

**THE STORY OF THE  
EXODUS BEING  
PART II. OF THE  
STORY OF THE BIBLE**

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The Story of the Exodus Being Part II. Of the Story of the Bible by Frances Younghusband

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**FRANCES YOUNGHUSBAND**

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B. H. O. T. Exodus 1791, 1891

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STORY OF THE EXODUS

BEING 

PART II. OF THE STORY OF THE BIBLE

BY  
FRANCES YOUNGHUSBAND  
*Author of 'The Story of our Lord' &c.*

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## P R E F A C E

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I HOPE that the children who read this book will first have read the Preface to 'The Story of Genesis.'

In this Preface I want to explain very shortly the pictures which you will find in the book, and especially to tell you something about the land of Egypt, where Joseph stored up corn to feed all the world in the years of famine, and where Israel and his children and grandchildren came to live, and where their children and grandchildren continued until the time of Moses.

The Egyptians were the oldest and wisest and strongest nation of the ancient world, a nation whose history can be traced farther back than that of any other people, and whose wise men studied art and science and religion when the other nations were mere savages. No less than seven thousand years ago the Egyptians raised in the desert a mighty monster, the Sphinx, with lion body and human face, that looks down in calm, mysterious majesty upon the men of to-

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day, as it looked upon the men of seventy centuries ago. Six thousand years ago they began to build the Pyramids; and they also continue to the present time, and are still the wonder of the world. You may see them in the distance in the little view of the Nile on page 21. And more than three thousand years ago, during the time that the Israelites were in Egypt, they built temples larger and grander and more magnificent than any other temples that have ever been built. Of these the ruins only remain, but in order to see them, men still come from far countries to Egypt; for in all the world there are none to equal them. Facing page 2 is a sketch of some half-fallen pillars of one of the great temples built at this time.

For all these mighty works, hundreds of thousands of labourers were required, and to obtain labourers the Kings of Egypt, the Pharaohs, as they were called, went forth to battle, and made many captives. Facing page 44 is a picture of the Pharaoh who oppressed the Children of Israel, in his war-chariot, going out to the fight. Round his brow is the sacred asp; beside him runs the royal lion; in front of the chariot is a warrior armed with bow and arrows. He also will work destruction among the foe, but in comparison with the Pharaoh he is represented as a dwarf beside a giant.

The Kings of Egypt spread their conquests far and wide. They overran the countries of the south and the

countries of the east, and brought back many of the inhabitants of those lands to labour as slaves in Egypt. On page 16 is a picture painted more than three thousand years ago on one of the walls of a tomb in Egypt, which represents the captives at their work of making bricks. One is preparing the clay; another is carrying it in a bucket on his shoulder; others, again, are carrying the bricks in slings and setting them in rows. Among the labourers stand and sit the Egyptian taskmasters, stick in hand.

Every day a certain number of bricks had to be made, and from among the captives were chosen overseers, whose duty it was to see that the number was complete. In case of any falling short, the overseers were cruelly beaten. On page 18 is a picture, also found in an ancient tomb, which represents the overseers of a certain village being brought to account. The two scribes seated on the right are noting down what they say.

During the time that the Israelites were in Egypt there sat upon the throne one of the greatest of all the Pharaohs, Rameses II. As a boy of ten he began to reign, conjointly with his father, the king-consort. As a young man he performed marvellous feats of valour, and his mighty deeds were sung by the poets of the day, and written in stone upon the walls and pillars of the temples which he built. For sixty-seven years he



reigned, and when he died his eye was not dim, nor was his natural force abated.

About ten years ago the mummy of this king was discovered, hidden in a great cave cut out of the side of a mountain. The body had been embalmed according to the Egyptian custom, and now it lies in the museum at Ghizeh, near Cairo,<sup>1</sup> where men can still gaze at the proud face and mighty, though now shrunken, limbs of the great Pharaoh. Facing page 6 is a portrait of this king, and on page 10 is a view of a fallen colossal statue—one of the many raised to himself in his own life-time by Rameses II.

This was the king who has been called the Pharaoh of the Oppression, because it was he who first cast his eyes upon the Hebrew strangers and forced them to join the captives in labouring at the work of brick-making for the store-cities and the great temples that he built. This, too, was the king whose daughter saved Moses from the death by drowning, and had him instructed in all the learning of the Egyptians.

As in other countries, so in Egypt, the learning was for the few; the many were in ignorance. The few, who had leisure to study, studied astronomy, and mathematics, and medicine, and art, and science, and religion. The few believed in a supreme God, the creating, life-giving Spirit; but they taught the many

<sup>1</sup> In this museum is also the statue of the Lady Nefert (see p. 3).

to adore him under the form of symbols or emblems. And as in other countries, so in Egypt, the ignorant many mistook the symbols for that which they were intended to signify. Animals which by the learned were regarded as emblems either of the supreme God or of inferior gods, were worshipped by the ignorant as being themselves gods.

The gods, too, were represented as having the heads of animals, as in the picture on page 26. There you will see Kneph, the ram-headed, regarded as representing the creative power of God; and Ra, the hawk-headed, the sun-god. Each holds in one hand the crooked stick or sceptre, the emblem of Purity and Law, and in the other hand the headless cross, the symbol of Life, surmounted by a ring, the symbol of Eternity. On the head of Ra is the sun's disc, encircled with the sacred asp—again the symbol of Eternity.

Of all animals the bull, Apis, was held to be the most sacred; you will find a picture of him facing page 74. This is copied from a painting found in the tomb of a certain Pet-amen, and the translation of the hieroglyphs on the slab on which the bull is standing is, 'May the god Apis grant Life everlasting to Pet-amen, the son of Ptah-esi.' Amongst other animals considered specially sacred were the cat, the ibis, the asp, the stork, the jackal, and the goat. And when the Egyptians went out to war, heads of these animals were

carried before them as standards. On page 123 is a reproduction of two Egyptian standards—the heads of a jackal and a hawk, cast in metal and set upon a pole, with silken streamers tied beneath the heads to float in the breeze.

Rameses the Great, the Pharaoh of the Oppression, died, and was succeeded by his son Menephtah, who has been called the Pharaoh of the Exodus. You will find his portrait facing page 36. Under his reign many troubles came upon Egypt. Plagues fell upon the land and wasted it, and destroyed both man and beast. Moses also led forth the Children of Israel out of Egypt, and a great part of the army of Pharaoh was destroyed in pursuing after them by the waters of the Red Sea.

But the Children of Israel escaped from Pharaoh and his host, and were led by Moses through the wilderness towards the land of Canaan. At the Holy Mountain of Sinai they halted for a year, and there they entered into a covenant with the God of their fathers, and received from the Lord the Law of the Covenant. There, too, they prepared the Holy Tent or Tent of Meeting, in which the Lord said that he would meet with them, and would make known his will. On page 88 is a sketch of the Tent standing in its outer court, formed of curtains hung between poles, while in front of it are the Laver for washing and the Altar of Sacrifice.

Facing page 90 is a sculpture from the Arch of