel, cheering them on and dispelling the darkness, so do our noble ones now point the way and gladden the march.

We shall have to turn our attention, in this and succeeding lectures, to a portion of the career and achievments of three pre-eminently great men—world-heroes, in the highest and best sense of the term,—namely, Abraham, Joseph, and Moses,—men whose faith and piety are blessing us still, for whom every child in christendom is the better to-day. We shall only view them so far as their names are connected with the history of Egypt, for the purpose of comparing the scriptural account with that furnished by the remains of antiquity discovered on the banks of the Nile.

Some two thousand years before the birth of Christ, a Shemite Chieftain, with his relatives and dependants, quitted

the banks of the Euphrates, and turned his face westward in search of a new home. From "Ur of the Chaldees" commenced the most important emigration of our race, and the leader was Abraham. One can fancy the figure of a venerable man, rather past the prime of life, sitting on the back of his dromedary,—around him his servants and flocks, while a long line of camels stretches away, bearing the wives, children, and valuables of the party. Most likely there was nothing at all remarkable in the appearance of this migrating party; it resembled the movement of one of the Nomade tribes that the traveller meets to-day in the east, for their manners and customs are stereotyped and change not. And yet this quiet, unpretending movement was an epoch in the history of our race. Just think for a moment of the events that connect themselves with the name of Abraham. The settlement of the Jewish nation, his descendants, in the land of Palestine,—the preservation of the church of God there—the promised Messiah born, all nations blessed, thus, in the "father of the faithful." Not a redeemed spirit before the throne, but has reason to bless God for the call of Abraham—the first step, as it were, in the great scheme of redemption. He was beyond comparison the most momentous man to the world of his age, or perhaps of any other age. His life furnishes us still with some of our noblest religious instruction. Mahometans, Jews, and Christians alike, still reverence the name of Abraham.

The migrating party still move westward, day after day, and wearied with their long march, they at length halt in the lovely vale of Moreh, where their leader builds his first altar to Jehovah, and consecrates the land by a first act of worship. Soon after, a famine compels him to turn his face southwards and take refuge for a time in the land of Egypt; and it is with this part of his history we are now chiefly concerned. The question arises whether the picture of Egypt presented in this story of Abraham, corresponds with what we learn of the state of the country at that time from other sources, especially from the monuments still existing? Is the Egypt of Abraham's history real or ideal—a fancy sketch by an imaginative writer, as the infidel would have us believe, or a life-picture,—a fiction or a fact? Here is an admirable test of the veracity of the sacred writer. Let us see whether it can stand the examination. The whole narrative occupies but ten verses of the 12th chapter of the book of Genesis. The incidents are few and briefly told. On reaching the borders of Egypt, Abraham found the complexion of the women darker than that of Sarah his wife;

and becoming apprehensive that her personal appearance might attract the attention of the reigning Pharaoh or monarch, he was led to represent her as his sister. His fears were not unfounded. The fame of Sarah's beauty soon reached the ears of Pharaoh, and he took the woman into his house with the intention of placing her in his harem. By divine judgments he was made aware that she was Abraham's wife, and not his sister; and he immediately dismissed both, and renounced his intentions. Abraham then, with his relatives and dependants went up out of Egypt. Such are the main incidents of the narrative; and yet brief though the tale be, it embodies some very striking and important facts regarding Egypt. The first point that strikes us in this representation is, that Egypt, in the days of Abraham, was under a monarchical form of government, and was a wealthy and civilized country. The monarch is called Pharaoh —a general designation for the sovereigns of Egypt—"princes" are mentioned, and the existence of a royal court is implied. We saw in a former lecture, how early civilization made way in this land; so that long before Abraham's day, great monuments were erected which could only have arisen where art and government and a certain social condition were already in existence. The evidence of the monuments, taken along with the list of kings preserved by Manetho, most completely corroborates the Bible's representation as to the existence of a monarchy, and in point of fact, the opinion of the ablest decipherers of the inscriptions is, that it was during the 16th dynasty the patriarch paid his visit to Egypt. At this time magnificent temples, palaces, tombs and pyramids adorned the banks of the Nile, and no small degree of political freedom was possessed by the people. The name "Pharaoh" is derived from the Egyptian word "Phra," signifying the sun,—the monarch being so designated as being the centre of influence and happiness on earth, as the sun was in the heavens. The records on the monuments show that this title was invariably applied to all the native sovereigns of Egypt, as a generic term, corresponding with the statement of the Bible, that in Abraham's time the reigning sovereign was called "Pharaoh."

We are farther informed in the narrative, that "the Egyptians beheld Sarah that she was very fair, and the princes also of Pharaoh saw her." This implies several important particulars. Abraham's wife, an Asiatic from the banks of the Euphrates, was of a much fairer complexion than the women of Egypt. In a previous lecture it was shown that the Egyptians were not of the Negro race; and their paintings represent them, in

accordance with this, as being not so dark as the black races of Africa, but at the same time of a much deeper brown tinge than the Asiatics, so that to their eyes it was quite natural that Sarah should seem "very fair." Another more striking corroboration, however, appears. In the east, the invariable practice is, and has always been, that where women appear in public they veil their faces. How comes it then that Sarah, in Egypt, travels with her husband unveiled? Is there not a flaw in the story here—a contradiction of ascertained fact? Just the reverse; there is in this a beautiful instance of incidental, undesigned coincidence, which is the most satisfactory testimony to truth. From the evidence of the monuments and paintings, it appears that Egypt was an exception to the general oriental practice of veiling the faces of women. Here they enjoyed as much freedom as among ourselves at the present day, and appeared in public with uncovered faces. Every indulgence and liberty seem to have been afforded them among the Egyptians. They are represented mingling, at public entertainments, and in social intercourse with the men, on the same footing as European ladies at present. Children, too, appear in company, instead of being shut up in the harem, as is customary in the east. The dresses of the ladies are very rich and costly. These facts then show how correct are the representations of the sacred writer in the matter under consideration. Abraham, travelling in Egypt, would, as a matter of course, observe the customs of the country. Hence Sarah appeared unveiled. Another particular of the story is worthy of attention. Pharaoh gave Abraham "men-servants and maid-servants"—in other words, presented him with domestic slaves, male and female. Among the latter, we may remark in passing, was Hagar, in all probability, of whom Ishmael was born, thus being half Egyptian in blood; and we find that he espoused an Egyptian when he settled in the wilderness of Paran. The question arises whether slavery existed in Egypt at this time. It is melancholy to find in the earliest records of our race, evidences of the prevalence of this oppressive and unjust form of servitude, which, in the civilized world, has not been wholly abolished till this day. There can be no question as to the existence of domestic slavery among the Jews; their slaves being for the most part either captives in war, or foreigners that had been purchased. Still so many humane restrictions were introduced, that it was a very different matter from the odious and cruel restriction that now passes by that name. In fact the slaves were a kind of humble dependants of the house-

hold, and were possessed of many privileges and indulgences. In Egypt the monuments show the existence of the practice from a very early date. We find pictures of some of them undergoing punishment at times; but also of others who seem to have been treated with much kindness. One representation shows them trembling and cringing before their superiors, beaten with rods by overseers, and sometimes threatened with a formidable whip wielded by the lady of the mansion herself. In other cases the relation subsisting between the mistress and her slaves, appears to be of a gentler and more affectionate character. The reality of slavery however is beyond question. We have seen that Abraham was compelled by a famine in Canaan to sojourn for a time in Egypt. Nothing could be more likely to occur, considering the circumstances of the respective countries. The want of rain in such a land as Palestine frequently caused great scarcity of food: Egypt on the other hand, owing its fertility to the overflowing of the Nile, was independent of local showers. I have already spoken of the extraordinary productiveness of the soil, which enabled Egypt to supply all the neighbouring countries with grain; and rendered it from the earliest times the granary of western Asia. Thus that there should be want in Canaan and plenty in Egypt, is quite in accordance with the natural condition of both countries. The Bible's narrative is therefore entirely in harmony with facts. Observe now the footing on which Abraham was received at the court of Pharaoh and his treatment there. He appeared in Egypt in the character of a nomade chieftain, surrounded by a small band of servants, and pretty numerous flocks, claiming, as a stranger, the hospitalities of the country. In Canaan he was almost on an equality with the petty chieftains, or kings, as they are called, of that region; but observe the change when he enters the dominion of the powerful Pharaohs, whose sway extended 1,500 miles along the Nile, and who had numerous armies at command. He dreaded the loss of his wife; and knowing that he dare offer neither resistance nor remonstrance in case she were demanded, he had recourse to an unworthy subterfuge to save himself from danger. Without his consent, she is taken from him and removed to the house of Pharaoh, in order to be made an inmate of his harem; while the bereaved husband dare not even murmur. This shews that his position was one of marked inferiority; and that in the powerful state in which he then found himself, he well knew resistance would be utterly useless. Pharaoh treats him, though a stranger, just as he would have treated one of his own subjects; oriental

despots being accustomed to transplant into their harems whoever they please. The occurrence is precisely such as we might expect to take place, in view of the relative position of the parties concerned, and the known habits of eastern nations. And after all there is much to be commended in the conduct of Pharaoh. So soon as he discovered the true relationship of Abraham and Sarah he dismissed them with many presents,—"rich in gold and silver," and with all their possessions they were permitted to retire unmolested. This speaks volumes for the generosity, justice and hospitality of the Egyptians, and the refinement of manners at which they had arrived. It was also entirely in accordance with eastern usages that Abraham should receive the king's presents. To decline them would have been an unpardonable insult. In addition to slaves, these gifts consisted of sheep, oxen, he-asses and she-asses, gold and silver. An able infidel writer endeavoured, some time ago, to take an objection to the Mosaic narrative, on the ground that none of these animals was found in Egypt. An examination of the monuments has entirely overturned his objection. The oldest monuments contain numerous representations of asses, large flocks of sheep were kept especially around Memphis, the city where Abraham was, and camels too are discoverable. No horses are mentioned, though Egypt abounded in an excellent breed, and the reason is at hand. In Canaan horses were not used till centuries after the days of Abraham; so that in such a time and country, this gift would have been entirely useless to him. Every minute item in the narrative, when carefully examined, goes to establish its historical character more accurately and fully.

We shall briefly glance at but one other circumstance connected with the narrative. You will recollect that in the history of Joseph it is said "every shepherd was an abomination to the Egyptians;" and yet we find here Abraham, a shepherd-prince, engaged in this occupation, received in a friendly manner at the court of Pharaoh; and we naturally inquire were not shepherds an abomination in the time of Abraham as well as of Joseph? Now the reply to this involves a very important corroboration of the history. It has been already mentioned, in sketching the history of Egypt, that at one time the northern portion was overrun and held in subjection by a race of Nomade Chiefs, called Hyksos, or shepherd-kings, while the upper portion was ruled by native sovereigns. Manetho, the historian of Egypt, says they reigned at Memphis for many years, and were finally expelled by the sovereigns of Upper Egypt. Now, if Abraham,

on his visit to the land of the Nile, was not an abomination as being a shepherd, it was because that part of Egypt in which he arrived, was then under the dominion of the shepherd kings, who would take no exception to him on account of his occupation. Hales places the birth of Abraham 2,153 B. C.; at this period the shepherd-kings held sway in Lower Egypt, and continued until nearly the period of the Exodus. There was, therefore, abundant reason why Abraham should not be despised or hated as being a shepherd; and here again appears a beautiful and striking incidental confirmation of the history as recorded in the book of Genesis. Had an imaginative writer sat down to construct the story, how utterly impossible that he could have written it so as to receive such corroborations as these from the most unexpected and unforeseen sources; and if drawing upon his imagination, how difficult, or rather impossible, for him to avoid falling into errors that would now be infallibly detected by modern researches. Truth alone can stand strict and stern investigation, and rejoices to come to the light. How wonderful to find these monuments preserved so long amid the ravages of time and the still more ruinous mutilations of man, and now called into court, and lifting up their testimony on behalf of God's word! Now, if the history be a record of facts, in these minor particulars, it is only common sense to infer that in the more important supernatural parts it is also no less truly a record of facts; so that we arrive thus at the conclusion that God spoke to Abraham—made a covenant with him—founded his church by him—imparted the promise of a Messiah through him to Israel; and thus the foundation of our faith is securely laid. The subject of our investigation, therefore, is most intimately connected with our most cherished hopes, with that religion which we love to clasp to our hearts, as our guide and comforter in life and death. Whatever deepens and strengthens its foundations we are bound to welcome; and those discoveries which in our own day Providence is bringing to light, demand surely our earnest attention.

Looking at the brief narrative of Abraham's visit to Egypt, in the sacred pages, we are almost inclined to wish that more ample details had been given of that wondrous scene that must have met his eye—of that old form of civilization on which he looked by the sacred stream of the ancient Nile. How we should like to know what he saw and heard, to get a little life-picture of that long-buried past, and lifting the thick veil that wraps it round, to view the Egypt of Abraham's day! What kind of place was that old Memphis, where he was invited to

the Court of Pharaoh; and where he left Sarah when he went out to see the Pyramids in its neighbourhood, or to muse over its necropolis, even then largely tenanted by the dead? Doubtless the mechanic and tradesman and labourer were plying their respective callings just as now. Labour, in dust and sweat, was making her anvil ring with swift and heavy strokes just as to-day. And all those forms of industry, we find pictured around the walls of their tombs, were then in living existence;—they were ploughing, sowing, reaping, and housing the grain in granaries—boat-making—manufacturing baskets and pottery—hunting, wrestling, and going through their military gymnastic exercises. Here a pyramid was piercing the clouds, in the course of erection; there a majestic temple was growing up, the sculptors and builders at work, perhaps, on some of those ruins now covered with the time-crust of ages; and here a group of workmen were hewing out in the solid rock, the tomb of a king or a noble. Armies were mustering for the war—the "shoutings of the captains" filled the air—armaments were getting ready for Syria or Africa—the broad Nile was all alive with the white sails. Here a caravan of merchants arrives, and there a troop of unhappy slaves marches by for the market place of Memphis. Thus, the great current of life rolled along! And as Abraham gazed on the beautiful sun-lit landscape, and the fertilizing waters of the ancient stream, and the scene of splendour, industry and wealth around, he learned that God's goodness was not confined either to the country of his birth or the land given to him and his posterity by the promise of God. One cannot but think he would return from Egypt full of new thoughts—a wiser and perhaps a sadder man. Sadder, because he would there behold idolatry in its most revolting shapes—"the glory of the incorruptible God changed into an image made like to corruptible man, and to birds and four-footed beasts and creeping things"—and he would receive additional proof that the greatest of mankind intellectually, wanting the knowledge of God, may be morally and religiously the meanest and most degraded. Doubtless, the soul of the patriarch was stirred within him at the sight of Egypt's idol worship; and he would bless that God who had called him out of the darkness of heathenism in Mesopotamia and destined him and his race to be living witnesses against idolatry. The sacred writer has given us no details of Egyptian life—this was not consistent with the object of his history; and yet the imagination loves to re-create the past, and call up again the forms that trod these wastes.

LECTURE VI.

JOSEPH IN EGYPT.

One of the most remarkable things connected with the ancient Egyptians, was their extreme concern regarding their condition after death, and the care with which they endeavoured to preserve the body from which the vital spark had fled. No other nation, of ancient or modern times, has displayed so much anxiety, or expended so much skill, in order that "the tabernacle of clay" should be guarded from corruption. We have all read or heard of the embalming of the Egyptians—many of us have gazed, with strange feelings, upon the face of a mummy in some of our museums. It is most marvellous to think that this extraordinary people attained to such perfection in the art of embalming, that we can now look at a veritable Egyptian who

> "walked about
> In Thebes's streets three thousand years ago."

There are the features still accurately delineated—the hair and nails fresh as if buried yesterday—the complexion a deep, dark brown, shining as though polished—the whole form swathed in innumerable folds of linen. Since some friendly hand pressed down those eyelids in the sleep of death, three thousand years have rolled past; since some fond, weeping relative dropped the last tear on that dusky face and looked a last farewell, what changes has earth witnessed!

> "The Roman empire has begun and ended,
> New worlds have risen, we have lost old nations,
> And countless kings have into dust being humbled,
> While not a fragment of its flesh has crumbled."

Here we find ourselves, face to face, with a subject of the Pharaohs—perhaps with one of the royal race itself—or with a priest or noble of old Thebes or Memphis—a princess or a

beauty of the ancient vanished race. That hand perhaps has offered incense to Osiris, or raised a stone in the walls of Karnac, or helped to expel the detested shepherd kings from the sacred territory of the Nile. The thoughts of three thousand years ago beat within that head and made that heart, so long still in death, throb tumultuous with joy or grief. Could those closed lips but open and utter the thoughts that have bounded within, what secrets should we discover! The hieroglyphics would become eloquent; the mysteries all luminous. There is more than mere fancy in the beautiful address of Horace Smith to a mummy, when he says

"Perchance that very hand, now pinioned flat
Has hob-a-nobbed with Pharaoh glass to glass;
Or dropped a half-penny in Homer's hat,
Or doffed thine own to let Queen Dido pass,
Or held, by Solomon's own invitation,
A torch at the great temple's dedication.

"Didst thou not hear the pother o'er thy head,
When the great Persian Conqueror, Cambyses,
Marched armies o'er thy tomb with thundering tread
O'erthrew Osiris, Orus, Apis, Isis,
And shook the pyramids with fear and wonder,
When the gigantic Memnon fell asunder.

"If the tomb's secrets may not be confessed,
The nature of thy private life unfold:—
A heart has throbbed beneath that leathern breast,
And tears adown thy dusky cheeks have rolled;—
Have children climbed those knees and kissed that face?
What is thy name and station age and race?

"Statue of flesh! Immortal of the dead!
Imperishable type of evanescence!
Posthumous man, who quitt'st thy narrow bed,
And standest undecayed within our presence,
Thou shalt hear nothing till the judgment morning,
When the great Trump shall thrill thee with its warning!

"Why should this worthless tegument endure,
If its undying guest be lost for ever?
O let us keep the soul embalmed and pure
In living virtue; that when both must sever,
Although corruption may our frame consume,
The immortal spirit in the skies may bloom."

In one of the apartments of the British Museum, the visitor is shown the famous fossil-man of Gaudaloupe. This is no other than the body of a human being petrified, changed into stone by the action of certain agents, and locked up thus in a lime-stone

slab. Around it lie numerous Egyptians in the shape of mummies. Think of the awful pealing of that last trump at whose sound the dead shall awake, and the fossil break from its stony shroud, and the slumbering Egyptians shall burst their dark cerecloths, and all hurry forward to the final gathering of the nations!

In the history of Joseph, to which I have to direct your attention this evening, so far as Egypt is concerned, we find special mention of the process of embalming. Before speaking of it at greater length, let us notice some other points of importance in connexion with the narrative. We have all thrilled under the beautiful, simple and pathetic story of Joseph. It is acknowledged on all hands to stand unrivalled, viewed simply as a literary performance. Its artless tenderness, fine human interest, and delicate strokes of nature, have captivated all hearts; and generation after generation, the young and old alike, have entered with fresh interest and wept new tears over the enchanting story. How many hearts have throbbed over its pages! What lessons of piety and filial love has it poured into young generous souls? Its great moral effect springs from the circumstance that we believe it to describe a reality—a veritable transaction. Suppose it to be, as the infidel describes it, a pretty eastern tale—a romance—a product of the imagination; and then though we might still admire it as an interesting story, finely told, its influence would not go farther; it would cast no light on the ways of God with man; preach no divine lesson; come with no weight of authority. Reduce it to a level with other fictions, and you do away with all its moral power. Now, late discoveries among the ruins of Egypt afford a fine opportunity of verifying the story, by comparing its references to Egyptian life with the pictures of the people drawn by the hand of their own artists; or if the story be imaginary, here we have the means of detecting the writer of a fiction. If Joseph's history stand the rigid test of being confronted with the Egyptian discoveries of recent times, it may henceforth bid defiance to hostile criticism, and will stand before us even brighter and more attractive than before. Let us enter into this for a little.

The first circumstance we notice in the narrative is that Joseph was sold by his brethren to a passing tribe, who were Ishmaelites by descent, and Midianites by nation; and by these he was carried to Egypt and re-sold there as a slave. Now, what say the monumental records to this representation? It appears from the evidence they furnish, that these Midianites, or Arabs, who inhabited the desert adjacent to the eastern

frontier of Egypt, were the traders of those days, and were in the habit of carrying to Canaan the corn, wine, oil, and linen of Egypt, and returning to Egypt with the spicery, balm, myrrh, and minerals of Canaan. An immense demand existed in Egypt for spicery, for the purpose chiefly of embalming; and the tribe into whose hands Joseph fell, were laden with this article, according to the sacred narrative. The monuments mention certain wells in the desert, and the establishing of stations for their preservation by an Egyptian monarch of the 16th dynasty, in order that these caravans might be able to traverse the wilderness in safety. The price paid for Joseph is declared to have been twenty pieces of silver. Coined money was unknown for centuries afterwards, and the precious metals passed by weight, in rings, bars, and ingots. This slight circumstance is worthy of notice as showing the harmony between the customs of the time, and the statements of the Bible. The monuments represent money always in rings or bars. The purchase and sale of Joseph as a slave, is represented as quite an ordinary occurrence of those days. This representation is amply confirmed and illustrated by the monuments of the times of Joseph and those immediately preceding him; and it appears from these, that merchants were long in the habit of bringing slaves from Canaan to Egypt. In several paintings found in the tombs, Canaanite men and women are represented performing as posturers, tumblers, and jugglers before the princes of Egypt as they sit at their banquets; and hundreds of Canaanite slaves are depicted wrestling and fighting as gladiators. A still more remarkable proof of the traffic in slaves with Canaan, has lately come to light. It is a picture of the ceremonies that took place on the delivery of thirty-seven makers, or pounders of Stibium (or powdered antimony for the eye) which were purchased by a king who reigned about a century before the time of Joseph, from a king or petty chief of the Jebusites, a Canaanitish tribe. The hieroglyphics underneath it have been deciphered, and read thus:—"The delivery of the stibium-makers which the great chief of the Jebusites hath brought, even 37 captives of his club." Thus, the evidence of the monuments makes it certain that Canaanitish slaves were regularly brought into Egypt, confirming the history in a most satisfactory manner.

The name of Joseph's purchaser in Egypt was "Potipher," the meaning of which is "he who belongs to or is devoted to the sun." At the head of the Delta stood the magnificent city of On or Heliopolis, famous for the number, magnitude and beauty of its temples, which were all dedicated to the sun.

Hence the name On, Heliopolis, or the city of the sun. The name of Joseph's master intimates that this city was the place of his residence. There are at this moment great numbers of Egyptian obelisks in Rome, which the emperors caused to be transported there; and all of these were brought from the ruined temples of Heliopolis. I mentioned in a former lecture, that only a single obelisk remains upright at this day, marking the sand-covered ruins of On; it is, however, about a century older than the time of Joseph, so that when his eyes rested on it, it had stood there more than a hundred years. The reigning Pharaoh of the time was named "Aphophis," * and Potipher was "overseer of his plantations," according to some translators, or "chief of the executioners or body-guard," according to others. Joseph was made steward or overseer over his house. It is interesting to find in the tomb-paintings, numerous delineations of Egyptian stewards overlooking the tillage of the land, or the affairs of the household; so that the office was evidently characteristic of Egyptian life. The crime of which Joseph was falsely accused implies the existence of a custom peculiar to Egypt, as compared with other oriental countries—namely, the freedom of woman, and the unrestricted intercourse of the sexes. Now, had a fictitious writer been weaving a story made up of probable inferences, he would have represented the Egyptians as according with other oriental nations, in shutting up women in a harem. The author of the Pentateuch does not do so; but in accordance with the representations of the monuments, he represents females as in the enjoyment of perfect liberty. Hence the possibility of the crime with which Joseph was unjustly accused. Numerous proofs, too, occur of the life of ease, luxury, and self-indulgence led by the haughty dames of ancient Egypt, and even instances of the profligacy of their manners are not wanting.

When in prison, Joseph is represented as interpreting the dreams of the chief baker and butler of Pharaoh. These offices were of the highest possible consideration in Egypt, and were often held by princes of the royal blood. The chief butler had charge of the king's vineyards and cellars, as well as the office of cupbearer to Pharaoh. It is a curious fact that Herodotus and other Greek writers declare that the vine did not grow in Egypt, and on this the infidel writers of last century were accustomed to found an objection to the Mosaic narrative, and to declare that the writer had fallen into an error in speak-

* See Osborn's "Israel in Egypt."

ing of the juice of the grape in connexion with Egypt. Late researches have completely established the veracity of the sacred writer. Tombs of this period contain pictures of the whole process of the vinter's art—from the planting and watering of the vine-stocks, to the pouring of the expressed juice from vessel to vessel, and stowing it in earthen jars. Herodotus is thus proved to have been mistaken, as he was in many other things regarding Egypt, and from the tombs closed three thousand years ago, issues a voice in vindication of the sacred volume.

From the same source we learn that the Egyptians were accustomed to prepare pastry of many kinds for the table, as well as bread. These articles are found in the tombs, kneaded from barley or wheat, in the form of a triangle, a star, a disk, just as we do to-day. According to the dream of the baker he was carrying three baskets upon his head. The monuments show us these flat wicker-baskets, of which, from the shape, one might be placed upon another. Still farther—it is a characteristic of the Egyptians that they were in the habit of carrying burdens upon their heads. Herodotus speaks of the custom as being singular in his eyes; and pictures innumerable occur, of men bearing loaves of bread on their heads in baskets placed one above the other. "When the sons and daughters of the princes of Egypt are represented serving their parents at table, they carry upon their heads three baskets, and in the uppermost one are the baked meats. In crossing the open courts of the palaces of Egypt, the viands thus carried would be exposed to birds; and in this land the ibis, the eagle, and other carnivorous birds were held so sacred that to destroy one of them would incur the penalty of death. Flights of these voracious creatures haunted the cities of Egypt, and occasioned no little inconvenience to the inhabitants."* How vividly the whole scene rises up in our minds when we get a knowledge of these facts; and with what a fresh meaning we read the words of the chief baker—"I had three white baskets on my head, and in the uppermost one there was of all manner of bake meats for Pharaoh. And the birds did eat them out of the basket upon my head."

In due time, Joseph was called out of prison to appear in the presence of Pharaoh; and it is said "he shaved himself and came in unto Pharaoh." Most oriental nations cherished the beard, and do so to this day, regarding the loss of it as a disgrace. So we find from the Old Testament, the Hebrews

* Israel in Egypt.

regarded it. The Egyptians, however, did not share in this feeling. The monuments and paintings represent the male Egyptians, for the most part, as beardless. It was, therefore, entirely in accordance with Egyptian usages, that Joseph, who had been several years in prison, and who, not being an Egyptian, had permitted his beard and hair to grow, should shave both before entering the royal presence. This casual and slight allusion to a peculiar custom, attests strongly the truth of scripture, and proves that the writer was no mere romancer.

In the second of Pharaoh's dreams, mention is made of "seven ears of corn coming up on one stalk." It is worth knowing that the species of wheat called the Egyptian, formerly and now, cultivated extensively on the Nile, possesses the peculiarity of bearing several ears on one stalk. This species is not known to have flourished out of Egypt in those days; so that here is a reference to another special characteristic of the country.

Pharaoh, we are told further, called for the magicians and wise men of Egypt, to interpret his dreams. Now, do the antiquities of Egypt make known to us any order of men corresponding to these? Of the magicians we shall have to speak in a future lecture. The "wise men" were an order of priests, whose office it was to attend to the pursuit of what was accounted wisdom in Egypt. They were called the "holy scribes," and were the learned men of their nation; or as they are named in scripture "wise men," or "sages" by classical writers. These men were applied to for aid and explanation in all things which lay beyond the ordinary circle of human knowledge and action. Thus in cases of severe sickness they were applied to in order to determine whether recovery was possible or not; in times of pestilence they used magic arts to avert the disease, and the interpretation of dreams and also divination belonged to the holy scribes. They were but in the discharge of their ordinary functions when called in by Pharaoh to interpret his dreams.

Upon Joseph's elevation to office and honour, we read "Pharaoh took off his ring from his hand and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck, and made him ride in the second chariot which he had." The ring, here spoken of, was a signet or seal ring, delivered precisely as it is at this day, to the king's chief officer, for the purpose of attesting his official acts as the acts of royalty by its impress. The more usual mode in the east, of authenticating a document is, not by a

written signature, but by a seal. The orientals have seals on which their names and titles are engraved; with these they make impressions, with thick ink, on occasions when we would affix our signatures with the pen. In giving to Joseph his ring, therefore, Pharaoh gave him the use of that authority and power which his own signature possessed. Numbers of these signet rings, older than the days of Joseph, are now in many collections of Egyptian antiquities.

Joseph was also arrayed in "vestures of fine linen." From the earliest periods Egypt was famous for its manufacture of linen. The pictures in the tombs represent the whole process of steeping, beating, spinning, and weaving the flax most minutely; and the whole bears a striking resemblance to our modern mode of manufacturing the article. An immense quantity of linen was required for wrapping the dead, it being unlawful to use any other substance for that purpose. All the mummy-cloths are found to be of a coarse linen cloth. Wilkinson says "from the few representations that occur, in the tombs of Thebes, it has been supposed that Egyptian looms were of rude construction, and totally incapable of producing the fine linen so much admired by the ancients. But the quality of one piece of linen found near Memphis, fully justifies the praise bestowed upon it, and excites equal admiration at the present day, being, to the touch, comparable to silk, and not inferior in texture to our finest cambric."

Pharaoh, we are told, changed Joseph's name to "Zaphnath Paaneah," which is supposed to signify "the saviour of the age," and gave him in marriage "Asenath, daughter of Potipherah, priest of On." It is curious enough that Champollion read the name "Asenath" on an Egyptian relic of enamelled earth in the cabinet of the French King, Charles 10th; thus proving that there was such a person. The name means "worshipper of Neith," the titular goddess of Sais. In Egypt, priests ranked very high—the high-priests taking station next to the monarchs; so that in marrying Joseph into an Egyptian family of distinction, Pharaoh meant to give stability to the new and extraordinary powers with which he had invested him. Herodotus speaks of the priests of On or Heliopolis as the most learned in the country; and it was the usual resort of foreigners who wished to learn the wisdom of the Egyptians. It was here that Plato studied thirteen years under the Heliopolite priests. The alliance, therefore, was highly honourable to Joseph, and designed to mark the high estimation in which he stood with the monarch.

It is remarkable that the famine which lasted seven years, is represented as extending over all lands, including Egypt itself. In ordinary cases, when there was scarcity in other countries, their inhabitants looked to Egypt for a supply of food; that land being dependent, not on local rains, but on the overflowing of the Nile for its fertility; but in this instance Egypt also suffered. History attests that famines in Egypt have been of frequent occurrence; the difference of even a few feet above or below a certain point, in the swelling of the river, proving equally destructive to the productions of the country. The occurrence of such a famine as described in the Mosaic history is quite conceivable, now that we know the causes on which the rising of the Nile depends. It might happen, for instance, that the tropical rains in Abyssinia were abundant, so that the overflowing of the river would be quite an average one, though all the neighbouring countries were parched with drought; or it might happen that the rain-clouds from the Mediterranean should be drifted in another direction, and in consequence the tropical rains prove deficient; in which case Egypt would suffer from drought and famine, in common with the neighbouring countries. So it happened, in God's providence, during the seven years of famine. Had the writer of Genesis been drawing upon his invention, when composing the history, he would scarcely have ventured on describing what, at first sight, seems an improbability—that Egypt should suffer from famine at the same time as the surrounding regions.

On the death of Joseph, we are told "they embalmed him and he was put in a coffin in Egypt." Herodotus tells us there were three modes of embalming, according to the rank and wealth of the individual. The first and most costly he says was thus gone about. "They commence by extracting the brain from the nostrils by a curved iron probe, partly cleansing the head by these means, and partly by pouring in certain drugs; then, making an incision in the side with a sharp Ethiopian stone, they draw out the intestines through the aperture. Having cleansed and washed them with palm-wine, they cover them with powdered aromatics; and afterwards filling the cavity with powder of pure myrrh, cassia, and other fragrant substances, frankincense excepted, they sew it up again. This being done, they salt the body, keeping it in natron during seventy days, to which period they are strickly confined. When the seventy days are over, they wash the body and wrap it up entirely in bands of fine linen, smeared on their inner side with gum, which the Egyptians generally use instead of glue. The rela-

tions then take away the body, and have a wooden case made in the form of a man, in which they deposit it; and when fastened up they keep it in a room in their house, placing it upright against the wall. This was the most costly method of embalming." In the second mode oil of cedar, he says, and natron alone were employed; and in the third or cheapest fashion, used by the poorer classes, the body was simply cleansed and salted with natron. Wilkinson classifies the Egyptian mummies in correspondence with these different methods thus:—"1st. Those preserved by balsamic and astringent substances, and filled with a mixture of resin and aromatics, or with asphaltum and pure bitumen. Mummies of this kind, if filled with resinous matter, are of an olive colour, and are dry, light, and easily broken, with the teeth, hair, and eyebrows well preserved. Some of them are gilt on the surface of the body, others on the face only, or the head and feet. The mummies filled with bitumen, are black, the skin hard and shining as if varnished. The second class are those preserved by natron, and also filled with resinous substances. The skin is hard and elastic—it resembles parchment and does not adhere to the bones—the countenance is little altered, but the hair is badly preserved. The third class are salted, and have been submerged in vessels containing pitch in a liquid state, which has penetrated the body and forms with it an undistinguishable mass. These are the most numerous, and are black, dry, heavy and difficult to break. Neither eyebrows nor hair are preserved, and there is no gilding. The last class are those that are simply salted and dried. They are badly preserved—the features destroyed—the bones are detached from their connexions with the slightest effort, and they are white like those of a skeleton. The cloth enveloping them falls to pieces upon being touched." This must suffice to give us some idea of the Egyptian mode of embalming. The art is of exceedingly ancient date in Egypt, mummies being found bearing the date of the oldest kings. It is probable the custom originated in their religious belief, that the continuance of the soul in the region of happiness was dependent on the preservation of the body. It was not abandoned till the introduction of christianity. The biblical record thus is entirely corroborated as to embalming being practised as early as the time of Joseph; and in the account of Jacob's embalming, mention is made of seventy days as the period of mourning—the time specified by Herodotus as occupied in the whole process. The coffin, too, in which Joseph was placed, though not used in other eastern countries, was common in Egypt. And, in accordance

with the custom of the country, "the coffin of Joseph, upon the lid of which was moulded with plaster, and coloured as exact a likeness of his countenance as art in Egypt could accomplish, would occupy a very conspicuous and most honourable place in the house of Ephraim his first born. Mummies, in ancient Egypt, were heir-looms highly valued, and upon certain occasions were given as pledges for loans of money. The fragrant odour, emitted by the spices in which they were embalmed, made them welcome inmates in halls of entertainment; so much so that the interment was often deferred for centuries, so that many successive generations were frequently ranged upright against the walls of the grand hall of entertainment in the family mansion. They were in short exactly as the family portraits of the great houses of modern times." *

The mummy of Joseph was, 400 years after his death, borne by the Israelites to the tomb of his ancestors in Canaan. Doubtless, during part of the interval, it rested in a tomb in Egypt. A curious discovery has lately been made of the ruins of a tomb of a prince of Egypt, whose name was Joseph written in hieroglyphics. It is over against Memphis, and near the largest pyramid. He bears the title of "director of the granaries of Egypt." It may be that here rested the body of Egypt's preserver, till his kindred bore it with them at the period of the Exodus. Or it may be that his successor took his title and name along with his office—a practice then common; and that this is his tomb. About the identity of the name Joseph, there seems to be no question.†

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* Osborne's Israel in Egypt.

† Israel in Egypt.

LECTURE VII.

ISRAEL IN EGYPT.

In studying the great story of the mighty past, the history of our race, we are struck with the circumstance that each nation seems to have pursued its own pathway towards civilization, and to have worked out its own development, separately from the others. We see, as it were, a great army moving forward in distinct detachments, under different commanders; and though they have the same destination, yet they act independently, often without even any communication, or any reference to the interests of the whole. Separated from one another by seas, mountains or deserts, and having but a slight degree of intercourse, the various nations have had to work out, each for itself, the great problem of life, to strike out its own discoveries and inventions, its science, art, literature, philosophy, and religion. In nothing does the present differ from the past more, than in the means of rapid intercourse now possessed, and the consequent interchange of ideas and circulation of thought now going on among the different branches of the human family. Formerly this was unknown or enjoyed in the most imperfect degree; and in a state of isolation, each nation had to act without aid from others, and make what advances it could, in life's lessons, without benefiting by the labours of its neighbours. Thought travelled slowly and uncertainly, jealousies, hatreds, and fierce wars prevailed, so that nations seldom met except in the battle-field, and unaided, each took its own way. It is not difficult to discover the benefit of all this, and to see wisdom in such an arrangement. A greater individuality and strength of purpose were thus cultivated; self-reliance, the noblest of human attributes, was developed; ingenuity and thought put more upon the stretch, so that whatever of what was great and noble there might be in any race, was called forth without being overshadowed by others. We are well aware, in these days, of the value of the division of labour, and to what perfection it has carried many of the arts and sciences.

And so, too, the division of labour among the nations, attained something of the same result. Each took up some particular form of truth, and thus bestowing upon it an undivided attention, carried it to a higher perfection than could otherwise have been attained. Some great problem was thus solved by each; some grand discovery reached; some practical art applied to the wants of existence; some grand idea worked out in all its developements; some mode of life tested by the individual nation. The Assyrian and Egyptian, separated widely, were each doing something not achieved by the other, in the great development of humanity; and on the banks of the Tigris and Euphrates, and by the silvery stream of the Nile alike, were the mighty plans of Providence carried forward, by which our race has been slowly raised from one stage of progress to another. In fact, the great army, in separate divisions, were unconsciously working towards one end, and, under one commander, were, unknown to themselves, carrying one fortress after another; and thus forwarding the plan of the grand campaign. And now, when the time has arrived for the whole detachments to be united, in order to achieve some greater result, of which we can as yet discern but the outline, see how in God's wonder-working providence, the means of communication are made ready, and now at work. The giant arm of steam is rapidly bringing about the union of the nations, so long separated. Our iron roads, steam boats, and telegraphs, are gradually making all nations one; and causing, by the rapid interchange of ideas, all arts, discoveries, philosophies, to become the possession of the whole. Culture is ceasing to be national merely, and rapidly becoming cosmopolitan; in other words, we inherit now, not merely what our nation has previously attained, but what the ages have won for us. All past ages come forward and lay their contributions at our feet. The printing press presents us with all that is valuable in Roman, Grecian and Hebrew thought; in Hindoo and Chinese research; in Assyrian and Egyptian civilization. The barriers of the nations are removed—"many run to and fro"—in the language of prophecy, and in consequence, "knowledge is increased." All separate toilers, in the mines of knowledge, now know what others have accomplished and are achieving, and stand shoulder to shoulder aiding one another as brothers. A new thought or discovery now makes the circle of the civilized world very speedily, often indeed travelling on the lightning's pinion. The second half of the 19th century is inaugurated by the Great Exhibition in the world's capital; and all nations meet to display the results of

LECTURE VIII.

THE PLAGUES OF EGYPT.

THE grand purpose involved in that extraordinary display of miraculous power which led to the deliverance of Israel from bondage in Egypt, was to convince Pharaoh and his servants that the God of the Hebrews, whom he knew not, and refused to obey, was the Omnipotent One, before whose might and majesty the idols of Egypt, in whom they trusted, must shrink into utter insignificance and weakness. The idols of Egypt were utterly disgraced and proved worthless in the great conflict; and thus not only was Israel rescued by a strong arm, but idolatry was rebuked and overthrown. And in this, as in all divine dispensations, God adapted the instrumentality he employed to the condition and circumstances of the individuals with whom he was dealing. Pharaoh, an idolater, is to be wrought upon so as to consent to Israel's departure; and religious faith in Jehovah is to be awakened and cherished in the heart of the chosen race. The glory of the Lord has to be magnified in the sight of Israel and Egypt. This could only be accomplished by a series of miracles which Moses and Aaron were commissioned to execute. The servants of the Egyptian idols entered into conflict with them, and thus from the nature of the case, the contest was one of miracles, and these must increasingly become miracles of judgment. The might of the Lord Jehovah against the wisdom of Egypt—this is the key to these great transactions which have stirred the heart of humanity ever since.

Did we thoroughly understand the idolatry of Egypt, we should find, I believe, that every miracle was a blow directed against their gods and absurd religious superstitions. As it is, we are able to show that several of them poured disgrace and contempt on their idols. And, in addition, this also is to be borne in mind,—that all the plagues had a foundation in the natural phenomena of Egypt, and were connected with ordinary occurrences; the supernatural, miraculous element consisting

in their coming and departing at the prediction and word of God's commissioned servants. Hail and locusts for example, were occasional visitations in Egypt; but now they were made miraculous scourges, by appearing and disappearing at the command of Moses. The supernatural was thus blended with the natural. And we can see the advantage gained by this. A succession of strange unprecedented terrors would not have so effectually shown that "Jehovah was God in the midst of their land," ordering and altering events with which they were familiar, and believed to be under the guidance of their own idols. Thus was the idolatry of Egypt more thoroughly rebuked than by a series of strange signs and wonders never witnessed before; while at the same time we have thus an indirect test to apply to the history of the transactions, derived from our knowledge of Ancient Egypt. Let us glance at the different miracles and plagues with this view.

When Moses and Aaron appeared in the presence of Pharaoh they were first required by a sign to authenticate their mission from God. Aaron accordingly cast down his rod, and it became a serpent. The wise men and sorcerers we are told did so with their staves and they also became serpents. Modern research has thrown light on the sleight-of-hand process by which these sorcerers were able to present the semblance of a miracle. Serpent charming is one of the most curious and astonishing practices of the east. It is now ascertained that there is in Egypt a species of serpent called Hage; and that the Psylli, or serpent charmers, by a particular pressure on the neck, can render the inflation of the animal so intense that it becomes torpid and rigid, and, when held out, has precisely the appearance of a staff; and then by seizing it by the tail, and rubbing it between their hands, it is roused and returns to its natural state. Jannes and Jambres, who, as we learn elsewhere, were the expert jugglers who withstood Moses on this occasion, entered with serpents, thus stupified, in their hands; and throwing them down they returned to life—their staves apparently became serpents. But their inferiority was discovered—the real rod of Aaron being changed into a real serpent, devoured theirs.

The first plague was the miraculous change of the water into blood. It is not necessary to suppose that there was a change into real blood; but that the water became red as blood and acquired such properties that the fish died, and the Egyptians could not drink of it. It is a very common form of Hebrew speech, to express similarity by identity. Now, here again we

find advantage taken of a natural occurrence in Egypt, and that it was transformed into a miracle. During one period of the rising of the Nile, the waters become a brownish, red colour, resembling blood, owing to the red earth washed down from the mountains of Abyssinia. The miraculous element appeared in the change suddenly taking place at the word of Moses, when he lifted up his rod; and also in the unprecedented circumstance that the water then usually agreeable to the taste, and wholesome, became utterly loathsome, and destroyed the fish. Besides, the water in all the domestic vessels and tanks and canals was similarly changed, which could not have been caused by the red earth of the river. The Nile was to the Egyptians an object of worship, and regarded as affording the most delicious water in the world. Thus at once the pride and idolatry of Egypt were humbled. The magicians were able by their jugglery, to produce a similar change on a small scale, so as to deceive Pharaoh; and most probably they accomplished it by some chemical process, the possibility of which any chemist can readily explain. Colourless liquids can easily be dealt with so that on exposure to the air or light they will assume the appearance of blood, or other colours desired. The whole minute particulars of the story indicate a perfect familiarity, on the part of the writer, with the occurrences and practices of Egypt; and show that he was referring to these with unpremeditated simplicity and truthfulness.

In the second plague—that of frogs—the God of nature availed himself of another natural appearance, to vindicate his power before Pharaoh and before Egypt. So soon as the Nile, and the canals of irrigation connected with it, are bank-full, the exuberant moisture arouses from their summer torpor, into life and activity, the frogs of the Nile, in numbers inconceivable to those who have not been in hot countries. Even in ordinary years, the annoyance of these loathsome creatures, night and day, gives some idea of what this plague must have been. In the whole of this fearful succession of judgments there is not one more personally revolting than the plague of frogs. The very palace of Pharaoh,—his halls of state—his secret chambers, and even the food of himself and family are all polluted by them. The miracle here seems to have been in the enormous multitudes of this creature suddenly called into existence, and especially in compelling them, contrary to their usual habits, to quit the marshes of the Nile and extend themselves over the dry land. In this judgment, again, their idolatry was rebuked. A creature, sacred in the Egyptian mythology and highly

honoured by them, was made the instrument of their affliction, so that they were compelled to regard it with disgust and horror. Their God, Pthah, the creative power, was represented with the head of a frog. The skill of the magicians was able, by their sleight of hand, to deceive Pharaoh, so as to induce him to believe that they too were able to copy the act of Moses.

There has been much discussion as to the insect that constituted the third plague; but the best biblical scholars are now agreed that the Hebrew word should be translated "gnats"—not "lice" as in our version. Here again we find a natural occurrence intensified into a miracle. When the overflow of the river reaches the surface of the country, the fine dust, on being moistened, sends forth innumerable hosts of gnats and flies. The eggs that produce them were laid in the retiring waters of the former flood, and having matured in the interval, they vivify, so soon as the dust is moistened. As the flood advances slowly onwards a black line of living insects, on its extreme edge, moves with it. Once more the God of the whole earth avails himself of a natural event actually occurring in the course of the year in Egypt. Aaron lifts his rod over the teeming dust and the swollen germs of insect life that are mingled with it break forth into mosquitoes. Here the art of the magicians utterly failed them; and they abandoned the conflict as hopeless, declaring that this was "the finger of God."

The creature that was made the instrument of punishment in the fourth plague, is now generally allowed to have been not the "fly," as our version has it, but the Egyptian "beetle." "The Scarabaeus, or sacred beetle, was held in high honour and worship among this singular people. It was, in fact, an emblem of the sun, to which deity it was peculiarly sacred, and also of Pthah, or the creative power. It was both venerated when alive and embalmed after death."* The exhibition of these venerated vermin, as their tormentors, invading them in their most private retreats, and covering the public ways so abundantly that the land was corrupted by their immense numbers, must have been most painful and humiliating to the Egyptians, who were thus compelled to loathe and destroy creatures that they separately adored. How impressive too, in the eyes of the Hebrews, must have been this humiliation of Egypt's idols, which, perhaps, from long residence, many were inclined to reverence.

Connected with this plague there is a remarkable circumstance

* Kitto.

mentioned in the narrative. When it appeared, Pharaoh called for Moses and Aaron and said—"Go ye, sacrifice to your God in the land." The reply of Moses was—"Lo shall we sacrifice the abomination of the Egyptians before their eyes and will they not stone us? We will go three days' journey into the wilderness and sacrifice to the Lord our God." Now, here is a reference to certain Egyptian ideas and customs which, from the evidence of the monuments, we know to have been actually prevalent then, and we thus obtain a valuable corroboration of the sacred narrative. The meaning of Moses's reply was that the Israelites could not offer their sacrifices in Egypt, because their lives would have been taken if they killed, even in sacrifice, animals deemed sacred in Egypt. We have already seen that many animals were sacred, and were worshipped in Egypt. To kill one of these, even by accident, was invariably punished with death. Now the animals which the Israelites would offer in sacrifice were the ox, the cow, the sheep and goat—all which were sacred in Egypt. Moses meant, therefore, that the Egyptians would have risen in a body, and in their religious phrenzy would have massacred the Israelites had they offered their sacrifices. Such precisely, we find, was the state of feeling in Egypt. It is on record that a Roman ambassador when in Egypt unintentionally killed a cat; and even the sacredness of his character could not save him; the populace rose and murdered him.

The fifth plague, the destruction of animals, like the preceding, had its foundation in natural causes. When the inundation of the Nile advanced considerably, all the low-lying pastures were under water, and it was an anxious time for the herdsmen of Egypt. "During the night the cattle were penned in mounds raised above the level of the water; and in the day time they were driven into the higher grounds, where they could browse upon the young shoots of the lentils, sprouting, in the fertile mud, above the surface of the water. Numerous tomb-paintings show the herdsmen in constant and anxious attendance upon them at this season—some in papyrus rafts, and others wading or swimming, in order to keep them out of the deep water or protect them from the crocodiles. The cattle were also in requisition for an agricultural purpose. The seeds of various plants were scattered over the surface of the water at the beginning of the inundation, and trodden in by the cattle, so as to secure them in the mud that they might not be washed away by the retreating waters. This was accomplished by incessantly driving them, backwards and forwards, through the

plashy mud, by men armed with heavy whips. The cattle suffered greatly from these operations, so contrary to their usual habits, and at this season were often attacked with wide-spread and fatal epidemics. In the same paintings with cattle in the water, are frequently represented diseased cattle and herdsmen administering medicine to them." * Now, in the fifth plague, this ordinary occurrence was taken advantage of and transformed into a miracle. And mark how distinctly divine power is made to appear in the transaction. Not only does the fatal murrain seize upon the horned cattle, but upon the horses and camels of the Egyptians; and yet, the cattle of the Israelites, exposed to the same unhealthy influences, and intermixed with those of Egypt, were entirely exempt from the disease—not one of them died, while the others perished.

When the inundation is at its height, it is customary to burn all the weeds and stubble that have been previously gathered from the low grounds and collected on the highest mounds out of the reach of the overflow. Here they are set on fire and burnt to ashes. A religious festival was held, called "the feast of the greater burning," and the process was accomplished with certain idolatrous usages. It is said to be a strange and beautiful sight in the thick darkness of an Egyptian night, to see the river rolling along between two broad belts of fire. The north wind blows fiercely at this season, and drives clouds of white ashes, from these piles of burned weeds, all over the land, covering often the persons of the inhabitants with the light and feathery particles of the ashes. And here we have a comment on the 6th plague. "And the Lord said unto Moses and unto Aaron, take to you handfuls of ashes of the furnace, and sprinkle it towards heaven in the sight of Pharaoh, and it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains on man and beast." We can now see the possibility of this "small dust" diffusing itself over all the land, as it was the season of the great burning; and of this circumstance divine wisdom took advantage to inflict disease on the Egyptians, at the very time when they were engaged in their idolatrous rites. Their magicians and priests, it is recorded, suffered most severely from this infliction.

The next plague was that of thunder and hail. Between the months of November and February, storms of hail and rain, accompanied with thunder and lightening, are not uncommon in the Delta and middle Egypt: so that the event was not a new

* Osborne's Israel in Egypt.

creation. The miraculous element appeared in its coming as predicted by Moses, and in the land of Goshen being entirely free from it. Over the elements, Egypt's idol-gods were believed to preside; and thus, a fearfully destructive storm desolating the land at the command of Moses, a greater than they was seen to be present in the midst of them. No fabling of the priests—no enchantment of the magicians can veil the truth from the eyes of all Egypt. And hence we find Pharaoh, hypocritically penitent, and humbling himself before the servants of God, entreating the removal of the visitation.

Locusts are not very common in Egypt, though they are occasionally seen. They come from the Arabian desert and are wafted over the Red Sea. With this the narrative of the 8th plague accords most exactly; for we are told a strong east wind brought them back. The intensity of the visitation appeared in the fact, that they covered the whole face of the earth, so that the land was darkened by them. If you wish to obtain a vivid conception of the results of a flight of locusts and the appalling appearance they present, you have but to open the 2nd Chapter of the prophecies of Joel, and there you will find the visitation depicted with the pen of inspiration.

There is a very remarkable natural occurrence in Egypt which seems to illustrate the plague of darkness. About the middle of April, a west wind sets in strongly, and continues to blow from that quarter for about fifty days,—it is hence called by the Arabs the Hamsin or Chamsin. In consequence of blowing over the parched Sahara desert, it is excessively dry and loaded with fine particles of the sand. "Occasionally it freshens into a hurricane, and sweeping before it the light sands of the desert, precipitates them in columns and drifts upon the Nile valley. The sufferings of man and beast during these dreadful storms, in ordinary years, baffle description. No man leaves his dwelling, for to face a violent gust would be certain death by suffocation. Those who are overtaken by them wrap their faces in their mantles and lie prostrate on the ground, as their only chance of life. The light of noon-day is but a red angry twilight. At intervals, the darkness is total while the heavy drifts pass the sun's disc."* Thus is this terrible sandstorm described by one who was long resident in Egypt. He adds, "it is impossible, by any expedient to keep the sand out of the houses. So saturated is the air with sand that it seems to lose its transparency, so that artificial light is of little service.

* Osborne.

The sand also gets into the eyes, producing opthalmia, so that men "see not one another." Now it may have been that God, as in the previous inflictions, caused this natural occurrence to act supernaturally, so as to manifest his hand and be evidently miraculous. The ordinary sand storm never lasts more than a few hours; but this raged incessantly for three whole days, appeared according to the prediction, and subsided at the command of Moses. In intense and universal misery it surpassed all the previous plagues.

In his last great work in the land of Egypt, God's method of procedure underwent a marked change. He wielded the common element of the material world no longer, but summoned the angel of his presence to smite the first-born in every household. From Pharaoh to his meanest subject there is a cry of bitter wailing all over the land, save in the district of Goshen. And thus was Israel's deliverance extorted from the despot of a proud superstitious nation, who had resisted the command of Jehovah and called forth to conflict the gods of Egypt. Those very elements of nature which they had deified and ignorantly worshipped were wielded as scourges to chastise their folly; and Jehovah was seen to be God in Egypt as well as in Israel.

their separate efforts, and to learn from one another. Do we not justly gather cheering thoughts regarding the future of humanity from all this; and anticipate a time when that religion which alone secures progress and happiness, here and hereafter for man, shall encircle the globe with its benign influence. And as we look back at the past, and study the mighty plans of Providence, and mark the slow progress of our race, and yet see good still triumphant over evil, let us learn to—

> "Live with the Angels hope and faith;
> Faith will unlock the solid skies;
> Hope through the shadowy gates of death,
> Shows God and paradise.
>
> "Learn the great lesson, to forbear;
> Do what ye can, not what ye would;
> And often be content to spare
> Some evil for much good."

It is very wonderful how, in working out His mighty plans, God makes evil accomplish the purposes of good; its injurious tendency being counteracted and made an instrument of beneficence. We have a striking instance of this in the slavery of the Israelites in Egypt, to which we are to turn our attention this evening. Their oppressors meant them evil, but mark how good results. In Egypt, the descendants of Abraham came into contact with the most advanced form of civilization then in existence; and, under the severe discipline of the task-master, they were not only trained to labour and hardy endurance, but they acquired all the arts and discoveries of their oppressors; all their science and skill, and bore away these with them to the promised land, where by Hebrew genius they were carried to yet higher developments, and diffused more widely. Let us enter for a little into the story of the captivity in Egypt.

Owing to the important services rendered to Egypt by Joseph, the Israelites obtained important privileges, and, by King Aphophis, they were placed on a level with the Egyptians, and permitted to settle apart, in the fertile land of Goshen. From a variety of considerations, too numerous to mention, it is now satisfactorily ascertained, that the land of Goshen stretched along the Pelusiac branch of the Nile, and formed the eastern barrier of Egypt, towards Palestine and Arabia, the quarters from whence they most dreaded invasion. The Egyptians needed it but little for pastoral purposes, and it was consequently but thinly peopled. In permitting the Hebrews to occupy it, therefore, not only was no one dispossessed, but the new comers

were fixed in the only unoccupied part of Egypt adapted to their calling, were kept apart from the Egyptians, and, above all, formed a barrier, on the defenceless side of Egypt, against the predatory hordes of the desert. The account of the Bible is thus entirely in accordance with ascertained facts.

In this fertile land, the sacred narrative informs us, "they multiplied and waxed exceeding mighty, and the land was filled with them." A new king at length arose "who knew not Joseph"—a new dynasty most probably came to the throne, perhaps one of the Theban lines, who cared nothing regarding the services of Joseph; and alarmed by the rapidly increasing numbers of the Israelites, he reduced them to the condition of slaves, and "set over them task-masters." It is now believed by the best Egyptiologists that this took place in the reign of Pharaoh Ramses. This portion of the narrative receives a striking illustration and corroboration from a practice common in the ancient world. Those who were sojourners and strangers within or without the gate, in any country, were liable to have forced services required of them. We may learn how universal this custom was from the fact that Solomon had recourse to it when building the temple. In 2 Chron. II., 17th verse, we read—"And Solomon numbered all the strangers in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found 153,600. And he set 70,000 of them to be bearers of burdens, and 80,000 to be hewers in the mountains, 3,600 to be overseers to set the people a work."

The bondage became more and more severe; "they made their lives bitter with hard bondage, in mortar and in brick, and in all manner of service in the field." Thus were they made to work at the drudgery—the mere brute labour, both of the field and of the city. The works upon which the Israelites were compelled in this way to labour, would be in great part of a monumental character, for this at all times was the prevailing taste in Egypt. "They would be marched in gangs to the quarries, and employed both in the hewing of blocks of stone and granite, and in the transport of them across the desert, like the Canaanites in the reign of Solomon. They were also employed in making bricks of Nile mud wherewith to build the huge precincts of the temples, and cloisters for the priests."* Mechanical contrivances in those days being of a very primitive description, human labour would be in great demand. Let us

* See Osborn's Israel in Egypt, p. 248.

now inquire how far the testimony of the monuments confirms the Bible-narrative. Numerous representations occur among the tomb-paintings of taskmasters standing over slaves at work, and punishing them with the stick. The custom is thus shown to have been thoroughly Egyptian. The Israelites are said to have been employed in making brick. Wilkinson says "the use of crude brick baked in the sun, was universal in Upper and Lower Egypt, both for public and private buildings; and the brick field gave abundant occupation to numerous labourers throughout the country. These simple materials were found to be peculiarly suited to the climate; and the ease, rapidity, and cheapness with which they were made, offered additional recommendations." As to the use of straw, the narrative is corroborated by an examination of brick brought from Thebes, bearing the stamp of a King of the 18th dynasty, the period of the captivity. Rosellini says "the bricks which are now found in Egypt, belonging to the same period, always have straw mingled with them." The bricks of one of the smaller pyramids at Dashoor, are of fine clay from the Nile, mingled with chopped straw. The intermixture gives the bricks an astonishing durability. Thus, even in the most minute and seemingly trivial particulars, are modern researches and discoveries furnishing most incontrovertible testimony to the veracity of the Bible. A still more striking and important discovery bearing on this part of the narrative remains to be considered.

To the student of the Bible, one of the most interesting antiquities of Egypt is a painting found in a tomb near Thebes, representing, it is believed, the Hebrews as they were engaged in making brick under the eye of the taskmasters. The discoverer was the eminent Egyptiologist, Rosellini; and the following is his description of this important pictorial representation. "Of the labourers" represented, he says, "some are employed in transporting the clay in vessels—some in intermingling it with the straw—others are taking the bricks out of the form and placing them in rows—still others, with a piece of wood upon their backs and ropes on each side, carry away the bricks already burned or dried. Their dissimilarity to the Egyptians, appears at the first view; the complexion, physiognomy, and beard, permit us not to be mistaken in supposing them to be Hebrews. Among the Hebrews, four Egyptians, very distinguishable by their mien, figure and colour, (which is of the usual reddish brown, while the others are of what we call flesh colour) are seen. Two of them, one sitting, the other standing, carry sticks in their hands, ready to fall upon two

other Egyptians, who are here represented like the Hebrews, one of them carrying upon his shoulder a vessel of clay, and the other returning from the transportation of brick, carrying his empty vessel to get a new load." Such is the explanation furnished by the accomplished scholar and antiquarian, Rosellini; and we could not desire a more competent or unexceptionable witness. There can scarcely be a doubt that here we have an actual pictorial representation, by an Egyptian artist, of the Israelitish slavery, as described in the book of Exodus. The physiognomy of the labouring figures is unmistakeably Jewish, their colour is lighter than the Egyptian, and they wear their hair and beards. They are also marked with splashes of clay, and their whole appearance indicates the most servile degradation—the taskmasters with uplifted sticks urging on their sore toils. The hieroglyphical inscription over the painting reads "Captives brought by his Majesty to build the temple of the great God." It is scarcely possible to over-rate the vast importance of this memorial of the sojourn of Israel in Egypt. And mark how wonderful the way in which, under God's Providence, it has reached us. A high court officer of Pharaoh, named Roschere, was overseer of public works, and had charge of a number of the Israelites employed on the royal works. He dies, and in accordance with Egyptian usages, the events of his life and the nature of his occupation are painted around the walls of his tomb. Among others, the progress of a public building, of which he had been overseer, is represented; and the enslaved Israelites are the workmen. An Egyptian painter thus records, after his own fashion, the transactions which the inspired penman was employed in embodying in history. The tomb is closed and carefully preserved for nearly 4,000 years. In the middle of our 19th century it is discovered and examined. There are the colours fresh as when laid on, not a figure obliterated. The written history now stands confronted by the pictorial record, and what is the result? Is there a contradiction of the Mosaic narrative? Does even the slightest flaw in the story appear? Just the reverse. The minutest particulars are accurately corroborated, the very straw represented as being mixed with the clay; the blows of the brutal taskmasters are seen descending on the oppressed Hebrews. This is something more surely than merely the result of blind chance. God is thus calling up witnesses from the tombs closed 4,000 years ago, to bear testimony to his own word, and silence the gainsayer. This is quite a parallel instance to that of Layard finding the particulars of Sennacherib's campaign against Judea,

sculptured on the walls of the monarch's palace, and confirming the sacred record in the most minute particulars. The fact of this painting being found in a tomb at Thebes, which is a considerable distance from the land of Goshen, seems to intimate that the captives were distributed in different gangs over the land, and employed on various public works. To this representation the narrative in Exodus corresponds, for we read "the people were scattered abroad throughout all the land of Egypt, to gather stubble instead of straw," and were employed "in all manner of service in the field." One other circumstance deserves attention. Some of the labourers are Egyptians of a degraded class evidently, and are mingled with the Israelites in the servile work. Now the narrative informs us that when the Israelites departed from Egypt, they were accompanied by "a mixed multitude" of some miserable and degraded class of Egyptians, whose condition must have been very wretched when they chose to cast in their lot with the wandering Hebrews. They were, in fact, their fellow-slaves; and they are represented thus in the painting under consideration. Here we have another valuable illustration and confirmation of the Bible. The one serves to make the other more luminous.

The Hebrews being very numerous, vast numbers of them were employed on the public works, and therefore we should expect the reign of the monarch who enslaved them to be signalized by the great number of monuments he erected, having such an unlimited command of human labour. Such precisely we find to be the case. The testimony of all ancient authorities regarding Sesostris Ramses, is perfectly uniform." He was one of the greatest monarchs that ever sat upon the throne of Egypt. He built in every city a temple to the city god. "He made enormous additions to the temple of Ptha at Memphis. He built a chain of fortifications along the entire north-eastern frontier of his kingdom, to defend it from the attacks of the Syrians and the Arabs. He likewise erected mounds to keep out the waters of the overflow from many cities which had suffered from this cause."* His engineering works, for the distribution of the waters of the Nile, were of the same colossal character. Now, mark how this corresponds with the representation of the Bible. No king of Egypt, either before or after him, had such an amount of forced human labour at his disposal. At least half a million of able-bodied Hebrews must have been thus available; so that he was actually able in one

* Osborne, 253 p.

life-time to accomplish more than all the kings put together that preceded or followed him for 2000 years. This stands out as an unquestionable fact in the history of Egypt. And nothing is sufficient to explain this extraordinary circumstance, but the scriptural account of the subtle and deceitful policy whereby he made the Israelites slaves. The whole vast array of monuments, many of them remaining to this day, which Sesostris Ramses erected, is thus a testimony to the truth of the Mosaic narrative.

The oppression under which the Israelites groaned, waxed more and more severe; brutal cruelty was added to their burdens; murder, in its most revolting form, lifted its red right arm in the midst of them. A royal order was issued commanding all male infants to be put to death as soon as born. The sacred narrative informs us that the edict was primarily addressed to the midwives, "of whom the name of the one was Shiphrah, and of the other Puah." In Egypt every branch of the healing art was hereditary, and so identified with religion that the practitioners were all priests. The two personages, therefore, to whom Pharaoh gave this instruction, were probably "ladies of high rank, priestesses, at the head of the college or guild of their profession, throughout Egypt."* They were to issue to the entire body of their subordinates a secret order, for which they were to feign a revelation from the goddess their patroness. Either their humanity or their superstition prevented them from obeying; and the divine favour was, in consequence manifested towards them, in giving abundant prosperity to the houses of their husbands as their outward reward. Such we take to be the meaning of the verse translated rather obscurely in our version thus:—"And it came to pass because the midwives feared God that he made them houses."

The darkest hour of the night is that which precedes the dawn. When the bondage was at the worst, the deliverer was born. We may infer from the facts recorded in the book of Exodus, that Amram, the head of the tribe of Levi, and his family were household slaves, attached to one of the royal palaces. When the birth of Moses took place, the mother's acquaintance with the character and habits of a princess who was the daughter of Pharaoh, suggested to her an expedient for saving her child's life. A tomb has been discovered lately, which is believed to be that of this princess who preserved the life of Moses. Her name was Thouris, the daughter of

* Osborne.

Pharaoh Ramses. A religious festival occurred in which she bore a prominent part; and to prepare for it she went down to bathe in the sacred waters of the river. Jochebed, the mother of the child, being a household slave of the palace, would be aware of the movements of the princess. She, accordingly, put the basket with her infant in the place where the procession would approach the bank of the river, and set her fellow-slave and sister to watch it afar off. "The stage, or quay by which the princess would descend to the water, would, no doubt, have an enclosure fenced off from the rest of the river to keep out the crocodiles, and within this the babe was in comparative safety."* What the poor trembling mother expected, took place. The cries of the helpless forsaken babe touched the woman's heart of the princess, and she resolved to save it in spite of her father's cruel edict. The child's mother was called to be the nurse; and thus, in God's providence, the only individual who could effectually shield the child was made his protector; while his Hebrew mother had charge of his childhood and would use all a mother's gentle influence to impress his heart with reverence and love for the God of his fathers, and attachment to his oppressed race. The royal favour too would secure for him the best education Egypt could furnish. Thus was Moses fitted for his great mission, "learned in all the wisdom of the Egyptians," and yet endowed with the noble Hebrew genius, and having his memory stored with the great traditions of his race. Thus ever does God raise up and qualify the man for his work.

I close the present lecture with a brief reference to a corroborative circumstance connected with the history. We are told that Moses was committed to an ark of bulrushes, daubed with slime and pitch. The word translated "bulrushes" designates the Papyrus plant, not strickly speaking a rush, but one of the family of sedges. The stem is six feet long, and is used for a variety of purposes, as for making boats, sails, mats, clothes, and paper. Only in Egypt were boats constructed of it; and the custom survives to this day in Abyssinia. In the representation, therefore, of the boat for Moses being formed of the papyrus plant, the sacred writer is sustained by facts,—such precisely was the custom in Egypt at that time, but in no other country. The slime and pitch were the mud or slime of the Nile, which is wonderfully tenacious, mixed with pitch, and permitted to harden, and thus would form a perfectly water-

* Osborne.

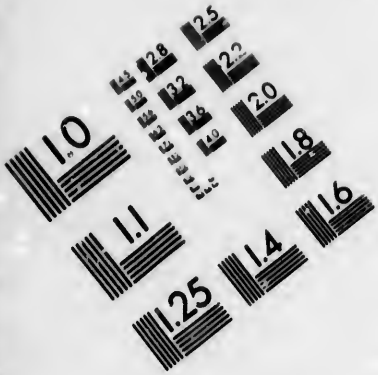
tight lining for the papyrus boat of the infant. It is curious to find that at this day the natives of Egypt employ the Nile mud in a similar manner. When descending the stream with a heavy cargo they build a wall of this mud on the gunwales or sides of their boats and permitting it to dry, are not afraid to load the vessel until the water rises above the wood work of the boat. Thus do researches among the long closed tombs of Egypt, and inquires into the manners and customs of its living inhabitants alike produce, on all hands, proof upon proof, that this book is no "cunningly devised fable," but truth without any admixture of error.

LECTURE IX.

ISRAEL IN THE DESERT.

Such an emigration as that which now took place from Egypt the world never saw, before or since. On the lowest computation the multitude must have been 2½ millions; and the mixed multitude—camp-followers and other degraded classes of the Egyptians who had been their fellow slaves—must have swelled their numbers to above three millions. It is difficult to realize the idea of such a body of human beings on the march. Fancy the whole population of London, with their goods, utensils and cattle, or that of the principality of Wales doubled, or that of Scotland, collected together and moving in one body, and we may get some idea of the Exodus of Israel. What an act of faith on the part of their great leader, to move this host, without any visible source of supply for their wants, into a parched desert! Could any thing short of a special and over-ruling Providence have saved them from destruction even for a few days? Their preservation in the desert for forty years, and final settlement in Canaan, exceed in magnitude all the wonders wrought in Egypt.

We cannot dwell on the miraculous passage of the Red Sea; but must hurry on to take a glance at Israel in the wilderness. Left to their own resources in the desert, we might expect to find them calling into requisition the knowledge they had acquired in Egypt, and exercising the various arts of life which, in the lapse of centuries, they had become familiar with, on the banks of the Nile. Consider the circumstances of this body of emigrants. They were Hebrews by race, but from long residence, had become thoroughly Egyptianized in ideas, manners, customs and modes of life. In fact, so thoroughly embued were they with Egyptian opinions, that they differed from the native-born subjects of Pharaoh in the single particular of now knowing and reverencing Jehovah who had just manifested his power on their behalf. We naturally expect therefore to find the results of their Egyptian training appearing at every step;



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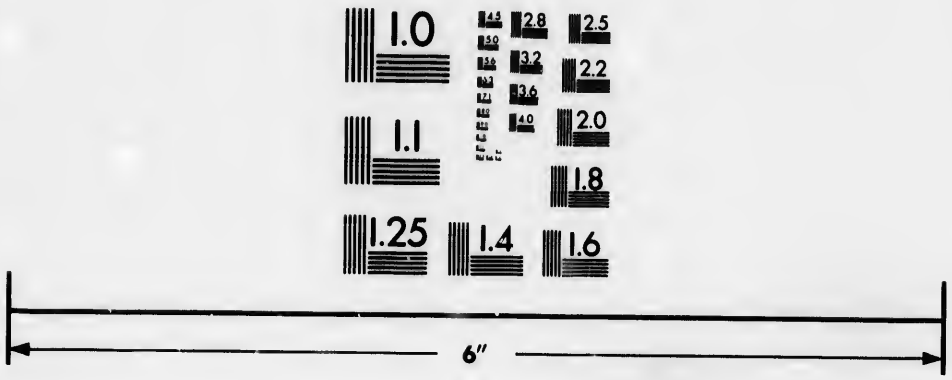

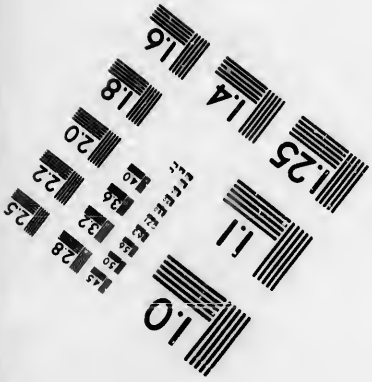

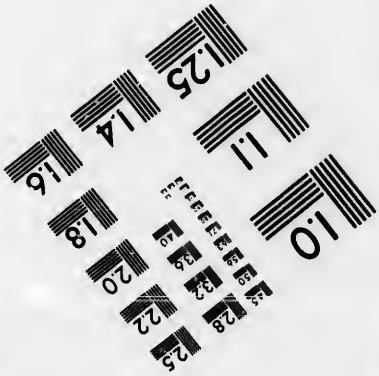

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and that they should, in all the arrangements of their new position, with reference to laws, devotional habits, and domestic usages, assimilate their institutions to those they had left behind them. From our acquaintance with ancient Egypt we are now able to illustrate many of the peculiarities of the Jewish institutions, and to discover a reason for their appointment; and we get, moreover, an admirable test for verifying the historical accuracy of the books of Moses. Supposing the Hebrews to depart from Egypt, as described, does the picture of their life in the wilderness, as drawn in the Pentateuch, represent them as we know from other sources, a people embued with Egyptian ideas and usages must have been? If the writer be a romancer, then his representations of Israel in the desert, will be contradicted by researches among the antiquities of Egypt; but if there be an accordance on these points, we obtain strong additional testimony to the veracity of the author of the Pentateuch. Let us look into this matter for a little. To examine it thoroughly would require a volume; and we can only indicate a few of the more interesting particulars.

You are all familiar with the narrative of that transaction in which the Israelites forgot the God who had delivered them, and set up a golden calf as the object of their worship. Here a great many points present themselves for consideration. To be able to make such an image of gold, implies a very high acquaintance with the art of working in metals. Now, was it possible for a people coming out of Egypt, to possess such knowledge? Let the monuments and tomb-paintings answer. From an examination of these, Wilkinson in his great work on Egypt, declares that the Egyptians had attained early to a most marvellous perfection in metallurgy. "The sculptures of Thebes" he says "and Beni Hassen show that numerous gold and silver vases, inlaid work, and jewellery were in common use." He gives a wood-cut, copied from one of the tombs, representing the whole art of the goldsmith in its various processes, and proving the great advancement they had made in this branch. Much of the chemistry of the art was probably as familiar to them as it is to us. Hebrew workmen, trained in Egypt, would therefore have no difficulty in casting such an image. But why make it in the form of a calf? They had learned among other things to worship the idols of Egypt; and one of the most conspicuous of these was Apis, the sacred bull of Memphis, under whose form Osiris was worshipped. The living Apis was kept at Memphis; but representative images of him were made all over Egypt in the shape which the

Israelites imitated. Herodotus tells us that the worship of Apis was accompanied with dances and songs; and in this we find the Israelites following Egyptian usages. No fictitious writer could have imagined a transaction which is thus accurately verified by modern research. Moses, we are told, burnt and reduced the golden calf to powder. Wilkinson furnishes an explanation of this. Modern chemistry employs tartaric acid and reduces gold to powder. Natron, which was in common use in Egypt, produces the very same result. When gold is thus reduced and then made into a draught, as Moses treated it, it has a most nauseous taste; and in making them drink it, he wished to increase the punishment of their disobedience. Only a well-informed chemist could have accomplished this; and we now know that one learned in all the wisdom of the Egyptians, as Moses was, would be quite equal to the task.

The making of the tabernacle, in like manner, implies a cultivation of the arts and an abundance of costly materials, which could only be accounted for by a reference to the skill and wealth of Egypt. The sculptures and paintings of Egypt show people employed in all the work that would be necessary to make the tabernacle; and for generations the Israelites had been familiar with all this. The condition of the Jews in the wilderness, as described in the Pentateuch, is precisely such as we should expect from our knowledge of Ancient Egypt; and only on the supposition that the books of Moses are historically accurate, could we imagine a writer able to originate and sustain the close Egyptian relationship which we encounter at every step of our progress. Let us take a few specimens by way of illustration. Precious stones, with engravings on them, we are told, were set upon the ephod and breastplate of the high-priest. The Egyptians were perfectly familiar with the art of cutting and polishing precious stones; and our museums contain specimens of engraved signet rings and bracelets older than the days of Abraham. The boards of the tabernacle were overlaid, we read, with gold. Wilkinson tell us that "in Egypt substances of various kinds were overlaid with gold-leaf," of which specimens exist dating long previous to the Exodus. The brazen laver was made of brazen mirrors offered by the women. Wilkinson tells us that this mirror was one of the principle articles of the toilet with the women of Egypt, being of mixed metal, chiefly copper, most carefully wrought and highly polished. The golden candlestick was ornamented with golden flowers. The monuments repeatedly show these flowers most tastefully and gracefully constructed. The covering of

the tabernacle was of leather; and we learn from the monuments that the trade of making leather was one of the most important branches of Egyptian industry. We have actual specimens of their leather in our museums. The straps of a mummy found at Thebes are of the finest leather, and have beautiful figures stamped upon them. At Paris there is an Egyptian harp, the wood of which is covered with a green morocco, cut in the form of a lotus blossom. The cloths of the tabernacle and the priests' garments, as described in the Pentateuch, imply an acquaintance with the arts of spinning, weaving, dyeing, and embroidering; and we find all these arts represented in the sculptures and paintings of Egypt; and from the most ancient times they were renowned for their skill in these branches.

The dresses as well as the ceremonies of the Egyptian priesthood are profusely delineated in the sculptured and pictured monuments; and when we attentively study those of the Hebrew priests, it is impossible to avoid the conclusion that some of them were copied from those in use in Egypt. Indeed the more carefully we study the whole Hebrew ritual, the more clearly do we see that, for wise and gracious ends, divine wisdom saw it best to embody many Egyptian ceremonies, carefully guarded, modified and purified from all contact with idolatry, and applied to the worship of the true God. These Egyptian ceremonies had, for generations, been familiar to the eyes of the Hebrews; and in condescension to their circumstances and weakness, God was pleased to retain certain of these forms and to change them so as to be appropriate only to the worship of Jehovah. He dealt with them as with children, and gradually trained them by outward symbols so as to rise to a pure spiritual worship. And in allowing them to retain Egyptian ceremonies, purified and changed, there was no compromise with idolatry. In the christian church we have modifications of Jewish usages —witness the Passover, some of whose outward forms were retained, and the whole changed into the sublime spiritual service of the Lord's supper; but this does not prove christians to be Jews, or imply that we recognize Judaism as binding on us. The fact is that all ceremonies, being of necessity arbitrary, mean nothing but what, in the view of the worshipper, they are meant to symbolize; so that it is of little consequence whence they were originally derived—the great matter is what are the spiritual ideas which they embody and symbolize? The resemblance between the ritual of the Hebrews and the ceremonies of the Egyptians, is an unquestionable fact that cannot be got

over. But it no more militates against the reverence due to the ritual of Israel, as appointed by God, than the Jewish origin of our ceremonies lessens our reverence for them as of divine appointment. In this arrangement we see the act of a kind parent dealing with the weakness of children. They were accustomed to the pomp and splendour of Egyptian ceremonies; and had they been at once transferred to a high spiritual system, without any outward symbols or forms, it is plain their minds would not have been equal to enter into it, and they would have been more easily drawn into idolatry. This tendency to outward ceremonies, so natural in their case, was met, limited and guided by the adaptation of their ritual, as far as useful and consistent with God's purposes, to the notions which they had imbibed. The ceremonies were a necessity adapted to their weakness; and to a very limited extent ceremonies are still necessary to the worship of God; but to multiply these is to go back to the childhood of humanity.

We shall now briefly indicate a few points of resemblance between the Jewish and Egyptian rituals. The Hebrew priests ministered at the altar, and in the holy place with covered heads and naked feet, and were required to be scrupulously clean, bathing daily before they commenced their ministrations. Thus it was too with the priests of Egypt. The priestly garments with the Jews were to be of linen; such was the Egyptian practice. The ephod was precisely similar in shape to that worn by the Egyptian priests of the highest rank; and the embroidered girdle worn with the ephod was the same as in Egypt. The breastplate of the high priest bore twelve jewels, on each of which was engraven the name of one of the tribes; the Egyptian priests also wore a breastplate with an idolatrous symbol which was removed when it was adopted into Hebrew worship.

The terms Urim and Thummim were used to indicate the breastplate which Aaron wore at certain times, on occasions connected with giving judgments. The Septuagint translation of the Bible, which was made in Egypt, renders these words by two Greek terms, signifying "light" and "truth" or "justice," and this suggests an Egyptian origin. Wilkinson says, "when a case was brought in Egypt for trial, it was customary for the arch-judge to put a gold chain round his neck, to which was suspended a small figure of truth, ornamented with precious stones. This was, in fact, a representation of the goddess who was worshipped under the double character of truth and justice; and whose name 'Thmei' appears to have been the origin of the Hebrew Thummim—a word, according to the Septuagint translation, implying truth."

LECTURE X.

CONCLUSION.

Even though the hoary remains of Ancient Egypt had no bearing on the narrative contained in the pages of the Bible, they would amply repay the profoundest investigation. They are the only existing records of one of the great primeval races of mankind, who gave the most powerful impulse to the whole current of human existence, and most decidedly influenced and moulded the present. The race has, centuries since, utterly vanished from earth, but their foot-prints are deeply impressed here; and from these we can discover what they were, and what work they accomplished. Every fragment of Old Egypt, therefore, is precious—every sculptured stone, painted tomb and mouldering monument is eloquent, and helps us

> "To summon from the shadowy past
> The forms that once have been."

As bright-eyed science pursues her inquiries, the whole rises up in a clear and beautiful light, and Ancient Egypt appears before us, as a little life-island in the vast shoreless ocean of the past. An eminent geologist was able to describe the form, habits and character of an extinct pre-adamite race of animals, merely from some foot-prints which they had left on the soft sandstone, when in the course of formation; and when afterwards the petrified remains of these creatures were discovered, the conjectures of the geologist were wonderfully verified, and proved to be astonishingly accurate. How strange, that from a few foot prints made thousands of years before the creation of man, the animal that left these traces could be re-constructed and its natural history written! No less wonderful is the process by which Ancient Egypt has been disinterred—her history constructed from pyramids, tomb-paintings, and long silent hieroglyphics, her laws deciphered, her social habits depicted, her art, literature and religion all made clear—

"Those ages have no memory—but they left
A record in the desert, columns strown
On the waste sands, and statues fallen and cleft,
Heaped like a host in battle overthrown;
Vast ruins where the mountain's ribs of stone
Were hewn into a city; streets that spread
In the dark earth, where never breath has blown
Of heaven's sweet air, nor foot of man dares tread
The long and perilous ways—the cities of the Dead."

And now we can call around us, and converse with, these primeval men

"Whose distant footsteps echo
Through the corridors of time."

"Though dead they yet speak to us." Not their embalmed forms alone speak to our hearts, though we cannot gaze without emotion on the dust that once was animated by a human soul; but their temples, statues, pyramids—all are full of meaning. Cold must be the heart to which the great past speaks with no kind, fraternal voice; unworthy the mind that can only sneer or discover faults and sins when standing over the mouldering dust of our buried kindred! Be it our part

"To reverence still the ancient fane
Where once man's highest lore was taught,
That blossomed stone, that pictured pane
Was once a poet's thought."

And looking at all this, what a grand task lies before the future historian, when all the rich materials shall be gathered to his hand—to weave the scattered fragments into one great, harmonious story of our race, setting the whole to rich music—telling of human errors and sufferings in notes of sadness—breaking into paeans of gladness over the triumphs of humanity—painting the decay and ruins of empires and cities, as they withered and were rolled up as a scroll, in tones of mournful pity, yet of bright hopefulness, knowing that the night was but the herald of the morning, that death ever passes into life, and that lovelier and nobler developements will spring from the ashes of the old. All this history, when it comes to be rightly written, in the spirit of philosophy and religion, will accomplish, and will tell a lofty continuous story of our race, showing that all nationalities enshrined the self-same human soul, made originally in the image of its Creator, and still amid all its sins and failures, retaining traces of its divine origin; and making it clear that all the changes

and convulsions of the past have been watched over and ordered by that Omnipotent One without whom not a sparrow falls to the ground. The grand lesson of the past is hope, not despair—trust, not doubt—faith in God and faith in man.

"Evil comes and evil goes,
But it moves me never;
For the good, the good, it grows,
Buds and blossoms ever.

"Winter still succeeds to spring,
But fresh springs are coming,
Other birds are on the wing,
Other bees are humming.

We saw in last lecture that among other influences of Egypt, discoverable in Hebrew institutions, many portions of their religious ritual had an Egyptian origin. Those forms and ceremonies with which, during the bondage, they had become familiar, were, by divine wisdom, purified from every taint of idolatry, and adapted to the worship of the one, true God. In all this we saw the kindness and the wisdom of a father dealing with children. Debased by idolatrous practices—gross and material in all their religious ideas, the Israelites required to be trained to a spiritual worship by means of ceremonies, symbols and outward forms—the senses were to be employed as aids in imparting spiritual truths, and by means of visible things they were taught to rise to the invisible. Since, then, ceremonies were to them a necessity, it seemed good to infinite wisdom to make use of those with which they were already familiar, rather than to impart others entirely new and strange. Egyptian forms, therefore, modified and purified, were appointed; and the grand ideas which were afterwards more fully and clearly expressed in the gospel revelation, were embodied in these, so as to be adapted to the circumstances of the people. Such we find was the divine plan of procedure on the introduction of christianity. The only ritual observances in the christian church are Baptism and the Lord's Supper, but these were not entirely new observances—they retained Jewish forms and attached to them a new and grander significance, and made them refer to new objects and embody other ideas. We do not find that the circumstance of Baptism and the Lord's Supper being in outward form, modifications of Jewish Baptism and the rite of the Passover, renders them less divine or significant of gospel truths to our mind; and in like manner the Egyptian origin of some of the Jewish ritual observances did not detract

from their value or render them less divine in the eyes of the Israelites, nor should it do so to us. The mere origin of a ceremony is of little importance, the main thing is its spiritual import to the mind of the worshipper. On this principle therefore, we have no hesitation in admitting that many of the Hebrew forms were modelled on the Egyptian; and so far from allowing that this makes any thing for the cause of infidelity, we hold that it is a mark of divine wisdom and condescension in the circumstances, and furnishes a striking testimony to the truth of the whole narrative. It is precisely what we might expect in the case of a people coming out of Egypt after a residence there of some centuries.

In addition to the ephod, girdle and breastplate of the priests, and the Urim and Thummim peculiar to the high-priest, we may notice a few other points of resemblance between the two rituals. From the evidence of the monuments, it appears that the Egyptians were accustomed to put inscriptions on their houses both inside and out. Divine wisdom took advantage of this established custom, and commanded the Israelites to write the law upon their door-posts and their gates, so that it might be continually before their eyes, and fixed in their memories. In the monuments, we find frequently processions of priests, carrying sacred shrines or arks, by staves passed through rings in the sides; and these are in some instances precisely of the size and shape of the holy ark of the Israelites, which was to them a visible symbol of the presence and majesty of Jehovah. Then again, the very customs forbidden to the Hebrews were ancient and established usages on the banks of the Nile, and therefore customs, to which, from their training, they were peculiarly inclined. I need not remind you how strictly and sternly every thing having the slightest trace of idolatry was prohibited. The Egyptians adored the sun, moon and stars; to the Jews such worship was forbidden under the penalty of death. The statues of men, beasts and birds, were worshipped in Egypt; the Israelites were forbidden to bow before any carved image. Many of the Egyptians marked their bodies in honour of their gods; the Jews were forbidden thus to cut their flesh or make any mark upon it. It was a practice in Egypt to bury food in the tombs of their friends; the Jews were forbidden to set apart any fruit for the dead. The Egyptians planted groves of trees in the spacious court yards of their temples; Moses forbade the Jews to plant any trees near the altar of the Lord. These regulations, and many others that might be enumerated, did time permit, were clearly directed against the idolatries of Egypt

and designed to keep the chosen people pure from those practices into which they were most liable to fall. Now the monuments which show that these were Egyptian usages, bear striking testimony that the relation between Israel and Egypt was such as it is described in the Bible to have been; and only on the supposition that the Pentateuch is a record of facts, can we explain these extraordinary coincidences between the religious ceremonies of the two nations.

It would be easy if our limits allowed, to enumerate many other points of resemblance or opposition in their respective observances. For example, the arrangements of the tabernacle seem in many respects to have been modelled on those of an Egyptian temple. The court—the holy and most holy places—the cherubim, or compound winged figures on the mercy-seat, had their counterparts in Egyptian usages; and were so freed from all idolatrous significance, and consecrated to the worship of Jehovah, as to become suitable and instructive symbols in the spiritual worship of the chosen people. In the sacrifices of the Israelites, too, and other rites, a similar resemblance is discernible; and these were baptized into the lofty and pure service of God's sanctuary, embodying to the Jews the very same spiritual truths on which our faith now rests. It is well that we should be aware of these very important facts, which modern research has brought to light. They cannot be controverted or ignored, and they have an important bearing on the Old Testament Scriptures. Writers holding infidel opinions, have endeavoured to make use of these, as of all new discoveries, to prove the human origin of the Jewish faith and worship: and no doubt, to christians, there is something at first sight startling in these views; but just as in the discoveries of geology and astronomy, a more perfect knowledge displays the harmony between revelation and the results of science, and strengthens and confirms the bulwarks of our faith. The view I have presented to you regarding the Egyptian origin of these outward forms of the Jews, is, I think, at once satisfactory to the mind and strongly corroborative of the sacred narrative. All difficulty vanishes when the circumstances of the Israelites are placed in their true light. The testimony of Egypt to the truth of revelation, is not less powerful and striking than that of Nineveh.

Leaving the Pentateuch, we now advance to a period long subsequent to the Exodus. In the reign of Rehoboam, the son of Solomon, we find it recorded in the 12th chapter of the second book of Chronicles, that Judea was invaded by Shishak,

a king of Egypt. We are told that "he came with 1200 chariots, and three score thousand horsemen, and the people were without number that came out of Egypt—the Lubims, the Sukkims, and the Ethiopians." The humiliation and penitence of Rehoboam, under the warnings of Shemaiah the prophet, averted from him the calamity of the entire loss of his kingdom, but while the Lord declared that he should not be utterly destroyed, he nevertheless added that the people should be servants of Shishak—that is, should be made his prisoners. Shishak came and took away the treasures of the house of the Lord and the king's treasures, and reduced the kingdom to the condition of a conquered province. This Shishak was the head of the twenty-second dynasty of Egyptian kings. Now like most monarchs, he was fond of recording his victories; and on his return home he caused a magnificent series of sculptures to be executed along the walls of the great temple of Karnac, in commemoration of his success against Jerusalem. These sculptures, like those of Sennacherib at Nineveh, have been preserved amid the universal wreck; and now are called up as witnesses on behalf of the Bible. When the great Egyptiologist, Champollion, was in Egypt, on his voyage up the Nile, he landed for an hour or two about sunset to snatch a hasty view of the ruins of Karnac; and on entering one of the halls he found a picture representing a triumph, in which were sixty-three prisoners, each indicating a city, nation or tribe; and in the third line he observed one particular figure having underneath this inscription, in hieroglyphic characters—"Judah melek Kah," which Champollion translated "King of the country of Judah." The name of Shishak appears here repeatedly; so that here was an actual record of the invasion and conquest recorded in the 12th chapter of second Chronicles. On the same picture were shields containing, in hieroglyphics, the names Bethhoron, Megiddo, Mahanaim and some others—all towns through which Shishak passed, on his invasion of Judea. Champollion believed that the figure having the inscription, "King of Judah" underneath, represented King Rehoboam himself; so that, in all probability, we have here a likeness of Solomon's son, executed by an Egyptian artist. A copy of it may be seen in many illustrated works on the antiquities of Egypt. Thus the monuments in the temple of Karnac tell the same story precisely as the Bible, in regard to the invasion of Judah by Shishak, and the fact of his carrying away prisoners from the conquered land. This is the more valuable, because the sculptured memorials of the Jews in Egypt are, as we might

expect, very few. No nation ever perpetuates its own shame and defeat in its monuments; and, in as much the Egyptians were utterly humiliated and vanquished, and their army was annihilated in the period of the Exodus, we should not expect to find them recording their own defeats in their temples or tombs. We have already seen, however, that one memorial of Israel in Egypt has been most singularly preserved—namely the painting of the Jewish slaves making brick, in the tomb of one of Pharaoh's overseers of public works. The remaining memorials are scanty, but not without their value. The name of Pharaoh Necho, who, on his march against Nebuchadnezzar, was assailed by Josiah, King of Judah, in the valley of Megiddo, has been deciphered in the monuments; also the names of Pharaoh Hophra and Sirhakah, king of Ethiopia, mentioned in scripture. That these were really kings, as described in the Bible, is established by this independent testimony.

The task which I proposed to myself, in entering on the present course of lectures, is now completed. What I attempted was, to apply the results of modern investigations among the the antiquities of Ancient Egypt, to the illustration and corroboration of scripture. I am not aware of having, so far as my knowledge goes, omitted anything of importance, that has yet come to light in connexion with Egypt, having any bearing on revelation, either as elucidating or confirming the sacred text. The whole course of investigation and discovery among the venerable remains of old Egypt, forms one of the most profoundly interesting chapters in the history of man's patient and laborious search after truth, amid the most serious difficulties. It is enough to awaken a noble feeling of pride regarding those exalted capacities with which the Creator has endowed man's soul, when we look back at the course of those profound studies among Egyptian ruins, by which such glorious triumphs have been gained. The process by which those strange-looking hieroglyphics, that for centuries had been dumb and meaningless, baffling all the ingenuity of Grecian and Roman sages, have been deciphered and rendered eloquent, in our own 19th century, is one of those triumphs of genius, that must be ranked among the very noblest achieved by the human mind. All future difficulties seem to vanish, and cease to be formidable to man's progress, when we think of this victory; and like Napoleon we feel inclined to banish the word "impossible" from our vocabulary. And then, let us connect with this the brilliant historical investigations to which it furnished the key,—the patient efforts by which the broken links in the chain have

been repaired—the gaps in the history of our race filled up, and this extinct race, whose influence on human destinies was so vast, made to rise up out of the deep night of the past, and revisiting once more "the glimpses of the moon" to tell its own story, so thrilling and full of human interest. Even those achievements of the star-eyed science, by which "the eternal dances of the sky" have been unwinded, are not more glorious or wonderful than those by which heaps of ruins and broken fragments have been made to assume forms of beauty and harmony, and order evolved out of confusion. Only a part has yet been accomplished—how bright and beautiful then will be the whole!

"Each ray that shone, in early time, to light
The faltering foo'steps in the path of right,
Each gleam of clearer brightness shed to aid,
In man's maturer day his bolder sight,
All blended, like the rainbow's radiant braid,
Pour yet, and still shall pour, the blaze
that cannot fade."

And what a wonderful chapter, too, in God's Providence, have we here! Egypt was almost an unknown land fifty-seven years ago—its treasures were unknown to the scholars of Europe—an impenetrable veil hung over its mysterious ruins. One result of that great moral earthquake, the French Revolution, was the invasion of Egypt by Napoleon Bonaparte. He brought with him a staff of eminent scientific explorers, who, on their return to France, made known to the world the results of their discoveries in a great work on Egypt. True, they were all deeply tainted with the fashionable infidelity of their age and country; and fancied they had hit on discoveries on the banks of the Nile, which would completely explode the statements of the Bible, and overturn Christianity. The result has been the very reverse of their expectations; and from these same ruined shrines and long-closed tombs, the Bible has received the most wonderful confirmations; and every word, having reference to Egypt, has been proved to be the truth, without any admixture of error. Thus does God over-rule the evil intentions of men so as to make them do the work of good. Investigations pursued at first with the avowed object of overthrowing Christianity, result in strengthening its foundations immeasurably. Napoleon, too, was made the instrument of discovering the key to the hieroglyphic characters. One of his engineers, in digging the foundations of a fort, lighted on the

celebrated Rosetta stone, without which no progress could have been made in deciphering the inscriptions; and all would yet be darkness and uncertainty. The victory of Abercrombie transferred this precious fragment from the possession of the French to that of the British; and it was carefully preserved in our national museum. Men of giant intellect were raised up to pursue the investigations to which this was the key—Young, Champollion, Wilkinson, and Bunsen—men of large capacities and reverent hearts, pursued the study; and now the Christian can, with gratitude and triumph, point to the results of their stupendous labours as witnesses on behalf of that book which contains God's revelation to man. We live in extraordinary and eventful times—no man can say, amid the present convulsions and changes, what a day may bring forth. But we may, from our experience of the past, confidently expect that all these stirring events will, more and more, cause the divine word to have "free course and be glorified." Amid all the searching investigations of an age when discoveries have been multiplied with unprecedented speed—amid the explosions of so many false systems, and antiquated errors, the Bible gains strength by every fresh advance of knowledge. There never was a time of such unscrupulous sifting of all, even the most revered opinions, as during the last fifty years: and many a time-honoured absurdity has been marched off the stage and consigned to oblivion. What formerly passed for history, has, since Niebuhr's researches, been ranked as myth or childish fable. "It has been a nervous time for imposture, but it has been a noble time for the Bible. The Dead Sea has been explored, and from its waters the sounding line of Lieutenant Lynch and the travels of DeSaulcy along its shores, have furnished striking confirmations of the Bible. The very stones of Petra cry aloud; and many a verse of Jehovah's word seems, as it were, to be graven there, with a pen of iron, in the rock for ever. Scepticism no longer asks sneeringly, where is Nineveh the great city of three day's journey."* The sands of Egypt are lifted; and now when fresh confirmations are timely, God gives the word and there is a resurrection of these witnesses—the silent tombs—the ruined temples—the embalmed dead—all come forward and testify how true was the story penned by Moses 3,000 years ago. Lord Lindsay says in his work on the east, that when there he met with the eminent scholar Cavilia, who said to him—"In my youth I read Ros-

* Dr. James Hamilton.

seau and Diderot, and believed myself a philosopher. I came to Egypt and the scriptures and the pyramids converted me." It would be difficult, I think, for any mind not blinded by hostile prejudices, to study the records of modern discoveries in Egypt, without arriving at the conclusion that the books of Moses are at once genuine and authentic—really written by the lawgiver, who witnessed all he describes, and containing a plain and forcible narrative of facts. Thus the outward defences of the Bible are every day strengthening and extending, while the internal evidence is augmenting with equal rapidity. And, in God's wonder-working Providence, what has been so successfully done in the case of the New Testament, in the way of illustrating and confirming its statements by a reference to the manners and customs of the people and countries mentioned therein, has now, in the progress of discovery, been done for the books of the Old Testament. Long were such verifications wanting, and it seemed to human reason impossible that they could be supplied after such a lapse of time, but now these buried nations stand before us; and after the lapse of thousands of years, the scenes of their history engraven and sculptured on their monuments, are confronted with the Bible, and no contradiction appears, all is harmony; and the allegations of infidelity are shown to be without foundation.

And now my humble task is done, however weakly or imperfectly; and as speaker and hearers, we separate, at least for a time. I trust that the time we have spent together, during the delivery of these lectures, has not been wasted; and if, in any case, thought has been awakened or stimulated—a desire for knowledge aroused—information imparted or truth spread; above all, if the wavering faith of any has been confirmed—if your confidence in God's word has been strengthened—if your reverence and affection for the Bible have been increased, and if any juster or clearer views of its meaning have been imparted—even in the humblest degree—our labour has not been in vain. May God graciously bless whatever has been spoken in accordance with eternal truth—

> "Ye voices that arose, after the evening's close,
> And whispered to my restless heart repose,
> Go breathe it in the ear, of all who doubt and fear,
> And say to them "be of good cheer."
> Tongues of the dead, not lost, but speak from death's frost
> Like fiery tongues at Pentecost!
> Glimmer as funeral lamps, amid the chills and damps
> Of the vast plain where death encamps."