

impression which he had had taken before the stone's destruction. The restored stone may now be seen in the Louvre in Paris.

The stone contains writing in a language very similar to the ancient Hebrew. Some question as to its genuineness was raised, but it has now been agreed by all scholars that it is genuine, and that it is, as it claims to be, a monument put up by Mesha, king of Moab to celebrate his successful rebellion against ~~Assyria~~ ^{Israel}.

We find the same thing described in the Old Testament in 2d Kings 3 and we have a similar story given by the two opposing sides, in addition to

It adds a number of details to our knowledge of the history of the time and is very interesting in its mention of a number of places which are also named in the Bible.

After the time of Shalmanizir III. there occurred a decline in the Assyrian power. For half a century, no expeditions to the west of any account were made. Then Assyria arose from this period of decline and entered upon its last great series of conquests. There followed a century and a quarter of constant Assyrian activity in all directions from its home centre. During this period, the most important factor in the history of any of the nations in Western Asia was the constant menace of the Assyrian arms. Nation after nation was conquered and made a part of the administration of the Assyrian Empire.

The historical and prophetic books of the Old Testament dealing with this period simply cannot be understood without some comprehension of this great international force. Constantly the kings were tempted to make alliances with Egypt in order to offset the Assyrian encroachments. The Prophets constantly urged that they should put their trust in God instead of in Egypt and predicted that those who trusted in Egypt would fail.

This new movement of the Assyrian Empire began with the ascension to the throne of a usurper who seems to have borne the name of Pul