

prepared in order to glorify someone. These monuments do not give us a full-orbed picture of Egyptian life, but only present what the noble or the king desires to be remembered. In Mesopotamia we have a far more rounded picture of the total life of the nation.

A second reason is the fact that in their relationship with Israel the Egyptians had comparatively little of which to boast. One of the outstanding incidents in the Bible is the mighty deliverance of the Israelites from Egypt by the outstretched hand of God, but we would hardly expect the Egyptians to erect a monument to celebrate such a defeat. In a school history of the United States the account of the war of 1812 is apt to tell a good bit about the victory of isolated American ships over British ships, but the disastrous attempt to conquer Canada may be passed over with a word or two. On the contrary, the Canadian school history is apt to say little or nothing about the American sea victories but to speak in glowing terms about the gallant Canadian forces that utterly defeated the attempts of the Yankees to conquer Canada. Every nation likes to celebrate the things in which it can find a reason to boast. Lack of Egyptian material bearing directly on the Exodus of the Israelites might raise some question as to the accuracy of the Biblical account, if it were not for the nature of the Egyptian remains, and for the fact that there was in this event nothing of which they could boast. It is quite different when we come to a far less important Biblical incident, that of Shishak's invasion of Palestine. This occupies only a few lines in the Biblical account, but in Egypt Shishak put up a great inscription on a temple wall to celebrate his Palestinian expedition, and named at length the cities that he claimed to have conquered.

Still another factor should be mentioned. A very great part of the stirring