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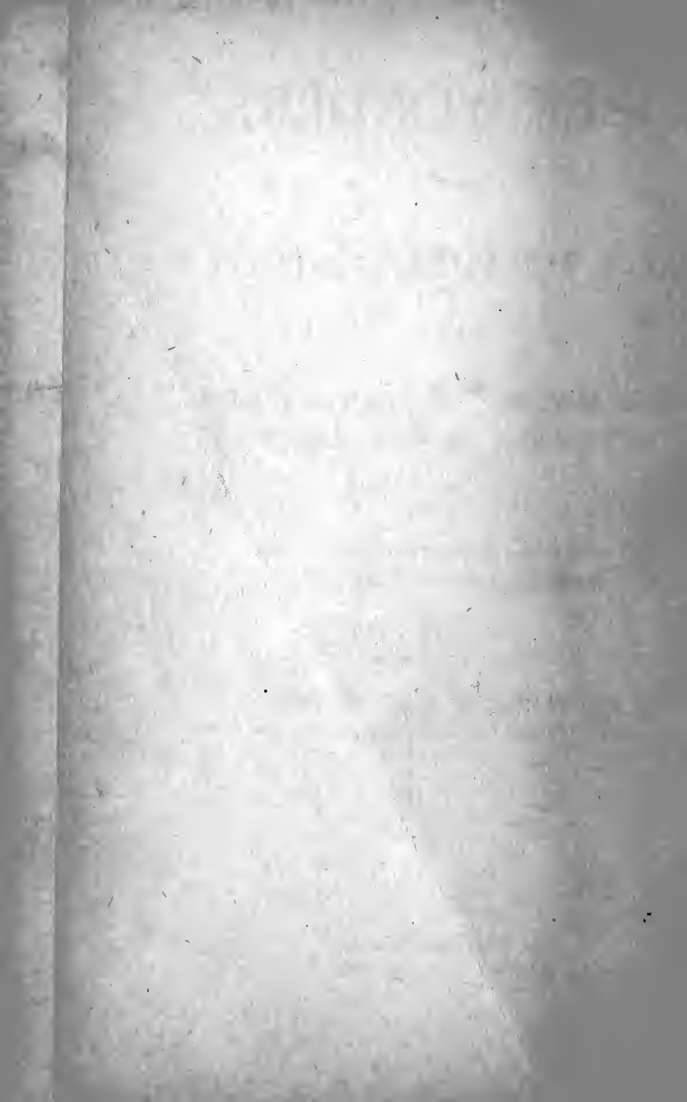
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BIBLE WONDERS

AND

AIDS TO BIBLE STUDY

WITH A

PRONOUNCING VOCABULARY OF
SCRIPTURE PROPER NAMES

IN BOTH THE AUTHORIZED
AND REVISED VERSIONS

By STEPHEN V. R. FORD

Author of *Sunday School Teaching*, etc., etc.

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PREFACE.

THIS little volume is in part the product of years of research, especially of five years of continuous editorial labor on the well-known series of International Bibles. Facts, both specific and miscellaneous, have been gathered and classified; a multitude of the material features of the Bible, its books, chapters, verses, words, letters, punctuation, orthography, and expressions, together with many personal characteristics of the actors in Bible scenes and incidents, are crowded into its pages.

The book deals with facts only, not with opinions or theories. It is not constructed upon the question and answer system, but it nevertheless suggests and answers many questions. A leading divine, after examining the author's manuscript, said: "It tells people just what they want to know. It is unique and fascinating. Sunday school and Bible class teachers, by placing this little volume in the hands of their scholars, will

beget in them a passion for the study of God's word." This is the mission of the book. It aims to awaken interest in Bible reading and study, on the part of the young, more especially, by hinting at the fascinating and inexhaustible treasures of divine truth which are accessible to all who seek to discover them.

The Pronouncing Vocabulary of Scripture Proper Names is at once accurate and exhaustive. It embraces every proper name in both the Authorized and Revised Versions. The names that are the same in both versions are recorded only in the Vocabulary of the Authorized Version. The Vocabulary of the Revised Version contains all new names found in that version; likewise all that have been changed in orthography by the revisers. This catalogue embraces 408 words. As a ready reference aid to the pronunciation and the spelling of the names of persons, places, and peculiar institutions of the Bible these vocabularies, embracing both versions, are invaluable.

STEPHEN V. R. FORD.

New York.

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BIBLE WONDERS.

PART I.

I.

Titles and Some Peculiarities of the Books of the Bible.

OLD TESTAMENT.

THE PENTATEUCH.

THE term Pentateuch means in Alexandrian Greek "the five volumes." The titles of the books of the Pentateuch indicate in general terms the contents of the respective compositions.

GENESIS, *beginning*. This book contains the only authentic history of the world for a period of 2,369 years—upward of half the space of time from the creation to the birth of Christ. It is a book of magnificent epochs. Its authorship is attributed to Moses, who is thought to have written the entire

Pentateuch. Genesis contains 50 chapters, 1,533 verses, and 38,267 words.

EXODUS. This book derives its name from the "Exode," the going out or departure of the children of Israel from Egypt. It contains the decalogue, or ten commandments. The events narrated in it cover a period of 145 years. (1635 to 1490 B. C.) Exodus is divided into 40 chapters, comprising 1,213 verses and 32,692 words.

LEVITICUS. This book contains the laws pertaining to sacrifices. The tribe of Levi was the priestly tribe. It had the charge of the religious affairs of the nation; accordingly, the title of the book is derived from the name Levi, likewise the term "the Levitical priesthood." (B. C. 1490.) Leviticus numbers 27 chapters, 859 verses, and 24,546 words.

NUMBERS. This book derives its name from the double numbering of the Israelites by Moses, at the command of Jehovah as recorded in chapters 1-4 and in chapter 26. (B. C. 1490 to 1451.) Numbers embraces 36 chapters, 1,288 verses, and 32,902 words.

DEUTERONOMY. This word means "the law repeated." The book comprises several discourses of Moses in which he rehearses the history of the Israelites during their sojourn, including their journeyings to and

fro in the wilderness, and recapitulates the law given on Mount Sinai. It likewise contains the Song of Moses, his blessing of the tribes, and the narrative, probably written by Joshua, of Moses's mysterious death and burial. (B. C. 1451.) Deuteronomy has 34 chapters, 959 verses, and 28,461 words.

THE HISTORICAL BOOKS.

The titles of the 12 historical books are variously derived. Some of them are called by the names of their respective authors, whereas others bear the names of persons whose deeds are celebrated in their records.

JOSHUA. This book may be said to illustrate both these descriptions. Joshua not only wrote the book, but he was the central figure in the events therein narrated. The conquest of Canaan forms the burden of the volume. (B. C. 1451 to 1420.) Joshua contains 24 chapters, 658 verses, and 18,858 words.

JUDGES. This book was written by the prophet Samuel. It relates the history of Israel during the administration of the fifteen judges beginning with Othniel at the end of the rule of the elders, and terminating with Samuel, whose administration came to a close at the time of Saul's corona-

tion. The rule of the Judges covered a period of about 299 years, B. C. 1394 to 1095. Judges comprises 21 chapters, 618 verses, and 18,971 words.

RUTH. This book, probably written by Samuel, named after Ruth, a Moabitess, is one of two books in the Bible which are named after women. The lineage of our Lord is traced through this book, Boaz, the husband of Ruth, having been an ancestor of David. (B. C. 1322 to 1312.) Ruth has 4 chapters, 85 verses, and 2,578 words.

FIRST AND SECOND SAMUEL. Of these books it may be said that they are entitled to bear the name of Samuel, the distinguished prophet, judge, and priest, whether or not he wrote them, because of his participation in the important events recorded therein. The authorship of the first book unquestionably belongs to him, while the prophets Nathan and Gad undoubtedly wrote the second. First Samuel contains 31 chapters, 810 verses, and 25,061 words. Second Samuel numbers 24 chapters, 695 verses, and 20,612 words. (B. C. 1171 to 1017.)

FIRST AND SECOND KINGS. The two books of Kings relate principally to the history of Israel and Judah from the end of David's reign to the Babylonian captivity. Their

authorship is not definitely known. First Kings contains 22 chapters, 816 verses, and 24,524 words. Second Kings consists of 25 chapters, 719 verses, and 23,532 words. (B. C. 1015 to 588.)

FIRST AND SECOND CHRONICLES. The two books of Chronicles are, in a general way, devoted to genealogical records, beginning with the creation, B. C. 4004. It will be observed that the chronological date placed at the beginning of First Chronicles is identical with that which occurs at the beginning of the book of Genesis. Furthermore, the first word in First Chronicles is Adam. The historical records contained in the books of Chronicles are largely supplementary to those which are found in the books of Samuel and of the Kings; but the minuteness of detail with which the kingly reigns are described, more especially those of David and Solomon, renders the books of Chronicles exceptionally valuable to the student of Bible history. The authorship of these books is generally ascribed to Ezra. First Chronicles comprises 29 chapters, 941 verses, and 20,369 words. Second Chronicles embraces 36 chapters, 822 verses, and 26,074 words. (B. C. 4004 to 536.)

EZRA. This book was written by Ezra,

“the scribe,” who was “one of the captives at Babylon,” and who, “joining the Jews at Jerusalem many years after their return,” was identified with the rebuilding of the temple. He was likewise instrumental in reforming many abuses, notably in annulling the “strange marriages” which had increased the trespass of Israel as set forth in the volume bearing his name. Ezra consists of 10 chapters, 280 verses, and 7,441 words. (B. C. 536 to 457.)

NEHEMIAH. This book, written at least in part and in part compiled by Nehemiah, a Jewish captive and patriot, recites his commission from Artaxerxes, king of Persia, to go to Jerusalem and restore the wall of the city; his success in that undertaking; his abolition of usurious practices; his religious zeal in causing the law to be read, and in restoring Sabbath observance and the forms of worship. Nehemiah consists of 13 chapters, 406 verses, and 10,483 words. (B. C. 445 to 428.)

ESTHER. This is one of two books (the other being Ruth) in the Bible that bear the names of women. The authorship of Esther is not certainly known. The leading character in the narrative is Esther, a Jewess who was chosen queen by Ahasuerus after

he had put away Vashti. The book is one of absorbing interest; and while the name of God is entirely wanting in its pages, the lessons of God's providential care over his people are magnified on every hand. Esther numbers 10 chapters, 167 verses, and 5,637 words. (B. C. 462 to 452.)

THE POETICAL BOOKS.

The poetical books are five in number.

JOB. This book is not only placed at the head of the poetical books of the Bible, but it is thought by many scholars to be the oldest poem in existence. "The age in which Job lived is a question that has created much discussion. The most probable opinion fixes it as earlier than Abraham. The book may be read, therefore, between the eleventh and twelfth chapters of Genesis as a supplement to the concise record of the early condition of our race given by Moses" (Angus, *Bible Handbook*). Various opinions exist as to the authorship of the book. Some scholars ascribe it to Job, others to Elihu, and others to Moses. Suffice it to say it is the history of the patriarch whose name it bears. Job consists of 42 chapters, 1,070 verses, and 18,102 words. (B. C. 1520.)

PSALMS. The book of Psalms consists of

five books, the first, second, third, and fourth of which end with a doxology. The several books embrace, respectively, the following numbers: 1-41; 42-72; 73-89; 90-106; 107-150. The 41 Psalms contained in the first book are ascribed to David. "The Jewish hymn book" is a title frequently given to the Psalms. The Psalms number 150, and consist of 2,461 verses and 43,743 words.

PROVERBS. This book contains a collection of wise sayings, nearly all of which are ascribed to Solomon, hence the title, "The Proverbs of Solomon." The Proverbs were written about 1,000 years B. C. Proverbs contains 31 chapters, 915 verses, and 15,043 words.

ECCLESIASTES. "Ecclesiastes, or the Preacher," is the full title of this book. It contains a record of the experience of Solomon. Ecclesiastes numbers 12 chapters, 222 verses, and 5,584 words. (B. C. 1000.)

SOLOMON'S SONG. The Song of Solomon, called likewise the Canticles (plural for Canticle, the meaning of which is, "a little song"), is ascribed to Solomon. It relates to the union between God and his Church. Solomon's Song is composed of 8 chapters, 117 verses, and 2,661 words. (B. C. 1014.)

THE PROPHETICAL BOOKS.

The number of the prophetical books is 17. Of these 5 are termed "major" and 12 "minor" prophets.

The Major Prophets.

ISAIAH. This prophecy is divided into two principal parts, the first embracing chapters 1-39, the second 40-66, both inclusive. It is largely Messianic; indeed, "The Gospel according to Isaiah" would fittingly characterize the leading portions of the prophecy. Isaiah is not infrequently termed "the evangelical prophet." Isaiah consists of 66 chapters, 1,292 verses, and 37,044 words. (B. C. 760 to 698.)

JEREMIAH. This book relates chiefly to the calamities that were to be visited upon the Jews, and which were experienced in the destruction of Jerusalem and the seventy years' captivity. The title "the weeping prophet" has been appropriately bestowed upon the prophet Jeremiah. Jeremiah contains 52 chapters, 1,364 verses, and 42,659 words. (B. C. 629 to 588.)

LAMENTATIONS. This book is in the nature of an appendix to the prophecy of Jeremiah. It sets forth the sorrow of the prophet

over the destruction of the holy city. "How doth the city sit solitary that was full of people!" introduces the prophet's lamentations to his readers. Lamentations has 5 chapters, 154 verses, and 3,415 words. (B. C. 588.)

EZEKIEL. This book contains a series of remarkable visions. It is divided into 9 sections, embracing the prophet's call, predictions, reproofs, and warnings concerning Judah and Jerusalem, "symbolic representations of the Messianic times," and an elaborate description of the "new city and temple." Ezekiel numbers 48 chapters, 1,273 verses, and 39,407 words. (B. C. 595 to 574.)

DANIEL. The first 6 chapters are historical, the last 6 prophetic. This book, like that of Revelation, is exceedingly difficult of interpretation, and has always excited and challenged the interest of the profoundest biblical scholars. Daniel comprises 12 chapters, 357 verses, and 11,606 words. (B. C. 595 to 574.)

The Minor Prophets.

There are twelve books denominated the minor prophets.

HOSEA. Symbolic terms are employed in

the first part of this book to represent Israel's history; the latter portion is prophetic of her degradation and final glorification. Hosea consists of 14 chapters, 197 verses, and 5,175 words. (B. C. 785 to 725.)

JOEL. This book sets forth the judgments of God against Judah; and after calling her people to repentance depicts the prosperity of the Church under the reign of the Messiah. Joel has 3 chapters, 73 verses, and 2,034 words. (B. C. 810 to 795.)

AMOS. The chastening and the ultimate prosperity of Israel, together with the calling of the Gentiles, are set forth in this prophecy. Amos consists of 9 chapters, 146 verses, and 4,217 words. (B. C. 810 to 785.)

OBADIAH. This brief prophecy describes the doom of Edom and Jacob's victories. Obadiah has 1 chapter of 21 verses, containing 670 words. (B. C. 587.)

JONAH. This book narrates Jonah's personal experiences. Jonah is the most ancient of the prophets whose writings have come down to us. Jonah numbers 4 chapters, 48 verses, and 1,321 words. (B. C. 840 to 784.)

MICAH. This book treats of the calamities that were to overtake Israel and Judah; calls the people to repentance; foretells the birth of Christ and the Church's triumph.

Micah contains 7 chapters, 105 verses, and 3,153 words. (B. C. 758 to 690.)

NAHUM. This prophecy is a continuation and supplement of that of Jonah. The first four words of the book furnish the key to its contents, namely, "The burden of Nineveh." Nahum numbers 3 chapters, 47 verses, and 1,285 words. (B. C. 720 to 698.)

HABAKKUK. This prophet describes the destruction of the Chaldeans and indites a sublime song which unites the twofold characteristics of praise and prayer. Habakkuk consists of 3 chapters, 56 verses, and 1,476 words. (B. C. 640 to 609.)

ZEPHANIAH. This prophecy is directed against Judah; likewise judgments are pronounced upon the Philistines, Moab, Ammon, Ethiopia, and Assyria. It closes with an impassioned appeal beginning, "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem." Zephaniah has 3 chapters, 53 verses, and 1,617 words. (B. C. 640 to 609.)

HAGGAI. This prophet rebukes the people for their neglect of God's house, and incites them to rebuild the temple. He closes with a prophecy of the establishment of Christ's kingdom. Haggai has 2 chapters, 38 verses, and 1,131 words. (B. C. 520 to 518.)

ZECHARIAH. The object of this book was to promote the building of the temple (see Ezra 6. 14). The prophecy is replete with symbolisms, and is highly picturesque in style. Zechariah has 14 chapters, 211 verses, and 6,444 words. (B. C. 520 to 510.)

MALACHI. As Nehemiah marks the close of the history, so Malachi marks the close of the prophecy of the Old Testament. The first part of the book upbraids Israel because of her wickedness; the latter part proclaims the rising of the Sun of righteousness and exhorts Israel to remember the law of Moses. Malachi numbers 4 chapters, 55 verses, and 1,782 words. (B. C. 420 to 397.)

THE NEW TESTAMENT BOOKS.

HISTORICAL.

MATTHEW. The date of this gospel is uncertain. It is thought to have been written about A. D. 42. It was written by Matthew the apostle in the Greek language in Palestine for Jewish converts, and sets forth the eternal sonship of Jesus Christ, the Messiah of the Old Testament, and the Saviour of the world. Matthew contains 28 chapters, 1,071 verses, and 23,684 words.

MARK. Precisely when and where this

gospel was written cannot be determined, though the date is thought to have been about A. D. 42. It was written in Greek for Gentile readers, and distinctly magnifies Jesus's earthly acts. Mark consists of 16 chapters, 678 verses, and 15,171 words.

LUKE. The author of this gospel was "the beloved physician," whose name it bears. Luke was undoubtedly written at Cæsarea about A. D. 60, in the Greek tongue. In it the conversations of Jesus are placed before us with great force and clearness. Theophilus, to whom it was addressed, was doubtless "a Gentile of rank and distinction." Luke consists of 24 chapters, 1,151 verses, and 25,944 words.

JOHN. This is preeminently the gospel of love. It was written at Ephesus in the Greek language about A. D. 90, and is especially devoted to the setting forth of Jesus's discourses. John numbers 21 chapters, 879 verses, and 19,099 words.

THE ACTS. The title of The Acts of the Apostles, the last of the historical books of the New Testament, clearly reflects the nature of the contents of this composition. The ascension of our Lord, the gift of the Holy Ghost, and a record of the events connected with the establishment of the Chris-

tian Church furnish the staple of its contents. The book was written by Luke at Rome about A. D. 58. The Acts contains 28 chapters, 1,007 verses, and 24,250 words.

THE EPISTLES.

ROMANS. This is the first and most important of the Pauline epistles. It was written by the apostle Paul at Corinth about A. D. 55, and was, of course, addressed to the Christians in Rome. Romans contains 16 chapters, 433 verses, and 9,447 words.

FIRST CORINTHIANS. This epistle was written by Paul the apostle at Ephesus about A. D. 57, and was intended to correct certain evils which were agitating the church at Corinth. First Corinthians numbers 16 chapters, 437 verses, and 9,489 words.

SECOND CORINTHIANS. The Second Epistle of Paul to the Corinthians was written at Macedonia about A. D. 57. Second Corinthians consists of 13 chapters, 257 verses, and 6,092 words.

GALATIANS. This epistle was written by Paul at Ephesus about A. D. 57. The churches of Galatia were founded by him about six years prior to that time (see Acts 16. 6). Galatians is composed of 6 chapters, 149 verses, and 3,098 words.

EPHESIANS. The church at Ephesus was founded by Paul (see Acts 18. 18-26). This epistle was written by him at Rome about A. D. 62, during his first imprisonment in "the Eternal City." Ephesians has 6 chapters, 155 verses, and 3,039 words.

PHILIPPIANS. Paul wrote this epistle at Rome about A. D. 63, and addressed it to the church at Philippi, a city of Macedonia. Philippi is distinguished as having been the first city in Europe which received the Gospel (see Acts 16. 12-40). Philippians consists of 4 chapters, 104 verses, and 2,202 words.

COLOSSIANS. The church at Colosse was founded by Epaphras, a fellow-laborer with Paul. This epistle was written by Paul at Rome about A. D. 62, during his first captivity in that city. Colossians embraces 4 chapters, 95 verses, and 1,998 words.

FIRST THESSALONIANS. The church at Thessalonica was founded by the apostle Paul, and was composed of both Jews and Jewish proselytes. This epistle was written by him at Corinth about A. D. 52. It consists of 5 chapters, 89 verses, and 1,857 words.

SECOND THESSALONIANS. This epistle was written at Corinth not long after the

first one, and by the same author, about A. D. 53. It numbers 3 chapters, 47 verses, and 1,042 words.

FIRST TIMOTHY. Paul wrote this epistle probably during his sojourn in Macedonia, about A. D. 64. The epistle consists of 6 chapters, 113 verses, and 2,269 words.

SECOND TIMOTHY. The time and place of this epistle may be set down as A. D. 65 at Rome, during the second imprisonment of Paul, and not long before his martyrdom (see 2 Tim. 4. 6-8). The epistle has 4 chapters, 83 verses, and 1,703 words.

TITUS. The epistle to Titus was written by Paul at Ephesus probably about A. D. 57, though the date is by no means established. This epistle is termed "pastoral." Titus consists of 3 chapters, 46 verses, and 921 words.

PHILEMON. This brief but most delightful letter was written by Paul at Rome about A. D. 62. It was addressed in affectionate terms to "Philemon our dearly beloved, and fellow-laborer." Philemon has 1 chapter, 25 verses, and 445 words.

HEBREWS. This epistle, addressed to Hebrew Christians, was written at Rome A. D. 63 by Paul, most likely, though concerning its authorship many conflicting opinions are

held. Apollos is thought by many scholars to have written it. Hebrews embraces 13 chapters, 303 verses, and 6,913 words.

JAMES. This, the first of the seven General or Catholic Epistles, was written by James, the Lord's brother, about A. D. 61 at Jerusalem. Some writers, however, ascribe its authorship to James the apostle, the son of Zebedee. James consists of 5 chapters, 108 verses, and 2,309 words.

FIRST PETER. The date of this epistle is A. D. 63. It was written by the apostle Peter at Babylon (see 1 Pet. 5. 13) a short time before his martyrdom, which occurred under the reign of the tyrant Nero. It embraces 5 chapters, 105 verses, and 2,482 words.

SECOND PETER. This epistle, like the first one from his pen, was written by Peter at Babylon in A. D. 63. It is addressed to all believers in our Lord Jesus Christ. It has 3 chapters, 61 verses, and 1,559 words.

FIRST JOHN. This epistle was probably written at Ephesus by John, "the apostle of love." The date of the letter is conjectural, but was doubtless about A. D. 68. It contains 5 chapters, 105 verses, and 2,523 words.

SECOND JOHN. This epistle was written

by the apostle John about the time of the writing of the first epistle, and at Ephesus. It has 1 chapter, 13 verses, and 303 words.

THIRD JOHN. This letter was written by John at Ephesus probably A. D. 68, and is addressed to Gaius. It has 1 chapter of 14 verses and 299 words.

JUDE. This epistle was written by the apostle Jude (called also Lebbæus and Thadæus) about A. D. 75, the place unknown. It consists of 1 chapter, 25 verses, and 613 words.

PROPHETICAL.

REVELATION. This is the one prophetical book of the New Testament. It was written A. D. 96 by John the apostle and evangelist in the isle of Patmos, whither he was banished by the Emperor Domitian, "for the word of God, and for the testimony of Jesus Christ." Revelation consists of 22 chapters, 404 verses, and 12,000 words.

II.

Peculiarities of Chapters.

THE Bible is divided into 1,189 chapters, of which number 929 belong to the Old Testament and 260 to the New. Calling the psalms chapters, for the sake of convenience, the 117th Psalm is the middle chapter of the Bible. The number of this chapter among the 1,189 is 595, so that both before and after it there are 594 chapters. It is at once a singular and an interesting fact that this chapter is the middle and the shortest chapter in the Bible. It consists of 2 verses, which contain 33 words, numbering 133 letters. Further than this, it is interesting to know that the longest chapter in the Bible, the 119th Psalm, and the shortest are separated by only one intervening number. It would almost seem that the occurrence of the shortest chapter in the middle of the Bible were a matter of set purpose.

The 119th Psalm consists of 176 verses. It is divided into 22 sections of 8 verses each. The letters of the Hebrew alphabet form the captions, or titles, of the several sections. The entire composition contains, including the titles mentioned, 2,445 words, numbering 10,146 letters.

The longest chapter in the Bible, exclusive of the 119th Psalm, is the 7th of Numbers. It contains 89 verses, numbering 1,939 words. Under the caption "Verses" may be found some interesting observations concerning the versification of this chapter.

Only 3 chapters of the Bible contain as many as 80 verses each. They are, Numbers, chapter 7, 89; First Chronicles, chapter 6, 81; St. Luke, chapter 1, 80 verses.

The 29th chapter of Job is the middle chapter of the Old Testament. Its number among the 929 chapters is 465, so that there are 464 chapters both before and after it.

The 13th chapter of Romans is the 130th chapter of the New Testament. There being 260 chapters in the book, this chapter forms the last one in the first half of it.

There are 14 chapters in the Bible whose contents are not summarized, namely, the 11th to the 24th chapters, inclusive, of the book of Proverbs. There are no chapter headings. These chapters treat of "moral virtues, and their contrary vices."

The 21st chapter of the Acts ends with a comma, the subject-matter remaining unbroken by the introduction of the succeeding chapter. This is the only chapter in the Bible that does not end with a period. This

chapter is peculiar, moreover, in that it is not paragraphed.

Two chapters of the Bible are nearly alike, namely, 2 Kings 19 and Isa. 37. The former is divided into 37, the latter into 38, verses, verse 15 of the former constituting verses 15 and 16 of the latter. There are 16 verses which read precisely alike in both chapters.

The New Testament is composed, as has been stated, of 260 chapters. Observe that this is exactly 5 times 52, the number of weeks, and accordingly 5 times the number of Sundays in the year. By reading 5 chapters on each and every Sunday one would therefore accomplish the reading of the New Testament in just one year. Subtracting the 52 Sundays from the 365 days in the year leaves 313 secular or "week" days. Now, the Old Testament contains 929 chapters. Accordingly, by reading 3 chapters on each and every week day, beginning with the first week day in January, one would complete the Old Testament on December 28, two chapters only remaining to be read on that day. If it were a leap year, the reading would be finished on December 27. The same result, however, would attend the reading of 3 chapters on the week days and 5 on Sundays without confining one's self to the order

above mentioned concerning the two Testaments.

There is a striking similarity between the 14th and the 53d Psalms. Psa. 40. 13-17 and the 70th Psalm read almost exactly the same. Psalms 57, 60, and 108 are strikingly similar in many passages.

The 119th Psalm has marked peculiarities, to some of which allusion has already been made. It remains to be said, however, that each of the 176 verses comprising this composition begins with the same Hebrew letter which designates the division to which it belongs. Further than this: in this Psalm "the divine oracles are set forth under ten different characteristic and descriptive terms namely, testimonies, commandments, precepts, word, law, ways, truth, judgments, righteousness, statutes. But five verses occur in the whole Psalm (the Jews say but one, verse 122) in which one or other of these words does not occur."—*F. G. Hibbard.*

In the Revised Version of the Bible the 19th chapter of John, which is the 1,016th chapter of the volume, is composed of 1,016 words.

III.

Peculiarities of Verses.

THE text of the Bible is divided into 31,101 verses. The Old Testament contains 23,144 verses, the New Testament 7,957.

The middle verse of the Bible is Psa. 103. 2; that is, among 31,101 it is verse 15,550. The middle verse of the Old Testament is 2 Chron. 18. 30, and of the New Testament, Acts 7. 7.

The shortest verse in the Bible is, "Jesus wept," John 11. 35. It embraces 2 words, numbering 9 letters.

The shortest verse in the Old Testament is 1 Chron. 1. 25. It contains 3 words, aggregating 12 letters, and reads thus: "Eber, Peleg, Reu."

The longest verse in the Bible is Esth. 8. 9. It consists of 90 words, numbering 426 letters, and reads as follows: "Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every prov-

ince according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.”

The longest verse in the New Testament is Rev. 20. 4. It embraces 68 words, aggregating 284 letters, and reads thus: “And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.”

One verse in the Bible contains all the letters of the alphabet excepting j, namely, Ezra 7. 21. It reads as follows: “And I, even I Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily.”

The Lamentations of Jeremiah consists of 5 chapters, numbering, in the aggregate, 154 verses. The versification of the chapters in their numerical order presents this striking arrangement: 22, 22, 66, 22, 22.

There are 8 verses in the Bible each of which is connected with the verse succeeding it without punctuation marks of any kind whatever. They are, Gen. 23. 17; 1 Chron. 21. 11; 2 Chron. 31. 18; Psa. 96. 12; 98. 8; Rom. 11. 7; Eph. 3. 4; Col. 1. 21.

The name "Jesus" occurs in both the first and last verses of the New Testament.

The famous inscription on the "Liberty Bell" in Independence Hall, Philadelphia, was borrowed from Lev. 25. 10. It reads as follows: "Proclaim liberty throughout all the land unto all the inhabitants thereof." In the Bible the first "all" in the sentence is rendered in italic letters; the Revised Version omits it altogether.

The 136th Psalm contains 26 verses, each one of which ends with the words, "For his mercy endureth for ever."

The 107th Psalm contains 4 verses which read precisely alike. They are verses 8, 15, 21, and 31.

In some editions of the Bible Luke 22. 66 ends with the word "saying;" in the "International" series and in most issues of the book it forms the initial word of verse 67.

The versification of the longest chapter in the Bible, exclusive of the 119th Psalm, namely, Num. 7, is an interesting study. Of

the 89 verses which it contains, verses 15, 21, 27, 33, 39, 45, 51, 57, 63, 69, and 75 are alike; likewise verses 16, 22, 28, 34, 40, 46, 52, 58, 64, 70, 76, and 82; likewise verses 26, 32, 38, 44, 50, 56, 62, 68, 74, and 80; likewise verses 25, 37, 49, 61, 67, 73, and 79; likewise verses 31 and 55. Verse 43 differs from verses 31 and 55 in only one word; where verse 43 reads "a" verses 31 and 55 read "one."

In the Revised Version of the Bible certain verse numbers are wanting owing to the elimination from the text of the matter contained in these verses in the King James Version. In every instance where a complete verse has been left out the verse number, instead of being retained, and passed on to the succeeding verse, has been dropped. Accordingly, the following verses, fifteen in all, are wanting in the Revised Version: Matt. 17. 21; 23. 14; Mark 7. 16; 9. 44, 46; 11. 26; 15. 28; Luke 17. 36; 23. 17; John 5. 4; Acts 8. 37; 15. 34; 24. 7; 28. 29; Rom. 16. 24. In John's gospel, chapter 7. 53 begins a new paragraph, and is connected with chapter 8. 1 by a colon followed with a "lower case" b in the first word of chapter 8, thus: "his own house: but Jesus went unto the mount of Olives."

IV.

Peculiarities of Words.

THE Bible is composed of 791,328 words, of which number 610,577 are contained in the Old Testament, and 180,751 in the New. The different words contributing to this vast sum total number 12,849. Of this number 3,942, or upward of 30 per cent, occur only once. Deducting 3,942 from 791,328 leaves 787,386; deducting 3,942 from 12,849 leaves 3,907, from which it appears that 8,907 different words make up the grand aggregate of 787,386 words, the average use of each word being nearly 89 times. Two words, however, represent almost one seventh of the entire sum of the words contained in the text of the Bible. They are the definite article "the," and the conjunction "and." The former occurs 61,730, the latter 51,349, times, their combined occurrences aggregating 113,079.

An excellent authority, the late Rev. Rufus Wendell, affirms that the Revised Version of the Bible contains 792,444 words.

The number of words with accented syllables and vowel markings representing quantity and quality in the International Self-Pronouncing Bibles is 3,587. Of this

number 1,995 are names of persons only; 926 represent places only, while 666 pertain to rivers, mountains, feasts, heathen divinities, personal and symbolic titles, musical terms, etc. By "symbolic titles" reference is had to such words as Aholah and Aholibah, which represent, respectively, Samaria and Jerusalem. There are 75 names which represent both person and place, such as Dan, for example.

Let it be understood, however, that 1,995 by no means indicates the entire number of persons mentioned in the text of the Bible; neither does 925 represent all the places named therein. In many instances a name stands for a number of persons, and this statement applies, though to a more limited extent, to places, as well. For example, the name Herod stands for no less than six different persons, while En-Gannim represents two different cities. In some instances the name of a person is used to designate an object other than a place. For example, Ephod is the name of a man, and likewise of a sacred priestly vestment. Furthermore, in numerous instances two or more different names are used to designate one and the same person. Jacob and Israel, Daniel and Belteshazzar, Jethro, called also Raguel, Reuel, and Ho-

bab—though the latter may have been the name of Moses's brother-in-law rather than of his father-in-law—are examples of this fact. Not infrequently places were called by two or more different names. Thus Luz was known as Beth-el, while Dan was originally called Laish and Leshem.

The name Lord occurs oftener than any other name of either a person or place in the Bible. The four leading biblical names, Lord, God, Jesus, and Moses, occur, respectively, in the following numerical order: Lord, 7,708; God, 4,360; Jesus, 979; Moses, 832 times. Intelligent readers do not need to be told that the name Jesus occurs only in the New Testament.

The word Immanuel, that is, "*God with us*," one of the titles of our Saviour, occurs twice in the Old Testament, Isa. 7. 14; 8. 8. In Matt. 1. 23 it is rendered Emmanuel. The word does not occur elsewhere in the Scriptures.

The word Messiah, that is, "*Anointed*," one of the titles of our Lord, occurs twice in the Old Testament, Dan. 9. 25, 26. It is rendered Messiah in the New Testament, John 1. 41; 4. 25. These are the only occurrences of the word in the Bible.

"Your selves" occurs in this form, that is,

as two words, twice in the Bible, Lev. 11. 43; Josh. 23. 11. The marginal reading for "selves" in both instances is, "Heb. *souls*;" the expression is equivalent, therefore, to "your souls."

The word "eternity" occurs only once in the Bible, Isa. 57. 15.

The word "eternal" is found 47 times in the Old Testament, and 45 times in the New.

The expressions "eternal life" and "life eternal" do not occur in the Old Testament, whereas they are found 26 and 4 times, respectively, in the New. The term "everlasting life" occurs once in the Old Testament, Dan. 12. 2, and 16 times in the New.

The expression "eternal glory" is found in one passage of the New Testament, 2 Tim. 2. 10, in which Testament the words "eternal salvation," Heb. 5. 9, and "eternal redemption," Heb. 9. 12, likewise occur; these expressions are entirely wanting in the Old Testament.

The book of Revelation is composed of exactly twelve thousand words. In four consecutive verses of the 7th chapter of the book the term "twelve thousand" occurs 12 times, 3 times in each verse. It likewise occurs in one other passage in the book, wherein mention is made of twelve thousand furlongs.

The term "twelve thousand" occurs only 22 times in the entire Bible. The word "twelve" occurs 22 times in the book of Revelation—oftener than in any of the other books of the Bible. "The twelve tribes of Israel," "twelve angels," "twelve apostles," "twelve gates," "twelve manner of fruits," and "twelve pearls" are expressions common to this book. Moreover, in it alone "the tribe of Joseph" is named as one of the twelve tribes of Israel without any qualification whatever. Indeed, the phrase, "the tribe of Joseph," occurs in only one other passage in the Bible, Num. 13. 11, where it is immediately followed by the qualifying statement, "namely, of the tribe of Manasseh."

The shortest dissyllable in the Bible is Ai.

The Bible contains eight proper names of only two letters each, namely, Ai, Ar, Ed, Er, No, Og, On, and Uz.

The longest compound word in the Bible is Chushan-rishathaim. It is a proper name, and is composed of 17 letters. The name Maher-shalal-hash-baz contains 18 letters, but it is made up of four single words, and may therefore be described as a triple compound. It occurs only twice, Isa. 8. 1, 3.

There are three common words in the Bible that are composed of 16 letters

each, two of which, the second and third, occur only once each. They are "loving-kindnesses," "covenantbreakers," and "evilfavouredness." In the Bible these are rendered as single words, whereas they are given as compounds in the dictionaries. There is no single word of more than 16 letters in the Bible.

The single name containing the greatest number of syllables, namely, 6, is Mesopotamia.

The word El-elohe-Israel is composed of 7 syllables, but it embraces three different names.

The longest proper name, or perhaps we should say appellation, in the Bible is Apharsathchites, Ezra 4. 9.

The word "its" occurs only once in the Bible, namely, Lev. 25. 5. In the Revised Version the word "itself" is substituted therefor. In the Authorized Version the neuter possessive pronoun is rendered "his." The expression, "the heart knoweth his own bitterness," Prov. 14. 10, furnishes an example of this peculiarity.

The word "cross" does not occur in the Old Testament.

The middle word of the Bible is "transgressors," Psa. 59. 5.

The word "in," 1 Chron. 21. 18, is the middle word of the Old Testament.

The middle word of the New Testament is "these," Acts 8. 24; that is, 90,375 words occur both before and after it.

The word "Selah" occurs 78 times in the Bible. In one instance it is used to designate a place, 2 Kings 14. 7. The place originally known as "Selah" was afterward called "Joktheel;" the change was made by King Amaziah when he took the place "by war." A similar instance is recorded in Gen. 28. 19, where the name "Luz" was changed to "Beth-el" by the patriarch Jacob. The word "Selah" occurs 74 times in the Psalms and 3 times in Habakkuk. It is one of 9 words which are thought by eminent scholars to be musical terms, though their exact meaning cannot be traced. The other terms are Alamoah, Al-taschith, Gittith, Mahalath Leannoth, Michtam, Neginah, Neginoth, and Shushan-eduth; they are all found in the book of Psalms.

"Higgaion," which occurs in the 9th Psalm, is defined in the margin as "meditation." The term "Shigionoth," Hab. 3. 1, is supposed by many scholars to be identical with "Shiggaion," Psa. 7, title.

"Michtam" is rendered in the margin, "A

golden Psalm of David." It occurs in the title of 6 of the Psalms, namely, the 16th and the 56th to the 60th, inclusive.

"Maschil," which occurs in the title of Psalms 32, 42, 44, 45, 52, 53, 54, 55, 74, 78, 88, 89, and 142, is defined in the margin, "to give instruction."

The word "love" occurs 311 times in the Bible. It is found 131 times among the 610,577 words contained in the Old Testament, whereas it occurs 180 times among the 180,751 words of which the New Testament is composed. In other words, it occupies one place in 4,661 in the Old Testament, and one in 1,004 in the New. It occurs only 47 times in the first half of the Bible; in the last half, 264 times. In 15 of the 39 Old Testament books, namely, Numbers, Ruth, Second Kings, First Chronicles, Ezra, Esther, Job, Lamentations, Joel, Obadiah, Jonah, Nahum, Habakkuk, Haggai, and Malachi, it is entirely wanting, as it likewise is in 2 of the 27 New Testament books, namely, The Acts and Second Peter. The words "love," "loved," "lovedst," "love's" "lovest," "loveth," "loving," "lovingkindness," and "lovingkindnesses" occur, in the aggregate, 521 times in the entire Bible, and are nearly equally represented in the two Testaments,

the Old containing 266, the New 255. It should not be forgotten, however, that the Old Testament contains more than three fourths of all the words of which the Bible is composed. Even the derivatives of the word "love" are entirely wanting in 12 of the books of the Bible. The first epistle of John, consisting of 5 chapters, numbering 105 verses and 2,523 words, contains the word "love" 33 times, and the several derivatives thereof 13 times. In respect of the radix, "love," it is the banner book of the Bible. The various forms of the word occur 50 times in St. John's gospel, or 4 more times than in the epistle named; "love" is found, however, only 22 times in the former book, notwithstanding it contains 19,099 words, or nearly 8 times as many as the epistle.

The word "hate" occurs 87 times in the Bible, 71 times in the Old Testament and 16 times in the New. It is found in 20 of the 39 Old Testament books and in 6 of the 27 New Testament books. In the first half of the Bible it occurs 43 times, in the last half 44 times. The combined forms of the word occur in the entire Bible 185 times, 148 times in the Old Testament and 37 times in the New. Per-

sons who are disposed to think that God's word is a somber revelation, "full of cursing and bitterness," are requested to ponder the following facts and figures to the end that they may "obtain joy and gladness" before they go hence to return no more: Six representative words, "bless," "curse;" "joy," "sorrow;" "rejoice," "weep," together with their derivatives, occur, respectively, as follows: "bless," 522 times; "curse," 204 times; "joy," 201 times; "sorrow," 113 times; "rejoice," 284 times; "weep," 169 times. Combined, "bless," "joy," and "rejoice" occur 1,007; "curse," "sorrow," and "weep," 486 times. There is gladness in this revelation.

The words "girls" and "boys" are found in Zech. 8. 5. The word "girls" does not occur elsewhere in the Bible; "boys" is found in Gen. 25. 27.

The following words, 51 in number, occur only once each in the Bible, notwithstanding they are in common use in modern conversation and literature: advocate, afternoon, agony, anchor, ant, anvil, aunt, assist, benevolence, blush, boisterous, chapel, circle, collar, commonwealth, doctor, Easter, eternity, experiment, ferryboat, grandmother, handwriting, heresy, honesty, immortal, industrious, jesting, kingly, laud, listen, loan, merrily, mil-

lions, misused, native, news, oration, passion, pastor, presbytery, providence, reverend, school, shuttle, spindle, sue, taxes, translation, twinkling, visible, wagon.

V.

Peculiarities of Letters.

THE letter "f" does not occur in a single proper name in the Old Testament Scriptures. In the New Testament it is found in three proper names, and in every instance forms the initial letter of the word. The three names are Felix, Festus, and Fortunatus.

The letter "w" does not occur in the name of a single person or place in the Old Testament, though it is the final letter in the two appellatives "Jew" and "Hebrew." It occurs in three proper names in the New Testament, and in striking contrast with "f" forms the final letter in every instance. The three names in which it is found are, Andrew, Bartholomew, and Matthew. These three names, strangely enough, are grouped in two instances in the same verse, namely, in Mark 3. 18, and in Acts 1. 13.

The letter "q" is the initial letter of only one proper name in the Bible, namely, Quartus, a name which occurs only once. This letter is the initial of only 33 of the 12,849 different words in the text of the Bible. Of the 791,328 words contained in the Bible the whole number beginning with "q" is exactly

300, whereas the average number of words furnished by the 26 letters of the alphabet is 30,474 each.

“X” is not the initial letter of a single Bible word.

“Y” is not the initial letter of a proper name in the Bible; it is the initial of 30 common words, including plurals and possessives.

“Z” is the initial letter of only 3 simple or common words in the Bible, and 2 of these, the second and the third, are derived from the first. These are “zeal,” “zealous,” and “zealously.” In marked contrast to this, however, is the fact that “z” is the initial letter of no less than 154 proper names.

The letter “v” is the initial of five proper names in the Bible, namely, Vajezatha, Vaniah, Vashni, Vashti, and Vophsi.

The letter “s” furnishes a greater number of different words to the text of the Bible than any other letter of the alphabet. It is likewise the initial letter of the greatest number of proper names—371.

In some of the reference Bibles “j,” “v,” and “w” are not used as “superior letters,” that is, they do not occur in connection with the text to direct attention to the parallel passages indicated in the reference col-

umn. The numerals from 1 to 10, inclusive, are used to direct the reader's attention to the notes, or marginal readings. If more than 10 numerals are needed in a chapter, they are repeated from 1 upward.

In the Revised Version 3 additional proper names beginning with "v" are found. They are Vaheb, Vaizatha, and Vedan. Vaizatha is, however, the Vajezatha of the Authorized Version, so that in reality only 2 new words are added to the "v's."

VI.

Peculiarities of Punctuation.

THE Bible does not contain a single quotation mark; quoted passages invariably begin with capital letters.

The longest continuous reading punctuated by commas only occurs in 1 Chron. 11. 26-47. It embraces 21 verses, numbering 231 words, 102 of which are proper names, and is marked by 53 commas. It is a catalogue of David's mighty men. There are 42 verses in the 15th chapter of Joshua, namely, verses 21 to 62, inclusive, which contain 367 words without an intervening period. The entire paragraph is punctuated by 126 commas, 13 colons, 9 semicolons, and the closing period.

The Bible contains one sentence that may be called unfinished, or incomplete. It occurs in Exod. 32. 32, and reads as follows: "Yet now, if thou wilt forgive their sin—." The entire verse reads: "Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written." This is the only instance where the translators seem not to have been disposed to complete the sense of the passage by the insertion of italicized words. Dr.

Adam Clarke, the illustrious commentator, ingeniously inserts a comma after the word "wilt," whereby the passage is made to read as follows: "Yet now, if thou wilt, forgive their sin—;" The comma has an important bearing upon the text; but Dr. Clarke's right to introduce it may be challenged, since other learned commentators refrain from using it. Furthermore, the Revised Version follows literally the rendering of the Authorized or King James Version.

The greatest number of italicized words occurring consecutively is 9. They are found in 1 John 2. 23, and read as follows: "[*but*] *he that acknowledgeth the Son hath the Father also.*" Observe, moreover, that this is the only instance in the Bible where brackets are used.

The title of the 18th Psalm is peculiar in that it is connected with the opening verse of the Psalm by a comma.

The text of the International Bible is divided into 2,703 paragraphs. None of the epistles is paragraphed. The book of Revelation contains a single paragraphic character, namely, before verse 15 of the 16th chapter. The book of Psalms has no paragraphic divisions. In the International editions of the Revised Version the paragraphic

character, “¶,” is not used in connection with the text; but while this is true, the division of the text into paragraphs is observed, and is indicated by the “spacing.” The epistles, moreover, share with the other portions of the Bible in this system.

VII.

Peculiarities of Expression.

A VERY singular expression is found in 1 Sam. 20. 12, 13. It reads as follows: "And Jonathan said unto David, O LORD God of Israel, when I have sounded my father about to morrow any time, or the third day, and, behold, if there be good toward David, and I then send not unto thee, and shew it thee; the LORD do so and much more to Jonathan." The Revised Version relieves the passage of a portion of its obscurity by inserting "The" in place of "O;" so that it is made to read: "And Jonathan said unto David, The LORD, the God of Israel, be witness; when I have sounded my father about this time to-morrow," etc.

A very obscurely worded passage occurs in connection with the narrative of Stephen's martyrdom in The Acts, 7. 59: "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit."

A peculiar reading occurs in Isa. 37. 36 and in the parallel passage 2 Kings 19. 35, as well: "Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning,

behold, they were all dead corpses." The Revised Version reads, "and when men arose."

In Luke 9. 18 we read concerning Jesus, "And it came to pass, as he was alone praying, his disciples were with him." The Revised Version reads, "As he was praying alone."

One passage in the Bible contains a double negative, namely, 2 Sam. 14. 7. It reads as follows: "They shall quench my coal which is left, and shall not leave to my husband neither name nor remembrance upon the earth." The word "not" is eliminated from the passage in the Revised Version.

In Judg. 9. 53 we read: "And a certain woman cast a piece of a millstone upon Abimelech's head, and all to brake his scull."

In Eccles. 10. 20 it is said: "Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter."

Akin to this statement is one in Joshua's farewell address to Israel (Josh. 24. 27): "Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God."

In Ezek. 30. 2 occurs the singular expression, "Howl ye, Woe worth the day!"

A peculiar expression is recorded in Jer. 8. 21: "I am black; astonishment hath taken hold on me."

In 2 Kings 14. 8 we read: "Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us look one another in the face." That the expression, "Come, let us look one another in the face," was a challenge to fight, is evident from verses 9-12 of the same chapter.

"The parting of the way," from which the common expression, "the parting of the ways," is borrowed, occurs in Ezek. 21. 21.

"Stand in the gap" is found in Ezek. 22. 30.

"Let us stand together" occurs in Isa. 50. 8.

"Cast it to the dogs" is from Exod. 22. 31.

"Tell it not in Gath, publish it not in the streets of Askelon," occurs in David's lamentation for Saul and Jonathan, 2 Sam. 1. 20.

William Lloyd Garrison's famous anathema against the system of American slavery, "A covenant with death and an agreement with hell," was borrowed from Isa. 28. 18,

which reads: "And your covenant with death shall be disannulled, and your agreement with hell shall not stand."

"God came from Teman, and the Holy One from mount Paran." This striking figure of speech is from the pen of the prophet Habakkuk, Hab. 3. 3.

"Woe to the idol shepherd that leaveth the flock," is a statement found in Zech. 11. 17. The Revised Version has "worthless" instead of "idol."

VIII.

Peculiarities of Orthography.

THE following words, 75 in number, retain the old English form of spelling in the International Bibles: ancle, armour, asswage, aul, ax, bakemeats, bason, bishoprick, brake, brasen, brier, camphire, carcass, caterpillar, chapt, chesnut, cieled, cloke, colour, crook-bakt, cuckow, diddest, endeavour, expences, favour, fetcht, folden, forborn, graff, grey, grey-headed, havock, holden, holpen, honour, horseleach, hungred, instructor, jailor, jubile, justle, labour, licence, lothe, lunatick, mortar, musick, nought (for naught), neighbour, ought (for anything), parlour, plaister, pluckt, pransing, pourtray, publick, rere-ward, rie, rigour, rumour, sackclothes, scull, selvedge, sergeant, shew, sodering, sope, sponge, stedfast, stript, succour, valour, vapour, ware (for aware), wonderously.

The possessive and the plural forms, likewise derivatives, are not given, it being well understood that they conform to the usage. Some words are rendered in both the archaic and modern forms. Thus we have ax and axe; grey and gray; grey-headed and gray-headed; instructor and instructor; scull and skull; wonderously and wondrously.

IX.

Peculiarities of Persons.

ABEL, the first martyr, is thought to have been about 125 years of age when he was slain by his brother Cain.

Cain's wife's name is unknown. After he "went out from the presence of the Lord" his dwelling place was "the land of Nod," concerning which nothing is known, save that it "was east of Eden." His wife bore him a son, who was named Enoch, not the man of that name who "walked with God," and of whom it is said, "he was not; for God took him." Of Cain's death the Scriptures contain no record.

Isaac was 25 years of age when he was offered as a sacrifice on Mount Moriah. Jacob and Esau were twins. Jacob married at the age of 84; Esau at 47.

Rachel's death is recorded in the Bible, whereas no mention is made of Leah's death.

David's mother's name is unknown. He speaks of his father and his mother in 1 Sam. 22. 3, and shows his regard for their welfare.

Absalom's hair, which was "polled," or cut, at the end of each year, weighed "two hundred shekels after the king's weight," or six and a quarter pounds avoirdupois.

David is called "the sweet psalmist of Israel" in 2 Sam. 23. 1.

The bedstead of the giant Og, king of Bashan, was of iron. "Nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man;" accordingly it was $15\frac{1}{2}$ feet in length and 7 feet in breadth, calling the cubit's length 21 inches.

Goliath's "height was six cubits and a span," or about eleven feet. He was one of four brothers, sons of "the giant (or, as the margin reads, '*Rapha*,') of Gath." The names of three of the four are given, namely, Goliath, Sippai, and Lahmi. Of the fourth, who is nameless, it is said that he "was a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot." He was slain by "Jonathan the son of Shimea David's brother." These four Philistine warriors all perished at the hands of Israel's valiant men.

Saul, the first king of Israel, was "a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people."

"Melchisedek king of Salem," also a "priest of the most high God," first mentioned in Gen. 14. 18, is described as follows

in the 7th chapter of Hebrews: "Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God."

Jeremiah is called "the weeping prophet," Isaiah "the evangelical prophet," Ezekiel "the priestly prophet."

Three Bible characters fasted forty days each, namely, Moses, Elijah, and Jesus. They were the representatives, respectively, of the Legal, the Prophetical, and the Gospel Dispensations—the three great dispensations of the Bible. These three men came together on the occasion of Christ's transfiguration on Mount Hermon, the "Elias" of the New Testament answering to the Elijah of the Old. "Both Moses and Elijah had been removed from this world in a mysterious manner—the one without death, the other by death indeed, but so that his body followed not the lot of the bodies of all; . . . both had been on the holy mount in the visions of God."—*Alford*.

Ezekiel's name occurs only twice in the Bible, namely, in Ezek. 1. 3; 24. 24. This is somewhat remarkable in view of the length and importance of his prophecy. The name Jeremiah occurs 147 times in the Old Testament, and 3 times in the New; in the lat-

ter under the Greek forms, once "Jeremias," and twice "Jeremy."

"Nachon's" is peculiar in that it is the only proper name that occurs only in this form, namely, in the possessive case. It is identical with "Chidon," which, likewise, occurs only once. "Nachon's threshing floor," (2 Sam. 6. 6) and "the threshing floor of Chidon" (1 Chron. 13. 9) relate to the same place.

John the Baptist was the last of the pre-Christian martyrs (Matt. 14. 10).

Stephen was the first Christian martyr.

James, "the brother of John" (Acts 12. 2), whom Herod Agrippa I put to death "with the sword," was the first apostolic martyr.

Ehud, the second of the 15 judges of Israel, and the slayer of Eglon, king of Moab, was left-handed.

Methuselah was the oldest man, he having lived to the great age of 969 years. It is an interesting fact that, whereas he was the oldest man, he died before his father. For his father, Enoch, "was translated that he should not see death; and was not found, because God had translated him" (Heb. 11. 5). Hence Methuselah was the oldest man in this respect, namely, that he lived on the earth for a longer time than any other man.

Enoch was on the earth just as many years as there are days in the year. "All the days of Enoch were three hundred sixty and five years" (Gen. 5. 23). "And he died" is not appended to this statement, however, as it is to the biographies of his fellow-patriarchs.

Eber lived longer than any other person born after the flood—464 years (Gen. 11. 17).

Moses and Aaron were brothers. Aaron was the older by three years. He died on Mount Hor at the age of 123 years (Num. 33. 39). Moses died on Mount Nebo at the age of 120 years (Deut. 34. 7).

Rehoboam was the father of 88 children.

The obituary of Elisha the prophet comprises 7 words, namely: "And Elisha died, and they buried him" (2 Kings 13. 20).

John is called the apostle of love.

Moses is called the meekest, Samson the strongest, Peter the impulsive, Thomas the doubting, Elijah the hairy, and Job the patient, man.

Samuel is sometimes termed "the father of the prophets." Moses, however, is called a prophet (Deut. 34. 10); indeed, he is the first and the most illustrious of the Old Testament prophets. In Gen. 20. 7 God, speaking to Abimelech, declares concerning Abra-

ham, "he is a prophet," but this is scarcely more than an incidental statement.

Hezekiah's life was lengthened fifteen years in answer to prayer.

Of King Jehoram's death it is said that he "departed without being desired."

Elijah's parentage and birthplace are unknown. He is called "a hairy man," literally, "a lord of hair" (2 Kings 1. 8).

Elijah and John the Baptist, who stand to each other in the relation of prototype and antitype, were distinguished for the peculiarity and similarity of their raiment, the suddenness of their appearance, and their boldness as reformers.

Elijah was "the grandest and most romantic character that Israel ever produced." The popular conception of his translation as expressed in the nursery song, namely, "he went up in a chariot of fire," is erroneous. "Elijah went by a whirlwind into heaven" (2 Kings 2. 11).

Many noted Scripture characters are nameless. Among these the following are prominent: "The woman of Samaria," with whom Jesus conversed at Sychar (John 4. 2-26); the widow whose oil was increased by the prophet Elisha (2 Kings 4. 1-7); the Shunammite widow, whose son Elisha restored

to life (2 Kings 4. 8-37); the widow of Zarephath, who fed the prophet Elijah, and whose "barrel of meal" and "cruse of oil wasted not" through God's providential care of her and her son, in accordance with his promise to Elijah (1 Kings 17. 9-16), and whose son, having died, was restored to life by that prophet (1 Kings 17. 17-24); the certain woman who "cast a piece of a millstone upon Abimelech's head, and all to brake his scull" (Judg. 9. 53-55); the "little maid" who "waited on Naaman's wife," and whose solicitude for her master's welfare led to his recovery from leprosy (2 Kings 5. 1-14); the daughter of Jairus whom Jesus restored to life (Mark 5. 22-43); the Syrophenician woman whose daughter Jesus healed (Mark 7. 25-30); and the "poor widow" who cast "two mites" into the temple treasury, and was commended by our Lord for her self-denial (Luke 21. 1-4). Then in the parable of the prodigal son all the characters are nameless (Luke 15. 11-32); the "young lawyer" who asked, "Good Master, what good thing shall I do, that I may have eternal life?" (Matt. 19. 16-26;); the good Samaritan (Luke 10. 30-37); the young man who is mentioned in Mark 14. 51, 52: "And there followed him [Jesus] a certain young man,

having a linen cloth cast about his naked body; and the young man laid hold on him: and he left the linen cloth, and fled from them naked;" the man who anointed Jehu and who was called "a mad fellow" by Jehu's companions (2 Kings 9. 1-12); the man who slew King Ahab (1 Kings 22. 34); the man who died, and whose body, being hurriedly cast "into the sepulchre of Elisha," "revived" on touching "the bones of Elisha," and the man "stood up on his feet" (2 Kings 13. 21); the young Amalekite who confessed to David that he had slain the latter's enemy, Saul, and whom David caused to be slain for having killed "the Lord's anointed" (2 Sam. 1. 2-16); the man who stood "over against" Joshua, "by Jericho," with "his sword drawn in his hand," and who, after proclaiming himself "captain of the host of the Lord," commanded Joshua, "Loose thy shoe from off thy foot, for the place whereon thou standest is holy" (Josh. 5. 13-15).

No mention is made of Matthias after his selection by lot (Acts 1. 26) to the place in the apostolic college made vacant by the transgression of Judas.

Paul declared of himself, "I am the apostle of the Gentiles" (Rom. 11. 13).

X.

Glossary of Peculiar Bible Words.

SUNDAY school teachers are not infrequently at a loss to define certain words which are peculiar to the Bible, and which, being more or less obscure in meaning, are the words above all others which they are asked to explain. It is for this reason that the annexed list, embracing 88 words, 39 of which occur only once in the text of the Bible, is inserted. The definitions are necessarily brief; for more extended definitions Bible dictionaries should be consulted.

ABADDON (Rev. 9. 11), *destruction*, that is, the destroyer.

ACELDAMA (Acts 1. 19), *the field of blood*.

ALLELUIA (Rev. 19. 1), *praise ye the Lord*.

It is the Gr. equivalent of the Heb. doxology, Hallelujah.

AMEN (Num. 5. 22), Heb. *firm*, or, used as a metaphor, *faithful*. Christ is called "the Amen, the faithful witness" (Rev. 3. 14). It is translated "verily" in John's gospel. It is used to confirm the statement that precedes it, as in Psa. 41. 13; 1 Cor. 14. 16. In common usage it has the force of "so be it," and "so I believe."

ANATHEMA MARAN-ATHA, a Gr. word signifying *accursed, the Lord cometh* (1 Cor. 16. 22).

ANTICHRIST (1 John 2. 18), *a false Christ*; a denier or opponent of Christ.

APOLLYON (Rev. 9. 11), the equivalent of Abaddon (q. v.).

ARMAGEDDON (Rev. 16. 16), *the mountain of Megiddo*; used symbolically, but of uncertain application.

ASHTAROTH (Judg. 2. 13), plural of Ash-toreth; images of Ashtoreth worshiped by the Israelites.

ASHTORETH (1 Kings 11. 5), a goddess of the Sidonians and of the Phœnicians.

BAAL (Judg. 2. 13), the supreme male divinity of the Phœnicians.

BAALIM (Judg. 2. 11), plural of Baal.

BABEL (Gen. 10. 10), *Babylon*; also *confusion*; applied to the tower described in Gen. 11. 4, 5.

BACA (Psa. 84. 6), *weeping*; a valley in Palestine whose location is conjectural.

BEELZEBUB (Matt. 10. 25), *the prince of devils*.

BEHEMOTH (Job 40. 15), probably the hippopotamus (see margin of the R. V.).

BEL (Isa. 46. 1), the national god of the Babylonians.

- BELIAL (Deut. 13. 13), *naughty* (marg.)
 Heb. *sons of worthlessness*; in the New Testament it is an appellative of Satan.
- BEULAH (Isa. 62. 4), *married*.
- BOANERGES (Mark 3. 17), *sons of thunder*; a name given to James and John, sons of Zebedee, by our Lord.
- CALVARY (Luke 23. 33), the Gr. equivalent of the Heb. Golgotha (q. v.).
- CEPHAS (John 1. 42), *a rock*; a surname bestowed upon Peter by our Lord.
- CHEMOSH (Num. 21. 29), the national deity of the Moabites. (See Molech.)
- CHERUBIMS (Gen. 3. 24; Exod. 25. 18), "symbols of divine attributes, that is, omnipotence and omniscience, not as representatives of actual beings, the cherubim should be regarded."
- CHIUN (Amos 5. 26), an obscure word indicative of idolatrous practices; possibly the "star of Saturn;" by some scholars thought to be identical with Remphan (q. v.)
- CORBAN (Mark 7. 11), *a gift*; an offering in fulfillment of a vow.
- DAGON (Judg. 16. 23), the national idol-god of the Philistines.
- DECAPOLIS (Matt. 4. 25), *ten cities*; they were Abila, Canatha, Capitolias, Dium,

Gadara, Geresá, Hippos, Pella, Philadelphia, and Scythopolis.

DIDYMUS (John 11. 16), *the twin*; the surname of Thomas the apostle.

EASTER (Acts 12. 4), Gr. *pascha*; Easter is identical with Passover, and is so rendered in the R. V.

EBEN-EZER (1 Sam. 4. 1), *stone of help*.

ED (Josh. 22. 34), *witness*; the name of an altar.

EL-BETH-EL (Gen. 35. 7), *God of Bethel*.

EL-ELOHE-ISRAEL (Gen. 33. 20), *God, the God of Israel*.

ELOI, ELOI, LAMA SABACHTHANI (Mark 15. 34), *Eloi, my God; lama, why; sabachthani, thou hast forsaken me*. (See Matt. 27. 46.)

EMMANUEL (Matt. 1. 23), *God with us*; a name applied to our Lord by the apostle Matthew.

EPHPHATHA (Mark 7. 34), *be opened*.

EPHOD (Exod. 28. 4), the name of a man, but generally used to denote a sacred vestment originally appropriate to the high priest, but later worn by ordinary priests.

EPICUREANS (Acts 17. 18), from Epicurus, founder of a school of Greek philosophy; Greek philosophers.

- EUROCLYDON (Acts 27. 14), *northeast wind*; a gale; used in describing the shipwreck of Paul.
- GABBATHA (John 19. 13), *elevated*; called, likewise, "Pavement," a place outside the Prætorium, or Judgment Hall, and "from his place on which Pilate delivered our Lord to be crucified."
- GALEED (Gen. 31. 47), *a heap of witness, or testimony*.
- GENTILES (Gen. 10. 5), *foreigners*; heathen (Neh. 5. 8), non-Jewish nations.
- GETHSEMANE (Matt. 26. 36), *oil-press*; the scene of our Lord's agony; a "place;" also called a "garden;" was near Jerusalem.
- GOLGOTHA (Matt. 27. 33), *a place of a skull*; the "vulgar name of the spot where Jesus was crucified;" called also Calvary.
- HAMONAH (Ezek. 39. 16), *multitude*; a "city" where the multitudes of Gog should be buried.
- HAMON-GOG (Ezek. 39. 11), *ravine of God's multitude*. (See Hamonah.)
- HEBREW (Gen. 14. 13), a word of uncertain derivation; first applied to Abram, afterward to his descendants. The term "Israelites" was "subsequently used by the Jews of themselves, among them-

selves," whereas to foreigners they were known as "Hebrews."

HEPHZI-BAH (Isa. 62. 4), *my delight in her*.

HINNOM (Josh. 15. 8), *lamentation*; the name of a valley, or ravine, to the south of Jerusalem where human sacrifices were offered to Molech; used figuratively to denote the place of eternal torment.

HOSANNA (Matt. 21. 9), Heb. *save, we pray*; the shout of religious praise and gladness which greeted our Lord during his triumphal procession into Jerusalem. (See Psa. 118. 26.)

IMMANUEL (Isa. 7. 14), *God with us*; called Emmanuel in Matt. 1. 23.

JAH (Psa. 68. 4), contraction of Jehovah; elsewhere rendered LORD.

JEGAR-SAHADUTHA (Gen. 31. 47), *heap of witness*; nearly equivalent to Galeed, a memorial heap of stones and pillars.

JEHOVAH (Exod. 6. 3), *he who becomes*.

JEHOVAH-JIREH (Gen. 22. 14), *Jehovah will see*.

JEHOVAH-NISSI (Exod. 17. 15), *Jehovah my banner*.

JEHOVAH-SHALOM (Judg. 6. 24), *Jehovah, the God of peace*.

JESUS (Matt. 1. 21), that is, *Saviour*; the proper name of our Lord and Saviour.

The Heb. "Messiah," and the Gr. equivalent, "Christ," that is, "*Anointed*," are the official titles of our Lord. He was called "Jesus of Nazareth," and "Jesus the son of Joseph," to distinguish him from other men who bore the name of Jesus.

JEW (Esth. 8. 7), JEWS (2 Kings 16. 6).

The term Jew was formed from the word Judah, and was restricted in its original application to a subject of the separate kingdom of Judah; later it came to designate all the people of the Hebrew language and country.

LEVIATHAN (Job 41. 1), probably the crocodile.

LUCIFER (Isa. 14. 12), "son of the morning," literally, *light-bringing*. Used symbolically to represent the king of Babylon, "in his splendor and in his fall." The modern use of the word "as a proper name of the devil is plainly ungrounded."

MOLECH (Lev. 18. 21), the fire-god, the tutelary, or protecting deity of the Ammonites, and essentially identical with the Moabitish god, Chemosh.

NEHUSHTAN (2 Kings 18. 4), *a piece of brass*; the name given by Hezekiah to the

brazen serpent made by Moses in the wilderness, and which, nearly one thousand years thereafter, was made an object of worship among the Israelites.

PASSOVER. (See "Jewish Feasts and Festivals.")

PENTECOST. (See "Jewish Feasts and Festivals.")

PHARISEES. (See "Jewish Feasts and Festivals.")

PRAETORIUM (Mark 15. 16), called also "Judgment Hall;" headquarters of the Roman military governor.

PUBLICANS (Matt. 21. 32), native Jews who were appointed tax-gatherers under the Roman government.

PUR (Esth. 3. 7). (See under "Jewish Feasts and Festivals," "Purim.")

RABBI (Matt. 23. 7), *Master, Teacher*; a title of respect, called also "Rabboni."

RACA (Matt. 5. 22), *worthless*; a term of reproach.

REMPHAN (Acts 7. 43), an idol worshiped by the Israelites; thought by some to be identical with Chiun (Amos. 5. 26) (q. v.).

SABAOOTH (Rom. 9. 29), *armies*.

SADDUCEES. (See under "Religious Classes among the Jews.")

SCRIBES. (See under "Religious Classes among the Jews.")

SERAPHIMS (Isa. 6. 2), an order of celestial beings.

SHIBBOLETH, SIBBOLETH (Judg. 12. 6), a stream or flood; the test word used by Jephthah to distinguish the Gileadites from the Ephraimites.

STOICKS (Acts 17. 18), the name of a school of Greek philosophers.

TALITHA CUMI (Mark 5. 41), two Syriac words signifying, *Damsel, arise.*

TAMMUZ (Ezek. 8. 14), a Syrophœnician god, possibly identical with the Greek "Adonis."

TERAPHIM (Judg. 17. 5), *images*; teraphim were sometimes consulted for oracular answers by the Israelites and Babylonians.

TETRARCH (Luke 3. 1), governor of a fourth part of a country; applied to Herod Antipas, Herod Philip, and Lysanias.

THUMMIM (Exod. 28. 30), *perfection*; a mysterious word not defined in the Scriptures. It occurs in connection with Urim in every instance save one.

TIRSHATHA (Ezra 2. 63), *governor*; title of the governor of Judea under the Persians.

TOPHET, TOPHETH (Isa. 30. 33; 2 Kings 23. 10), of uncertain meaning; a place "in the valley of the son of Hinnom," east or southeast of, and adjacent to, Jerusalem.

URIM (Exod. 28. 30), *light*; a mysterious word. It may denote the stones, or possibly a single stone, or a plate of gold, in the high priest's breastplate, on which was engraved the sacred name of Jehovah.

XI.

The Revised Version.

THE following compendium is taken from the "Comparative Edition" of the Revised Version of the Bible, and is used by permission of the International Bible Agency, owners of the copyright:

I. NUMERICAL SUMMARY.

BELOW is an explanation of the four numeral columns of the subjoined tabular statement.

Column 1 gives the number of words in the text of every book of the Revised Bible. The aggregate is 792,444 words (O. T., 612,530 ; N. T., 179,914).

Column 2 gives the number of words *introduced* by the Revisers into the text of every book. The aggregate is 70,772 words (O. T., 45,248 ; N. T., 25,524).

Column 3 gives the number of words *excluded* by the Revisers from the text of every book. The aggregate is 68,508 words (O. T. 42,611 ; N. T., 25,897).

Column 4 shows what percentage (*i. e.*, how many words in a thousand) of the text of every book is composed of words *introduced* by the Revisers.

	1	2	3	4
Genesis	38,307	1,873	1,820	.049
Exodus	32,662	2,230	2,211	.068
Leviticus	24,426	2,146	2,240	.088
Numbers.....	32,733	2,864	2,931	.088
Deuteronomy.....	28,520	2,149	1,900	.075
Joshua.....	18,935	1,614	1,526	.085
Judges.....	19,076	1,318	1,204	.069
Ruth	2,577	116	106	.045
I Samuel.....	25,196	1,308	1,140	.052
II Samuel.....	20,708	1,253	1,146	.061
I Kings	24,607	1,269	1,166	.051
II Kings	23,633	1,092	968	.046
I Chronicles.....	20,352	1,592	1,602	.078
II Chronicles.....	26,263	1,775	1,571	.068
Ezra	7,431	477	483	.064

Nehemiah	10,505	692	664	.066
Esther	5,704	320	246	.056
Job.....	18,315	2,362	2,140	.129
Psalms.....	43,933	3,668	3,454	.084
Proverbs.....	15,229	1,478	1,282	.097
Ecclesiastes	5,620	576	535	.103
Song of Songs.....	2,651	291	259	.109
Isaiah	37,083	3,178	3,127	.086
Jeremiah	42,960	2,846	2,544	.066
Lamentations.....	3,446	269	234	.078
Ezekiel	39,603	3,081	2,866	.078
Daniel	11,710	910	799	.078
Hosea.....	5,211	532	493	.102
Joel.....	2,021	146	158	.073
Amos	4,236	297	279	.070
Obadiah	653	62	78	.095
Jonah.....	1,337	82	64	.061
Micah.....	3,159	298	290	.094
Nahum.....	1,259	122	149	.097
Habakkuk.....	1,460	190	206	.130
Zephaniah.....	1,629	133	119	.081
Haggai	1,130	47	47	.041
Zechariah.....	6,470	447	419	.069
Malachi.....	1,780	145	145	.081
Matthew.....	23,407	2,513	2,781	.107
Mark.....	14,854	1,982	2,288	.133
Luke.....	25,654	3,239	3,510	.126
John.....	19,007	2,161	2,245	.114
The Acts.....	24,211	3,673	3,687	.150
Romans.....	9,473	1,446	1,392	.153
I Corinthians.....	9,420	1,320	1,360	.140
II Corinthians.....	6,174	1,248	1,136	.202
Galatians.....	3,133	567	515	.181
Ephesians	3,063	500	457	.163
Philippians	2,227	403	358	.181
Colossians	2,004	356	327	.178
I Thessalonians	1,839	277	274	.151
II Thessalonians	1,051	186	157	.177
I Timothy.....	2,279	442	407	.194
II Timothy.....	1,619	253	301	.156
Titus.....	900	168	161	.187
Philemon	439	81	72	.185
Hebrews.....	7,028	1,231	1,093	.175
James.....	2,306	382	375	.166
I Peter.....	2,423	421	470	.173
II Peter.....	1,543	323	331	.209
I John.....	2,481	251	287	.101
II John.....	298	49	49	.164
III John.....	299	66	61	.221
Jude.....	631	153	130	.243
Revelation.....	12,151	1,833	1,673	.151

II. MISCELLANEOUS ITEMS.

1. The Bible contains 1,189 chapters (O. T., 929 ; N. T., 260). The *average* length of a Revised Bible chapter is $666\frac{1}{2}$ words ; of an O. T. chapter $659\frac{1}{3}$ words ; of a N. T. chapter, 692 words ; of a Psalm, 293 words.

2. The *average* length of a Bible verse is $25\frac{1}{2}$ words ; of an O. T. verse, $26\frac{1}{2}$ words ; of a N. T. verse, $22\frac{3}{5}$ words.

3. The text of the Old Testament is $77\frac{3}{10}$ per cent of the Revised Bible ; the text of the New Testament is $22\frac{7}{10}$ per cent of the Revised Bible.

4. The Revised Bible contains 31,086 verses (O. T., 23,144 ; N. T., 7,942). The number of verses which the Revisers have left *verbally unchanged* is 8,166—equal to $26\frac{1}{2}$ per cent of the total number. The verbally unchanged verses of the O. T. (= 7,295) are $31\frac{1}{2}$ per cent of its verses ; those of the N. T. (= 871) are 11 per cent of its verses. The 8,166 verbally unchanged verses of both Testaments are numerically *one* in excess of the 222 verses of Ecclesiastes added to the 7,943 verses of the N. T. Of the 8,166 verbally unchanged verses 815 (O. T., 747 ; N. T., 68) have alternate renderings in the Revisers' Margin.

5. There are in the Revised Bible 866 verses (O. T., 589 ; N. T., 277) which, in the text, the Revisers have *verbally changed only* by the *exclusion* of some word or words.

6. There are 1,051 verses (O. T., 797 ; N. T., 254) which the Revisers have *verbally changed only* by the *addition* of some word or words.

7. The words introduced into the text by the Revisers are equal in amount to one hundred and six average Bible chapters.

III. THE WORK OF THE REVISION COMPANIES. .

The British Company of New Testament Revisers began its work on the 22d of June, 1870, and finished the same on the 11th of November, 1880. During that time it held 407 meetings.

The American New Testament Revisers began their work October 4, 1872, and concluded it October 22, 1880.

The British Old Testament Revision Company began its work June 30, 1870, and finished it June 20, 1884. It held 792 meetings of six hours each.

The American Old Testament Company began its work October 4, 1872, and completed the same at the close of 1884.

The Revised New Testament was published in May, 1881; the Revised Old Testament in May, 1885.

XII.

Numerical Table—Authorized Version.

Books of the Bible, with the number of chapters, verses, and words which they contain.

OLD TESTAMENT.

BOOKS.	CHAPTERS.	VERSES.	WORDS.
Genesis.....	50	1,533	38,267
Exodus.....	40	1,213	32,692
Leviticus.....	27	859	24,546
Numbers.....	36	1,288	32,902
Deuteronomy.....	34	959	28,461
Joshua.....	24	658	18,858
Judges.....	21	618	18,971
Ruth.....	4	85	2,578
I Samuel.....	31	810	25,061
II Samuel.....	24	695	20,612
I Kings.....	22	816	24,524
II Kings.....	25	719	23,532
I Chronicles.....	29	941	20,369
II Chronicles.....	36	822	26,074
Ezra.....	10	280	7,441
Nehemiah.....	13	406	10,483
Esther.....	10	167	5,637
Job.....	42	1,070	18,102
Psalms.....	150	2,461	43,743
Proverbs.....	31	915	15,043
Ecclesiastes.....	12	222	5,584
Solomon's Song.....	8	117	2,661
Isaiah.....	66	1,292	37,044
Jeremiah.....	52	1,364	42,659
Lamentations.....	5	154	3,415
Ezekiel.....	48	1,273	39,407
Daniel.....	12	357	11,606
Hosea.....	14	197	5,175
Joel.....	3	73	2,034
Amos.....	9	146	4,217
Obadiah.....	1	21	670
Jonah.....	4	48	1,321
Micah.....	7	105	3,153
Nahum.....	3	47	1,285
Habakkuk.....	3	56	1,476
Zephaniah.....	3	53	1,617
Haggai.....	2	38	1,131
Zachariah.....	14	211	6,444
Malachi.....	4	55	1,782
Old Testament.....	929	23,144	610,577

NEW TESTAMENT.

BOOKS.	CHAPTERS.	VERSES.	WORDS.
St. Matthew	28	1,071	23,684
St. Mark	16	678	15,171
St. Luke	24	1,151	25,944
St. John.....	21	879	19,090
The Acts.....	28	1,007	24,250
Romans.....	16	433	9,447
I Corinthians.....	16	437	9,489
II Corinthians..	13	257	6,092
Galatians.....	6	149	3,098
Ephesians	6	155	3,039
Philippians	4	104	2,202
Colossians	4	95	1,998
I Thessalonians.....	5	89	1,857
II Thessalonians.....	3	47	1,042
I Timothy.....	6	113	2,269
II Timothy.....	4	83	1,703
Titus.....	3	46	921
Philemon	1	25	445
Hebrews.....	13	303	6,913
James.....	5	108	2,309
I Peter.....	5	105	2,482
II Peter.....	3	61	1,559
I John	5	105	2,523
II John.....	1	13	303
III John.....	1	14	299
Jude	1	25	613
Revelation.....	22	404	12,000
New Testament.....	260	7,957	180,751
Old Testament.....	929	23,144	610,577
Total.....	1,189	31,101	791,328

XIII.

Miscellaneous Facts.

THE two pillars which were erected "before" or in the porch of Solomon's temple were called Jachin and Boaz. Jachin, signifying "he shall establish," was reared on the right; Boaz, meaning "in it is strength," on the left.

The shortest song in the Bible consists of 29 words, and is recorded in Num. 21. 17, 18.

The spies who were sent by Moses to "search the land of Canaan," twelve in number, were taken from the tribes of Israel, from each tribe a man, reckoning Manasseh and Ephraim two tribes. There was no one selected from Levi, the priestly tribe. The names of these twelve spies were, Shammua, Shaphat, Caleb, Igal, Oshea (Joshua), Palti, Gaddiel, Gaddi, Ammiel, Sethur, Nahbi, and Geuel (Num. 13. 2-15). In the Revised Version Oshea is rendered Hoshea.

The New Testament contains quotations from 32 of the 39 Old Testament books. The 7 books from which no extracts are taken are, Ruth, Ezra, Nehemiah, Esther, Solomon's Song, The Lamentations of Jeremiah, and Ezekiel.

The Bible contains 2 fables. The first, of which Jotham, the youngest son of Zerubbaal, is the author, is that of the trees choosing their king (Judg. 9. 8-15), and is said by Dr. Adam Clarke to be "the oldest, and without exception the best, fable or apologue in the world." The second, the author of which is Jehoash, one of the kings of Israel, is that of the cedar and the thistle of Lebanon (2 Kings 14. 9).

The "fiery serpent," or "serpent of brass," which Moses made and put "upon a pole" for the healing of the Israelites who had been bitten (Num. 21. 6-8) was preserved, and became an object of worship by the people, who called it "Nehushtan," or, as the margin reads, "a piece of brass." It was destroyed by the good King Hezekiah (2 Kings 18. 4). It was made B. C. 1452; and, strangely enough, was destroyed B. C. 726, or 726 years later.

"A Sabbath day's journey" (Acts 1. 12) was fixed at 2,000 paces, or about 6 furlongs (three fourths of a mile) from the wall of the city. It corresponded to the space to be kept between the ark and the people (Josh. 3. 4) in the wilderness.

The miracles of our Lord, as recorded in the gospels, are 33 in number; the parables,

30. This is based upon Dean Trench's enumeration. Concerning the number of the parables, it may be observed that some writers extend the list to 50. The term "parable" has a wide range of application; accordingly, the number of the parables contained in the gospels varies in accordance with the determination of the question, "What constitutes a parable?"

Only 27 persons are mentioned by name in the Bible from the creation to the flood, or during a period of 1,656 years, B. C. 4004-2348. Of this number, 23 were males and 4 were females. The males are, Adam, Cain, Abel, Enoch, Irad, Mehujael, Methusael, Lamech, Jabal, Jubal, Tubal-cain, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, Noah, Shem, Ham, and Japheth. The females are, Eve, Adah, Zillah, and Naamah.

The average number of words in a chapter in the Bible is $665\frac{1}{2}$.

The average number of words in a verse is $25\frac{4}{9}$.

The average number of verses in a chapter is $26\frac{1}{8}$.

The first book of Kings contains the greatest number of words to the chapter of any book in the Bible, namely, 1,114 $\frac{1}{2}$.

St. Mark contains the greatest average number of verses to the chapter of any book in the Bible, namely, $42\frac{1}{3}$.

Paradise was understood by the Jewish Church to designate "the blessed section of Hades, or the intermediate state between death and the resurrection." In addition to its use by our Lord (Luke 23. 43) in this sense, it occurs twice in apocalyptic passages (2 Cor. 12. 13; Rev. 2. 7), where it symbolizes the eternal blessedness of the saints.

The "cities of refuge," six in number, to which the homicide might flee for safety from the "blood avenger" were Hebron, Kadesh, Shechem, Bezer, Golan, and Ramoth-gilead. They were Levitical cities, and were situated the first three west, the last three east, of the river Jordan.

Sarah, the wife of the patriarch Abraham, was remarkable for her beauty. The signification of the name Sarah is "princess."

The term "patriarch" means the "head" or "prince" of a tribe. In a general sense it is applied to the heads of families—"the fathers"—who lived before the time of Moses. They belong to two periods, the antediluvian and the postdiluvian, or the periods before and after the deluge. It is applied to David, however, Acts 2. 29, and

to Abraham, Heb. 7. 4. The twelve sons of Jacob are called patriarchs in Acts 7. 8.

Seven trees are prominently associated with Bible history, namely, the olive, the fig, the sycamore, the pomegranate, the balsam, the palm, and the oak.

Nazarites belonged to either sex. They were bound by "a peculiar oath to be set apart for the service of God." They were of two classes, "Nazarites of days" and "Nazarites for life." Three Nazarites for life are mentioned in Bible history, namely, Samson, Samuel, and John the Baptist. The oath of Nazarites for life was made by the parents before the birth of the child.

Six rivers are celebrated in Bible history, namely, the Pison, the Gihon, the Hiddekel, the Euphrates, the Nile, and the Jordan. The first four are identified with the narrative of the garden of Eden.

Seven mountains are conspicuous in connection with Bible scenes and events, namely, Ararat, Hermon, Hor, Lebañon, Nebo, Pisgah, and Sinai.

The shew bread mentioned first in Exod. 25. 30 is literally "bread of the face," bread through which God is spiritually discerned, and was kept within the ark of the covenant in the tabernacle upon a table made of

acacia wood overlaid with pure gold. Twelve loaves, answering to the twelve tribes of Israel, were required to be kept there. They remained from one Sabbath till the next, when they were replaced by freshly baked loaves. They were placed in two rows of six loaves in each, and were sprinkled with incense. At the end of the week the incense was burned and the loaves were eaten by the priests in the Holy Place. "Bread is the symbol of life and nourishment," and the eating of the shew bread, like the partaking of the bread in the sacrament of the Lord's Supper, may have suggested the nourishing of the soul through feeding upon God by faith.

The following may be of service in enabling the Bible student to fix in his mind the number of books in the Bible:

The square of the tens figure in the number of the Old Testament books is the unit figure of the same number. The product of the two digits—3 and 9 (using the St. Andrew's cross [X] as the mathematical symbol)—is the number of books in the New Testament—27. The sum of the two numbers—39 and 27 (using the ordinary cross [+] as symbol)—is the total number of books in the entire Bible—66.

XIV.

Obsolete and Ambiguous Words and Phrases.

The following list of words and phrases, 65 in number, are obsolete or ambiguous in their meaning. In most instances their first occurrences are indicated :

WORD.	OCCURRENCE.	DEFINITION.
Agone.....	1 Sam. 30. 13.....	Ago.
All-to-brake.....	Judg. 9. 53.....	Altogether.
Ambassage.....	Luke 14. 32.....	Embassy.
Asswage.....	Gen. 8. 1.....	To subside.
Astonied.....	Job 17. 8.....	Astonished.
Attent.....	2 Chron. 6. 40.....	Attentive.
Away with.....	Isa. 1. 13.....	Endure.
Bestead.....	Isa. 8. 21.....	Beset with difficulties.
Bewrayeth.....	Matt. 26. 73.....	Accuseth.
Bosses.....	Job 15. 26.....	Ornaments.
Botch.....	Deut. 28. 27.....	A boil.
Brigandine.....	Jer. 46. 4.....	Coat of mail.
Broided.....	1 Tim. 2. 9.....	Braided.
By and by.....	Luke 21. 9.....	Immediately.
Cankerworm.....	Joel 1. 4.....	Caterpillar.
Chapt.....	Jer. 14. 4.....	Cracked.
Charger.....	Num. 7. 13.....	A platter.
Chode.....	Gen. 31. 36.....	Did chide.
Collops.....	Job 15. 27.....	Slices of meat.
Companies.....	Isa. 57. 13.....	Rabble of idols.
Delicates.....	Jer. 51. 34.....	Delicacies.
Dureth.....	Matt. 13. 21.....	Endureth.
Emerods.....	Deut. 28. 27.....	The piles.
Endamage.....	Ezra 4. 13.....	Damage, injure.
Fitches.....	Isa. 28. 25.....	Spelt.
Forborn.....	Jer. 51. 30.....	Forborne.
Forsomuch.....	Luke 9. 9.....	Forasmuch.
Habergeon.....	Job 41. 26.....	Coat of mail.
His.....	Gen. 1. 11.....	Neuter, possessive its.
Hoised.....	Acts 27. 40.....	Hoisted.
Hosen.....	Dan. 3. 21.....	Stockings and trousers.
Hungred.....	Matt. 12. 1.....	Hungry.
Leasing.....	Psa. 42. 2.....	Falsehood.
Lees.....	Isa. 25. 6.....	Dregs.
Magnifical.....	1 Chron. 22. 5.....	Magnificent.
Marishes.....	Ezek. 47. 11.....	Marshes.
Minish.....	Exod. 5. 19.....	Diminish.

WORD.	OCCURRENCE.	DEFINITION.
Neerings	Job 41. 18.....	Sneezings.
Noisome.....	Psa. 91. 3.....	Pestilential.
Or ever.	Psa. 90. 2.....	Before.
Ouches	Exod. 28. 11.....	Settings for stones.
Phylacteries.....	Matt. 23. 5.....	Charms.
Pilled.....	Gen. 30. 37.....	Peeled, stripped of bark.
Pressfat.....	Hag. 2. 16.....	Wine vat.
Prevent	1 Thess. 4. 15.....	To precede.
Prised.....	Zech. 11. 13.....	Apprised.
Ravin	Gen. 49. 27.....	Capture spoil.
Scrabbled	1 Sam. 21. 13.....	Scrawled. scratched.
Seethe.....	Exod. 16. 23.....	To boil.
Shroud	Ezek. 31. 3.....	Shelter of a tree.
Sith.....	Ezek. 35. 6.....	Since.
Sod.....	Gen. 25. 29.....	Boiled, seethed.
Strake,.....	Acts 27. 17.....	Past tense of to strike.
Strakes.....	Gen. 30. 37.....	Streaks.
Strawed	Exod. 32. 20.....	Scattered.
Strowed	2 Chron. 34. 4.....	Strewed or scattered.
Tabering.....	Nah. 2. 7.....	Beating as on a drum.
Taches.....	Exod. 26. 6.....	Fastenings.
Thoroughly	Gen. 11. 3.....	Thoroughly.
Tire	Ezek. 24. 17.....	Adornment.
Unperfect.....	Psa. 139. 16.....	Imperfect.
Ware.....	Acts 14. 6.....	Aware.
Whiles.....	Ezek. 21. 29.....	Meanwhile.
Wist.....	Exod. 16. 15.....	Knew.
Wotteth.....	Gen. 39. 8.....	Knoweth.

XV.

Wonders of Chronology.

The period from the Creation to the Christian era is 4,000 years. In the middle of this period stands Abraham, 2,000 years from Adam, 2,000 years before Christ. He also divides the period from the Flood to the Exode, 860 years, into two equal parts: from the Flood, 2446 B. C., to the Promise, Gen.

15, 2016 B. C., are 430 years; from this to the Exode, 1586 B. C., are also 430 years. This period again is bisected, or nearly so, by Jacob's Descent into Egypt. From the Promise, 2016 B. C., to the Descent, 1803 B. C., are 213; from the Descent to the Exode, 217. From Joshua to Samuel, *the Theocracy*; 1546—1096 = 450; from David to the Babylonish Captivity—*the Monarchy*—1056—606 = 450. The Theocracy and the Monarchy were exactly equal. Add to this period of 450 years that of Samuel and Saul, 40 years, during which time also Jehovah was disowned as king in Israel, and the sum $490 = 70 \times 7$. That is the 70 years of the Captivity, during which time the land had rest and kept her Sabbaths, is exactly equal to the 70 sabbatical years of the revolt from Jehovah's rule over Israel. The Mosaic Dispensation from the Exode, 1586, to the burning of the second temple, A. D. 70 = 1656, is exactly the period before the Flood. So also the period from the Creation to the Promise, $1656 + 430 = 2086$, is exactly parallel to that from the Promise to the end of the Mosaic Dispensation; to the Exode 430, + 1656 from that time to the burning of the temple, = 2086.

PART II.

I.

The Study of the Bible.

THE Bible is at once the oldest and incomparably the grandest classic in the world. It is found in every enlightened home in Christendom. It is the universal text-book. The boundless resources of its divine knowledge and wisdom are alike accessible to the young and the aged. Why, then, are so few persons thoroughly conversant with its sublime literature? It cannot be said that its teachings are valueless; for it is the only guidebook to two worlds. It cannot be affirmed that its literature is dull and uninteresting. Only persons who never read it thus testify. For uniqueness of expression, beauty of style, and picturesqueness of description the book of Genesis alone challenges comparison with any production in ancient or modern literature. Ponder the influence of the

Bible upon, and the estimation in which it is held by, the common people in one of the most desolate portions of the globe: "The Bible is the companion of the Icelander's lamp; and, indeed, Iceland does illustrate how the Bible possesses the power to make life tolerable, and even charming, in the most adverse, not to say even wretched, circumstances. It is often not till near midnight that the sacred readings begin. They read the Psalms; they sing—the whole family joining in devotions. So the morning devotions are performed by the lamp. When the Icelander awakes he salutes no person till he has saluted God. He usually hastens to the door, and adores there the Author of his being; then steps to the house and says to the family, 'God grant you a good day.'"

Archæology and biography, history and poetry, proverb and prophecy, philosophy and theology—these are among the subjects that adorn and enrich the pages of this imperial volume. "The poems of earth strike their chimes into this canto, and the beauty of the universe blossoms in this royal flower, and the charm of river and lake and sea is hung in this crystal."

Undoubtedly the very vastness of the volume deters many from undertaking its study.

They imagine that in order to enjoy the book one must master its contents. Then the grouping of sixty-six books into one volume seems to augment the difficulty of comprehending its teachings. For, notwithstanding the fact that these books are correlated, and that each really forms a constituent portion of the body of divine revelation, the Bible is not a continuous story; diligent study and the comparing of Scripture with Scripture are therefore essential to even a partial comprehension of the volume. Then some persons excuse their neglect of the Bible on the ground that the book is antiquated. Of this objection it may be said that it is generally specious. That the phraseology of the Scriptures is unique is admitted. So striking is this feature that the source of a quotation from the Bible, be it never so brief, in a book, a newspaper, or, indeed, in any form of composition, cannot but be recognized by any person of ordinary intelligence. This very uniqueness, however, instead of diminishing the charm of the sacred Scriptures, constitutes in the estimation of the most diligent students of the Bible one of its supreme fascinations. A well-known author observes: "It is a habit of mine to read the Bible when much perturbed. The solemn, majestic

march of the measured words seldom fails to restore my tranquillity."

To the young the author would say, Cultivate a love for the Holy Scriptures by a systematic course of daily reading of the sublime truths which they hold in trust for you. "Search the Scriptures" not in a captious or cynical spirit, but devoutly, prayerfully, with a settled determination to profit by their teachings. "Receive with meekness the ingrafted word, which is able to save your souls." Converse with others upon what you read, and it will not be very long ere you shall testify with the psalmist, "The law of thy mouth is better unto me than thousands of gold and silver." Familiarity with the Bible is a liberal education. Better still, it is the bulwark of the soul in times of temptation and peril. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word."

II.

The Bible: History of, Versions, Divisions into Chapters and Verses.

THE word Bible is the anglicized form of the Greek word *Βίβλος*, book. The word Bible does not occur in the text of the Holy Scriptures. Among the terms employed by the sacred writers to designate the collection of books which we call "the Bible" are these: The Scriptures, The Holy Scriptures; The Word; The Word of Truth; The Law and the Prophets; The Old and New Testaments. The Jews called the Old Testament "the Law," "the Prophets," and "the Writings."

The translations and the versions of the Bible bear the following titles: I. The "Septuagint," or *seventy*, so called because tradition affirmed that the translation was made by seventy men from the Hebrew to the Greek language, about 285 B. C. This translation was, of course, of the Old Testament only. 2. The "Peshito," or *literal*. This translation, embracing both the Old and New Testaments, was made in the first century of the Christian era, for the Syrian Christians. 3. The Vulgate, or *vulgus*. This translation of both the Old and New Testaments

into Latin for the "common people," as the title indicates, was made about the year 400 A. D. It is the standard Bible of the Roman Catholic Church. It was the first book ever printed. 4. The "Authorized Version" of the Holy Scriptures—the English translation otherwise known as "the King James Bible," and that which is now in common use—was undertaken in 1607, and first published in 1611. The Revised Version of the King James Bible, "set forth A. D. 1611," was published in 1881. This is a revision of the translation called the "Authorized Version," and not a new translation.

In A. D. 1250 the Holy Scriptures were divided into chapters by Cardinal Hugo de Sancto Caro. The division into verses, as we find the arrangement to-day, was made about the year 1550 by Robert Stevens, a printer of Paris, who executed the task while making a horseback journey from Lyons to Paris. In 1557 the first versified New Testament in English was published. This was followed in 1560 by the publication of the entire Bible in this form.

III.

Books of the Bible Classified.

THE Bible contains 66 books, 39 of which belong to the Old Testament and 27 to the New.

OLD TESTAMENT BOOKS.

The Old Testament books are classified as follows:

PENTATEUCH. The Pentateuch comprises, as the word implies, 5 books. They are, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

HISTORICAL. This group consists of 12 books, namely, Joshua, Judges, Ruth, First Samuel, Second Samuel, First Kings, Second Kings, First Chronicles, Second Chronicles, Ezra, Nehemiah, and Esther.

POETICAL. The poetical books, 5 in number, are, Job, Psalms, Proverbs, Ecclesiastes, and The Song of Solomon.

PROPHETICAL. This group embraces 17 books, 5 of which are termed the "Greater," and 12 the "Minor," prophets. The Greater prophets are, Isaiah, Jeremiah, The Lamentations of Jeremiah, Ezekiel, and Daniel. The Minor prophets are, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

NEW TESTAMENT BOOKS.

The New Testament books are classified as follows:

HISTORICAL. The historical books, 5 in number, are, St. Matthew, St. Mark, St. Luke, St. John, and The Acts.

EPISTLES. This group comprises 21 separate compositions, of which number 14 are termed "Pauline," and 7 "General," or "Catholic," Epistles. The Pauline Epistles, so called from Paul the apostle, to whom their authorship is ascribed, are, Romans, First Corinthians, Second Corinthians, Galatians, Ephesians, Philippians, Colossians, First Thessalonians, Second Thessalonians, First Timothy, Second Timothy, Titus, Philemon, and Hebrews. The General Epistles are, James, First Peter, Second Peter, First John, Second John, Third John, and Jude.

Three of the Pauline Epistles, namely, First Timothy, Second Timothy, and Titus, are termed "Pastoral" Epistles.

PROPHETICAL. The one prophetic book is Revelation.

The book of Revelation is sometimes called the "*Apocalypse*." The word *Apocalypse* does not occur in the English Bible.

It is a Greek word and is the equivalent of the Latin "*revelare*," to uncover or unveil, and is rendered "revelation" in Rom. 2. 5, and elsewhere in the New Testament. The word "revelation" does not occur in the Old Testament, though reveal, revealed, revealer, and revealeth are of frequent occurrence therein. The word "revelation" is found 12 times in the New Testament. In commenting upon the first two paragraphs of Revelation, Dr. Whedon tersely observes: "In modern style the *first three verses* would have been printed on a first title-page, with verse 3 for the author's motto, and with names of publishers at bottom. Verses 4-8 are the dedication, namely, to the seven churches. At verse 9 begins the Apocalypse proper."

IV.

Passages of Scripture Usually Misquoted.

To misquote or garble the words of an author is justly regarded as an offense against both culture and justice. And yet very many persons who disdain to quote a sentiment from Shakespeare incorrectly do not hesitate to commit this offense against the sacred writers, notwithstanding the fact that the real meaning of the Scriptures is in many instances seriously perverted thereby. Among the examples that follow the first strikingly illustrates the truthfulness of this statement:

“Surely goodness and mercy shall follow me all the days of my life” (Psa. 23. 6). This passage is usually quoted “have followed me,” instead of “shall follow me.” The 23d Psalm is preeminently one of experience and trust. “The Lord is my shepherd” is an expression of experience; “I shall not want” is one of trust. Throughout the text of the Psalm these sentiments alternate until we read, “my cup runneth over;” and out of this experience of God’s favor bursts forth from the psalmist’s heart and lips the joyful song of trust, “Surely goodness and mercy shall follow me all the days

of my life." Accordingly, to say "have followed me" is to convert a sublime expression of trust in God for future good into a simple recognition of his blessings in the past. The wickedest person in the world can render the latter acknowledgment to God, whereas only the godly man can truthfully affirm his unwavering faith in the continuance of God's "goodness and mercy."

"I keep under my body, and bring it into subjection" (1 Cor. 9. 27). "I keep my body under" is generally made to take the place of the true reading.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11. 28). The words "are weary" are generally substituted for "labour" by persons who quote this sublime promisory invitation of our Lord.

"Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth" (1 Cor. 8. 13). The substitution of the word "meat" for "flesh" in this passage is the universal practice.

"The heart knoweth his own bitterness" (Prov. 14. 10). The pronoun "his" is invariably displaced by "its" in the current rendering of this passage. If we reflect that the word "its" occurs only once among the

words, numbering nearly 800,000, in the Bible, we may be spared the mortification of being told that we have misquoted Scripture, in more instances than one.

“I know whom I have believed” (2 Tim. 1. 12). This is usually quoted “I know in whom,” etc.

“He that hath pity upon the poor lendeth unto the Lord” (Prov. 19. 17). This passage is almost invariably quoted, “He that giveth to the poor lendeth to the Lord.”

“Abstain from all appearance of evil.” “Avoid the very appearance of evil” is the customary rendering of this sentiment.

“Write the vision, and make it plain upon tables, that he may run that readeth it” (Hab. 2. 2). Scarcely a day passes that one does not read a garbled rendering of this graphic passage in current literature. It is usually quoted, “He who” (or “that”) “runs may read,” as though one might read while running, whereas the “vision” was intended for a warning; the reading of it as a signal to flee for one’s life—to seek a place of shelter and safety.

“He that spareth his rod hateth his son.” (Prov. 13. 24). This is invariably quoted, “He that spareth the rod,” etc.

“In the beginning God created the heaven

and the earth" (Gen. 1. 1). This well-known passage is usually quoted "heavens" for "heaven."

"The chiefest among ten thousand" (Cant. 5. 10). To this passage is nearly always added the words "and the one altogether lovely." Suffice it to say that this reading does not occur in the Bible. The nearest approach to it is found in Cant. 5. 16, which reads, "he is altogether lovely."

"The liberal deviseth liberal things, and by liberal things shall he stand" (Isa. 32. 8). This is usually quoted, "The liberal man," etc.

"Though I walk through the valley of the shadow of death, I will fear no evil" (Psa. 23. 4). The usual rendering of this passage is, "the valley and the shadow of death."

"Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18. 20). Who is there that has not heard this beautiful promise garbled by being quoted, "are met together in my name, there am I in the midst, and that to bless?"

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2. 9). The varia-

tions of this passage which one hears are too numerous to be cited in this connection. It may be said, however, that after the words "the heart of man" the words "to conceive" are almost invariably added. Further than this, the passage is generally referred to as applying to the provision which God has made "for them that love him" in the future life, whereas the succeeding context clearly dispels this allusion.

"The way of transgressors is hard" (Prov. 13. 15). The usual rendering of this passage is, "the way of the transgressor is hard."

"Thou art of purer eyes than to behold evil, and canst not look on iniquity" (Hab. 1. 13). As a rule, there is appended to this passage the phrase, "with any degree of allowance."

"And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein," (Isa. 35. 8). This beautiful passage is seldom correctly quoted; the last clause is not infrequently added to various passages of Scripture, and is nearly always rendered "need not" for "shall not."

V.

Palestine—Boundaries, Extent, and Divisions.

THE word Palestine occurs only once in the Bible (Joel 3. 4); *Palestina*, three times (Exod. 15. 14; Isa. 14. 29, 31). In every instance the Hebrew is *Pelesheth*, a word which is translated "Philistia," or "Philistines." In modern usage "Palestine" and "the Holy Land" are used synonymously. The latter term, mentioned in Zech. 2. 12, is comprehensive of a much larger area of territory than "Philistia," or "the land of the Philistines," embraced. The "Holy Land," or "Land of Promise," embraces territory on the east of the Jordan, as well as on the west, whereas some writers limit the application of the word Palestine to the country bounded on the east by the river Jordan, on the west by the Mediterranean Sea, and extending from Dan on the north to Beer-sheba on the south.

The territory included in the promise to Abraham (Gen. 12. 7; 13. 14, 15) is afterward described as follows: "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. 15. 18). More definite

still is the promise: "I will set thy bounds from the Red Sea even unto the sea of the Philistines [the Mediterranean], and from the desert [of Sinai] unto the river" (Exod. 23. 31); that is, to the river Euphrates.

Still another description and one of more limited application is recorded in Num. 34. 1-12. Later the boundaries of the territory allotted to the twelve tribes of Israel are described in Num. 32 and in Josh. 13. 8-32, and likewise in chapters 15 and 18. Palestine is bounded as follows: On the north by Syria, on the east and south by Arabia, and on the west by the Mediterranean Sea. In extent Palestine is about 140 miles in length, and in breadth about 70 miles on the south and 40 on the north.

Four historic periods mark the political geography of Palestine: 1. From its original settlement to the "conquest of Canaan," 470 years. 2. From the conquest to the establishment of the divided monarchy, 476 years. 3. From the establishment of the divided monarchy to the restoration of the kingdom of Judah from captivity in Babylon, 566 years. 4. From the restoration of Judah to the destruction of Jerusalem by Titus (A. D. 70), 490 years.

At the commencement of the Christian

era Palestine was divided into three provinces, namely, Judea, the most southerly; Samaria, the middle; Galilee, the most northerly, all on the west of the Jordan, and Perea on the east. The division of the territory west of the Jordan into the three provinces named was made in the time of the Maccabees.

In the year B. C. 47 Antipater became procurator of Judea by appointment of the Roman Emperor, Julius Cæsar. He made Herod, later known as "Herod the Great," one of his four sons, procurator of Galilee. Four years later, B. C. 43, Herod was made procurator of Judea. In B. C. 37 he became "supreme ethnarch of the whole of Palestine." It was in his reign, Cæsar Augustus being the Roman Emperor, that Christ was born. During Jesus's ministry Judea and Samaria were governed by a Roman procurator, who had the power of life and death, while Galilee was governed, under the authority of the Romans, by Herod Antipas, a son of Herod the Great, with the title of "tetrarch."

VI.

The Judges of Israel.

AFTER the death of Joshua (B. C. 1426) the Israelites were under the rule of certain elders (Judg. 2. 7) for a period of about 24 years, or until B. C. 1402. They then became subject to Chushan-rishathaim, king of Mesopotamia, whom they served for 8 years. From his dominion they were delivered (B. C. 1394) by Othniel, Caleb's younger brother (Judg. 3. 9), of whom it is said, "and he judged Israel." This was the beginning of the rule of the judges, a form of government which obtained for about 299 years (B. C. 1394-1095), or from Othniel's rule to the coronation of Saul. These judges were 15 in number; their names, given in the order of their service, were, (1) Othniel, (2) Ehud, (3) Shamgar, (4) Deborah and Barak (a joint administration), (5) Gideon, (6) Abimelech, (7) Tola, (8) Jair, (9) Jephthah, (10) Ibzam, (11) Elon, (12) Abdon, (13) Samson, (14) Eli, (15) Samuel.

VII.

The Kingdoms of Israel and Judah.

SAUL was the first king over all Israel. He was anointed by the prophet Samuel, B. C. 1095. He was succeeded by David, who was made king of Judah, B. C. 1056, and afterward, B. C. 1049, of the twelve tribes. At his death, B. C. 1016, Solomon, his son, was anointed king. He in turn was succeeded by Rehoboam, his son, B. C. 976, from whom ten tribes revolted and, under Jeroboam, the son of Nebat, an Ephrathite of Zereda, Solomon's servant, organized what was thereafter known as the kingdom of Israel. The revolting tribes were, Ephraim and Manasseh, Issachar, Zebulun, Asher, Naphtali, Benjamin, Dan, Simeon, Gad, and Reuben (1 Kings 12. 1-20). "But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them" (1 Kings 12. 17). Thus Rehoboam became the first king of Judah.

Almost immediately after the revolt of the ten tribes Rehoboam "assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel" (1 Kings 12. 21) with the

hope that he might subdue them to his control; the plan was abandoned, however, Benjamin alone being added to Judah. Subsequently many of the priests and Levites who were expelled from Israel likewise became the allies of the kingdom of Judah. The fact that Jerusalem belonged to Benjamin, taken in connection with the further fact that the territory of Judah was adjacent to that of Benjamin, may account for the speedy union of the two tribes. The two kingdoms thus established remained hostile to each other during the lives of their respective rulers.

The kingdom of Israel existed for 254 years, and was ruled over by 19 kings. It was finally overthrown by Shalmaneser, king of Assyria (B. C. 721), who carried the people into captivity beyond the Euphrates, where they became the subjects of the Assyrian monarch, the king, Hoshea, being taken to Nineveh. Their land was peopled by barbarians from the region of the Tigris and the Euphrates. The ten tribes thus became "the lost tribes of Israel"—the "dispersed among the Gentiles."

The kingdom of Judah was governed by 20 kings, the first Rehoboam, the last Zedekiah. Against it (B. C. 606) came Nebu-

chadnezzar, king of Babylon, who subdued it and carried away into captivity to Babylon many of the people, including Daniel and his companions. This was the beginning of the seventy years' captivity. Seven years later (B. C. 599) Nebuchadnezzar came the second time and carried away Jehoiachin, the king, and his nobles, together with many thousands of the inhabitants of the land, among whom was the prophet Ezekiel. The king and the nobles were sent to Babylon, the common prisoners to the vicinity of the river Chebar. The third invasion of Judah by Nebuchadnezzar occurred nine years later (B. C. 590). He besieged Jerusalem for eighteen months, at the end of which time (B. C. 588) the city was taken by storm and its inhabitants put to the sword. The temple was afterward destroyed, the city burnt, and the walls demolished. Thus perished the kingdom of Judah.

VIII.

The Divided Monarchy.

The subjoined table shows the two lines of kings who reigned during the existence of the divided monarchy:

B. C.	KINGS OF ISRAEL.	B. C.	KINGS OF JUDAH.
975	Jeroboam.	975	Rehoboam.
954	Nadab.	958	Abijah.
953	Baasha.	955	Asa.
930	Elah.	914	Jehoshaphat.
929	Zimri.	892	Jehoram.
929	Omri.	885	Ahaziah.
918	Ahab.	884	Athaliah.
898	Ahaziah.	878	Jehoash.
896	Jehoram.	839	Amaziah.
884	Jehu.	810	Uzziah.
856	Jehoahaz.	758	Jotham.
841	Jehoash.	742	Ahaz.
825	Jeroboam.	726	Hezekiah.
	FIRST INTERREGNUM.	698	Manasseh.
773	Zachariah.	643	Amon.
772	Shallum.	641	Josiah.
761	Menahen.	610	Jehoahaz.
759	Pekahia.	610	Jehoiachin.
	Pekah.	599	Jehoiachin or Coniah.
730	SECOND INTERREGNUM.	599	Zedekiah.
721	Hoshea.	588	Jerusalem destroyed.
	Captivity of the Ten Tribes.		

IX.

The Twelve Tribes of Israel.

MANY people are perplexed over the various statements of the Scriptures concerning the twelve tribes of Israel. Apparent contradictions are discovered, and it is for the purpose of reconciling these that the following historical *résumé* of the subject is presented:

The patriarch Jacob, whose name was changed to Israel (Gen. 32. 28), was the son of Isaac and Rebekah, and the grandson of Abraham and Sarah. He was the father of twelve sons—by Leah six, namely, Reuben, Simeon, Levi, Judah, Issachar, and Zebulun; by Rachel two, Joseph and Benjamin; by Bilhah, Rachel's handmaid, two, Dan and Naphtali; by Zilpah, Leah's handmaid, two, Gad and Asher. In Gen. 49. 28 it is recorded: "All these are the twelve tribes of Israel." In Josh. 14. 4 we read: "For the children of Joseph were two tribes, Manasseh and Ephraim." In Rev. 7. 4 it is written: "And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Following this statement the tribes are named, verses 5-8, as

follows: Juda, Reuben, Gad, Aser, Nephtalim, Manasses, Simeon, Levi, Issachar, Zabulon, Joseph, and Benjamin, twelve in all. Observe, in passing, that the tribes of Dan and Ephraim are omitted from this enumeration, whereas "the tribe of Joseph" is inserted. This phrase, "the tribe of Joseph," is mentioned in only one other passage of the Bible, Num. 13. 11, where, however, it is immediately followed by the qualifying statement, "namely, of the tribe of Manasseh." In Ezek. 48. 31 we read, "And the gates of the city shall be after the names of the tribes of Israel." The prophet then enumerates the tribes in the following order: Reuben, Judah, Levi, Joseph, Benjamin, Dan, Simeon, Issachar, Zebulun, Gad, Asher, and Naphtali. Manasseh and Ephraim, it will be observed, are not named in this list; the enumeration is that of Jacob's twelve sons. In the blessing pronounced upon "the children of Israel" by Moses, just before his death (Deut. 33), Joseph is mentioned; likewise Ephraim and Manasseh, together with the other heads of tribes, Simeon, however, being excepted.

The foregoing passages cover all the direct historical allusions to the twelve tribes of Israel in the Scriptures; and now we re-

turn to the history of Jacob's sons. Joseph, during his sojourn in Egypt, took to wife Asenath, daughter of Poti-phaera, priest of On, by whom he had two sons, Manasseh and Ephraim. To these two sons was transferred the birthright which belonged to "Reuben the firstborn of Israel," because he had "defiled his father's bed" (1 Chron. 5. 1); and they became the adopted sons of their grandfather Jacob. In pursuance of this arrangement they likewise became the heads, respectively, of the tribes of Manasseh and Ephraim. The allotment of territory to these two tribes, together with the circumstances which account for the phrases, "the half tribe of Manasseh," and "Manasseh east," and "Manasseh west," are recorded in the 16th and 17th chapters of the book of Joshua. The omission of Joseph from the list of tribal names, and the substitution therefor of Manasseh and Ephraim—the two names being reckoned as one in their numerical application to tribes—enabled the sacred historian to retain the original number twelve, mentioned in Gen. 49. 28. In Josh. 14. 4, however, the statement is made: "For the children of Joseph were two tribes, Manasseh and Ephraim." From this statement the number of tribes would seem to be augmented to

thirteen. This seems to call for a further explanation, which is this: the tribe of Levi was set apart as the priestly tribe (Num. 3. 5-10). In other words, to the Levites were intrusted the "religious affairs of the nation;" accordingly, they were not given any territorial possessions. They were scattered throughout the cities of the land, forty-eight of which were designated for them to occupy. For their maintenance a tribute of one tenth—"all the tenth in Israel" (Num. 18. 21)—was levied. This, in lieu of landed possessions, was their inheritance. Leaving out, therefore, the name of Joseph and the tribe of Levi, and calling Manasseh and Ephraim two tribes (Josh. 14. 4), we have twelve tribes inheriting landed estates, and so the "twelve tribes of Israel."

X.

The Johns.

FOUR men named John are mentioned in the New Testament. The Hebrew name Johanan—an abbreviated form of Jehohanan—and the Greek John are the same.

I. JOHN THE APOSTLE. He was the son of Zebedee and Salome. By occupation he was a fisherman. His call to the discipleship is recorded in Matt. 4. 21. Together with the other disciples, eleven in number, he was called unto Jesus and given power, or authority, after which the twelve were termed "apostles" (Matt. 10. 1, 2). He was with the Master on the mount of transfiguration; he was designated as "the disciple whom Jesus loved;" he witnessed Jesus's crucifixion; to his loving care Jesus from the cross commended his mother; he witnessed Jesus's ascension, and was present with the disciples on the day of Pentecost; he was a prominent figure in the history of the primitive Church; it was his brother James whom Herod Agrippa I killed with the sword (Acts 12. 2), and it is to him we are indebted for the gospel and the three epistles bearing his name, and for the sublime book of Revelation. Of the

time and place of his death we have no certain knowledge.

II. JOHN THE BAPTIST. He was the son of Zacharias and Elisabeth. His character and mission were not only proclaimed by the angel of the annunciation, who foretold Jesus's birth, character, and mission, but Isaiah and Malachi, long centuries before his birth, had prepared the world for his appearance. He was, like his prototype, Elijah the prophet, an austere man, rugged and unconventional, and, withal, "a Nazarite from his birth." He was the forerunner, or messenger, of Christ, preparing by his ministry the way before him. He was put to death in the prison of Machærus by Herod Antipas, at the instigation of Herodias, and was thus numbered with the noble army of martyrs "of whom the world was not worthy."

III. JOHN MARK. In the Acts mention is made of "John, whose surname was Mark" (chapter 12. 12, 25; 15. 37). This was the Hebrew name of the evangelist Mark. He is called John in Acts 13. 5, 13.

IV. JOHN, ONE OF THE HIGH PRIEST'S FAMILY. The only allusion to him is in Acts 4. 6, where he is named in connection with "Annas the high priest, and Caiaphas and . . . Alexander,"

XI.

The Herods.

I. **HEROD THE GREAT.** He was procurator of Judea by appointment of Julius Cæsar, B. C. 47. It was he who ordered the "slaughter of the innocents" at Bethlehem (Matt. 2. 16-18), hoping thereby to destroy the infant Jesus, who was called by the wise men "King of the Jews."

II. **HEROD ANTIPAS,** son of Herod the Great by Malthace. He was appointed tetrarch of Galilee by his father (Matt. 14. 1). He it was who caused the murder of John the Baptist (Matt. 14. 3-12).

III. **HEROD PHILIP I** (Mark 6. 17). He was the son of Herod the Great by Mariamne. His wife, Herodias, abandoned him and married his brother Herod Antipas. It was the denunciation of this illegal and infamous marriage by John the Baptist that led to his execution by Herod Antipas, at the instigation of the guilt-stricken Herodias.

IV. **HEROD PHILIP II.** He was the son of Herod the Great by Cleopatra. He held the title of tetrarch of Trachonitis (Luke 3. 1). He married Salome, daughter of his half-brother, Herod Philip I, by Herodias. She

it was who danced before her stepfather, Herod Antipas (Matt. 14. 6), and at whose behest the latter delivered to her the head of John the Baptist "in a charger" (Mark 6. 28).

V. HEROD AGRIPPA I. He was the son of Aristobulus and grandson of Herod the Great. Of him it is recorded that he "killed James the brother of John with the sword" (The Acts 12. 2). His miserable death immediately followed the commission of that crime (The Acts 12. 20-23).

VI. HEROD AGRIPPA II. He was the son of Herod Agrippa I by Cypros, a grandniece of Herod the Great. It was he before whom Paul made his eloquent defense (The Acts 26), at the conclusion of which Agrippa declared to the fearless champion of the cross, "Almost thou persuadest me to be a Christian" (Acts 26. 28).

XII.

The Jameses.

I. JAMES THE SON OF ZEBEDEE. He was one of the twelve apostles of our Lord (Matt. 10. 2). He was the brother of the apostle John, the two receiving from our Lord, on the occasion of their call to the apostleship, the title of "Boanerges," or "sons of thunder" (Mark 3. 17). These two apostles, together with Peter, were specially honored by our Lord on several occasions, notably by being permitted to witness the raising of Jairus's daughter and the transfiguration of Christ. It was James's distinction to be the first apostolic martyr (Acts 12. 2). His death occurred seven years after that of Stephen, the first Christian martyr.

II. JAMES THE SON OF ALPHÆUS (Matt. 10. 3). He was one of the twelve apostles chosen by our Lord. Tradition says that he suffered martyrdom at Jerusalem, his enemies having first stoned him and then beaten him to death with a club.

III. JAMES THE BROTHER OF THE LORD (Matt. 13. 55). Eminent scholars disagree concerning the identity of the Jameses, apparently 8 in number, mentioned in New Testament history. Paul (Gal. 1. 19) de-

clares, "Other of the apostles saw I none, save James the Lord's brother." This would seem to imply one of two things, namely, that "James the Lord's brother" and James the son of Alphæus are identical—an opinion upheld by Dr. Lange, but from which Dr. Schaff dissents—or that there were three Jameses in the apostolic college. Inasmuch as the latter view is distinctly untenable, the language of Paul must not be interpreted as a positive declaration of James's apostleship. This James (the Lord's brother) was undoubtedly the first bishop of Jerusalem, and the head and leader of the Jewish Christians. It was he who wrote the General Epistle of James. The title (not a scriptural one, however) of "the Just" belonged to him, and was conferred upon him by reason of his rigid observance of the law. Neander, the eminent Church historian, referring to the James mentioned in Acts 15, the president of the apostolic council at Jerusalem, and he who delivered its judgment, declares, "The question respecting the identity of this James is one of the most difficult in the apostolic history." Let those who care to investigate the subject in all its bearings consult the standard Bible dictionaries and commentaries.

XIII.

The Marys.

SIX Marys are mentioned in Bible history:

I. MARY THE VIRGIN. Nothing is certainly known of her parentage. In the early apocryphal gospels her parents' names are given as "Joachim" and "Anna." Heli (Luke 3. 23), which is another form of the name Joachim, was her father's name, if we assume that Luke's genealogy is that of Mary. Her home was at Nazareth. At the time of the annunciation to her by the angel Gabriel that she was to be the mother of our Lord she was betrothed to Joseph, who was accordingly regarded, under the Jewish polity, as her husband. Together they journeyed to Bethlehem, Joseph having meantime taken her "to his home," to have their names registered on the tax list, and while they were there Jesus was born. Herod sought to slay him, and in order to save his life the parents of the Holy Child fled with him into Egypt. Later they returned to Nazareth. There Jesus was brought up. When he "began to be about thirty years of age" he entered upon his public ministry. Years before this his father had died. After Je-

Jesus's departure from home Mary divided her residence between Nazareth and Capernaum. We read that she attended "a marriage in Cana of Galilee" at which Jesus was a guest; she is mentioned in connection with her relatives by Matthew (chapter 13. 55); again we find her standing with her sister Mary, Mary Magdalene, and Salome, at the foot of the cross on the afternoon of Good Friday (John 19. 25), and finally as having been commended by our Lord to the care of the disciple John, who "from that hour . . . took her unto his own home" (John 19. 27).

II. MARY THE WIFE OF CLEOPHAS. She was doubtless the sister of Mary the Virgin. "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene" (John 19. 25; see Matt. 27. 56; Mark 15. 40). Mary is introduced into the gospel history by Matthew, Mark, and John. She was one of the women who, on Easter morning, went to the sepulcher bearing "sweet spices" with which to anoint the body of Jesus; she was likewise among the "certain women" who had "a vision of angels, which said that he was alive" (Luke 24. 23).

III. MARY MAGDALENE. It is fair to assume that the term Magdalene is derived

from Magdala, and that Mary was a native or a resident of that place. Luke introduces her as "Mary, called Magdalene, out of whom went seven devils" (chapter 8. 2). Omitting intervening references to her, we observe that she was with Mary the Lord's mother and Mary the wife of Cleophas at the cross; she sat with "the other Mary" over "against the sepulcher" on the evening of our Lord's crucifixion (Matt. 27. 61); she was among "certain women" who declared that they had "seen a vision of angels, which said that he [Jesus] was alive" (Luke 24. 23), and was honored by hearing the risen Jesus voice her name, and by receiving his divine commission to "go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (John 20. 17).

IV. MARY THE MOTHER OF MARK. She was "the mother of John, whose surname was Mark" (Acts 12. 12). It was to her house that Peter came after his miraculous deliverance from prison, and where he found many "gathered together praying" (Acts 12. 12). She was sister to Barnabas (Col. 4. 10).

V. MARY THE SISTER OF LAZARUS. Jesus was, according to Luke 10. 38, 39, a guest of

Martha and her sister Mary. Their residence was Bethany. It was this Mary who, when Jesus was in the house of "Simon the leper," came unto him "having an alabaster box of very precious ointment," which she poured "on his head as he sat at meat" (Matt. 26. 6, 7). This loving service was performed after the raising of Lazarus and "six days before the Passover" (John 12. 1), which immediately preceded the crucifixion of our Lord.

VI. MARY, A ROMAN CHRISTIAN, mentioned by St. Paul in Rom. 16. 6. The apostle's greeting of her in this passage is the only reference to her which the Bible contains.

XIV.

Jewish Feasts and Festivals.

I. **THE FEAST OF THE PASSOVER.** This was celebrated annually "in the fourteenth day of the first month" of the Hebrew sacred year—the month Nisan—"at even," or "between the two evenings," as the Hebrew reads (Exod. 12. 6, marginal note). It was, strictly speaking, confined to the sacrifice and eating of the paschal lamb, though the word Passover is not infrequently used comprehensively to denote—

II. **THE FEAST OF UNLEAVENED BREAD.** This followed the Passover service. It commenced on the morning of "the fifteenth day of the same month" (Lev. 23. 5, 6), and lasted "seven days."

III. **THE FEAST OF WEEKS, OR PENTECOST.** This was celebrated annually, fifty days after the Passover, and is accordingly sometimes termed by Jewish writers "the feast of the fifty days" (Exod. 23. 16; Lev. 23. 15-22).

IV. **THE FEAST OF TRUMPETS.** This was annually celebrated on the first day of the seventh month (Num. 29. 1-6), or Tishri, that is, on the first day of the civil year.

V. **THE DAY OF ATONEMENT.** This was observed annually on the tenth day of the

seventh month of the sacred year, that is, the month Tishri, the first of the civil year, from the evening of the ninth to the evening of the tenth, five days before the Feast of Tabernacles. It was instituted as a "day of annual expiation for national sin" (Lev. 16; Num. 29. 7-11).

VI. THE FEAST OF TABERNACLES. This was observed annually from the fifteenth to the twenty-second of the seventh month, or Tishri. It was sometimes called the "Feast of Ingathering" and the "Feast of Harvest." It commemorated the exodus, and during its observance the people were required to live in tabernacles (Lev. 23. 43; Deut. 31. 10-13).

VII. THE FESTIVAL OF PURIM. This annual festival was instituted by Mordecai to commemorate the deliverance of the Jews in Persia from the destruction threatened by Haman (Esth. 9). It was observed on the fourteenth and fifteenth of the month Adar, the sixth of the civil and the twelfth of the sacred year.

VIII. THE FEAST OF DEDICATION. This feast is first alluded to in Num. 7. 10. The last reference to it is in John 10. 22. It was an occasion of great festivity among the Jewish people.

IX. THE SABBATICAL YEAR. The sabbatical year was likewise called "the seventh year" (Deut. 15. 9), because it was to be observed every seventh year; "the year of release" (Deut. 15. 1, 2, 9), because in it all debts were to be remitted; "a sabbath of rest" (Lev. 25. 4), because it was a year of rest for the soil.

X. THE YEAR OF JUBILEE. This festival was celebrated after the lapse of seven sabbatical periods, or forty-nine years (Lev. 25. 8-17). "A jubilee shall that fiftieth year be unto you." It was a year of rest for the soil; of the reversion of landed property, and of the manumission, or freeing, of slaves (Lev. 25. 13-34, 39-54).

XV.

Religious Classes Among the Jews.

PHARISEES (Matt. 3. 7). A religious party or class of "separatists" among the Jews who contended for the strict observance of the ceremonial law, and of Jewish traditions, as well. They believed in the resurrection of the body, the immortality of the soul, and the existence of "angel and spirit." They were the party of the people. They numbered about 6,000 in Christ's time.

SADDUCEES (Matt. 3. 7). A religious party or class among the Jews in Christ's time who held to the letter of the written law, but, in opposition to the Pharisees, denied that the Israelites were in possession of an oral law transmitted to them by Moses. Paul thus defines the leading doctrines of the Sadducees and the Pharisees: "The Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both" (Acts 23. 8). The Sadducees were the party of the aristocracy.

SCRIBES (1 Kings 4. 3). The scribes were a religious party or class among the Jews. They were the writers. They prepared copies of the law, the precepts of which they classified; accordingly, they naturally came to be

teachers of the law. They were called Rabbi, or Master. Of their character we may judge by reflecting upon Christ's words, "Woe unto you, scribes and Pharisees, hypocrites!"

XVI.

Politico-Religious Parties.

GALILEANS (Luke 13. 1). These were heathen inhabitants of Galilee made up of various nationalities, whence the term "Galilee of the Gentiles."

HERODIANS (Matt. 22. 16). A title applied to a class of Jews who were partisans of Herod Antipas, "people who supported Herod's cause."

PROSELYTES (Acts 2. 10). Gentile converts to Judaism. They were of two kinds, "Proselytes of the Gate" and "Proselytes of Righteousness." The former term was derived from the formula, "the stranger that is within thy gates." This class of proselytes were not bound by circumcision. They observed "the seven precepts of Noah." Proselytes of Righteousness submitted to the rite of circumcision and the ordinance of baptism,

kept the requirements of the law, and entered into full Jewish fellowship.

SAMARITANS (John 4. 9). When the ten tribes were carried away captive to Babylon some, the poorer classes, were left behind. Later colonists were sent from Babylon, and the descendants of these mixed peoples were termed Samaritans. They were given to idolatrous practices. They "served their graven images, both their children and their children's children" (2 Kings 17. 4). "Then the Lord sent lions among them, which slew some of them," and in their distress they petitioned for an Israelitish priest to instruct them in the true worship. Their prayer was granted, and they were taught the worship of Jehovah. Being despised by the Jews, they built a temple of their own on Mount Gerizim. They observed Moses's law and looked for Messiah's coming.

XVII.

Divisions of Time.

THE Hebrew day was from sunset to sunset. The natural day was from sunrise to sunset; the natural night, from sunset to sunrise. The night was anciently divided into three watches; in the time of our Lord, into four.

I. TIME.

ANCIENT NIGHT WATCHES.	NEW TESTAMENT NIGHT WATCHES.
First watch, till midnight, (Lam. ii. 10.)	First watch, 6 to 9 P. M., or evening. Second watch, 9 to 12 P. M., or midnight. Third watch, 12 to 3 A. M., or cock crowing. Fourth watch, 3 to 6 A. M., or morning.
Second watch, till 3 A. M., (Judg. 1. 19).	
Third watch, till 6 A. M., (Exod. 14. 24).	

The day was anciently divided into three parts; in the time of our Lord, into four.

ANCIENT DAY DIVISIONS.	NEW TESTAMENT DAY DIVISIONS.
First, morning, till 9 A. M.	First, the third hour, 6 to 9 A. M. Second, the sixth hour, 9 to 12 A. M. Third, the ninth hour, 12 to 3 P. M. Fourth, the twelfth hour, 3 to 6 P. M.
Second, heat of the day, till 2 P. M.	
Third, cool of the day, till 6 P. M.	

II. CHRONOLOGICAL PERIODS.

BIBLE history may be divided into eleven periods, varying in duration from 1,658 to

25 years. The events which mark the beginning and close of these periods, and the number which they severally embrace, may be easily memorized.

PERIOD.	YEARS.		A. M.	B. C.
I. The Antediluvian: Creation to the Flood.....	1658			2515
II. The Dispersion: The Flood to the Promise.....	430	2085		2088
III. The Bondage: The Promise to the Exode.....	430	2515		1658
IV. The Wandering: Exode to the Entering into Canaan.....	40	2555		1618
V. The Conquest: Entering into Canaan to Joshua's death.....	25	2580		1593
VI. The Theocracy: Joshua's death to Saul's accession.....	500	3080		1093
VII. The Monarchy: Saul's accession to the Captivity.....	487	3567		606
VIII. The Captivity: Fall of Jerusalem to the Restoration.....	70	3637		536
IX. The Restoration: Return from Captivity to end of Old Testament canon.....	130	3767		406
X. Jewish History: End of Old Testament Canon, the Christian Era	332	(4172)		
XI. Christian Era: Christ's birth to the death of the Revelator.....	100			A. D. 100

III. THE JEWISH YEAR.

THE Jewish year contained twelve lunar months. This necessitated the addition of a month every third year. The name of this intercalary month was Veadar. The Jewish arrangement provided for both a civil and a sacred year; the former was the older system.

Civil year.	Sacred year.	Months.	Corresponding to
7	1	Abib, or Nisan.	March-April.
8	2	Iyyar, or Zif.	April-May.
9	3	Sivan.	May-June.
10	4	Tammuz.	June-July.
11	5	Ab.	July-August.
12	6	Elul.	August-September.
1	7	Tishri, or Ethanim.	September-October.
2	8	Marchesvan, or Bul.	October-November.
3	9	Kislev.	November-December.
4	10	Tebet.	December-January.
5	11	Shebat.	January-February.
6	12	Adar.	February-March.

IV. THE JEWISH AND THE CHRISTIAN SABBATH.

THE Jewish Sabbath ended at six o'clock on Saturday evening. The first Christian Sabbath is introduced to us in the passage, "In the end of the (Jewish) Sabbath, as it began to dawn toward the first day of the week (or the Christian Sabbath), came Mary Magdalene," etc. (Matt. 28. 1). It is called "the Lord's day" (Rev. 1. 10). From this starting point the recognition and observance of the first day of the week, the day on which Jesus rose from the dead, may be traced through Apostolic times (Acts 20. 7; 1 Cor. 16. 1, 2), and in the literature of the Church Fathers, among whom we may mention Clement of Rome, Ignatius, Justin Martyr, Irenæus, Clement of Alexandria, and Tertullian. Constantine, the first Christian emperor, in A. D. 321, by an imperial edict, likewise recognized and honored the sanctity of the Christian Sabbath.

XVIII.

The Symbolism of Numbers and Colors.

THE frequent use of certain numbers in the Bible clearly indicates design. The following brief reference to these numbers introduces a subject whose further investigation by the Bible student may reveal to him facts and theories of absorbing interest. "In a mystical sense, one is Unity; two represents Unity repeated; three, the Creator, Trinity; four, the world, and by the second Adam, paradise; five, the synagogue; six, perfection and creation, the hour when Jesus was crucified; seven, rest, as in the Sabbath, love, grace, pardon, composed of three and four; eight, beatitude and resurrection (eight persons were saved at the deluge); nine, angels; ten, the law of fear or salvation in allusion to the denarius given to the laborers in the vineyard; twelve, apostles; fourteen, perfection; three hundred, redemption; fifty, beatitude; one hundred, virgins; sixty, widows; and thirty, wives, according to St. Jerome on Matt. 13. 8; 888 Jesus the Saviour."—*McClintock & Strong, Biblical Cyclopaedia.*

In the literature of the Bible the references to colors are frequent and interesting.

The symbolism of colors, like that of numbers, has always challenged the attention of Bible students. More or less of significance has been attached to the selection and use of colors in connection with religious rites and ceremonies from the time of the building of the tabernacle by the children of Israel in the desert of Sinai until now. By specific command of the Almighty, communicated to them through Moses, the Israelites were directed to offer "blue and purple and scarlet" for the building of the tabernacle and for the curtains thereof (Exod. 25. 4; 26. 1), and likewise for use in preparing the garments "for glory and for beauty" which Aaron and his sons were to wear during the performance of their priestly ministrations (Exod. 28).

Among the Hebrews the symbolism of colors was of pronounced recognition. White was the emblem of purity and innocence. The "holy garments" (Lev. 16. 4) which were worn by the high priest on the day of atonement were of white linen. White was likewise the "symbol of glory and majesty" (Dan. 7. 9). Red was the emblem of war and bloodshed (Nah. 2. 3; Zech. 6. 2). Green indicated "freshness and vigor" (Psa. 37. 35). Black stood for "mourning, af-

fliction, and calamity" (Jer. 8. 21; 14. 2). Blue was symbolic of revelation. "It was the celestial color, and the color predominant in the Mosaic ritual" (Num. 15. 38, 39). Purple was the dress of kings. With it "were associated ideas of royalty and majesty" (Esth. 8. 15). "Crimson and scarlet, from their resemblance to blood (probably), became symbolic of life" (Num. 16. 6-22). The prevailing colors in the Mosaic ritual were "white, hyacinth (blue), purple, and crimson."

Coming down to the Christian Church, we find that "five colors are recognized as having a theological meaning or expression: white, red, green, violet, and black." White symbolizes purity. Jesus's raiment at the time of his transfiguration was "white as the light" (Matt. 17. 2). The angel seen by the women at the sepulcher of Jesus was "clothed in a long white garment" (Matt. 16. 5). The Lamb's wife "was arrayed in fine linen, clean and white" (Rev. 19. 8). Red stands for "fire and glowing love." In the Roman Catholic Church "the red dress of the cardinals is professedly to keep before them constantly the love and passion of the Saviour. The pope wears red on Good Friday." Green is the symbol of

“freshness and vigor.” It is the hue of resurrected nature and the emblem of our resurrection. “An old tradition has it that a twig of the tree of life was transplanted and produced the tree from which the cross of Christ was made.” Violet stands for “penitence and sorrow. The Romish Church orders it to be worn during all times of penance.” Black is emblematic, as it has ever been, of “sorrow, destruction, and death.”

XIX.

Representative Women of the Bible.

BIBLICAL literature is enriched by the biographies of not a few illustrious women to each of whom the statement of Jesus concerning Mary, who anointed him, may fittingly apply: "Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her" (Matt. 26. 13). Alternations of light and shade follow each other in rapid succession in the Bible, however, since the sacred historians portray with equal fidelity to the truth the virtues and the vices of the persons, without regard to sex, whose deeds they record. Let it not "be thought a thing incredible with you," therefore, dear reader, that you should be brought face to face with women whose everlasting memorials are those of wickedness and violence.

EVE. The first woman, the wife of Adam and the mother of the human race. The record of her creation, for she was not born, is found in Gen. 2. 21, 22. Eve means *life*. Of her naming we read, "And Adam called his wife's name Eve; because she was the

mother of all living" (Gen. 3. 20). We have no record of her death. With the account of the birth of Seth, whom she received from God as "another seed instead of Abel, whom Cain slew" (Gen. 4. 25), the record of her life is brought to a close.

SARAH. She was the wife of the patriarch Abraham and the mother of Isaac. Her name, originally Sarai, was changed to Sarah (Gen. 17. 15). According to Abraham's declaration (Gen. 20. 12), she was his half sister, that is, the daughter of Haran, and the sister of Lot. She died at the age of 127 years, at Hebron, and was buried in the cave of Machpelah (B.C.1860). Three years later Isaac brought Rebekah "into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death" (Gen. 24. 67). A Jewish tradition, based apparently on the mention of Sarah's death, almost immediately after the sacrifice of Isaac, says that the shock of the offering up of Isaac killed her, and that Abraham found her dead on his return from Mount Moriah.

RACHEL. "Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. Leah was ten-

der-eyed; but Rachel was beautiful and well-favoured. And Jacob loved Rachel" (Gen. 29. 16-18). This was intensely natural; and so it came to pass that after a courtship of seven years, beginning with the romantic meeting of the twain at the well of Haran, they were married. Two sons, Joseph and Benjamin, were born to them. After sharing Jacob's varying fortunes for twenty-four years "Rachel died, and was buried in the way to Ephrath, which is Beth-lehem. And Jacob set a pillar upon her grave" (Gen. 35. 19, 20). This is the first mention in history of the erection of a sepulchral monument. A pathetic reference to Rachel is recorded in Jer. 31. 15-17, and by accommodation is applied to the "slaughter of the innocents" by St. Matthew (chap. 2. 17, 18). The narrative found in Gen. 29 has all the attributes of a genuine love story embellished with oriental colorings.

MIRIAM. She was the sister of Moses and Aaron. She it was who cared for her infant brother Moses while he was hid in the "ark of bulrushes" on the banks of the Nile, and through whose sagacity Moses's mother was appointed by Pharaoh's daughter to "nurse the child" for his foster mother. She is called "the prophetess," Exod. 15. 20, and

in Exod. 15. 21 we have the triumphal song, in twenty-one words, in which she recounts the overthrow of Pharaoh and his host in the Red Sea. After this she incited sedition against Moses, which subjected her to severe punishment (Num. 12). She died at Kadesh, and was buried there (Num. 20. 1). Her obituary resembles that of Elisha, each of which is composed of seven short words.

RAHAB. She was a woman of Jericho. It was she who received and harbored the spies whom Joshua sent to spy out the land of Canaan. For this service she and her kindred were preserved from the destruction that overtook the city at the hands of the Israelites. She became the wife of Salmon (Matt. 1. 5), and thus the ancestress of our Lord. She receives honorable mention in Heb. 11. 31; James 2. 25.

DEBORAH. Deborah is called a prophetess in Judg. 4. 5, where it is likewise said that "she judged Israel." It was she who persuaded Barak to deliver Israel from bondage to Jabin, which he did with her assistance, for she accompanied him to Kedesh on his expedition (Judg. 4. 10). One of the incidents of the undertaking was the murder of Sisera by Jael (Judg. 4). The triumphal song of Deborah and Barak is recorded

in Judg. 5. Through the efforts of Deborah "the land had rest forty years."

RUTH. A Moabitish woman, first the wife of Mahlon, and afterward of Boaz, by whom she became the mother of Obed. Thus she was the ancestress of David and of our Lord. She is one of four women mentioned in Matthew's genealogy of Christ, and one of two women whose names are given to books of the Bible.

HANNAH. She was one of the wives of Elkanah and the mother of Samuel, the distinguished judge and prophet. She was a prophetess, her right to that designation being based upon her song of thanksgiving for the birth of Samuel. This song contains the first mention of the Messiah—"Anointed"—under that title (1 Sam. 2. 10).

JEZEBEL. A Phœnician princess, daughter of Ethbaal king of the Zidonians. She became the wife of Ahab king of Israel. She was responsible for the establishment of Baal worship in the court of Ahab. She supported 450 prophets of Baal and 400 of Astarte (1 Kings 16. 31, 32). Her crowning deed of infamy was the murder of Naboth. For this crime the prophet Elijah pronounced a curse upon her (1 Kings 21. 23). The details of her violent and hor-

rible death are found in 2 Kings 9. 30-37. Athaliah, her daughter, who married Jehoram, king of Judah, inherited her mother's degeneracy, followed her example, and met a fate scarcely less tragic than that of Jezebel (2 Kings 11. 13-16).

ESTHER. Esther, whose Persian name was Hadassah, was a beautiful Jewish maiden descended from the tribe of Benjamin. She was brought up by Mordecai, her cousin, who was in the service of Ahasuerus, king of Persia, at "Shushan the palace." The king taking offense at Vashti, the queen, dismissed her, and in process of time selected Esther to succeed her. Haman the Agagite, the prime minister of the king, becoming offended at Mordecai because the latter refused to do him homage, plotted to destroy all the Jews throughout the Persian realm, a scheme which the king thoughtlessly sanctioned. Through the intercession of Esther, however, the royal edict was rescinded, the calamity averted, and Haman himself miserably perished.

ELISABETH. She was the wife of Zacharias and the mother of John the Baptist (Luke 1. 5-60). She and Mary the Virgin were cousins (Luke 1. 36). She was a woman of eminent piety. She was the first

to greet Mary the mother of our Lord (Luke 1. 42).

HERODIAS. This woman of execrable memory was the daughter of Aristobulus, one of the sons of Herod the Great by Mariamne, and sister of Agrippa I. Her first husband was Herod Philip, another of the sons of Mariamne and the first Herod, and therefore her full uncle. Leaving him, she married Herod Antipas, half brother of her husband and thus her step-uncle, whose wife, the daughter of Aretas, king of Arabia, was still living. She had one child by Herod Philip, namely, Salome. John the Baptist rebuked the parties to this incestuous marriage, and for his fidelity to principle was beheaded by Herod in the castle of Machærus at the behest of Salome, who was incited to the commission of the crime by her mother.

PHEBE. "I commend unto you Phebe our sister," is the introductory clause to the 16th chapter of Romans. This "elect lady" was a deaconess in the apostolic Church. The honorable mention made of her in the writings of St. Paul characterizes her as one of the most illustrious women of the Bible.

PRISCILLA (1 Cor. 16. 19). She is identical with the "Prisca" mentioned in 2 Tim. 4. 19. In Rom. 16. 3 she is likewise called

Prisca in the Revised Version. She was the wife of Aquila. Of these disciples Paul, after sending to them his greeting through the church at Rome, declares, "who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles" (Rom. 16. 4).

MARTHA. "Now Jesus loved Martha, and her sister, and Lazarus" (John 11. 5). Martha was doubtless the elder sister and the housekeeper of the family. She fretted over Mary's seeming, perhaps real, indifference to the smaller domestic cares, and appealed to our Lord in the words, "Bid her therefore that she help me." In response to this request Jesus administered to Martha herself a gentle rebuke. The author's sympathies are with Martha. What would she not have given if she could have read the exquisite little declaration of the evangelist, "Now Jesus loved Martha, and her sister, and Lazarus!"

Among the less prominent women of the Bible mention may be made of Hagar, Rebekah, Delilah, and Naomi, in the Old Testament, and of Tabitha and Lydia in the New. In the chapter entitled "The Marys," reference is made to each of the six Bible women of that name.

XX.

Calendar for Daily Reading of Scriptures.

By Which the Bible May be Finished in One Year.

ARRANGED BY D. W. WHITTLE, PHILADELPHIA.

Date.	January.		February.	
	Morning.	Evening.	Morning.	Evening.
1	Gen. 1, 2, 3	Matt. 1	Ex. 27, 28	Matt. 21. 1-22
2	Gen. 4, 5, 6	Matt. 2	Ex. 29, 30	Matt. 21. 23-46
3	Gen. 7, 8, 9	Matt. 3	Ex. 31, 32, 33	Matt. 22. 1-22
4	Gen. 10, 11, 12	Matt. 4	Ex. 34, 35	Matt. 22. 23-46
5	Gen. 13, 14, 15	Matt. 5. 1-26	Ex. 36, 37, 38	Matt. 23. 1-22
6	Gen. 16, 17	Matt. 5. 27-48	Ex. 39, 40	Matt. 23. 23-39
7	Gen. 18, 19	Matt. 6. 1-18	Lev. 1, 2, 3	Matt. 24. 1-28
8	Gen. 20, 21, 22	Matt. 6. 19-34	Lev. 4, 5	Matt. 24. 29-51
9	Gen. 23, 24	Matt. 7	Lev. 6, 7	Matt. 25. 1-30
10	Gen. 25, 26	Matt. 8. 1-17	Lev. 8, 9, 10	Matt. 25. 31-46
11	Gen. 27, 28	Matt. 8. 18-34	Lev. 11, 12	Matt. 26. 1-25
12	Gen. 29, 30	Matt. 9. 1-17	Lev. 13	Matt. 26. 26-50
13	Gen. 31, 32	Matt. 9. 18-38	Lev. 14	Matt. 26. 51-75
14	Gen. 33, 34, 35	Matt. 10. 1-20	Lev. 15, 16	Matt. 27. 1-26
15	Gen. 36, 37, 38	Matt. 10. 21-42	Lev. 17, 18	Matt. 27. 27-50
16	Gen. 39, 40	Matt. 11	Lev. 19, 20	Matt. 27. 51-66
17	Gen. 41, 42	Matt. 12. 1-23	Lev. 21, 22	Matt. 28
18	Gen. 43, 44, 45	Matt. 12. 24-50	Lev. 23, 24	Mark 1. 1-22
19	Gen. 46, 47, 48	Matt. 13. 1-30	Lev. 25	Mark 1. 23-45
20	Gen. 49, 50	Matt. 13. 31-58	Lev. 26, 27	Mark 2
21	Ex. 1, 2, 3	Matt. 14. 1-21	Num. 1, 2	Mark 3. 1-19
22	Ex. 4, 5, 6	Matt. 14. 22-36	Num. 3, 4	Mark 3. 20-35
23	Ex. 7, 8	Matt. 15. 1-20	Num. 5, 6	Mark 4. 1-20
24	Ex. 9, 10, 11	Matt. 16. 21-39	Num. 7, 8	Mark 4. 21-41
25	Ex. 12, 13	Matt. 15	Num. 9, 10, 11	Mark 5. 1-20
26	Ex. 14, 15	Matt. 17	Num. 12, 13, 14	Mark 5. 21-43
27	Ex. 16, 17, 18	Matt. 18. 1-20	Num. 15, 16	Mark 6. 1-29
28	Ex. 19, 20	Matt. 18. 21-35	Num. 17, 18, 19	Mark 6. 30-56
29	Ex. 21, 22	Matt. 19	Num. 20, 21, 22	Mark 7. 1-13
30	Ex. 23, 24	Matt. 20. 1-16		
31	Ex. 25, 26	Matt. 20. 17-34		

NOTE.—When February has but twenty-eight days, read the portion for the 29th with that of the 28th.

CALENDAR FOR DAILY READING OF SCRIPTURES—*Con.*

Date.	March.		April.	
	Morning.	Evening.	Morning.	Evening.
1	Num. 23, 24, 25	Mark 7. 14-37	Judg. 13, 14, 15	Luke 6. 27-49
2	Num. 26, 27	Mark 8. 1-21	Judg. 16, 17, 18	Luke 7. 1-30
3	Num. 28, 29, 30	Mark 8. 22-38	Judg. 19, 20, 21	Luke 7. 31-50
4	Num. 31, 32, 33	Mark 9. 1-29	Ruth 1, 2, 3, 4	Luke 8. 1-25
5	Num. 34, 35, 36	Mark 9. 30-50	1 Sa. 1, 2, 3	Luke 8. 26-56
6	Deut. 1, 2	Mark 10. 1-31	1 Sa. 4, 5, 6	Luke 9. 1-17
7	Deut. 3, 4	Mark 10. 32-52	1 Sa. 7, 8, 9	Luke 9. 18-36
8	Deut. 5, 6, 7	Mark 11. 1-18	1 Sa. 10, 11, 12	Luke 9. 37-62
9	Deut. 8, 9, 10	Mark 11. 19-33	1 Sa. 13, 14	Luke 10. 1-24
10	Deut. 11, 12, 13	Mark 12. 1-27	1 Sa. 15, 16	Luke 10. 24-42
11	Deut. 14, 15, 16	Mark 12. 28-44	1 Sa. 17, 18	Luke 11. 1-28
12	Deut. 17, 18, 19	Mark 13. 1-20	1 Sa. 19, 20, 21	Luke 11. 29-54
13	Deut. 20, 21, 22	Mark 13. 21-37	1 Sa. 22, 23, 24	Luke 12. 1-31
14	Deut. 23, 24, 25	Mark 14. 1-26	1 Sa. 25, 26	Luke 12. 32-59
15	Deut. 26, 27	Mark 14. 27-53	1 Sa. 27, 28, 29	Luke 13. 1-22
16	Deut. 28, 29	Mark 14. 54-72	1 Sa. 30, 31	Luke 13. 23-35
17	Deut. 30, 31	Mark 15. 1-25	2 Sa. 1, 2	Luke 14. 1-24
18	Deut. 32, 33, 34	Mark 15. 26-47	2 Sa. 3, 4, 5	Luke 14. 25-35
19	Josh. 1, 2, 3	Mark 16	2 Sa. 6, 7, 8	Luke 15. 1-10
20	Josh. 4, 5, 6	Luke 1. 1-20	2 Sa. 9, 10, 11	Luke 15. 11-32
21	Josh. 7, 8, 9	Luke 1. 21-38	2 Sa. 12, 13	Luke 16
22	Josh. 10, 11, 12	Luke 1. 39-56	2 Sa. 14, 15	Luke 17. 1-19
23	Josh. 13, 14, 15	Luke 1. 57-80	2 Sa. 16, 17, 18	Luke 17. 20-37
24	Josh. 16, 17, 18	Luke 2. 1-24	2 Sa. 19, 20	Luke 18. 1-23
25	Josh. 19, 20, 21	Luke 2. 25-52	2 Sa. 21, 22	Luke 18. 24-43
26	Josh. 22, 23, 24	Luke 3	2 Sa. 23, 24	Luke 19. 1-27
27	Judg. 1, 2, 3	Luke 4. 1-30	1 Ki. 1, 2	Luke 19. 28-48
28	Judg. 4, 5, 6	Luke 4. 31-44	1 Ki. 3, 4, 5	Luke 20. 1-26
29	Judg. 7, 8	Luke 5. 1-16	1 Ki. 6, 7	Luke 20. 27-47
30	Judg. 9, 10	Luke 5. 17-39	1 Ki. 8, 9	Luke 21. 1-19
31	Judg. 11, 12	Luke 6. 1-26		

CALENDAR FOR DAILY READING OF SCRIPTURES—*Con.*

Date.	May.		June.	
	<i>Morning.</i>	<i>Evening.</i>	<i>Morning.</i>	<i>Evening.</i>
1	I Ki. 10, 11	Luke 21. 20-38	2 Ch. 15, 16	John 12. 27-50
2	1 Ki. 12, 13	Luke 22. 1-20	2 Ch. 17, 18	John 13. 1-20
3	1 Ki. 14, 15	Luke 22. 21-46	2 Ch. 19, 20	John 13. 21-38
4	1 Ki. 16, 17, 18	Luke 22. 47-71	2 Ch. 21, 22	John 14
5	1 Ki. 19, 20	Luke 23. 1-25	2 Ch. 23, 24	John 15
6	1 Ki. 21, 22	Luke 23. 26-56	2 Ch. 25, 26, 27	John 16
7	2 Ki. 1, 2, 3	Luke 24. 1-35	2 Ch. 28, 29	John 17
8	2 Ki. 4, 5, 6	Luke 24. 36-53	2 Ch. 30, 31	John 18. 1-18
9	2 Ki. 7, 8, 9	John 1. 1-28	2 Ch. 32, 33	John 18. 19-40
10	2 Ki. 10, 11, 12	John 1. 29-51	2 Ch. 34, 35, 36	John 19. 1-22
11	2 Ki. 13, 14	John 2	Ezra 1, 2	John 19. 23-42
12	2 Ki. 15, 16	John 3. 1-18	Ezra 3, 4, 5	John 20
13	2 Ki. 17, 18	John 3. 19-36	Ezra 6, 7, 8	John 21
14	2 Ki. 19, 20, 21	John 4. 1-30	Ezra 9, 10	Acts 1
15	2 Ki. 22, 23	John 4. 31-54	Neh. 1, 2, 3	Acts 2. 1-21
16	2 Ki. 24, 25	John 5. 1-24	Neh. 4, 5, 6	Acts 2. 22-47
17	1 Ch. 1, 2, 3	John 5. 25-47	Neh. 7, 8, 9	Acts 3
18	1 Ch. 4, 5, 6	John 6. 1-21	Neh. 10, 11	Acts 4. 1-22
19	1 Ch. 7, 8, 9	John 6. 22-44	Neh. 12, 13	Acts 4. 23-37
20	1 Ch. 10, 11, 12	John 6. 45-71	Esth. 1, 2	Acts 5. 1-21
21	1 Ch. 13, 14, 15	John 7. 1-27	Esth. 3, 4, 5	Acts 5. 22-42
22	1 Ch. 16, 17, 18	John 7. 28-53	Esth. 6, 7, 8	Acts 6
23	1 Ch. 19, 20, 21	John 8. 1-27	Esth. 9, 10	Acts 7. 1-21
24	1 Ch. 22, 23, 24	John 8. 28-50	Job 1, 2	Acts 7. 22-43
25	1 Ch. 25, 26, 27	John 9. 1-23	Job 3, 4	Acts 7. 44-60
26	1 Ch. 28, 29	John 9. 24-41	Job 5, 6, 7	Acts 8. 1-25
27	2 Ch. 1, 2, 3	John 10. 1-23	Job 8, 9, 10	Acts 8. 26-40
28	2 Ch. 4, 5, 6	John 10. 24-42	Job 11, 12, 13	Acts 9. 1-21
29	2 Ch. 7, 8, 9	John 11. 1-29	Job 14, 15, 16	Acts 9. 22-43
30	2 Ch. 10, 11, 12	John 11. 30-57	Job 17, 18, 19	Acts 10. 1-23
31	2 Ch. 13, 14	John 12. 1-26		

CALENDAR FOR DAILY READING OF SCRIPTURES—*Con.*

Date.	July.		August.	
	<i>Morning.</i>	<i>Evening.</i>	<i>Morning.</i>	<i>Evening.</i>
1	Job 20, 21	Acts 10. 24-48	Psa. 57, 58, 59	Rom. 4
2	Job 22, 23, 24	Acts 11	Psa. 60, 61, 62	Rom. 5
3	Job 25, 26, 27	Acts 12	Psa. 63, 64, 65	Rom. 6
4	Job 28, 29	Acts 13. 1-25	Psa. 66, 67	Rom. 7
5	Job 30, 31	Acts 13. 26-52	Psa. 68, 69	Rom. 8. 1-21
6	Job 32, 33	Acts 14	Psa. 70, 71	Rom. 8. 22-39
7	Job 34, 35	Acts 15. 1-21	Psa. 72, 73	Rom. 9. 1-15
8	Job 36, 37	Acts 15. 22-41	Psa. 74, 75, 76	Rom. 9. 16-33
9	Job 38, 39, 40	Acts 16. 1-21	Psa. 77, 78	Rom. 10
10	Job 41, 42	Acts 16. 22-40	Psa. 79, 80	Rom. 11. 1-18
11	Psa. 1, 2, 3	Acts 17. 1-15	Psa. 81, 82, 83	Rom. 11. 19-36
12	Psa. 4, 5, 6	Acts 17. 16-34	Psa. 84, 85, 86	Rom. 12
13	Psa. 7, 8, 9	Acts 18	Psa. 87, 88	Rom. 13
14	Psa. 10, 11, 12	Acts 19. 1-20	Psa. 89, 90	Rom. 14
15	Psa. 13, 14, 15	Acts 19. 21-41	Psa. 91, 92, 93	Rom. 15. 1-13
16	Psa. 16, 17	Acts 20. 1-16	Psa. 94, 95, 96	Rom. 15. 14-33
17	Psa. 18, 19	Acts 20. 17-38	Psa. 97, 98, 99	Rom. 16
18	Psa. 20, 21, 22	Acts 21. 1-17	Psa. 100, 101, 102	1 Co. 1
19	Psa. 23, 24, 25	Acts 21. 18-40	Psa. 103, 104	1 Co. 2
20	Psa. 26, 27, 28	Acts 22	Psa. 105, 106	1 Co. 3
21	Psa. 29, 30	Acts 23. 1-15	Psa. 107, 108, 109	1 Co. 4
22	Psa. 31, 32	Acts 23. 16-35	Psa. 110, 111, 112	1 Co. 5
23	Psa. 33, 34	Acts 24	Psa. 113, 114, 115	1 Co. 6
24	Psa. 35, 36	Acts 25	Psa. 116, 117, 118	1 Co. 7. 1-19
25	Psa. 37, 38, 39	Acts 26	Psa. 119. 1-88	1 Co. 7. 20-40
26	Psa. 40, 41, 42	Acts 27. 1-26	Psa. 119. 89-176	1 Co. 8
27	Psa. 43, 44, 45	Acts 27. 27-44	Psa. 120, 121, 122	1 Co. 9
28	Psa. 46, 47, 48	Acts 28	Psa. 123, 124, 125	1 Co. 10. 1-18
29	Psa. 49, 50	Rom. 1	Psa. 126, 127, 128	1 Co. 10. 19-33
30	Psa. 51, 52, 53	Rom. 2	Psa. 129, 130, 131	1 Co. 11. 1-16
31	Psa. 54, 65, 56	Rom. 3	Psa. 132, 133, 134	1 Co. 11. 17-34

CALENDAR FOR DAILY READING OF SCRIPTURES—*Con.*

Date.	September.		October.	
	<i>Morning.</i>	<i>Evening.</i>	<i>Morning.</i>	<i>Evening.</i>
1	Ps. 135, 136	1 Co. 12	Isa. 11, 12, 13	Eph. 4
2	Ps. 137, 138, 139	1 Co. 13	Isa. 14, 15, 16	Eph. 5. 1-16
3	Ps. 140, 141, 142	1 Co. 14. 1-20	Isa. 17, 18, 19	Eph. 5. 17-33
4	Ps. 143, 144, 145	1 Co. 14. 21-40	Isa. 20, 21, 22	Eph. 6
5	Ps. 146, 147	1 Co. 15. 1-28	Isa. 23, 24, 25	Phil. 1
6	Ps. 148, 149, 150	1 Co. 15. 29-58	Isa. 26, 27	Phil. 2
7	Prov. 1, 2	1 Co. 16	Isa. 28, 29	Phil. 3
8	Prov. 3, 4, 5	2 Co. 1	Isa. 30, 31	Phil. 4
9	Prov. 6, 7	2 Co. 2	Isa. 32, 33	Col. 1
10	Prov. 8, 9	2 Co. 3	Isa. 34, 35, 36	Col. 2
11	Prov. 10, 11, 12	2 Co. 4	Isa. 37, 38	Col. 3
12	Prov. 13, 14, 15	2 Co. 5	Isa. 39, 40	Col. 4
13	Prov. 16, 17, 18	2 Co. 6	Isa. 41, 42	1 Thes. 1
14	Prov. 19, 20, 21	2 Co. 7	Isa. 43, 44	1 Thes. 2
15	Prov. 22, 23, 24	2 Co. 8	Isa. 45, 46	1 Thes. 3
16	Prov. 25, 26	2 Co. 9	Isa. 47, 48, 49	1 Thes. 4
17	Prov. 27, 28, 29	2 Co. 10	Isa. 50, 51, 52	1 Thes. 5
18	Prov. 30, 31	2 Co. 11. 1-15	Isa. 53, 54, 55	2 Thes. 1
19	Eccl. 1, 2, 3	2 Co. 11. 16-33	Isa. 56, 57, 58	2 Thes. 2
20	Eccl. 4, 5, 6	2 Co. 12	Isa. 59, 60, 61	2 Thes. 3
21	Eccl. 7, 8, 9	2 Co. 13	Isa. 62, 63, 64	1 Tim. 1
22	Eccl. 10, 11, 12	Gal. 1	Isa. 65, 66	1 Tim. 2
23	Song 1, 2, 3	Gal. 2	Jer. 1, 2	1 Tim. 3
24	Song 4, 5	Gal. 3	Jer. 3, 4, 5	1 Tim. 4
25	Song 6, 7, 8	Gal. 4	Jer. 6, 7, 8	1 Tim. 5
26	Isa. 1, 2	Gal. 5	Jer. 9, 10, 11	1 Tim. 6
27	Isa. 3, 4	Gal. 6	Jer. 12, 13, 14	2 Tim. 1
28	Isa. 5, 6	Eph. 1	Jer. 15, 16, 17	2 Tim. 2
29	Isa. 7, 8	Eph. 2	Jer. 18, 19	2 Tim. 3
30	Isa. 9, 10	Eph. 3	Jer. 20, 21	2 Tim. 4
31			Jer. 22, 23	Titus 1

CALENDAR FOR DAILY READING OF SCRIPTURES—*Con.*

Date.	November.		December.	
	Morning.	Evening.	Morning.	Evening.
1	Jer. 24, 25, 26	Titus 2	Ezek. 40, 41	2 Pet. 3
2	Jer. 27, 28, 29	Titus 3	Ezek. 42, 43, 44	1 John 1
3	Jer. 30, 31	Philemon	Ezek. 45, 46	1 John 2
4	Jer. 32, 33	Heb. 1	Ezek. 47, 48	1 John 3
5	Jer. 34, 35, 36	Heb. 2	Dan. 1, 2	1 John 4
6	Jer. 37, 38, 39	Heb. 3	Dan. 3, 4	1 John 5
7	Jer. 40, 41, 42	Heb. 4	Dan. 5, 6, 7	2 John
8	Jer. 48, 44, 45	Heb. 5	Dan. 8, 9, 10	3 John
9	Jer. 46, 47	Heb. 6	Dan. 11, 12	Jude
10	Jer. 48, 49	Heb. 7	Hos. 1, 2, 3, 4	Rev. 1
11	Jer. 50	Heb. 8	Hos. 5, 6, 7, 8	Rev. 2
12	Jer. 51, 52	Heb. 9	Hos. 9, 10, 11	Rev. 3
13	Lam. 1, 2	Heb. 10. 1-18	Hos. 12, 13, 14	Rev. 4
14	Lam. 3, 4, 5	Heb. 10. 19-39	Joel 1, 2, 3	Rev. 5
15	Ezek. 1, 2	Heb. 11. 1-19	Amos 1, 2, 3	Rev. 6
16	Ezek. 3, 4	Heb. 11. 20-40	Amos 4, 5, 6	Rev. 7
17	Ezek. 5, 6, 7	Heb. 12	Amos 7, 8, 9	Rev. 8
18	Ezek. 8, 9, 10	Heb. 13	Obadiah	Rev. 9
19	Ezek. 11, 12, 13	Jas. 1	Jon. 1, 2, 3, 4	Rev. 10
20	Ezek. 14, 15	Jas. 2	Mic. 1, 2, 3	Rev. 11
21	Ezek. 16, 17	Jas. 3	Mic. 4, 5	Rev. 12
22	Ezek. 18, 19	Jas. 4	Mic. 6, 7	Rev. 13
23	Ezek. 20, 21	Jas. 5	Nah. 1, 2, 3	Rev. 14
24	Ezek. 22, 23	1 Pet. 1	Hab. 1, 2, 3	Rev. 15
25	Ezek. 24, 25, 26	1 Pet. 2	Zeph. 1, 2, 3	Rev. 16
26	Ezek. 27, 28, 29	1 Pet. 3	Hag. 1, 2	Rev. 17
27	Ezek. 30, 31, 32	1 Pet. 4	Zec. 1, 2, 3, 4	Rev. 18
28	Ezek. 33, 34	1 Pet. 5	Zec. 5, 6, 7, 8	Rev. 19
29	Ezek. 35, 36	2 Pet. 1	Zec. 9, 10, 11, 12	Rev. 20
30	Ezek. 37, 38, 39	2 Pet. 2	Zec. 13, 14	Rev. 21
31			Mal. 1, 2, 3, 4	Rev. 22

BOOKS FOR DEVOTIONAL READING: Thomas à Kempis' *Imitation of Christ*; Bogatsky's *Golden Treasury*; Cuyler's *Heart Life*; Havergal's *Kept for the Master's Use*, and others; Macduff's *Mind and Words of Jesus and Brighter Than the Sun*; Phelps' *The Still Hour*; Taylor's *Holy Living and Holy Dying*; Tholuck's *Hours of Christian Devotion*; Smith's *Christian's Secret of a Happy Life*; Farrar's *Truths to Live By*; Matheson's *Moments on the Mount*; Murray's *With Christ in the School of Prayer, Abide in Christ, Like Christ*, and others; Meyer's *Present Tenses, Future Tenses, Key Words*, and others; *Daily Strength for Daily Needs*; Bates' *Between the Lights*; Mrs. Bottome's *Crumbs from the King's Table*; Mead's *The Wonderful Counselor*; Keble's *Christian Year*; *Ad Lucem*; Larcom's *At the Beautiful Gate*; Palgrave's *Treasury of Sacred Poetry and Song*.

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XXI.

Table of the Prophetical Books.

PREPARED BY JESSE L. HURLBUT, D.D., CORRESPONDING SECRETARY OF THE SUNDAY SCHOOL UNION OF THE METHODIST EPISCOPAL CHURCH.

NAMES.	Date of Ministry.	Contemporary Kings.	Subjects of Prophecy.	Title or Characteristic.
I. Earlier Prophets of Judah:				
Joel.....	875-850 B.C.	Joash.....	The Plagues upon Judah.	The First of the Prophets, ¹
Isaiah.....	760-700.....	Uzziah to Hezekiah.	The Kingdom of God.	The Evangelical Prophet.
Micah.....	750-700.....	Jotham to Hezekiah.	The Captivity, and Christ.	The Vehement Prophet.
II. Prophets of Israel:				
Jonah.....	825-785.....	Jeroboam II.....	The Fall of Nineveh.	The Missionary Prophet, ²
Amos.....	810-785.....	Jeroboam II.....	The Sins of Israel..	The Peasant Prophet.
Hosea.....	790-725.....	Jeroboam II. to Hoshea.	The Sins of Israel..	The Obscure Prophets ³
III. Later Prophets of Judah:				
Nahum.....	640.....	Josiah.....	The Fall of Nineveh.	The Prophet of Ruin.
Zephaniah.....	630.....	Josiah.....	The Captivity of Judah.	The Prophet of Punishment.
Jeremiah.....	630-585.....	Josiah to Captivity.	The Captivity of Judah. [Invasion.]	The Weeping Prophet.
Habakkuk.....	620.....	Josiah.....	The Chaldean Invasion.	The Poetic Prophet.

IV. Prophets of the Captivity:				
Daniel.....	600-535.....	Nebuchadnezzar to Cyrus.	The Great Empires.	The Princely Prophet.
Ezekiel.....	595-570.....	Nebuchadnezzar.	The Captivity and Return.	The Priestly Prophet.
Obadiah.....	585.....	Nebuchadnezzar.	The Destruction of Edom.	The Unknown Prophet.
V. Prophets of the Restoration:				
Haggai.....	520.....	Darius I.....	The Rebuilding of the Temple.	[Temple. The Prophet of the Visions.]
Zechariah.....	520.....	Darius I.....	The New Israel.	The Prophet of [Prophets.] ⁴
Malachi.....	440.....	Artaxerxes I....	Reformation and	The Last of the

¹ Joel was the earliest prophet whose message was committed to writing.

² Jonah was the only prophet sent to preach to a heathen people.

³ Referring to peculiarity of style and difficulty of interpretation.

⁴ With Malachi the Old Testament prophecies close.

XXII.

Parables and Miracles of the Bible.

BY REV. C. H. H. WRIGHT, D.D., PH.D.

I. OLD TESTAMENT.

1. PARABLES.

- The trees making a king addressed by
Jotham to the men of Shechem.....Judg. 9:7-15.
- The escaped prisoner, addressed to Ahab by
the unknown prophet.....I. Ki. 20:35-40.
- The vision of Micaiah, told by him to Ahab.I. Ki. 22:19-23.
- The thistle and cedar, addressed by Jehoash
to Amaziah II. Ki. 14:9.
- The drunkard, addressed to the people of
Israel.....Prov. 23:29-35.
- The sluggard and his vineyard, to the people
of Israel.....Prov. 24:30-34.
- The unfruitful vineyard, to the people of
Israel.....Isa. 5:1-6.
- The plowman, or good out of evil, to the
people of Israel.....Isa. 28:23-29.
- The great eagles and the vine.....Ezek. 17:3-10.
- The lion's whelps.....Ezek. 19:2-9.
- The two harlots, addressed to the people of
Israel. Ezek. 23.
- The boiling pot and its scum, addressed to
the people of Israel.....Ezek. 24:3-5.
- The cedar in Lebanon.....Ezek. 31.
- The sea monster.....Ezek. 32:1-16.
- The shepherds and the flock.....Ezek. 34.
- The dry bones in the valley.....Ezek. 37.
- The living waters.....Ezek. 47.
- Many others, as in Amos 7-9; Zech. 1:7-6;
and the true and the false shepherd in
Zech. 11.

2. MIRACLES.

- Destruction of Sodom and Gomorrah..... Gen. 19:24.
- Lot's wife turned to a pillar of salt..... Gen. 19:26.
- Birth of Isaac..... Gen. 21:1-3.
- The burning bush not consumed..... Ex. 3:2.
- Aaron's rod changed into a serpent..... Ex. 7:10-12.
- The plagues of Egypt—
1. The waters made blood..... Ex. 7:20-25.
2. The frogs..... Ex. 8:5-14.

3. The lice..... Ex. 8:16-18.
 4. The flies..... Ex. 8:20-24.
 5. The murrain..... Ex. 9:3-6.
 6. The boils..... Ex. 9:8-11.
 7. The thunder, hail, etc..... Ex. 9:22-26.
 8. The locusts..... Ex. 10:12-19.
 9. The darkness..... Ex. 10:21-23.
 10. The death of the firstborn..... Ex. 10:11-23.
- The Red Sea divided by east wind; Israel passes through..... Ex. 14:21-31.
 The waters of Marah sweetened..... Ex. 15:23-25.
 The manna sent daily—Sabbath excepted, Ex. 16:14-35.
 The water from the smitten rock at Rephidim..... Ex. 17:5-7.
 Nadab and Abihu consumed for offering "strange fire."..... Lev. 10:1, 2.
 Part of Israel burned for ungrateful and faithless discontent..... Num. 11:1-3.
 The earth swallows Korah, etc., fire and plague follow..... Num. 16:32 ff.
 Aaron's rod budding..... Num. 17:1 ff.
 Water from the rock smitten twice at Meribah..... Num. 20 7-11.
 The brazen serpent; Israel healed..... Num. 21:8, 9.
 The river Jordan stopped; Israel crosses dryshod..... Josh. 3:14-17.
 The walls of Jericho fall down..... Josh. 6:6-20.
 Sun and moon stayed (?); hailstorm in aid of Israel..... Josh. 10:11-14.
 Strength of Samson..... Judg. 14:16.
 The water flows from the hollow place, "in Lehi" (Heb.)..... Judg. 15:19, [margin].
 Dagon falls twice before the ark; emerods on Philistines..... I. Sa. 5:1-12.
 The men of Beth-shemesh smitten for looking into the ark..... I. Sa. 6:19.
 A thunderstorm causes a panic in the Philistines' army..... I. Sa. 7:10:12.
 The thunder and rain in harvest..... I. Sa. 12:17, 18.
 The sound in the mulberry trees; i. e., God goeth before..... II. Sa. 5:23-25.
 Uzzah struck dead for touching the ark.... II. Sa. 6:7.
 The riddle put forth by Samson to his marriage guests..... Jukg. 14:14.
 The poor man's ewe lamb, told by Nathan to David..... II. Sa. 12:1-6.
 Parable of the woman of Tekoah and her two sons..... II. Sa. 14:6-11.
 Jeroboam's hand withered and his new altar destroyed..... I. Ki. 13:4-6.
 The widow of Zarephath's meal and oil increased by Elijah..... I. Ki. 17:14-16.

The widow's son raised from death.....	I. Ki. 17:17-24.
Drought, fire from heaven, and rain at the prayer of Elijah; Elijah wondrously fed.....	I. Ki. 17-19.
Wall of Aphek falls upon thousands of Syrians.....	I. Ki. 20:30.
Ahaziah's captains and men consumed by fire.....	II. Ki. 1:10-12.
The river Jordan divided by Elijah and Elisha successively.....	II. Ki. 2:7, 8, 14.
Elijah translated to heaven.....	II. Ki. 2:11.
The waters of Jericho healed with salt.....	II. Ki. 2:21, 22.
Bears destroy forty-two mocking "young men" (Heb.).....	II. Ki. 2:24.
Water for Jehoshaphat and the allied army.....	II. Ki. 3:16-20.
The widow's oil multiplied.....	II. Ki. 4:2-7.
The gift of a son to the Shunammite, and the raising afterward of that son from the dead.....	II. Ki. 4:14-37.
The deadly pottage cured with meal.....	II. Ki. 4:38-41.
The hundred men fed with twenty loaves.....	II. Ki. 4:42-44.
Naaman cured of leprosy, and the disease transferred to Gehazi.....	II. Ki. 5:10-27.
The iron ax-head made to swim.....	II. Ki. 6:5-7.
The Syrian army smitten with blindness, and cured.....	II. Ki. 6:18-20.
Elisha's bones revive the dead.....	II. Ki. 13:21.
Sennacherib's army destroyed by a blast.....	II. Ki. 19:35.
The shadow of the sun goes back ten degrees on the sun-dial of Ahaz.....	II. Ki. 20:9-11.
Uzziah struck with leprosy.....	II. Chr. 26:16-21.
Shadrach, Meshach, and Abednego delivered from the furnace	Dan. 3:19-27.
Daniel saved in the den of lions.....	Dan. 6:16-23.
Deliverance of Jonah.....	Jon. 2:1-10.

II. NEW TESTAMENT.

1. PARABLES OF OUR LORD.

(1) *Peculiar to St. Matthew.*

The tares.....	Matt. 13:24-30.
The hidden treasure.....	Matt. 13:44.
The pearl of great price.....	Matt. 13:45, 46.
The drag net.....	Matt. 13:47.
The unmerciful servant	Matt. 18:23-34.
Laborers in the vineyard.....	Matt. 20:1-17.
The father and two sons.....	Matt. 21:28-32.
The marriage of the king's son.....	Matt. 21:1-14.
The ten virgins.....	Matt. 25:1-13.
The talents.....	Matt. 25:14-30.
The sheep and goats.....	Matt. 35:21-46.

(2) *Peculiar to St. Mark.*

- Growth of seed.....Mk. 4:26-29.
 The household watching.....Mk. 13:34-36.

(3) *Peculiar to St. Luke.*

- The two debtors.....Lk. 7:36-50.
 The good Samaritan.....Lk. 10:25-37.
 The friend at midnight.....Lk. 11:5-8.
 The rich fool.....Lk. 12:16-21.
 The servants watching.....Lk. 12:35-40.
 The steward on trial.....Lk. 12:42-48.
 The barren fig tree.....Lk. 13:6-9.
 The great supper.....Lk. 14:16-24.
 The tower and the warring king.....Lk. 14:28-33.
 The lost piece of money.....Lk. 15:8-10.
 The prodigal son and his elder brother.....Lk. 15:11-32.
 The unjust steward, or dishonest land agent.....Lk. 16:1-13.
 The rich man and Lazarus.....Lk. 16:19-31.
 The master and servant.....Lk. 17:7-10.
 The importunate widow.....Lk. 18:1-8.
 The Pharisee and the publican.....Lk. 18:9-14.
 The pounds.....Lk. 19:12-27

(4) *Peculiar to St. John.*

- The bread of life.....John 6.
 The shepherd and the sheep.....John 10.
 The vine and the branches.....John 15.

(5) *Common to Matthew and Luke.*

- House built on rock and on sand..Matt.*7:24; Lk. 6:48.
 The leaven.....Matt. 13:33; Lk. 13:20.
 The lost sheep.....Matt. 18:12; Lk. 15.

(6) *Common to Matthew, Mark, and Luke.*

- The candle under a bushel.....Matt. 5; Mk. 4; Lk. 8.
 The new cloth on old garment....Matt. 9; Mk. 2; Lk. 5.
 New wine and old bottles.....Matt. 9; Mk. 2; Lk. 5.
 The sower.....Matt. 13; Mk. 4; Lk. 8.
 The mustard seed.....Matt. 13:31, 32; Mk. 4:31,
 32; Lk. 13:18, 19.
 The vineyard and husbandmen....Matt. 21; Mk. 12; Lk. 21.

2. MIRACLES OF OUR LORD.

(1) *Peculiar to St. Matthew.*

- Two blind men cured.....Matt. 9:27-31.
 Dumb spirit cast out.....Matt. 9:32, 33.
 Tribute money provided.....Matt. 17:24-27.

(2) *Peculiar to St. Mark.*

Deaf and dumb man cured.....Mk. 7:31-37.
Blind man cured.....Mk. 8:22-26.

(3) *Peculiar to St. Luke.*

Jesus passes through crowd at Nazareth... Lk. 4:28-30.
Draught of fishes.....Lk. 5:1-11.
Widow's son raised to life at Nain.....Lk. 7:11-17.
Woman's infirmity cured.....Lk. 13:11-17.
Dropsy cured.....Lk. 14:1-6.
Ten lepers cleansed.....Lk. 17:11-19.
The ear of Malchus healed.....Lk. 22:50, 51.

(4) *Peculiar to St. John.*

Water made wine at Cana.....John 2:1-11.
Nobleman's son cured of fever.....John 4:46-54.
Impotent man cured at Jerusalem.....John 5:1-9.
Jesus passes through crowd in the temple.. John 8:59.
Man born blind cured at Jerusalem.....John 9:1-7.
Lazarus raised from the dead at Bethany... John 11:38-44.
Falling backward of the soldiers.....John 18:5, 6.
Draught of 153 fishes.....John 21:1-14.

(5) *Common to Matthew and Mark.*

Syrophenician's daughter cured...Matt. 15:28; Mk. 7:24.
The four thousand fed.....Matt. 15:32; Mk. 8:1.
The fig tree blasted.....Matt. 21:19; Mk. 11:13.

(6) *Common to Matthew and Luke.*

Centurion's palsied servant cured..Matt. 8:5; Lk. 7:1.
Blind and dumb demoniac cured..Matt. 12:22; Lk. 11:14.

(7) *Common to Mark and Luke.*

Demoniac in synagogue cured.....Mk. 1:23; Lk. 4:33.

(8) *Common to Matthew, Mark, and Luke.*

Peter's mother-in-law cured..Matt. 8:14; Mk. 1:30; Lk. 4:38.

4. MIRACLES REFERRED TO IN THE EPISTLES AND REVELATION.

Miracles wrought by Paul and

others.....Rom. 15:18, 19; I. Cor. 12:9,
10, 28:31; 14:18; Gal. 3:5;
I. Tim. 1:20.

Miracle of tongues.....I. Cor. 14:27-33.

Appearance of Christ after his
resurrection.....I. Cor. 15:4-8.

Visions and revelations of Paul. II. Cor. 12:1-5; with 12.
 The tempest stilled.....Matt. 8:23; Mk. 4:37; Lk. 8:22.
 The demoniacs cured.....Matt. 8:28; Mk. 5:1; Lk. 8:26.
 The leper cured.....Matt. 8:2; Mk. 1:40; Lk. 5:12.
 The daughter of Jairus raised
 to life.....Matt. 9:23; Mk. 5:23; Lk. 8:41.
 Woman's issue of blood cured.....Matt. 9:20; Mk. 5:25; Lk. 8:43.
 A paralytic cured.....Matt. 9:2; Mk. 2:3; Lk. 5:18.
 Man's withered hand cured...Matt. 12:10; Mk. 3:1; Lk. 6:6.
 Devil cast out of boy.....Matt. 17:14; Mk. 9:14; Lk. 9:37.
 Blind men cured.....Matt. 20:30; Mk. 10:46; Lk.
 18:35.

(9) *Common to Matthew, Mark, and John.*

Christ walks on the sea.....Matt. 14:25; Mk. 6:48; John
 6:19.

(10) *Common to All the Evangelists.*

The five thousand fed.....Matt. 14:15; Mk. 6:30; Lk.
 9:10; John 6:1-14.

3. MIRACLES RECORDED IN THE ACTS OF THE APOSTLES.

The outpouring of the Holy Spirit,
 with the accompanying signs.....Acts 2.
 The gift of tongues.....Acts 2:4-11; 10:44-46.
 Lame man at Beautiful Gate of the
 temple.....Acts 3.
 Death of Ananias and Sapphira.....Acts 5.
 Healing of sick in streets by Peter,
 etc.....Acts 5:15, 16.
 Prison opened for apostles by angels.....Acts 5:19; 12:7-11.
 Stephen's dying vision of Christ.....Acts 7:55, 56.
 Unclean spirits cast out by Philip....Acts 8:6, 7.
 Christ's appearance to Saul on his
 way to Damascus.....Acts 9:3 ff.; 22:6 ff.;
 26:13-19.
 Saul's recovery of his sightActs 9:17, 18; 22:12, 13.
 Eneas healed of palsy by Peter.....Acts 9:33, 34.
 Raising of Dorcas to life by Peter...Acts 9:40.
 Vision of Cornelius.....Acts 10:3, 4, 30-32.
 Vision of Peter.....Acts 10 and 11.
 Peter miraculously released from
 prison.....Acts 12:7-11.
 Elymas stricken with blindness by
 Paul.....Acts 13:11.
 Healing of cripple at Lystra.....Acts 14:8-18.
 Vision of "man of Macedonia" seen
 by Paul.....Acts 16:9.
 Spirit of divination cast out of a dam-
 sel by Paul.....Acts 16:16-18.
 Earthquake at Philippi.....Acts 16:25, 26.

Special miracles wrought by Paul at

- Ephesus.....Acts 19:11, 12.
Evil spirit puts to flight Sceva's sons.Acts 19:13-16.
Raising of Eutychus to life by Paul..Acts 20:9-12.
Prophecies of Agabus.....Acts 11:28; 21:11.
Appearances of Christ to Paul.....Acts 9:3 ff.; 22:17-21;
23:11; 27:23, 24.
Paul unharmed by bite of viper.....Acts 28:3-5.
Paul heals Publius' father and other
sick at Melita.....Acts 28:8, 9.
"Powers of the world to come" (i. e.,
of gospel times).....Heb. 2:4; 6:5.
The visions of John in Patmos.....Rev. 1:10; 4 to end of
book.

BOOKS OF REFERENCE: Trench on the *Parables and Miracles*; Thompson's *Christian Miracles*; Burton's *Christ's Acted Parables*; Thomson's *The Parables and Their Home*; Taylor's *Parables and Miracles of Our Saviour*; Arnot's *Parables of Our Lord*; Laidlaw's *The Miracles of Our Lord*; George MacDonald's *Miracles of Our Lord*; Goebel's *Parables of Jesus*.

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XXIII.

Summary of the Gospel Incidents and Harmony of the Four Gospels.

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FOUR GOSPELS.

The separation of the sacred Scriptures from uninspired writers is sealed by the twofold inspiration, (1) that of the inspired authors, and (2) that of the judges, i. e., the prophets and "the discerners of spirits" (1 Cor. 12.10; 1 John 4.1). Paul appeals to the latter as attesting his epistle (1 Cor. 14.37). First came *belief* in Christ, the *incarnate* Word; then the *oral* word, about Christ; then gradually arose the *written* word, which ultimately, with the other Scriptures, was formed into a canon. The gospel was first *spoken* while the apostles were living; but before their death provision was made for their testimony becoming a continuous legacy for the Church. The four, therefore, and no more, were recognized by the Christian Church at that early date. The concurrence of the four in certain unusual expressions, and in the choice of incidents, implies that there was at first a *common oral Gospel* (referred to in Luke 1.4, as "taught by word of mouth" to Theophilus, R. V. margin. *The three synoptical Gospels* are called so from their giving a synopsis (in the main alike) of Christ's ministry in *Galilee*. *St. John*, long after, treats of Christ's ministry in *Judea*. His incidents are new, except the events of Passion Week, the feeding of the five thousand, and the storm at sea (recorded to introduce the discourse in Galilean Capernaum, ch. 6); also incidents of his Galilean ministry in chaps. 2, 7, and 21, which they have not. They also hint at Christ's ministry in *Judea* (Matt. 23.37; Luke 13.34). If the total contents be taken as two hundred, there are seven peculiarities in Mark, forty-two in Matthew, fifty-nine in Luke, ninety-two in John (Westcott). *Mark is no mere copyist* of Matthew; for of all four he has the most

graphic touches, as of an eye-witness of the scenes (for internal evidence confirms the saying of the fathers that he was "Peter's interpreter"), though his Gospel is shortest. *Luke's details are almost peculiar to himself, from 9.51 (which refers to Christ's last journey toward Jerusalem) on to 18.15, the blessing of the children, where he joins Matthew and Mark. Matthew writes for Jews, his theme being "the kingdom of heaven" (in Mark and Luke, "the kingdom of God") as opposed to the earthly kingdom, which the Jews were then expecting. Mark's Gospel has a Roman aspect; his theme is Christ's practical service as the servant of God for man. His very name is Roman. The Gospel of Luke, whose name is Greek, has a Greek aspect; his theme is Christ "the Son of man" in his sympathizing humanity. John writes for the spiritual of every race; his theme is the Son of God manifested as our light and life. His Gospel is the complement of the three synoptists. Christ appears as (1) the Son of David in Matthew; (2) the Servant of God in Mark; (3) the Son of man in Luke; (4) the Son of God in John. As Matthew's Gospel is characterized by discourses of Jesus, so Mark's Gospel by his acts. We have thus the three chief human civilizations meeting—the Hebrew theocracy answering to Matthew's aspect of Christ, the Roman polity answering to Mark's, the Greek literature and art answering to Luke, while in John the spiritual predominates. John forms the climax, portraying Christ's divinity, as the synoptists portray his humanity.*

SPIRITUAL RELATIONS OF THE FOUR.

Seeming discrepancies occur. The modes of harmonizing these may not be the right ones, but they prove at least that the discrepancies are not necessarily irreconcilable. Reconcilable diversity is a confirmation of the truth, because it disproves collusion and shows the witnesses to be independent. Sameness in all four would make all but the first mere copies. Variation in the order of events in different Gospels shows that chronological sequence is not the aim always, but that the spiritual connection is as true in those Gospels which do not observe the chronological order as in those which do. There are not four different Gospels,

but one fourfold Gospel of Jesus Christ from the Holy Ghost, who inspired four intelligent writers to present him from a fourfold point of view, forming one complete whole.

REALITY OF JESUS' CLAIM.

The inspired summary of Jesus' life is, "God anointed him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts 10.38, R. V.). In Jesus God is manifested as he is, and man as he ought to be. He brings back to man the image of God in which man was made, but which man had lost. "If the apostles or any one else had *invented* Christ, the inventor would be more wonderful than the hero" (Rousseau). His claim to Godhead and Messiahship rests on (1) *Fulfilled prophecy*, as Isa. 53, and *Holy Scripture* (John 5.39); (2) *Miracles*, confirmed by Scripture (John 5.36; 7.31; 10.25, 38); (3) *His peerless character*, excluding alike the theory of fanaticism and of imposture; (4) *His resurrection* (Rom. 1.4); (5) *The moral and social changes wrought in the world through the Church of Christ*, in which his Spirit works (Col. 1.6); (6) *The transformation of individuals* (1 Cor. 6.10, 11), the witness of his Spirit with their spirit that he satisfies all their soul's needs (Rom. 8.16; Eph. 3.17-20).

Jesus is the Greek form of Joshua (Acts 7.45; Heb. 4.8); it means *Jehovah-Saviour*, for "he *himself* (Greek) saves his people from their sins" (Matt. 1.21); not merely as Joshua, God's *instrument*; Christ (Greek), Messiah (Hebrew), *anointed* as Prophet, Priest, and King, alone combining the three. Others, as Moses, David, etc., were only anointed to one or two of the three offices.

BOOKS OF REFERENCE: Westcott's *Introduction to the Study of the Four Gospels*; Dale's *Living Christ and the Four Gospels*; Thompson's *Four Evangelists*; Gregory's *Why Four Gospels?*; Genung's *The Fourfold Story*; Robinson's *Harmony of the Gospels*; Cadman's *Critical Harmony of the Gospels*; Broadus' *Harmony of the Gospels* (Revised Version); Strong's *Our Lord's Life*; Geikie's *Life of Christ*; Andrews' *Life of Our Lord*; Stalker's *Life of Christ*; Edersheim's *Jesus the Messiah* (1 vol.) and *Life and Times of Jesus the Messiah* (2 vols.); Farrar's *Life of Christ*; Kephart's *Jesus the Nazarene and Public Life of Christ* (chart); Weiss' *Life of Christ*; Wendt's *The Teachings of Jesus*; Schaff's *Person of Christ*; Hurlbut's *Studies in the Four Gospels*; Ullmann's *Stainlessness of Jesus*; Bushnell's *Character of Jesus*; Broadus' *Jesus of Nazareth*; Fairbairn's *Place of Christ in Modern Theology*; Geikie's *New Testament Hours: The Gospels*.

HARMONY OF THE GOSPELS.

<i>Date.</i>	<i>Contents.</i>	<i>Matt.</i>	<i>Mark.</i>	<i>Luke.</i>	<i>John.</i>
B.C.	Incidents of the Birth and Boyhood of Jesus Christ Till He Was Twelve Years of Age.				
1.	Introduction.....			1. 1-4	1. 1-14
2.	The genealogies—Matthew the legal, Luke the natural descent.....	1. 1-17		3. 23-38	
3.	Birth of John announced to Zacharias.....			1. 5-25	
4.	Birth of Jesus announced to Mary at Nazareth six months later.....				
5.	Mary's visit to Elisabeth, and her hymn.....			1. 26-38	
6.	John the Baptist's birth, and Zachariah's hymn.....			1. 39-56	
7.	The angel appears to Joseph.....			1. 57-80	
8.	Birth of Jesus at Bethlehem.....	1. 18-25		2. 1-7	
9.	Angelic announcement to the shepherds. (In spring flocks are watched by night.).....			2. 8-20	
10.	Circumcision of Jesus, and presentation in the temple, where he is welcomed by Simeon and Anna, 41 days after the nativity (Lev. 12. 3, 4).....			2. 21-38	
11.	Visit of the Magi, in the house—no longer in manger; epiphany to Gentiles.....				
12.	Flight into Egypt.....	2. 1-12			
13.	Herod's murder of the innocents.....	2. 13-15			
14.	Return to Nazareth, fearing Archelaus' cruelty, shown from the first.....	2. 16-18			
15.	Jesus, at the age of twelve, goes up to the Passover, and is found with the doctors in the temple; then follows his 18 years' retirement.....	2. 19-23		2. 39-40	
3, Apr.					
A.D.					
9				2. 41-52	

¹ The date of the birth of Jesus is usually given as December, B. C. 5, a difference of about two months. Where this is accepted the preceding month should be changed accordingly.—EDITOR.

Inauguration of Christ's Public Ministry.	
26	Preparatory preaching of John the Baptist.....
27, Jan.	Christ's baptism in river Jordan at Perea Bethany..
	The Spirit leads him to desert of Judea, where Satan tempts him.....
	The Baptist's witness to Jesus.....
	Two of John's disciples follow Jesus; Andrew brings his brother Simon.....
	Christ returns to Galilee; finds Philip, who in turn finds Nathanael.....
	First miracle at Cana, and visit to Capernaum.....
Public Ministry of Christ from the First Passover to the Second.	
Apr.	Christ goes up to Jerusalem for the Passover, and with a scourge, expels the sellers and money-changers from the temple; works miracles, convincing many.....
	Nicodemus is convinced; has a night interview with Jesus.....
	Christ leaves Jerusalem, stays eight months in N. E. Judea, and baptizes by his disciples.....
	John, baptizing in Ænon, again witnesses to the Christ.....
	Imprisonment of John.....
	John being cast into prison, Jesus leaves Judea for Galilee; John beheaded—not till 28 A.D. (Matt. 14, 12-21).....
Dec.	Passing through Samaria, he converts a woman of Sychar, and through her many of the Samaritans, four months before harvest.....

3. 1-12	1. 1-8	3. 1-18	.....
3. 13-17	1. 9-11	3. 21-23	.....
4. 1-11	1. 12, 13	4. 1-13	.....
.....	.....	.....	1. 15-34
.....	.....	.....	1. 35-42
.....	.....	.....	1. 43-51
.....	.....	.....	2. 1-12
.....	.....	.....	2. 13-25
.....	.....	.....	3. 1-21
.....	.....	.....	3. 22
.....	.....	.....	3. 23-36
.....	.....	3. 19-20	.....
4. 12	1. 14	4. 14, 15	4. 1-3
.....	.....	.....	4. 4-42

HARMONY OF THE GOSPELS.—Continued.

Date.	Contents.	Matt.	Mark.	Luke.	John.
	30. Commencement of his public ministry in Galilee.....	4. 17	1. 14, 15	4. 14, 15	4. 43-45
	31. Visiting Cana again, he heals a nobleman's son sick at Capernaum.....				4. 46-54
28 Apr.	From His Second to His Third Passover. 32. Returns to Jerusalem at the Passover, "the feast." His second Passover. From this to the third his main Galilean ministry. Jesus cures an infirm man at Bethesda pool on the Sabbath. The Jews seek to kill him for declaring himself one with the Father in working.....				5. 1-47
A.D. 28	33. Returns to Galilee. A chasm between the earlier visit to Nazareth, whilst fresh from the Spirit's baptism, and this later visit to Galilee, and his sermon at Nazareth, as Luke 4. 23 proves.....			4. 14-39 4. 31, 32	
	34. He settles at Capernaum, and teaches in public.....	4. 13-17	1. 21, 22		
	35. Miraculous draught of fishes; call of Simon, Andrew, James, and John.....	4. 18-22			
	36. Jesus casts out a demon.....		1. 16-20	5. 1-11	
	37. Cure of Simon's wife's mother, and other sick people.		1. 23-28	4. 33-37	
	38. Circuit with the disciples through Galilee.....	8. 14-17	1. 29-34	4. 38-41	
	39. He heals a leper, and, shunning popularity, retires to the desert.....	4. 23-25	1. 35-39	4. 42-44	
	40. Returning to Capernaum, he heals a palsied man let down through the roof.....	8. 1-4 9. 2-8	1. 40-45 2. 1-12	5. 12-16 5. 17-26	

41.	Call of Matthew, the feast, and discourse at his house —the new garment and new wine.....	9. 9-13	2. 13-17	5. 27-32	.....
42.	He answers objections as to the reason of his not fasting.....	9. 14-17	2. 18-22	5. 33-39	.....
43.	Returning toward Galilee, the disciples pluck corn ears on the Sabbath.....	12. 1-8	2. 23-28	6. 1-5	.....
44.	Healing a man's withered hand on the Sabbath, the Pharisees plot his death with the Herodians.....	12. 9-14	3. 1-6	6. 6-11	.....
45.	He withdraws to the lake and heals many.....	12. 15-21	3. 7-12	.....	.....
46.	Ascending a hill west of the lake, after prayer all night, he chooses the Twelve; his charge.....	10. 1-42	3. 13-19	6. 12-19	.....
47.	Sermon on the mount, on the level below the hilltop	5. 1-8,1	.....	6. 20-49	.....
48.	Healing of the centurion's servant.....	8. 5-13	.....	7. 1-10	.....
49.	Raising of the widow's son at Nain.....	.....	.....	7. 11-17	.....
50.	John the Baptist's mission of inquiry from his dun- geon at Machærus.....	11. 2-19	.....	7. 18-35	.....
51.	Jesus upbraids Chorazin, Bethsaida, and Capernaum, and invites the heavy-laden.....	11. 20-30	.....	.....	.....
52.	Anointing of his feet, in the Pharisee Simon's house, by the sinful but forgiven woman.....	.....	.....	7. 36-50	.....
53.	Short circuit of two days' preaching through Galilee; women ministering.....	.....	.....	8. 1-3	.....
54.	Returning to Capernaum, he heals a blind and dumb demoniac, the Pharisees attributing the miracle to Beelzebub.....	12. 22-37	3. 22-30	[17-23	.....
55.	Seeking a sign, and the answer.....	12. 38-45	.....	11. 14, 15,	.....
56.	His kinsfolk try to lay hold on him as mad.....	12. 46-50	3. 19-21,	11. 16, 24-36	.....
57.	From a fishing vessel he speaks a series of seven parables, beginning with the parable of the sower	.....	[31-35	8. 19-21	.....
58.	Jesus crosses the lake with his disciples, and calms a storm.....	13. 1-53	4. 1-34	8. 4-18	.....
59.	Cures two demoniacs of Gadara, one being prominent	8. 18-27	4. 35-41	8. 22-25	.....
		8. 28-34	5. 1-20	8. 26-40	.....

HARMONY OF THE GOSPELS.—Continued.

<i>Date.</i>	<i>Contents.</i>	<i>Matt.</i>	<i>Mark.</i>	<i>Luke.</i>	<i>John.</i>
	60. Returning to the west shore, he raises Jairus' daughter, and heals a woman with an issue of blood.....	9. 1. 18-26	5. 21-43	8. 40-56	.....
	61. He heals two blind men and casts out a demon.....	9. 27-34	.....	.....	.....
	62. Jesus visits Nazareth again, when his countrymen disbelieved in him.....	13. 54-58	6. 1-6	.....	.....
	63. Christ teaches throughout Galilee.....	9. 35-38	6. 6	.....	.....
	64. Sends forth the Twelve.....	10. 1-11. 1	6. 7-13	9. 1-6	.....
	65. Herod, who has murdered John the Baptist, fears that Jesus is John risen from the dead.....	14. 1-12	6. 14-29	9. 7-9	.....
	66. The Twelve return to Jesus, telling all they have done and taught. He withdraws with them to a desert on the other side of the Sea of Galilee, and feeds five thousand people.....	.....	.....	.....	.....
	67. He sends the disciples across the lake westward to Bethsaida (close to Capernaum, distinct from Bethsaida Julias, northeast of the lake, Luke 9. 10), and at night comes walking to them upon the water.....	14. 13-21	6. 30-44	9. 10-17	6. 1-14
	68. The miraculously-fed multitude seek and find Jesus at Capernaum. His discourse in the synagogue and Peter's confession.....	14. 22-33	6. 45-56	.....	6. 15-21
	.....	.....	.....	.....	6. 22-71
29, Apr.	From the Third Passover to the Beginning of the Last Passover Week.	.....	.....	.....	.....
	69. Healings in the Gennesaret plain for a few days.....	14. 34-36	6. 55, 56	.....	.....

70.	Pharisees from Jerusalem object to his neglect of washing hands.....	7. 1-23	.....
71.	Jesus goes northward towards Tyre and Sidon. The Syrophenician woman's faith gains a cure for her daughter.....	7. 24-30	.....
72.	He returns through Decapolis, and, ascending a mount near the Sea of Galilee, heals many and feeds four thousand.....	7. 31-8. 9	.....
73.	He crosses the lake to Dalmanutha.....	8. 10	.....
74.	Pharisees and Sadducees require a sign.....	8. 11, 12	.....
75.	Embarking in the ship, he comes to Bethsaida (Julias). He warns against leaven of doctrine.....	8. 13-21	.....
76.	Healing of a blind man.....	8. 22-26	.....
77.	Journey to the region of Caesarea Philippi. Peter's confession.....	8. 27-30	9. 18-21
78.	He foretells his death and resurrection. Reproof of Peter.....	[9. 1	.....
79.	The transfiguration on Mount Hermon six days later	8. 31-38,	9. 22-27
80.	Descending, the following day he casts out a demon which the disciples could not cast out.....	9. 2-13	9. 28-36
81.	Jesus again foretells his death and resurrection.....	9. 14-29	9. 37-43
82.	Temple-tribute money miraculously provided from a fish at Capernaum.....	9. 30-32	9. 44, 45
83.	The disciples strive which shall be greatest. Jesus teaches a childlike, forgiving spirit. John tells of the disciples' forbidding one who cast out demons in Jesus' name.....	.....	.....
	<i>Journey to the Feast of Tabernacles, six months after the third Passover; this period ends with his arrival at Bethany before the last Passover....</i>	.....	.....
84.	He goes up from Galilee about the midst of the feast and teaches in the temple.....	18. 1-35	9. 23-50

	.....	.....	7. 1-10
	.....	.....	7. 14

HARMONY OF THE GOSPELS.—Continued.

Date.	Contents.	Matt.	Mark.	Luke.	John.
85.	The people are divided in opinion; the rulers try to seize him; Nicodemus remonstrates.	.....	.....	.....	7. 11-53
86.	His charity, yet faithfulness, towards the adulteress.	.....	.....	.....	8. 1-11
87.	Jesus in the temple declares himself the Light of the world, preëxistent before Abraham. The Jews seek to stone him.	.....	.....	.....	8. 12-50
88.	Healing of the beggar, blind from his birth.	.....	.....	.....	9
89.	Christ's discourse on himself as the Good Shepherd and the Door.	.....	.....	.....	10. 1-21
90.	Final departure for Jerusalem from Galilee through Samaria.	.....	.....	.....	.....
91.	Warning to certain who would follow.	.....	.....	.....	.....
92.	Sending forth of the seventy.	.....	.....	.....	.....
98.	The seventy return, announcing their successful mission.	.....	.....	.....	.....
94.	In reply to a lawyer's general question about the whole law, Christ speaks the parable of the good Samaritan.	.....	.....	.....	.....
95.	Jesus in Bethany visits Mary and Martha.	.....	.....	.....	.....
96.	He again teaches the disciples how to pray.	.....	.....	.....	.....
97.	Cure of the dumb demoniac; the Pharisees again attribute his miracles to Beelzebub; dines with one; woes to hypocritical lawyers: doom of the nation.	.....	.....	.....	.....
98.	Exhortation to disciples.	.....	.....	.....	.....
99.	Appeal to Jesus to arbitrate about inheritance; parable of the rich fool.	.....	.....	.....	.....
	

100.	Discourses	12. 22-59
101.	God's judgments; motive to repentance	13. 1-5
102.	Parable of the barren fig-tree	13. 6-9
103.	Cure of a woman with a spirit of infirmity	13. 10-17
104.	Jesus, at the Feast of Dedication in Jerusalem, proclaims his divine oneness with God. The Jews a third time seek to kill him, when consequently he withdraws to Peræa.....	10. 22-42
105.	His second journey toward Bethany on hearing of the sickness of Lazarus.....	11. 1-16
106.	Pharisees urge him to depart quickly from Peræa, on the plea that Herod will kill him, and his answer.....	13. 22
107.	Cure of a man with the dropsy.....	13. 31-35
108.	Parable of the great supper	14. 1-6
109.	He warns the multitude to count the cost of discipleship.....	14. 7-24
110.	Many publicans crowd to him, and on the Pharisees' murmuring, he utters the parables of the lost sheep, the lost coin, and the prodigal son.....	14. 25-35
111.	To the disciples he speaks the parables of the unjust steward and the rich man and Lazarus	15
112.	Sayings as to offenses; mutual forgiveness and profitableness never exceeding duty.....	16
113.	Arriving at Bethany, he raises Lazarus from the dead.....	17. 1-10
114.	Calaphas and the Sanhedrin determine to put Jesus to death; unconscious prophecy.....	11. 17-46 11. 47-53
115.	Jesus withdraws to Ephraim on the borders of Samaria.....	11. 54

30
Jan.

A.D.
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HARMONY OF THE GOSPELS.—Continued.

Date.	Contents.	Matt.	Mark.	Luke.	John.
Mar.	<i>The Last Journey to Jerusalem through the midst of Samaria and Galilee.</i>				
	116. He heals ten lepers on the Samaritan frontier.....			17. 11-19	
	117. The Samaritans ask when the kingdom of God shall come; he foretells its concomitants.....			17. 20-37	
	118. Parables of importunate widow and the Pharisee and publican.....			18. 1-14	
	119. Journey from Galilee through Peræa.....	19. 1, 2	10. 1		
	120. Pharisees question him about divorce.....	19. 3-12	10. 2-12		
	121. Parents bring their children to Jesus to bless them.	19. 13-15	10. 13-16	18. 15-17	
	122. The rich young ruler declines the discipleship; Peter contrasts the disciples' self-sacrifice.....				
	123. Parable of the laborers in the vineyard to warn against mercenary service.....	19. 16-30	10. 17-31	18. 18-30	
	124. Jesus goes before on his way to Jerusalem, and a third time foretells his death and resurrection.....	20. 1-16			
	125. James and John desire highest places next to Christ in the temporal kingdom.....	20. 17-19	10. 32-34	18. 31-34	
	126. He heals two blind men near Jericho.....	20. 20-28	10. 35-45		
	127. Zaccheus climbs a sycamore tree, and is called down by Jesus; salvation comes to his house.....	20. 29-34	10. 46-52	18. 35-19. 1	
	128. Nigh Jerusalem, when men think the kingdom of God shall immediately appear, Jesus checks this thought by the parable of the pounds.....			19. 2-10	
					19. 11-27

<p><i>The Last Sabbath, Saturday, beginning at Friday sunset.</i></p>	<p>129. The hostile Jews seek him at Jerusalem; Pharisees command to take him. Jesus reaches Bethany six days before the Passover. In the house of Simon the leper, Mary anoints his head and feet. 130. Jews come to Bethany to see Jesus.....</p>	<p>26. 6-13 14. 3-9</p>	<p>[12. 1-8 11. 55-57, 12. 9-11</p>
<p>The Last Passover Week, Ending with the Crucifixion.</p>	<p><i>First Day of the Week—Sunday, April 2.</i> 131. Jesus triumphantly enters Jerusalem. He weeps over the city as doomed. At eventide he returns to Bethany, having first entered the temple, and sternly looked round about upon all things (Zeph. 1.12).....</p>	<p>21.1-11, 17 11. 1-11</p>	<p>12. 12-19</p>
<p>Apr.</p>	<p><i>Second Day—Monday, April 3.</i> 132. On his way from Bethany, Jesus curses the barren fig tree. He purges the temple at the close of the ministry as at the beginning, but without the scourge, and again returns to Bethany, after detecting at a glance the desecration in the court of the Gentiles.....</p>	<p>21. 12-16, [18, 19</p>	<p>19. 45, 46</p>
<p><i>Third Day—Tuesday, April 4.</i></p>	<p>133. On his way to Jerusalem, the fig tree being now withered up, Jesus teaches the lesson "that believing prayer can move mountains of hindrance.. 134. Teaches in the temple. Deputation from the Sanhedrin challenges his authority. Parables of the two sons and the vineyard.....</p>	<p>21. 20-22 11. 20-26</p>	<p>[12. 1-12 11. 27-33, 20. 1-19</p>

HARMONY OF THE GOSPELS.—Continued.

<i>Date.</i>	<i>Contents.</i>	<i>Matt.</i>	<i>Mark.</i>	<i>Luke.</i>	<i>John.</i>
135.	Parable of the marriage feast.	22. 1-14	.....	.....	.....
136.	The Pharisees, with the Herodians, try to entangle him in his words. His reply from Cæsar's image on the coin.	22. 15-22	12. 13-17	20. 20-26	.....
137.	He baffles the Sadducees' cavil about the resurrection.	22. 23-33	12. 18-27	20. 27-40	.....
138.	He replies to a lawyer on which one is the great commandment.	22. 35-40	12. 28-34	.....	.....
139.	Our Lord leaves them without answer to his question, If Christ be Son of David, how does David call him Lord?	22. 41-46	12. 35-37	20. 41-44	.....
140.	Warns against scribes and Pharisees. Woe to Jerusalem.	23	12. 38-40	20. 45-47	.....
141.	He commends the widow's offering to God's treasury.	.....	12. 41-44	21. 1-4	.....
142.	Some Greeks desire to see Jesus. He accepts this as a pledge of his coming glory and the gathering in of the Gentiles. Jesus' prayer and the Father's answer heard by the disciples.	.....	.....	.....	12. 20-36
143.	Leaving the temple, Jesus, sitting on Olivet, with Peter, James, John, and Andrew, foretells the destruction of the temple and Jewish theocracy. The last days.	.....	.....	.....	.....
144.	Parables: The Goodman of the house, the wise and the evil servant, the ten virgins, the talents, the sheep and the goats.	24. 1-42	13. 1-37	21. 5-36	.....
		24. 43-51,	.....	.....	.....
		[25]	.....	.....	.....

<p>145. <i>Fourth Day—Wednesday, April 5.</i> <i>Beginning at sunset:</i> Jesus, two days before the Passover, announces his betrayal and crucifixion; the Sanhedrin consult to kill Jesus by subtlety. Judas, availing himself of his Master's retirement from them, covenants to betray him. Most disbelieved; some rulers believed, but loving men's praise confessed him not. Jesus' judgment</p>	<p>26. 1-5, [14-16]</p>	<p>14. 1, 2, [10, 11]</p>	<p>22. 1-6</p>	<p>12. 36-50</p>
<p>146. <i>Fifth Day—Thursday, April 6.</i> Jesus sends two disciples into the city to prepare for the Passover; follows with the rest in the afternoon</p>	<p>26. 17-19</p>	<p>14. 12-16</p>	<p>22. 7-13</p>	<p>.....</p>
<p>147. <i>Sixth Day—Friday, April 7.</i> <i>At sunset:</i> Jesus celebrates the Passover by anticipation</p>	<p>26. 20</p>	<p>14. 17</p>	<p>22. 14</p>	<p>.....</p>
<p>148. Reproves the ambition of disciples, yet promises the kingdom</p>	<p>.....</p>	<p>.....</p>	<p>22. 24-30</p>	<p>.....</p>
<p>149. He teaches love and humility by washing disciples' feet</p>	<p>.....</p>	<p>.....</p>	<p>.....</p>	<p>13. 1-20</p>
<p>150. He indicates his betrayer, who, however, did not leave till after the Lord's Supper (Luke 22.21).</p>	<p>26. 21-25</p>	<p>14. 18-21</p>	<p>22. 21-23</p>	<p>13. 21-35</p>
<p>151. He foretells Peter's sifting by Satan, and restoration by his intercession; and scattering of the Twelve</p>	<p>26. 31-35</p>	<p>14. 27-31</p>	<p>22. 31-38</p>	<p>13. 36-38</p>
<p>152. Ordains the Lord's Supper (1 Cor. 11.23-25)</p>	<p>26. 26-29</p>	<p>14. 22-25</p>	<p>22. 15-20</p>	<p>.....</p>
<p>153. Farewell address and intercessory prayer in the paschal chamber, all standing (John 14.31)</p>	<p>.....</p>	<p>.....</p>	<p>.....</p>	<p>14-17. 26</p>

HARMONY OF THE GOSPELS.—Continued.

Date.	Contents.	Matt.	Mark.	Luke.	John.
154.	His agony in Gethsemane.....	26. 30, 36- [46]	24. 26, [32-42]	22. 39-46	18. 1, 4
155.	His betrayal with a kiss, and apprehension. Peter cuts off, and Jesus heals, Malchus' ear.....	26. 47-56	14. 43-52	22. 47-53	18. 2-12
156.	He is brought before Annas first at night. Peter's three denials: (1) <i>The flesh</i> (Mark 14.54); (2) the <i>word</i> (Matt. 26.70—first cock-crowing, Mark 14.68); (3) the <i>devil</i> (Mark 14.71, 72—the second cock-crowing (Psa. 1.1).....	26. 57, 58, [69-75]	14. 53, 54, [66-72]	22. 54-62	18. 13, 18, [25-27]
157.	Before Caiaphas, at first dawn, Jesus avows his Messiahship and Godhead. He is condemned for blasphemy, and mocked.....	26. 59-68	14. 55-65	22. 63-71	18. 19-24
158.	Brought before Pilate for sentence of crucifixion. .	25. 1, 2, [11-14]	15. 1-5	23. 1-5	18. 28-38
159.	Pilate sends him to Herod; Herod sends him back to Pilate.....	.....	.....	23. 6-12	.....
160.	Pilate seeks to release him, but the Jews demand Barabbas. To appease them, Pilate scourges him; the Jews clamor for his crucifixion as making himself a king. Pilate, notwithstanding his wife's warning, sentences him.....	.....	.....	.....	.....
161.	Jesus mocked by Roman soldiers with scarlet robe, crown of thorns, and reed.....	27. 15-26	15. 6-15	23. 13-25	18. 39, [19. 1-16]
162.	Judas' remorse; he presumptuously enters the temple, flings down the silver, and hangs himself. (Acts 1.18, 19).....	27. 27-30	15. 16-19	.....	.....
163.	Jesus bears his own cross to the city gate, where he is relieved by Simon of Cyrene; refuses stupefying myrrhed wine.....	27. 3-10	.....	.....	.....
.....	.....	27. 31-34	15. 20-23	23. 26-32	10. 16, 17

164. Crucified at Golgotha, probably outside the Damascus gate. Seven sayings on the cross, <i>three relating to others, four to himself</i> : (1) For his murderers—"Father, forgive them," etc.	27. 35-44	15. 24-32	23. 33-38	19. 18-27
165. (2) The penitent thief promised paradise—"To-day," etc. . . . .	.....	.....	23. 39-43	.....
166. His garments divided and vesture cast lots for; (3) commends his mother to the care of John—"Behold thy son," etc. . . . .	.....	.....	.....	19. 23-27
167. Darkness over the land from sixth to ninth hour. Jesus loud cry, (4) " <i>Eli, Eli,</i> " etc. Saith, (5) " <i>I thirst,</i> " and receives the vinegar to fulfill Scripture; (6) " <i>It is finished,</i> " (7) " <i>Father, into thy hands I commend my spirit,</i> "; gives up the ghost; the veil of the temple rent. Centurion's testimony, and water attest his death and the truth of Scripture (Gen. 2.21-23; Eph. 5.30, 32; 1 John 5.6; Zech. 12.10). The body, taken down, is wrapped up with Nicodemus' aloes and myrrh, and buried in new tomb of Joseph of Arimathea.	27. 45-54	15. 33-41	23. 44-49	19. 28-30
168. . . . .	.....	.....	.....	.....
169. Pilate grants a guard, and they set a seal upon the sepulcher.	27. 57-61	15. 42-47	23. 50-56	10. 31-42
.....
.....	27. 62-66	.....	.....	.....
Christ's Resurrection, His Appearances during Forty Days, and Ascension.	.....	.....	.....	.....
.....
.....
170. Resurrection at first dawn.	28. 2-4	.....	.....	.....

HARMONY OF THE GOSPELS.—Continued.

Date.	Contents.	Matt.	Mark.	Luke.	John.
171.	The women, coming with spices, find the sepulcher open and empty. Mary Magdalene returns to tell Peter and John.....	28. 1	16. 1-4	24. 1-3	20. 1-2
172.	The other women, remaining, see two angels, who declare the Lord's resurrection.....	28. 5-7	16. 5-7	24. 4-8	.....
173.	Mary Magdalene returns to the sepulcher. Jesus reveals himself to her. She reports to the disciples— <i>First</i> appearance.....	.....	16. 9-11	.....	20. 11-18
174.	Jesus meets the women (Mary, mother of James, Salome, and Joanna)—on their return to the city— <i>Second</i> appearance.....	28. 8-10	16. 8	24. 9-11 24. 12	..... 20. 3-10
175.	Peter and John find the sepulcher empty.....	28. 11-15	.....	.....	.....
176.	Report of the watch to the chief priests, who bribe them.....	.....	.....	.....	.....
177.	Jesus seen by Peter (Cephas, 1 Cor. 15.5)— <i>Third</i> appearance.....	.....	.....	24. 34	.....
178.	Seen by the two disciples on way to Emmaus— <i>Fourth</i> appearance.....	.....	16. 12, 13	24. 13-35	.....
179.	Jesus appears to the ten, Thomas being absent— <i>Fifth</i> appearance.....	.....	16. 14	24. 36-49	20. 19-23
Apl. 15	Evening of Sunday after Easter day. Jesus appears to them again, Thomas being present— <i>Sixth</i> appearance.....	.....	.....	.....	20. 24-29

Subsequent Appearances.

181.	The eleven go into Galilee, to a mountain appointed. Jesus appears, and commands them to teach all nations— <i>Seventh</i> appearance.	28. 16-20	16. 15-18	.....
182.	Jesus shows himself at the Sea of Tiberias— <i>Eighth</i> appearance. Charges Simon to feed his lambs, sheep, and young sheep.	.....	.....	21. 1-24
183.	Seen of above five hundred brethren at once (1 Cor. 15.6), probably along with the eleven— <i>Ninth</i> appearance	28. 16	.....	.....
184.	He is seen by James, then by all the apostles (Acts 1.3-8; 1 Cor. 15.7)— <i>Tenth</i> appearance. In all, 538 (549 if the eleven—Matt. 28.16—be distinct from the 500 persons are <i>specified</i> as having seen the risen Saviour; also, after his ascension, St. Paul (1 Cor. 15. 8).	.....	.....	.....
May 17	The ascension, forty days after Easter (Acts 1.9-12).	16. 19, 20	24. 50-53
186.	Purpose and conclusion.	20. 30, 31 [21. 25]

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XXIV.

Table of Weights, Money, and Measures.

I. WEIGHTS.

	Troy Weight.			
	lbs.	oz.	dwts.	grs.
1 Gerah.....	0	0	0	12.65
1 Bekah (10 gerahs)	0	0	5	6.5
1 Shekel (2 bekahs).....	0	0	10	13
1 Maneh or mina (60 shekels).....	2	7	12	12
1 Talent (<i>kikkar</i>) 60 manehs), that is., weight-talent "of the king".....	158	1	10	0

II. MONEY.

OLD TESTAMENT PERIOD.

(a) Silver.	Troy Weight.				Money Value.
	lb.	oz.	dwts.	gr.	
1 Shekel (holy shekel).....	0	0	9	8.8	\$0.64
1 Maneh (mina) (=50 shekels).....	1	11	8	8	32.00
1 Talent (=60 manehs).....	117	(ab)	(out)		1,920.00

(b) Gold.	Troy Weight.				Money Value.
	lb.	oz.	dwts.	gr.	
1 Shekel.....	0	0	10	13	9.60
1 Maneh or mina (=50 shekels).....	2	2	6	22	480.00
1 Talent (60 manehs).....	131	8	14	14	28,800.00

NEW TESTAMENT PERIOD.

(a) Copper.

<i>Lepton</i> (mite).....	about	.0012
<i>Quadrans</i> (farthing) =2 lepta.....	about	.0026
<i>Assarion</i> or <i>As</i> (penny) =4 quadrantas	about	.01

(b) Silver.

<i>Denarius</i> (penny) =drachma =16 asses.....	about	.16
<i>Didrachm</i> =2 drachmas or denarii.....		.32
<i>Stater</i> or tetradrachm =shekel.....		.64
<i>Mina</i> or pound (<i>Attic</i>) =30 shekels.....		19.10
<i>Talent</i> =60 minæ (<i>Attic</i>).....		1,146.00

(c) Gold.

<i>Imperial Aureus</i>		5.04
<i>Stater</i>		5.28

III. MEASURE OF CAPACITY AND LENGTH.

Respecting measures of liquid and dry *capacity*, it is impossible to give an accurate standard of content; for rabbinic authorities measure an ephah or bath as four gallons, while Josephus assigns it double this measure. Assuming, then, eight gallons as an approximate hypothetical estimate for the content of an ephah, we obtain the following table of Hebrew measures of capacity:

1 Log.....	$\frac{7}{8}$ pint.
1 Cab=4 logs.....	$3\frac{1}{2}$ pints.
1 Hin=3 cabs.....	$1\frac{1}{2}$ gallons.
1 Omer= $1\frac{1}{2}$ cabs.....	6 pints.
1 Seah= $3\frac{1}{2}$ omers.....	$2\frac{1}{2}$ gallons.
1 Ephah or bath=3 seahs.....	8 gallons.
1 Lethech=5 ephahs.....	40 gallons.
1 Homer=10 ephahs.....	80 gallons.

Similarly, respecting measures of *length*, we have insufficient data to enable us to do more than present the following approximations:

1 Digit.....	$\frac{3}{4}$ inch.
1 Palm=4 digits.....	3 inches.
1 Span=3 palms.....	9 inches.
1 Cubit=2 spans.....	$1\frac{1}{2}$ feet.
1 Reed=6 cubits.....	9 feet.

In the Greek and Roman periods the following measures of distance prevailed in common use:

A Roman foot.....	11.65 inches.
A Greek foot.....	1 foot 0.135 inch.
A Roman passus.....	4 feet $10\frac{1}{4}$ inches.
A Greek fathom (<i>ὄργυρία</i>).....	6 feet 1 inch.
A Greek furlong (<i>στάδιον</i>).....	202 yards.
A Roman mile.....	0.92 English mile, or about 1,615 yards.
A Persian parasang.....	$3\frac{1}{2}$ miles (nearly).

BOOK OF REFERENCE: Williamson's *The Money of the Bible*.

In patriarchal times silver was used as a medium of exchange (Gen. 23. 16). When Abraham purchased from Ephron the Hittite "the field and the cave which was therein," as a burial place for Sarah, he "weighed to Ephron the silver which he had named in the audience of the sons of Heth, four hundred shekels, . . . current money with the merchant." With the process of weigh-

ing which obtained at that time we are not familiar, though undoubtedly stones were used for weights. The term "pieces of money," Gen. 33. 19, is rendered "lambs" in the margin, from which it is surmised that the weight used at that time derived its name from its resemblance in shape to a lamb. Small statues in bronze in the form of a crouching lion, found at Nimrud, are thought to have been used for weights by the Assyrians. The word "balances" is used in the Bible, and an instrument answering to our steelyards was undoubtedly used for weighing. The familiar Bible words "shekel" and "talent" sometimes designate weights as well as "denominations of money, of certain values, in gold and silver."

PART III.

I.

Prefatory Note to the Pronouncing Vocabulary.

THE following catalogue embraces all the names of persons and places contained in both the Authorized and Revised Versions of the Bible, and in addition thereto certain words which are used in their Hebrew and Greek forms, some of which are applied to persons or places as appellations. To this class belong such words as Eben-ezer, Hebrew, Nehushtan, Pentecost, Urim, and Thummim. Some words which are spelled precisely alike have different meanings, and are pronounced differently in different places ; hence they are repeated. For example, Ā'in is a city of Judah, whereas Ā'in is the Hebrew caption of the sixteenth section of the 119th Psalm. Nūn is the father of Joshua, whereas Nūn is the title of the fourteenth section of the Psalm re-

ferred to above. Then, again, certain names are spelled differently in the two Testaments. Thus the Ām-mīn'a-dāb of Genesis is the Ā-mīn'a-dāb of Matthew. Some compound names in the Hebrew become simple names in the Greek rendering. Thus the Bēth'-le-hēm of the Old Testament is rendered Bēth'le-hēm in the New. In one instance a name is rendered in both the compound and simple forms in the Old Testament, namely, Rāb'-sha-keh. This is its form in 2 Kings, chapter 19, whereas in Isaiah chapter 37, the chapters being almost exactly alike, it is rendered Rāb'sha-keh. In the Revised Version, however, only the latter form is used. Then, again, certain names that are common to both Versions are spelled differently. Ā-hōl-i-bā'mah and Jōb (the latter in only one instance) in the Authorized are rendered Ō-hōl-i-bā'mah and ĩōb, respectively, in the Revised Version. Names common to both Versions are catalogued in the Authorized Version only.

II.

Explanation of Characters Used in the Pronunciation of Scripture Proper Names.

THE classified table of vowel and consonant sounds presented herewith will enable the Bible reader to pronounce with ease the most difficult proper names contained in the sacred volume. The acute accent (´) is used to denote the accented syllables; the unaccented syllables are separated by the hyphen (-). Compound proper names are indicated by an en dash (-).

VOWEL SOUNDS.

LONG.	SHORT.	INTERMEDIATE.
ā as in ā'bēl.	ǎ as in Bǎb'ý-lon.	ǎ as in ā-bí'á.
ē " ē'saυ.	ě " Běn'já-mín.	ě " ēē-hā'zī.
ī " í'rād.	í " gīl'e-ād.	í " í-dū-mē'á.
ō " ō'bed.	ö " Nöd.	ö " ö-zí'as.
ū " ū'rí-el.	ű " Lűz.	
ý " Týre.	ý " ö-lým'pas.	

BROAD.	OBTUSE.	OBTUSE.
â as in Shâr'on.	ě as in łb'něr.	û as in êr.
â " Shē'bá.	í " ō'phír.	ų " łb'í-shųr.
ǎ " ǎr'nón.	ó " ā'chôr.	ų " Shų'á.
ą " Sąul.	ŷ " Sŷr'tís.	

CONSONANT SOUNDS.

HARD.	SOFT.	SOFT.
ġ as in gē'zēr.	ç as in Çý'prus.	ş (z) as in Jewş.
ġ (gs) as łl-ěġ-ǎn'-děr.	ğ " ěġn'tileş.	

III.

Pronouncing Vocabulary of Scripture
Proper Names.

I. THE AUTHORIZED VERSION.

A.	Ā-bī'el	Ā-chā'ia
Āâr'on	Ā'bī-ē'zēr	Ā-chā'i-cūs
Āâr'on-ites	Ā'bī-ē'zēr	Ā'chăn
Ā-bād'don	Ā'bī-ēz'rite	Ā'chār
Ā-băg'thá	Ā'bī-ēz'rites	Ā'chăz
Āb'a-nâ	Āb'i-gail	Āch'bôr
Āb'a-rīm	Āb-i-hā'il	Ā'chim
Āb'bâ	Ā-bī'hū	Ā'chish
Āb'dâ	Ā-bī'hud	Āch'me-thâ
Āb'de-el	Ā-bī'jah	Ā'chôr
Āb'dī	Ā-bī'jam	Āch'sâ
Āb'dī-el	Āb-i-lē'né	Āch'sah
Āb'dôn	Ā-bīm'a-el	Āch'shăph
Ā-bēd'-ne-gō	Ā-bīm'e-lēch	Āch'zīb
Ā'bēl	Ā-bīn'a-dăb	Āctş
Ā'bel-bēth-mā'a- chah	Ā-bīn'o-ăm	Ād'a-dah
Ā'bel-mā'im	Ā-bī'ram	Ā'dah
Ā'bel-me-hō'lah	Āb'i-shăg	Ād-a-ī'ah
Ā'bel-mīz'ra-im	Ā-bīsh'a-ī	Ād-a-lī'â
Ā'bel-shīt'tim	Ā-bīsh'a-lōm	Ād'am
Ā'bez	Ā-bīsh'u-â	Ād'a-mah
Ā'bī	Āb'i-shur	Ād'a-mī
Ā-bī'â	Āb'i-tăl	Ā'dâr
Ā-bī'ah	Āb'i-tüb	Ād'be-el
Ā'bi-ăl'bôn	Ā-bī'ud	Ād'dăn
Ā-bī'a-săph	Āb'nēr	Ād'dâr
Ā-bī'a-thăr	Ā'brăm	Ād'dī
Ā'bīb	Ā'bra-hăm	Ād'dôn
Ā-bī'dâ	Āb'sa-lōm	Ā'dēr
Ā-bī'dah	Āc'cad	Ā'dī-el
Āb'i-dăn	Āc'chō	Ā'dīn
	Ā-çēl'da-mâ	Ād'ī-nâ

Äd'i-nō	Ä'hăz	Ä-hū'zam
Äd-i-thā'im	Ä-ha-zī'ah	Ä-hüz'zath
Äd'la-ī	Äh'băn	Ä'ī
Äd'mah	Ä'hēr	Ä-ī'ah
Äd'ma-thā	Ä'hī	Ä-ī'ath
Äd'nā	Ä-hī'ah	Ä-ī'já
Äd'nah	Ä-hī'am	Äij'a-lön
Ä-dō'nī-bē'zĕk	Ä-hī'an	Äij'e-lĕth Shā'här
Äd-o-nī'jah	Ä-hī-ē'zēr	Ä'in
Ä-dön'ī-kām	Ä-hī'hud	Ä'in
Äd-o-nī'ram	Ä-hī'jah	Ä'jah
Ä-dō'nī-zē'dĕc	Ä-hī'kam	Äj'a-lön
Äd-o-rā'im	Ä-hī'lud	Ä'kăn
Ä-dō'ram	Ä-hīm'a-ăz	Äk'küb
Ä-drām'me-lĕch	Ä-hī'man	Ä-krăb'bim
Äd-ra-mýt'tī-üm	Ä-hīm'e-lĕch	Äl'a-mĕth
Ä'drī-á	Ä-hī'moth	Ä-lăm'me-lĕch
Ä'drī-el	Ä-hīn'a-dăb	Äl'a-mōth
Ä-dül'lam	Ä-hīn'o-ăm	Äl'e-mĕth
Ä-dül'lam-īte	Ä-hī'ō	Ä'lĕph
Ä-düm'mīm	Ä-hī'rā	Äl-ĕx-ăn'dĕr
Æ'ne-ăs	Ä-hī'ram	Äl-ĕx-ăn'drī-á
Æ'nön	Ä-hī'ram-ītes	Äl-ĕx-ăn'drī-anş
Äg'a-būs	Ä-hīs'a-măch	Ä-lī'ah
Ä'găg	Ä-hīsh'a-här	Ä-lī'an
Ä'găg-īte	Ä-hī'shär	Äl-le-lū'ia
Ä'gär	Ä-hīth'o-phĕl	Ä'lön
Äg'e-ē	Ä-hī'tub	Ä'lön-băch'uth
Ä-grīp'pā	Äh'lăb	Äl-mō'dăd
Ä'gūr	Äh'lāi	Äl'mön
Ä'hăb	Ä-hō'ah	Äl'mön-dīb-la-
Ä-hăr'ah	Ä-hō'hīte	thā'im
Ä-hăr'hel	Ä-hō'lah	Ä'lōth
Ä-hăs'a-ī	Ä-hō'li-ăb	Äl'phā
Ä-hăs'ba-ī	Ä-höl'i-bah	Äl-phae'us
Ä-hăş-ū-ē'rus	Ä-höl'i-bā'mah	Äl-tăs'chith
Ä-hā'vá	Ä-hū'ma-ī	Ä'lush

Āl'vah	Ā'möz	Ān'toth-īte
Āl'van	Ām-phīp'o-līs	Ā'nub
Ā'mād	Ām'plī-as	Ā-pél'lēs
Ā'māl	Ām'rām	Ā-phār'sach-ītes
Ām'a-lēk	Ām'ram-ītes	Ā-phār'sath-
Ām'a-lēk-īte	Ām'ra-phēl	chītes
Ām'a-lēk-ītes	Ām'zī	Ā-phār'sītes
Ā'mām	Ā'nāb	Ā'phek
Ām'a-nā	Ā'nah	Ā-phē'kah
Ām-a-rī'ah	Ān-a-hā'rath	Ā-phī'ah
Ām'a-sā	Ān-a-ī'ah	Ā'phīk
Ā-māz'a-ī	Ā'nāk	Āph'rah
Ā-māsh'a-ī	Ān'a-kīmş	Āph'sēs
Ām-a-sī'ah	Ān'a-mīm	Āp-ol-lō'nī-ā
Ām-a-zī'ah	Ā-nām'me-lēch	Ā-pōl'los
Ā-mēn'	Ā'nan	Ā-pōl'ly-ōn
Ā'mī	Ān-ā'nī	Āp'pa-īm
Ā-mīn'a-dāb	Ān-a-nī'ah	Āp'phī-ā
Ā-mīt'ta-ī	Ān-a-nī'as	Āp'pī-ī fō'rūm
Ām'mah	Ā'nāth	Āq'ui-lā
Ām'mī	Ā-nāth'e-mā	Ār
Ām'mī-el	Ān'a-thāth	Ā'rā
Ām-mī'hūd	Ān'drew	Ā'rāb
Ām-mīn'a-dāb	Ān-dro-nī'cus	Ār'a-bah
Ām'mi-nā'dib	Ā'nem	Ā-rā'bī-ā
Ām-mi-shād'da-ī	Ā'nēr	Ā-rā'bī-an
Ām-mīz'a-bād	Ān'e-thōth-īte	Ā-rā'bī-anş
Ām'mōn	Ān'e-tōth-īte	Ā'rād
Ām'mon-īte	Ā'nī-ām	Ā'rah
Ām'mon-ītes	Ā'nīm	Ā'rām
Ām'mon-īt-ess	Ān'nā	Ā'ram-īt-ess
Ām'nōn	Ān'nas	Ā'ram-nā-ha-
Ā'mōk	Ān'tī-chrīst	rā'im
Ā'mōn	Ān'tī-ōch	Ā'ram-zō'bah
Ām'ōr-īte	Ān'tī-pās	Ā'rān
Ām'ōr-ītes	Ān-tīp'a-trīs	Ār'a-rāt
Ā'mos	Ān-to-thī'jah	Ā-raū'nah

Är'bà	Är'o-ēr	Äsh'rī-el
Är'bah	Är'o-ēr-ite	Äsh'ta-röth
Är'bath-ite	Är'pad	Äsh'te-rath-ite
Är'bite	Är'phäd	Äsh'te-röth Kär-
Är-che-lä'us	Är-phäx'ad	nä'im
Är'che-vītes	Är-täx-ēr'x'ēs	Äsh'to-rēth
Är'chī	Är'te-mäs	Äsh'ūr
Är-chip'pus	Är'ū-böth	Äsh'ūr-ites
Är'chite	Ä-ru'mah	Äsh'vāth
Ärc-tū'rus	Är'väd	Ä'siä
Ärd	Är'vad-ite	Ä'sī-el
Ärd'ites	Är'zä	Äs'ke-lön
Är'dön	Ä'sä	Äs'nah
Ä-rē'li	Ä'sa-hēl	Äs-näp'pēr
Ä-rē'lites	Ä-sa-hī'ah	Äs'pa-thä
Är-e-öp'a-gīte	Ä-sa-ī'ah	Äs'rī-el
Är-e-öp'a-gūs	Ä'säph	Äs'rī-el-ites
Är'e-täs	Ä-sä-rē-el	Äs'shur
Är'göb	Äs-a-rē'lah	Äs-shū'rim
Ä-ri'd'a-ī	Äs'e-näth	Äs'sir
Ä-ri'd'a-thä	Ä'sēr	Äs'sös
Ä-rī'eh	Ä'shän	Äs'sür
Ä'rī-el	Äsh-bē'ä	Äs-syr'ī-ä
Är-ī-mä-thae'ä	Äsh'bēl	Äs-syr-ī-an
Ä'rī-öch	Äsh'bel-ites	Äs'syr'ī-anš
Ä-rīs'a-ī	Äsh'chē-näz	Äs'ta-röth
Är-īs-tär'chus	Äsh'död	Ä-süp'pim
Är-īs-to-bū'lus	Äsh'dod-ites	Ä-syn'cri-tüs
Ärk'ite	Äsh'doth-ites	Ä'täd
Är-ma-gēd'don	Äsh'döth-piš'gah	Ät'a-rah
Är-mē-nī-ä	Äsh'ēr	Ät'a-röth
Är-mō'nī	Äsh'ēr-ites	Ät'a-röth-ä'dar
Är'nan	Äsh'ī-mä	Ät'a-röth-äd'dar
Är'nön	Äsh'ke-lön	Ä'tēr
Ä'röd	Äsh'ke-näz	Ä'thäch
Är'o-dī	Äsh'nah	Äth-a-ī'ah
Ä'rod-ites	Äsh'pe-näz	Äth-a-lī'ah

Ā-thē'nī-anş	Ăz'zah	Bā-hā'rum-īte
Āth'ēnş	Ăz'zan	Bā-hū'rim
Āth'lai	Ăz'zûr	Bā'jīth
Āt'roth		Băk-băk'kar
Āt'tai		Băk'būk
Āt-ta-lī'ā	Bā'al	Băk-būk-i'ah
Āu-gūs'tus	Bā'al-ah	Bā'laam
Ā'vā	Bā'al-āth	Bā'lăc
Ā'ven	Bā'al-ath-bē'ēr	Băl'a-dăn
Ā'vīm	Bā'al-bē'rith	Bā'lah
Ā'vīmş	Bā'al-ē	Bā'lăk
Ā'vītes	Bā'al-găd	Bā'mah
Ā'vīth	Bā'al-hā'mon	Bā'mōth
Ā'zāl	Bā'al-hā'nan	Bā'mōth-bā'al
Ăz-a-lī'ah	Bā'al-hā'zôr	Bā'nī
Ăz-a-nī'ah	Bā'al-hēr'mon	Băp'tist
Ā-zăr'a-el	Bā'al-ī	Bă-răb'bas
Ā-zăr'e-el	Bā'al-īm	Băr'a-chēl
Ăz-a-rī'ah	Bā'al-īs	Băr-a-chī'as
Ā'zăz	Bā'al-mē'on	Bā'răk
Ăz-a-zī'ah	Bā'al-pē'or	Băr-hū'mīte
Ăz'būk	Bā'al-pēr'a-zīm	Bā-rī'ah
Ā-zē'kah	Bā'al-shăl'ī-shā	Băr-Jē'sus
Ā'zēl	Bā'al-tā'mar	Băr-Jō'nā
Ā'zem	Bā'al-zē'būb	Băr'kōs
Ăz'găd	Bā'al-zē'phon	Băr'na-băs
Ā'zī-el	Bā'a-nā	Băr'sa-băs
Ā-zī'zā	Bā'a-nah	Băr-thōl'o-mew
Ăz'ma-vēth	Bā'a-rā	Băr-ti-mae'us
Ăz'mōn	Bā-a-sē'iah	Bā'ruch
Ăz'noth-tā'bôr	Bā'a-shā	Băr-zīl'la-ī
Ā'zôr	Bā'bel	Bā'shăn
Ā-zō'tus	Băb'ÿ-lon	Bā'shăn-hā'voth-
Ăz'rī-el	Băb-ÿ-lō'nī-anş	jā'ir
Ăz'rī-kam	Băb-ÿ-lō'nish	Băsh'e-măth
Ā-zū'bah	Bā'cā	Băs'măth
Ā'zûr	Băch'rītes	Băth-răb'bim

Băth'-shě-bá	Běn-ăm'mī	Bē'ten
Băth'-shu-á	Běn'e-bē'rāk	Bēth
Băv'a-ī	Běn'e-jā'a-kān	Bēth-ăb'a-rá
Báz'lith	Běn-hā'dād	Bēth-ā'nath
Báz'lūth	Běn-hā'il	Bēth-ā'noth
Bē-a-lī'ah	Běn-hā'nan	Bēth'a-nŷ
Bē'a-lōth	Běn'ī-nū	Bēth-ăr'a-bah
Bēb'a-ī	Běn'ja-mīn	Bēth-ā'ram
Bē'chēr	Běn'ja-mīte	Bēth-ăr'bel
Bē-chō'rath	Běn'ja-mītes	Bēth-ā'ven
Bē'dād	Bē'nō	Bēth-ăz'ma-vēth
Bē'dān	Běn-ō'nī	Bēth - bā'al - mē'
Bē-dē'iah	Běn-zō'hēth	on
Bē-el-ī'a-dá	Bē'ōn	Bēth-bā'rah
Bē-ěl'ze-būb	Bē'or	Bēth-bīr'e-ī
Bē'er	Bē'rā	Bēth'-cār
Bē-ē'rā	Bēr'a-chah	Bēth-dā'gon
Bē-ē'rah	Bēr-a-chī'ah	Bēth-dīb'la-thā'-
Bē'er-ē'lim	Bēr-a-ī'ah	im
Bē-ē'rī	Bē-rē'ă	Bēth'-el
Bē'er-la-hāi'-roi	Bēr-e-chī'ah	Bēth'-el-īte
Bē-ē'roth	Bē'ređ	Bēth-ē'mek
Bē-ē'roth-īte	Bē'rī	Bē'thēr
Bē-ē'roth-ītes	Bē-rī'ah	Bē-thēš'dá
Bē'er-shē'ba	Bē-rī'ites	Bēth-ē'zel
Bē-ēsh'-te-rah	Bē'rītes	Bēth-gā'dēr
Bē'he-mōth	Bē'rith	Bēth-gā'mul
Bē'kah	Bēr-nī'çē	Bēth-hăc'çe-rēm
Bēl	Bē-rō'dăch-băl'a-	Bēth-hā'ran
Bē'lá	dān	Bēth-hōg'lá
Bē'lah	Bē-rō'thah	Bēth-hōg'lah
Bē'la-ītes	Bēr'o-thāi	Bēth-hō'rōn
Bē'lī-al	Bē'roth-īte	Bēth-jēsh'ī-mōth
Bēl-shăz'zar	Bē'sāi	Bēth-jēs'ī-mōth
Bēl-te-shăz'zar	Bēs-o-dē'iah	Bēth-lēb'a-ōth
Běn	Bē'sōr	Bēth'-le-hēm
Bē-nā'iah	Bē'tah	Bēth'le-hēm

Běth'-le-hěm-	Bĭg'va-ī	Bū'zī
Ĕph'ra-tah	Bĭl'dād	Bū'zīte
Běth'-le-hěm-īte	Bĭl'e-ām	
Běth'-le-hěm-jū'-	Bĭl'gah	C.
dah	Bĭl'ga-ī	Cāl'bon
Běth-mā'a-chah	Bĭl'hah	Cā'bŭl
Běth-mār'ca-bōth	Bĭl'han	Çae'şar
Běth-mě'on	Bĭl'shān	Çae'şar Aṭ-gŭs'-
Běth-nĭm'rah	Bĭm'hāl	tus
Běth-pā'let	Bĭn'e-ā	Çæs-a-rē'ā
Běth-pāz'zez	Bĭn'nu-ī	Çæs-a-rē'ā Phī-
Běth-pē'ôr	Bĭr'shā	lip'pī
Běth'pha-gĕ	Bĭr'za-vĭth	Cā'ia-phās
Běth-phĕ'let	Bĭsh'lām	Cāin
Běth-rā'phā	Bĭth'ī-ah	Cā-ī'nan
Běth-rĕ'hōb	Bĭth'rōm	Cā'lah
Běth-sā'ī-dā	Bĭ-thŷn'ī-ā	Cāl'cōl
Běth'-shān	Bĭz-jōth'jah	Cā'leb
Běth-shĕ'an	Bĭz'thā	Cā'leb-ĕph'ra-tah
Běth-shĕ'mesh	Blās'tus	Cāl'neh
Běth-shĕ'mĭte	Bō-a-nĕr'gĕş	Cāl'nō
Běth-shĭt'tah	Bō'āz	Cāl'va-rŷ
Běth-tāp'pu-ah	Bōch'e-ru	Cā'mōn
Běth-ŷ'el	Bō'chim	Cā'nā
Bĕ'thŭl	Bō'hān	Cā'nāan
Běth'-zūr	Bō'ōz	Cā'nāan-īte
Bĕ't'o-nĭm	Bōs'cāth	Cā'nāan-ītes
Beū'lah	Bō'sōr	Cā'nāan-īt-ess
Bĕ'zāi	Bō'zĕz	Cā'nāan-īt-ish
Bĕ-zāl'e-el	Bōz'kāth	Cān'dā-çĕ
Bĕ'zĕk	Bōz'rah	Cān'neh
Bĕ'zĕr	Bŭk'kī	Cā-pĕr'na-ŭm
Bĭch'rī	Bŭk-kī'ah	Cāph
Bĭd'kār	Bŭl	Cāph'tho-rĭm
Bĭg'thā	Bŭ'nah	Cāph'tōr
Bĭg'thān	Bŭn'nī	Cāph'to-rĭm
Bĭg'tha-nā	Bŭz	Cāph'to-rĭmş

Căp-pa-dō'çĩ-à	Chên-a-nĩ'ah	Chũb
Căr'cas	Chē'phar-hâ-âm'- o-nāi	Chũn
Căr'che-mĩsh	Chē-phĩ'rah	Chũ'shan-rĩsh-a- thā'im
Că-rē'ah	Chē'ran	Chũ'zà
Căr'mel	Chēr'e-thĩmş	Çĩ-lĩ'çĩà
Căr'mel-ĩte	Chēr'e-thĩtes	Çĩn'ne-rõth
Căr'mel-ĩt-ess	Chē'rĩth	Çĩs
Căr'mĩ	Chē'rub	Clau'dà
Căr'mĩtes	Chēr'u-bĩmş	Clau'dĩ-à
Căr'pus	Chēs'a-lõn	Clau'dĩ-ũs
Căr-shē'nà	Chē'sed	Clau'dĩ-ũs
Că-sĩph'ĩ-à	Chē'sĩl	Cae'şar
Căs'lụ-hĩm	Chē-sũl'loth	Clau'dĩ-ũs Lỹ'- sĩ-as
Căs'tõt	Chēth	Clēm'ënt
Çē'drõn	Chē'zĩb	Clē'o-pàs
Çẽn'chre-à	Chĩ'don	Clē'o-phās
Çē'phas	Chĩ'e-ăb	Cnĩ'dus
Chăl'cõl	Chĩ'ĩ-on	Cõl-hõ'zeh
Chăl-dae'anş	Chĩ'l'măd	Cõ-lõs'sē
Chăl-dē'à	Chĩm'hăm	Cõ-lõs'sĩ-anş
Chăl-dē'an	Chĩn'ne-rēth	Cõn-a-nĩ'ah
Chăl-dē'anş	Chĩn'ne-rõth	Cõ-nĩ'ah
Chăl'deeş	Chĩ'os	Cõn-o-nĩ'ah
Chā'năan	Chĩs'leũ	Cõ'õs
Chă'r'a-shĩm	Chĩs'lon	Cõ'rē
Chăr'che-mĩsh	Chĩs'loth-tā'bõt	Cõr'ban
Chăr'ran	Chĩt'tim	Cõr'ĩnth
Chē'băr	Chĩ'un	Cõ-rĩnth'ĩ-anş
Chēd-or-lā'o-mēr	Chlõ'ê	Cõ-rĩnth'us
Chē'lăl	Chõr-ă'shan	Cõr-nē'lĩ-ũs
Chē'lụh	Chõ-ră'zin	Cõ'sam
Chē'lũb	Chõ-zē'bà	Cõz
Chē-lũ'bài	Chrĩst	Cõz'bĩ
Chēm'a-rĩmş	Chrĩs'tian	Crēs'çenş
Chē'mõsh	Chrĩs'tianş	Crēte
Chē-nă'a-nah	Chrõn'ĩ-cles	
Chên-a-nĩ		

Crētes	Dār'kon	Dī'shon
Crē'tī-anş	Dā'than	Dīz'a-hăb
Crīs'pus	Dā'vid	Dō'da-ī
Cu'mī	Dē'bīr	Dō'da-nīm
Cūsh	Dēb'o-rah	Dō'da-vah
Cu'shan	Dē-căp'o-līs	Dō'dō
Cu'shī	Dē'dan	Dō'eg
Cūth	Dēd'a-nīm	Dōph'kah
Cū'thah	Dē-hă'vītes	Dōr
Çy'prus	Dē'kăr	Dōr'cas
Çy-rē'nē	Dēl-a-ī'ah	Dō'than
Çy-rē'nī-an	Dē-lī'lah	Dru-sīl'lâ
Çy-rē'nī-anş	Dē'mas	Du'mah
Çy-rē'nī-ūs	Dē-mē'trī-ūs	Du'râ
Çy'rus	Dēr'bē	

D.

Dăb'a-reh	Dēv'il
Dăb'ba-shēth	Dīb-la-thā'im
Dăb'e-răth	Dī-an'ă
Dă'gon	Dīb'la-īm
Dăl-a-ī'ah	Dīb'lăth
Dă'lēth	Deū-tēr-ōn'o-mŷ
Dăl-ma-nū'thâ	Dī'bōn
Dăl-mă'tiâ	Dī'bōn-găd
Dăl'phon	Dīb'rī
Dăm'a-rīs	Dīd'ŷ-mūs
Dăm-as-çēneş'	Dīk'lah
Dâ-măs'cus	Dīl'e-ăn
Dăn	Dīm'nah
Dăn'iel	Dī'mōn
Dăn'ites	Dī-mō'nah
Dăn-jă'an	Dī'nah
Dăn'nah	Dī'na-ītes
Dă'râ	Dīn'ha-bah
Dăr'dâ	Dī-o-nŷs'ī-ūs
Dâ-rī'us	Dī-ōt're-phēş
	Dī'shan

E.

Ēas'tēr
Ē'bal
Ē'bed
Ē'bed-mē'lech
Ēb'en-ē'zēr
Ē'bēr
Ē-bī'a-săph
Ē-brō'nah
Ēc-clē-şī-ăs'tēs
Ēd
Ē'dăr
Ē'děn
Ē'dēr
Ē'dom
Ē'dom-īte
Ē'dom-ītes
Ēd're-ī
Ēg'lah
Ēg'la-īm
Ēg'lōn
Ē'ğŷpt

Ê-gÿp'tian	Ê-li-ê'na-ī	Ê'lôth
Ê-gÿp'tianş	Ê-li-ê'zēr	Ël'pa-äl
Ê'hī	Ë-lī-ho-ê'na-ī	Ël'pa-lět
Ê'hûd	Ël-i-hô'reph	Ël-pā'ran
Ê'kēr	Ê-lī'hû	Ël'te-keh
Ëk'rôn	Ê-lī'jah	Ël'te-kôn
Ëk'ron-ites	Ël'i-kā	Ël'to-lād
Ël'a-dah	Ê'lim	Ê'lûl
Ê'lah	Ê-līm'e-lěch	Ê-lû'za-ī
Ê'lām	Ê-li-o-ê'na-ī	Ël'ÿ-mās
Ê'lām-ites	Ël'i-phāl	Ël'za-bād
Ël'a-sah	Ê-līph'a-lět	Ël'za-phān
Ê'lāth	Ël'i-phāz	Ê'mimş
Ël-běth'-el	Ê-līph'e-leh	Ëm-mān'u-el
Ël'da-ah	Ê-līph'e-lět	Ëm-mā'us
Ël'dād	Ê-liş'a-běth	Ëm'môr
Ê'le-ād	Ël-i-sē'us	Ê'nam
Ê-le-ā'leh	Ê-lī'shā	Ê'nan
Ê-lé'a-sah	Ê-lī'shah	Ën'-dôr
Ê-le-ā'zar	Ê-līsh'a-mā	Ën-ęg'la-īm
Ël-e-lô'hé-İş'ra-el	Ê-līsh'a-phāt	Ën-gān'nim
Ê'leph	Ê-līsh'e-bā	Ën-ge'dī
Ël-hā'nan	Ël-i-shu'ā	Ën-hād'dah
Ê'li	Ê-lī'ud	Ën-hāk'kō-rē
Ê-lī'ab	Ê-līz'a-phān	Ën-hā'zôr
Ê-lī'a-dā	Ë-lī'zur	Ën-mīsh'pat
Ê-lī'a-dah	Ël'kā-nah	Ê'nöch
Ê-lī'ah	Ël'kosh-ite	Ê'nos
Ê-lī'ah-bā	Ël'la-sār	Ê'nōsh
Ê-lī'a-kīm	Ël-mō'dam	Ën-rīm'mon
Ê-lī'am	Ël'na-ām	Ën-rō'gel
Ê-lī'as	Ël'na-thān	Ën-shē'mesh
Ê-lī'a-sāph	Ê-lô'ī	Ën-tāp'pu-ah
Ê-lī'a-shīb	Ê'lôn	Ê-pān'e-tus
Ê-lī'a-thah	Ê'lon-běth-hā'-	Ëp'a-phrās
Ê-lī'dād	nan	Ê-pāph-ro-dī'tus
Ê-lī'el	Ê'lon-ites	Ê'phah

Ē'phai	Ĕsh'ta-ul-ites	Ē'zī-on-gē'bēr
Ē'phēr	Ĕsh-te-mō'ā	Ĕz'nite
Ē'phēs-dām'mim	Ĕsh'te-mōh	Ĕz'rā
Ē-phē'sian	Ĕsh'ton	Ĕz'ra-hite
Ē-phē'sians	Ĕs'li	Ĕz'ri
Ĕph'e-sūs	Ĕs'rom	
Ĕph'lāl	Ĕs'thēr	F.
Ē'phōd	Ē'tām	Fair Hā'ven
Ĕph'pha-thā	Ē'tham	Fē'līx
Ē'phrā-īm	Ē'than	Fēs'tus
Ē'phrā-īm-ite	Ĕth'a-nīm	Fōr-tū-nā'tus
Ē'phrā-īm-ites	Ĕth'bā-al	
Ē'phrā-īn	Ē'thēr	G.
Ĕph'ra-tah	Ē-thī-ō'pī-ā	Gā'al
Ĕph'rāth	Ē-thī-ō'pī-an	Gā'āsh
Ĕph-rath-ite	Ē-thī-ō'pī-an	Gā'bā
Ĕph-rath-ites	Ĕth'nan	Gāb'ba-ī
Ē'phron	Ĕth'nī	Gāb'ba-thā
Ĕp-ī-cū-rē'an	Eū-bū'lus	Gā'brī-el
Ĕr	Eū'nīce	Gād
Ē'rān	Eū-ō'dī-as	Gād'a-rēne
Ē'ran-ites	Eū-phrā'tēs	Gād'dī
Ē-rās'tus	Eū-rōc'lŷ-dōn	Gād'dī-el
Ē'rēch	Eū'ty-chūs	Gā'dī
Ē'rī	Ēve	Gād'ite
Ē'rītes	Ē'vī	Gād'ites
Ē-šā'ias	Ē'vil-mē-rō'dach	Gā'hām
Ē'sar-hād'don	Ĕx'o-dūs	Gā'hār
Ē'sau	Ē'zār	Gā'ius
Ē'sēk	Ĕz'ba-ī	Gā'lāl
Ĕsh-bā'al	Ĕz'bōn	Gā-lā'tiā
Ĕsh'ban	Ĕz-e-kī'as	Gā-lā'tians
Ĕsh'cōl	Ē-zē'kī-el	Gāl'e-ēd
Ē'she-ān	Ē'zēl	Gāl-ī-lae'an
Ē'shēk	Ē'zēm	Gāl-ī-lae'an
Ĕsh'ka-lon-ites	Ē'zēr	Gāl'ī-lee
Ĕsh'ta-ōl	Ē'zī-on-gā'bēr	Gāl'lim

Gäl'li-ō	Ĝen'tileş	Ĝil'a-lai
Gâ-mâ'li-el	Ĝê-nû'bâth	Ĝil-bô'â
Gâm'ma-dims	Ĝê'ra	Ĝil'e-âd
Gâ'mul	Ĝê'râr	Ĝil'e-ad-ite
Gâ'rêb	Ĝêr'ge-seneş	Ĝil'e-ad-ites
Gâr'mite	Ĝêr'i-zim	Ĝil'gâl
Gâsh'mû	Ĝêr'shôm	Ĝil'loh
Gâ'tam	Ĝêr'shôn	Ĝil'on-ite
Gâth	Ĝêr'shon-ite	Ĝi'mêl
Gâth-hê'phêr	Ĝêr'shon-ites	Ĝim'zô
Gâth-rim'mon	Ĝê'shâm	Ĝi'nâth
Gâ'zâ	Ĝê'shêm	Ĝin'ne-thô
Gâ'zath-ites	Ĝê'shûr	Ĝin'ne-thôn
Gâ'zêr	Ĝêsh'u-rî	Ĝir'ga-shîte
Gâ'zêz	Ĝêsh'u-rîtes	Ĝir'ga-shîtes
Gâ'zîtes	Ĝê'thêr	Ĝir'ga-sîte
Gâz'zam	Ĝêth-sêm'a-nê	Ĝis'pâ
Ĝê'bâ	Ĝê-û'el	Ĝit'tah-hê'phêr
Ĝê'bal	Ĝê'zêr	Ĝit'ta-îm
Ĝê'bêr	Ĝêz'rîtes	Ĝit'tite
Ĝê'bim	Ĝi'ah	Ĝit'tites
Ĝêd-a-lî'ah	Ĝib'bar	Ĝit'tith
Ĝêd'e-on	Ĝib'be-thôn	Ĝi'zo-nîte
Ĝê'dêr	Ĝib'e-â	Gô'âth
Ĝê-dê'rah	Ĝib'e-ah	Gôb
Ĝêd'e-rath-ite	Ĝib'e-ath	Gôg
Ĝêd'e-rîte	Ĝib'e-ath-ite	Gô'lan
Ĝê-dê'rôth	Ĝib'e-on	Gôl'gô-thâ
Ĝêd-e-rôth-â'im	Ĝib'e-on-ite	Gô-lî'ath
Ĝê'dôr	Ĝib'e-on-ites	Gô'mêr
Ĝê-hâ'zî	Ĝib'lites	Gô-môr'rah
Ĝêl'i-lôth	Ĝid-dâl'tî	Gô-môr'rhâ
Ĝê-mâl'li	Ĝid'del	Gô'shen
Ĝêm-a-rî'ah	Ĝid'e-on	Gô'zan
Ĝên'e-sîs	Ĝid-e-ô'nî	Grê'ciâ
Ĝên-nês'a-rêt	Ĝi'dom	Grê'cians
Ĝên'tile	Ĝi'hon	Greeçe

Greek	Hăg'ga-ī	Hăn-a-nī'ah
Greeks	Hăg'gē-rī	Hă-nā'nī
Gūd'go-dah	Hăg'gī	Hă'nēs
Gū'nī	Hăg-gī'ah	Hăn'ī-el
Gū'nītes	Hăg'gītes	Hăn'nah
Gūr	Hăg'gīth	Hăn'na-thôn
Gūr-bā'al	Hă'ī	Hăn'nī-el
	Hăk'ka-tăn	Hă'nōch
H.	Hăk'kōz	Hă'noch-ites
Hă-a-hăsh'ta-rī	Hă-kū'phā	Hă'nūn
Hă-bā'iah	Hă'lah	Hăph-rā'im
Hă-băk'kuk	Hă'lăk	Hă'rā
Hăb-a-zī-nī'ah	Hăl'hūl	Hăr'a-dah
Hă'bôr	Hă'lī	Hă'ran
Hăch-a-lī'ah	Hăl-lō'hesh	Hă'ra-rīte
Hăch'i-lah	Hă-lō'hesh	Hăr-bō'nā
Hăch'mō-nī	Hăm	Hăr-bō'nah
Hăch'mō-nīte	Hă'man	Hă'reph
Hă'dăd	Hă'math	Hă'reth
Hăd'ad-ē'zēr	Hă'math-īte	Hăr-ha-ī'ah
Hăd'ad-rīm'mon	Hă'math-zō'bah	Hăr'has
Hă'dăr	Hăm'math	Hăr'hūr
Hăd-ar-ē'zēr	Hăm-mēd'a-thā	Hă'rim
Hăd'a-shah	Hăm'me-lēch	Hă'riph
Hă-dăs'sah	Hăm-mōl'e-kēth	Hăr'ne-phēr
Hă-dăt'tāh	Hăm'mōn	Hă'rod
Hă'dīd	Hăm'moth-dōr	Hă'rod-ite
Hăd'la-ī	Hă-mō'nah	Hăr'o-eh
Hă-dō'ram	Hă'mon-gōg	Hă'ro-rīte
Hă'drach	Hă'mor	Hă-rō'sheth
Hă'găb	Hă-mū'el	Hăr'shā
Hăg'a-bā	Hă'mūl	Hă'rūm
Hăg'a-bah	Hă'mul-ītes	Hă-ru'maph
Hă'gar	Hă-mū'tal	Hăr'ū-phite
Hă'gar-ēneş	Hă-năm'e-el	Hă'ruz
Hă'gar-ītes	Hă'nan	Hăs-a-dī'ah
Hă'ger-īte	Hă-năn'e-el	Hăs-e-nū'ah

Hăsh-a-bī'ah	Hăz'e-zôn-tă'mar	Hē'nâ
Hâ-shăb'nah	Hâ'zī-el	Hên'a-dăd
Hăsh-ab-nī'ah	Hâ'zō	Hē'nōch
Hăsh-băd'a-nâ	Hâ'zôr	Hē'phēr
Hâ'shem	Hē	Hē'pher-îtes
Hăsh-mō'nah	Hē'bēr	Hěph'zī-băh
Hâ'shub	Hē'ber-îtes	Hē'rēs
Hâ-shu'bah	Hē'brew	Hē'resh
Hâ'shum	Hē'brew-ěss	Hēr'mas
Hâ-shu'phâ	Hē'brewş	Hēr'mēs
Hăs'rah	Hē'bron	Hēr-mōg'e-nēs
Hăs-se-nâ'ah	Hē'bron-îtes	Hēr'mon
Hăs'shub	Hěg'a-ī	Hēr'mon-îtes
Hâ-sū'phâ	Hěgē	Hěr'od
Hâ'tăch	Hē'lah	Hē-rō'dī-anş
Hâ'thăth	Hē'lam	Hē-rō'dī-as
Hăt'ī-phâ	Hěl'bah	Hē-rō'dī-on
Hăt'ī-tâ	Hěl'bon	Hē'sed
Hăt'til	Hěl'da-ī	Hěsh'bôn
Hăt'tush	Hē'leb	Hěsh'môn
Hău'ran	Hē'led	Hěth
Hăv'i-lah	Hē'lěk	Hěth'lôn
Hâ'voth-jă'ir	Hē'lek-îtes	Hěz'e-kī
Hăz'a-el	Hē'lem	Hěz'e-kī'ah
Hâ-ză'iah	Hē'leph	Hē'zī-ôn
Hâ'zar-ăd'dar	Hē'lěz	Hē'zīr
Hâ'zar-ē'nan	Hē'li	Hěz'ra-ī
Hâ'zar-găd'dah	Hěl'ka-ī	Hěz'zō
Hâ'zar-hăt'ti-côn	Hěl'kăth	Hěz'rôn
Hâ-zar-mă'veth	Hěl'kath-hăz'zu-	Hěz'ron-îtes
Hâ'zar-shu'al	rīm	Hīd'da-ī
Hâ'zar-sū'sah	Hē'lon	Hīd'de-kěl
Hâ'zar-sū'sim	Hē'mam	Hī'el
Hăz'a-zôn-tă'mar	Hē'man	Hī-e-răp'o-līs
Hăz'e-lěl-pō'nī	Hē'math	Hīg-gă'ion
Hâ-zē'rīm	Hēm'dan	Hī'len
Hâ-zē'roth	Hěn	Hīl-kī'ah

Hil'lel	Hör'o-nite	İb'ri
Hin'nom	Hō'sah	İb'zān
Hī'rah	Hō-şān'nā	İ'-cha-böd
Hī'ram	Hō-şē'à	İ-cō'nī-üm
Hit'tite	Hōsh-a-i'ah	İd'a-lah
Hit'tites	Hōsh'a-mā	İd'bāsh
Hī'vite	Hō-shē'à	İd'dō
Hī'vites	Hō'tham	İ-du-mae'à
Hiz-kī'ah	Hō'than	İ-du-mē'à
Hiz-kī'jah	Hō'thīr	İ'gāl
Hō'bāb	Hūk'kok	İg-da-lī'ah
Hō'bah	Hū'kōk	İg'e-āl
Höd	Hül	İ'im
Höd-a-i'ah	Hül'dah	İj'e-āb'a-rīm
Höd-a-vī'ah	Hüm'tah	İ'jon
Hō'desh	Hū'pham	İk'kēsh
Hō-dē'vah	Hū'pham-ites	İ'lāi
Hō-dī'ah	Hüp'pah	İl-lyr'ī-cüm
Hō-dī'jah	Hüp'pim	İm'lā
Hög'lah	Hūr	İm'lah
Hō'ham	Hū'rāi	İm-mān'u-el
Hō'lōn	Hū'ram	İm'mēr
Hō'ly Ghōst	Hū'ri	İm'nā
Hō'ly Spīr'it	Hū'shah	İm'nah
Hō'mam	Hū'shāi	İm'rah
Hōph'nī	Hū'sham	İm'ri
Hōr	Hū'shath-ite	İn'dī-ā
Hō'ram	Hū'shim	İph-e-dē'iah
Hō'reb	Hüz	İr
Hō'rem	Hüz'zāb	İ'rā
Hōr-hā-gīd'gād	Hy-me-nae'us	İ'rād
Hō'ri		İ'ram
Hō'rīmş		İ'ri
Hō'rite	İb'hār	İ-rī'jah
Hō'rites	İb'le-ām	İr-nā'hāsh
Hōr'mah	İb-nē'iah	İ'ron
Hör-o-nā'im	İb-nī'jah	İr'pe-el

I.

Īr-shē'mesh	Īs'u-ī	Jā-a-zī'ah
Ī'ru	Ī-tāl'ian	Jā-ā'zī-el
Ī'saac	Īt'a-lŷ	Jā'bal
Ī-šā'iah	Īth'a-ī	Jāb'bōk
Īs'cah	Īth'a-mār	Jā'besh
Īs-cār'ī-ot-s	Īth'ī-el	Jā'besh-gīl'e-ād
Īsh'bah	Īth'mah	Jā'bēz
Īsh'bāk	Īth'nan	Jā'bin
Īsh'bi-bē'nōb	Īth'rā	Jāb'ne-el
Īsh-bō'sheth	Īth'ran	Jāb'neh
Īshī	Īth're-ān	Jā'chān
Ī-shī'ah	Īth'rite	Jā'chin
Ī-shī'jah	Īth'rites	Jā'chin-ites
Īsh'mā	Īt'tah-kā'zin	Jā'cob
Īsh'ma-el	Īt'ta-ī	Jā'dā
Īsh'ma-el-īte	Ī-tu-rae'ā	Jā-dā'u
Īsh'ma-el-ītes	Ī'vah	Jād-dū'ā
Īsh-ma-ī'ah	Īz'e-hār	Jā'dōn
Īsh'me-el-īte	Īz'e-har-ites	Jā'el
Īsh'me-el-ītes	Īz'hār	Jā'gūr
Īsh'me-rāi	Īz'hār-ites	Jāh
Īshōd	Īz-ra-hī'ah	Jā'hāth
Īsh'pān	Īz'ra-hīte	Jā'hāz
Īsh'tōb	Īz'rī	Jā-hā'zā
Īsh'u-ah		Jā-hā'zah
Īsh'u-āi	J.	Jā-hā-zī'ah
Īsh'u-ī	Jā'a-kān	Jā-hā'zī-el
Īs-ma-chī'ah	Jā-āk'o-bah	Jāh'da-ī
Īs-ma-ī'ah	Jā-ā'lā	Jāh'dī-el
Īs'pah	Jā-ā'lah	Jāh'dō
Īs'ra-el	Jā-ā'lam	Jāh'lē-el
Īs'ra-el-īte	Jā-ā'nāi	Jāh'lē-el-ites
Īs'ra-el-ītes	Jā-ār'e-ōr'e-gīm	Jāh'ma-ī
Īs'ra-el-īt-īsh	Jā'a-sau	Jāh'zah
Īs'sa-char	Jā-ā'sī-el	Jāh'zē-el
Īs-shī'ah	Jā-āz-a-nī'ah	Jāh'zē-el-ites
Īs'u-ah	Jā-ā'zēr	Jāh'ze-rah

Jäh'zī-el	Jā'sī-el	Jē-hō-ād'dan
Jā'īr	Jā'son	Jē-hō'a-hāz
Jā'īr-īte	Jāth'nī-el	Jē-hō'āsh
Jā-ī'rus	Jāt'tīr	Jē-hō-hā'nan
Jā'kan	Jā'vān	Jē-hoi'a-chīn
Jā'keh	Jā'zēr	Jē-hoi'a-dā
Jā'kim	Jā'zīz	Jē-hoi'a-kīm
Jā'lon	Jē'a-rīm	Jē-hoi'a-rīb
Jām'brēs	Jē-āt'a-rāi	Jē-hōn'a-dāb
Jāmeş	Jē-bēr-e-chī'ah	Jē-hōn'a-than
Jā'min	Jē'bus	Jē-hō'ram
Jā'min-ītes	Jē-bū'sī	Jē-hō-shāb'e-āth
Jām'lech	Jēb'u-sīte	Jē-hōsh'a-phāt
Jān'nā	Jēb'u-sītes	Jē-hōsh'e-bā
Jān'nēs	Jēc-a-mī'ah	Jē-hōsh'u-ā
Jā-nō'ah	Jēch-o-lī'ah	Jē-hōsh-u-ah
Jā-nō'hah	Jēch-o-nī'as	Jē-hō'vah
Jā'num	Jēc-o-lī'ah	Jē-hō'vah-jī'reh
Jā'pheth	Jēc-o-nī'ah	Jē-hō'vah-nīs'sī
Jā-phī'ā	Jē-dā'iah	Jē-hō'vah-shā'-
Jāph'let	Jē-dī'a-el	lom
Jāph-lē'tī	Jē-dī'dah	Jē-hōz'a-bad
Jā'phō	Jēd-ī-dī'ah	Jē-hōz'a-dāk
Jā'rah	Jēd'u-thūn	Jē'hū
Jā'reb	Jē-ē'zēr	Jē-hūb'bah
Jā'red	Jē-ē'zēr-ītes	Jē-hū'cal
Jār-e-sī'ah	Jē'gar-sā-hā-dū'-	Jē'hūd
Jār'hā	thā	Jē-hū'dī
Jā'rib	Jē-ha-lē'le-el	Jē-hū-dī'jah
Jār'mūth	Jē-hāl'e-lēl	Jē'hūsh
Jā-rō'ah	Jeh-dē'iah	Jē-ī'el
Jā'shen	Jē-hēz'e-kēl	Jē-kāb'ze-el
Jā'shēr	Jē-hī'ah	Jēk-a-mē'am
Jā-shō'be-ām	Jē-hī'el	Jēk-a-mī'ah
Jāsh'ūb	Jē-hī'e-lī	Jē-kū'thī-el
Jāsh'u-bī-lē'hēm	Jē-hīz-kī'ah	Jē-mī'mā
Jāsh'ub-ites	Jē-hō'a-dah	Jē-mū'el

Jěph'thā-ē	Jěsh'u-ah	Jīm'nah
Jěph'thah	Jěsh'u-rŭn	Jīm'nītes
Jě-phŭn'neh	Jě-sī'ah	Jīph'tah
Jē'rāh	Jě-sīm'ī-el	Jīph'tah-el
Jě-rāh'me-el	Jěs'se	Jō'āb
Jě-rāh'me-el-ītes	Jěs'u-ī	Jō'ah
Jē'ređ	Jěs'u-ītes	Jō'a-hāz
Jěr'e-māi	Jěs'u-rŭn	Jō-ān'nā
Jěr-e-mī'ah	Jě'sus	Jō'āsh
Jěr-e-mī'as	Jē'thēr	Jō'a-thām
Jěr-e-mōth	Jē'theth	Jōb
Jěr'e-mỹ	Jěth'lah	Jō'bāb
Jě-rī'ah	Jěth'rō	Jōch'e-běđ
Jěr'ī-bāi	Jē'tŭr	Jōđ
Jěr'ī-chō	Jě-ū'el	Jō'ed
Jē'rī-el	Jē'ŭsh	Jō'el
Jě-rī'jah	Jē'ŭz	Jō-ē'lah
Jěr'ī-mōth	Jew	Jō-ē'zēr
Jē'rī-ōth	Jew'ess	Jōg'be-hah
Jěr-o-bō'am	Jew'ish	Jōg'lī
Jěr'o-hām	Jew'rỹ	Jō'hā
Jě-rŭb'bā-āl	Jewŭ	Jō-hā'nān
Jě-rŭb'be-shěth	Jěz-a-nī'ah	Jōhn
Jěr'ŭ-el	Jěz'e-běl	Joi'a-dā
Jě-rŭ'sā-lěm	Jě'zēr	Joi'a-kīm
Jě-rŭ'shā	Jě'zer-ītes	Joi'a-rīb
Jě-rŭ'shah	Jě-zī'ah	Jōk'de-ām
Jě-sā'iah	Jě'zī-el	Jō'kim
Jě-shā'iah	Jěz-lī'ah	Jōk'me-ām
Jěsh'a-nah	Jě-zō'ar	Jōk'ne-ām
Jě-shār'e-lah	Jěz-ra-hī'ah	Jōk'shan
Jě-shěb'e-āb	Jěz're-el	Jōk'tan
Jē'shēr	Jěz're-el-īte	Jōk'the-el
Jěsh'ī-mōn	Jěz're-el-īt-ess	Jō'nā
Jě-shīsh'a-ī	Jīb'sam	Jōn'a-dāb
Jěsh-o-hā'iah	Jīđ'laph	Jō'nah
Jěsh-u-ā	Jīm'nā	Jō'nān

Jō'nas	Jū'dah	Kê-lā'iah
Jōn'a-than	Jū'das	Kêl'ī-tā
Jō'nath-ē'lem-rê- chō'kim	Jū'das Īs-cār'ī-ot	Kê-mū'el
Jōp'pā	Jūde	Kē'nan
Jō'rah	Jū-dē'ā	Kē'nath
Jō'rāi	Jūdg'eş	Kē'nāz
Jō'ram	Jū'dīth	Kēn'ez-ite
Jōr'dan	Jū'liā	Kēn'ite
Jō'rim	Jū'lī-ūs	Kēn'ites
Jōr'ko-ām	Jū'niā	Kēn'iz-zītes
Jōs'a-bād	Jū'pī-tēr	Kēr'en-hāp'puçh
Jōs'a-phāt	Jū'shāb-hē'sed	Kē'rī-ōth
Jō'se	Jūs'tus	Kē'rōs
Jōs'e-dēch	Jūt'tah	Kê-tū'rah
Jō'seph		Kê-zī'ā
Jō'sēş	K.	Kē'ziz
Jō'shah	Kāb'ze-el	Kīb'roth-hāt-tā'- a-vah
Jōsh'a-phāt	Kā'desh	Kīb'za-īm
Jōsh-a-vī'ah	Kā'desh-bār'ne-ā	Kid'ron
Jōsh-bēk'a-shah	Kād'mī-el	Kī'nah
Jōsh'u-ā	Kād'mon-ites	Kīngş
Jō-sī'ah	Kāl'la-ī	Kīr
Jō-sī'as	Kā'nah	Kīr-hār'a-sēth
Jōs-i-bī'ah	Kā-rē'ah	Kīr-hār'e-sēth
Jōs-ī-phī'ah	Kār'ka-ā	Kīr-hā'rēsh
Jōt'bah	Kār'kōr	Kīr-hē'rēş
Jōt'bāth	Kār'tah	Kīr-ī-a-thā'im
Jōt'ba-thah	Kār'tan	Kīr'ī-ōth
Jō'tham	Kāt'tath	Kīr'jath
Jōz'a-bād	Kē'dār	Kīr-jath-ā'im
Jōz'a-chār	Kēd'e-mah	Kīr'jath-ār'bā
Jōz'a-dāk	Kēd'e-mōth	Kīr'jath-ā'rim
Jū'bal	Kē'desh	Kīr'jath-bā'al
Jū'cal	Kē'desh-nāph'- ta-lī	Kīr'jath-hū'zoth
Jū'dā	Kē'hēl'a-thah	Kīr'jath-jē'a-rīm
Jū-dae'ā	Kēi'lah	Kīr'jath-sān'nah

Kir'jath-sé'phēr	Lā'mech	Lik'hī
Kīsh	Lạ'mēd	Li'nus
Kīsh'ī	Lā-ōd-ī-çē'à	Lō-ăm'mī
Kīsh'ī-ōn	Lā-od-ī-çē'anş	Lōd
Kī'shōn	Lăp'ī-dōth	Lō-dē'bār
Kī'son	Lā-sē'à	Lō'is
Kīth'lish	Lā'shà	Lō'-ru-hā'mah
Kīt'ron	Lā-shâr'on	Lōt
Kīt'tim	Lăt'in	Lō'tan
Kō'à	Lăz'a-rūs	Lụ'bīm
Kō'hăth	Lē'ah	Lụ'bīmş
Kō'hath-ites	Lē-ăn'noth	Lụ'cas
Kōl-a-ī'ah	Lēb'a-nà	Lụ'çi-fēr
Kōph	Lēb'a-nah	Lụ'çius
Kō'rah	Lēb'a-non	Lūd
Kō'rah-ite	Lēb'a-ōth	Lụ'dim
Kō'rah-ites	Lēb-bae'us	Lụ'hith
Kō'rath-ites	Lē-bō'nah	Lụke
Kō'rê	Lē'cah	Lüz
Kōr'hīte	Lē'hâ-bīm	Lÿc-a-ō'nī-à
Kōr'hītes	Lē'hī	Lÿ'çià
Kōz	Lēm'u-el	Lÿd'dà
Kụ-shā'iah	Lē'shem	Lÿd'ī-à
	Lē-tū'shim	Lÿd'ī-anş
	Lē-üm'mim	Lÿ-sā'nī-as
	Lē'vī	Lÿ'sī-as
	Lē-vī'a-than	Lÿs'trà
	Lē'vīte	
	Lē'vītes	M.
	Lē-vīt'ī-cal	Mā'a-cah
	Lē-vīt'ī-cūs	Mā'a-chah
	Līb'ēr-tīnes	Mā-ăch'a-thī
	Līb'nah	Mā-ach'a-thīte
	Līb'nī	Mā-ăch'a-thītes
	Līb'nītes	Mā-ăd'āi
	Līb'ÿ-à	Mā-a-dī'ah
	Līb'ÿ-anş	Mā-ā'ī
L.		
Lā'a-dah		
Lā'a-dăn		
Lā'ban		
Lā'chish		
Lā'el		
Lā'hăd		
Lā-hāi'-roi		
Lăh'mam		
Lăh'mī		
Lā'ish		
Lā'kūm		
Lā'mà		

Mâ-äl'eh-â-crăb'- bim	Mâ-hă'r'a-ï	Mâ'on
Mă'a-răth	Mă'hăth	Mă'on-ïtes
Mă-a-sē'iah	Mă'hă-vïte	Mă'ră
Mă-ăs'ï-âi	Mă-hă'zï-ôth	Mă'rah
Mă'ath	Mă'hēr-shăl'al- hăsh'băz	Mă'r'a-lah
Mă'ăz	Măh'lah	Mă'r'an-ă'thă
Mă-a-zï'ah	Măh'lï	Mă'r'cus
Măç-e-dô'nï-ă	Măh'lïtes	Mă-rē'shah
Măç-e-dô'nï-an	Măh'lon	Mărk
Măch'ba-năi	Mă'hôl	Mă'rôth
Măch'be-nah	Mă'kăz	Mă'r'shïll
Mă'chï	Măk-hē'loth	Mă'r'se-nă
Mă'chïr	Măk-kē'dah	Mă'r'thă
Mă'chir-ïtes	Măk'tesh	Mă'r'y
Măch-na-dē'băi	Măl'a-chï	Mă'chïl
Măch-pē'lah	Măl'cham	Măsh
Măd'a-ï	Măl-chï'ah	Mă'shal
Mă'dï-an	Măl'chï-el	Mă's're-kah
Măd-măn'nah	Măl'chï-el-ïtes	Mă's'să
Măd'men	Măl-chï'jah	Mă's'sah
Măd-mē'nah	Măl-chï'ram	Mă-thu'sa-lă
Mă'dôn	Măl'chï-shuă'ă	Mă'tred
Măg'bïsh	Măl'chus	Mă'trï
Măg'da-lă	Mă-lē'le-el	Măt'tan
Măg-da-lē'nē	Măl'lo-thï	Măt'ta-nah
Măg'dï-el	Măl'luch	Măt'ta-nï'ah
Mă'gôg	Măm'rē	Măt'ta-thă
Mă'gôr-mïs'sa- bïb	Măn'a-ën	Măt'ta-thah
Măg'pï-ăsh	Măn'a-hăth	Măt'ta-thï'as
Mă-hă'lah	Mă-nă'heth-ïtes	Măt-te-nă'ï
Mă-hă'la-lē-el	Mă-năs'seh	Măt'than
Mă'ha-lăth	Mă-năs'sēs	Măt'that
Mă'ha-lï	Mă-năs'sïtes	Măt'thew
Mă-hă-nă'im	Mă'neh	Măt'thï'as
Mă'hă-neh-dăn'	Mă-nô'ah	Măt-ti-thï'ah
	Mă'ôch	Măz'za-rôth
		Mē'ah

Mê-ā'rah	Měn'a-hēm	Mê-shūl'le-mēth
Mê-būn'nāi	Mē'nan	Mê-sō'ba-īte
Mê-chē'rath-ite	Mē'nē	Mēs-o-pō-tā'mī-ā
Mē'dād	Mê-ōn'e-nīm	Mēs-sī'ah
Mē'dan	Mê-ōn'o-thāi	Mēs-sī'as
Mēde	Mēph'a-āth	Mē'theg-ām'mah
Mēd'e-bā	Mē-phīb'o-shēth	Mē-thū'sa-el
Mēdeṣ	Mē'rāb	Mē-thū'se-lah
Mē'dī-ā	Mēr-a-ī'ah	Mē-ū'nim
Mē'dī-an	Mē-rā'ioth	Mēz'a-hāb
Mê-gīd'dō	Mē-rā'rī	Mī'a-mīn
Mê-gīd'don	Mē-rā'rītes	Mīb'hār
Mê-hēt'a-beel	Mēr-a-thā'im	Mīb'sam
Mê-hēt'a-bēl	Mēr-cū'rī-ūs	Mīb'zār
Mê-hī'dā	Mē'reḏ	Mī'cah
Mē'hīr	Mēr'e-mōth	Mī-cā'iah
Mê-hōl'ath-īte	Mē'rēṣ	Mī'chā
Mê-hū'ja-el	Mēr'i-bah	Mī'chaēl
Mê-hū'man	Mēr'i-bah-Kā'-	Mī'chah
Mê-hū'nim	desh	Mī-chā'iah
Mê-hū'nimṣ	Mēr'ib-bā'al	Mī'chal
Mê-jār'kon	Mē-rō'dāch	Mīch'mas
Mēk'o-nah	Mē-rō'dāch-bāl'a-	Mīch'mash
Mēl-a-tī'ah	dān	Mīch'me-thah
Mēl'chī	Mē'rom	Mīch'rī
Mēl'chī'ah	Mē-rōn'o-thīte	Mīch'tam
Mēl'chīṣ'e-dēc	Mē'rōz	Mīd'din
Mēl'chī-shū'ā	Mē'sech	Mīd'i-an
Mēl'chīz'e-dēk	Mē'shā	Mīd'i-an-īte
Mē'le-ā	Mē'shach	Mīd'i-an-ītes
Mē'lech	Mē'shech	Mīd'i-an-it-ish
Mēl'i-cū	Mē-shēl'e-mī'ah	Mīg'dal-el
Mēl'i-tā	Mē-shēz'a-beel	Mīg'dal-gād
Mēl'zār	Mē-shīl'le-mīth	Mīg'dol
Mēm	Mē-shīl'le-mōth	Mīg'rōn
Mēm'phīs	Mē-shō'bāb	Mīj'a-mīn
Mē-mū'can	Mē-shūl'lam	Mīk'loth

Mik-nē'iah	Mō'ab-ītes	Nā'bal
Mil-a-lā'i	Mō'ab-īt-ess	Nā'bōth
Mil'cah	Mō'ab-īt-ish	Nā'chōn's
Mil'com	Mō-a-dī'ah	Nā'chōr
Mī-lē'tum	Mōl'a-dah	Nā'dāb
Mī-lē'tus	Mō'lech	Nāg'ge
Mil'lō	Mō'lid	Nā'ha-lōl
Mī'nī-a-mīn	Mō'lōch	Nā-hā'li-el
Mīn'nī	Mō'ras-thīte	Nā-hāl'lal
Mīn'nith	Mōr'de-cāi	Nā'ha-lōl
Mīph'kād	Mō'reh	Nā'ham
Mīr'ī-am	Mōr'esh-eth-gāth	Nā-hām'a nī
Mīr'mā	Mō-rī'ah	Nā-hār'a-ī
Mīs'gāb	Mō-sē'rā	Nā'ha-rī
Mīsh'a-el	Mō-sē'roth	Nā'hāsh
Mī'shal	Mō'seş	Nā'hāth
Mī'sham	Mō'zā	Nāh'bī
Mī'she-al	Mō'zah	Nā'hōr
Mīsh'mā	Mūp'pim	Nāh'shōn
Mīsh-mān'nah	Mū'shī	Nā'hum
Mīsh'ra-ītes	Mū'shītes	Nā'in
Mīs'pe-rēth	Mūth-lāb'ben	Nā'ioth
Mīs're-phōth- mā'im	Mū'rā	Nā-ō'mī
Mīth'cah	Mūs'ia	Nā'phish
Mīth'nīte		Nāph'ta-lī
Mīth're-dāth		Nāph'tu-hīm
Mīt-ŷ-lē'nē		Nār-çis'sus
Mī'zār		Nā'than
Mīz'pah		Nā-thān'a-el
Mīz'pār		Nā'than-mē'lech
Mīz'peh		Nā'um
Mīz'ra-īm		Nāz'a-rēne
Mīz'zah		Nāz'a-rēneş
Mnā'son		Nāz'a-rēth
Mō'āb		Nāz'a-rīte
Mō'ab-ite		Nāz'a-rīteş
		Nē'ah

N.

Nā'am

Nā'a-mah

Nā'a-man

Nā'a-math-īte

Nā'a-mītes

Nā'a-rah

Nā'a-rāi

Nā'a-rām

Nā'a-rāth

Nā-āsh'on

Nā'as-son

Nē-ăp'o-līs	Nēr'gal	Nō'dăb
Nē-a-rī'ah	Nēr-gal-shā-rē'- zer	Nō'e
Nēb'a-ī	Nē'rī	Nō'gah
Nē-bā'ioth	Nē-rī'ah	Nō'hah
Nē-bā'joth	Nē-thăn'e-el	Nōn
Nē-băl'lat	Nēth-a-nī'ah	Nōph
Nē'băt	Nēth'i-nimş	Nō'phah
Nē'bō	Nē-tō'phah	Nūm'berş
Nēb-u-chad-nēz'- zar	Nē-tōph'a-thī	Nūn
Nēb-u-chad-rēz'- zar	Nē-tōph'a-thīte	Nūn
Nēb-u-shăs'ban	Nē-tōph'a-thītes	Nŷm'phas
Nēb'u-zăr-ā'dan	Nē-zī'ah	
Nē'chō	Nē'zīb	O.
Nēd-a-bī'ah	Nīb'hăz	Ō-ba-dī'ah
Nēg'ī-nah	Nīb'shăn	Ō'bal
Nēg'ī-nōth	Nī-că'nor	Ō'bed
Nē-hěl'a-mīte	Nīc-o-dē'mus	Ō'bed-ē'dom
Nē-he-mī'ah	Nīc-o-lă'ī-taneş	Ō'bīl
Nē'hī-lōth	Nīc'o-lăs	Ō'both
Nē'hum	Nī-cōp'o-līs	Ōc'ran
Nē-hūsh'tă	Nī'ger	Ō'ded
Nē-hūsh'tan	Nīm'rah	Ōg
Nē-ī'el	Nīm'rim	Ō'hăd
Nē'keb	Nīm'rōd	Ō'hel
Nē-kō'dă	Nīm'shī	Ōl'iveş
Nē-mū'el	Nīn'e-ve	Ōl'ī-vet
Nē-mū'el-ītes	Nīn'e-veh	Ō-lŷm'pas
Nē'p heg	Nīn'e-vītes	Ō'mar
Nē'phish	Nī'san	Ō-mē'gă
Nē-phīsh'e-sīm	Nīs'rōch	Ōm'rī
Nēph'tha-līm	Nō	Ōn
Nēph'to-ah	Nō-a-dī'ah	Ō'nam
Nē-phū'sim	Nō'ah	Ō'nan
Nēr	Nōb	Ō-nēs'ī-mūs
Nē're-üş	Nō'bah	Ōn-e-sīph'o-rūs
	Nōd	Ō'nō
		Ō'phel

Õ'phîr	Pā'rāh	Pēl'o-nîte
Õph'nî	Pā'ran	Pē-nî'el
Õph'rah	Pār'bār	Pē-nîn'nah
Õ'reb	Pār-māsh'tà	Pēn'te-cōst
Õ'ren	Pār'me-nās	Pē-nū'el
Õ-rī'õn	Pār'rōsh	Pē'or
Õr'nan	Pār-shān'da-thā	Pēr'a-zîm
Õr'pah	Pār'thî-anş	Pēr'eş
Õ'see	Pār'û-ah	Pēr'esh
Õ-shē'à	Pār-vā'im	Pēr'ez
Õth'nî	Pā'sāch	Pēr'ez-üz'zà
Õth'nî-el	Pās-dām'mim	Pēr'ez-üz'zah
Õ'zem	Pā-sē'ah	Pēr'gà
Õ-zî'as	Pāsh'ūr	Pēr'ga-mōs
Õz'nî	Pāt'a-rà	Pē-rî'dà
Õz'nîtes	Pāth'ros	Pēr'îz-zîte
	Pāth-ru'sim	Pēr'îz-zîtes
	Pāt'mos	Pēr'şîà
	Pāt'ro-bās	Pēr'şian
	Pā'û	Pēr'şianş
	Pāul	Pēr'sis
	Pāu'lus	Pē-ru'dà
	Pāve'ment	Pē'ter
	Pē	Pēth-a-hî'ah
	Pēd'a-hēl	Pē'thōr
	Pē-dāh'zur	Pē-thū'el
	Pē-dā'iah	Pē-ül'thāi
	Pē'kah	Phā'lec
	Pēk-a-hî'ah	Phāl'lū
	Pē'kōd	Phāl'tî
	Pēl-a-î'ah	Phāl'tî-el
	Pēl-a-lî'ah	Phā-nū'el
	Pēl-a-tî'ah	Phā'raōh
	Pē'lēg	Phā'raōh-hōph'ra
	Pē'let	Phā'raōh-nē'chō
	Pē'leth	Phā'raōh-nē'-
	Pēl'e-thîtes	chōh
P.		
Pā'a-rāi		
Pa-cā-tî-ā'nà		
Pā'dan		
Pā'dan-ā'ram		
Pā'don		
Pā'gî-el		
Pā'hāth-mō'āb		
Pā'î		
Pā'lāl		
Pāl-es-tî'nà		
Pāl'es-tîne		
Pāl'lu		
Pāl'lu-îtes		
Pāl'tî		
Pāl'tî-el		
Pāl'tîte		
Pām-phÿl'î-à		
Pān'nāg		
Pā'phōs		

Phá'rēs	Pí'ram	Püt
Phá'rēs	Pir'a-thõn	Pū-tē'o-lī
Phār'ī-see	Pir'a-thon-īte	Pū'tī-el
Phār'ī-seeş	Piş'gah	
Phá'rõsh	Pí-sid'ī-á	Q.
Phār'pär	Pí'son	Quär'tus
Phār'zites	Piş'pah	
Phâ-sē'ah	Pí'thom	R.
Phē'bē	Pí'thon	Rā'a-mah
Phē-nī'çē	Plē'ia-dēs	Rā-a-mī'ah
Phē-nī'çιά	Põch'e-rēth	Rā-ām'sēs
Phī'chol	Põl'lux	Rāb'bah
Phīl-a-dél'phī-á	Põn'tī-ūs	Rāb'bath
Phī-lē'mon	Põn'tus	Rāb'bī
Phī-lē'tus	Põr'a-thá	Rāb'bīth
Phīl'ip	Põr'çī-ūs Fēs'-	Rāb-bõ'nī
Phī-líp'pī	tus	Rāb'măg
Phī-líp'pī-anş	Põ'ten-täte	Rāb'-sa-rīs
Phī-līs'tiá	Põt'ī-phar	Rāb'-sha-keh
Phī-līs'tim	Põt'ī-phē'rah	Rāb'sha-keh
Phī-līs'tīne	Præ-tõ'rī-um	Rā'cá
Phī-līs'tīneş	Prīs'cá	Rā'chăb
Phī-lõl'o-gūs	Prīs-çil'lá	Rā'chăl
Phīn'e-has	Prõch'o-rūs	Rā'chel
Phlē'gon	Prõv'erbş	Rād'da-ī
Phrýg'ī-á	Psälms	Rā'gaj
Phū'rah	Ptõl-e-mā'is	Rā-gū'el
Phüt	Pū'á	Rā'hăb
Phū'vah	Pū'ah	Rā'hăm
Phÿ-gěl'lus	Püb'lı-ūs	Rā'hel
Pī-bē'seth	Pū'denş	Rā'kem
Pī'-ha-hī'roth	Pū'hītes	Rāk'kath
Pī'late	Pül	Rāk'kon
Pīl'dăsh	Pū'nītes	Răm
Pīl'e-há	Pū'non	Rā'má
Pīl'tái	Pûr	Rā'mah
Pī'non	Pū'rim	Rā'math

Rā'math-ā'im- zō'phim	Rěph-a-ī'ah Rěph'a-īm	Rōme Rōsh
Rā'math-īte	Rěph'a-īmṣ	Ru'fus
Rā'math-lē'hī	Rěph'i-dīm	Ru-hā'mah
Rā'math-miz'peh	Rē'sen	Ru'mah
Rā-mē'sēṣ	Rěsh	Ruṭh
Rā-mī'ah	Rē'sheph	S.
Rā'moth	Rē'u	Sā-bāch'tha-nī
Rā'moth-gil'e-ād	Reu'ben	Sāb'a-oth
Rā'phā	Reu'ben-īte	Sā-bē'anṣ
Rā'phu	Reu'ben-ites	Sāb'tā
Rē-a-ī'ā	Reu-el	Sāb'tah
Rē-a-ī'ah	Reu'mah	Sāb'te-chā
Rē'bā	Rěv-e-lā'tion	Sāb'te-chah
Rē-bēc'cā	Rē'zeph	Sā'cār
Rē-běk'ah	Rē-zī'ā	Sād'du-ṣeṣ
Rē'chāb	Rē'zin	Sā'dōc'
Rē'chab-ītes	Rē'zōn	Sā'lā
Rē'chah	Rhē'gī-ūm	Sā'lah
Rē-el-ā'iah	Rhē'sā	Sāl'a-mīs
Rē'gēm	Rhō'dā	Sā-lā'thī-el
Rē'gēm-mē'lech	Rhōdeṣ	Sāl'cah
Rē-ha-bī'ah	Rī'bāi	Sāl'chah
Rē'hōb	Rīb'lah	Sā'lem
Rē-ho-bō'am	Rīm'mon	Sā'līm
Rē-hō'both	Rīm'mon-pā'rez	Sāl'la-ī
Rē'hum	Rīn'nah	Sāl'lu
Rē'ī	Rī'phāth	Sāl'mā
Rē'kem	Rīs'sah	Sāl'mōn
Rēm-a-lī'ah	Rīth'mah	Sāl-mō'nē
Rē'meth	Rīz'pah	Sā-lō'mē
Rēm'mon	Rō-bō'am	Sāl't
Rēm'mon-mēth'- o-ār	Rō-gē'lim	Sā'lu
Rēm'phan	Rōh'gah	Sā-mā'rī-ā
Rē'pha-el	Rō-mām'tī-ē'zēr	Sā-mār'ī-tan
Rē'phah	Rō'man	Sā-mār'ī-tanṣ
	Rō'manṣ	Sā'mēch

Săm'gär-ně'bō	Sě'i-răth	Shă'gē
Săm'lah	Sě'lá	Shă'hár
Să'mos	Sě'lah	Shă-ha-rá'im
Săm-o-thrá'ciá	Sě'lah-hám-mah-	Shă-ház'i-mah
Săm'son	lě'koth	Shă'lem
Săm'u-el	Sě'led	Shă'lím
Săn-băl'lat	Sě-leū'ci-á	Shăl'i-shá
Săn-săn'nah	Sěm	Shăl'le-chěth
Săph	Sěm-a-chí'ah	Shăl'lum
Să'phír	Sěm'e-ī	Shăl'lun
Săp-phí'rá	Sě-nā'ah	Shăl'ma-ī
Să'rá	Sě'neh	Shăl'man
Să'rah	Sě'nir	Shăl-man-ě'sēr
Să'rái	Sěn-nách'e-rīb	Shă'má
Să'răph	Sě-nū'ah	Shăm-a-rí'ah
Săr'dís	Sě-ō'rim	Shă'měd
Săr'dites	Sě'phar	Shă'mēr
Să-rěp'tá	Sěph'a-răd	Shăm'gär
Săr'gon	Sěph-ar-vá'im	Shăm'huth
Să'rid	Sěph'ar-vites	Shă'mír
Să'ron	Sě'rah	Shăm'má
Săr-sě'chim	Sěr-a-ī'ah	Shăm'mah
Să'ruch	Sěr'a-phímş	Shăm'ma-ī
Să'tan	Sě'red	Shăm'moth
Săul	Sěr'gī-ūs Pău'lus	Shăm-mū'á
Sčě'vá	Sě'rug	Shăm-mū'ah
Schín	Sěth	Shăm-she-rá'ī
Scribe	Sě'thur	Shă'pham
Scribęs	Shă-al-ăb'bin	Shă'phan
Scyth'ī-an	Shă-ăl'bim	Shă'phat
Sě'bá	Shă-ăl'bo-níte	Shă'pher
Sě'băt	Shă'ăph	Shăr'a-rī
Sěc'a-cah	Shă-a-rá'im	Shă-rá'im
Sě'chu	Shă-ăsh'găz	Shă'răr
Sě-cũn'dus	Shăb'be-thái	Shă-rě'zēr
Sě'gub	Shă-chí'á	Shăr'on
Sě'ír	Shă'drach	Shăr'on-ite

Shǎ-ru'hen	Shē'má	Shǐ-gī'o-nōth
Shǎsh'a-ī	Shē-má'ah	Shī'hōn
Shǎ'shǎk	Shēm-a-ī'ah	Shī'hōr
Shā'ul	Shēm-a-rī'ah	Shī'hōr-lib'nath
Shā'ul-ites	Shēm-ē'ber	Shīl'hī
Shā'veh	Shē'mēr	Shīl'hīm
Shā'veh Kīr-ī-a-	Shē-mī'dá	Shīl'lem
thā'īm	Shē-mī'dah	Shīl'lem-ites
Shǎv'shǎ	Shē-mī'da-ites	Shī-ló'ah
Shē'āl	Shēm'ī-nīth	Shī'lōh
Shē-āl'tī-el	Shē-mīr'a-mōth	Shī-lō'nī
Shē-a-rī'ah	Shē-mū'el	Shī'lo-nīte
Shē'ār-jǎ'shūb	Shēn	Shīl'shah
Shē'bá	Shē-nā'zar	Shīm'e-á
Shē'bah	Shē'nir	Shīm'e-ah
Shē'bam	Shē'pham	Shīm'e-ám
Shēb-a-nī'ah	Shēph-a-thī'ah	Shīm'e-áth
Shēb'a-rīm	Shēph-a-tī'ah	Shīm'e-ath-ites
Shē'bēr	Shē'phī	Shīm'e-ī
Shēb'ná	Shē'phō	Shīm'e-on
Shēb'u-el	Shē-phū'phan	Shīm'hī
Shēc-a-nī'ah	Shē'rah	Shī'mī
Shēch-a-nī'ah	Shēr-e-bī'ah	Shīm'ites
Shē'chem	Shē'resh	Shīm'má
Shē'chem-ites	Shē-rē'zēr	Shī'mon
Shēd'e-ur	Shē'shach	Shīm'ráth
Shē-ha-rī'ah	Shē'shāi	Shīm'rī
Shē'lah	Shē'shan	Shīm'rīth
Shē'lan-ites	Shēsh-báz'zar	Shīm'rōm
Shēl-e-mī'ah	Shēth	Shīm'rōn
Shē'leph	Shē'thār	Shīm'ron-ites
Shē'lesh	Shē'thār-bōz'na-ī	Shīm'rōn-mē'rōn
Shēl'o-mī	Shē'vá	Shīm'shāi
Shēl'o-mīth	Shīb'bo-lēth	Shī'nāb
Shēl'o-mōth	Shīb'mah	Shī'nār
Shē-lū'mī-el	Shī'crōn	Shī'phī
Shēm	Shīg-gā'ion	Shīph'mīte

Shĭp'rah	Shu'pham	Sĭp'pāi
Shĭph'tan	Shu'pham-ĭtes	Sĭ'rah
Shĭ'shā	Shŭp'pim	Sĭr'i-ōn
Shĭ'shāk	Shŭr	Sĭ-sām'a-ĭ
Shĭt'ra-ĭ	Shu'shan	Sĭs'e-rā
Shĭt'tim	Shu'shan-ē'duth	Sĭt'nah
Shĭ'zā	Shu'thal-hĭtes	Sĭ'van
Shō'á	Shu'the-lāh	Smŷr'nā
Shō'bāb	Sĭ'á	Sō
Shō'bāch	Sĭ'a-hā	Sō'chō
Shō'ba-ĭ	Sĭb'be-cāi	Sō'chōh
Shō'bal	Sĭb'be-chāi	Sō'cōh
Shō'bek	Sĭb'bo-lēth	Sō'dĭ
Shō'bĭ	Sĭb'mah	Sōd'om
Shō'chō	Sĭb'ra-ĭm	Sōd'o-mā
Shō'chōh	Sĭ'chem	Sōd'om-ĭte
Shō'cō	Sĭd'dim	Sōd'om-ĭtes
Shō'ham	Sĭ'dōn	Sōl'o-mon
Shō'mēr	Sĭ-dō'nĭ-anŷ	Sōp'a-tēr
Shō'phach	Sĭ'hōn	Sōph'e-rēth
Shō'phan	Sĭ'hōr	Sō'rēk
Shō-shān'nim	Sĭ'las	Sō-sĭp'a-tēr
Shō-shān'nim-ē' duth	Sĭl'lā	Sōs'the-nēŷ
Shu'a	Sĭ-lō'ah	Sō'ta-ĭ
Shu'ah	Sĭ-lō'am	Spāin
Shu'al	Sĭl-vā'nus	Spĭr'ĭt
Shu'ba-el	Sĭm'e-on	Stā'chŷs
Shu'ham	Sĭm'e-on-ĭtes	Stēph'a-nās
Shu'ham-ĭtes	Sĭ'mon	Stē'phen
Shu'hĭte	Sĭm'rĭ	Stō'ĭcks
Shu'lam-ĭte	Sĭn	Sū'ah
Shu'math-ĭtes	Sĭ'nā	Sŭc'coth
Shu'nām-mĭte	Sĭ'nāi	Sŭc'coth-bē'noth
Shu'nem	Sĭ'nim	Sū'chath-ĭtes
Shu'nĭ	Sĭn'ite	Sŭk'kĭ-ĭmŷ
Shu'nĭtes	Sĭ'ōn	Sŭr
	Sĭph'moth	Su'san-chĭtes

Su-săn'nà	Täh'tim-höd'shī	Těl-här'sá
Sū'sī	Tāl'ĩ-thá	Těl-mé'lah
Sŷ'chär	Täl'māi	Tē'má
Sŷ'chem	Täl'mon	Tē'man
Sŷ-ē'nē	Tā'mah	Tēm'a-nī
Sŷn'tŷ-chē	Tā'mar	Tē'măn-ite
Sŷr'a-cūse	Tām'mūz	Tē'man-ites
Sŷr'ĩ-á	Tā'nách	Tēm'e-nī
Sŷr'ĩ-äck	Tăn'hu-měth	Tē'rah
Sŷr'ĩ-á-dā-mäs'- cus	Tā'phath	Tēr'a-phīm
Sŷr'ĩ-á-mā'a- chah	Tăp'pu-ah	Tē'resh
Sŷr'ĩ-an	Tā'rah	Tēr'tius
Sŷr'ĩ-anş	Tăr'a-lah	Tēr-tŷl'us
Sŷ-rō-phē-nĩ'- cian	Tā're-á	Těth
T.	Tăr'pel-ites	Tět'rarch
Tā'a-nách	Tăr'shish	Thăd-dae'us
Tā'a-năth-shī'lōh	Tăr'sus	Thā'hăsh
Tăb'ba-ōth	Tăr'tăk	Thā'mah
Tăb'bath	Tăr'tan	Thā'măr
Tă'be-al	Tăt'na-ĩ	Thā'râ
Tă'be-el	Tău	Thăr'shish
Tăb'e-rah	Tē'bah	Thē'běz
Tăb'ĩ-thá	Těb-a-lĩ'ah	Thē-lă'sar
Tă'bôr	Tē'beth	Thē-ōph'ĩ-lŷs
Tăb'rĩ-mōn	Tē-hăph'ne-hěş	Thēs-sa-lō'nĩ-anş
Tăch'mō-nĩte	Tē-hĩn'nah	Thēs-sa-lō-nĩ'câ
Tăd'môr	Tē'kel	Theŷ'das
Tă'hăn	Tē-kō'á	Thĩm'na-thah
Tă'han-ites	Tē-kō'ah	Thōm'as
Tă-hăp'ă-něş	Tē-kō'ite	Thŷm'mim
Tă'hăth	Tē-kō'ites	Thŷ-a-tĩ'râ
Tăh'pan-hěş	Těl-ă'bib	Tĩ-bē'rĩ-as
Tăh'pen-ěş	Tē'lah	Tĩ-bē'rĩ-ŷş Çae'sar
Tăh-rē'á	Těl'a-ĩm	Tĩb'hăth
	Tē-lăs'sar	Tĩb'nĩ
	Tē'lem	Tĩ'dal
	Těl-hă-rē'shá	Tĩg'lath-pĩ-lē'sēr

Tík'vah	Tô'la-ites	Ū'tha-ī
Tík'văth	Tô'phel	Ūz
Tii'gath-pil-nē'- ser	Tô'phet	Ū'za-ī
Ti'lon	Tô'pheth	Ū'zal
Ti-mae'us	Tô'ū	Ūz'zà
Tim'ná	Träch-o-nī'tis	Ūz'zah
Tim'nah	Trô'as	Ūz'zen-shē'rah
Tim'náth	Trô-gýl'li-üm	Ūz'zī
Tim'nath-hé'rēs	Trôph'ī-mūs	Ūz-zī'à
Tim'nath-sē'rah	Trÿ-phē'ná	Ūz-zī'ah
Tim'nīte	Trÿ-phō'sá	Ūz'zī-el
Ti'mon	Tu-bal	Ūz'zī-el-ites
Ti-mō'the-ūs	Tu'bal-cāin	
Tim'o-thÿ	Tÿch'ī-cūs	V.
Tiph'sah	Tÿ-rán'nus	Vâ-jéz'a-thá
Ti'ras	Tÿre	Vâ-nī'ah
Ti'rath-ites	Tÿ'rus	Vâsh'nī
Tir'ha-kah	Tzad'di	Vâsh'ti
Tir'ha-nah		Vau
Tir'ī-á	U.	Vôph'sī
Tir'sha-thá	Ū'cal	
Tir'zah	Ū'el	Z.
Tish'bīte	Ū'la-ī	Zâ-a-nâ'im
Ti'tus	Ū'lam	Zâ'a-nân
Ti'zīte	Ū'lá	Zâ-a-nân'nim
Tô'ah	Ūm'mah	Zâ'a-vân
Tôb	Ūn'nī	Zâ'bâd
Tôb-âd-o-nī'jah	U-phâr'sin	Zâb'bâi
Tô-bī'ah	Ū'phâz	Zâb'bud
Tô-bī'jah	Ūr	Zâb'dī
Tô'chen	Ūr'bâne	Zâb'dī-el
Tô-gär'mah	Ū'rī	Zâ'bud
Tô'hu	U-rī'ah	Zâb'u-lôn
Tô'ī	U-rī'as	Zâc'ca-ī
Tô'lá	Ū'rī-el	Zâc'chae'us
Tô'läd	U-rī'jah	Zâc'chur
	Ū'rim	Zâc'cur

Zäch-a-rī'ah	Ze-bō'im	Zē'rōr
Zäch-a-rī'as	Ze-bū'dah	Zē-ru'ah
Zā'chēr	Zē'bul	Zē-rüb'ba-bēl
Zā'dōk	Zēb'u-lon-īte	Zēr-u-ī'ah
Zā'hām	Zēb'u-lūn	Zē'tham
Zā'in	Zēb'u-lun-ītes	Zē'than
Zā'ir	Zēch-a-rī'ah	Zē'thār
Zā'laph	Zē'dād	Zī'ā
Zāl'mōn	Zēd-e-kī'ah	Zī'bā
Zāl-mō'nah	Zē'eb	Zīb'e-on
Zāl-mūn'nā	Zē'lah	Zīb'ī-ā
Zām-zūm'mimş	Zē'lēk	Zīb'ī-ah
Zā-nō'ah	Zē-lō'phe-hād	Zīch'rī
Zāph'nath-pā-a- nē'ah	Zē-lō'tēş	Zīd'dim
Zā'phōn	Zēl'zah	Zīd-kī'jah
Zā'rā	Zēm-a-rā'im	Zī'dōn
Zā'rah	Zēm'a-rīte	Zī-dō'nī-anş
Zā're-ah	Zē-mī'rā	Zīf
Zā're-ath-ītes	Zē'nan	Zī'hā
Zā'red	Zē'nas	Zīk'lāg
Zār'e-phāth	Zēph-a-nī'ah	Zīl'lah
Zār'e-tān	Zē'phath	Zīl'pah
Zā'reth-shā'har	Zēph'a-thah	Zīl'thāi
Zār'hītes	Zē'phī	Zīm'mah
Zār'tā-nah	Zē'phō	Zīm'ran
Zār'than	Zē'phōn	Zīm'rī
Zāt'thu	Zē'phon-ītes	Zīn
Zāt'tu	Zēr	Zī'nā
Zā'van	Zē'rah	Zī'ōn
Zā'zā	Zēr-a-hī'ah	Zī'ōr
Zēb-e-dī'ah	Zē'red	Zīph
Zē'bah	Zēr'e-dā	Zī'phah
Zē-bā'im	Zē-rēd'a-thah	Zīph'imş
Zēb'e-dee	Zēr'e-rāth	Zīph'ī-on
Ze-bī'nā	Zē'resh	Zīph'ītes
Ze-bōi'im	Zē'reth	Zīph'rōn
	Zē'rī	Zīp'por

Zīp-pō'rah	Zō'här	Zō'rites
Zīth'rī	Zō'he-lēth	Zō'rōb'a-bēl
Zīz	Zō'heth	Zū'ar
Zī'zā	Zō'phah	Zūph
Zī'zah	Zō'phāi	Zūr
Zō'an	Zō'phar	Zū'ri-el
Zō'ar	Zō'phim	Zū'ri'shād'da-i
Zō'bā	Zō'rah	Zū'zimş
Zō'bah	Zō'rath-ites	
Zō-bī'bah	Zō're-ah	

II. THE REVISED VERSION.

A.	Ā'ram-mā'a-cah	B.
Āb'a-nah	Ā'ra-rite	Bā'a-lē Jū'dah
Ā'bel-bēth-mā'a-cah	Ār'chītes	Bār-a-chī'ah
Ā'bel-chēr'a-mīm	Ār'nī	Bār-sab'bas
Āb'i-gal	Ār-pāch'shad	Bās'e-māth
Ā-brō'nah	Ār'ub-bōth	Bāv'va-i
Āc'cō	Ā'sa-rēl	Bā'yīth
Ād'a-mī-nē'keb	Āsh-a-rē'lah	Bē'cher-ites
Ā-hūz'zam	Ā-shē'rah	Bē-cō'rath
Āh'za-i	Ā-shē'rim	Bēn-ā-bin'a-dāb
Āij'e-lēth-hāsh-Shā'här	Ā-shē'roth	Bēn-dē'ker
Ā-kēl'da-mā	Āsh'hūr	Bēn-gē'bēr
Āl-ex-ān'drī-an	Āsh'te-rōth-kär-nā'im	Bēn-hē'sed
Āl-lām'me-lēch	Āth'a-rīm	Bēn'-hūr
Āl'le-mēth	Āt'roth-bēth-Jō'āb	Bēr'a-cah
Āl'lon-bāc'ūth	Āt'rōth-shō'phan	Bēth-bīr'i
Āl-tāsh-heth	Āu-gūs'tan	Bēth-gīl'gāl
Ām-mī'hūr	Āv'vā	Bēth-hāc'che-rīm
Ām-plī-ā'tus	Āv'vīm	Bēth-hā'ram
Ān'a-kīm	Āv'vītes	Bēth-le-āph'rah
Ān'a-thōth-ite	Ā-zār'el	Bēth'-le-hēm
Ān-tho-thī'jah	Ā-zā'zel	Ēph'ra-thah
Āp'pī-ūs		Bēth-mā'a-cah
		Bēth-mēr'hāk
		Bē-roe'ā

Běth-pé'et

Bě-zāl'el

Bír'za-ith

Bíz-ĩ-õth'i-ah

C.Cā'leb Ęph'ra-
thah

Cā-na-nae'an

Cār'i-tēs

Cau'dá

Çěn'chre-ae

Chěl'u-hĩ

Chē'phar-ām'
mo-nĩ

Chěr'u-bĩm

Chĩth'lĩsh

Chĩs'lev

Chũ'zas

Cõr-ā'shan

Cõs

Cõ-zē'ba

Crē'tanş

Cũn

Cũsh'ite

D.Dām'me-sěk Ę-li-
ē'zēr

Dāb'be-shěth

Děd'a-nĩtes

Dē-hā'ĩtes

Dĩb'lah

Dĩ'lan

Dĩ'phāth

Dĩ'-za-hāb

Dõ-da-vā'hu

E.

Ę'běz

Ę'bron

Ę'lá

Ęg-lāth'-shěl-i-
shĩ'yah

Ęl-bē'rith

Ęl'e-a-dah

Ę-lĩph'e-le-hũ

Ęl-mā'dam

Ęl'pe-lět

Ęl'te-kē

Ę'mek-kē'zĩz

Ę'mim

Ę-nā'im

Ęph'ra-thah

Ęp-ĩ-cũ-rē'an

Ę'shan

Ęsh'ta-ol-ĩtes

Ęth-kā'zin

Ęũ-õ'dĩ-à

Ęũ-rāq'uĩ-lõ

Ęz'rah

G.

Gā'ĩ

Gām'ma-dĩm

Gē'bal-ĩtes

Gē-hār'a-shĩm

Gēr'a-ēneş

Gē'rũth Chĩm'-
hām

Gē'shan

Gĩn'ne-thoi

Gĩr'zĩtes

Gĩsh'pá

Gõ'ah

Gõĩ'im

Grē'çian

H.

Hāb-az-zĩ-nĩ'ah

Hā'dēs

Hāg-gěd'o-lĩm

Hā'grĩ

Hā'grite

Hā'grĩtes

Hā-hĩ'roth

Hāl-le-lũ'jah

Hām-mē'ah

Hām-mõl'e-cheth

Hām-mĩph'kād

Hām-mũ'el

Hām'ran

Hā-nām'el

Hā-nān'el

Hāph-a-rā'im

Hāp'piz-zěz

Hār-Mā-gěd'on

Hār'mon

Hār'sĩth

Hāsh-ab-nē'iah

Hāsh-bād'da-nah

Hās-sē-nũ'ah

Hās-sõph'e-rěth

Hā'thāch

Hāv'voth-jā'ir

Hā'zar-ē'non

Hā'zer-hāt'tĩ-cõn

Hāz'ze-lěl-põ'nĩ

Hā'zõr-hā-dāt'tah

Hē'reth

Hēr'monş

Hĩz'kĩ

Hō-bā'iah
Hōr'-häg-gīd'gäd
Hō'zāi

I.

Īb'sam
Ī-ē'zēr
Ī-ē'zer-ites
Īm'nites
Īph-dē'iah
Īph'tah
Īph'tah-el
Īōb
Īsh'höd
Īsh-ma-i'ah
Īsh'pah
Īsh'vah
Īsh'vī
Īsh'vites
Īs-shī'ah
Īs-shī'jah
Īth'lah
Īv'vah
Ī'ye-āb'a-rīm
Ī'yīm
Īz-lī'ah
Īz-zī'ah

J.

Jā'lam
Jā'nāi
Jā-ar-e-shī'ah
Jā'a-sū
Jā'zēr
Jā'cän
Jäh'ze-iah
Jā'nim

Jän'nāi
Jäph-lē'tites
Jā'shär
Jē-äth'e-rāi
Jēch-i-lī'ah
Jēch-o-nī'ah
Jē-häl'le-lēl
Jē-hěz'kēl
Jē-hō'ad-dah
Jē-hō-äd'din
Jē-hū'el
Jē-mī'mah
Jō-a'nan
Jō'dä

Jō'nam
Jō'nath-ē'lem-rē-
hō'kim
Jōr'ke-ām
Jō'sech
Jō'sheb-bäs-shē'-
beth
Jōsh-ī-bī'ah
Jōz'a-cär
Jū'nī-as
Jū'tah

K.

Käd'mon-ite
Kāin
Kā'mön
Kär'ká
Kēn'iz-zīte
Kē'rī-öth-hěz'ron
Kē-zī'ah
Kīr'i-äth
Kīr'i-äth-ā'rim
Kīr'i-äth-ba'al

Kīr'i-äth-hū'zöth
Kīr'i-äth-jē'a-rīm
Kīr'i-äth-sän'nah
Kīr'i-äth-sē'phēr

L.

Lā'dän
Lā-i-shah
Läk'küm
Läp'pi-döth
Läs-shär'on
Lēb-kā'ma-ī

M.

Mā'a-cäth
Mā-äc'a-thī
Mā-äc'a-thīte
Mā-ac'a-thītes
Mā'a-reh-gē'bä
Mā-äs'ai
Mäch'bän-nāi
Mäch'be-nä
Mäg'a-dän
Mā-hä'la-lel
Mäh-sē'iah
Mäl'cam
Mäl'lu-chī
Mā-nä'hath-ites
Mär'an ā'thá
Mā'trites
Mät'tat-tah
Mēc'o-nah
Mē'-za-häb
Mēn'nä
Mēn'u-höth
Mēr'cu-rý

Měr'i-báth-ká'
desh

Měr'i-bóth-ká'
desh

Mě-shěz'a-běl

Mě-thu'sha-el

Mě-zō'ba-īte

Mī'cá

Mích'me-thath

Mir'mah

Miř'par

Mith'kah

Mó'rash-tīte

Mō-sē'rah

N.

Ná'cōn

Nág'gái

Náz'i-rīte

Náz'i-rītes

Něb-u-sház'ban

Ně'cō

Něph'i-līm

Ně-phī'sīm

Ně-phūsh'e-sīm

Nět'a-īm

Ně-thán'el

Něth'i-nīm

Níc-o-lá'ī-tanř

Nīle

Nō-ā'mon

Nōb'a-ī

O.

Ōch'ran

O-hō'lah

Ō-hō'li-ăb

Ō-hōl'ī-bah

Ō-hōl-i-bá'mah

Ōs-năp'par

P.

Păd'dan

Păd'dan-ā'ram

Păsh'hūr

Pē'rez-ītes

Pēr'ga-mūm

Pē-ūl'le-thāi

Phā'raōh-ně'cō

Phā'raōh-ně'cōh

Phī'col

Phœ'bē

Phœ-nī'ciá

Phœ'nix

Phÿ-gē'lus

Pī'há

Pī'shon

Pöch'e-rěth-ház-
ze-bā'im

Pöt'ī-phē'rá

Pū'rah

Pū'thites

Pū'vah

Pÿr-rhus

Q.

Quĩ-rĩn'ī-ūs

R.

Rā'a-má

Rā'pah

Ré'cah

Rē-hō'both-ŷr

Rē'phan

Rĩm'mo-nō

Rĩm'mon-pē'rez

Rĩ-zī'á

Rō'da-nīm

S.

Săb'tē-cá

Săl'e-cah

Săl'ma-ī

Săm'o-thrăce

Sē'bam

Sē'cū

Sē'i-rah

Sēm'e-ĩn

Sēr'a-phīm

Sē'red-ītes

Sēv'e-neh

Shā'a-līm

Shă-ház'u-mah

Shăl'i-shah

Shăm'la-ī

Shā'phĩr

Shā'veh-kĩr-ĩ-a-
thá'im

Shē'băt

Shěb'nah

Shē'e-rah

Shē'měd

Shē-năz'zar

Shē'ol

Shē'phēr

Shē-phú'pham

Shē'thăr-bőz'e-
năi

Shĩ'bah

Shĩk'ke-rōn

Shĩm'e-ītes

Shñn		Vâ-iz'a-thá
Shĩ'õn	Tăb'rim-mõn	Vé'dan
Shõ'cõ	Tă'hăsh	
Shu'hah	Tăh'che-mo-nĩte	Z.
Shu'lam-mĩte	Tăt'te-năi	Zăm-zũm'mim
Shu'shan-chĩtes	Těl'hăr'shă	Zăph'e-năth-pă-
Shu'the-lah-ĩtes	Té'mah	ně'ah
Sĩc'cuth	Ti'tus Jũstus	Zăr'e-thăn
Sĩ'mon Băr Jõ'-	Tõk'hăth	Zěal'ot
nah	Trỹ-phæ'nă	Ze-bĩ'dah
Sĩs'ma-ĩ	Twĩn Brothers	Zěb'u-lun-ĩte
Sĩth'rĩ	Tzad'e	Zé'cher
Sõ'cõ		Zě'lă
Stõ'ic		Zě-mĩ'rah
Sũ'cath-ĩtes	U.	Zé'rah-ĩtes
Sũk'kĩ-ĩm	Ūr-bă'nus	Zěr'e-dah
Sũph	Ūz'zen-shě'e-rah	Zěr'e-rah
Sũ'phah		Zé'reth-shă'hăr
Sỹm'e-on		Zil'le-thăi
Sỹ-rõ-pho-nĩ'cian	V.	Ziv
Sỹr'tis	Vă'heb	Zũ'zim

Peculiar interest characterizes some of the words found in the foregoing Revised Version Vocabulary. For example: Ęg'lăth-shěl-i-shĩ-yah (Isa. 15. 5; Jer. 48. 34) is translated in the Authorized Version by "an heifer of three years old." Ęē'ruth Chĩm'hăm (Jer. 41. 17) is the equivalent of "the habitation of Chĩm'hăm" in the Authorized Version. Lěb-kă'ma-ĩ (Jer. 51. 1) is rendered in the Authorized Version by the phrase "in the midst," or, "in the heart," as the margin reads, "of them that rise up against me."

A comparison of the two versions will acquaint the reader with other words of no less interest than those above cited.

In "the conclusion of the whole matter" the author would admonish the reader that those unpretentious little hints known as "marginal notes and readings" are veritable treasuries of knowledge and wisdom; and that the Bible student who ignores these aids contents himself, like the Israelites at Kadesh-barnea, with lingering upon the borders of "a land flowing with milk and honey," instead of entering into the full enjoyment of his rightful inheritance.



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