

Bible itself, and the symbols it draws from external nature. The Gospels and the epistles of James and Peter in the New Testament are redolent with the air of earth as well as of heaven. This is true of the prophets and psalmists of the Old Testament.

It would not be strange if a careful study of the symbols of spiritual truth drawn from the Bible would lead one to feel that the whole ground was occupied, and that he could add nothing. By the time that one had learned enough of biblical symbols to reach this conclusion, his knowledge of biblical methods would have become so extensive that he would also have learned the nature of the analogies which give the symbols their value. In short, this would be the kind of training which would lead one to the independent use of the earth and earthly relations as symbols of spiritual truth.

MR. PETRIE'S DISCOVERIES AT THE BIBLICAL TAHPANES.

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To the student of the Bible, one of the most satisfactory of recent discoveries in Egypt is that made in 1886 by Mr. Flinders Petrie at Tahpanes, on the eastern Delta. The thirty-ninth chapter of Jeremiah and Josephus Ant. x. 9, 1 tell us that Nebuchadnezzar had taken Jerusalem, made Zedekiah his captive, burned the city and carried away the most of its inhabitants to Babylon. The feeble remnant of Judah scattered about were gathered under Johanan, and fled to Tahpanes in Egypt. In this party were "the King's daughters," Jeremiah the prophet, and Baruch, his amanuensis. Tahpanes was about twelve miles west from the modern El-Kantara, on the Suez Canal. The Greeks called it Daphne. This Hebrew party reached Tahpanes during the reign of Pharaoh-Hophra, the son of Psammethik II. of the XXVI. dynasty. He is called Uahabra, with the throne name Ra-

haa-ab in the Egyptian inscriptions, Vaphres by Manetho and Ouaphre in the Septuagint. The XXVIth Egyptian dynasty had its capital at Sais, but that did not prevent the king from having a palace at Tahpanes. Pharaoh-Hophra reigned over Egypt from 591 to 522 B. C. Herodotus gives some interesting incidents of his reign. He says that Hophra, whom he calls Apries, thought that not even a god could cast him down from his eminence, so firmly was he established on his throne. Herodotus also bears testimony that he was the most prosperous of all the Egyptian kings of the XXVIth dynasty, except his great-grandfather Psammethik I. He led an army to attack Sidon, and fought a naval battle with the King of Tyre. From Ezek. 17 : 15-17 it appears that Hophra entered into a contract with Zedekiah to support that vassal King of Judah in rebelling against Nebuchadnezzar, and by an advance on Gaza did actually compel the Chaldean to raise the siege of Jerusalem (Jer. 37 : 5-11). Thus he recovered, for a brief season, some of the territory that was wrested from his grandfather Necho. The Egyptian army was soon defeated in a subsequent engagement, and Hophra was able to give the Hebrews no further assistance save the refuge which the palace at Tahpanes afforded the remnant who escaped from Jerusalem.

After the flight to Egypt the divine command came to the prophet Jeremiah saying : Take great stones in thy hand, lay them in mortar in the brick work which is at the entry of Pharaoh's house at Tahpanes, in the sight of the men of Judah ; and say unto them, Thus saith the Lord of Hosts, the God of Israel : Behold, I will send and take Nebuchadnezzar, the King of Babylon, my servant, and will set his throne upon these stones that I have hid, and he shall spread his royal (glittering) pavilion over them (Jer. 48 : 8-10). That this prediction became history, and that the Babylonian King did twice invade Egypt and conquered it, is no longer doubted.*

The interest connected with this discovery of Mr. Petrie arises from the fact that he seems to have found the very house of Pharaoh-Hophra. He has laid bare an "area of continuous brick work, resting on sand, about a hundred by sixty

* See Josephus Antiq. x. 9, 7, and Apion i. 19.

feet, facing the eastern entrance to what seem royal buildings."

Mr. Petrie further says : " It is curious how exactly this answers to the biblical description of the entry of Pharaoh's house in Tahpanes." Mr. P. dug into this square platform and found there some rough " unhewn stones," but without inscriptions. He was surprised, on inquiry, to learn that the mound from which these stones are exhumed is called by the Arabs to this day *Kasr el hint el Yahudi*, " The Castle of the Jew's Daughters." Thus the biblical story of the royal princesses still clings to the ruins as an historical echo from the remote past. Mr. Petrie calls this mound a tower. It was about a hundred and fifty feet high. It was square and contained many stories. The basement had certainly been used for a kitchen. In one room were stones for grinding corn, dishes, jars, and iron rods—the spits used for roasting meat.

Several objects found contain the name of Uahabra. In the immediate neighborhood other objects of great interest were exhumed. The place may be visited from Zagazig on the railway between Suez and Cairo.

THE GOSPELS OF THE INFANCY.

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In their opening words is struck the keynote of the Gospels of both Matthew and Luke. " The book of the generation" has the tone of Old Testament Hebrew. On the other hand, in Luke, with the Greek words translated " forasmuch as," " to draw up," " narrative," used nowhere else in the New Testament, but common in classic Greek, and with certain constructions and arrangements of words, carefully observed in Attic writers, but not common to the loose Greek of the New Testament, we are ushered into the atmosphere of Xenophon and Thucydides. Catching this keynote at the very first, we interpret Matthew as the harmonious development of one theme, Jewish to the core, Jesus, the prophesied