

readily turned in time of famine in Palestine, which becomes still more vivid and striking in the latter part of the book of Genesis with its account of Joseph bringing his family ~~by~~ down to Egypt for relief from the famine, finds much vivid illustration in the remains from Ancient Egypt.

The beginning of the book of Exodus gives us a very different impression of the character of the Egyptians. Here we find a nation oppressing the foreigners who had come down to sojourn and treating them with great cruelty. This picture also is illustrated and generally corroborated by the remains of ancient Egyptian civilization. We find that among the Egyptians there was great national pride and an attitude of looking down on the people of other countries as inferior. In fact, the Egyptian symbol for a foreigner, which is used as a determinative  $\text{𓂏}$  before the names even of prominent foreign kings, depicts a captive with his hands tied behind his back and blood streaming from a wound in his forehead. <sup>(17)</sup> ~~XXXXXXXXXX of XXXXXXXXXXXX XXXXXX XXXXX XXXXX XXXXX~~  
~~at this XXXXX king. Its XXXXXXXXXXXX XXXXXX in the~~ In pictures from the Empire period Pharaoh is depicted shooting arrows into great masses of foreigners. We find him pictured sometimes holding a number of the enemy in one hand and bringing down the other fist upon them to crush them. In the University of Pennsylvania museum there is a doorstep which stood at one time before the palace of Pharaoh. It depicts a Hittite king as tied down in such a position that every time Pharaoh enters or leaves his ~~his~~ palace he steps on the hated enemy. Many signs of tyrannical power and of brutal hatred of foreigners are found in the remains of the ancient Egyptian empire and vividly show us that the picture in Exodus of delivery from Pharaoh as a never-to-be-forgotten rescue is entirely in accord with the true situation.

The book of Joshua describes the Israelites as in the land of Canaan destroying a great many cities and replacing them with their own settlements. Investigation of the remains of many Palestinian towns has shown a culturally high but morally low Canaanite civilization, rather suddenly displaced by a conquest. The sharp change of culture fits with the Biblical picture. The early Israelite settlements show a physical and material culture inferior to that of the previous Canaanites, but many marks of moral degradation which were common at the previous period are missing after the sharp change. The two periods are divided in many mounds by a thick layer of ashes