

PEARLS FROM THE BIBLE.

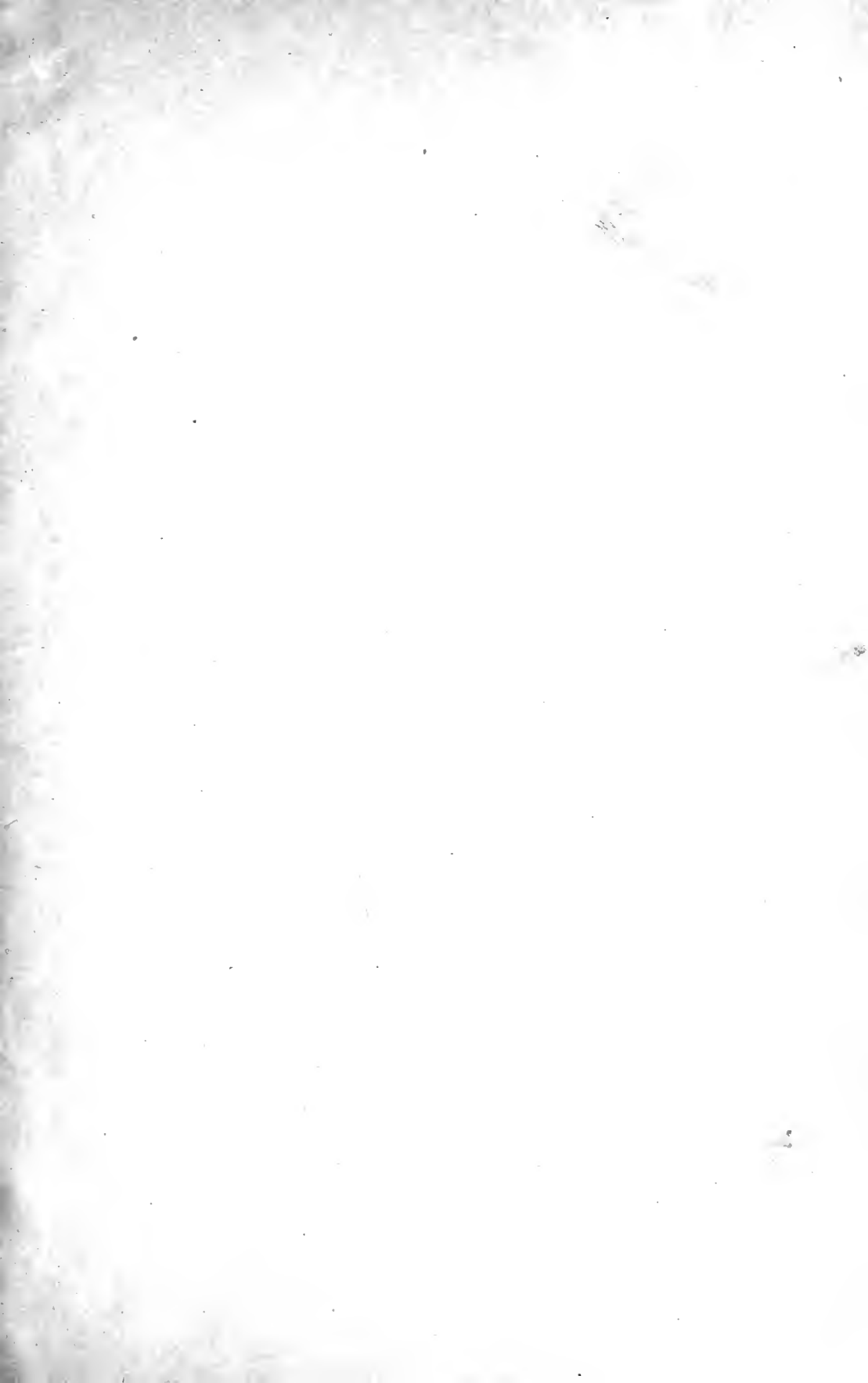
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Pearls From the Bible.

BY MORITZ LOTH.
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PREFACE.

MODEST as grass, so modest is the teaching of the Bible; as beneficial as grass is to the animal kingdom, so beneficial is the teaching of the Bible to humanity.

In that home and in that country where the refulgent light of the Bible shines, there peace, happiness, and contentment dwells.

To spread that blissful light of the Bible, is the duty of every lover of mankind.

Let light supplant darkness, and ignorance and oppression will disappear among the children of men, and good will and peace will everywhere rule supreme.

THE AUTHOR.

CINCINNATI, OHIO,
December 29, 1894.

PEARLS FROM THE BIBLE.

By M. LOTH,

AUTHOR OF OUR PROSPECTS REVIEWED,
THE FORGIVING KISS, ETC., ETC.

And God said, "Let there be light;" and there was light.

Only God, the Architect of the universe, could by His command create light and divide it into day and night in all its splendor and comfort to creation. All enjoy it, but only a few of mankind give hearty thanks to Him for this ceaseless bliss.

And God said, "Let us make man in our image, after our likeness, and let them have dominion over all, and blessed them. Be fruitful and multiply and replenish the earth and subdue it."

What greater nobility can man desire than the title to be born in the image of God and to be the lord over all creation between heaven and earth. All that God requires of man, is that by his acts he prove himself worthy to be born in God's image. And in order to be able to govern well what is under man's dominion, it is man's bounden duty to govern himself well. If man succeeds in that, he fills his mission acceptably to God and man.

And the Lord God formed the rib which he had taken from the man into a woman, and brought her unto the man.

Woman has the great distinction of being the after-thought of God, and also, while man was

created out of dust, woman was created of the most precious material that exists, the rib of a man. This causes her refinement, which is the glory of God, her own glory, and the joy of man, if he sufficiently appreciates the presence of a woman.

And the Lord God called unto Adam and said unto him, "Where art thou?"

And he said, "I heard thy voice in the garden and I was afraid, because I was naked, and I hid myself."

And God said, "Who told thee that thou art naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?"

And the man said, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat."

And so it is to this very day, whenever distress overtakes a man he always tries to place the blame on his mother, sister or his wife: woman is to blame that this or that misfortune has happened. Adam has thus set a bad example, and this example must be disregarded by his descendants by common consent. It is certainly not chivalrous to put the blame of misfortune on women.

And Noah, who was a husbandman, began his work, and he planted a vineyard. And he drank of the wine, and became drunken; and he uncovered himself within his tent.

This is the first record of drunkenness: and its evil effects should stand as a warning to all not to drink to excess. Bear this fact well in mind, that everything that exists may be used but should not be abused. If this rule prevailed with every

individual, a great deal of misery would be prevented.

Now the Lord had said unto Abraham, Get thee out of thy birthplace, and from thy father's house, unto the land that I will show thee.

And I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing;

And I will bless those that bless thee, and him that curseth thee will I curse; and in thee shall all families of the earth be blessed.

These words are truly remarkable, they are wonderful, because they became verified by the fact that all the leading nations of the earth have been and are being blessed by the seed of Abraham; that produced Moses, Jesus, Mahomed, and the great prophets, David and his son Solomon. These men wrote the Bible, the *Book of Books*, that stands at the head of literature, and that has done more than any other factor to civilize mankind and make men reasonable beings, leading them to a higher plane of perfection, nearer to God, and therefore God-like in action. To live and let live should be our constant maxim; not to raise the hand to strike, but to lift the hand in benediction and for those blessed feelings deeply rooted in our disposition: glory to God!

And the Lord said, Because the cry against Sodom and Gomorrah is great, and because their sin is very grievous, destruction shall come upon them.

And Abraham drew near and said, Wilt thou

then destroy the righteous also with the wicked? Far be it from thee to do after this manner, to slay the righteous with the wicked; far be this from thee; shall the Judge of all the earth not exercise justice?

And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sake.

And Abraham pleaded before God that if there are forty-five, or thirty, or twenty, or ten righteous in Sodom and Gomorrah, not to destroy the cities for the sake of the ten.

In this plea by Abraham before God, we can clearly discern the spirit of mercy and the vein of trade in that extraordinary degree which, to this very day, so eminently characterizes his numerous descendants. They are merciful to that extent, that they are called the "Sons of Mercy." As traders they lead the world to one great commercial union, through the banking facilities which, inaugurated by them, makes of the whole world one market.

What aileth thee, Hagar? Fear not; for God hath heard the voice of the lad. Arise, lift up the lad, and lay hold on him with thy hand; for I will make of him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

There is a great lesson in this scene to millions of mothers, who, like Hagar, despair of bringing up their children. Mothers, don't despair! God will hear your prayers for succor, and those very

children that are such a burden will, with the help of God, and your patience and heroic efforts to bring them up in the path of righteousness, prove to be the greatest support and joy in your declining days. Be hopeful, be cheerful, and remember that every child that is born is born to become prominent and rich. (But, alas! many of them don't live long enough.) Therefore train them to endure hardships, cultivate into them good habits, crowned with a cheerful spirit. Cheerfulness is the sun of life; it prolongs it.

And Isaac spoke unto Abraham his father, and said, My father, here is the fire and the wood; but where is the lamb for a burnt offering?

And Abraham said, God will provide himself the lamb for a burnt offering.

And a ram came forth, and caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

This is the first lesson that man should make sacrifices for his religious beliefs, and this, Abraham's readiness to sacrifice even his beloved son Isaac for the glory of God, should stand as an example. It is not required of men to sacrifice their children, but what religion requires is to sacrifice passions on the altar of morality; sacrifice time and money in bettering your own condition, and the conditions of your fellowmen of whatever race or creed they are; sacrifice your prejudice and ill-will that you harbor; weed out the degrading thought, "Am I my brother's

keeper?" Such thoughts are unworthy of a God-fearing and God-loving man.

Be a prince of morality, a prince of peace, and thereby you will serve God and mankind well.

And Abraham said unto his servant, the oldest of his house, who ruled over all he had, Unto my country and to my birthplace shalt thou go, and take a wife unto my son Isaac.

The old servant objected to go on such an important mission to select a wife for the son of his beloved master. But Abraham, although a masterful man, needed aid in the selection of a wife for his son and heir of a great cause, the cause of believing in the living God of the Universe, to worship Him from the innermost recesses of the heart, which is the greatest comfort to man. The old servant reluctantly started, well equipped to find the greatest treasure to a man, a good wife. Where did he go to find that wife? Not to the ball room. He went to the well, there to watch the girls how they looked and acted at their work. Rebekah came, handsome; her countenance beaming with virtue; her hands very willing to work, and her heart beating in kindness. "Drink, my lord; also for thy camels will I draw water."

These words show that she was industrious and charitably inclined, two merits which are vitally essential in a woman in order to make a good wife.

And the man bowed down his head, and prostrated himself before the Lord in thankfulness

that his great mission was thus crowned with success.

And they said, We will call the maiden, and inquire her own decision. And they called Rebekah and said unto her, Wilt thou go with this man? And she said, I will go.

And they blessed Rebekah, Our sister, be thou the mother of thousands of myriads, and let thy seed possess the gate of those who hate them.

There are two great lessons in this record. First, that the daughter shall have the decision whether she wants to become the wife of the man, and the second lesson is the blessing. They did not wish that Rebekah should become a millionaire's wife, dress in the costliest garments, ride in a carriage with wheels of silver, and the harness of the horses trimmed with gold. No such a wish escaped their loving lips. They blessed her to become the mother of great men. And this is the right blessing to a bride. If a wife succeeds in bringing up exemplary children, her life is a triumphant success. Although she may be poor in purse and other holdings, her good children are her jewels; they are the hope of the State.

And Isaac brought her into the tent of Sarah, and Rebekah became his wife, and he loved her; and Isaac was comforted after his mother's death.

Every husband who loves his wife truly is comforted, and leads a happy life like Isaac did. He communed with God, and had no quarrel with his neighbors, although those neighbors filled up

his wells, yet the loving husband loved peace. He dug new wells and prospered, because he loved his wife and lived in peace. Reader, it would be well with you if you would do likewise.

And Esau said to Jacob, Let me swallow down, I pray thee, some of that yonder red pottage, for I am faint.

And Jacob said, Sell me this day thy right of first born.

And Esau said, Behold, I am going to die; and what profit then can the right of first born be to me.

And Jacob said, Swear unto me this day; and he swore unto him, and sold his right of first born unto Jacob.

Then Jacob gave Esau bread and pottage of lentiles, and he did eat and drink, and he rose up and went his way. Thus Esau despised the birth-right.

This scene vividly depicts intemperance on the part of Esau, and thrift, coated with extreme greed, on the part of Jacob. Alas! these same scenes are enacted to this day among the children of men. In the same hot haste does the careless and intemperate man call out, Give me drink, give me this and give me that, whatever his unbridled passions call for. He pays for them eagerly, even if it takes the last penny he has to his name, and often pledges his honor as a debtor, which his bad habits prevents him from redeeming. Thus he lives poor and dishonored by his own acts. The thrifty man takes advantage of those who can not or will not govern their passions, and enriches

himself and gains thereby the real comforts of life which he truly enjoys, because he has acquired the *art* of living properly. Reader, kindly note the words, the *art* of living properly, for this is the greatest art of all the arts, for it is the art that most concerns society. By all means practice temperance, be moderate in everything, and husband your earnings that you shall not come to want.

And it came to pass, when Isaac was old, and his eyes were too dim to see, that he called Esau, his oldest son, and said unto him, My son, behold now, I am grown old, I know not the day of my death; now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field and hunt for me some venison; and make me savoury food, such as I love, and bring it to me that I may eat; that my soul may bless thee before I die.

This is a lesson that every wife and mother should remember forever. Here we have a man so old that his eyes became dim. He had a great work before him, to bless his oldest son, and in order to be able to do it in the right spirit he craved for savoury food, such as he likes to eat that his soul may bless him.

This means if we want a man to be in a kindly spirit it is absolutely essential to give him something good to eat. A hungry man does not feel like blessing. That wife and mother who gives her husband and children well-prepared food, in a kindly spirit, endears herself to them to such an

extent that she is truly loved and truly revered. None will deny that it is a tedious work to cook and to serve everything daintily, but that labor is repaid a thousand fold by retaining the scepter over the affections of the husband and children. These in return toil to provide a home with the necessaries of life, grow up an exemplary family, truly worthy of a wife and mother's pride.

And Rebekah spoke unto Jacob, her son, saying, Behold, I heard thy father speak unto Esau, Bring me venison, and make me savoury food, that I may eat and bless thee before the Lord before my death.

And now, my son, obey my voice in that which I command thee. Go, I pray thee, to the flock and fetch me from there two good kids; and I will make them savoury food for thy father such as he loveth. And thou shalt bring it to thy father, that he may eat for the sake that he may bless thee before his death.

And Jacob said to Rebekah, Behold Esau, my brother, is a hairy man, and I am a smooth man; peradventure my father will feel me, and I shall then seem to him a deceiver; and I would bring upon me a curse, and not a blessing.

And his mother said unto him, Upon me be thy curse, my son; only obey my voice, and go and fetch them to me.

And Jacob obeyed, brought the kids, and his mother made savoury food such as his father loved. And Rebekah took the goodly garments of her oldest son Esau and clothed therewith Jacob, her younger son.

And the skins of the kids she put upon his hands, and upon the smooth part of his neck.

And she gave the savoury food and the bread into the hands of Jacob, her son, and he came unto his father and said, My father; and he said, Here am I. Who art thou, my son?

And Jacob said unto his father, I am Esau, thy first born. I have done as thou didst speak to me; arise, I pray thee, sit here and eat of my venison that thy soul may bless me.

And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the Lord thy God brought it before me.

And Isaac said unto Jacob, Come near, I pray thee, my son, whether thou be truly my son Esau or not.

And Jacob went near unto his father, and he felt him, and he said, The voice is the voice of Jacob, but the hands are the hands of Esau. And he recognized him not, because his hands were hairy as his brother Esau's hands; so he blessed him.

And may God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine;

Nations shall serve thee, and people bow down to thee; be lord over thy brethren, and thy mother's sons shall bow down to thee; cursed be they that curse thee, and blessed be they that bless thee.

This unparalleled deception was clearly caused by the partiality of the mother between her two sons. Deceptions are always wicked, and are, as a rule, severely punished when discovered, which is only a question of time. Rebekah was severely punished for this deception; for her beloved son

Jacob had to flee from his parental home in order to save his life; and all the hardships, tribulations, and misfortunes that befell Jacob could be distinctly traced to the partiality of his mother. Let this lesson serve to parents not to act partially toward their children. *All alike* have an *equal* claim on their parental love and impartial justice.

It is not the fault of the child if one is handsomer, wiser, or more tactful than the other. It is your child, and it is your duty to love and to promote its happiness. Do it gladly, and your work will be called blessed.

And Esau said unto his father, Hast thou, then, but one blessing, my father? Bless me, also me, my father. And Esau lifted up his voice, and wept.

And Isaac, his father, answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and (blessed) by the dew of heaven from above;

And by thy sword shalt thou live, and thy brother shalt thou serve; and it shall come to pass that when thou shalt have the dominion, thou canst break his yoke from off thy neck.

The blessings of Isaac to his sons Jacob and Esau were prophetic, and are being fulfilled from day to day.

And Jacob made a vow, saying, If God will be with me, and will keep me on this way which I am going, and will give me bread to eat and raiment to put on,

And I come again in peace to my father's house: then shall the Lord be my God;

And this stone, which I have set for a pillar, shall be God's house; and of all that thou wilt give me I will surely give the tenth unto thee.

How remarkable is this vow and prayer, "and will give me bread to eat and raiment to put on, and I come again in peace to my father's house, * * * and of all that thou wilt give me I will surely give the tenth to the poor unto thee." Compare this to the Lord's Prayer, "Give us our dally bread, and lead us not into temptation," and "the poor ye have always with you." This shows that it is an inheritant thought from the patriarchal father of a noble race. No wonder that the Lord's Prayer electrifies millions of human beings who sincerely endeavor to become worthy servants of the Lord!

Thousands of sons who, like Jacob, left their parental roof and went their way into the wide world full of timidness and hopefulness, made similar vows that if God would bless their handiwork, how much good they would do to their relatives and the poor; but when they became rich, they forgot their vows, and gave only occasionally one dollar for the glory of God where they should, in gratitude, have given thousands of dollars. For this uncharitableness and ingratitude they are punished by being the slaves instead of masters over their possessions. Amidst the greatest abundance they suffer hunger. They

shiver for the want of proper clothing; they shrink from society for fear of spending a cent. Such stingy people do not live—they only vegetate; and when they die, and the minister stands before their coffin to say praiseworthy parting words, he would, if honest to his feelings and thoughts, say: "What good this departed brother has done in this world, whom and what institution he has benefitted, God knows—I don't. Let us do our duty and bury him, in order that dust may return to dust; and let his spirit receive the rewards of its doing."

Reader, in order to remain the master over your wealth, and not become its slave, practice charity; give the tenth to the poor, in gratitude to God for the uncountable blessings that His loving grace has showered on you and yours. By such feelings and acts you will become a large-souled man, beloved by all, and mourned by all when the time comes to die, to leave this world for the celestial regions where the large-souled live in everlasting bliss.

And Jacob served for Rachel seven years, and they seemed unto him but a few days, through the love he had to her.

Through the deception of his father-in-law, Laban, he had to serve another seven years for the hand of Rachel, and thereby demonstrated his sincere love, as also the inexperience of a spoiled child. But Jacob, as a husband and a

father of a large family, woke up, as it were, from dreaming, in order to provide for his own house, and made that deal, unparalleled for shrewdness, with the deceitful Laban, that all the speckled, spotted, and brown lambs and goats born should be his reward for tending the flock. This transaction made Jacob very wealthy, and clearly shows that a man, by becoming a husband and a father, becomes wiser and more enterprising. Had Jacob remained single, he would never have acquired the wisdom to tint the fleece of the lambs and the goats to be born spotted and speckled, because his material interest would not have demanded it. But being a married man, full of love for his wife and children, that made him wise and prudent, as we see that he divided his holdings into two camps, so that in case one should be destroyed the other would be saved.

And Jacob sent and called Rachel and Leäh to the field unto his flock, and said to them, And ye know well that with all my power I have served your father; and your father hath deceived me and changed my wages ten times; but God suffered him not to do me evil.

As my wages, all the lambs and goats that were born ring-streaked, speckled, grizzled, are to be mine, and most of them were so born. Your father and your brothers are envious, and I heard a voice, the voice of God, advising me to return to the land of my birth.

And Rachel and Leäh answered and said unto him, Is there yet any portion or inheritance for us in our father's house?

And alas! so it is to this day. When the daughter gets married, she is ready and very willing to gather up all the possessions of the parents and take them with her to her new home, the same as Rachel and Leāh. Let us, gentle reader, hope and pray that the husband is worthy of so much love and devotion, stronger even than filial affection.

And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord who saidst unto me, Return unto thy country and to thy birthplace, and I will deal well with thee;

I am not worthy of all thy kindness and of all the truth which thou hast shown unto thy servant; for with my staff I passed over this Jordan, and now I am become two bands.

Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me, the mother with the children.

This expression of gratitude to God for his great prosperity is truly beautiful; but it is marred by the fear that his brother, whom he had wronged, would smite him and his. We have it as we make it. Every act brings its own reward. Happily Esau was magnanimous, as we see by the following passage;

And Esau ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept.

It is a charming scene to see brethren forgive and forget their differences, and dwell in peace.

The magnanimity of Esau is commendable, and should serve as an example to all who are wronged directly or indirectly. Magnanimity ennobles our nature, and makes true nobility possible.

And God appeared unto Jacob again, when he came from Padan-aram, and blessed him: Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name; be fruitful and multiply; a nation and an assemblage of nations shall spring from thee, and kings shall come out of thy loins.

The promise became verified. Israel became a nation, and shaped the destiny of nations. Israel's kings were great statesmen and mighty warriors; mighty with the sword, and still mightier with the pen. The Psalms of King David and the Proverbs of King Solomon can not be surpassed, and even to this day cheer the hearts and enlighten the minds of millions of people. But the greatest king that emanated from the loins of Jacob is Jesus Christ; his teachings and his loving example throbs and rules every heart of every good man, woman, and child throughout Christendom. They spend millions of dollars for education, honestly trying to emancipate mankind from the curse of ignorance and its natural offspring, barbarism and cruel oppression. It is the spirit of Jesus that became entwined with their spirit, that inspires them to such glorious deeds. God be praised for that prevailing spirit;

it is indeed glorious, and the glory belongs to God.

And Jacob called the name of the place where God had spoken with him, Beth-el; a name dear to all religious people.

And Jacob came unto Isaac, his father; and the days of Isaac were one hundred and eighty years when he departed this life; and Esau and Jacob, his sons, buried him.

This is the last and greatest honor that children can bestow on their parents: to bury them with mournful hearts and resolve to live in unison, and so conduct themselves in all the relations of life that they be an honor to the departed loved ones.

Now Israel loved Joseph more than all his children, and he made him a coat of many colors.

And when his brothers saw that their father loved him more than all his brothers, they hated him, and could not speak peaceably unto him.

And Joseph dreamed a dream, that he and his brethren were binding sheaves; his sheaf arose and remained standing, and the sheaves of his brethren made obeisance to his sheaf. Also he dreamed that the sun and the moon and eleven stars made obeisance to him.

Only a son of Jacob, a grandson of Isaac, and a great-grandson of Abraham could have dreamed as Joseph dreamed. Relating these dreams to his brothers aroused their envy and hate to such an extent that they sold him to the Ishmaelites for twenty pieces of silver; and they brought Joseph into Egypt and sold him unto Potiphar, an officer of Pharaoh's guards.

And Potiphar appointed Joseph as overseer over his house. And Joseph was handsome in form and handsome in appearance, and his master's wife cast her eyes upon Joseph and tried to lead him astray.

Joseph refused, saying, How can I do this great evil and sin against God?

And she caught him by his garment, saying, Lie with me. And he left his garment in her hand and fled, and ran out into the street.

There is no wrath so intense, and no hate so deep, as that of a licentious woman whose enticing charms are rejected by a man; and such must have been the feelings and humiliation of Potiphar's wife. She henceforth wished to destroy him who had caused her this mortification, and by her falsehood she succeeded in having Joseph sent to prison. But God's ways are wonderful. Joseph stepped from the prison to the throne. This was his reward for his exemplary virtue, which should be accepted by all who aim to lead a virtuous life, and retain their conscience unimpaired and their manly independence.

But the Lord was with Joseph, and caused him to find kindness, and gave him favour in the eyes of the superintendent of the prison.

And the superintendent of the prison committed into Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, was done through him.

The superintendent of the prison looked not after the least that was under his hand, because

the Lord was with him; and that which he did, the Lord made to prosper.

And it came to pass after these things, that the butler of the king of Egypt and the baker committed an offence against their lord the king of Egypt.

And Pharaoh was wroth against his two officers, against the chief of the butlers, and against the chief of the bakers.

And he put them in ward in the house of the captain of the guards, into the prison, the place where Joseph was confined.

And the captain of the guards charged Joseph with them, and he served them; and they continued a season in ward.

And they dreamed a dream, both of them, each his dream in one night, each in accordance with the interpretation of his dream, the butler and the baker of the king of Egypt, who were confined in the prison.

And Joseph came in unto them in the morning, and looked at them, and, behold, they were sad.

And he asked the officers of Pharaoh that were with him in ward in his lord's house, saying, Wherefore look ye so sadly to-day?

And they said unto him, We have dreamed a dream, and there is none to interpret it. And Joseph said unto them, Do not interpretations belong to God? tell it to me, I pray you.

The chief of the butlers then told his dream to Joseph, and said to him, In my dream, behold, a vine was before me;

And on the vine were three branches; and it was as though it budded, shot forth its blossoms, and on its clusters the grapes became ripe:

And Pharaoh's cup was in my hand; and I took the grapes, and pressed them out into Pha-

raoh's cup, and I placed the cup into Pharaoh's hand.

And Joseph said unto him, This is its interpretation: The three branches are three days;

Within yet three days will Pharaoh lift up thy head, and restore thee unto thy office; and thou shalt place Pharaoh's cup into his hand, after the former manner when thou wast his butler.

Therefore if thou thinkest on me when it shall be well with thee, then show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house;

For indeed I was stolen away out of the land of the Hebrews; and here also have I not done the least that they should put me into the dungeon.

And when the chief of the bakers saw that he had well interpreted, he said unto Joseph, I also (saw) in my dream, and, behold, I had three baskets with fine bread on my head:

And in the uppermost basket there was of all manner of bakemeats, used as food for Pharaoh; and the birds did eat them out of the basket from my head.

And Joseph answered and said, This is its interpretation: The three baskets are three days;

Within yet three days will Pharaoh lift up thy head from off thee, and will hang thee on a tree; and the birds shall eat thy flesh from off thee.

And it came to pass on the third day, which was Pharaoh's birthday, that he made a feast unto all his servants; and he lifted up the head of the chief of the butlers and the head of the chief of the bakers among his servants.

And he restored the chief of the butlers unto his butlership; and he placed the cup into Pharaoh's hand;

But the chief of the bakers he hanged, as Joseph had interpreted to them.

Yet the chief of the butlers did not remember Joseph, and forgot him.

And so it is to this day. We frequently render favors to our fellowmen when they are in distress; but when their circumstances improve, they forget to reciprocate the kind acts of which they were the recipients. This was the case with the chief butler, who in his days of prosperity did not remember Joseph.

And it came to pass at the end of two full years, that Pharaoh dreamed; and behold he stood by the river.

And, behold, there came up out of the river seven cows, of good appearance and fat in flesh; and they fed in the meadow.

And, behold, seven other cows came up after them out of the river, ill-favoured and lean in flesh; and they stood by the other cows upon the brink of the river.

And the ill-favoured and lean-fleshed cows did eat up the seven well-favoured and fat cows. And Pharaoh awoke.

And he slept and dreamed a second time: and, behold, seven ears of corn came up on one stalk, rank and good.

And, behold, seven thin ears and blasted with the east wind sprung up after them.

And the seven thin ears swallowed up the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.

And it came to pass in the morning that his spirit was troubled; and he sent and called for all

the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret the same unto Pharaoh.

Then spoke the chief of the butlers unto Pharaoh, saying, My faults I must call to remembrance this day:

Pharaoh was wroth with his servants, and put me in ward in the house of the captain of the guards, me and the chief of the bakers;

And we dreamed a dream in one night, I and he; we dreamed each in accordance with the interpretation of his dream.

And there was with us a Hebrew lad, a servant to the captain of the guards; and we told him, and he interpreted to us our dreams; to each according to his dream did he interpret.

And it came to pass, just as he had interpreted to us, so it was; me he restored unto my office, and him he hanged.

Then Pharaoh sent and had Joseph called, and they brought him hastily out of the dungeon: and he shaved himself, and changed his garments, and came in unto Pharaoh.

And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it.

And Joseph answered Pharaoh, saying, It is not in me; God will give an answer for the peace of Pharaoh.

And Pharaoh said unto Joseph, In my dream, behold, I stood upon the brink of the river;

And, behold, there came up out of the river seven cows, fat in flesh and good in shape; and they fed in the meadow;

And, behold, seven other cows came up after

them, poor and very ill-shaped and lean in flesh; I never saw any like these in all the land of Egypt for ugliness;

And the lean and the ill-favoured cows did eat up the first seven fat cows;

And when they had eaten them up, it could not be known that they had eaten them; but their appearance was still as bad as at the beginning. And I awoke.

And I saw in my dream, and, behold, seven ears came up on one stalk, full and good;

And, behold, seven ears, withered, thin, blasted with the east wind, sprung up after them;

And the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could tell it to me.

And Joseph said unto Pharaoh, The dream of Pharaoh is one, that which God is about to do, he hath told to Pharaoh.

The seven good cows are seven years; and the seven good ears are seven years; the dream is one.

And the seven thin and ill-favoured cows that came up after them are seven years; and the seven empty ears, blasted with the east wind, shall be seven years of famine.

This is the thing which I have spoken unto Pharaoh: What God is about to do he hath shown unto Pharaoh.

Behold, there are coming seven years of great plenty throughout all the land of Egypt.

And there shall arise seven years of famine after them, when all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;

And the plenty shall not be known in the land by reason of that famine following it; for it shall be very grievous.

And as it respecteth that the dream was doubled unto Pharaoh twice, it is because the thing is firmly resolved on by God, and God hasteneth to bring it to pass.

Now therefore let Pharaoh look out a man, discreet and wise, and set him over the land of Egypt.

Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part (of the produce) of the land of Egypt in the seven years of plenty.

And let them gather up all the food of those good years that are coming, and lay up corn under the hand of Pharaoh, as food in the cities, and keep the same.

And that food shall be for a store to the land against the seven years of famine which shall be in the land of Egypt; that the land be not cut off through the famine.

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

And Pharaoh said unto his servants, Can we find such a one as this, a man in whom the spirit of God is?

And Pharaoh said unto Joseph, Inasmuch as God hath caused thee to know all this, there is none so discreet and wise as thou :

Thou shalt be over my house, and according to thy word shall all my people be ruled ; only in regard to the throne will I be greater than thou.

And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a golden chain about his neck ;

And he caused him to ride in the second char-

iot which he had; and they cried before him, Bend the knee: and he placed him (thus) over all the land of Egypt.

And Pharaoh said unto Joseph, I am Pharaoh; but without thee shall no man lift up his hand or his foot in all the land of Egypt.

And Pharaoh called Joseph's name Zaphenath-pa'ne-äch; and he gave him Assenath, the daughter of Poti-phera', the priest of On, for wife. And Joseph went out over all the land of Egypt.

And Joseph was thirty years old when he stood before Pharaoh, the king of Egypt; and Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

And the earth brought forth in the seven years of plenty by handfuls.

And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field of the city which was round about it laid he up in the same.

And Joseph heaped up corn as the sand of the sea, very much; until he left off numbering, for it was without number.

And unto Joseph were born two sons before the years of famine came, whom Assenath, the daughter of Poti-phera', the priest of On, bore unto him.

And Joseph called the name of the first-born Menasseh [Menasheh]; for God (said he) hath made me forget all my toil, and all my father's house.

And the name of the second he called Ephraim [Ephrayim]; for God (said he) hath caused me to be fruitful in the land of my affliction.

And the seven years of plenty, that was in the land of Egypt, were ended.

And the seven years of famine began to come, just as Joseph had said; and there was famine in all the countries, but in all the land of Egypt there was bread.

And when all the land of Egypt also felt hunger, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

And the famine was over all the face of the earth: and Joseph opened all the store-houses, wherein corn was, and sold unto the Egyptians; for the famine grew strong in the land of Egypt.

And all the countries came into Egypt to buy corn of Joseph; because the famine was sore in all the countries.

We have here a glimpse of Joseph's masterful tact; before he appeared before Pharaoh, he shaved himself, and changed his garments in order to be at his best advantage. When interpreting the dream, how deftly he recommended that a man discreet and wise be set over the land of Egypt! Thereby he became the Regent over Egypt. He acted with the same forethought that his father Jacob did when he contrived to have all the lambs and goats born speckled and spotted because his interest demanded it.

Joseph has the great distinction of being the first man who made a corner in corn. He took from the Egyptians their money, their cattle, and their lands, and made a statute that the fifth part of the crops belong to Pharaoh, but in this act he overreached himself, and subsequently saw his great mistake.

And when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look at one another?

And he said, Behold, I have heard that there is corn in Egypt; get you down thither, and buy for us provision from there, that we may live, and not die.

And ten brothers of Joseph went down to buy corn in Egypt.

But Benjamin, Joseph's brother, Jacob sent not with his brothers; for he said, Lest mischief befall him.

And the sons of Israel came to buy corn among those that came; for the famine was in the land of Cana'an.

And Joseph—he was the governor over the land, it was he that sold corn to all the people of the land; and Joseph's brothers came, and bowed themselves down before him with the face to the earth.

And Joseph saw his brothers, and he recognised them; but made himself strange unto them, and spoke roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Cana'an to buy food.

And Joseph recognised his brothers, but they recognised not him.

And Joseph remembered the dreams which he had dreamed concerning them, and he said unto them, Ye are spies; to see the nakedness of the land are ye come.

And they said unto him, No, my lord, thy servants are only come to buy food.

We all are sons of one man; we are true men; thy servants have never been spies.

And he said unto them, No! but to see the nakedness of the land are ye come.

And they said, We, thy servants, are twelve brothers, sons of one man in the land of Cana'an; and, behold, the youngest is this day with our father, and one is no more.

And Joseph said unto them, It is as I have spoken unto you, saying, Ye are spies.

Hereby shall ye be proved: By the life of Pharaoh, ye shall not go forth hence, except your youngest brother come hither.

Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether the truth be with you; and if not, by the life of Pharaoh, ye are surely spies.

And he put them together into ward three days.

And Joseph said unto them on the third day, This do, and live; I fear God.

If ye be true men, let one of your brothers remain imprisoned in the house of your confinement; but ye, go, carry home what ye have bought for the want of your household.

But your youngest brother bring unto me; so shall your words be verified, and ye shall not die. And they did so.

And they said one to another, Truly we are guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

And Reuben answered them, saying, Did I not say unto you, thus, Do not sin against the child; and ye would not hear? and behold, his blood also is now required.

And they knew not that Joseph understood them; for he spoke unto them by an interpreter.

And he turned himself away from them, and wept; and returned to them again, and spoke

with them, and took from them Simeon, and bound him before their eyes.

And Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way; and he did unto them thus.

And they loaded their asses with their corn, and departed thence.

And one of them opened his sack to give his ass provender in the inn: when he espied his money; for, behold, it was in the mouth of his sack.

And he said unto his brothers, My money hath been restored; and, lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?

And they came unto Jacob their father unto the land of Cana'an, and they him all that had befallen them; saying,

The man, the lord of the land, spoke roughly to us, and took us as though we were espying the country.

And we said unto him, We are true men; we have never been spies:

We are twelve brothers, sons of our father; the one is no more, and the youngest is this day with our father in the land of Cana'an.

And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men: leave one of your brothers here with me, and (the food for) the want of your household take ye and be gone;

And bring your youngest brother unto me; then shall I know that ye are no spies, but that ye are true men; your brother I will give up to you, and in the land ye shall be allowed to traffic.

And it came to pass as they were emptying

their sacks, that, behold, every man's bundle of money was in his sack: and when they saw the bundles of their money, they and their father, they were afraid.

And Jacob, their father, said unto them, Me ye have bereaved of my children: Joseph is gone, and Simeon is gone, and Benjamin ye will take away; all these things are against me.

And Reuben said unto his father, thus, Two of my sons shalt thou slay, if I bring him not to thee; deliver him into my hand, and I will bring him back to thee.

And he said, My son shall not go down with you; for his brother is dead, and he alone is left: and if mischief befall him by the way in which ye go, then will ye bring down my gray hairs with sorrow to the grave.

In this chapter we have the picture of a family in distress, and beset by hunger. There is great wisdom in the words of Jacob, when he said to his sons: "Why do ye look at one another? Behold, I have heard that there is corn in Egypt; get you down thither, and buy for us provisions from there, that we may live and not die." What a great lesson do these words convey! When misfortune befalls a man or a family, let them not fold their hands or wring them in despair, and look at one another; but instead of that let them reason quietly, brace up and go to work to better their condition. Be active, be hopeful, use your senses to their fullest capacity in the hour of peril; don't despair.

In this chapter we have it demonstrated that

Reuben was the most foolish of Jacob's sons, by his saying, "Two of my sons shalt thou slay, if I bring him not to thee; deliver him into my hands and I will bring him back to thee."

Every man of sense knows that the grandchildren are more beloved by their grandparents than their own children, and this is so by Divine ruling, that in case the parents are neglectful of the welfare of their children, the grandparents may come to their aid. This explains also why so many fathers and mothers when making their last will always draft same to provide for their grandchildren in preference to their own children.

And the famine was sore in the land.

And it came to pass, when they had completely eaten up the provisions which they had brought out of Egypt, that their father said unto them, Go again, buy us a little food.

And Judah said unto him, thus, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you.

If thou wilt send our brother with us, we will go down and buy thee food;

But if thou sendest him not, we will not go down; for the man said unto us, Ye shall not see my face, except your brother be with you.

And Israel said, Wherefore have ye dealt so ill with me, as to tell the man that ye have yet another brother?

And they said, The man inquired particularly concerning us and our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words:

could we possibly know that he would say, Bring down your brother?

And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, as also our little ones.

I will be a surety for him; from my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then shall I have sinned against thee all the days.

For, if we had not lingered, surely we had now returned the second time.

And their father Israel said unto them, If it must be so now, do this: take of the best products of the land in your vessels, and carry down to the man a present, a little balm, and a little honey, spices, and lotus, pistachio-nuts and almonds;

And twofold money take in your hand; and the money that was put back in the mouth of your sacks, you must carry back in your hand; peradventure it was an oversight;

Also your brother take along, and arise, go again unto the man.

And may God the Almighty give you mercy before the man, that he may send away to you your other brother, and Benjamin. And I, if I am to be bereaved, let me be bereaved.

And the men took that present; and twofold money they took in their hand, as also Benjamin; and they rose up, and went down to Egypt, and stood before Joseph.

And when Joseph saw Benjamin with them, he said to the superintendent of his house, Bring these men into the house, and slay, and make ready; for with me shall these men dine at noon.

And the man did as Joseph had said; and the man brought the men into Joseph's house.

And the men were afraid, because they were brought into Joseph's house: and they said, Because of the money that came back in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bond-men, together with our asses.

And they came near to the man who was appointed over Joseph's house, and they spoke with him at the door of the house,

And they said, Pardon, my lord, we came down at the first time to buy food:

And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in its full weight; and we have brought it back in our hand.

And other money have we brought down in our hand to buy food; we know not who hath put our money in our sacks.

And he said, Peace be to you, fear not; your God, and the God of your father, hath given you a treasure in your sacks; your money hath come to me. And he brought Simeon out unto them.

And the man brought the men into Joseph's house; and he gave them water, and they washed their feet, and he gave provender to their asses.

And they made ready the present before Joseph came home at noon; for they had heard that they should eat bread there.

And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth.

And he asked them after their welfare, and said, Is your old father well, of whom ye spoke? is he yet alive?

And they answered, Thy servant, our father, is in good health, he is yet alive. And they

bowed down their heads, and prostrated themselves.

And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your youngest brother, of whom ye spoke unto me? And he said, God be gracious unto thee, my son.

And Joseph hastened away, for his affection toward his brother became enkindled, and he sought to weep; and he entered into his chamber, and wept there.

And he washed his face, and came out, and refrained himself, and said, Set on the bread.

And they set on for him by himself, and for them by themselves, and for the Egyptians, who did eat with him, by themselves; because the Egyptians may not eat bread with the Hebrews; for this is an abomination unto the Egyptian.

And they sat before him, the first born according to his prior birth, and the youngest according to his youth; and the men marvelled one at the other.

And he sent portions unto them from before him; but Benjamin's portion exceeded the portions of all of them fivefold. And they drank, and were merry with him.

In this chapter we see the forethought and resignation of a loving father in these words:

"And their father Israel said unto them, If it must be so now, do this: take of the best products of the land in your vessels, and carry down to the man a present, a little balm, and a little honey, spices, and lotus, pistachio-nuts, and almonds.

"And may God the Almighty give you mercy before the man, that he may send away to you

your other brother, and Benjamin ; and I, if I am to be bereaved, let me be bereaved."

What the aged patriarch aimed at was to win the good will of the man his sons were to meet, and to bow submissively to the will of God. We behold also in this chapter, that the most manly of Jacob's sons was Judah. There is a genuine ring in the following remarks:

"And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, as also our little ones.

"I will be a surety for him; from my hand shalt thou require him; if I bring him not unto thee, and set him before thee, then shall I have sinned against thee all the days."

Then Judah came near unto him, and said, Pardon, my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thy anger burn against thy servant; for thou art even as Pharaoh.

My lord asked his servants, saying, Have ye a father, or a brother?

And we said unto my lord, We have an old father, and a little child born in his old age; and his brother is dead, and he alone is left of his mother, and his father loveth him.

And thou saidst unto thy servants, Bring him down unto me, that I may set my eye upon him.

And we said unto my lord, The lad cannot leave his father; for if he should leave his father, he would die.

And thou saidst unto thy servants, Except your

youngest brother come down with you, ye shall not see my face any more.

And it came to pass, when we came up unto thy servant my father, that we told him the words of my lord.

And our father said, Go back, and buy us a little food.

And we said, We cannot go down: if our youngest brother be with us, then will we go down; for we cannot see the man's face, except our youngest brother be with us.

And thy servant my father said unto us, Ye know that my wife bore me two sons;

And the one went out from me, and I said, Surely he hath been torn in pieces; and I have not seen him up to this time.

And if ye take this one also from me, and mischief befall him, ye will bring down my gray hairs with sorrow to the grave.

And now, when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life;

It will come to pass, that when he seeth that the lad is not with us, he will die: and thy servants would thus bring down the gray hairs of thy servant our father with sorrow to the grave.

For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then shall I have sinned against my father all the days.

Now therefore, I pray thee, let thy servant abide instead of the lad as bond-man to my lord; and let the lad go up with his brothers.

For how shall I go up to my father, and the lad be not with me? I should perhaps be compelled to witness the evil which would come on my father.

Joseph tested his brothers to see if they would sacrifice their brother Benjamin like they did him, and was gratified to learn that that lion-hearted brother, Judah, was ready to become a slave rather than to have Benjamin sacrificed.

Then could Joseph not refrain himself before all those that stood by him; and he cried, Cause every man to go out from me. And there remained no man with him, while Joseph made himself known unto his brothers.

And he raised his voice in weeping; and the Egyptians heard it, and the house of Pharaoh heard it.

And Joseph said unto his brothers, I am Joseph; doth my father yet live? And his brothers could not answer him; for they were terrified at his presence.

And Joseph said unto his brothers, Come near to me, I pray you; and they came near; and he said, I am Joseph your brother, whom ye sold into Egypt.

But now be not grieved, nor be angry with yourselves, that ye sold me hither; for in order to preserve life did God send me before you.

For these two years hath the famine been already in the land; and there are yet five years, in which there will be neither ploughing nor harvesting.

And God hath thus sent me before you to prepare for you a permanence on the earth, and to save your lives by a great deliverance.

So now it was not you that sent me hither, but God; and he hath made me a father to Pharaoh, and a lord for all his house, and a ruler throughout all the land of Egypt.

Haste ye, and go up to my father, and say unto him, Thus hath said thy son Joseph, God hath made me lord of all Egypt; come down unto me, tarry not.

And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that is thine.

And I will maintain thee there; for there are yet five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

And, behold, your own eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you.

And ye shall tell my father of all my honour in Egypt, and of all that ye have seen; and ye shall hasten and bring down my father hither.

And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

And he kissed all his brothers, and wept upon them; and after that his brothers spoke with him.

And the report thereof was heard in Pharaoh's house, saying, Joseph's brothers are come; and it was pleasing in the eyes of Pharaoh, and in the eyes of his servants.

And Pharaoh said unto Joseph, Say unto thy brothers, This do ye: load your beasts, and go, get you unto the land of Cana'an;

And take your father and your households, and come unto me; and I will give you the best of the land of Egypt, and ye shall eat the fat of the land.

And thou art commanded, This do ye, take unto yourselves out of the land of Egypt wagons for your little ones, and for your wives, and take up your father, and come.

And do ye feel no concern on account of your household goods; for the best of all the land of Egypt is yours.

And the children of Israel did so; and Joseph gave them wagons, according to the command of Pharaoh; and he gave them provision for the way.

To all of them he gave to each changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.

And to his father he sent after this manner: Ten asses laden with the best things of Egypt, and ten she-asses laden with corn and bread and other food for his father, for the journey.

And he accompanied his brothers on the way, and they departed: and he said unto them, Do not fall out by the way.

And they went up out of Egypt, and came into the land of Cana'an, unto Jacob their father.

And they told him, saying, Joseph is yet alive; and that he is governor over all the land of Egypt. But his heart remained cold, for he believed them not.

But when they told him all the words of Joseph, which he had said unto them; and when he saw the wagons which Joseph had sent to carry him: the spirit of Jacob their father revived.

And Israel said, Enough; Joseph my son is yet alive: I will go and see him before I die.

There is no scene either in ancient or modern literature so pathetic as the scene above recorded. The great lesson it teaches is predestination, as Joseph well said: "And God hath sent me before you to prepare for you a permanence on the earth, and to save your lives by a great deliverance."

Incidents often occur in a man's career that are looked upon as the greatest misfortunes at the time, but which turn out in the future as having been the most fortunate that could have happened.

And Joseph made ready his chariot, and went up to meet Israel his father to Goshen; and when he obtained sight of him, he fell on his neck, and wept on his neck a good while.

And Israel said unto Joseph, Let me die now, since I have seen thy face, that thou art yet alive.

And Pharaoh said unto Joseph, thus, Thy father and thy brothers are come unto thee; the land of Egypt is before thee; in the best of the land let thy father and brothers dwell; let them dwell in the land of Goshen.

And Joseph brought in Jacob his father, and placed him before Pharaoh, and Jacob blessed Pharaoh.

And Pharaoh said unto Jacob, How old art thou?

And Jacob said unto Pharaoh, The days of the years of my pilgrimage are one hundred and thirty years; few and evil have been the days of the years of my life, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

And Joseph assigned places of residence for his father and his brothers in the land of Ra'messes, as Pharaoh commanded, and supplied them with bread in proportion to their families.

And Jacob lived in the land of Egypt seventeen years: and the days of Jacob, the years of his life, were one hundred forty and seven years.

And when the time of Israel drew near that he was to die, he sent to call his son Joseph, and

said unto him, If now I have found grace in thy eyes, put, I pray thee, thy hand under my thigh, and deal with me in kindness and truth; bury me not, I pray thee, in Egypt.

But when I shall be with my fathers, thou shalt carry me out of Egypt, and bury me in their burying place. And he said, I will do as thou hast said.

And he said, Swear unto me; and he swore unto him; and Israel bowed himself upon the head of the bed.

And Joseph went up to bury his father, and there went up with him all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt.

And all the house of Joseph, and his brothers and his father's house.

And there went up with him both chariots and horsemen, and the encampment was very great.

And his sons carried him into the land of Cana'an, and buried him in the cave of the field of Machpelah.

And Joseph said unto his brothers, I shall die; but God will surely visit you, and bring you up out of this land unto the land which he hath sworn to Abraham, to Isaac, and to Jacob.

And Joseph caused the children of Israel to swear, saying, God will surely visit you, and then shall ye carry up my bones from here.

So Joseph died, being one hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt.

Joseph ruled Egypt eighty-seven years. He was wise enough to seize an opportunity, but not wise enough to forego an advantage. He was too grasping, and the children of Israel had to suffer

for the oppression that Joseph in his reign put on the people of Egypt. He took all their money, all their cattle, all their land, and enacted a statute that the fifth of the crops should belong to Pharaoh. It is the same nowadays. Those who have the wisdom and masterful tact that Joseph had, overreach themselves in their excessive greed at the suffering of thousands of their fellowmen, which causes widespread discontent.

Let all men, especially those who are at the top directing human affairs, deal kindly and in a liberal spirit with those who toil either in the field, in the shop, or in the counting room. Let the prevailing rule be, "To live and to let live." Why be so grasping? Coffins have no pockets. If parents leave an inheritance to their children of five hundred thousand dollars, the children lament that it is not a round million; and if the will is not made to suit them, they engage the most tactful and eloquent lawyers to declare that their parent was not sound in mind, or, in plain words, was a lunatic. They would, for the sake of money, have it officially declared that the parent was a lunatic. Shame! shame! Don't such children vividly demonstrate that they are dancing around the golden calf when, for the sake of money, they would taint themselves and their children with the stain of lunacy?

Public opinion and the courts of the land should condemn such proceedings. Let no man of thrift

and honor who was useful in his generation be declared a lunatic in order to break his testament.

Joseph set the example of manly virtue, of the fear and love of God, of forgiveness and filial love to all the world for all times. Although his father was a shepherd, which was considered an abomination by the Egyptians, he nevertheless felt proud of his father, and bestowed honors on him. Compare with Joseph the sons and daughters of the present age who become wealthy while their parents remain poor. How shamefully they treat them; how haughtily they annoy them, which hurts the feelings of strangers even that behold it. Stop such discourtesy, for it is disgraceful.

And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceedingly mighty; and the land was filled with them.

Now there rose up a new king over Egypt, who knew not Joseph.

And he said unto his people, Behold, the people of the children of Israel is more numerous and mightier than we:

Come on, let us deal wisely with it; lest it multiply, and it come to pass, that, when there happen to be a war, it join also unto our enemies, and fight against us, and depart out of the land.

And they thereupon did set over it taskmasters, to afflict it with their burdensome labours; and it built treasure cities, for Pharaoh, Pithom, and Ra'amses.

But in the measure that they afflicted the same,

so it multiplied, and so it spread itself out; and they felt abhorrence because of the children of Israel.

And the Egyptians compelled the children of Israel to labour with rigour:

And they made their lives bitter with hard labour, in mortar, and in bricks, and in all manner of labour in the field; besides all their other service, wherein they made them labour with rigour.

And the king of Egypt said to the Hebrew midwives, of whom the name of the one was Shiphrah, and the name of the other Pu'ah;

And he said, When ye do the office of a midwife to the Hebrew women, ye shall have due regard upon the birth: if it be a son, then shall ye kill him; but if it be a daughter, then may she live.

But the midwives feared God, and they did not as the king of Egypt had commanded them, but saved the men-children alive.

And the king of Egypt called for the midwives, and he said unto them, Why have ye done this thing, and have saved the men-children alive?

And the midwives said unto Pharaoh, Because the Hebrews women are not as the Egyptian women; for they are lively; ere the midwife cometh in unto them they are delivered.

And God dealt well with the midwives; and the people multiplied, and waxed very mighty.

And it came to pass, because the midwives feared God, that he made them houses.

And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

And there went a man of the house of Levi, and took a daughter of Levi.

And the woman conceived, and bore a son; and when she saw him that he was a goodly child, she hid him three months.

And when she could no longer hide him, she took for him a box of bulrushes, and daubed it with slime and with pitch; and she put the child therein, and laid it amidst the flags by the brink of the river.

And his sister placed herself afar off, to ascertain what would be done to him.

And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the side of the river; and when she saw the box among the flags, she sent her maid and fetched it.

And she opened it, and saw the child, and, behold, it was a weeping boy; and she had compassion on him, and said, This is one of the Hebrews' children.

Then said his sister to Pharaoh's daughter, Shall I go and call thee a nurse of the Hebrew women, that she may nurse for thee the child?

And Pharaoh's daughter said to her, Go; and the maiden went and called the mother of the child.

And Pharaoh's daughter said unto her, Take away this child, and nurse him for me, and I will give thee thy wages; and the woman took the child, and nursed him.

And the child grew up, and she brought him unto Pharaoh's daughter, and he became to her as a son; and she called his name Moses [Mosheh]; and she said, Because out of the water have I drawn him.

Envy and fear cloud the judgment, and lead to unwise conclusions. This was the case with the

new king over Egypt, who knew not Joseph. He did not rejoice that the land was blessed with having among its inhabitants a people who were thrifty, mighty, and increased abundantly, adding thereby to its wealth and strength; but, on the contrary, this small-souled king and dwarfed statesman adopted rigid measures for their depression in activity, and ultimate annihilation by his cruel mandate to drown every male child of the Hebrews.

“Man proposes, but God disposes.” The daughter of the very Pharaoh is attracted by a box among the flags. She opens it, and sees the child, and, behold, it is a boy weeping. Her sympathy was aroused. She not only rescued the boy from an untimely death, but adopted him as a son, and called him Moses (Mosheh), for as she said, “Because out of the water have I drawn him.”

To this noble woman the world is indebted for our present civilization. She was the cause of Moses' instruction in all the arts that prevailed at that time in the land of Egypt, making of him the foremost scholar of that age, and the greatest man for all time in history.

The whole earth is the pedestal on which his grand, manly figure stands. With his colossal hand he directs mankind to the path that leads to order and happiness. He shows them what they shall do, and what they shall not do.

We owe to woman's love and to woman's an-

gelic sympathy the blessing that the faithful observance of the laws of Moses secures for every man and every woman. The laws of Moses are the roots from which our present civilization so gloriously thrives and spreads for the welfare of all.

If there would not have been a Moses, there would not have been a Jesus, nor a Mahomed. Their teachings make millions of people wiser, better, and happier. Their influence is felt by every individual, for it consoles sorrow and assuages pain; it brings gladness to eyes which fail with wakefulness and tears. But nowhere are the laws of Moses, his ethics, and the lessons of the Prophets, of Jesus, and Mahomed, so manifest as at the bar, in the senate, and in the school of philosophy. There the power of these elect spirits is really felt, and fully appreciated and promulgated.

Daughter of Pharaoh, princess of Egypt, saviour of the life of Moses, and his devoted benefactor: No monument has been erected to thee, in honor of thy noble deeds and great service to mankind. Therefore, the author of these lines chisels with his pen a monument to thee.

On a high pedestal thy figure in exquisite perfection stands, strong, yet graceful and commanding; thy bosom full, heaving with kindness under the folding garments that adorn thee richly. Thy neck is queenly; thy face beaming with loveliness; thy lips gracious as they part in sympathetic words for the weeping Hebrew boy, calling

him Moses (Moshéh), "Because out of the waters have I drawn him."

May those whose handiwork has been blessed with wealth, erect to thy memory a monument of the choicest marble, chiseled by the greatest sculptor whose designs are truly artistic, and their execution masterful.

Let this great work of art, the monument of the princess of Egypt, the saviour of the life of Moses, be placed in a public park, and let those who honor her memory plant flowers before her monument; tend them tenderly, and may those flowers bloom and spring up before her feet in heaven.

And the Lord said unto Moses, Go in unto Pharaoh; for I have hardened his heart, and the heart of his servants, in order that I might display these my signs in the midst of them:

And in order that thou mayest tell in the ears of thy son, and of thy son's son, the wonders which I have wrought in Egypt, and my signs which I have shown among them; and ye shall know how that I am the Lord.

And Moses and Aaron came in unto Pharaoh, and said unto him, Thus hath said the Eternal, the God of the Hebrews, How long yet wilt thou refuse to humble thyself before me? let my people go, that they may serve me.

For, if thou refusest to let my people go, behold, I will bring to-morrow locusts into thy boundary.

And they shall cover the face of the earth, so that one shall not be able to see the earth; and they shall eat the residue of that which escaped, which hath been left unto you from the hail, and

they shall eat off every tree which groweth for you out of the field:

And thy houses, and the houses of all thy servants, and the houses of all the Egyptians shall be full of them; such as neither thy fathers, nor thy fathers' fathers have seen, since the day of their being upon the earth, until this day; and he turned himself, and went out from Pharaoh.

And the servants of Pharaoh said unto him, How long shall this man be unto us for a snare? let the men go, that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed?

And Moses was brought back with Aaron unto Pharaoh; and he said unto them, Go ye, serve the Lord your God; who all are they that shall go?

And Moses said, With our young and with our old will we go; with our sons and with our daughters, with our flocks and with our herds will we go; for we are to hold a feast unto the Lord.

And he said unto them, So be the Lord with you, as I will let you go, together with your little ones: look, surely your intentions are evil.

Not so; go now ye men, and serve the Lord, for this you desire: and they were driven out from Pharaoh's presence.

And the Lord said unto Moses, Stretch out thy hand over the land of Egypt for the locusts, and they shall come up over the land of Egypt, and eat every herb of the earth, all that the hail hath left.

And Moses stretched forth his staff over the land of Egypt, and the Lord urged an east wind over the land all that day, and all the night; when it was morning, the east wind bore along the locusts.

And the locusts went up over all the land of

Egypt, and rested in all the boundaries of Egypt; in very large masses; before them there were no such locusts as they, and after them there will not be any such.

And they covered the face of the whole earth, so that the earth was darkened; and they ate every herb of the land, and all the fruit of the trees which the hail had left: and there was not left any green thing on the trees, or on the herbs of the field, throughout all the land of Egypt.

Then made Pharaoh haste to call for Moses and Aaron; and he said, I have sinned against the Lord your God, and against you.

And now forgive, I pray thee, my sin only this once, and entreat the Lord your God, that he may take away from me only this death.

And he went out from Pharaoh, and entreated the Lord.

And the Lord turned a very strong west wind, which bore away the locusts, and cast them into the Red Sea; there was not left one locust in all the boundary of Egypt.

But the Lord hardened Pharaoh's heart, so that he did not let the children of Israel go.

And the Lord said unto Moses, Stretch out thy hand toward heaven, and there shall be darkness over the land of Egypt, and it shall be a darkness of the night.

And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

They saw not one another, neither did they rise, any one from his place, for three days; but for all the children of Israel there was light in their dwellings.

And Pharaoh called for Moses, and said, Go ye, serve the Lord; only your flocks and your herds

shall remain behind : also your little ones may go with you.

And Moses said, Even thou also must give into our hand sacrifices and burnt-offerings, that we may sacrifice (them) unto the Eternal, our God.

And also our cattle must go with us ; there shall not be left behind a single hoof, for thereof must we take to serve the Lord our God ; and we cannot know with what we must serve the Lord, until we come thither.

But the Lord hardened Pharaoh's heart, and he would not let them go.

And Pharaoh said unto him, Get thee away from me ; take heed to thyself, see my face no more ; for on the day thou seest my face thou shalt die.

And Moses said, Thou hast spoken well, I will not see thy face again any more.

There is a great lesson in these words, "I have hardened his heart, and the heart of his servants." To have a hardened heart is to be cursed. A man with a hardened heart has his mind clouded ; he is at war with himself, with his relatives, and with his fellowmen.

Such a man is full of bitter complaints against his brothers, his sisters, his wife and children. They are all wrong, they are every one of them a hindrance to his prosperity and happiness, they are of no account ; he alone is a man of merit, he is perfect, he is the pink of humanity, the salt of the earth ; for him alone the sun, the moon, and the stars have been created, and everything else that exists is to serve him. And in return he

gives to God and man a hardened heart, that makes of him a despicable being. Be, therefore, on your guard against having a hardened heart, that your judgment may remain clear as a bell. Aim to have a heart that loves God and mankind, and your presence will be appreciated, and you will in return be loved and honored. That will sweeten your life, and prolong it pleasantly.

And it came to pass, when Pharaoh let the people go, that God did not lead them the way through the land of the Philistines, because it was near; for God said, Lest peradventure the people repent when they see war, and return to Egypt.

But God led the people about, by the way of the wilderness to the Red Sea: and the children of Israel went up armed out of the land of Egypt.

And Moses took the bones of Joseph with him; for he had caused the children of Israel to swear, saying, God will surely visit you, and ye shall then carry up my bones away hence with you.

And they took their journey from Succoth, and encamped in Etham, at the edge of the wilderness.

And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give light to them; that they might go by day and by night:

He took not away the pillar of cloud by day, nor the pillar of fire by night, from before the people.

There is nothing in history comparable to the exodus of the Israelites from Egypt. There were six hundred thousand men on foot, in addition to

which there were children and women and a mixed multitude, also with them a very large number of heads of cattle. It was not an organized body under military rules, but under the rules of expediency. They were in a hurry to leave the country where they had to make bricks without straw under the direction of hard task-masters; but notwithstanding their haste, they were faithful to the promise made by their ancestors to Joseph to take his bones with them. By keeping their promise they demonstrated their noble manhood, and gave testimony of their enlightened civilization.

A promise faithfully kept is a patent of nobility, respected and admired by all fair-minded men, in all ages and in all climes.

And Moses stretched out his hand over the sea: and the Lord drove back the sea with a strong east wind all that night, and made the sea dry land, and the waters were divided.

And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them, on their right hand, and on their left.

And the Egyptians pursued, and went in after them, all Pharaoh's horses, his chariots, and his horsemen, to the midst of the sea.

And it came to pass in the morning watch, that the Lord looked unto the camp of the Egyptians with the pillar of fire and of the cloud, and brought into confusion the camp of the Egyptians;

And he took off the wheels of their chariots, and caused them to move onward with difficulty; and

the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.

And the Lord said unto Moses, Stretch out thy hand over the sea, and the waters shall return over the Egyptians, over their chariots, and over their horsemen.

And Moses stretched forth his hand over the sea, and the sea returned, when the morning appeared, to its strength; while the Egyptians were fleeing against it; and the Lord overthrew the Egyptians in the midst of the sea.

And the waters returned, and covered the chariots, and the horsemen, with all the host of Pharaoh that came after them into the sea: there remained of them not even one.

But the children of Israel walked upon dry ground in the midst of the sea; and the waters were unto them a wall on their right hand, and on their left.

Thus the Lord saved Israel on that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the shore of the sea.

And Israel saw that great power which the Lord had shown on the Egyptians; and the people feared the Lord, and they believed in the Lord, and in Moses his servant.

When the Israelites dwelt in Egypt, the Egyptians oppressed them. When they left the country, the Egyptians pursued them in order to bring them back. This is the natural result of bad statesmanship. Spain exiled the Israelites, and that country from that time declined from a first-class power to a fifth-rate power among the nations.

Gladly would she now have the Israelites settled in their country, but the children of Israel don't settle in an unhospitable country. Where there are no Israelites there is less enterprise, less cosmopolitan feeling, less entertainments, and less practice of charity on a large scale.

Then sang Moses and the children of Israel this song unto the Lord, and thus did they say, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

My strength and song is the Lord, and he is become my salvation: he is my God, and I will declare his praise; the God of my father, and I will exalt him.

The Eternal is the lord of war: the Eternal is his name.

The chariots of Pharaoh and his host hath he hurled into the sea; and the chosen of his captains are sunk in the Red Sea.

The depths have covered them: they went down to the bottom as a stone.

Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy.

And in the greatness of thy excellency hast thou overthrown those that rose up against thee: thou didst send forth thy wrath, it consumed them as stubble.

And with the breath of thy nostrils the waters were heaped up together, the floods stood upright as a wall; congealed were the depths in the heart of the sea.

The enemy said, I will pursue, I will overtake, I will divide the spoil; my desire shall be satis-

fied upon them; I will draw my sword, my hand shall destroy them.

Thou didst blow with thy wind, the sea covered them: they sunk as lead in mighty waters.

Who is like unto thee, O Lord, among the mighty? who is like unto thee, glorious in holiness, fearful in praises, doing wonders?

Thou didst stretch out thy right hand, the earth swallowed them.

Thou ledest forth in thy kindness the people thou hast redeemed; thou guidest it in thy strength unto the habitation of thy holiness.

What a glorious song Moses and the children of Israel sung on that memorable occasion. Note particularly these words:

“Thou ledest forth in thy kindness the people thou hast redeemed; thou guidest it in thy strength unto the habitation of thy holiness.”

Let some masterful composer set this to music for a thousand voices to sing in chorus. Large multitudes of people would then become divinely inspired, and feel the great dignity of being born in the image of God. Thereby they would become better men and women, truer and nobler in all the relations of life.

And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

And the whole congregation of the children of

Israel murmured against Moses and Aaron in the wilderness:

And the children of Israel said unto them, Would to God that we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pot, when we ate bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

Then said the Lord unto Moses, Behold, I will let rain for you bread from heaven; and the people shall go out and gather a certain portion every day, in order that I may prove it, whether it will walk in my law, or not.

And it shall come to pass, on the sixth day, when they prepare what they shall have brought in, that it shall be twice as much as they shall gather daily.

And Moses and Aaron said unto all the children of Israel, At evening, then shall ye know that it is the Lord who hath brought you out from the land of Egypt:

And in the morning, then shall ye see the glory of the Lord; since he heareth your murmurings against the Lord; and what are we, that ye should murmur against us?

And Moses said, When the Lord giveth you in the evening flesh to eat, and bread in the morning to the full; since the Lord heareth your murmurings which ye murmur against him:—what are we then? not against us are your murmurings, but against the Lord.

And Moses said unto Aaron, Say unto all the congregation of the children of Israel, Come near before the Lord; for he hath heard your murmurings.

And it came to pass, as Aaron was speaking unto the whole congregation of the children of

Israel, that they turned round toward the wilderness, and, behold, the glory of the Lord appeared in the cloud.

And the Lord spoke unto Moses, saying,

I have heard the murmurings of the children of Israel: speak unto them, saying, Toward evening ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Eternal your God.

And it came to pass, that at evening the quails came up, and covered the camp; and in the morning there was a layer of dew round about the camp.

And when the layer of dew was gone up, behold, there was upon the face of the wilderness something fine in grains, small as the hoar-frost, on the ground.

And when the children of Israel saw it, they said one to another, It is manna, for they knew not what it was; and Moses said unto them, This is the bread which the Lord hath given you to eat.

This is the thing which the Lord hath commanded, Gather of it every man according to his eating; an 'omer for every head, according to the number of your persons that every man hath in his tent, shall ye take.

And the children of Israel did so; and they gathered, some much, some little.

And when they measured it with an 'omer, he that had gathered much had nothing over, and he that had gathered little had no lack: every man according to his eating, had they gathered.

And Moses said, Let no man leave of it till the morning.

But they hearkened not unto Moses; but some men left of it until morning, and it bred worms, and stank; and Moses was wroth with them.

The real trouble with individuals, families, and communities begins when they have nothing to eat, and so it was with the Israelites. They murmured and longed for the flesh-pots of Egypt.

God came to their rescue, and showered manna in the wilderness, and the children of Israel ate the manna for forty years, until they came to an inhabited land. Alas! the days for showering down manna to feed the people are gone by, and the statute of God, "In the sweat of thy face shalt thou eat bread," is the law. No bread tastes so sweet as that which our industry earns. Work cheerfully, and thank God that you are able to work and have work to perform. There is nothing so detrimental to health and good conduct as idleness. Don't be a drone. Be up and doing. This will benefit you and your fellowmen. If you are idle, you will sink into indifference and infidelity and become hopelessly undone.

And Jithro, the father-in-law of Moses, offered a burnt-offering and sacrifices unto God; and Aaron came, with all the elders of Israel, to eat bread with the father-in-law of Moses, before God.

And it came to pass on the morrow, that Moses sat to judge the people; and the people stood around Moses from the morning unto the evening.

And the father-in-law of Moses saw all that he did to the people: and he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people standeth around thee from morning until evening?

And Moses said unto his father-in-law, Because the people cometh unto me to inquire of God.

When they have a matter of dispute, they come unto me; and I judge between one and the other, and I make them know the statutes of God, and his laws.

And the father-in-law of Moses said unto him, The thing that thou doest is not good.

Thou wilt surely wear away, both thou and this people that is with thee; for the thing is too heavy for thee; thou wilt not be able to perform it by thyself alone.

Now hearken unto my voice, I will give thee counsel, and may God be with thee, Be thou for the people a mediator with God, that thou mayest bring the causes unto God.

And thou shalt explain to them the statutes and the laws; and thou shalt make them know the way wherein they must walk, and the work that they must do.

Moreover, thou shalt select out of all the people able men, such as fear God, men of truth, hating (their own) gain; and place these over them, as rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

And let them judge the people at all times; and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge themselves: so shall it be easier for thee, when they shall bear with thee.

If thou wilt do this thing, and God commandeth it thee, then wilt thou be able to endure; and also the whole of this people will come to its place in peace.

And Moses hearkened to the voice of his father-in-law, and did all that he had said.

And Moses chose able men out of all Israel, and placed them as heads over the people, rulers of

thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

And they judged the people at all times; any difficult cause they brought unto Moses, but every small cause they judged themselves.

And Moses dismissed his father-in-law; and he went his way unto his own land.

Jithro was a great man. This is manifested by the good advice he gave to his son-in-law Moses, who accepted it, inaugurating the system of judiciary which happily prevails to this day. Unfortunately for the people, judges are elected or appointed who are not able, who do not fear God, who are not men of truth, and who do not hate their own gain, but are very much in love with it, and therefore take bribes directly and indirectly.

The fault of having such men as judges on the bench rests with the people who elect them, or with the appointing power, and those that confirm such appointment.

A corrupt judge can well be compared to a leper, and, like a leper, he should be banished in order not to corrupt social order and prosperity.

Moses greatly profited by the advice of his father-in-law. It may not be amiss to state here that many of the sons-in-law of this enlightened age would greatly profit, and save themselves and those related to them from an ocean of troubles and heart-burning misery, if they would follow the advice of their father-in-law.

As a rule, when a man has reached the age of being a father-in-law, he possesses a great deal of experience of the ways of the world, and in many instances he paid dearly for his experience. That experience so dearly purchased he lovingly offers to his inexperienced son-in-law, who spurns it with disdain, for he deems himself much wiser than his father-in-law. The whole world is too small to hold him, and as a rule such son-in-law is glad, within a short space of time, to have one room to live in, and he has hard work to pay the rent for even that.

How different it would have been had he obeyed his father-in-law. It is never too late to mend; acknowledge your errors manfully. "An error gracefully acknowledged is a victory won."

And God spoke all these words, saying,

I am the Lord thy God, who have brought thee out of the land of Egypt, out of the house of slavery.

Thou shalt have no other gods before me.

Thou shalt not make unto thyself any graven image, or any likeness of any thing that is in heaven above, or that is on the earth beneath, or that is in the water under the earth.

Thou shalt not bow thyself down to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me;

And showing kindness unto the thousandth generation of them that love me, and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Remember the sabbath day to keep it holy.

Six days shalt thou labour, and do all thy work.

But the seventh day is the Sabbath in honour of the Lord thy God: on it thou shalt not do any work, neither thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates;

For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested on the seventh day; therefore the Lord blessed the sabbath day, and hallowed it.

Honour thy father and thy mother; in order that thy days may be prolonged upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's house.

Thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

And all the people perceived the thunders, and the lightnings, and the sound of the cornet, and the mount smoking; and when the people saw it, they removed trembling, and stood afar off.

And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die.

And Moses said unto the people, Fear not; for in order to prove you, did God come, and in order that his fear may be before your faces, that ye sin not.

And the people stood afar off, and Moses drew near unto the thick darkness where God was.

And the Lord said unto Moses, Thus shalt thou say unto the children of Israel, Ye have seen that from heaven I have spoken with you.

Ye shall not make any thing with me: gods of silver, and gods of gold ye shall not make unto yourselves.

An altar of earth shalt thou make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thy oxen: in every place where I shall permit my name to be mentioned, I will come unto thee, and I will bless thee.

And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it.

Neither shalt thou go up by steps upon my altar, that thy nakedness be not laid open thereon.

The ten commandments are the sublimest lines ever written. Their observance secures and promotes the welfare of every man, every woman, and every child. They are the charter for every individual, for every family, community, and all the nations on earth. Those that observe them most, prosper most, and live the longest as the brightest benefactors in their generations.

Take the first commandment, "Thou shalt have no other gods before me." To believe in only one God, the God of the universe, who animates everything that exists: that belief is the be-

ginning of confidence; that belief is the healthful start to concentrated affections so essential to a contented career.

Those people who do not believe in one God are at sea without a compass. They are in a continual dread of being annihilated by an evil spirit, and that constant fear hinders their progress in intellectual and material development.

The belief, the fear in and love of one God, the "Ellohim," the "Jehovah," the Father of Mankind, makes every man a freeman, a man without fear for mishaps. He feels that his Redeemer liveth, and that no evil can happen to him as long as he is dutiful, and loves to do good for good's sake, which is God-like.

The second commandment, "Remember the Sabbath day to keep it holy."

The Sabbath is indeed the pearl of days. It is the day not only for giving the body rest, but also for the cultivation of those noble feelings of endearment in the family. Wife and children rejoice that on the Sabbath the good husband and noble father will be with them the whole day. They go with them to the house of worship attired in their best clothes, and in the midst of the congregation they give thanks and adoration to God for the uncountable blessings he so bountifully showers upon them. Through this reunion, prayer, sermon, music, and song, their affections for each other become truly strengthened, and life is a thousand-fold happier for them.

What would society be without a Sabbath? It would break down, and descend into the thistled valley of barbarism.

“Remember the Sabbath day to keep it holy” should be impressed on the mind and heart of every child throughout the land, and the authorities should gently but firmly execute the law of keeping the Sabbath.

“Honor thy father and thy mother; in order that thy days may be prolonged upon the land which the Lord thy God giveth thee.”

This law is the pivot on which the welfare of society largely depends. A child that has been brought up to truly honor and revere its parents has the foundation laid for building up good citizenship. For it is natural that the child who truly loves and reveres its parents will also honor its uncles, aunts, and cousins; and that affection can not stop there—it flows on like a living stream to the rest of mankind.

A son or a daughter who don't care for the welfare of their parents, as a rule cares for nobody. They thereby make bad citizens and bad neighbors, from which the community is apt to suffer. It is therefore of supreme importance to the family, the community, and the State that the children be impressed with the holiness of honoring their parents.

“Thou shalt not kill.” There is nothing more terrible to a man than to be guilty of having killed a fellowman. It is to have his conscience

erying aloud day and night against the great sin. So terrifying is that cry that death, an ignominious death, is preferable to that lamentation of conscience, and murderers frequently surrender themselves to the courts to be punished for a crime that cries before God and man.

Don't kill; keep your anger or your revenge in check, and the prospects are that you will be much happier, and at least die peacefully.

"Thou shalt not commit adultery." Those who do not observe this commandment wilfully expose themselves to the most humiliating mortification, sorrow, and despair which undermine honor, health, and happiness, making life miserable, and which often end with murderous violence or a pauper's grave.

Therefore don't commit adultery if you value your honor, health, and happiness. These crown life with the refulgent light of glorious peace within yourself, your home, and your community.

"Thou shalt not steal." To be honest is man's glory. The very reputation of being honest broadly opens the avenues for employment and advancement, securing to the honest man an honorable living, enabling him to walk erect before God and man.

The reputation of being dishonest closes all the avenues of honorable usefulness, leaving only one avenue open, and that one is full of thorns, lacerating the pedestrian on his way. Wherever he goes he hears the rough words, "Goon, go on." Filthy are

his ways, filthy are his companions, and the prison is often his home. Guard yourself against such a career by observing that important commandment, "Thou shalt not steal."

"Thou shalt not bear false witness against thy neighbor." How despicable is a false witness, a perjurer, or a liar. Alas! frequently an honest man is robbed of his good name and his hard-earned possessions by such false witnesses. Even when proved a false witness he is often permitted to move in the best society instead of being sent to prison for the crime. Instead of being looked upon as a dishonored man, the contrary is often the case. Liars, especially under oath, can not be honorable men and women. Be truthful, and you will be esteemed as a noble character.

"Thou shalt not covet thy neighbors house." Trace all the misfortunes that befall man, woman, and children, and you will find that out of one hundred cases, ninety-nine have been caused by coveteousness.

Wars that made human blood flow like a river can be directly traced to coveteousness.

Coveteousness clouds the judgment; right is superseded by might; everything is sacrificed to gratify the demon of coveteousness. For your own good, and the good of society, don't covet. Reason calmly, reason logically, and you will soon find that which you so covet to be unworthy of your efforts, and the great sacrifices you were ready and eagerly willing to make. Don't be

covetous; be content; it will do you and yours a world of good.

We have briefly touched upon the great merits of the Ten Commandments. Each one of them should be made a text by the minister for one service at a time. What a latitude he there has to preach on. He can then impress his hearers with the grandeur of their ethics. Every one of the commandments is a gem, and if properly set would outshine all other ethics. It is a pity, a great pity, that the ministers so seldom expound the worth of the Ten Commandments. If they should, they would prevent many crimes by making the members of their congregation better men and better women, by holding fast to the great lessons of the Ten Commandments.

To expound them properly and impressively requires wisdom and eloquence of a high order.

“If thou lend money to my people, to the poor by thee, thou shalt not be to him as a lender of money; thou shalt not lay upon him usury.”

This passage from the laws of Moses is especially applicable to those who take a large percentage on their loans, and thereby ruin the debtor. This is sinful, and, like all sins, they re-act on those who cause them.

“And thou shalt take no bribe; for the bribe blindeth the clear-sighted, and perverteth the words of the righteous.”

Truer words were never uttered or recorded.

The bribe-taker is a full-fledged scoundrel. From such a rogue no justice can be expected.

Don't countenance a bribe-taking judge; for, under his ruling and example, life, honor, property, and freedom are jeopardized.

“Thou shalt not withhold anything from thy neighbor, nor rob him; there shall not abide with thee the wages of him that is hired, through the night until morning.”

Only a Moses could in the dawn of civilization say so much in so few words. How applicable these words are to this very day, and how beneficial it would be to all if they were strictly carried into effect.

“Thou shalt not avenge nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself.”

What a text this is for a minister to preach on in those neighborhoods where there is a continual strife. Strife disgraces one, and depresses his spiritual and material progress.

“Before the hoary head shalt thou rise up, and honor the face of the old man; and thou shalt be afraid of thy God; I am the Lord.”

This admonition is becoming very obsolete of late, and it is a sign of degradation. From the day that the young begin to disregard the aged, they decline in civilization and become barbarians, although they may be clothed in fineries, and have the appearance of ladies or gentlemen. Dis-

respectful conduct towards the aged places civilization on equality with barbarism, and men and women on an equal footing with carnivorous animals.

If there be among thee a needy man, any one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee; thou shalt not harden thy heart, nor shut thy hand from thy needy brother.

But thou shalt open wide thy hand unto him, and thou shalt surely lend him sufficient for his need, which his want requireth.

Thou shalt not pervert the cause of the stranger, or of the fatherless; and thou shalt not take in pledge the raiment of a widow.

A perfect and just weight shalt thou have; a perfect and just measure shalt thou have.

If a bird's nest chance to be before thee in the way, on any tree or on the ground, with young ones or with eggs, and the mother be sitting upon the young, or upon the eggs; thou shalt not take the mother with the young. But thou shalt surely let the mother go.

Thou shalt not plough with an ox and ass together.

Thou shalt not muzzle the ox when he thresheth out the corn.

Moses not only aimed by his laws to protect the widow, the orphan, and the poor from wrong and oppression, but he also extended his justice to the animals. Moses can justly be called the father of the Society for the Prevention of Cruelty to Animals. It took thousands of years before

this humane act—to prevent cruelty to animals—was recognized at large, which clearly indicates that it takes a long time for the people to understand the laws of Moses and their sublime equity.

And if a stranger sojourn with thee, in your land, ye shall not vex him.

As one born in the land among you, shall be unto you the stranger that sojourneth with you, and thou shalt love him as thyself.

It would be well for the whole country if this rule would prevail. There are many who look upon a stranger as an intruder, as one who is injurious to the land, while they themselves are the children from foreign parents. Every inhabitant, whether a native or a stranger, is a benefit to the land, for he or they in some form add to the producing power and to the development of wealth.

It is for those that are at the head of affairs in the community to utilize such forces to the best advantage, and which as a rule is happily done. The value of property is thereby increased, and this also places the taxes on so many more individuals.

Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

Just balances, just weights, a just ephah, and a just lien shall ye have.

Alas! these admonitions are obsolete with many traders. They are declared out of style. It therefore behooves the authorities to see to it that

these ordinances be observed, especially so regarding the weight of loaves of bread, which deeply concerns the poor. It may not come amiss to examine other food articles at the same time.

Breach for breach, eye for eye, tooth for tooth; in the manner as he hath caused a bodily defect in a man, so shall it be done to him.

And he that killeth a beast, shall make restitution for it; and he that killeth a man shall be put to death.

One manner of judicial laws shall ye have: the stranger shall be equal with one of your own country; for I am the Lord your God.

These laws are stern in demand, but just in effect. They are unnecessary to those who live in the spirit, "Do unto others as you would be done by." Those who are willfully vicious should have punishment meted out as they deserve.

The most remarkable of these statutes are the words: "One manner of judicial law shall ye have: the stranger shall be equal with one of your own country," or, in other words, be equal before the law.

Although we have arrived at nearly two thousand years of the new era, there are nations that still discriminate before the law between their own people and strangers. It would be to their advantage if those nations would adopt the statutes of Moses—have one law for all—and thereby demonstrate that they are entitled to the claim they make of being a civilized nation.

Six years shalt thou sow thy field, and six years shalt thou prune thy vineyard, and gather in the fruit thereof.

But in the seventh year there shall be a Sabbath of rest unto the land, a Sabbath (in honor of the Lord).

It would be well for the agriculturist to observe this statute, and give the land the required rest to recuperate its fruitfulness.

And ye shall hallow the fiftieth year, and proclaim freedom throughout the land unto all the inhabitants thereof; it shall be a jubilee (yobel) unto you; and ye shall return, every man, unto his possession, and ye shall return, every man, unto his family.

The meaning of this statute is to give a quitclaim on all indebtedness, give freedom to those who were in slavery or in prison, give every one of the inhabitants a new start in their career. This statute would no doubt suit a great many people who do not like to toil or spin, and who love to live on the anticipated earnings for which they don't work. And still there are some points in it that could be engrafted into our laws. For instance, that every fifty years there should be a general settlement, an equalizing of matters. Such a measure would avoid extreme wealth on one side, and extreme poverty on the other.

And the Lord passed by before him, and proclaimed, The Lord is the immutable, Eternal Being, the omnipotent God, merciful and gracious,

long-suffering and abundant in beneficence and truth;

Keeping kindness unto the thousandth (generation), forgiving iniquity and transgression and sin, but who will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation.

This is the true conception of God and God's ways. He keeps kindness unto the thousandth generation, forgiving iniquity and transgression and sin, but who will by no means clear the guilty; visiting the iniquity of the fathers upon the children, unto the third and unto the fourth generation.

Let this stand as a warning to every man and to every woman throughout the land, to be careful of their acts, that their character and blood may not become tainted with evil and impurity which they would naturally transmit to their children, and who, under nature's laws, would suffer for their sins unto the third and fourth generation.

We heard once an eminent Christian minister scathingly denounce this doctrine of Moses, and giving it as his opinion as being too cruel for God to punish the children for their fathers' sins. Such preaching may be popular, but it is not beneficial to the people. It is far better to preach to them the truth. It is true that if the father or mother is scrofulous, their children are likely to be scro-

fulous too. If the parents are tainted with insanity, the children are likely to be to some extent insane, and it is well that the masses of the people know these facts, and govern themselves accordingly.

And the mixed multitude that was among them felt a lustful longing; and the children of Israel also wept again, and said, Who will give us flesh to eat?

We remember the fish which we could eat in Egypt for naught; the cucumbers, and the melons, and the leeks, and the onions, and the garlie;

But now our soul is faint; there is nothing at all, only to the manna are our eyes directed.

What a time Moses must have had with such a discontented multitude, who were always grumbling, always asking for the impossible. Without the help of God, even so great a man as Moses must have succumbed to such grievous trials. One grumbler in a household is sufficient to make the whole family unrestful. Imagine, then, to have over six hundred thousand men, their wives and their children, and a mixed multitude of camp-followers to grumble. What a task for a leader to keep them in check!

And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and its officers; and take them unto the tabernacle of the congregation, and they shall stand there with thee.

This is the first congress of a Republic created for the first time by the children of Israel, and so wisely copied by the United States, which has now stood the test successfully for over one hundred years, and it will always stand the test so long as the people of the Republic will worship God, and not kneel before mammon. Good conduct and talent must be the standard for social distinction. From the day that wealth becomes the fixed standard, corruption and terrorism will set in, and so powerfully that it will undermine law and order. Law will cease to be of any value. A suitor will be obliged to deposit a bribe before a trial could be got. The social fabric will fester with a mass of rottenness and crime.

Let, therefore, every man and every woman who loves and fears God, who love their offspring, who love their country, uphold the purity of our civil and religious rights, the purity of the ballot, and see to it that patriotic men are elected to fill public trusts, especially to the judiciary. Every judge must be above suspicion, and constantly watched.

Let wealth be appreciated, but not to the extent to make it the pivot of social distinction. Good conduct, learning, and the promotion of general happiness should be the standard of social distinction. Good conduct is within the reach of all. Let us all encourage it and honor it for our own safety, and the glory of our Republic.

Congregation! one statute shall be for you and for the stranger that sojourneth, a statute forever in your generations.

One law and one code shall be for you and for the stranger that sojourneth with you.

Twice is this ordinance repeated in order to impress it more vividly upon the people, and by this act Moses demonstrated the greatness of his soul.

And there remained two men in the camp, the name of the one was Eldad, and the name of the other Medad; and the spirit rested upon them; and they were of those that were written down, but they had not gone out unto the tabernacle: and they prophesied in the camp.

And there ran a young man, and told to Moses, and said, Eldad and Medad are prophesying in the camp.

And Joshua' the son of Nun, the servant of Moses from his youth, answered and said, My lord Moses, forbid them.

And Moses said unto him, Art thou zealous for my sake? And oh that one might render all the people of the Lord prophets, that the Lord would put his spirit upon them!

Every great man wishes the people at large to be great in comprehension; for he knows that a wise people can better be controlled from doing wrong, to love peace and live in peace, and for that reason Moses exclaimed, "And oh that one might render all the people of the Lord prophets, and the Lord put his spirit upon them."

And when Bil'am saw that it was pleasing in the eyes of the Lord to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness.

And Bil'am lifted up his eyes, and when he saw Israel encamped according to their tribes, there came upon him the spirit of God.

And he took up his parable, and said, Thus saith Bil'am the son of Be'or, and thus saith the man whose eyes are open;

Thus saith he who heareth the sayings of God, who seeth the vision of the Almighty, falling down, with unvailed eyes:

How beautiful are thy tents, O Jacob, thy dwellings, O Israel!

As streams are they spread forth, as gardens by the river's side, as aloe-trees, which the Lord hath planted, as cedar-trees beside the waters.

Water runneth out of His buckets, that his seed may be moistened by abundance of water; and exalted above Agag shall be his king, and raised on high shall be his kingdom.

God, who brought him forth out of Egypt, is to him like the heights of the reem: he will devour nations, his oppressors, and their bones will he break, and pierce (them) through with his arrows.

He coucheth, he lieth down as a lion and as a lioness: who shall make him rise up? They that bless thee be blessed, and they that curse thee be cursed.

And the anger of Balak was kindled against Bil'am, and he struck his hands together; and Balak said unto Bil'am, To denounce my enemies did I call thee, and, behold, thou hast even blessed them these three times.

And now flee thou to thy place: I thought to

honour thee greatly; but lo, the Lord hath kept thee back from honour.

And Bil'am said unto Balak, Did I not already speak to thy messengers, whom thou sendest unto me, saying,

If Balak would give me his house full of silver and gold, I could not transgress the order of the Lord, to do good or evil out of my own heart; what the Lord will speak, that must I speak?

Balak commanded Bil'am to curse Israel, but Bil'am blessed and glorified Israel as he beheld them in their camp. It must have been a glorious sight. To bring them to that perfection it required indeed God's grace and help, and the masterful leadership of Moses.

And the Lord spoke unto Moses and to Aaron, saying unto them,

Speak unto the children of Israel, saying, These are the beasts which ye may eat among all the beasts that are on the earth.

Whatsoever divideth the hoof, and is cloven-footed, and cheweth the cud, among the beasts, that may ye eat.

But these shall ye not eat, of those that chew the cud, or of those that divide the hoof: The camel; because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

And the cony; because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

And the hare; because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

And the swine; because he divideth the hoof, and is cloven-footed, but he cheweth not the cud; he is unclean unto you.

Of their flesh shall ye not eat, and their carcass shall ye not touch; they are unclean unto you.

These may ye eat, of all that are in the waters: All that have fins and scales in the waters, in the seas, and in the rivers, them may ye eat.

But all that have not fins and scales in the seas, and in the rivers, of whatever moveth in the waters, and of any living thing which is in the waters, shall be an abomination unto you:

And an abomination shall they remain unto you; of their flesh shall ye not eat, and their carcasses shall ye have in abomination.

Whatsoever hath not fins and scales in the waters, shall be an abomination unto you.

And these shall ye have in abomination among the fowls; they shall not be eaten, they are an abomination: The eagle, and the ossifrage, and the osprey,

And the vulture, and the kite after his kind;

Every raven after his kind;

And the ostrich, and the night-hawk, and the cuckoo, and the hawk after his kind;

And the little owl, and the cormorant, and the great owl,

And the swan, and the pelican, and the gier-eagle,

And the stork, the heron after his kind, and the lapwing, and the bat.

All flying insects that walk upon four feet, shall be an abomination unto you.

Yet these may ye eat, among all the flying insects that walk on four feet, which have spring-legs above their feet, to leap therewith upon the earth.

These of them may ye eat: The locust after its kind, and the sol'am after its kind, and the char-gol after its kind, and the chagab after its kind.

But all flying insects, which have four feet, shall be an abomination unto you;

And through these shall ye be rendered unclean; whosoever toucheth the carcass of them shall be unclean until the evening;

And whosoever beareth aught of their carcass shall wash his clothes, and be unclean until the evening.

Every species of beast, which divideth the hoof and is not cloven-footed, nor cheweth the cud, is unclean unto you: every one that toucheth the same shall be unclean.

And all that walk upon their paws, among all manner of beasts that walk on four feet, are unclean unto you: whosoever toucheth their carcass shall be unclean until the evening.

And he that beareth their carcass shall wash his clothes, and be unclean until the evening: unclean shall they be unto you.

And these shall be unclean unto you among the creeping things that creep upon the earth: The weasel, and the mouse, and the tortoise after its kind.

And the hedgehog, and the chameleon, and the lizard, and the snail, and the mole.

These shall be unclean to you among all that creep: whosoever doth touch them, when they are dead, shall be unclean until the evening.

And every thing upon which any part of them, when they are dead, doth fall, shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, every vessel wherewith any work can be done, must be put into water, and it shall be unclean until the evening, when it shall be clean.

And every earthen vessel whereinto any part

of them falleth, whatsoever is in it shall be unclean; and itself shall ye break.

All kinds of food which may be eaten, on which water cometh, shall be unclean: and all drink that may be drunk, shall be rendered unclean in every vessel.

And every thing whereupon any part of their carcass falleth, shall be unclean: an oven, or ranges for pots, shall be broken down, they are unclean; and unclean shall they be unto you.

Nevertheless, a fountain, or pit, receptacles for water, shall be clean; but he that toucheth their carcass shall be unclean.

And if any part of their carcass fall upon any sowing-seed which hath been sown, it shall be clean.

But if any water be put upon the seed, and any part of their carcass fall thereon, it shall be unclean unto you.

And if any cattle die, which is allowed to you as food: he that toucheth its carcass shall be unclean until the evening.

And he that eateth of its carcass shall wash his clothes, and be unclean until the evening; he also that beareth its carcass shall wash his clothes, and be unclean until the evening.

And every creeping thing that creepeth upon the earth is an abomination; it shall not be eaten.

Whatsoever goeth upon the belly, and whatsoever goeth upon four feet, down to whatsoever hath many feet among all creeping things that creep upon the earth, shall ye not eat; for they are an abomination.

Ye shall not make yourselves abominable with any creeping thing that creepeth; and ye shall not make yourselves unclean with them, that ye should be defiled thereby.

For I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye make yourselves unclean with any manner of creeping thing that creepeth upon the earth.

For I am the Lord that have brought you up out of the land of Egypt, to be your God; ye shall therefore be holy, for I am holy.

This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

To distinguish between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

This chapter is one of the most important in the Bible, as it concerns the health of every individual. Those individuals and families who observe this law, "Of what thou shalt eat, and what thou shalt not eat," are in return blessed with good health. It is the observance of this law by the Israelites throughout the world, in all ages and climes, that has preserved them in good health and vigor. The statistics show that the Israelites live longer than other races, and they owe this blessing to the bill-of-fare so clearly stated by Moses. It would be well if this law were generally adopted as the guide what to eat and what not to eat. Instead of treating it with levity, study it in order to comprehend it more clearly.

And it shall come to pass, when all these things are come upon thee, the blessing and the curse,

which I have set before thee, and thou reflectest on them in thy heart among all the nations, whither the Lord thy God hath driven thee,

So that thou returnest unto the Lord thy God, and hearkenest unto his voice according to all that I command this day, thou and thy children, with all thy heart, and with all thy soul: 3

That then the Lord thy God will restore thy captivity, and have mercy upon thee; and he will again gather thee from all the nations, whither the Lord thy God hath scattered thee.

If thy outcasts be at the outmost parts of heaven, from there will the Lord thy God gather thee, and from there will he fetch thee:

And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, in order that thou mayest live.

And the Lord thy God will put all these denunciations upon thy enemies, and on those that hate thee, who have persecuted thee.

And thou wilt return and hearken unto the voice of the Lord, and thou wilt do all his commandments which I command thee this day.

And the Lord thy God will make thee pre-eminent in every work of thy hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good; for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers;

If thou wilt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are written in this book of the

law; if thou wilt return unto the Lord thy God with all thy heart, and with all thy soul.

For this commandment which I command thee this day, is not hidden from thee, nor is it far off.

It is not in heaven; that thou shouldst say, Who will go up for us to heaven, and fetch it down unto us, and cause us to hear it, that we may do it?

Neither is it beyond the sea; that thou shouldst say, Who will go over the sea for us, and fetch it unto us, and cause us to hear it, that we may do it.

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

See, I have set before thee this day life and the good, death and the evil;

In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his ordinances; that thou mayest live and multiply; and that the Lord thy God may bless thee in the land whither thou goest to possess it.

But if thy heart turn away, so that thou wilt not hearken, and thou sufferest thyself to be drawn away, and thou bowed down to other gods, and servest them:

I announce unto you this day, that ye shall surely perish; ye shall not remain many days upon the land, whither thou passest over the Jordan to go thither to possess it.

I call heaven and earth as witnesses against you this day, that I have set before you life and death, the blessing and the curse; therefore choose thou life, in order that thou mayest live, both thou and thy seed;

To love the Lord thy God, to hearken to his

voice, and to cleave unto him; for he is thy life, and the length of thy days; that thou mayest dwell in the land which the Lord swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give unto them.

Moses, in all his admonitions to the people of Israel, never promised future reward in heaven, nor punishment in hell.

The blessings and the curses which he so vividly depicted, all, without an exception, belong to the present life. Such teaching is especially beneficial to the masses, because it is of a practical nature. It conveys the idea that if your conduct will be good, you will have it good; otherwise not.

Moses also warned the people against spiritualism in the following terse expressions:

“The secret things belong unto the Lord our God; but those things which are publicly known belong unto us and to our children for ever, to do all the words of this law.”

It would be well with those who are spiritualists to be guided by the above admonition by Moses. It certainly would save them from an ocean of thralldom, which frequently ends with broken health and insanity.

Concern yourself more with earthly affairs, which would better the condition of the poor who have a hard struggle for the necessaries of life, and of bringing up their children properly. Such work will bring forth good results, which will be called blessed.

And Moses went and spoke these words unto all Israel.

And he said unto them, I am a hundred and twenty years old this day; I am not able any more to go out and come in; for the Lord hath said unto me, Thou shalt not go over this Jordan.

The Lord thy God it is who goeth over before thee; he will destroy these nations from before thee, and thou shalt dispossess them: Joshua' it is who goeth over before thee, as the Lord hath spoken.

And the Lord will do unto them as he hath done to Sichon and to 'Og, the kings of the Emorites, and unto their land, whom he hath destroyed.

And the Lord will give them up before you; and ye shall do unto them according, unto the whole of the commandment which I have commanded you.

Be strong and of good courage, be not afraid and be not dismayed on account of them; for the Lord thy God it is that goeth with thee; he will not let thee fail, nor forsake thee.

And Moses called unto Joshua', and said unto him before the eyes of all Israel, Be strong and of a good courage; for thou must go with this people unto the land which the Lord hath sworn unto their fathers, to give unto them; and thou shalt divide it for them as a possession.

And the Lord it is that goeth before thee; he will be with thee, he will not let thee fail, nor will he forsake thee: fear not, nor be thou discouraged.

And Moses wrote down this law, and delivered it unto the priests the sons of Levi, who bore the ark of the covenant of the Lord, and unto all the elders of Israel.

And Moses commanded them, saying, At the end of (every) seven years, at the fixed time of the year of release, on the feast of tabernacles,

When all Israel come to appear before the Lord thy God in the place which he will choose, shalt thou read this law in the presence of all Israel in their hearing:

Assemble the people together, the men, and the women, and the children, and thy stranger that is within thy gates; in order that they may hear, and in order that they may learn how they are to fear the Lord your God, and to observe to do all the words of this law;

And that their children, who have not yet any knowledge, may hear and learn to fear the Lord your God, all the days which ye live in the land whither ye go over the Jordan to possess it.

And the Lord said unto Moses, Behold, thy days approach that thou must die; call Joshua', and place yourselves in the tabernacle of the congregation, that I may give him a charge: and Moses and Joshua' went and placed themselves in the tabernacle of the congregation.

And the Lord appeared in the tabernacle in a pillar of cloud; and the pillar of cloud stood at the door of the tabernacle.

And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers: and then will this people rise up and go astray after the gods of the strangers of the land, whither they go to be in the midst of them, and they will forsake me, and break my covenant which I have made with them.

And my anger shall be kindled against them on that day, and I will forsake them, and I will hide my face from them, and they shall be given to be devoured, and many evils and troubles shall overtake them; and they will say on that day, Is it

not, because my God is not in the midst of me, that these evils have overtaken me?

But I will assuredly hide my face on that day on account of all the evils which they have wrought, because they have turned unto other gods.

Now therefore write ye for yourselves this song, and teach it the children of Israel, put it in their mouth; in order that this song may become for me a witness against the children of Israel.

For when I shall have brought them into the land which I have sworn unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and grown fat: then will they turn unto other gods and serve them, and provoke me, and break my covenant.

And it shall come to pass, when many evils and troubles have befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouth of their seed; for I know their inclination which they have shown, even this day, before I have brought them into the land which I have sworn.

And Moses wrote down this song on the same day, and taught it the children of Israel.

And he gave a charge unto Joshua' the son of Nun, and said, Be strong and of a good courage; for thou shalt bring the children of Israel into the land which I have sworn unto them; and I will be with thee.

And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

That Moses commanded the Levites, the bearers of the ark of the covenant of the Lord, saying,

Take this book of the law, and put it at the side of the ark of the covenant of the Lord your

God, that it may remain there against thee for a witness.

For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, have ye been rebellious against the Lord, and how much more after my death?

Assemble unto me all the elders of your tribes, and your officers; and I will speak in their ears these words, and I will call as witnesses against them the heavens and the earth.

For I know that after my death ye will to a surety become corrupt, and turn aside from the way which I have commanded you; and that the evil will befall you in the latter days; when ye do the evil in the eyes of the Lord, to incense him through the work of your hands.

And Moses spoke in the ears of all the congregation of Israel the words of this song, until they were ended.

Give ear, O ye heavens, and I will speak; and let the earth hear the words of my mouth.

My doctrine shall drop as the rain, my speech shall distil as the dew, as heavy rains upon the grass, and as showers upon herbs.

When I call on the name of the Lord, ascribe ye greatness unto our God.

He is the Rock, his work is perfect; for all his ways are just; the God of truth and without iniquity, just and upright is he.

The corruption is not his, it is the defect of his children, of the perverse and crooked generation.

Will ye thus requite the Lord, O people, worthless and unwise? is he not thy father who hath bought thee? is it not he who hath made thee, and established thee?

Remember the days of old, consider the years

of former generations; ask thy father, and he will tell thee; thy elders, and they will say unto thee:

When the Most High divided to the nations their inheritance, when he separated the sons of man: he set the bounds of the tribes according to the number of the sons of Israel.

For the portion of the Lord is his people; Jacob is the lot of his inheritance.

He found him in a desert land, and in the waste of the howling of the wilderness; he encircled him, he watched him, he guarded him as the apple of his eye.

As an eagle stirreth up his nest, fluttereth over his young, spreadeth abroad his wings, seizeth them, beareth them aloft on his pinions:

So did the Lord alone lead him, and there was not with him a stranger god.

He caused him to stride on the high places of the earth, and he ate the products of the fields; and he made him to suck honey out of the rock, and oil out of the flinty stone;

Cream of cows, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of the kidneys of wheat; and of the blood of the grape thou drankest unmixed wine.

Thus did Yeshurun grow fat, and he kicked; (thou art grown fat, thick, fleshy;) and then he forsook the God who made him, and lightly esteemed the Rock of his salvation.

They incensed him with strange gods, with abominations they provoked him to anger.

They sacrificed unto evil spirits, things that are not god, gods that they knew not, new ones lately come up, which your fathers dreaded not.

Of the Rock that begat thee thou wast unmind-

ful, and forgottest the God that had brought thee forth.

And the Lord saw this, and he was angry; because of the provoking of his sons and of his daughters.

And he said, I will hide my face from them, I will see what their end will be; for a perverse generation are they, children in whom there is no faith.

They have moved me to wrath with things that are not god; they have provoked me to anger with their vanities; and I too will move them to jealousy with those which are not a people; I will provoke them to anger with a worthless nation.

For a fire is kindled in my anger, and it burneth unto the lowest deep; and it consumeth the earth with her products, and it setteth on fire the foundations of the mountains.

I will heap upon them miseries; all my arrows will I spend upon them.

They shall be wasted with hunger, and devoured with burning heat, and with bitter deadly disease; also the tooth of beasts will I let loose against them, with the poison of serpents that crawl in the dust.

Without shall the sword destroy, and terror within the chambers, both the young man and the virgin, the suckling with the man of gray hairs.

I said, I would drive them into one corner, I would cause their remembrance to cease from among men:

Were it not that I feared the wrath of the enemy, lest their oppressors should mistake the truth, lest they should say, Our hand is high, and the Lord hath not wrought all this,

For a nation void of counsel are they, and there is no understanding in them.

If they were but wise, they would understand this, they would consider their latter end!

How should one chase a thousand, and two put ten thousand to flight, unless their Rock had sold them, and the Lord had delivered them up?

For not as our Rock is their Rock, even our enemies themselves being judges.

For from the vine of Sodom is their vine, and from the fields of Gomorrah; their grapes are grapes of gall, they bear bitter clusters.

The poison of serpents is their wine, and the deadly venom of asps.

Behold! this is laid up in store with me, it is sealed up among my treasures!

Mine are vengeance and recompense, at the time that their foot shall slip; for nigh draweth the day of their calamity, and the future speedeth along for them.

For the Lord will espouse the cause of his people, and bethink himself concerning his servants: when he seeth that their power is gone, and the guarded and fortified are no more.

Then will he say, Where are their gods, the Rock in whom they trusted,

They that ate the fat of their sacrifices, and drank the wine of their drink-offerings? let them arise and help you, let them be a protection over you.

See now that I, even I, am he, and there is no god with me: I alone kill, and I make alive; I wound, and I heal; and no one can deliver out of my hand.

For I lift up my hand to heaven, and say, I live for ever.

When I whet my glittering sword, and my

hand taketh hold on judgment: I will render vengeance unto my enemies, and those that hate me will I requite.

I will make my arrows drunken with blood, and my sword shall devour flesh; from the blood of the slain, and of the captives, from the crushed head of the enemy.

Speak aloud, O ye nations, the praises of his people; for he will avenge the blood of his servants, and vengeance will he render to his adversaries, and forgive his land and his people.

And Moses came and spoke all the words of this song in the ears of the people, he, and Hosheä' the son of Nun.

And when Moses had made an end of speaking all these words to all Israel:

He said unto them, Set your hearts unto all the words which I testify against you this day, so that ye may command them your children, to observe to do all the words of this law.

For it is not a vain word for you; on the contrary, it is your life; and through this word shall ye live many days in the land, whither ye go over the Jordan to possess it.

And the Lord spoke unto Moses on that self-same day, saying,

Get thee up into this mountain of 'Abarim, unto mount Nebo, which is in the land of Moäb, that is in front of Jericho; and behold the land of Cana'an, which I give unto the children of Israel for a possession;

And die on the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died on mount Hor, and was gathered unto his people;

Because ye trespassed against me in the midst of the children of Israel at the waters of conten-

tion at Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.

For from afar shalt thou see the land; but thither shalt thou not go unto the land which I give the children of Israel.

In the foregoing chapters we have the parting words of Moses, not only to the assemblage before him, but to all future generations in Israel and mankind at large.

What is it that he so urgently recommended to be observed? It is the Ten Commandments, which are the clearest and most precious pearls in the Bible. The other commandments, in detail, concerning social, commercial, and agricultural relations are gathered around them, which he earnestly endeavored to impress on the people for ever by these words:

“And thou shalt teach them diligently unto thy children, and thou shalt speak of them when thou sittest in thy house, and when thou walkest by thy way, and when thou liest down, and when thou risest up.

“And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thy eyes.

“And thou shalt write them upon the door-posts of thy house, and upon thy gates.”

To have his laws read and expounded before the people by the priests for ever was the climax

of his great work. To this act Moses is indebted to have his laws so well observed and highly cherished by millions of the most intelligent people on the face of the earth.

To the Israelites belong the great honor of having not only preserved the Bible, but also of diligently studying it, and observing its teachings fully. "The study of the law is paramount" became the watchword of every father and mother in Israel. What are the results? Every home became a temple, every table an altar, every husband and father a high priest, and every wife and mother the high priestess; and under their guidance the children grew up to fear and to love God, to honor their parents truly, and observe the other laws faithfully, which kept them on the righteous path, and made them prosperous and good citizens everywhere.

Through ignorance, bigotry, extreme selfishness, and narrow-minded statesmanship, the Israelites were, during nearly two thousand years, most shamefully persecuted. It was the privilege almost of every urchin and every scoundrel to throw mud against the great name of Israel. The Israelites nevertheless retained their noble manhood and graceful womanhood unimpaired, and they stand to-day before the civilized nations as the High Priest of religious life, recognizing God as the architect of the universe, the Soul of all that exists, the Father of mankind, which, as a consequence, leads to one common brotherhood,

one law for all, and every one to share in the responsibilities and the blessings of life.

Moses! thou lofty genius, with lofty aspirations! thou intrepid leader! thou great law-giver! whose laws happily became interwoven not only with the Israelites, but other nations to whom it is a never failing source of perpetual bliss, as it secures confidence and peace to every individual, and the State.

Confidence and peace are the bases of prosperity and well-being. To thy creative power inspired by God, to thy matchless patience, and consummate tact, Israel and mankind are indebted for laws and teachings which guide them to the path of righteousness, which makes life happy and content.

Blessed be thy name and memory for ever. Be thou crowned with the imperishable wreath of the highest approval for thy great work by all the nations of the earth. May the mount of Nebo and the top of Pisgah, from which Moses looked so wistfully to the promised land, be considered holy grounds. It was his last act before he died at the age of one hundred and twenty years, his eye undimmed, and his natural force unabated, to look from these mountains. He is buried in the land of Moab, opposite Beth-po'ar, but no man knows where his sepulchre is to this day.

And it came to pass after the death of Moses, the servant of the Lord, that the Lord spoke unto

Joshua' the son of Nun, the minister of Moses, saying,

Moses my servant is dead; now therefore arise, pass over this Jordan, thou, and all this people, unto the land which I do give to them, to the children of Israel.

Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your boundary.

No man shall be able to stand up before thee all the days of thy life; as I was with Moses, so will I be with thee: I will not let thee fail, nor forsake thee.

Be strong and of a good courage! for thou shalt divide for an inheritance unto this people the land, which I swore unto their fathers to give to them.

Only be thou strong and very courageous, to observe to do according to all the law, which Moses my servant hath commanded thee: turn not from it to the right hand or to the left; in order that thou mayest prosper whithersoever thou goest.

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, in order that thou mayest observe to do according to all that is written therein; for then shalt thou make thy way prosperous, and then shalt thou have good success.

Behold, I have commanded thee, Be strong and of good courage; be not dismayed, neither be thou discouraged; for the Lord thy God is with thee whithersoever thou goest.

Then Joshua' commanded the officers of the people, saying,

Pass through the midst of the camp, and command the people, saying, Prepare yourselves provisions; for after only three days more ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you, to possess it.

And to the Reubenites, and to the Gadites, and to half the tribe of Menasseh, spoke Joshua', saying,

Remember the word which Moses the servant of the Lord commanded you, saying, The Lord your God hath granted you rest, and hath given you this land;

Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side of the Jordan; but ye shall pass over armed before your brethren, all the mighty men of valour, and help them;

Until the Lord shall have granted your brethren rest, as he hath done to you, and they also have taken possession of the land which the Lord your God giveth them: then shall ye return unto the land of your possession, and possess it, which Moses the servant of the Lord gave you on this side of the Jordan, toward the rising of the sun.

And they answered Joshua', saying, All that thou hast commanded us will we do, and whithersoever thou wilt send us will we go.

Entirely so as we have hearkened unto Moses, thus will we hearken unto thee: only the Lord thy God be with thee, as he was with Moses.

Every man that doth rebel against thy order, and will not hearken unto thy words, in all that thou mayest command him, shall be put to death: only be strong, and of a good courage.

Joshua', the successor of Moses, was an earnest man, and a born commander. The first glimpse we have of him was when he came with Moses from Mount Sinai, and said to Moses: "There is a noise of war in the camp. It is not the voice of a shout for mastery, neither is it the voice of a cry for defeat; the noise of singing do I hear." And he was correct. It was the noise of the children of Israel when dancing around the golden calf, exclaiming "These are thy gods, O Israel!" It is the same way now. There are those that dance around the golden calf exclaiming "Gold is God," make a great deal of noise, and that is all that it amounts to. Especially those, when the gold slips away from them, become hopelessly undone, and perish out of sight.

What inspiring words we have for all time in these lines :

"Behold, I have commanded thee, Be strong and of good courage; be not dismayed, neither be thou discouraged; for thy God is with thee whithersoever thou goest."

Half of the battle of life is triumphantly won if we are of good courage, and do not become dismayed through disappointments. Work with might and main, and look heavenward for blessing to Him who is our shield and our salvation.

But the children of Israel committed a trespass on the devoted things; for 'Achan, the son of Carmi, the son of Zabdi, the son of Zerach, of the tribe of Judah, took of the devoted things; and

the anger of the Lord was kindled against the children of Israel.

And Joshua' sent men from Jericho to 'Ai, which is beside Beth-aven, on the east side of Beth-el, and said unto them, thus, Go up and spy out the country. And the men went up and spied out 'Ai.

And they returned to Joshua', and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite 'Ai: do not fatigue all the people (to go) thither; for they are but few.

So there went up thither of the people about three thousand men; and they fled before the men of 'Ai.

And the men of 'Ai smote of them about thirty and six men; and they chased them from before the gate unto the stone-quarries, and smote them on the declivity (of the hill); wherefore the heart of the people melted, and became as water.

And Joshua' rent his clothes, and fell upon his face to the earth before the ark of the Lord until the evening, he with the elders of Israel, and they put dust upon their head.

And Joshua' said, Alas, O Lord Eternal, wherefore hast thou caused this people to pass over the Jordan, to deliver us into the hand of the Emorites, to destroy us? and oh! that we had been content, and dwelt on the other side of the Jordan!

I pray thee, O Lord, what shall I say, since Israel have turned their back before the enemies?

And when the Cana'anites and all the inhabitants of the land will hear of it, they will environ us round, and cut off our name from the earth; and what wilt thou do for thy great name?

And the Lord said unto Joshua', Get thee up; wherefore liest thou upon thy face?

Israel hath sinned, and they have also transgressed my covenant which I have commanded them; and they have also taken of the devoted things, and have also stolen, and have also dissembled, and they have also put it into their own vessels.

Therefore will the children of Israel not be able to stand up before their enemies; their back will they turn before their enemies, because they have become accursed: I will not be any more with you, except ye destroy the accursed from among you.

Rise up, sanctify the people, and say, Sanctify yourselves against to-morrow; for thus hath said the Lord the God of Israel, An accursed thing is in the midst of thee, O Israel: thou shalt not be able to stand up before thy enemies, until ye have removed the accursed from among you.

And ye shall be brought near in the morning according to your tribes: and it shall be, that the tribe which the Lord will seize shall come near according to its families; and the family which the Lord will seize shall come near by households; and the household which the Lord will seize shall come near by its men.

And it shall be, that he that is seized with the accursed thing shall be burnt with fire, he and all that he hath; because he hath transgressed the covenant of the Lord, and because he hath wrought wickedness in Israel.

So Joshua' rose up early in the morning, and brought Israel near by their tribes, and the tribe of Judah was seized;

And he brought near the family of Judah, and he seized the family of the Zarchites; and he brought near the family of the Zarchites by its men, and Zabdi was seized;

And he brought near his household by its men, and 'Achan, the son of Carmi, the son of Zabdi, the son of Zerach, of the tribe of Judah, was seized.

And Joshua' said unto 'Achan, My son, give, I pray thee, glory to the Lord, the God of Israel, and make confession unto him; and tell me, I pray thee, what thou hast done: hide nothing from me.

And 'Achan answered Joshua', and said, Truly! I have indeed sinned against the Lord the God of Israel, and thus have I done:

I saw among the spoil a handsome Babylonish mantle, and two hundred shekels of silver, and a wedge of gold of fifty shekels in weight, and I coveted them, and took them; and, behold, they are hidden in the earth in the midst of my tent, with the silver beneath the same.

Joshua' thereupon sent messengers, and they ran unto the tent; and, behold, it was hidden in his tent, and the silver beneath it.

And they took them out of the midst of the tent, and brought them unto Joshua', and unto all the children of Israel, and they laid them out before the Lord.

And Joshua' took 'Achan the son of Zerach, and the silver, and the mantle, and the wedge of gold, and his sons, and his daughters, and his ox, and his ass, and his sheep, and his tent, and all that he had, and all Israel were with him, and they brought them up unto the valley of 'Achor.

And Joshua' said, How hast thou troubled us! so shall the Lord trouble thee this day. And all Israel stoned him with stones, and burnt them with fire, after they had stoned them with stones.

And they raised over him a great heap of stones (which is) unto this day; and the Lord turned

from the fierceness of his anger. Wherefore the name of that place was called, The Valley of 'Achor unto this day.

The foregoing records disclose that the teachings of Moses had been deeply rooted in the minds and hearts of the children of Israel. This is proved by the fact that out of the large army, consisting of hundreds of thousands of men, there was only one who broke the Ten Commandments by appropriating a handsome Babylonish mantle, two hundred shekels of silver, and a wedge of gold of fifty shekels in weight. The punishment for the misdeed was swift and terrible, and had no doubt a salutary effect upon the whole people.

Laws to be effective must be impartially and promptly executed. If that is not done, demoralization begins, which will end personal liberty, on the ruins of which a tyrant will mount and rule the people by the sword.

And the Lord said unto Joshua', Fear not, neither be thou discouraged: take with thee all the people of war, and arise, go up to 'Ai; see, I have given into thy hand the king of 'Ai, and his people, and his city, and his land.

And thou shalt do to 'Ai and to its king, as thou hast done unto Jericho and its king; only its spoil and its cattle shall ye take for booty unto yourselves; but lay thee an ambush for the city in its rear.

So Joshua' arose, and all the people of war, to go up against 'Ai: and Joshua' chose out thirty thousand mighty men of valour, and sent them away by night.

And he commanded them, saying, Behold, ye shall lie in wait against the city, in the rear of the city; go not very far from the city; and be ye all ready;

And I, and all the people that are with me, will approach unto the city; and it shall come to pass that, when they come out against us, as at the first time, we will flee before them;

And they will come out after us, till we have drawn them from the city; for they will say, They flee before us as at the first time: and we will flee before them.

And then shall ye rise up from the ambush, and take possession of the city; and the Lord your God will deliver it into your hand.

And it shall be, that as soon as ye have seized the city, ye shall set the city on fire; according to the word of the Lord shall ye do: see, I have commanded you.

And Joshua' sent them off: and they went to lie in ambush, and remained between Beth-el and 'Ai, on the west side of 'Ai; but Joshua' lodged that night among the people.

And Joshua' rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people, toward 'Ai.

And all the people of war that were with him went up, and drew nigh, and came opposite the city, and encamped on the north side of 'Ai; and the valley was between them and 'Ai.

And he took about five thousand men, and set them as an ambush between Beth-el and 'Ai, on the west side of 'Ai.

And the people, all the camp that was on the north of the city, and its ambush on the west of the city got ready; and Joshua' went that night into the midst of the valley.

And it came to pass, when the king of 'Ai saw this, the men of the city hastened and rose up early, and went out against Israel to battle, he and all his people, at the time appointed, before the plain; but he knew not that there was an ambush against him in the rear of the city.

And Joshua' and all Israel feigned themselves beaten before them, and fled by the way of the wilderness.

And all the people that were in 'Ai were called together to pursue after them; and they pursued after Joshua' and were drawn away from the city.

And there was not a man left in 'Ai or Beth-el, that went not out after Israel; and they left the city open, and pursued after Israel.

And the Lord said unto Joshua', Stretch out the spear that is in thy hand toward 'Ai; for into thy hand will I give it. And Joshua' stretched out the spear which was in his hand toward the city.

And the ambush arose quickly out of their place, and they ran as soon as he stretched out his hand; and they entered into the city, and took possession of it, and hastened and set the city on fire.

And the men of 'Ai turned (and looked) behind them, and they saw, and, behold, the smoke of the city ascended up to heaven; and they had no power to flee this way or that way; and the people that had fled to the wilderness turned back upon the pursuers.

For when Joshua' and all Israel saw that the ambush had seized the city, and that the smoke of the city ascended: they turned back, and smote the men of 'Ai.

And the others issued out of the city against them; so that the Israelites had them in the mid-

dle, some on this side, and some on that side; and they smote them, until there was not left of them one that remained or escaped.

And the king of 'Ai they caught alive, and brought him to Joshua'.

And it came to pass, that, when Israel had made an end of slaying all the inhabitants of 'Ai in the field, in the wilderness wherein they had pursued them, and when they were all fallen by the edge of the sword, until they were consumed,

All the Israelites returned unto 'Ai, and smote it with the edge of the sword.

And (the number of) all that fell in that day, both of men and women, was twelve thousand, all the people of 'Ai.

And Joshua' drew not back his hand, where-with he had stretched out the spear, until he had utterly destroyed all the inhabitants of 'Ai.

Only the cattle and the spoil of that city Israel took as booty unto themselves, according to the word of the Lord which he had commanded Joshua'.

And Joshua' burnt 'Ai, and made it a ruinous heap of desolation for ever, even unto this day.

And the king of 'Ai he hanged on a tree until eventide; and at the going down of the sun, Joshua' commanded, and they took his carcass down from the tree and cast it at the entrance of the city gate, and they raised over him a great heap of stones, (which is) even unto this day.

Then did Joshua' build an altar unto the Lord, the God of Israel, on mount 'Ebal,

As Moses the servant of the Lord had commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no one had lifted up any iron

tool; and they offered thereon burnt-offerings unto the Lord, and sacrificed peace-offerings.

And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

And all Israel, and their elders, and the officers, and their judges, stood on this side and on that side of the ark, opposite the priests the Levites, who bore the ark of the covenant of the Lord, the stranger no less than the native born: half of them turned toward mount Gerizzim, and the other half of them turned toward mount 'Ebal; as Moses the servant of the Lord had commanded, to bless the people of Israel at first.

And afterward he read all the words of the law, the blessing and the curse, all, just as it is written in the book of the law.

There was not a word of all that Moses had commanded, which Joshua' did not read before all the congregation of Israel, with the women, and the little ones, and the stranger that walked in the midst of them.

Here we have the first record of strategy in war. To forward an army of thirty thousand mighty men of valour during the night to march against the rear of the city, while Joshua' drew on the enemy in the front of the city, and retreated in order to draw away the defenders of the city, and give his army in the rear of the besieged city a better chance to capture the place with as little loss as possible.

The Israelites celebrated the victory with religious service, and the laws of Moses were read before the soldiers, the women, the children, and

the strangers, as Moses directed them to do. This is even now practiced in the synagogues by the Israelites everywhere, and which is one of the causes that preserves the race intact.

And it came to pass, when all the kings that were on this side of the Jordan, in the mountain, and in the lowlands, and in all the coast of the great sea opposite Lebanon, the Hittites, and the Emorites, the Cana'anites, the Perizzites, the Hivites, and the Jebusites, heard this,

That they assembled themselves all together, to fight with Joshua' and with Israel, with one accord.

And when the inhabitants of Gib'on heard what Joshua had done unto Jericho and unto 'Ai,

They also did work wilily, and went and feigned to be messengers, and took old sacks for their asses, and wine-bottles, old, and rent, and bound up;

And (put) old and patched-up shoes upon their feet, and old garments upon themselves; and all the bread of their provision was dry and mouldy.

And they went to Joshua' unto the camp at Gilgal, and said unto him, and to the men of Israel, We are come from a far-off country; and now make ye a covenant with us.

And the men of Israel said unto the Hivites, Peradventure ye dwell in the midst of us; and how can we make a covenant with you?

And they said unto Joshua', We are thy servants. And Joshua' said unto them, Who are ye? and whence come ye?

And they said unto him, From a very far-off country are thy servants come, because of the name of the Lord thy God; for we have heard his fame, and all that he hath done in Egypt;

And all that he hath done to the two kings of the Emorites, that were beyond the Jordan, to Sichon the king of Cheshbon, and to 'Og the king of Bashan, who was at 'Ashtharoth.

Wherefore our elders and all the inhabitants of our country said to us, as followeth, Take provisions with you for the journey, and go to meet them, and say unto them, Your servants are we: and now make ye with us a covenant.

This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; and now, behold, it is dry, and it is become mouldy;

And these wine-bottles, which we filled, when new—but behold, they are now become rent; and these our garments and our shoes are become worn out by reason of the very long journey.

And the men took of their provisions, but the decision of the Lord they did not ask.

And Joshua' made peace with them, and made a covenant with them, to let them live; and the princes of the congregation swore unto them.

And it came to pass, at the end of three days after they had made a covenant with them, that they heard that they were their neighbours, and that they dwelt in the midst of them.

And the children of Israel broke up, and came unto their cities on the third day; and their cities were Gib'on, and Kephirah, and Beeroth, and Kiryath-ye'arim.

And the children of Israel smote them not; because the princes of the congregation had sworn unto them by the Lord, the God of Israel; but all the congregation murmured against the princes.

And all the princes said unto all the congregation, We have sworn unto them by the Lord the God of Israel; and now we cannot touch them.

This will we do to them, and we will let them live, that there be no wrath upon us, on account of the oath which we have sworn unto them.

And the princes said unto them, Let them live: and they became hewers of wood and drawers of water unto all the congregation, as the princes had spoken unto them.

And Joshua' called for them, and he spoke unto them, saying, Wherefore have ye deceived us, saying, We are very far from you: whereas ye dwell in the midst of us?

And now be ye cursed, and there shall not cease to be of you servants and hewers of wood and drawers of water for the house of my God.

And they answered Joshua', and said, Because it was certainly told thy servants, how that the Lord thy God had commanded his servant Moses to give unto you all the land, and to destroy all the inhabitants of the land from before you; wherefore we were sore afraid for our lives because of you, and we have done this thing.

And now, behold, we are in thy hand; as it seemeth good and right in thy eyes to do unto us, so do.

And he did unto them thus; and he delivered them out of the hand of the children of Israel, and they slew them not.

And Joshua' appointed them on that day hewers of wood and drawers of water for the congregation, and for the altar of the Lord, even unto this day, for the place which he should choose.

The inhabitants of Gib'on, called the Hivites, were evidently a people with keen perceptions. They perceived the danger that beset them, and practiced on Joshua' the most consummate trick ever practiced on a great general.

Notwithstanding this unparalleled fraud by which they secured a favorable treaty, Joshua' and the princes of the congregation observed the treaty, and in that manifested the nobility of their manhood and the high state of civilization that they had reached.

Now it came to pass, when Adoni-zedek the king of Jerusalem heard that Joshua' had captured 'Ai, and had utterly destroyed it; (that) as he had done to Jericho and its king, so had he done to 'Ai and its king; and that the inhabitants of Gib'on had made peace with Israel, and were in the midst of them:

That they were greatly afraid; because Gib'on was a great city, like one of the royal cities, and because it was greater than 'Ai, and all the men thereof were mighty.

Therefore Adoni-zedek the king of Jerusalem sent unto Hoham the king of Hebron, and unto Piram the king of Yarmuth, and unto Yaphia' the king of Lachish, and unto Debir the king of Eglon, saying,

Come up unto me, and help me, that we may smite Gib'on; for it hath made peace with Joshua' and with the children of Israel.

And the five kings of the Emorites, the king of Jerusalem, the king of Hebron, the king of Yarmuth, the king of Lachish, the king of 'Eglon, assembled themselves together, and went up, they and all their camps, and encamped before Gib'on, and made war against it.

And the men of Gib'on sent unto Joshua' to the camp to Gilgal, saying, Do not withdraw thy hand from thy servants: come up to us quickly, and save us, and help us; for all the kings of the

Emorites that dwell in the mountains are assembled together against us.

And Joshua' went up from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

And the Lord said unto Joshua', Be not afraid of them; for into thy hand have I delivered them: there shall not stand a man of them before thee.

And Joshua' came unto them suddenly; the whole night he went up from Gilgal.

And the Lord brought them in confusion before Israel, and they smote them with a great slaughter at Gib'on, and pursued them by the way of the ascent to Beth-choron, and smote them up to 'Azekah, and up to Makkedah.

And it came to pass, as they fled from before Israel, while they were in the declivity of Beth-choron, that the Lord cast down upon them great stones from heaven, up to 'Azekah, and they died: there were more who died by means of the hail-stones than those whom the children of Israel had slain with the sword.

Then spoke Joshua' to the Lord on the day when the Lord delivered up the Emorites before the children of Israel, and he said before the eyes of Israel, Sun, stand thou still upon Gib'on; and thou, Moon, in the valley of Ayalon.

And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Yashar? And the sun stood still in the midst of the heavens, and hastened not to go down about a whole day.

And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man; for the Lord fought for Israel.

And Joshua' returned, and all Israel with him, unto the camp to Gilgal.

But these five kings fled, and hid themselves in the cave at Makkedah.

And it was told to Joshua', saying, The five kings have been found hidden in the cave at Makkedah.

And Joshua' said, Roll great stones to the mouth of the cave, and set men over it to guard them;

But you, do ye not stay, pursue after your enemies, and smite the hindmost of them: suffer them not to enter into their cities; for the Lord your God hath delivered them into your hand.

And it came to pass, when Joshua' and the children of Israel had made an end of smiting them with a very great defeat, till they were all spent, and those that escaped had fled from them and entered into the fortified cities,

That all the people returned to the camp to Joshua' at Makkedah in peace: no one pointed against any man of the children of Israel his tongue.

Then said Joshua', Open the mouth of the cave, and bring out unto me those five kings out of the cave.

And they did so, and brought forth unto him those five kings out of the cave, the king of Jerusalem, the king of Hebron, the king of Yarmuth, the king of Lachish, the king of 'Eglon.

And it came to pass, when they brought out those kings unto Joshua', that Joshua' called for all the men of Israel, and said unto the chiefs of the men of war who had gone with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon their necks.

And Joshua' said unto them, Fear not, nor be disheartened, be strong and of good courage; for thus will the Lord do unto all your enemies against whom ye fight.

And Joshua' smote them afterward, and slew them, and hanged them on five trees; and they remained hanging upon the trees until the evening.

And it came to pass at the time of the going down of the sun, that Joshua' commanded, and they took them down from the trees, and cast them into the cave wherein they had been hid-din; and they placed great stones upon the mouth of the cave, (which remain) even until this very day.

And Joshua' captured Makkedah on that day, and smote it with the edge of the sword, and its king he devoted, them, and all the souls that were therein; he left none that escaped; and he did to the king of Makkedah as he had done unto the king of Jericho.

Then did Joshua', and all Israel with him, pass from Makkedah unto Libnah; and he fought against Libnah;

And the Lord delivered it also into the hand of Israel, with its king; and he smote it with the edge of the sword, and all the souls that were therein; he left none in it that escaped; and he did unto its king as he had done unto the king of Jericho.

And Joshua', and all Israel with him, passed from Libnah unto Lachish, and encamped against it, and fought against it;

And the Lord delivered Lachish into the hand of Israel; and he captured it on the second day, and smote it with the edge of the sword, and all the souls that were therein: just as he had done to Libnah,

Then came up Horam the king of Gezer to help Lachish; and Joshua' smote him and his people, until he had left him none that escaped.

And Joshua', and all Israel with him, passed from Lachish unto 'Eglon; and they encamped against it, and fought against it;

And they captured it on that day, and smote it with the edge of the sword; and all the souls that were therein he devoted on that day: just as he had done to Lachish.

And Joshua' and all Israel with him went up from 'Eglon unto Hebron; and they fought against it;

And they captured it, and smote it with the edge of the sword; and its king, and all its cities, and all the souls that were therein; he left none that escaped, just as he had done to 'Eglon; and he devoted it, and all the souls that were therein.

And Joshua' and all Israel with him returned to Debir; and fought against it;

And he captured it, and its king, and all its cities; and they smote them with the edge of the sword, and devoted all the souls that were therein; he left none that escaped: as he had done to Hebron, so did he to Debir and to its king; and as he had done to Libnah and to its king.

And Joshua' smote all the country, the mountain, and the south, and the lowlands, and the declivities, and all their kings: he left none that escaped; and all that breathed he utterly destroyed, as the Lord, the God of Israel had commanded.

And Joshua' smote them from Kadesh-barneä' even unto Gazzah, and all the country of Goshen, even up to Gib'on.

And all these kings and their land did Joshua'

capture at one time; because the Lord, the God of Israel fought for Israel.

And Joshua' returned, and all Israel with him, unto the camp to Gilgal.

Much has been said and written in regard to those remarkable words of Joshua':

"Sun, stand thou still upon Gib'on, and thou, Moon, in the valley of Ayalon.

"And the sun stood still, and the moon stayed, until the people avenged themselves upon their enemies. And the sun stood still in the midst of the heavens, and hastened not to go down about a whole day.

"And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man; for the Lord fought for Israel."

To those who have studied the laws of nature, and know its harmonious working, it seems almost impossible that the sun and the moon would stand still for about a day.

The only explanation for this is that everything is possible when God so wills it. It required not only good generalship and men of valor, but the help of God for the Israelites to conquer a land ruled by thirty-one kings, who formed an alliance to fight the Israelites, and who were nevertheless defeated.

And the Lord spoke unto Joshua, saying,
Speak to the children of Israel, saying, Appoint for yourselves the cities of refuge, whereof I have spoken unto you by the hand of Moses;

That thither may flee the manslayer that killeth any person unawares, without knowledge; and they shall be unto you for a refuge from the avenger of the blood.

And he shall flee unto one of those cities, and he shall stand at the entrance of the gate of the city, and speak in the ears of the elders of that city his words; and they shall take him into the city unto them, and give him a place, that he may dwell among them.

And if the avenger of the blood should pursue after him, then shall they not deliver the manslayer up into his hand; because without knowledge did he smite his neighbour, and he was not an enemy to him in time past.

And he shall dwell in that city, until he shall have stood before the congregation for judgment, (and) until the death of the high-priest that may be in those days; then shall the manslayer return, and come unto his own house, unto the city whence he hath fled.

And they appointed Kedesh in Galilee in the mountain of Naphtali, and Shechem in the mountain of Ephraim, and Kiryath-arba', which is Hebron, in the mountain of Judah.

And on the other side of the Jordan by Jericho eastward, they appointed Bezer in the wilderness in the plain from the tribe of Reuben, and Ramoth in Gil'ad from the tribe of Gad, and Golan in Bashan from the tribe of Menasseh.

These were the cities assigned for all the children of Israel, and for the stranger that sojourneth among them, that thither might flee whosoever killeth any person at unawares, and that he should not die by the hand of the avenger of the blood, until he have stood before the congregation.

This law has been wisely adopted by the civilized nations, especially so by England, who offers a refuge to all the oppressed. Many lives are thereby saved. We venture to say that not one of the thousands whose life was saved from cruel destruction ever felt grateful to Moses for having enacted it among his wise and humane laws.

And Joshua' said unto the people, Ye will not be able to serve the Lord; for he is a holy God; he is a watchful God; he will not have any indulgence for your transgressions and for your sins:

If ye forsake the Lord, and serve strange gods, then will he again do you evil, and consume you, after that he hath done you good.

And the people said unto Joshua', No; nevertheless the Lord will we serve.

And Joshua' said unto the people, Ye are witnesses against yourselves that ye yourselves have chosen for you the Lord, to serve him. And they said, We are witnesses.

And now put away the strange gods which are in the midst of you, and incline your heart unto the Lord the God of Israel.

And the people said unto Joshua', The Lord our God will we serve, and his voice will we obey.

And Joshua' made a covenant with the people on that day, and set them a statute and an ordinance in Shechem.

And Joshua' wrote these words in the book of the law of God; and he took a great stone, and set it up there under the oak, that was by the sanctuary of the Lord.

And Joshua' said unto all the people, Behold, this stone shall be among us as a witness; for it hath heard all the words of the Lord which he

spoke unto us: it shall be therefore as a witness against you, that ye may not deny your God.

And Joshua' let the people depart, every man unto his inheritance.

And it came to pass after these things, that Joshua' the son of Nun, the servant of the Lord, died, one hundred and ten years old.

And they buried him on the border of his inheritance at Thimnath-serach, which is on the mountain of Ephraim, on the north side of mount Ga'ash.

And Israel served the Lord all the days of Joshua', and all the days of the elders who lived many days after Joshua', and who had known all the deeds of the Lord, that he had done for Israel.

And the bones of Joseph, which the children of Israel had brought up out of Egypt, they buried in Shechem, in a parcel of the field which Jacob had bought of the sons of Chamor the father of Shechem for one hundred kessitah: and it remained the inheritance of the children of Joseph.

And El'azar the son of Aaron died; and they buried him on the hill of Phinehas his son, which was given him in the mountain of Ephraim.

The death of a great man marks an epoch in the history of a nation. Joshua' was a great man, a worthy successor of Moses. He was a great priest, a great general, and an executive of a high order. Under his tactful leadership the Israelites not only conquered the country, but divided it among themselves amicably, and which could only be accomplished under a general and statesman as Joshua' was. He was great in war, and still greater in peace. A shining light in Israel and to mankind for all time and generations.

And the children of Israel again did the evil in the eyes of the Lord, when Ehud was dead.

And the Lord sold them into the hand of Yabin the king of Cana'an, that reigned in Chazor; and the captain of his army was Sissera, who dwelt in Charosheth-hagoyim.

And the children of Israel cried unto the Lord; for he had nine hundred chariots of iron; and he oppressed the children of Israel with might twenty years.

And Deborah, a prophetess, the wife of Lappidoth—she judged Israel at that time.

And she held her sitting under the palm-tree of Deborah between Ramah and Beth-el on the mountain of Ephraim; and the children of Israel came up to her for judgment.

And she sent and called Barak the son of Abino'am out of Kedesh-naphtali; and she said unto him, Behold, the Lord the God of Israel hath commanded, Go and lead on toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun.

And I will draw unto thee, to the brook Kishon, Sissera, the captain of Yabin's army, and his chariots and his multitude; and I will give him up into thy hand.

And Barak said unto her, If thou wilt go with me, then will I go; but if thou wilt not go with me, I will not go.

And she said, I will indeed go with thee; nevertheless it will not be for thy honour, on the way which thou goest; for into the hand of a woman will the Lord deliver Sissera; and Deborah arose, and went with Barak to Kedesh.

And Barak called Zebulun and Naphtali together to Kedesh; and there went up in his train

ten thousand men; also Deborah went up with him.

Now Cheber the Kenite had severed himself from the Kenites, from the children of Chobab the father-in-law of Moses; and he had pitched his tent as far as Elon-beza'ananim, which is near Kedesh.

And they told Sissera that Barak the son of Abino'am was gone up to mount Thabor.

And Sissera called together all his chariots, nine hundred chariots of iron, and all the people that were with him, from Charosheth-hagoyim unto the brook Kishon.

And Deborah said unto Barak, Up! for this is the day on which the Lord hath given Sissera into thy hand; behold, the Lord is gone out before thee: so Barak went down from mount Thabor, with ten thousand men after him.

And the Lord confounded Sissera, and all his chariots, and all his army, with the edge of the sword before Barak; and Sissera alighted from his chariot, and fled away on foot.

And Barak pursued after the chariots, and after the army, unto Charosheth-hagoyim: and all the army of Sissera fell by the edge of the sword; there was not left even one.

But Sissera had fled away on foot to the tent of Ja'el the wife of Cheber the Kenite; for there was peace between Yabin the king of Chazor and the house of Cheber the Kenite.

And Ja'el went out to meet Sissera, and said unto him, Turn in, my lord, turn in unto me, fear not: and he turned in unto her into the tent, and she covered him with a blanket.

And he said unto her, Give me to drink, I pray thee, a little water; for I am thirsty: and she

opened a bottle of milk, and gave him to drink, and covered him up.

And he said unto her, Stand at the door of the tent; and it shall be, that, when any man should come and ask of thee, and say, Is there any man here? thou shalt say, No.

And Ja'el the wife of Cheber took thereupon the nail of the tent, and placed a hammer in her hand, and went softly unto him, and struck the nail into his temple, and it became fastened in the ground; but he was fast asleep and weary; so he died.

And, behold, Barak came in pursuit of Sissera, and Ja'el came out to meet him, and said unto him, Come, and I will show thee the man whom thou art seeking: and he came to her, and behold, Sissera was lying dead, with the nail in his temple.

So did God humble on that day Yabin the king of Cana'an before the children of Israel.

And the hand of the children of Israel became constantly heavier upon Yabin the king of Cana'an, until they had destroyed Yabin the king of Cana'an.

The welfare of the people largely depends upon the leaders they have. If they have great leaders, the results are great for general prosperity. If the leadership is poor, the results are poor and deplorable.

Under the leadership of Joshua' the people of Israel prospered, because he was a great leader. Under the leadership of his immediate successors, the power of the Israelites declined until a woman, Deborah, arose as a prophetess and a heroic

leader, who had the power to inspire the people to heroic acts.

Deborah sent for Barak, who evidently was the general of the army, and who answered her: "If thou wilt go with me, then I will go; but if thou wilt not go with me, I will not go."

By these words Barak declared himself a coward. There are nowadays many Baraks who not only look to woman for leadership, but for their maintenance. The clothes they wear, the food they eat, and the roof that covers them is earned by woman, or provided by her relatives. Such a man is like Barak, a coward, and he should hide his head in shame! Let him resolve to be a Barak no longer, but let him go earnestly to work to honorably support himself, and those who have a natural claim on his assistance. Such a course is the course of noble manhood, appreciated and applauded by all fair minded persons.

Then sang Deborah with Barak the son of Abino'am on that day, saying,

When depravity had broken out in Israel, then did the people offer themselves willingly; (therefore) praise ye the Lord.

Hear, O kings; give ear, O princes; I—unto the Lord will I sing; I will sing praise to the Lord, the God of Israel.

Lord, at thy going forth out of Se'ir, at thy marching along out of the field of Edom, the earth trembled, also the heavens dropped, also the clouds dropped water.

The mountains melted away because of the

presence of the Lord, yonder Sinai, because of the presence of the Lord, the God of Israel.

In the days of Shamgar the son of 'Anath, in the days of Ja'el, the highways were unoccupied, and those who traveled on roads walked through crooked by-paths.

Desolate were the open towns in Israel, they were desolate, until that I arose, Deborah, that I arose a mother in Israel.

They chose new gods, then was there war in the gates: was there a shield seen or a spear among forty thousand in Israel?

My heart (belongeth) to the governors of Israel, that offered themselves willingly among the people: praise ye the Lord.

Ye that ride on white asses, ye that sit in judgment, and ye who walk on the way, utter praise!

(Urged on) by the voice of those who divide (the flocks) between the watering wells, there shall they rehearse the benefits of the Lord, the benefits toward his open towns in Israel; (for) now go down (again) to the gates the people of the Lord.

Awake, awake, Deborah! awake, awake, utter a song! up, Barak, and lead away thy captives, son of 'Abino'am.

Then obtained dominion a few that had escaped for the nobles among the people—the Lord gave me dominion over the mighty.

They whose root is out of Ephraim were against 'Amalek; after thee, Benjamin, with thy armies; out of Machir came down lawgivers, and out of Zebulun they that handle the pen of the writer.

And the princes of Issachar were with Deborah; yea, Issachar, the support of Barak; into the valley he hastened down in his train; (but) at the

streams of Reüben there were great thoughts of heart.

Why didst thou sit among the sheepfolds to hear the bleatings of the flocks? At the streams of Reüben there were great searchings of heart.

Gil'ad abode beyond the Jordan; and Dan—why would he tarry in ships? Asher remained on the sea-shore, and abode near his bays.

Zebulun is a people that jeoparded its life unto death, and Naphtali—on the high places of the (battle) field.

There came kings, (and) fought, then fought the kings of Cana'an, in Tha'anach by the waters of Megiddo: gain of money they took not away.

From heaven they fought—the stars in their courses fought against Sissera.

The stream of Kishon swept them away, that ancient stream, the stream of Kishon; step along, O my soul, in victorious strength.

Then were crushed the hoofs of the horses, through the prancings, the prancings of their mighty ones.

Curse ye Meroz, saith the messenger of the Lord, yea, curse ye bitterly its inhabitants; because they came not to the help of the Lord, to the help of the Lord among the mighty.

'Blessed above (other) women shall be Ja'el the wife of Cheber the Kenite, above (other) women (dwelling) in the tent may she be blessed.

Water he asked, milk she gave (him); in a lordly dish she brought him cream.

Her hand she put forth to the nail, and her right hand to the laborious workman's hammer; and she hammered Sissera, she struck his head, and crushed and smote through his temple.

Between her feet he bent, he fell, he lay; be-

tween her feet he bent, he fell: where he had bent, there he fell down, bereft of life.

Out of the window looked and moaned the mother of Sissera, through the lattice, Why tarrieth his chariot so long in coming? why lag the wheels of his chariot?

The wise among her ladies answered her, she also returned a reply to herself,

Will they not find—divide booty? one maiden, two maidens for every man, a booty of coloured garments for Sissera, a booty of coloured embroidered garments, coloured, double-worked garments round the necks of the captives?

Thus may perish all thy enemies, O Lord; but may those that love him be as the rising of the sun in his might. And the land had rest forty years.

The song of Deborah is triumphant, and she had a right to feel triumphant and to express her feelings. Through her leadership she restored the people of Israel to their independence.

How applicable to many homes of our days are these words:

“Desolate were the open towns in Israel, they were desolate until I arose, Deborah, that I arose a mother in Israel.”

Many a home and many communities owe their prosperity and happiness to the leadership of a sister, wife, or mother. Without their wisdom and consummate tact, the homes and places would be desolate and hopelessly forlorn.

Every man who is worthy of that distinguished

title, should pay homage to such a sister, wife, or mother, for they are indeed the mothers in Israel.

A mother in Israel is the noblest title that exists on earth. Before such a title the title of a duchess, a queen, or empress pales.

God blesses the mothers in Israel, for they are a blessing wherever they are, and every where they are entitled and should receive venerable homage.

And Samson went down to Thimnathah, and saw a woman in Thimnathah of the daughters of the Philistines.

And he went up, and told his father and his mother, and said, I have seen a woman in Thimnathah of the daughters of the Philistines; and now take her to me for wife.

Then said unto him his father and his mother, Is there not among the daughters of thy brethren, or among all my people, a woman, that thou art going to take a wife from the Philistines, the uncircumcised? And Samson said unto his father, This one take for me; for she pleaseth me well.

But his father and his mother knew not that it was from the Lord, that he sought but an occasion against the Philistines; and at that time the Philistines had dominion over Israel.

And Samson thus went down, with his father and his mother, to Thimnathah; and when they were come as far as the vineyards of Thimnathah, behold, a young lion came roaring toward him.

And the Spirit of the Lord came suddenly over him, and he rent him as he would have rent a kid, and he had nothing in his hand; but he told not his father or his mother what he had done.

And he went down, and spoke unto the woman ; and she pleased Samson well.

And when he returned after a time to take her, he turned aside to see the carcass of the lion : and, behold, there was a swarm of bees in the carcass of the lion and honey likewise.

And he took it out in his hands, and went on, eating as he was going, and came to his father and mother, and he gave unto them, and they did eat ; but he told them not that out of the carcass of the lion he had taken the honey.

And his father went down unto the woman ; and Samson made there a feast ; for so used the young men to do.

And it came to pass, when they saw him, that they brought thirty companions, and they remained with him.

And Samson said unto them, I will now propound unto you a riddle : if ye can in anywise tell it me within the seven days of the feast, and find it out, then will I give you thirty shirts and thirty changes of garments ;

But if ye will not be able to tell it to me, then shall ye give me thirty shirts and thirty changes of garments. And they said unto him, Propound thy riddle, that we may hear it.

And he said unto them, Out of the eater came forth food, and out of the strong came forth sweetness. And they could not solve the riddle in three days.

And it came to pass on the seventh day, that they said unto Samson's wife, Persuade thy husband, that he may solve unto us the riddle, lest we burn thee and thy father's house with fire : have ye invited us to impoverish us ? is it not so ?

And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not : that

riddle hast thou propounded unto the children of my people, and me hast thou not told (the solution). And he said unto her, Behold, I have not told it to my father and to my mother, and thee shall I tell it?

And she wept before him the seven days, while their feast lasted; and it came to pass on the seventh day, that he told her, because she had worried him: and she told (the solution of) the riddle to the children of her people.

Then said unto him the men of the city on the seventh day before the sun was yet gone down, What is sweeter than honey? and what is stronger than a lion? And he said unto them, If ye had not ploughed with my heifer, ye had not found out my riddle.

And the Spirit of the Lord came suddenly over him, and he went down to Ashkelon, and slew of them thirty men, and he took their apparel, and gave the changes of garments unto the expounders of the riddle; but his anger was kindled, and he went up to his father's house.

And Samson's wife was given to his companion who had been given him as his associate.

There is a great lesson in the foregoing record of Samson selecting a daughter of the Philistines for a wife. How applicable are the remarks of his parents to this day in similar cases, when they said: "Is there not among the daughters of thy brethren, or among all my people, a woman, that thou art going to take a wife from the Philistines, the uncircumcised?"

And Samson said unto his father: "This one take for me; for she pleaseth me well."

There are many young men nowadays who go out of their way greatly to select a wife, while they have women in their immediate neighborhood who would be a wife not only in name, but in fact; a loving companion and a help-mate in the fullest sense of its meaning.

Alas! the same young men make the same mistake that Samson made: go far off to select a wife, and if the parents object they give about the same answer that Samson did, "This one take for me; for she pleaseth me well." What is the result? Even in their days of honeymoon, she deceived him by disclosing his riddle to her companions, the companions of her childhood. And Samson, her husband, lost his wager, and he spoke unto them those ever memorable words: "If ye had not ploughed with my heifer, ye had not found out my riddle."

Samson was naturally angry that his wife was false to his interest, and he left her, perceiving the mistake he made in selecting a stranger as his wife. Not being concentrated in his affections, he became the companion of a woman called Delilah. "And the lords of the Philistines came up unto her, and said unto her: 'Persuade him, and see wherein his great strength lieth, and by what means we may prevail over him, that we may bind him to subdue him; and we will give thee every one of us eleven hundred pieces of silver.'"

Delilah, evidently being a woman of pleasure, had no other interest in the welfare of Samson

than the money she could obtain from him or through him, and to such persons every means to obtain money is fair. She worried him daily with her words, and urged him to such an extent that his soul became impatient to die. He finally disclosed to her the secret of his great strength.

“And she made him sleep upon her knees; and she called a man, and caused him to shave off the seven locks of his head; and she began to subdue him, and his strength departed from him.”

“And she said, ‘The Philistines are upon thee, Samson.’ And he awoke out of his sleep, and thought I will go out as at other times before, and shake myself free. But he knew not that the Lord had departed from him.”

And the Philistines seized him, and put out his eyes, and he had to grind in the prison house.

All the misfortunes that befell Samson could be clearly traced to the cause of his marriage. Had he followed the advice of his parents, and married a daughter of his own people, where the family was known for its good conduct and its genius for noble acts, Samson would have been happily mated, lived a virtuous life, and not fallen into the meshes of Delilah, who was ready and willing to sell his life to the Philistines.

Let this lesson stand as a warning to young men, not to seek marriage with a daughter of strangers. Let them heed the advice of parents, who see not only the exterior of the maiden, but the spirit that is within her, and the record of her

family. These are strong indications whether she is worthy to become the wife of their son, and be their daughter-in-law.

The welfare of every man depends largely upon what he eats, what he drinks, and how much he eats and drinks, but above all whom he marries.

The daughter of the Philistines, whom Samson married, wept for seven days in order to obtain the solution of his riddle. There are wives who weep for seven weeks before their husbands to obtain fine clothes, jewels, horses and carriages, to live in a palace, which the husband can not afford; but they worry him into it, and bring on his ruin in health and wealth. Poor man, he is compelled to grind far beyond his strength, until death releases him from his burden and humiliating oppression.

Marriage makes or unmakes a man. Therefore we again say, be careful in your selection of a wife; heed the advice of your parents, your sisters, and your brothers. They are the best friends you have; prove yourself worthy of their love by not disregarding their advice in such an important step.

While we are on this important subject, marriage, it may not be amiss to say a few words to the daughters of our glorious country in regard to choosing a husband. In the first place, every woman should train herself properly for the important position of a wife, and, with the grace of God, of becoming a mother. That proper train-

ing begins with self-reliance, self-denial, and self-culture, and above all, to be a help in creating comforts to the family, instead of being a hindrance thereto.

To be beautiful is God's command; especially does it apply to women. It is therefore the duty of every daughter to appear to her best advantage at all times, but not at the expense of neglecting to adorn the intellect with the accumulated wisdom stored in books, which can be made her own if she devotedly tries. And she should also endeavor to refine her character with a multitude of good deeds.

Let not all the thoughts and all the energies be used and devoted exclusively to the style of dress, and do not uninterruptedly watch the fashions and continually comment on them and speculate at all times which are the most becoming shades, and which width of the "fair and square" ribbons must be worn around the neck, the waist, and for a sash, in order to show their brilliant luster and excellent quality advantageously; also what jewels to wear—diamonds, sapphires, or pearls. It is all right to consider carefully the style of dress and note the fashions and the ornaments; but to give these matters the entire time and attention is wrong. Any maiden who devotes her entire thoughts and occupation in ornamenting her body and neglecting her mind, neglecting to be a help to her mother or guardian in their household duties, can not rea-

sonably expect to lead a happy wedded life. In order to secure such happiness, a wife must be a helpmate to her husband. He looks to her for home comforts. If the wife furnishes them readily and gracefully, it fans love to a living reality. In that case she is truly loved and adored by her husband. Refreshed by her love and the comforts of home-life, he goes forth with the spirit of a conqueror to achieve success in his calling, and in that achievement the wife's share is happiness.

But if the wife is a helpless creature, she does not know how to tidy up a room; how to cook and serve a meal, and how to utilize everything well and economically. And if to her every physical and mental exertion is a cruel hardship, she is not a help to her husband, but a hindrance to his success in life. The love that her attractiveness aroused in him cools down, and if he is a gentleman by nature he will be polite to her, but not loving; not a caressing, loving husband.

It is therefore of supreme importance that every daughter, whether her parents are rich or poor, should actively participate in the house work, especially in cooking savory food that cheers the inner man, and adds so much to the enjoyment of life. It is in human nature to love something good to eat. We have seen husbands who were grandfathers, men of large affairs, exclaim to a company of friends: "I would gladly give ten dollars for a loaf of bread that my mother baked."

Another would say: "I would give twenty dollars for a pumpkin pie that my mother made; those were pies worth eating." These remarks indicate in what high esteem the well-prepared meals are held by sons. No doubt their mothers patched their clothes, darned their socks, and even helped them to master their lessons; but that was forgotten. The good bread and the good pies that mother baked were remembered joyfully throughout life.

For mercy's sake, we will say a few earnest words to those parents who aim to marry their daughters to the titled personages of Europe. They set their hearts that their daughters shall become a baroness, a countess, or a duchess, and spare no money nor humiliation to accomplish it. They dress their daughters in the costliest garments, the highest style of fashion, travel abroad, and humble themselves in order to get an entry into the society of the nobility. Alas! many of them are only noble in name, and those who are only noble in name are ready, for a large money consideration, to wed the beautiful and accomplished American maiden, who thus becomes the victim of vanity. She is married to a man who wedded not her, but her money; and after he has the money or the use of it, he treats his wife with either covered or open contempt. She lives like a prisoner in a castle, on which the mortgage has been paid by the funds that her parents furnished. Poor victim on the altar of vanity! Although she

bears the title of baroness, countess, or duchess, she pines away, not surrounded by devoted friends, but by schemers, who scheme how much more money they could press from her family; and if the prospects are poor to obtain more, she is tormented in a manner which is happily unknown to the American people. The results are that the deluded victim for titles either dies an untimely death, or appeals to the courts for divorce.

The life not only of the daughter or daughters has been blighted, but also the life of their parents, who, by the marriage of the daughter to an unworthy and sapless nobleman, wrecked also their happiness.

Let those parents who plot to marry their daughters to noblemen in order that they become titled, take a warning from this truthful sketch, and thereby save their daughter and themselves from an ocean of misery and heart-burning regret. It is a thousand times better, for their daughter's and their own happiness, to marry their daughter to young men of their own country and manner of living, and use their wealth at home in the promotion of agriculture, commerce, or manufacture, giving employment to hundreds of people. They would thus also enjoy the great pleasure of helping to bring up their grandchildren, teach them the great lesson to fear and to love God, to be patriotic, and to exert their wisdom for their country's good.

If only one daughter and one son and one family has accepted the lessons depicted in this

book regarding marriage, and acted accordingly, the author will feel himself amply remunerated for the work and expense required to produce the book.

Now we will again refer to Samson, the son who did not listen to the words of his parents when selecting a wife.

And the lords of the Philistines gathered themselves together to offer a great sacrifice unto Dagon their god, and to rejoice; and they said, Our god hath delivered into our hand Samson our enemy.

And when the people saw him, they praised their god; for they said, Our god hath delivered into our hand our enemy, and the destroyer of our country, and him who hath slain so many of us.

And it came to pass, when their heart was merry, that they said, Call for Samson, that he may make sport for us. And they called for Samson out of the prison-house; and he made sport before them; and they placed him between the pillars.

And Samson said unto the lad that held him by the hand, Suffer me (to go) and let me feel the pillars whereupon the house is supported, that I may lean upon them.

Now the house was full of men and women; and there were all the lords of the Philistines; and upon the roof were about three thousand men and women, that looked on while Samson made sport.

And Samson called unto the Lord, and said, O Lord Eternal, remember me, I pray thee, and do thou strengthen me only this once, O God, that I may be avenged for one of my two eyes on the Philistines.

And Samson threw his arms around the two

middle pillars upon which the house was supported, and he leaned on them, (on) one with his right hand, and (on) the other with his left.

And Samson said, Let me die with the Philistines. And he bent (them) with might, and the house fell upon the lords, and upon all the people that were therein. So the dead whom he slew at his death were more than those whom he had slain in his life.

Then came down his brothers and all the house of his father, and they took him up, and carried him up, and buried him between Zor'ah and Eshthaöl, in the burying-place of Manoäch his father. And he had judged Israel twenty years.

We have in the foregoing lines a scene of merriment by the people over the fallen, of whom they made sport, and the fallen calling on God for aid, to return to him his strength that he may be avenged for the loss of his eyes.

It is the same nowadays. The conquerors are merry, and make sport of those whom they have conquered, and in their days of prosperity never think aught of God, and therefore never give thanks and adoration for the uncountable blessings that God in his loving kindness showers on them. As long as Samson had his health and strength, he led a life of unrestrained pleasure; but when he became blind, and had to grind in prison, then he uttered this beautiful prayer: "O Lord Eternal, remember me, I pray thee, and do thou strenghten me this once, O God, that I may be avenged for one of my two eyes on the Philistines."

After the catastrophe Samson caused by pulling the immense building down, killing thousands of the nobles—men, women, and children—the brothers of Samson were allowed to take their dead brother Samson to their own country and bury him near his fathers. This shows distinctly that the Philistines were highly civilized, and therefore less revengful.

And there was a certain man of Ramathayim-zophim, of the mountain of Ephraim, whose name was Elkanah, the son of Yerocham, the son of Elihu, the son of Thochu, the son of Zuph, an Ephrathite.

And he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

And this man went up out of his city from year to year to prostrate himself and to sacrifice unto the Lord of hosts in Shiloh. And at that place were the two sons of 'Eli, Chophni and Phinehas, priests of the Lord.

And when the day was come that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions;

But unto Hannah he gave a double portion; for Hannah he loved (greatly); but the Lord had shut up her womb.

And her rival also provoked her continually, in order to make her fret; because the Lord had shut up her womb.

And as he did so year by year, as often as she went up to the house of the Lord, so did she provoke her; wherefore she wept, and did not eat.

Then said to her Elkanah her husband, Han-

nah, why wilt thou weep? and why wilt thou not eat? and why should thy heart be grieved? am not I better to thee than ten sons?

And Hannah rose up after they had eaten in Shiloh, and after they had drunk; and 'Eli the priest was sitting upon a chair by the door-post of the temple of the Lord.

But she had bitterness of soul, and prayed unto the Lord, and wept greatly.

And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thy handmaid, and remember me, and not forget thy handmaid, but wilt give unto thy handmaid a man-child: then will I give him unto the Lord all the days of his life, and no razor shall come upon his head.

And it came to pass, as she continued praying long before the Lord, that 'Eli watched her mouth.

Now as for Hannah, she spoke in her heart; only her lips moved, but her voice could not be heard; wherefore 'Eli regarded her as a drunken woman.

And 'Eli said unto her, How long wilt thou be drunken? put away thy wine from off thee.

And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit; but neither wine nor strong drink have I drunk, and I have poured out my soul before the Lord.

Esteem not thy handmaid as a worthless woman; for out of the abundance of my grief and vexation have I spoken hitherto.

Then 'Eli answered and said, Go in peace; and may the God of Israel grant thy petition which thou hast asked of him.

And she said, Let thy handmaid find grace in thy eyes. The woman then went on her way, and did eat, and her countenance was no longer as before.

And they rose up early in the morning, and prostrated themselves before the Lord, and returned, and came to their house at Ramah; and Elkanah knew Hannah his wife; and the Lord remembered her.

And it came to pass, after a lapse of some time, that Hannah conceived, and bore a son; and she called his name Samuel [Shemuel], saying, Because from the Lord have I asked him.

And the man Elkanah went up, with all his house, to offer unto the Lord the yearly sacrifice, and his vow.

But Hannah did not go up; for she said unto her husband, So soon as the child shall be weaned, then I will bring him, that he may appear before the Lord, and abide there for ever.

And Elkanah her husband said unto her, Do what seemeth good in thy eyes; tarry until thou hast weaned him; only may the Lord fulfil his word. So the woman remained behind, and gave her son suck until she weaned him.

And she took him up with her, when she had weaned him, with three bullocks, and one ephah of flour, and a bottle of wine, and she brought him unto the house of the Lord at Shiloh; although the child was yet young.

And they slew a bullock, and brought the child to 'Eli.

And she said, Pardon, my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, to pray unto the Lord.

For this lad did I pray; and the Lord hath granted me my petition which I asked of him.

Therefore also have I lent him, for my part, to the Lord; all the days that have been assigned to him shall he be lent to the Lord. And he bowed himself there before the Lord.

Of the many scenes recorded in the Bible worthy to be put on canvas by a masterful artist, none is so pathetic and of such deep importance to mankind as the scene of Hannah praying from the innermost recesses of her heart in the Temple at Shiloh.

Hannah did not pray that God should make her the most beautiful woman in the world; that He should bless her with wealth to enable her to dress in the costliest garments, wear the most precious jewels, and be waited on by a troop of servants, and everybody bow themselves before her as the greatest and most important personage in the land.

Hannah did not pray for self-aggrandizement. Hannah prayed intensely to God to bless her to become a mother of a man-child, and she vowed a vow that she would give him unto the Lord all the days of his life.

Such a prayer as Hannah prayed, and such a vow as Hannah made, every wife throughout our broad land should pray and vow. But, alas! there are thousands of wives nowadays in this our blessed country who hope and pray not to become mothers, and who do almost everything to prevent it, and that they are successful in their wickedness and abhorrent sin is clearly demonstrated by the statistics. The statistics show that forty years ago there were in New England on the average six children born to the family, while now there are scarcely two children to the family.

The consequence of this prevention is that there is less happiness in wedded life, less prosperity, and less morality of a high order, less love for family ties, less love of God and country; and therefore more of that demoralizing spirit prevails which is fitly expressed in the words "I don't care." That prevailing spirit, "I don't care," fills our courts with divorce cases, our jails, our penitentiaries, and our insane asylums to overflowing, and makes our homes and highways unsafe on account of the increase of tramps, thieves, and reckless robbers. "I don't care" also shows that in the United States more money is yearly spent for liquors, beer, and wines than is spent for bread and religious instruction.

The statistics on the expenditure for drinks are truly appalling. The statistics from July 1, 1893, to June 30, 1894, show that we distilled last year 87,346,884 gallons of liquor, not including 1,430,353 gallons of brandy, making in all 88,777,187 gallons of alcoholic spirits. Expert bartenders estimate 63 drinks to the gallon. Therefore, there were 5,604,062,891 drinks produced in this country. A conservative estimate of how much was imbibed across counters is about 37,000,000 gallons of whisky, brandy, and other distilled spirits, or in other words we drank 6,090,000,000 glasses of whisky, for which we paid over the bar \$609,000,000, or \$5,000,000 more than all the annual appropriations of Congress combined. This represents a consumption of 100 glasses of whisky

each year for every man, woman, and child between the rock-bound Pacific and the storm-tossed Atlantic, or, counting only the male adults, 500 glasses per year each.

Of beer the figures are equally astounding. The consumption was 31,962,943 barrels; that is, 12,785,169,200 glasses, representing an expenditure for this mode of Teutonic hilarity of \$617,258,460, or about ten dollars for each inhabitant. In the neighborhood of 220 glasses are charged up in this calculation against each of us as our annual allowance; therefore, if we do not average our daily glass, we may be sure that our neighbors are getting the benefit of our abstinence.

What causes this excessive drinking of spirits? It is either disappointment that gnaws at the very heart strings, or want of responsibility. The one who is disappointed wants to drown his sorrows in drink, and the other, having no children, therefore less responsibility, spends his time and money in drinking and carousing. What a different man he would be if he had at home a few bouncing sons and a few darling daughters! Not a penny would he spend for drinks; all his earnings and all his time would be devoted to his wife and children. The spirit of "I don't care" would find no lodgment in his nature. He would have somebody to love and to live for; it is his good wife, who does not object to have children, who is a helpmate to him, his joy and his comfort; and his children

are his pride and his hope. For their sake he cares what he does; he is determined to set a good example to his boys, and he wants his daughters to have reason to be proud of their father, and he acts accordingly.

Children are to a family what mortar and nails are to a building. With their use the building of the house is a possibility, and when built will weather the storms if kept in good order; otherwise it will fall into ruin, and be carted away out of sight.

The happiness and the maintenance of the family can only be attained through children. A home without children resembles a well without water, a tree without leaves, a vineyard without grapes, an earth without sunlight. It feels inhospitable and dreary. Life has been chilled; the heart beats coldly and feels sad for the want of love that renovates itself every minute in the presence of children who are bone of our bone and flesh of our flesh, blended with the same loving, hopeful spirit that animates our being.

It is detrimental to the country that the people of New England are dying out, for the people of New England vastly helped to make the United States a righteous country. It is a pity that they should have fallen into the great error of the Romans—to be heirs and not to leave heirs, and the result was that they became unnerved, and declined in population and power, which made it

possible for the barbarians to conquer their country.

The result in New England is, that it is peaceably settled mostly by the French Canadians, who have not the intellectual capacity of the New England people, but possess the virtue not to tamper with nature. The sin of preventing child-birth is not tolerated by them, and God blesses them with his choicest blessings—health, love, happy homes in which they see themselves reproduced handsomer, wiser, and better. To their offspring the land, the honor, and the emulations will belong. This will be their reward for having observed the commandment, “Be fruitful and multiply, and fill the earth and subdue it.”

Those who have not observed that commandment to be fruitful and multiply, who preferred to multiply dollars instead of children, have been swept away from the top of the earth, and even their wealth, like their country, has passed into the hands of strangers.

The prevention of being fruitful and multiplying children has the most disastrous effect upon the health of women, morality, the family ties, commerce, capital, and labor; and even the stability of the Republic itself is threatened by that sin which cries before God and man.

It is absolutely necessary for the legislators in most of the States to appoint special committees.

with power to call the doctors and other witnesses before them to testify, under oath, the real cause of the appalling decline of the birth of children. Having ascertained the causes, let them enact laws to punish those severely for the great crime of which they are guilty, and may none escape. Any doctor, on conviction of being a party thereto, should not only be sent to the State prison for a long term of years, but should be for all time barred from practicing his profession, which requires him to save life and not to kill. Having killed the innocent, he forfeits thereby his right to be a member of a noble profession.

Every lover of humanity, and every patriot of the Republic, should extend a helping hand to carry out the law that will throttle this great sin and stamp it out. The courts, the pulpit orators, and the press must be a unit to banish, now and forever, this dark crime from our fair land.

Hannah demonstrated the nobleness of her nature by keeping her vow, and consecrated her son to the service of the Lord, and she has, for all times, the honor of being the mother of Samuel, "the great" prophet, the upright judge, whose history is the pride of mankind. The exultations of Hannah resound even to this day in the hearts of those who appreciate the grateful feelings of a pious and happy mother. Read and study her utterances of thankfulness. How truthful they are!

And Hannah prayed, and said, My heart is glad in the Lord, my horn is exalted through the Lord: my mouth is enlarged over my enemies; because I rejoice in thy salvation.

There is none holy like the Lord; for there is none beside thee; and there is not any rock like our God.

Talk no more so exceedingly proudly; let not arrogance come out of your mouth; for a God of knowledge is the Lord, and by him are actions weighed.

The bow of the mighty is broken, and those that stumbled are girded with strength.

The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

The Lord maketh poor and maketh rich: he bringeth low, and also lifteth up.

He raiseth up out of the dust the poor, from the dunghill he lifteth up the needy, to set them among nobles, and he assigneth them the throne of glory; for the Lord's are the pillars of the earth, on which he hath set the world.

He ever guardeth the feet of his pious ones, and the wicked shall be made silent in darkness; for not by strength can man prevail.

The history of the world records the fact that the greatest men gracing the annals of man's noble achievement were sons of the poor and lowly. How truthful is Hannah's exclamation, "From the dunghill he lifted up the needy, to set them among nobles, and he assigneth them the throne of glory." Have we not witnessed it in our day to see Abraham Lincoln and James A. Garfield, born in log cabins, surrounded by abject

poverty and hardships, reaching the highest honors in the gift of a noble people, who felt proud to honor them with their sovereignty, and they proved themselves worthy of the distinguished honor so spontaneously showered upon them.

Be hopeful, ye mothers who struggle for a bare existence. Your wealth and your glory are your children; give them your undivided attention; instill in them the love of justice, the love of work, the love to study in their hours of recreation; awake in them noble thoughts, noble aims, and your work will become rewarded by seeing them in the front rank of noble achievement.

And the lad Samuel was ministering unto the Lord before 'Eli. And the word of the Lord was scarce in those days: prophecy was not extended.

And it came to pass one day, when 'Eli was lying down in his place, and his eyes had begun to grow dim, he could not see;

And the lamp of God had not yet gone out, while Samuel was lying down in (the hall of) the temple of the Lord, where the ark of God was;

That the Lord called Samuel: and he said, Here am I.

And he ran unto 'Eli, and said, Here am I; for thou didst call me. And he said, I did not call: lie down again. And he went and lay down.

And the Lord continued to call again, Samuel. And Samuel arose and went to 'Eli, and said, Here am I; for thou didst call me. And he answered, I did not call, my son: lie down again.

And Samuel knew not yet the Lord, nor had

the word of the Lord been as yet revealed unto him.

And the Lord continued to call, Samuel, the third time; and he arose and went to 'Eli, and said, Here am I; for thou didst call me. And 'Eli then perceived that the Lord was calling the lad.

And 'Eli said unto Samuel, Go, lie down; and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. And Samuel went and lay down in his place.

And the Lord came, and placed himself, and called as at previous times, Samuel, Samuel. And Samuel said, Speak; for thy servant heareth.

And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

On that day will I fulfill on 'Eli all that I have spoken concerning his house: I will begin and finish.

And I tell him that I will judge his house for ever; for the iniquity that he knew that his sons were drawing a curse on themselves, and he restrained them not.

And therefore have I sworn unto the house of 'Eli, that the iniquity of 'Eli's house shall not be atoned for with sacrifice or meat-offering for ever.

And Samuel lay until the morning, when he opened the doors of the house of the Lord; and Samuel feared to tell the vision unto 'Eli.

But 'Eli called Samuel, and said, Samuel, my son. And he said, Here am I.

And he said, What is the word which he hath spoken unto thee? do not, I pray thee, conceal it from me: may God do to thee thus, and continue

to do so, if thou conceal any thing from me of all the word that he hath spoken unto thee.

And Samuel told him all the words, and concealed nothing from him. And he said, He is the Lord: let him do what seemeth good in his eyes.

And Samuel grew up, and the Lord was with him, and he did not let fall any one of all his words to the ground.

And thus knew all Israel, from Dan even to Beer-sheba' that Samuel was accredited as a prophet of the Lord.

And the Lord continued to appear in Shiloh; for the Lord revealed himself to Samuel in Shiloh by the word of the Lord.

There is nothing that saddens the heart of a father and distresses a mother so deeply as the ill behavior of their sons or daughters. The sons of the priest Eli behaved most shamefully. They disgraced their high office, and the day of punishment dawned not only on them, but also on their father, who failed in his fatherly duty to restrain them.

It is a father's solemn duty to reason with his son, in order to restrain him from evil deeds; and if the son does not heed his father's words, he deserves to be punished severely and swiftly. Give the young tree the right bend that it may grow straight, or it will grow crooked as long as it has a healthy root in the bosom of the earth.

And the word of Samuel became known to all Israel. Now Israel went out against the Philis-

tines to battle, and encamped beside Eben-ha'ezer; and the Philistines encamped in Aphek.

And the Philistines put themselves in battle-array against Israel; and the battle became general, and Israel was smitten before the Philistines: and they slew on the battle-ground, in the field, about four thousand men.

And when the people were come back into the camp, the elders of Israel said, Wherefore hath the Lord smitten us this day before the Philistines? Let us bring over to us out of Shiloh the ark of the covenant of the Lord, that it may come in the midst of us, and deliver us out of the hand of our enemies.

So the people sent to Shiloh, and they brought away from there the ark of the covenant of the Lord of hosts, who dwelleth over the cherubim: and the two sons of 'Eli, Chophni and Phinehas, were there with the ark of the covenant of God.

And it happened when the ark of the covenant of the Lord came into the camp, that all Israel set up a great shout, so that the earth trembled.

And when the Philistines heard the noise of the shouting, they said, What meaneth the noise of this great shouting in the camp of the Hebrews? And they understood that the ark of the Lord was come into the camp.

And the Philistines were afraid; for they said, God is come into the camp. And they said, Woe unto us! for the like of this hath not been, yesterday or the day before.

Wo unto us! who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with every plague in the wilderness.

Be strong, and act like men, O Philistines, so that ye become not servants unto the Hebrews,

as they have been servants to you : therefore act like men, and fight.

And the Philistines fought, and the Israelites were smitten, and they fled every man unto his tent: and the defeat was very great; and there fell of Israel thirty thousand men on foot.

And the ark of God was taken: and the two sons of 'Eli, Chophni and Phinehas, died also.

And there ran a man of Benjamin from the battle-field, and came to Shiloh on the same day, with his clothes rent, and earth upon his head.

And when he came, lo, 'Eli was sitting upon a chair by the wayside, watching; for his heart was anxious for the ark of God. And when the man came to tell it in the city, all the city cried out.

And when 'Eli heard the noise of the crying, he said, What meaneth the noise of this multitude? And the man came in hastily, and told it to 'Eli.

Now 'Eli was ninety and eight years old; and his eyes were fixed, so that he could not see.

And the man said unto 'Eli, I am the person that came from the battle-field, and I myself fled from the battle-field to-day. And he said, What was it that took place, my son?

And the messenger answered and said, Israel is fled before the Philistines, and there hath also been a great slaughter among the people, and also thy two sons, Chophni and Phinehas, are dead, and the ark of God hath been taken.

And it came to pass, when he mentioned the ark of God, that he fell from off the chair backward by the side of the gate, and his neck was broken, and he died; for the man was old, and heavy. And he had judged Israel forty years.

And his daughter-in-law, the wife of Phinehas, was with child, near to be delivered; and when

she heard the tidings concerning that the ark of God had been taken, and that her father-in-law and her husband were dead, she sank down and gave birth; for her pains came suddenly upon her.

And at the moment of her dying, the women that stood around her spoke (unto her), Fear not; for a son hast thou born. But she answered not, nor did she take it to heart.

And she named the child I-chabod, saying, Glory is departed from Israel; because of the taking away of the ark of God, and because of her father-in-law and her husband:

And she said, Glory is departed from Israel; for the ark of God hath been taken away.

The foregoing paragraphs give us an illustration that those who do not depend on themselves for success are likely to meet with defeat. The Israelites lost about four thousand men in the battle. Their elders sent for the ark of the covenant of the Lord of hosts, which for an inspiration to the timid might have been helpful in mustering courage; but they evidently neglected prudence and good generalship. It was not prudent for the army to give such a shout, when the ark arrived, that the earth trembled, which attracted the attention of the Philistines, in whom the shout aroused fear. This girded them with courage to go into the battle, and they succeeded to kill thirty thousand men on foot and capture the ark.

If the Israelites had relied, on winning the battle, less on the ark and more on their strategy, intrepid valor, and endurance, they would not have met

the defeat they did. It is the same now with many individuals, who hope for success by leaning on others, instead of relying on themselves. They neglect to act prudently, neglect to perform their duties faithfully. A farmer neglects to plow his field deeply and in the right season, neglects to plant the right seeds, neglects to manure his fields, neglects to attend to his cattle properly, neglects to take good care of his implements, and expects by long and very loud praying to have good crops, and a nice herd of fat cattle. Such a farmer will meet with defeat like the Israelites did, who depended too much for victory on the presence of the ark. The same can be said of a lawyer who neglects to read law carefully and store his mind with knowledge, or of a doctor who does not study earnestly cause and effects, or the merchant who is everywhere except in his store attending carefully to his business, or the mechanic who has not his mind on the work in hand, and then blames somebody else because his work does not turn out right. It is the same with a wife and mother who gives only the leavings of her mind to her household duties and her children, and the balance of her mind to fashion and gossip. Such a home and children are neglected, and they cannot justly expect home happiness and success in life.

MORAL: Trust in God for help, but rely on yourself; give not the leavings of your mind to the performance of your duties, but your whole mind;

your undivided attention to the work in hand, and God will then bless your handiwork, because you deserve it.

And the men of Kiryath-ye'arim came, and fetched up the ark of the Lord, and brought it unto the house of Abinadab on the hill, and El'azar his son they sanctified to guard the ark of the Lord.

And it came to pass, from the time the ark remained in Kiryath-ye'arim, and the time was long, and it was twenty years: that all the house of Israel followed anxiously after the Lord.

And Samuel said unto all the house of Israel, as followeth, If with all your heart ye do return unto the Lord, then put away the gods of the stranger and the 'Ashtharoth from your midst, and direct your heart unto the Lord, and serve him alone: and then will he deliver you out of the hand of the Philistines.

Then did the children of Israel put away the Be'alim and the 'Ashtharoth, and served the Lord alone.

And Samuel said, Assemble all Israel together at Mizpah, and I will pray in your behalf unto the Lord.

And they assembled themselves together at Mizpah, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord. And Samuel judged the children of Israel in Mizpah.

And when the Philistines heard that the children of Israel had assembled themselves at Mizpah, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines.

And the children of Israel said to Samuel, Do not abstain, so as not to cry for us unto the Lord our God, that he may help us out of the hand of the Philistines.

And Samuel took one sucking lamb, and offered it for an entire burnt-offering unto the Lord: and Samuel cried unto the Lord in behalf of Israel; and the Lord answered him.

And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel; but the Lord thundered with a loud noise on that day over the Philistines, and brought them into confusion, and they were smitten before Israel.

And the men of Israel went out of Mizpah, and pursued the Philistines, and smote them, as far as below Beth-car.

And Samuel took one stone, and set it between Mizpah and Shen, and called its name Eben-ha'ezer, [Stone of help,] saying, As far as this hath the Lord helped us.

So were the Philistines humbled, and they came no more into the territory of Israel; and the hand of the Lord was against the Philistines all the days of Samuel.

And the cities which the Philistines had taken from Israel came again to Israel, from 'Ekron even unto Gath, and their territory did Israel deliver out of the hand of the Philistines. And there was peace between Israel and the Emorites.

And Samuel judged Israel all the days of his life.

And he went from year to year and traveled in circuit to Beth-el, and Gilgal, and Mizpah, and judged Israel in all these places.

And his return was to Ramah; for there was his house; and there he judged Israel: and he built there an altar unto the Lord.

It is an undeniable fact that a man who is pure in thought and action, in all the relations of life, inspires confidence among his fellow-men, and especially is this the case if such a man is wise, discreet, and courageous. This was the character of the Prophet Samuel. That he prayed to God in the presence of his people, and in their behalf, inspired them with confidence, and girded them with courage. They marched forth into the battlefield with the spirit of conquerors, and succeeded in defeating the Philistines. They then regained their former territory and became a powerful nation again. They lived in peace, and cultivated not only their land, but also their spiritual being, which is the most valuable in man's existence.

To the Prophet Samuel belongs the imperishable honor of having inaugurated the system of traveling in circuit and judging the people, which the United States have wisely copied and practice to this day.

And it came to pass, when Samuel was old, that he appointed his sons judges over Israel.

And the name of his first-born was Yoel; and the name of his second Abiyah: they judged in Beer-sheba'.

But his sons walked not in his ways, and they inclined after their own advantage, and took bribes, and perverted justice.

Then did all the elders of Israel assemble themselves together, and came to Samuel unto Ramah,

And said unto him, Behold, thou art old, and thy sons have not walked in thy ways: now appoint for us a king to judge us like all the nations.

But the thing was displeasing in the eyes of Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord.

And the Lord said unto Samuel, Hearken unto the voice of the people in all that they may say unto thee; for not thee have they rejected, but me have they rejected, that I should not reign over them.

In accordance with all the deeds which they have done since the day that I brought them up out of Egypt even until this day, when they forsook me, and served other gods: so do they also unto thee.

And now hearken unto their voice; nevertheless thou must still solemnly forewarn them, and tell them the manner of the king that will reign over them.

And Samuel said all the words of the Lord unto the people that had asked of him a king.

And he said, This will be the manner of the king that will reign over you: Your sons will he take, and appoint them for himself with his chariots, and among his horsemen; and they will have to run before his chariot;

And to appoint for himself captains over thousands, and captains over fifties; and to plough his ground, and to reap his harvest, and to make his instruments of war, and the instruments of his chariots.

And your daughters will he take for ointment makers, and for cooks, and for bakers.

And your fields, and your vineyards, and your olive-yards, yea the best, will he take, and give them to his servants.

And of your seeds, and of your vineyards will he take the tenth, and give (the same) to his officers, and to his servants.

And your men-servants, and your maid-servants, and your best young men, and your asses will he take, and employ (them) for his work.

Of your flocks will he take the tenth: and ye yourselves will become his servants.

And ye will cry out on that day because of your king whom ye will have chosen for yourselves; but the Lord will not answer you on that day.

Nevertheless the people refused to listen to the voice of Samuel; and they said, No; but a king shall be over us;

That we also may ourselves be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

And Samuel heard all the words of the people, and he spoke them before the ears of the Lord.

And the Lord said to Samuel, Hearken unto their voice, and appoint them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

Every loyal friend of the Republic should read and re-read the above lines what Samuel said to the children of Israel, on that ever memorable occasion when they demanded a king. Note carefully these words, which we repeat in order to impress them more vividly on the mind of the noble reader. "And he said, This will be the manner of the king that will reign over you: Your sons will he take, and appoint them for himself with his

chariots, and among his horsemen; and they will have to run before his chariot;

“And to appoint for himself captains over thousands, and captains over fifties; and to plough his ground, and to reap his harvest, and to **make** his instruments of war, and the instruments of his chariots. And your men-servants, and your best young men, and your asses will he take, and employ them for his work; of your flocks will he take the tenth: and ye yourselves will become his servants.”

How truly prophetic were these words, and they are borne out to this very day. For thousands of years have almost all the nations groaned under the oppressive yoke of their kings. The monarch's ruling absorbs the earnings of the masses, which causes them to live in the most abject poverty. They are deprived of the aid of their sons to help to cultivate the fields, or to help in the shop or counting-room; and these sons are compelled to serve their best years as **soldiers** of the king. Israel was punished for not having listened to the wise advice of the Prophet Samuel. They insisted upon having a king appointed for them, and Samuel yielded to their demands.

Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiach, the son of a Benjamite, a mighty man of valor.

And he had a son whose name was Saül [Shahül], young and handsome; and there was not a

man among the children of Israel handsomer than he: from his shoulders and upward he was taller than any of the people,

And there were lost the asses belonging to Kish, Saül's father; and Kish said to Saül his son, Do take with thee one of the servants, and arise, go seek the asses.

And he passed through the mountain of Ephraim, and passed through the land of Shalisha, but they found (them) not; then they passed through the land of Sha'alim, and there was nothing there; and he passed through the land of Benjamin, but they found them not.

When they were come in the land of Zuph, Saül said to his servant that was with him, Come, and let us return; lest my father relinquish the care for the asses, and become anxious for us.

And the other said unto him, Behold now, a man of God is in this city, and the man is honored; all that he ever saith will surely come to pass: now let us go thither; perhaps he can tell us our way that we should go.

Then said Saül to his servant, But, behold, if we should go, what shall we bring to the man? for the bread is spent out of our vessels, and there is not a present to bring to the man of God: what have we with us?

And the servant answered Saül again, and said, Behold, I have here in my hand the fourth part of a shekel of silver; and I will give this to the man of God, that he may tell us our way.

In former times it was custom in Israel, that when a man went to inquire of God, he said thus, Come, and let us go as far as the seer; for the Prophet of the present day was in former times called a Seer.

Then said Saül to his servant, Thy word is

good: come, let us go. So they went unto the city where the man of God was.

As they went up the ascent to the city, they found some maidens going out to draw water; and they said unto them, Is the seer here?

And they answered them, and said, He is; behold, he is before you: make haste now, for this day came he to the city; because the people have a sacrifice to-day on the high-place;

As soon as ye are come into the city, ye will straightway find him, before yet he can go up to the high-place to eat; for the people will not eat until he be come, because he always blesseth the sacrifice; afterward eat those that are invited; and now go you up; for just to-day will ye surely find him.

And they went up into the city. They were entering into the city, when, behold, Samuel came out toward them, to go up to the high-place.

And the Lord had revealed to Samuel's ear one day before Saül's coming, saying,

About this time to-morrow will I send unto thee a man out of the land of Benjamin, and thou shalt anoint him as chief over my people Israel, that he may save my people out of the hand of the Philistines; for I have beheld my people, because their cry is come unto me.

And when Samuel saw Saül, the Lord addressed him, Behold the man of whom I spoke to thee, This one shall rule over my people.

And Saül drew near to Samuel within the gate, and said, Tell me, I pray thee, where is the house of the seer?

And Samuel answered Saül and said, I am the seer: go up before me unto the high-place, and ye shall eat with me to-day; and I will let thee go

in the morning, and all that is in thy heart will I tell thee.

And as for thy asses that were lost unto thee this day three days ago, do not set thy heart on them; for they have been found. And to whom belongeth all that is desirable in Israel? Is it not to thee and to all thy father's house?

And Saül answered and said, Am not I a son of Benjamin, of one of the smallest tribes of Israel? and (is not) my family the least of all the families of the tribes of Benjamin? Wherefore, then, hast thou spoken to me such a thing?

And Samuel took Saül and his servant, and brought them into the apartment; and he assigned them a place at the head of the invited guests, who were about thirty persons.

And Samuel said unto the cook, Hand here the portion which I gave thee, of which I said unto thee, Put it away by thee.

And the cook took up the shoulder and that which was on it, and set it before Saül; and he said, Behold what is left! set it before thee, and eat; for unto this time hath it been kept for thee, since I said, I have invited the people. And Saül ate with Samuel on that day.

And they went down from the high-place into the city, and he spoke with Saül upon the roof.

And they got up early; and it came to pass, when the morning-dawn arose, that Samuel called Saül to the roof, saying, Up, that I may send thee away. And Saül arose, and they went out, both of them, he and Samuel, into the street.

As they were going down to the end of the city, Samuel said to Saül, Say to the servant that he pass on before us—and he passed on—but thou remain standing awhile, and I will let thee hear the word of God.

There is a great amount of sarcasm in the act of the Prophet Samuel by anointing Saül [Shahül] as king over Israel. Saül by occupation was a herdsman, who sought the asses that went astray. That Saül was not much thought of by his fellow-men, is clearly shown by the general exclamation, "What is this that hath happened to the son of Kish? is Saül also among the prophets?"

And all the people went to Gilgal; and they appointed there Saül as king before the Lord in Gilgal; and they sacrificed there sacrifices of peace-offerings before the Lord; and Saül with all the men of Israel rejoiced there very greatly. Or, in other words, they had there a great banquet. Such peace-offering—a banquet—is now-days very popular, and there is nothing so effective in cementing good feelings and kindling lasting friendships as the festive board. All join in that with a relish, especially if the feast is graced by a flow of marvelous eloquence that charms the hearers into ecstasy.

And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and I have set a king over you.

And now, behold, the king is walking before you; and I am old and gray-headed; and my sons, behold, they are with you; and I have walked before you from my youth even until this day.

Behold, here am I; testify against me in the presence of the Lord, and in the presence of his anointed: Whose ox have I taken? or whose ass

have I taken? or whom have I defrauded? whom have I oppressed? or from whose hand have I received any ransom so that I withdrew my eyes from him? and I will restore it you.

And they said, Thou hast not defrauded us, nor hast thou oppressed us, and thou hast not taken from any man's hand the least.

And he said unto them, The Lord is witness against you, and his anointed is witness this day, that ye have not found in my hand the least: and they answered, He is witness.

And Samuel said unto the people, It is the Lord who did (wonders through) Moses and Aaron, and who brought your fathers up out of the land of Egypt.

And now stand up, that I may hold judgment with you before the Lord concerning all the benefits of the Lord, which he hath done to you and to your fathers.

When Jacob was come into Egypt, then did your fathers cry unto the Lord, and the Lord sent Moses and Aaron, and they brought forth your fathers out of Egypt, and caused them to dwell in this place.

And when they forgot the Lord their God, he sold them into the hand of Sissera, the chief of the host of Chazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they made war against them.

And they cried (then) unto the Lord, and said, We have sinned, because we have forsaken the Lord, and have served the Be'alim and the Ashtharoth; and now deliver us out of the hand of our enemies, and we will serve thee.

And the Lord sent Yerub-ba'al. and Bedan, and Yiphthach, and Samuel, and he delivered you

out of the hand of your enemies on every side, so that ye dwelt safely.

But when ye saw that Nachash the king of the children of 'Ammon came against you, ye said unto me, No; but a king shall reign over us, when the Lord your God is your king.

And now here is the king whom ye have chosen, whom ye have asked for! and, behold, the Lord hath set over you a king.

If ye will fear the Lord and serve him, and obey his voice, and will not rebel against the will of the Lord: then shall both ye and also the king that reigneth over you continue following the Lord your God.

But if ye will not hearken to the voice of the Lord, and rebel against the will of the Lord: then will the hand of the Lord be against you, as it was against your fathers.

Also now stand up and see this great thing, which the Lord is about doing before your eyes.

Is it not wheat-harvest to-day? I will call unto the Lord, and he will send thunders and rain; and ye will (thus) perceive and see that your wickedness is great, which ye have done, in the eyes of the Lord, to ask for yourselves a king.

And Samuel called unto the Lord; and the Lord sent thunders and rain on that day: and all the people feared greatly the Lord and Samuel.

And all the people said unto Samuel, Pray in behalf of thy servants unto the Lord thy God, that we may not die; for we have added unto all our sins yet this evil, to ask for ourselves a king.

And Samuel said unto the people, Fear not; ye have indeed done all this evil: yet turn not aside from following the Lord, and serve ye the Lord with all your heart;

And turn ye not aside; for then would ye go after vain things, which cannot profit nor deliver; because they are vain.

For the Lord will not forsake his people for the sake of his great name; because it hath pleased the Lord to make you a people unto himself.

Moreover as for me, far be it from me that I should sin against the Lord by ceasing to pray in behalf of you; but I will teach you the good and the right way:

Only fear the Lord, and serve him in truth with all your heart; for see what great things he hath done with you.

But if ye will in any wise do wickedly, both ye yourselves as also your king shall perish.

The farewell speech of the Prophet Samuel is manly. It is the language of an upright Judge. His words deserve to be chiseled on a marble tablet in letters of gold, and placed before the seat of the Judge in every court of justice and in every legislative hall throughout the United States:

“TESTIFY AGAINST ME IN THE PRESENCE OF THE LORD: WHOSE OX HAVE I TAKEN? OR WHOSE ASS HAVE I TAKEN? OR WHOM HAVE I DEFRAUDED? OR FROM WHOSE HAND HAVE I RECEIVED ANY RANSOM SO THAT I WITHDREW MY EYES FROM HIM?”

Alas! there are evidences that there are Judges and legislators in the United States nowadays that could not conscientiously speak such words as the

Prophet Samuel spoke when he retired from his great office. We frequently read in the press that acts are passed by legislators which enable monopolists to charge exorbitant prices for their wares or accommodations which they furnish to the people. These excessive charges are not for a period of a year, but embrace the term of many years. Such acts would not have been enacted were it not for the fact that the votes of the legislators have been purchased like a horse at public auction. That money and other influences have been freely used to pass such laws is known to all, and still no one is punished. The press has been muzzled; it growls for the sake of show, and covertly assists that the great corruption should be allowed to go into oblivion.

It is sad that such a gross wrong should happen to an enlightened people, who possess the power of electing their own legislators; but the saddest sight of all is to see a poor man defrauded of his rights when he comes before the Judge, with the law and overwhelming evidence in his favor. Nevertheless, the Judge decides against him, without even giving good reasons for the opinion rendered. The whole proceedings have a Waterloo look—the look that the Judge has been seen before the trial began. The lawyers who represent the wealthy litigants know before hand what the Judge's decision will be, and under such circumstances the trial of the case, including the eloquence of the lawyers, is a farce. After all

the witnesses have been examined, and all the evidence is thoroughly made clear as day, by the lawyers representing the poor litigant, the Judge, with all the dignity that he can command, announces that he will take the case under consideration. Months pass before the decision is made; and when made it makes the rich richer, and the poor poorer.

It is this corrupt legislation and these corrupt decisions that breed anarchy. It is a fearful demoralization, as it undermines law and order. The American people are a law-abiding people to the highest degree, but when their law makers and their law executors become corrupt, there is set before them the bad example of becoming law-breakers.

Woe to that country where laws are enacted to benefit a few at the expense of the many; and especially where the many consist of the toilers of the land, who live from hand to mouth, and who can poorly spare the money from their wages to pay the exorbitant charges which they are compelled to pay wherever they turn.

Woe to that country where law ceases to be of any value, where only the wealthy can win a case.

Woe to that community where the standard of social distinction is wealth. Under such conditions MONEY becomes the IDOL! God and law become obsolete; corruption, terrorism, and universal depravity take their place. Ruin to all will be the natural result, and the outcome of it will

be a ruler with the sword, with whom might will be right.

To avert such calamities it is the most solemn duty of every American citizen to see to it that honest men are elected as legislators, and that honest, able, and honorable men are elected or appointed as judges. Not only elect or appoint such honorable men to public trusts, but also watch their acts. If their acts bear evidence of corruption, bring them to trial. If they are found guilty, punish them to the fullest extent of the law. This can only be accomplished through the love of our country, through the reverence of our noble institutions, through the holy feelings for our homes, each of which is presided over by the queen of queens—our mother or wife, the careful guides of our children, who are our hope and the hope of our country. Every citizen should be animated with such ennobling thoughts and be a patriot, not only in name, but in fact, and exercise vigilance now and forever.

“*Vigilance!* alert vigilance!” should be the motto of every American citizen; vigilance over law makers, law interpreters, and the executors of the laws. Alert vigilance is the price of liberty. Without alert vigilance our liberties will be lost.

When Saül had reigned one year,—and two years he reigned over Israel,—

Saül chose for himself three thousand men out of Israel; and there were with Saül two thousand

in Michmash and on the mountain of Beth-el, and a thousand were with Jonathan [Yehonathan] in Gib'ah of Benjamin; and the rest of the people he sent away every man to his tents.

And Jonathan smote the outpost of the Philistines that was at Geba', and the Philistines heard of it. And Saül blew the cornet throughout all the land, saying, Let the Hebrews hear of it.

And all Israel heard it, saying, Saül hath smitten the outpost of the Philistines, and the Israelites also have put themselves in ill favor with the Philistines. And the people were called together after Saül to Gilgal.

And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots and six thousand horsemen, and people as the sand which is on the seashore in multitude; and they came up, and encamped in Michmash, eastward from Beth-even.

And when the men of Israel saw that they were in a strait (for the people were oppressed), then did the people hide themselves in caves, and in thickets, and in rocks, and in strongholds, and in pits.

And some of the Hebrews passed over the Jordan to the land of Gad and Gil'ad. As for Saül he was still in Gilgal, and all the people followed him hastily.

And he tarried seven days, according to the set time that samuel had appointed; but Samuel came not to Gilgal; and the people were scattering themselves from him.

And Saül said, Bring hither to me the burnt-offering and the peace-offerings. And he offered the burnt-offering.

And it came to pass, that, as soon as he had made an end of offering the burnt-offering, be-

hold, Samuel came; and Saül went out to meet him, that he might greet him.

And Samuel said, What hast thou done? And Saül said, Because I saw that the people were scattering themselves from me, whereas, thou camest not at the appointed day, and the Philistines are gathering themselves together at Michmash;

And I said, The Philistines will now come down unto me to Gilgal, and I have not yet made supplication unto the Lord: wherefore I forced myself, and offered the burnt-offering.

And Samuel said to Saül, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he hath commanded thee; for now would the Lord have established thy government over Israel for ever.

But now thy government shall not endure: the Lord hath sought out for himself a man after his own heart, and the Lord hath ordained him to be chief over his people; because thou hast not kept what the Lord had commanded thee.

And Samuel arose, and went up from Gilgal unto Gib'ah of Benjamin. And Saül numbered the people that were to be found with him, about six hundred men.

And Saül, and Jonathan his son, and the people that were to be found with him, were lying in Geba' of Benjamin; but the Philistines were encamped in Michmash.

And the troop of freebooters went out of the camp of the Philistines in three companies: one company turned into the way to 'Ophrah, unto the land of Shu'al;

And another company turned into the way to Bethchoron; and the other company turned into

the way to the frontier that looketh over the valley of Zebo'im toward the wilderness.

Now there was no smith to be found throughout all the land of Israel; for the Philistines said, So that the Hebrews shall not make themselves swords or spears.

But all the Israelites went down to the Philistines, to sharpen every man his plowshare, and his coulter, and his axe, and his mattock.

And they used a file for the mattocks, and for the coulters, and for three-pronged forks, and for the axes, and to sharpen the goads.

So it came to pass on the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saül and Jonathan; but they were found with Saül and with Jonathan his son.

And the outpost of the Philistines went out to the pass of Michmash.

In the above lines we have a picture of the oppressed condition of the Hebrews. They were not allowed to have smiths in their land, in order not to be able to make themselves swords or spears. Any country in which no weapons can be manufactured are indeed a conquered country.

Now it happened one day, that Jonathan the son of Saül said unto the young man that bore his armour, Come, and let us go over to the Philistines' outpost, that is on the other side yonder. But unto his father he told nothing.

And Saül tarried in the lower part of Gib'ah under the pomegranate-tree which is by Migron: and the people that were with him were about six hundred men.

And Achiyah, the son of Achitub, the brother of I-chabod, the son of Phinehas, the son of 'Eli, the priest of the Lord in Shiloh, wore the ephod. And the people knew not that Jonathan was gone.

And between the passes, by which Jonathan sought to go over unto the outpost of the Philistines, there was a sharp point of rock on the one side, and a sharp point of rock on the other side: and the name of the one was Bozez, and the name of the other Seneh.

The one point rose up abruptly northward opposite Michmash, and the other southward opposite Geba'.

And Jonathan said to the young man that bore his armour, Come, and let us go over unto the outpost of these uncircumcised: it may be that the Lord will work for us; for there is no restraint to the Lord to save by means of many or by means of few.

And his armour-bearer said unto him, Do all that is in thy heart: turn thee; behold, I am with thee according to thy heart.

Then said Jonathan, Behold, we will pass over unto these men, and we will show ourselves unto them.

If they say thus unto us, Stand still until we come to you; then will we remain standing in our places, and will not go up unto them.

But if they say thus, Come up unto us: then will we go up; for the Lord hath delivered them into our hand; and this shall be unto us the sign.

And when both of them showed themselves unto the outpost of the Philistines, the Philistines said, Behold, Hebrews are coming forth out of the holes wherein they have hidden themselves.

And the men of the outpost addressed Jona-

than and his armour-bearer, and said, Come up to us, and we will let you know something. Then said Jonathan unto his armour-bearer, Come up after me; for the Lord hath given them up into the hand of Israel.

And Jonathan then ascended upon his hands and upon his feet, and his armour-bearer after him: and they fell before Jonathan, and his armour-bearer was killing after him.

And that first defeat, which Jonathan and his armour-bearer caused, was about twenty men, within about the half of a field, which a yoke of oxen might plough.

And there arose a terror in the camp, in the field, and among all the people; the outposts, and the free-booters, they also were terrified, and the earth quaked; and it became a very great terror.

And the watchers of Saül in Gib'ah of Benjamin looked; and, behold, the multitude became scattered, and ran hither and thither.

Then said Saül unto the people that were with him, Muster now, and see who is gone away from us. And they mustered, and, behold, there was neither Jonathan nor his armour-bearer.

And Saül said unto Achiyah, Bring hither the ark of God; for the ark of God was on that day with the children of Israel.

And it happened, while Saül was speaking unto the priest, that the confusion which was in the camp of the Philistines went on and increased more and more:

And Saül said unto the priest, Withdraw thy hand.

And Saül and all the people that were with him were called together, and they came to the battle: and, behold, the sword of every man was against his fellow, the disorder being very great.

And the Hebrews that were with the Philistines as before that time, those namely who had gone up with them, were in the camp round about; but these also resolved to be with the Israelites that were with Saül and Jonathan.

And all the men of Israel who had hidden themselves on the mountain of Ephraim, heard that the Philistines had fled; and they also followed hard after them in the battle.

So the Lord saved Israel that day: and the battle passed over unto Beth-aven.

And the men of Israel were hard urged that day; and Saül adjured the people, saying, Cursed be the man that will eat food until the evening, until I have been avenged on my enemies. And the whole people tasted thus no food.

And (the men of) all the land came to a forest; and there was honey upon the surface of the field.

And when the people were come into the forest, behold, there was a stream of honey; but no one put his hand to his mouth; for the people feared the oath.

But Jonathan had not heard his father charging the people with the oath; he therefore put forth the end of the staff that was in his hand, and dipped it in a honey-comb, and carried his hand again to his mouth; and his eyes became clear.

Then commenced one of the people, and said, Thy father strictly charged the people with an oath, saying, Cursed be the man that will eat food this day; though the people were faint.

Then said Jonathan, My father hath troubled the land: see, I pray you, how my eyes are become clear, because I have tasted a little of this honey.

How much more, if haply the people had eaten freely this day of the spoil of their enemies which they found? for would there not have been now a greater defeat among the Philistines?

And they smote on that day among the Philistines from Michmash to Ayalon; and the people were very faint. And the people flew upon the spoil, and took sheep, and oxen, and young steers, and slew them on the ground: and the people did eat upon the blood.

And they told Saül, saying, Behold, the people are sinning against the Lord, in eating upon the blood. And he (then) said, Ye have acted treacherously: roll (hither) unto me this day a great stone.

And Saül said, Disperse yourselves among the people, and say unto them, Bring near unto me every man his ox, and every man his lamb, and slaughter here, and eat; and sin not against the Lord in eating by the blood. And all the people brought near every man his ox by his hand that night, and slaughtered (them) there.

And Saül built an altar unto the Lord: the same was the first altar that he built unto the Lord.

And Saül said, Let us go down after the Philistines by night, and spoil them until the morning-light, and let us not leave a man of them. And they said, Do whatsoever seemeth good in thy eyes.

Then said the priest, Let us draw near hither unto God.

And Saül asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But he answered him not on that day.

And Saül said, Draw ye near hither all the

chief of the people: and know and see through what this sin hath happened this day.

For, as the Lord liveth, who saveth Israel, that if it be in Jonathan my son, he shall surely die. But no one answered him among all the people.

Then said he unto all Israel, Ye shall be on one side, and I and Jonathan my son will be on the other side. And the people said unto Saül, Do what seemeth good in thy eyes.

And Saül said unto the Lord, God of Israel, O, show forth the perfect truth. And Jonathan and Saül were seized; but the people same forth (free).

And Saul said, Cast the lot between me and Jonathan my son. And Jonathan was seized.

Then said Saul to Jonathan, Do tell me what thou hast done. And Jonathan told him, and said, I did but taste with the end of the staff that was in my hand a little honey; lo, I am willing to die.

And Saul said, May God do thus now, and in future also; for thou shalt surely die, Jonathan.

And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? This shall not be; as the Lord liveth, there shall not fall one hair of his head to the ground; for with God hath he wrought this day. So the people rescued Jonathan, and he died not.

Then went Saul up from following the Philistines; and the Philistines went to their own place.

So Saul strengthened himself in the government over Israel; and he fought on every side against all his enemies, against Moäb, and against the children of 'Ammon, and against Edom, and against the kings of Zobah, and against the Phil-

istines: and whithersoever he turned himself, he caused terror.

And he gathered an army, and he smote the 'Amalekites, and delivered Israel out of the hands of those that spoiled them.

Now the sons of Saul were Jonathan, and Yishvi, and Malkishua': and the names of his two daughters—the name of the first-born was Merab, and the name of the younger Michal.

And the name of Saul's wife was Achino'am, the daughter of Achima'az: and the name of the captain of his army was Abiner, the son of Ner, Saul's uncle.

And Kish the father of Saul, and Ner the father of Abiner, were each the son of Abiel.

And the war against the Philistines was violent all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto himself.

Jonathan, the son of King Saul, was a brave soldier, but he inherited a large share of his father's superstition, and was governed by signs. This is the natural result of superstition or of men who have no confidence in God's grace and in themselves.

King Saul ruled like a great many kings did after him, and do even to this day—selfishly bordering on cruelty, ever ready to shed blood like a demented being. Samuel had no love for Saul; he understood him and looked for his successor.

And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected

him so as not to reign over Israel? fill thy horn with oil, and go, I will send thee to Jesse the Bethlehemite; for I have selected among his sons unto myself a king.

And Samuel said, How shall I go? if Saul should hear it, he would kill me.

And the Lord said, Take a heifer with thee, and say, To sacrifice unto the Lord am I come.

And invite Jesse to the sacrifice, and I will let thee know what thou shalt do; and thou shalt anoint unto me the one whom I will say unto thee.

And Samuel did that which the Lord had spoken, and came to Beth-lechem. And the elders of the town came hastily to meet him, and said, Peace to thee at thy coming.

And he said, Peace: to sacrifice unto the Lord am I come; sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and invited them to the sacrifice.

And it came to pass, when they came, that he saw Eliab, and said, Surely the Lord's anointed is (here) before him.

But the Lord said unto Samuel, Regard not his appearance, nor the height of his stature; because I have rejected him; for not what man looketh on;—for man looketh on the eyes, but the Lord looketh on the heart.

Then Jesse called Abinadab, and caused him to pass before Samuel. And he said, This one also hath the Lord not chosen.

Then Jesse caused Shammah to pass by. And he said, This one also hath the Lord not chosen.

And Jesse caused seven of his sons to pass before Samuel: and Samuel said unto Jesse, The Lord hath not made choice of these.

And Samuel said unto Jesse, Are there no more

young men? And he said, There is yet left behind the youngest, and, behold, he is feeding the flocks. And Samuel said unto Jesse, Send and fetch him; for we will not sit down till he have come hither.

And he sent, and brought him in. Now he was ruddy, having withal handsome eyes, and being of a goodly appearance.

And the Lord said, Arise, anoint him; for this is he.

Then took Samuel the horn of oil, and anointed him from among his brothers; and the Spirit of the Lord came suddenly upon David from that day and forward. And Samuel then rose up, and went to Ramah.

And the Spirit of the Lord departed from Saul, and there troubled him an evil spirit from the Lord.

And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

Let our Lord but say (the word), and thy servants, now before thee, will seek out a man, who is skilful as a player on the harp; and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, that thou mayest be well.

And Saul said unto his servants, Select for me, I pray you, a man that can play well, and bring him to me.

Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lechemite, who is skilful as a player, and a mighty valiant man, and a man of war, and intelligent in speech, and a person of a good form, and the Lord is with him.

Thereupon Saul sent messengers unto Jesse, and said, Send me David thy son, who is with the flocks.

And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them through David his son unto Saul.

And David came to Saul, and stood before him; and he loved him greatly, and he became his armour-bearer.

And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favor in my eyes.

And it came to pass, when the Spirit of God was upon Saul, that David took the harp, and played with his hand; so Saul became relieved, and he felt well, and the evil spirit departed from him.

With the selection of David the son of Jesse as king, the era of glittering splendor for the people of Israel began. David is the most peculiar character in the Bible. He was a musician, a poet, a warrior, and a politician of a high order. He was a sinner, as also a devout believer in the mercy and grace of God. His career from the beginning is not only very interesting, but wonderful in achievements. For all time he will deservedly be called the Royal Bard, the sweet singer in Israel. His psalms are among the greatest literary treasures in the world, because they comfort the oppressed, and bring hope to the sinking.

We have heard his psalms sung most pathetically by sailors on the ocean; by miners in the mine; by farmers on the field, and by mechanics at the bench. The most favored of his psalms is the

one which declares confidence in God's graceful care and protection :

The Lord is my shepherd ; I shall not want.

He maketh me to lie down in green pastures ;

He leadeth me beside the still waters.

He reviveth my soul ;

He guideth me in the paths of righteousness for His name's sake.

Yea, though I walk through the valley of the shadow of death,

I will fear no evil ; for Thou art with me ;

Thy rod and Thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies.

Thou hast annointed my head with oil ; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life ;

And I will dwell in the house of the Lord forever.

And the Philistines gathered together their camps to battle, and they gathered themselves together at Sochoh, which belongeth to Judah ; and they encamped between Sochoh and 'Azekah, at Ephess-dammim.

And Saul and the men of Israel gathered themselves together, and encamped in the valley of Elah, and put themselves in battle-array opposite to the Philistines.

And the Philistines stood on a mountain on the one side, and the Israelites stood on a mountain on the other side : and the valley was between them.

And there went out the champion out of the camp of the Philistines, Goliath of Gath was his name, whose height was six cubits and a span.

And he had a helmet of copper upon his head, and he was clothed with a scaly coat of mail; and the weight of the coat of mail was five thousand shekels of copper.

And he had greaves of copper upon his legs, and a javelin of copper between his shoulders.

And the staff of his spear was like a weaver's beam; and the blade of his spear (weighed) six hundred shekels of iron: and the shield-bearer was walking before him.

And he stood and called unto the arrays of Israel, and said unto them, Why will ye come out to put yourselves in battle-array? Behold! I am the Philistine, and ye are servants to Saul! select for yourselves one man, and let him come down to me:

If he be able to fight with me, and he kill me, then will we be unto you as servants; but if I prevail against him, and kill him, then shall ye be unto us as servants, and ye shall serve us.

And the Philistine said, I have defied the arrays of Israel this day: give me a man, and let us fight together.

When Saul and all Israel heard these words of the Philistine, they were disheartened, and became greatly afraid.

Now David was the son of that Ephrathite of Beth-lechem-judah, whose name was Jesse; and he had eight sons: and the man was old in the days of Saul, belonging to the persons (of high esteem).

And the three eldest sons of Jesse were gone following Saul to the battle: and the names of his three sons that were gone to the battle were Eliab the first-born, and the next to him Abinadab, and the third Shammah.

And David was the youngest: and the three eldest followed Saul.

But David kept going and returning from Saul to feed his father's flocks at Beth-lechem.

And the Philistine drew near morning and evening, and presented himself forty days.

And Jesse said unto David his son, Take, I pray thee, for thy brothers an ephah of this parched corn, and these ten loaves, and run to the camp to thy brothers;

And these ten cheeses shalt thou bring unto the captain of the thousand, and inquire of thy brothers how they fare, and take away their pledge.

Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.

And David rose up early in the morning, and gave up the flocks to a keeper, and took, and went, as Jesse had commanded him; and he came to the entrenchment, as the host was going forth in battle-array, and shouted the battle-cry.

And the Israelites and the Philistines put themselves in battle-array, army against army.

And David left the articles which he had on him in the hand of the keeper of the baggage, and ran into the array, and came and asked of his brothers after their welfare.

And as he was speaking with them, behold, there came up the champion, Goliath the Philistine, by name, of Gath, out of the battle-arrays of the Philistines, and spoke in accordance with these same words: and David heard it.

And all the men of Israel, when they saw the man, fled from before him, and were greatly afraid.

And the men of Israel said, Have ye seen this man that is coming forth? for to defy Israel is he

coming forth; and it shall be, that the man who killeth him,—him will the king enrich with great riches, and his daughter will he give him, and his father's house will he make free in Israel.

And David said to the men that stood by him, thus, What shall be done to the man that may smite yon Philistine, and take away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the arrays of the living God?

And the people spoke to him after this manner, saying, So shall it be done to the man that may smite him.

And Eliab his eldest brother heard when he was speaking unto the men; and Eliab's anger was kindled against David, and he said, Why didst thou come down hither? and with whom hast thou left those few sheep in the wilderness? I know thy presumption, and the wickedness of thy heart; for in order to see the battle art thou come down.

And David said, What have I now done? It is nothing but a word.

And he turned from him toward another, and spoke after the same manner: and the people made him again a reply after the former manner.

And the words which David had spoken were heard, and they told them in the presence of Saul, who sent for him.

And David said to Saul, Let no man's heart fail because of him: thy servant will go and fight with this Philistine.

And Saul said to David, Thou art not able to go unto this Philistine to fight with him; for thou art but a lad, and he (hath been) a man of war from his youth.

And David said unto Saul, Thy servant was

feeding his father's flocks, and there came a lion and a bear, and bore off a lamb out of the drove;

And I went out after him, and smote him, and delivered it out of his mouth: and when he rose up against me, I caught him by his beard, and smote him, and slew him.

Both the lion and the bear did thy servant smite: and this uncircumcised Philistine shall become as one of them; because he hath defied the arrays of the living God.

Moreover David said, The Lord who hath delivered me out of the power of the lion and out of the power of the bear, will also surely deliver me out of the hand of this Philistine.

And Saul said unto David, Go, and may the Lord be with thee.

And Saul clothed David with his garments, and he put a helmet of copper upon his head; and he clothed him also with a coat of mail.

And David girded his sword over his garments, and he essayed to go; for he had not tried it. And David said unto Saul, I cannot walk in these (things); for I have never tried it before. And David put them off from him.

And he took his staff in his hand, and chose himself five smooth stones out of the brook, and put them in the shepherd's pouch which he had, even in a scrip, with his sling in his hand; and he approached the Philistine.

And the Philistine went and drew nearer and nearer unto David; and the man that bore the shield went before him.

And when the Philistine looked about, and saw David, he disdained him; for he was but a lad, and ruddy, with a fair appearance.

And the Philistine said unto David, Am I a

dog, that thou comest unto me with sticks? And the Philistine cursed David by his gods.

And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the heavens, and to the beasts of the field.

Then said David to the Philistine, Thou comest unto me with a sword, and with a spear, and with a javelin; but I come to thee in the name of the Lord of hosts, the God of the arrays of Israel, that thou hast defied.

This day will the Lord deliver thee into my hand; and I will smite thee, and remove thy head from thee: and I will give the carcasses of the army of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; and all the earth shall know that there is a God for Israel.

And all this assembly shall know that the Lord saveth not through sword and spear; for the battle is the Lord's, and he will give you up into our hand.

And it came to pass, when the Philistine arose, and went and drew nigh to meet David, that David hastened, and ran toward the battle-array to meet the Philistine.

And David put his hand into the pouch, and took thence a stone, and slung it, and he struck the Philistine on his forehead, and the stone sunk into his forehead: and he fell upon his face to the ground.

So David prevailed over the Philistine with the sling and with the stone, and smote the Philistine, and slew him; but there was no sword in the hand of David.

And David ran, and stood by the Philistine, and took his sword, and drew it out of its sheath, and slew him, and cut off his head therewith.

And when the Philistines saw that their hero was dead, they fled.

And then arose the men of Israel and of Judah, and shouted, and pursued the Philistines, until thou comest to the valley, and to the gates of 'Ekron. And the slain of the Philistines fell down by the way to Sha'arayim, even as far as Gath, and up to 'Ekron.

And the children of Israel returned from hotly pursuing after the Philistines, and they spoiled their camps.

And David took the head of the Philistine, and brought it to Jerusalem; but his weapons he placed in his tent.

And when Saul saw David going forth against the Philistine, he said unto Abner, the captain of the army, Abner, whose son is this lad? And Abner said, As thy soul liveth, O king, I know it not.

And the king said, Ask thou whose son this youth is.

And as David returned from smiting the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand.

And Saul said to him, Whose son art thou, young man? And David answered, The son of thy servant Jesse the Beth-lechemite.

Of the eight sons of Jesse, three were soldiers in the army, and the father's heart beat for their welfare. We see it in his command to David to take an epha of parched corn, ten loaves to his three brothers and ten cheeses unto the captain of the thousand. We have also a glimpse of the thrift of the family of Jesse in the words of

Eliab, the oldest brother of David, who reprimanded David in anger, "Why didst thou come down hither? and with whom hast thou left the few sheep in the wilderness?" This upbraiding did not, however, prevent David from saying to Saul: "Both the lion and the bear did thy servant smite, and this uncircumcised Philistine shall become as one of them, because he hath defied the arrays of the living god. And the left hand of David dispatched with lightning rapidity a stone into the brain of Goliath, who sank down a corpse.' To cut off his head with his own ponderous sword was the work of a moment by David, and Goliath, the giant and the boaster, was no more. From that hour David became the hero, the idol of the army and the people of Israel. He became the son-in-law of King Saul, who became insanely jealous of David's popularity. To the remarkable friendship that sprang up between Jonathan and David his life was saved from the murderous intention of King Saul, whose character greatly resembled the character of George III. of England.

And he arose and departed; and Jonathan went into the city.

And David came to Nob to Achimelech the priest; and Achimelech hastened trembling to meet David, and said unto him, Why art thou alone, and no man is with thee?

And David said unto Achimelech the priest, The king commanded me a business, and said unto

me, Let not any man know the least of the business concerning which I send thee, and which I have commanded thee. And the young men have I appointed to such and such a place.

And now what hast thou on hand? put five loaves of bread into my hand, or what else can be found.

And the priest answered David, and said, I have no common bread on hand, but there is hallowed bread; if the young men have only withheld themselves from women.

And David answered the priest, and said to him, To a certainty women have been denied us yesterday and the day before, when I went forth, and the vessels of the young men were holy; and if this was the custom with unholy things, how much more will it remain this day holy in the vessels.

So the priest gave him hallowed bread; for there was no bread there except the show-bread, that was removed from before the Lord, so as to put down hot bread on the day when it was taken away.

Now a certain man of the servants of Saul was there on that day, detained before the Lord; and his name was Doeg, the Edomite, the chief of the herdsmen that belonged to Saul.

And David said unto Achimelech, Hast thou not also here at hand a spear or sword? for both my sword as also my other weapons have I not brought with me, because the king's business was urgent.

And the priest said, The sword of Goliath the Philistine, whom thou didst slay in the valley of Elah, behold, it is here wrapped up in a cloth behind the ephod: if thou wilt take that for thyself, take it; for there is no other save it here.

And David said, There is none like that ; give it to me.

And David arose, and fled on that day from before Saul, and came to Achish the king of Gath.

And the servants of Achish said unto him, Is not this David the king of the land? did they not of this man sing one to another in the dances, saying, Saul hath slain his thousands, and David his ten thousands?

And David took these words to his heart, and was greatly afraid of Achish the king of Gath.

And he disguised his reason before their eyes, and played the madman in their hands, and scribbled on the doors of the gate, and let his spittle run down upon his beard.

Then said Achish unto his servants. Lo, ye see, the man is mad : wherefore then will ye bring him to me?

Have I lack of madmen, that ye have brought this man to play his pranks about me? shall this one come into my house?

David was of quick comprehension and prompt action. These are the two great requisites of a great general. Seeing that his life was in danger, he successfully played the madman.

The answer that Achish the king of Gath made, could well be applied to many courts of Europe.

“Then,” said Achish unto his servants, “Lo, ye see the man is mad ; wherefore then will ye bring him to me? Have I lack of madmen, that ye have brought this man to play his pranks about me? Shall this one come into my house?”

And David departed thence, and escaped to the cave 'Adullam: and when his brothers and all his father's house heard it, they went down to him thither.

And there gathered themselves unto him every one that was in distress, and every one that had a creditor, and every one that had an embittered spirit; and he became a captain over them: and there were with him about four hundred men.

And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, go forth with you, until I can know what God will do for me.

And he conducted them to the presence of the king of Moab: and they remained with him all the time that David was in the strong-hold.

And the prophet Gad said unto David, Thou must not remain in the strong-hold: depart, and get thee into the land of Judah. Then David departed, and came into the forest of Chereth.

And Saul heard that David was discovered, and the men that were with him, (now Saul was sitting in Gib'ah under the tamarisk on the hill, with his spear in his hand, and all his servants were standing about him;)

Then said Saul unto his servants that stood about him, Hear, I pray you, men of Benjamin! will the son of Jesse give, indeed, to every one of you fields and vineyards? will he appoint you all captains over thousands, and captains of hundreds?

That ye have conspired, all of you, againt me, and there is none that informeth me, while my son hath made a covenant with the son of Jesse, and there is none of you that is concerned for me, or informeth me that my son hath stirred up my

servant to lie in wait against me, as it is this day?

Then answered Doeg the Edomite, who was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Achimelech the son of Achitub.

And he asked counsel for him of the Lord, and he gave him provision, and gave him also the sword of Goliath the Philistine.

Then sent the king to call Achimelech, the son of Achitub, the priest, and all his father's house, the priests that were in Nob: and they came, all of them, to the king.

And Saul said, Hear now, thou son of Achitub. And he said, Here am I, my Lord.

And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou didst give him bread, and a sword, and hast asked counsel for him of God, that he should rise to lie in wait against me, as it is this day?

Then answered Achimelech the king, and said, And who is among all thy servants so trusted as David, and the king's son-in-law, and freely admitted to thy private council, and is honored in thy house?

Did I this day then begin to ask counsel for him of God? far be it from me; let not the king impute any thing unto his servant, (nor) to all the house of my father; for thy servant knew not of all this, either a little or great thing.

And the king said, Thou shalt surely die, Achimelech, thou, and all thy father's house.

And the king said unto the runners that stood about him, Turn round and slay the priests of the Lord; because their hand also is with David, and because they knew that he was fleeing, and did not disclose it to me. But the servants of

king would not stretch forth their hand to fall upon the priests of the Lord.

And the king said to Doeg, Turn thou round, and fall upon the priests. And Doeg the Edomite turned round, and he fell upon the priests, and slew on that day eighty and five persons that did wear a linen ephod.

And Nob, the city of the priests, he smote with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and lambs, with the edge of the sword.

And there escaped one of the sons of Achimelech the son of Achitub, whose name was Ebyathar, and he fled after David.

And Ebyathar told David that Saul had slain the priests of the Lord.

And David said unto Ebyathar, I knew on that day, because Doeg the Edomite was there, that he would surely tell Saul: I have myself occasioned the death of all the persons of thy father's house.

Remain thou with me, fear nothing; for he that will seek my life will seek thy life; but thou shalt be well guarded with me.

The parents of David were compelled to flee from the wrath of Saul, and their son wisely placed them under the protection of the King of Moab. He himself became the captain of about four hundred men who were embittered in spirit, and who made their quarters in the forest of Chereth.

King Saul felt mortified that his innocent victim escaped, and he acted like kings generally do, namely, to kill those who gave the slightest comfort to him whom the king hates. Saul was

quick to give the command to slay the priests, and Doeg the Edomite executed the command with dispatch. Even in this nineteenth century there are plenty of Doegs and Edomites to shed innocent blood at the command of a foolish king.

And David went up from there, and abode in strong-holds of 'En-gedi.

And it came to pass, when Saul was returned from pursuing the Philistines, that it was told to him, saying, Behold, David is in the wilderness of 'En-gedi.

Then took Saul three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

And he came to the sheepfolds by the way, and there was a cave; and Saul went in to cover his feet: and David and his men were sitting in the lower end of the cave.

And the men of David said unto him, Behold, this is the day of which the Lord hath said unto thee, Behold, I will deliver thy enemy into thy hand, that thou mayest do to him as it shall seem good in thy eyes. And David arose, and cut off the corner of the robe which Saul wore, unperceived.

And it came to pass afterward, that David's heart smote him, because he had cut off the corner of Saul's (robe).

And he said unto his men, Far be it from me for the Lord's sake, that I should do this thing unto my master, the Lord's anointed, to stretch forth my hand against him; because he is the anointed of the Lord.

So David restrained his servants with these words, and suffered them not to rise against Saul.

But Saul rose up out of the cave, and went on his way.

David also arose afterward, and went forth out of the cave, and called after Saul, saying, My lord, the king! And Saul then looked behind him, and David bowed his face to the earth, and prostrated himself.

And David said to Saul, Wherefore wilt thou listen to men's words, saying, Behold, David seeketh thy injury?

Behold, this day thy eyes have seen how that the Lord had delivered thee to-day into my hand in the cave, and some one said that I should kill thee; but my soul felt compassion for thee; and I said, I will not stretch forth my hand against my lord: because he is the anointed of the Lord.

And now, my father, see, yea, see the corner of thy robe in my hand; for in that I cut off the corner of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in my hand, and that I have not sinned against thee: yet thou liest in wait for my soul to take it.

May the Lord judge between me and thee, and may the Lord avenge me on thee; but my hand shall not be against thee.

As saith the proverb of the ancients, From the wicked proceedeth wickedness; but my hand shall not be against thee.

After whom is the king of Israel gone out? after whom art thou pursuing? after a dead dog, after a single flea.

May the Lord therefore be judge, and decide between me and thee, and see, and plead my cause, and obtain me justice out of thy hand.

And it came to pass, when David had finished speaking these words unto Saul, that Saul said, Is

this thy voice, my son David? And Saul lifted up his voice, and wept.

And he said to David, Thou art more righteous than I; for thou hast done for me only what is good, whereas I have rewarded thee only with what is evil.

And thou hast proved this day, that thou hast dealt well with me: forasmuch as when the Lord had surrendered me into thy hand, thou didst not kill me.

For if a man find his enemy, will he let him go away on a good road? so may the Lord reward thee with good for what thou hast done unto me this day.

And now, behold, I know that thou wilt surely become king, and that the kingdom of Israel will stand firmly in thy hand.

And now swear unto me by the Lord, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

And David swore unto Saul; and Saul went to his house; but David and his men went up into the strong-hold.

David was not only a brave man, but a man of great forbearance. He had it in his power to kill Saul, but he forebore doing so sinful an act, and in this forbearance David demonstrated his wisdom. It is wise to forego an advantage, even if it be such an arch enemy as Saul proved himself to be. The heroism, the forbearance, and the forgiving spirit practiced by David in his career endeared him to the people of Israel, who, as a consequence, longed to make him king.

And Samuel died; and all the Israelites assembled themselves together, and lamented for him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran.

And there was a man in Ma'on, whose business was in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was, while they were shearing his sheep, at Carmel.

Now the name of the man was Nabal, and the name of his wife Abigail: and the woman was of good understanding, and of a beautiful form; but the man was hard-hearted and evil in his deeds; and he was of the house of Caleb.

And David heard in the wilderness that Nabal was shearing his sheep.

And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and ask him in my name after his well-being.

And ye shall say, May it thus be throughout thy life; and peace be to thee, and peace be to thy house, and unto all that thou hast be peace.

And now have I heard that thou hast sheep-shearers: now thy shepherds have been with us, and we have not injured them, neither hath there aught been missing unto them, all the time they were at Carmel.

Ask thy young men, and they will tell it thee. Therefore let the young men find favor in thy eyes; for on a festive day are we come: give, I pray thee, whatsoever thy hand is capable of unto thy servants, and to thy son, to David.

And David's young men came, and they spoke to Nabal in accordance with all these words in the name of David; and then they ceased.

And Nabal answered the servants of David, and said, Who is David? and who is the son of Jesse? now-a-days there are many servants that break away every one from his master.

Shall I then take my bread, and my water, and my flesh that I have killed for my sheep-shearers, and give it unto men, whom I know not whence they are?

And David's young men turned about on their way, and returned, and came and told him in accordance with all these words.

And David said unto his men, Gird ye on, every man, his sword. And they girded on, every man, his sword; and David also girded on his sword: and there went up after David about four hundred men, and two hundred abode by the baggage.

But one of the young men told Abigayil, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to greet our master; but he hath spoken rudely to them.

Whereas the men have been very good unto us; and we have not been injured, neither have we missed any thing, all the time that we went about with them, while we were in the field:

A wall were they around us both by night and by day, all the time we were with them, feeding the flocks.

And now know and consider what thou canst do; for evil is determined on against our master, and against all his household; and he is too greatly a worthless man for me to speak to him.

And Abigayil made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and a hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses.

And she said unto her young men, Pass on before me: behold, I come after you. But to her husband Nabal she told nothing.

And it was so, as she was riding on the ass, and coming down by the covert of the mount, that, behold, David and his men came down toward her; and she met them.

Now David had said, Yea, for naught only have I guarded all that belongeth to this fellow in the wilderness, so that not the least was missed of all that pertained unto him; and he hath requited me evil instead of good.

So may God do unto the enemies of David, and do so yet farther, if I leave of all that pertaineth to him by the morning-light, as much as a dog.

And when Abigail saw David, she hastened, and alighted off the ass, and fell down before David on her face, and bowed herself to the ground.

And she fell at his feet, and said, On me, me, my lord, is the fault: and let thy hand-maid, I pray thee, speak in thy hearing, and listen to the words of thy hand-maid.

Let not my lord, I pray thee, turn his heart unto this worthless man, unto Nabal; for as his name is, so is he: Nabal is his name, and meanness is with him; but I thy hand-maid did not see the young men of my lord, whom thou didst send.

And now, my lord, as the Eternal liveth, and as thy soul liveth, it is the Lord who hath withholden thee from coming to blood-guiltiness, and from helping thyself with thy own hand; and now may like Nabal be thy enemies, and those that seek (to do) my lord evil.

And now this present which thy hand-maid hath brought unto my lord, let it even be given

unto the young men that follow in the train my lord.

Pardon, I pray thee, the trespass of thy hand-maid; for the Lord will certainly make for my lord an enduring house; because the battles of the Lord doth my lord fight, and evil will not be found in thee all thy days.

And though a man is risen up to pursue thee, and to seek thy soul; yet will the soul of my lord be bound in the bond of life with the Lord thy God; and the soul of thy enemies will he hurl away, as out of the middle of the sling.

And it shall come to pass, when the Lord will do to my lord, in accordance with all the good that he hath spoken concerning thee, and will ordain thee as ruler over Israel,

That this shall not be unto thee as a cause of offence, and as a reproach of heart unto my lord, both by having shed blood without cause, and by my lord having righted himself: and when the Lord will do good unto my lord, then do thou remember thy hand-maid.

And David said to Abigail, Blessed be the Lord, the God of Israel, who sent thee this day to meet me:

And blessed be thy intelligence, and blessed be thou, who hast prevented me this day from coming unto blood-guiltiness, and from helping myself with my own hand.

But truly, as the Lord the God of Israel liveth, who hath withdrawn me from injuring thee, except thou hadst hastened and come to meet me, surely there would not have been left unto Nabal by the morning-light so much as a dog.

And David took out of her hand that which she had brought him; and unto her he said, Go

up in peace to thy house: see, I have hearkened to thy voice, and have respected thy presence.

And Abigayil came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, and he was exceedingly drunken; wherefore she told him not a word, either little or great, until the morning-light.

But it happened in the morning, when the wine was gone out of Nabal, that his wife told him these things; and his heart died within him, and he became as a stone.

And it came to pass, in about ten days thereafter, that the Lord struck Nabal, and he died.

And when David heard that Nabal was dead, he said, Blessed be the Lord, who hath pleaded the cause of my reproach from the hand of Nabal, and hath withheld his servant from evil; and the wickedness of Nabal hath the Lord returned upon his own head. And David sent and applied for Abigayil, to take her to himself for wife.

And the servants of David came to Abigayil to Carmel, and they spoke unto her, saying, David hath sent us unto thee, to take thee to himself for wife.

Thereupon she arose, and bowed herself with her face to the earth, and said, Behold, let thy hand-maid be a servant to wash the feet of the servants of my lord.

And Abigayil hastened, and arose, and rode upon an ass, with her five damsels that went in her train; and she went after the messengers of David, and she became his wife.

David also took Achino'am of Yizre'el; and both of them became thus his wives.

But Saul had given Michal his daughter, David's

wife, to Palti, the son of Layish, who was of Gal-
lim.

Abigayil was a woman of quick comprehension. She saw at a glance that her husband made a great mistake in not complying with the request of the messengers from David, and hastened to rectify the mistake, which saved the life of her husband, her household, and their possessions. It is the same nowadays; frequently the wife rectifies the mistakes of her husband, and by her presence of mind, superior wisdom, and consummate tact, saves her husband from ruin and upholds her household and position in honor and safety against want and humiliating dependence.

All honor is due to the wise and tactful Abigayil, who saved her house from utter ruin; and all honor is due to David for his self-restraint and for the respect he paid to her presence and her appeal to accept from her hand a present as a token of esteem.

Abigayil's wisdom and masterful tact aroused the admiration of her in David, and when she became the widow of the hard-hearted and foolish Nabal, she became the wife of David, the hero, the poet, and the future king of Israel.

Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city: and Saul had removed those that had familiar spirits, and the wizards, out of the land.

And the Philistines assembled themselves together, and came and encamped at Shunem: and Saul assembled together all Israel, and they encamped at Gilboä'.

And when Saul saw the camp of the Philistines, he was afraid, and his heart trembled greatly.

And Saul asked counsel of the Lord; but the Lord answered him not, either by means of dreams, or by means of the Urim, or by means of the prophets.

Then said Saul unto his servants, Seek out for me a woman that hath a familiar spirit, that I may go to her and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at 'En-dor.

And Saul disguised himself, and put on other garments, and he went, he and two men with him, and they came to the woman by night: and he said, Divine, I pray thee, unto me by the familiar spirit, and bring up for me the one whom I shall say unto thee.

And the woman said unto him, Behold, thou well knowest that which Saul hath done, that he hath cut off those that have familiar spirits, and the wizards, out of the land; wherefore then layest thou a snare for my life, to cause me to die?

And Saul swore to her by the Lord, saying, As the Lord liveth, there shall no guilt attach to thee for this thing.

Then said the woman, Whom shall I bring up for thee? And he said, Samuel thou must bring up for me.

And when the woman saw Samuel, she cried with a loud voice: and the woman said to Saul thus, Why hast thou deceived me? since thou art Saul.

And the king said unto her, Be not afraid; how-

ever, what hast thou seen? And the woman said unto Saul, A divine being have I seen ascending out of the earth.

And he said unto her, What is his form? And she said, An old man is coming up; and he is wrapt in a mantle. And so Saul perceived that it was Samuel, and he bowed with his face to the ground, and prostrated himself.

And Samuel said to Saul. Why hast thou disquieted me, to bring me up? And Saul answered, I am greatly distressed, and the Philistines make war against me, and God is departed from me, and hath not answered me any more, either by the agency of the prophets, or by means of dreams; wherefore I have called thee, to make known unto me, what I shall do.

Then said Samuel, And why wilt thou ask me, seeing the Lord is departed from thee, and is become thy enemy?

And the Lord hath done for himself as he hath spoken through my agency; and the Lord hath rent the government out of thy hand, and hath given it to thy associate, to David;

As thou didst not obey the voice of the Lord, and didst not execute his fierce wrath upon 'Amalek; therefore hath the Lord done this thing unto thee this day.

And the Lord will deliver also Israel with thee into the hand of the Philistines; and to-morrow shalt thou and thy sons be with me: also the camp of Israel will the Lord deliver into the hand of the Philistines.

Then fell Saul hastily with his full length to the earth, and was greatly afraid, because of the words of Samuel: there was also no strength in him; for he had not eaten any food all that day, and all that night.

And the woman came unto Saul, and saw that he was greatly terrified : and she said unto him, Behold, thy hand-maid hath obeyed thy voice ; and I put my life in my hand, and hearkened unto thy words which thou spokedst unto me.

And now, hearken thou also, I pray thee, unto the voice of thy hand-maid, and let me set before thee a morsel of bread, and eat ; that thou mayest have strength when thou goest on the way.

But he refused, and said, I will not eat. But his servants urged him much, as also the woman ; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed.

And the woman had a fatted calf in the house : and she hastened and slaughtered it, and took flour, and kneaded it, and baked unleavened bread thereof :

And she brought it near before Saul, and before his servants ; and they ate. Then they rose up, and went away that night.

Of all the infamous and foolish acts that King Saul perpetrated, this act of calling on a woman that hath a familiar spirit and commanding her to bring up Samuel, is the most foolish and barbarous. It shows clearly that he, as king, not only irritated by his foolishness and tyranny the living, but that he sought also to disquiet the dead.

Alas ! there are many nowadays who seek those that profess to have a familiar spirit, and try to disquiet those who pass beyond the grave, and trouble them with their troubles, like Saul troubled the departed Samuel.

Reader, if it is your habit to disquiet the living with your imaginary or real troubles, for pity's sake give rest to dead ones. Let them, at least, rest in peace. It would be well with you, if you would not seek trouble, like Saul did. He worked himself into a frenzy through jealousy of David's popularity and future prospects for greatness among the people. Saul thereby embittered his own existence, and deprived his country of a valuable general of his army. He thereby weakened his reign, and became so deplorable in the hour of great trials as to be obliged to call on the witch of Endor to summon up the spirit of Samuel for consultation. Weak indeed are those who rely for help and advice on departed spirits. They thereby demonstrate that they have no confidence in the grace of God, no confidence in themselves, and no confidence in their fellow-men. Such men or women are threatened with the greatest calamity that can befall man, and that calamity consists of a dethroned reason that leads to an insane asylum or suicide. Suicide was the end of King Saul.

The career of Saul and his sad ending justified the exclamation of the people when he was appointed as a king by Samuel: "Is Saul the son of Kish also among the prophets?"

Now it came to pass after the death of Saul, when David was returned from smiting the 'Amalekites, that David abode in Ziklag two days.

And it came to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head: and it happened, when he came to David, that he fell to the earth, and prostrated himself.

And David said unto him, From where comest thou? And he said unto him, Out of the camp of Israel am I escaped.

And David said unto him, What took place there? I pray thee, tell me. And he said, That the people are fled from the battle, and that also many of the people are fallen and have died; and that also Saul and Jonathan his son are dead.

And David said unto the young man that told him, How knowest thou that Saul is dead as also Jonathan his son?

And the young man that told him, said, I happened entirely by chance to be upon mount Gilboä', when, behold, there was Saul leaning upon his spear; and, lo, the chariots and horsemen had overtaken him.

And he turned round, and he saw me, and called unto me. And I said, Here am I.

And he said unto me, Who art thou? And I answered him, An 'Amalekite am I.

And he said unto me, Place thyself, I pray thee, by me, and slay me; for a mortal tremor hath seized on me, although my life is yet whole in me.

So I placed myself by him, and slew him, because I was sure that he could not live after his fall; and I took the crown that was upon his head, and the bracelet that was on his arm, and I have brought them unto my lord hither.

David thereupon took hold of his clothes, and rent them; and (so did) likewise all the men that were with him:

And they lamented, and wept, and fasted until the evening, for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel; because they were fallen by the sword.

And David said unto the young man that told him, Whence art thou? And he said, The son of a stranger, an 'Amalekite, am I.

And David said unto him, How wast thou not afraid to stretch forth thy hand to destroy the Lord's anointed?

And David called one of the young men, and said, Come near, and fall upon him. And he smote him that he died.

And David said unto him, Thy blood is upon thy own head: for thy mouth hath testified against thee, saying, I myself have slain the Lord's anointed.

And David lamented with this lamentation over Saul and over Jonathan his son:

And he said, That the children of Judah should be taught the bow; behold it is written in the book of Yashar.

O beauty of Israel! upon the high places slain: how are the mighty fallen!

Tell it not in Gath, publish it not in the streets of Ashkelon; that the daughters of the Philistines may not be glad, that the daughters of the uncircumcised may not rejoice.

O mountains of Gilboä', no dew, nor rain be upon you, nor fields of offerings; for there the shield of the mighty was stained, the shield of Saul, as though it had not been anointed with oil.

From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned never back, and the sword of Saul never returned empty.

Saul and Jonathan, the beloved and dear in

their lives, were even in their death not divided: more than eagles were they swift, more than lions were they strong.

O daughters of Israel, weep for Saul, who clothed you in scarlet, with beautiful dresses, who put on ornaments of gold upon your apparel.

How are the mighty fallen in the midst of the battle! O Jonathan, on thy high places slain.

I am distressed for thee, my brother Jonathan; very dear hast thou been unto me: wonderful was thy love for me, passing the love of women.

How are the mighty fallen, and lost the instruments of war!

From this first chapter of the Second Book of Samuel we have a full view of the blended character of David as a stern soldier and a vivid poet. Without hesitation he gave the command to slay the self-confessed murderer, and decided that the children of Judah should be taught the bow. With what poetical words he laments the death of Saul and his bosom friend Jonathan.

How chivalrous are his words, "Saul and Jonathan, the beloved and dear in their lives, were even in their death not divided; more than eagles were they swift; more than lions were they strong."

"O daughters of Israel, weep for Saul, who clothed you in scarlet, with beautiful dresses; who put on ornaments of gold upon your apparel."

"How are the mighty fallen in the midst of the battle! O Jonathan, on thy high places slain."

“I am distressed for thee, my brother Jonathan; very dear has thou been unto me: wonderful was thy love for me, passing the love of women.”

“How are the mighty fallen, and lost the instruments of war!”

And it came to pass after this, that David asked counsel of the Lord, saying, Shall I go up into one of the cities of Judah? And the Lord said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.

So David went up thither, and his two wives also, Achino'am the Yizre'elitess, and Abigayil, Nabal's wife the Carmelite.

And his men that were with him did David bring up, every man with his household; and they dwelt in the cities of Hebron.

And then came the men of Judah, and they anointed there David as king over the house of Judah. And they told David, saying, The men of Yabesh-gil'ad were those that buried Saul.

And David thereupon sent messengers unto the men of Yabesh-gil'ad, and said unto them, Blessed be ye of the Lord, that ye have done this kindness unto your lord, unto Saul, and have buried him.

And now may the Lord deal with you in kindness and truth; and as for me also, I will requite you this good deed, because ye have done this thing.

And now let your hands be strengthened, and be ye valiant men; for your lord Saul is dead: and also me have the house of Judah anointed as king over them.

But Abner, the son of Ner, the captain of the

army of Saul, took Ish-bosheth the son of Saul, and brought him over to Maçhanayim;

And made him king over Gil'ad, and over the Ashurites, and over Yizre'el, and over Ephraim, and over Benjamin, and over all Israel.

Forty years old was Ish-bosheth the son of Saul, when he became king over Israel, and two years he reigned. But the house of Judah followed David.

And the number of days that David was king in Hebron over the house of Judah, was seven years and six months.

And there went out Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, from Machanayim to Gib'on.

And Joab the son of Zeruyah and the servants of David also went out, and they met together by the pool of Gib'on: and they sat down, these on the one side of the pool, and the others on the other side of the pool.

And Abner said to Joab, Do let the young men rise up and play before us. And Joab said, They may rise up.

Then they rose up and went over by number: twelve for Benjamin and for Ish-bosheth the son of Saul, and twelve of the servants of David.

And they grasped every one his fellow by the head, and thrust his sword in his fellow's side; and they fell down together: wherefore that place was called Chelkath-hazzurim, which is by Gib'on.

And the battle was exceedingly fierce on that day; and Abner with the men of Israel was beaten before the servants of David.

And there were at that place three sons of Zeruyah, Joab, and Abishai, and 'Asahel: and 'Asahel was as fleet of foot as any roe in the field.

And 'Asahel pursued after Abner; and he

turned not in going to the right hand or to the left from following Abner.

And Abner turned round and said, Art thou 'Asahel? And he answered, I am.

And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay hold for thyself on one of the young men, and take thyself his armour. But 'Asahel would not turn aside from following him.

And Abner repeated again to say unto 'Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? and how should I then lift up my face to Joab thy brother?

But he refused to turn aside; and Abner smote him with the hinder end of the spear, under the fifth rib, so that the spear came out behind him; and he fell down there, and died on the spot: and it came to pass, that all who came to the place where 'Asahel had fallen down and died remained standing still.

But Joab and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that lieth before Giach on the way to the wilderness of Gib'on.

And the children of Benjamin assembled themselves together behind Abner, and formed one solid body, and posted themselves on the top of a certain hill.

And Abner called to Joab, and said, Shall for everlasting the sword devour? knowest thou not that it will be bitter in the end? and how long shall it be, ere thou wilt bid the people to return from pursuing their brethren?

And Joab said, As God liveth, unless thou hadst spoken, surely then already in the morning would the people have gone away every one from pursuing his brother.

So Joab blew the cornet, and all the people remained standing still, and pursued no more after Israel, and they continued no more to fight.

And Abner and his men walked through the plain all that night, and they passed over the Jordan, and went through all Bithron, and they came to Machanayim.

And Joab returned from pursuing Abner; and he gathered all the people together; and there were missed of David's servants nineteen men and 'Asahel.

But the servants of David had smitten (many) of Benjamin, and of Abner's men: three hundred and sixty men died.

And they took up 'Asahel, and buried him in the sepulchre of his father, which was in Beth-lechem. And Joab and his men went all that night, and the day broke on them at Hebron.

And the war lasted a long time between the house of Saul and the house of David; but David became continually stronger and stronger, and the house of Saul became continually weaker and weaker.

And Saul had a concubine, whose name was Rizpah, the daughter of Ayah: and Ish-bosheth said to Abner, Wherefore hast thou gone in unto my father's concubine?

And Abner became very wroth because of the words of Ish-bosheth, and said, Am I the chief of the dogs which belong to Judah? unto this day have I shown kindness unto the house of Saul thy father, to his brothers, and to his friends, and have not delivered thee into the hand of David; and yet thou chargest me to-day with a wrong committed with this woman?

May God do so to Abner, and continue to do

yet more to him, that, as the Lord hath sworn to David, even so will I surely do to him ;

To transfer the kingdom from the house of Saul, and to establish the throne of David over Israel and over Judah, from Dan even to Beer-sheba'.

And he could not answer Abner a word more in reply, because of his fear of him.

And Abner sent messengers to David on his behalf, saying, Whose is the land? saying (also), Make thy covenant with me, and, behold, my hand shall be with thee, to bring round unto thee all Israel.

And Abner had used these words with the elders of Israel, saying, Already yesterday and even before ye have been desiring David as king over you :

And now do it; for the Lord hath said of David thus, By the hand of my servant David will I save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

And Abner also spoke in the ears of Benjamin; and Abner went also to speak in the ears of David in Hebron all that seemed good in the eyes of Israel, and in the eyes of the whole house of Benjamin.

And Abner came to David to Hebron, and with him were twenty men; and David made for Abner and for the men that were with him a feast.

And Abner said unto David, I will now arise and go, and I will assemble unto my lord the king all Israel, that they may make a covenant with thee, and that thou mayest reign over all that thy soul longeth for. And David dismissed Abner: and he went in peace.

And, behold, the servants of David and Joab

came from a predatory excursion, and brought in much booty with them; but Abner was no more with David in Hebron; for he had dismissed him, and he was gone in peace.

When Joab and all the army that was with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath dismissed him, and he is gone in peace.

Then came Joab to the king, and said, What hast thou done? behold, Abner came unto thee: why is it that thou hast dismissed him, that he went freely away?

Thou knowest Abner the son of Ner, that to deceive thee did he come, and to know thy going out and thy coming in, and to know all that thou art doing.

And Joab went out from David, and he sent messengers after Abner, who brought him back from the well of Sirah; but David knew it not.

And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him in private; and he smote him there under the fifth rib, and he died, for the blood of 'Asahel his brother.

And when David heard it afterward, he said, I and my kingdom are guiltless before the Lord forever of the blood of Abner the son of Ner.

May it rest on the head of Joab, and on all his father's house; and may there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a crutch, or that falleth by the sword, or that lacketh bread.

But Joab and Abishai his brother slew Abner, because he had killed their brother 'Asahel at Gib'on in the battle.

And David said to Joab, and to all the people that were with him, Rend your clothes, and gird

yourselves with sackcloth, and (go) mourning before Abner. And king David walked behind the bier.

And they buried Abner in Hebron; and the king lifted up his voice, and wept at the grave of Abner; and all the people wept.

And the king lamented over Abner, and said, O, that Abner had to die, as the worthless dieth!

Then came all the tribes of Israel to David unto Hebron, and spoke, saying, Behold us, thy bone and thy flesh are we;

Already yesterday, and even before, when Saul was king over us, thou wast the one that led out and brought in Israel:

And the Lord said to thee, Thou shalt indeed feed my people Israel, and thou shalt be a chief over Israel.

Thus came all the elders of Israel to the king unto Hebron; and king David made a covenant with them in Hebron before the Lord: and they anointed David as king over Israel.

Thirty years was David old when he became king, (and) forty years he reigned.

In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

The thrones of David and Ish-bosheth were upheld by two generals—Joab for David, and Abner for Ish-bosheth. Joab seemed to be the abler of the two, and was determined to uphold the throne of David, and, if possible, consolidate the kingdoms of Judah and Israel under one government, appointing David as king.

Abner was far nobler in spirit than Joab, but

was easily offended, and that weakness cost him his life, and Ish-bosheth his throne. David was more diplomatic. He would not offend Joab openly, and thereby used Joab's great ability to his advantage, and became king over Israel. But Joab was the power behind the throne.

King David was a great warrior, but his general Joab was his right-hand man in war. The Philistines had not before them the undecided King Saul, but King David and Joab, who were decided to win battles, and moved the armies accordingly. It is the same nowadays with individuals and with governments. If an individual knows his mind is determined to succeed, he will, as a rule, succeed, perhaps not as soon as he expected, but in the end he will be triumphant.

King David was determined to enlarge the domain of the people of Israel, and he moved forward with the spirit of a great conqueror.

And it came to pass after this, that David smote the Philistines, and humbled them: and David took Metheg-haammah out of the hand of the Philistines.

And he smote Moab, and measured them with a line, laying them down on the ground; and he measured with two lines to put to death, and with one full line to keep alive. And the Moabites became David's servants, bringing presents.

David smote also Hadad'ezer, the son of Rechob, the king of Zobah, as he went to extend his territory at the river Euphrates.

And David captured from him a thousand and

seven hundred horsemen, and twenty thousand men on foot: and David hamstringed all the chariot-teams, but reserved of them a hundred chariot-teams.

And the Syrians of Damascus then came to aid Hadad'ezer the king of Zobah, when David slew of the Syrians twenty and two thousand men.

And David put garrisons in Syria of Damascus; and the Syrians became servants to David, bearing presents. And the Lord helped David whithersoever he went,

And David took the shields of gold that belonged to the servants of Hadad'ezer, and brought them to Jerusalem.

And from Betach, and from Berothai, cities of Hadad'ezer, did king David take exceedingly much copper.

And when Tho'i the king of Chamath heard that David had smitten all the host of Hadad'ezer,

Then did Tho'i send Yoram his son unto king David, to ask him after his well-being, and to bless him, because that he had fought against Hadad'ezer, and smitten him; for Hadad'ezer had, been engaged in wars with Tho'i; and he had in his hand vessels of silver, and vessels of gold and vessels of copper:

These also did king David sanctify unto the Lord, with the silver and gold that he had sanctified from all the nations which he subdued;

From Syria, and from Moab, and from the children of 'Ammon, and from the Philistines, and from 'Amalek, and from the spoil of Hadad'ezer, the son of Rechob, the king of Zobah.

And David acquired a name when he returned from his smiting the Syrians in the valley of salt, eighteen thousand men.

And he put garrisons in Edom: throughout all Edom put he garrisons, and all the Edomites became servants to David. And the Lord helped David whithersoever he went.

And David reigned over all Israel; and David did what is just and right unto all his people.

And Joab the son of Zeruyah was over the army; and Jehoshaphat the son of Achilud was recorder;

And Zadok the son of Achitub, and Achimelech the son of Ebyathar, were priests; and Serayah was scribe;

And Benayahu the son of 'Yehoyada' was over both the Kerethites and the Pelethites; and David's sons were officers of state.

This we consider the most prosperous period of King David's reign. The state was well organized and justly governed under strong men, and as a natural result the people were prosperous and happy.

King David demonstrated the nobleness of his nature by bestowing favors on Mephibosheth, the son of Jonathan, to whom a large estate was restored, and who was a guest and ate at the king's table.

And it came to pass after this, that the king of the children of 'Ammon died, and Chanun his son became king in his stead.

Then said David, I will show kindness unto Chanun the son of Nachash, as his father showed me kindness. And David sent to comfort him by the hand of his servants for his father. And

David's servants came unto the land of the children of 'Ammon.

And the princes of the children of 'Ammon said unto Chanun their lord, Doth David honor thy father in thy eyes, that he hath sent comforters unto thee? hath David not sent his servants unto thee, in order to search the city, and to spy it out, and to overthrow it?

Chanun thereupon took David's servants, and shaved off the one-half of their beard, and cut off their garments in the middle, even to their buttocks, and sent them away.

When they told it unto David, he sent (persons) to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beard be grown, and then return.

And when the children of 'Ammon saw that they were become in bad odor with David, the children of 'Ammon sent and hired the Syrians of Beth-rechob, and the Syrians of Zoba, twenty thousand men on foot, and the king Ma'achah with a thousand men, and of the people of Tob twelve thousand men.

And when David heard of it, he sent Joab, and all the army, (and) the mighty men.

And the children of 'Ammon came out, and put themselves in battle-array at the entrance of the gate; and the Syrians of Zoba, and of Rechob, and the people of Tob and Ma'achah, were by themselves in the field.

When now Joab saw that the front of the battle was against him before and behind, he selected from all the chosen men of Israel, and arrayed himself against the Syrians:

And the rest of the people he delivered into the hand of Abishai his brother, who arrayed himself against the children of 'Ammon.

And he said, if the Syrians be too strong for me, then shalt thou bring me help; but if the children of 'Ammon be too strong for thee, then will I go to help thee.

Be strong, and let us strengthen ourselves in behalf of our people, and in behalf of the cities of our God: and may the Lord do that which seemeth good in his eyes.

And Joab drew nigh, and the people that were with him, unto the battle against the Syrians: and they fled from before him.

And when the children of 'Ammon saw that the Syrians were fled, then did they also fly before Abishai, and entered into the city. Joab then returned from the children of 'Ammon, and came to Jerusalem.

And when the Syrians saw that they were smitten before Israel, they gathered themselves altogether.

And Hadar'ezer sent, and brought out the Syrians that were beyond the river, and they came to Chelam; and Shobach, the captain of the army of Hadar'ezer, went before them.

And when it was told to David, he gathered all Israel together, and passed over the Jordan, and came to Chelam. And the Syrians set themselves in battle-array against David, and fought with him.

And the Syrians fled from before Israel; and David slew of the Syrians (the men) of seven hundred chariots, and forty thousand horsemen: and Shobach also the captain of their army he smote, and he died there.

And when all the kings, the vassals to Hadar'ezer saw that they were smitten before Israel, they made peace with Israel, and served them;

and the Syrians feared to help the children of 'Ammon any more.

There is nothing so bad in human affairs as bad advice. Uncountable millions of people lost their fortunes, their country, and their lives through bad advice. The pages of history teem with such records. And we can see it in our surroundings, almost daily, how this man or that woman became the victims through bad advice. Communities which are pleasantly located and have every advantage to secure prosperity, don't prosper on account of bad advice.

Nations who are intelligent, nevertheless go to war on the slightest provocation through bad advice, and slaughter without mercy their noblest sons. They cause mourning to thousands of once happy homes, and load their posterity with debts that consume their earnings for generations.

It is therefore of the utmost importance to all, to reason pro and con over the advice received before it is finally adopted and acted upon. By pondering thus over advice, prevents calamities which would happen had the advice which was bad been accepted and carried out.

And so it was with the children of 'Ammon. Their new ruler, Chanun, was badly advised, which caused war, and thousands of valiant men lost their lives.

That the armies must have been very large we may surmise from the record that David slew of

the Syrians seven hundred charioteers and forty thousand horsemen. Such victories secured peace for Israel.

And it came to pass, at the return of the same season of the year, at the time when kings go forth, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of 'Ammon, and besieged Rabbah. But David remained behind at Jerusalem.

And it happened at evening-tide, that David arose from off his couch, and walked upon the roof of the king's house: and he saw from the roof a woman bathing herself; and the woman was of a very beautiful appearance.

And David sent and inquired after the woman; and some one said, Behold, this is Bath-sheba', the daughter of Eli'am, the wife of Uriyah [Uriah] the Hittite.

And David sent messengers and took her; and she came in unto him, and he lay with her, and she had just purified herself from her uncleanness: and she returned unto her house.

And the woman conceived; and she sent and told David, and said, I am with child.

And David sent to Joab, Send unto me Uriyah the Hittite. And Joab sent Uriyah to David.

And when Uriyah was come unto him, David asked after the well-being of Joab, and after the well-being of the people, and how the war prospered.

And David said to Uriyah, Go down to thy house, and wash thy feet. And Uriyah went forth out of the king's house, and there followed him a mess of food from the king.

But Uriyah laid himself down at the door of

the king's house with all the servants of his lord, and went not down to his house.

And they told David, saying, Uriyah is not gone down unto his house: and David said unto Uriyah, Art thou not come from a journey? why then art thou not gone down unto thy own house?

Then said Uriyah unto David, The ark, and Israel, and Judah, abide in booths; and my lord Joab and the servants of my lord are encamped in the open field: and should I alone go unto my house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing.

And David said to Uriyah, Tarry here also this day, and to-morrow will I send thee off. So Uriyah remained in Jerusalem on that day and the following.

And David invited him, and he ate and drank before him, and he made him drunken; and he went out in the evening to lie down on his resting-place with the servants of his lord; but to his house he did not go down.

And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriyah.

And he wrote in the letter, saying, Set Uriyah in front, opposite to the hottest fight, and then withdraw from behind him, that he may be smitten and die.

And it came to pass, when Joab was enclosing the city, that he placed Uriyah toward the spot of which he knew that valiant men were there.

And the men of the city went out and fought with Joab; and there fell some of the people, of the servants of David, and there died also Uriyah the Hittite.

Then did Joab send, and told unto David all the events of the war.

And he charged the messenger, saying, When thou hast finished telling all the events of the war to the king,

And it happen that the king's wrath arise, and he say unto thee, Wherefore did you approach unto the city to fight? knew ye not, that they would shoot down from off the wall?

Who smote Abimelech the son of Yerubbesheth? did not a woman throw down upon him a piece of an upper mill-stone from off the wall, so that he died at Thebez? why did ye approach unto the wall? then must thou say, Also thy servant Uriyah the Hittite is dead.

And the messenger went, and came and told unto David all for which Joab had sent him.

And the messenger said unto David, Because the men overpowered us, and came out against us into the field; but we set upon them, as far as the entrance of the gate.

And the archers then shot at thy servants from off the wall; and there died some of the servants of the king, and also thy servant Uriyah the Hittite is dead.

Then said David to the messenger, Thus shalt thou say to Joab, Let this thing not be displeasing in thy eyes; for at times this, at other times the other will the sword devour; continue firmly in thy war against the city, and overthrow it; and thus do thou encourage him.

And when the wife of Uriyah heard that Uriyah her husband had died, she mourned for her lord.

And when the (time of) mourning was past, David sent and took her to his house, and she became his wife; and she bore him a son. But the

thing which David had done was displeasing in the eyes of the Lord.

The most infamous act in the life of King David was when he coveted another man's wife, took possession of her, and dispatched her husband with a message to his general, which placed the bearer in front, opposite to the hottest fight, and then withdrew support from him that he might be killed. This act verifies the saying that great men have great passions. King David was a great man, but not great enough to control his passions by reason and the voice of conscience.

His unbridled passions, in this instance, made him a sinner before God and man; and that this disgraceful act was duly recorded, shows the impartiality of the Bible, which makes it the book of books, disclosing what happens to a man should he go astray.

And the Lord sent Nathan unto David, and he came unto him and said to him, Two men were once in one city, the one rich and the other poor.

The rich man had flocks and herds, in abundance.

But the poor man had nothing, save one little ewe, which he had bought; and he nourished it, and it grew up with him and with his children together; of his bread it used to eat, and out of his cup it used to drink, and in his bosom it used to lie, and it was to him as a daughter.

And there came a traveler unto the rich man; and he felt compunction to take from his own flocks and from his own herds to dress for the

wayfarer that was come to him ; but he took the ewe of the poor man, and dressed it for the man that was come to him.

And the anger of David was greatly kindled against the man ; and he said to Nathan, As the Lord liveth, surely the man that hath done this deserveth to die ;

And the ewe he shall pay fourfold, for punishment that he hath done this thing, and because he had no compassion.

Then said Nathan to David, Thou art the man ! Thus hath said the Lord, the God of Israel, It is I who anointed thee as king over Israel, and it is I who delivered thee out of the hand of Saul ;

And I gave unto thee the house of thy master, and (put) the wives of thy master into thy bosom, and gave unto thee the house of Israel and Judah : and if this be too little, I could bestow on thee yet many more like these things.

Wherefore hast thou despised the word of the Lord to do what is evil in his eyes ? Uriyah the Hittite hast thou smitten with the sword, and his wife hast thou taken unto thee for wife ; but him hast thou slain with the sword of the children of 'Ammon.

And now, the sword shall not depart from thy house for ever ; for the reason that thou hast despised me, and hast taken the wife of Uriyah the Hittite to be thy wife.

Thus hath said the Lord, Behold I will raise up against thee evil out of thy own house, and I will take away thy wives before thy eyes, and I will give them unto thy neighbor ; and he shall lie with thy wives before the face of this sun.

For thou hast done it in secret ; but I will surely do this thing before all Israel, and before the sun.

Then said David unto Nathan, I have sinned against the Lord.

And Nathan said to David, Also the Lord hath caused thy sin to pass away: thou shalt not die.

Nevertheless, because thou hast given great cause to the enemies of the Lord to blaspheme through this thing, the child also that hath been born unto thee shall surely die.

And Nathan went to his house; and the Lord struck the child that Uriyah's wife had born unto David, that it became very sick.

And David besought God in behalf of the lad; and David kept a fast, and came home, and lay over night upon the earth.

And the elders of his house arose about him, to raise him up from the earth; but he would not, and he did not partake of any bread with them.

And it came to pass on the seventh day that the child died: and the servants of David were afraid to tell him, that the child was dead; for they said, Behold, while the child was yet alive, we spoke to him, and he would not hearken to our voice: how then shall we say to him, The child is dead! he might do (himself) a hurt.

But when David saw that his servants were whispering to each other, David understood that the child was dead; wherefore David said unto his servants, Is the child dead? and they said, He is dead.

David then rose up from the earth, and washed and anointed himself, and changed his garments, and went into the house of the Lord and prostrated himself; and then he came to his own house, and asked that they should set food before him, and he ate.

And his servants then said unto him, What is this thing which thou hast done? On account of the child when living thou didst fast and weep; but as soon as the child was dead thou didst arise and eat bread!

And he said, While the child was yet alive, I fasted and wept; because I said, Who knoweth, but that the Lord will be gracious to me, that the child may live?

But now he is dead, wherefore should I fast then? can I restore him again? I am going to him; but he will not return to me.

And David comforted Bath-sheba' his wife, and he went in unto her, and lay with her; and she bore a son, and called his name Solomon: and the Lord loved him.

And he sent by the hand of Nathan the prophet, and called his name Yedideyah [Beloved of the Lord], in behalf of the Lord.

And Joab fought against Rabbah of the children of 'Ammon, and captured the royal city.

And Joab sent messengers to David, and said, I have fought against Rabbah, and have also captured the water-town.

And now gather the rest of the people together, and encamp against the city, and capture it; lest I capture the city myself, and it be called by my name.

And David gathered all the people together and went to Rabbah, and fought against it, and captured it.

And he took the crown of Malkam from off his head, and its weight was a talent of gold, and (on it was) a precious stone, and it was set on the head of David; and the booty of the city he brought out in great abundance.

And the people that were therein he brought

forward, and put them under saws, and under iron threshing-wagons, and under axes of iron, and made them pass through brick-kilns; and thus did he unto all the cities of the children of 'Ammon: and David returned then with all the people unto Jerusalem.

For all time—as long as the sun rises and sets; as long as hills will surround the valleys; as long as water will flow downward and find its level; as long as men will exist who see and feel, and are able to read and comprehend—so long the act of the prophet Nathan, upbraiding King David for the great sin he committed against Uriyah, the husband of Bathsheba, will be admired. The prophet Nathan's words, although spoken thousands of years ago, still resound in every guilty heart: "THOU ART THE MAN."

Mankind is nowadays poor—wretchedly poor—in such prophets or priests as the prophet Nathan was, who had the manly spirit to face such a man as King David, and tell him his fault, and exclaim, "THOU ART THE MAN!" David felt the reproach, and repented, and became a better man.

The present age needs such teachers as Nathan was. Where are they? Alas, not in the pulpit! We have ministers in the pulpit who talk, but who do not speak words of admonition that burn like the words of Nathan did, that burned into the innermost heart of David, who then acknowledged, "I have sinned against the Lord."

It is a healthy sign of morality to see men and

women exerting their best efforts to gather together the necessary means to erect a house of worship; and how happy they all feel when their efforts are crowned with success! It is a day of rejoicing when they celebrate the dedication of their church to the service of the Lord. It is therefore a great pity that such a congregation, consisting of devout people, should have a minister who has not the ability or the sacred fire of enthusiasm within him to arouse his congregation to still nobler achievements than the building of their church. And what nobler achievements are there for mankind than to make every man and every woman holy in all the relations of life? When Moses said: "Ye shall be a holy people, for the Lord your God is holy," he placed the patent of nobility on every individual. To be holy in feeling and action is true nobility, and everybody can be thus noble, if they try; and who but the pulpit orator can best arouse that holy feeling—provided he himself is holy in feeling and actions, which gives to his countenance a celestial luster? With his eyes beaming mildly, with an air of simplicity and modest demeanor, he stands in his pulpit permeated with his subject, and with unstudied gestures and passionate tones conveys to the mind the most brilliant light and to the heart the most tender emotions. Such sermons from such a priest purify the thoughts, strengthen the affection between husband and wife and the rev-

erence of the children for their parents; it makes them better men and better women, and leads them on to become holy in feelings and actions. They therefore enter upon a higher plane of their earthly existence, that will eventually lead them to the throne of eternal grace.

To have such priests, they must not only be educated, but encouraged by the large attendance to hear their sermons, and they must be given every possible encouragement in their work, which can indeed be called blessed.

And it came to pass after this, that Abshalom the son of David had a handsome sister, whose name was Thamar; and Amnon the son of David loved her.

And Amnon worried himself so that he fell sick on account of Thamar his sister; for she was a virgin; and it was impossible in the eyes of Amnon to do her the least (harm).

But Amnon had a friend, whose name was Yonadab, the son of Shim'ah, David's brother; and Yonadab was a very sensible man.

And he said to him, Why art thou so wasted, O prince, morning after morning? Wilt thou not tell me? Then said Amnon to him, Thamar the sister of Abshalom my brother do I love.

And Yonadab said to him, Lie down on thy couch, and feign thyself sick; and when thy father cometh to see thee, thou must say unto him, Let, I pray thee, Thamar my sister come, and give me some food, and prepare the refreshment before my eyes, in order that I may see it, and eat it out of her hand.

So Amnon lay down, and feigned himself sick;

and when the king came to see him, Amnon said to the king, Let, I pray thee, Thamar my sister come, and mix up before my eyes a couple of cakes, that I may enjoy them out of her hand.

Then did David send home to Thamar, saying, Do go now to thy brother Amnon's house, and prepare for him the refreshment.

So Thamar went to the house of Amnon her brother, and he was lying down; and she took the dough and kneaded, and mixed it up before his eyes, and baked the cakes;

And she took the pan, and poured them out before him; but he refused to eat; and Amnon said, Cause every man to go out from me; and they went out, every man, from him.

And Amnon said unto Thamar, Bring the refreshment into the chamber, that I may enjoy it out of thy hand. So Thamar took the cakes which she had made, and brought them unto Amnon her brother into the chamber.

And when she had brought them near unto him to eat, he took hold of her, and said unto her, Come, lie with me, my sister.

But she said to him, No, my brother, do not violate me; for such a deed ought not to be done in Israel; do not this scandalous act!

And I, whither should I carry my shame? and as for thee, thou wouldst be like one of the worthless in Israel; but now, O speak, I pray thee, unto the king, for he will not withhold me from thee.

Nevertheless, he would not hearken unto her voice; but he overpowered her, and violated her, and lay with her.

Then did Amnon hate her with a very great hatred; so that the hatred with which he hated her was greater than the love with which he had

loved her; and Amnon said unto her, Arise, be gone.

And she said to him, (Do) not add this yet greater wrong than the other which thou hast done with me, to send me (now) away! But he would not listen to her;

And he called his young man, his servant, and said, Do send this woman away from me, into the street, and lock the door behind her.

And she had on her a garment of divers colors; for thus were usually apparelled the king's daughters when virgins, in robes: and his servant brought her out into the street, and locked the door behind her.

And Tamar put ashes on her head, and the garment of divers colors which was on her she rent; and she placed her hand on her head, and went away, and cried as she went along.

Then said to her Abshalom her brother, Hath Amnon thy brother been with thee? but now, my sister, keep silence, he is thy brother; take this thing not to thy heart. So Tamar remained, and was secluded in the house of Abshalom her brother.

And when king David heard all these things, it displeased him greatly.

And Abshalom spoke not with Amnon either bad or good; for Abshalom hated Amnon, because he had violated Tamar his sister.

And it came to pass after two full years, that Abshalom had sheep-shearers at Ba'alchazor, which is near Ephraim; and Abshalom invited all the king's sons.

And Abshalom came to the king, and said, Behold, now, thy servant hath sheep-shearers; let the king, I pray thee, and his servants go with thy servant.

And the king said to Abshalom, No, my son, do not let us all go now, that we may not be a burden upon thee. And he urged him much, but he would not go, and he blessed him.

And Abshalom said, If not, let, I pray thee, Amnon my brother go with us. And the king said to him, Why should he go with thee?

But Abshalom urged him greatly, and he sent with him Amnon and all the sons of the king.

Now Abshalom commanded his servants, saying, Mark ye, I pray you, when Amnon's heart is merry with wine, and I say unto you, Smite Amnon: then kill him, fear not; behold, it is I who command it you; be firm and show yourselves men of valor.

And the servants of Abshalom did unto Amnon as Abshalom had commanded. Then arose all the king's sons, and they rode off, every man on his mule, and fled.

And it happened, while they were on the way, that the report came to David, saying, Abshalom hath smitten all the king's sons, and there is not one of them left.

Then arose the king and rent his garments, and laid himself on the earth; and all his servants were standing by with their garments rent.

But Yonadab the son of Shim'ah, David's brother, commenced and said, Let not my lord suppose that they have slain all the young men, the king's sons; since Amnon alone is dead; for by the command of Abshalom was this ordained from the day that he violated Thamar his sister.

And now let not my lord the king take the thing to his heart, thinking, that all the king's sons are dead; for Amnon alone is dead.

And Abshalom fled away. And the young man

that was watching lifted up his eyes, and looked, and behold, many people were coming by the way behind him, by the side of the mount.

And Yonodab said to the king, The king's sons are come: according to the word of thy servant, so hath it come to pass.

And it happened, as he had just finished speaking, that, behold, the king's sons came, and they lifted up their voice and wept; and also the king and all his servants wept very much.

But Abshalom had fled: and he went to Thalmi, the son of 'Ammihud, the king of Geshur: and (David) mourned for his son all the time.

So did Abshalom fly, and go to Geshur, and he remained there three years.

And (the soul of) king David longed to go forth unto Abshalom; for he was comforted concerning Amnon, that he was dead.

This record vividly demonstrates that the teachings of Moses are correct; that the sins of the father are transmitted to the third and fourth generations. David transmitted his amorous, lustful nature, unrestrained by reason or conscience, to his son Amnon, and this unfortunate young man had the misfortune of having a bad adviser in his uncle Yonadab. Instead of reasoning with him, and urging him into active occupations that would lead his thoughts to nobler aims, Yonadab counseled inactivity, the seed that propagates mischief that culminates into griveous sins. Sins that cause other sins to be committed, and this was the rule in this scandalous case. Abshalom, the brother of Thamar, caused Amnon to be

killed in order to avenge the great wrong that Amnon committed towards his sister.

The sin of Amnon was the direct cause of Abshalom's rebellion against his father, King David, whom he aimed to dethrone and to establish a Republic. He would have succeeded were it not to the accident that his long hair became entangled among the thick boughs of a great oak, unsaddling him, and which left him powerless to the merciless Joab, who killed him without the slightest hesitation, and thereby ended the rebellion.

Joab blew the cornet, and the people returned from pursuing after Israel, for Joab restrained the people.

When King David learned that Abshalom died, he wept, and exclaimed: "O my son Abshalom, my son, my son! would that I had died in thy stead. O Abshalom, my son, my son!"

And it was told unto Joab, Behold, the king is weeping and he mourneth for Abshalom.

And the victory on that day was turned into mourning unto all the people; for the people heard it said on that day, that the king was grieved for his son.

And the people repaired by stealth on that day when coming into the city, as usually steal away the people who are ashamed when they flee in battle.

But the king covered his face, and the king cried with a loud voice, O my son Abshalom, O Abshalom, my son, my son!

And Joab came to the king, into the house, and said, Thou hast covered with shame this day the faces of all thy servants, who have saved thy life this day, and the life of thy sons and of thy daughters, and the life of thy wives, and the life of thy concubines;

Since thou lovest thy enemies, and hatest thy friends; for thou hast declared this day, that thou hast neither princes nor servants; for I perceive this day, that if Abshalom were but alive, and we all were dead this day, that then it would have been just right in thy eyes.

And now arise, go forth, and speak to the heart of thy servants; for by the Lord have I sworn, that if thou go not forth, there shall not remain one man with thee this night: and this would be worse unto thee than all the evil that hath befallen thee from thy youth until now.

Then the king arose, and sat in the gate. And they told it unto all the people, saying, Behold, the king is sitting in the gate. And all the people came before the king; but Israel fled, every man to his tent.

From the language that Joab used we can safely come to the conclusion that Abshalom was a manly man born to rule, but who lacked the merit to abide his time. It is the lack of this merit to abide one's time that ruins the fairest prospects of achieving great success in their career. People are too eager to get rich, too eager to become prominent, and by that eagerness become undone like Abshalom.

King David wisely submitted to the advice of Joab, not as a matter of choice, but out of the

sheerest necessity; for Joab was indeed, as we have before stated, the power behind the throne.

Joab was not only a great general, a great diplomate, but also one of those dangerous men who believe in the principle that "The end justifies the means." A man in power, at the head of an army with such principle, "The end justifies the means," as a part of his very nature, is a dangerous man. David felt it, and he accordingly kept on good terms with Joab. It was no doubt galling to King David, but he too had a good deal of that spirit in him, "The end justifies the means." He showed it on many occasions to his discredit, for which he suffered; but having truly repented, he was forgiven by the grace of God. His repentance was sincere, as his psalm of repentance portrays.

Be gracious unto me, O God! according to thy loving kindness; according to the greatness of thy mercy, blot out my transgressions!

Wash me thoroughly from mine iniquity, and cleanse me from my sin!

For I acknowledge my transgressions, and my sin is ever before me.

Against thee, thee only, have I sinned, and done that which is evil in thy sight; so that thou art just in thy sentence, and righteous in thy judgment.

Behold! I was born in iniquity; and in sin did my mother conceive me.

Behold! thou desirest truth in the inward parts; so teach me wisdom in my inmost soul!

Purge me with hyssop, and I shall be clean ;
wash me, and I shall be whiter than snow !

Make me to hear joy and gladness, that the
bones which thou hast broken may rejoice !

Hide thy face from my sins, and blot out all
mine iniquities !

Create in me a clean heart, O God ! and renew
a steadfast spirit within me !

Cast me not away from thy presence, and take
not thy holy spirit from me !

Restore unto me the joy of thy salvation, and
uphold me with a willing spirit !

Then will I teach transgressors thy ways ; and
sinners shall return unto thee.

Deliver me from the guilt of blood, O God, thou
God of my salvation ! that my tongue may sing
aloud of thy righteousness !

O Lord, open thou my lips, that my mouth may
show forth thy praise !

For thou delightest not in sacrifice ; else would
I give it ; thou hast no pleasure in burnt offering.

The sacrifices of God are a broken spirit ; a
broken and a contrite heart, O God, thou wilt not
despise !

Now king David was old, stricken in years ;
and they covered him with clothes, but he could
not become warm.

Wherefore his servants said unto him, Let them
seek out for my lord the king a young virgin, and
let her stand before the king, and let her be an
attendant on him ; and let her lie in thy bosom,
that my lord the king may become warm.

So they sought for a fair maiden throughout
all the territory of Israel ; and they found Abi-
shag the Shunammite, and brought her to the
king.

And the maiden was exceedingly fair; and she became an attendant on the king, and ministered to him; but the king knew her not.

And Adoniyah the son of Chaggith exalted himself, saying, I shall be king: and he procured himself a chariot and horsemen, and fifty men who ran before him.

And his father had never grieved him in all his life by saying, Why hast thou done so? and he also was of a very goodly form; and his mother had born him after Abshalom.

And he had conferences with Joab the son of Zeruyah, and with Ebyathar the priest: and they, following Adoniyah, helped him.

But Zadok the priest, and Benayahu the son of Yehoyada', and Nathan the prophet, and Shim'i, and Re'i, and the mighty men that belonged to David, were not with Adoniyahu.

And Adoniyahu slaughtered sheep and oxen and fatted cattle by the stone Zocheleth, which is by 'En-rogel; and he invited all his brothers the king's sons, and all the men of Judah the king's servants;

But Nathan the prophet, and Benayahu, and the mighty men, and Solomon his brother, he invited not.

And Nathan spoke unto Bath-sheba' the mother of Solomon, saying, Hast thou not heard that Adoniyahu the son of Chaggith is become king, and (that) David our lord knoweth it not?

And now come, let me, I pray thee, give thee counsel, that thou mayest save thy own life, and the life of thy son Solomon.

Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thy hand-maid, saying, Assuredly, Solomon thy son shall reign after me, and only he shall sit

upon my throne? why then is Adoniyahu become king?

And, lo, while thou shalt be yet speaking there with the king, I myself will come in after thee, and confirm thy words.

And Bath-sheba' went in unto the king into the chamber, and the king was very old; and Abishag the Shunammite was ministering unto the king.

And Bath-sheba' bowed, and prostrated herself unto the king: and the king said, What wouldst thou?

And she said unto him, My lord, thou thyself didst swear by the Lord thy God unto thy handmaid, Assuredly, Solomon thy son shall reign after me, and only he shall sit upon my throne.

And now, behold, Adoniyahu is become king; and now, my lord, O king, thou knowest it not:

And he hath slaughtered oxen and fatted cattle and sheep in abundance, and hath invited all the sons of the king, and Ebyathar the priest, and Joab the captain of the army; but Solomon thy servant hath he not invited.

And as for thee, my lord, O king, the eyes of all Israel are upon thee, to tell them, who shall sit on the throne of my lord the king after him.

Otherwise it would come to pass, when my lord the king sleepeth with his fathers, that I and my son Solomon may be counted offenders.

And, lo, while she was yet speaking with the king, Nathan the prophet also came in.

And they told the king, saying, Behold, here is Nathan the prophet: and when he was come in before the king, he prostrated himself before the king with his face to the ground.

And Nathan said, My lord, O king, hast thou then said, Adoniyahu shall reign after me, and he shall sit upon my throne?

For he is gone down this day, and hath slaughtered oxen and fatted cattle and sheep in abundance, and hath invited all the king's sons, and the captains of the army, and Ebyathar the priest: and, behold, they are eating and drinking before him, and they say, Long live king Adoniyahu.

But as for me, me thy servant, and Zadok the priest, and Benayahu the son of Yehoyada', and thy servant Solomon, hath he not invited.

Can it be that this hath been done by order of my lord the king, and thou hast not informed thy servant, who should sit on the throne of my lord the king after him?

Then answered king David, and said, Call me Bath-sheba': and she came into the king's presence, and stood before the king.

And the king swore and said, As the Lord liveth, that hath redeemed my soul out of all distress,

Even as I have sworn unto thee by the Lord the God of Israel, saying, Assuredly, Solomon thy son shall reign after me, and only he shall sit upon my throne in my stead: even so will I certainly do this day.

Then did Bath-sheba' bow herself with her face to the earth, and prostrated herself unto the king; and she said, May my lord, the king David, live for ever!

And king David said, Call unto me Zadok the priest, and Nathan the prophet, and Benayahu the son of Yehoyada'. And they came before the king.

And the king said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon my own mule, and conduct him down to Gichon:

And let Zadok the priest with Nathan the prophet anoint him there as king over Israel; and blow ye with the cornet, and say, Long live king Solomon.

Then shall ye go up after him, and he shall come and sit upon my throne; and he shall be king in my stead: and him have I ordained to be ruler over Israel and over Judah.

And Benayahu the son of Yehoyada' answered the king, and said, Amen: May thus say the Eternal the God of my lord the king.

As the Eternal hath been with my lord the king, even so may he be with Solomon, and may he make his throne greater than the throne of my lord the king David.

Thereupon Zadok the priest, and Nathan the prophet, and Benayahu the son of Yehoyada' and the Kerethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and conducted him to Gichon.

And Zadok the priest took the horn of oil out of the tabernacle, and anointed Solomon. And they blew with the cornet; and all the people said, Long live king Solomon.

And all the people went up after him, and the people blew on flutes, and rejoiced with great joy, so that the earth was rent at their noise.

And Adoniyahu and all the guests that were with him heard it as they had just finished eating: and when Joab heard the sound of the cornet, he said, Wherefore is this noise of the city in an uproar?

And while he was yet speaking, behold, Jonathan the son of Ebyathar the priest came in: and Adoniyah said (unto him), Come in; for thou art a worthy man, and must bring good tidings.

And Jonathan answered and said to Adoniyah,

Alas, no: our lord king David hath made lo-
mon king;

And the king hath sent with him Zadok the
priest, and Nathan the prophet, and Benayahu
the son of Yehoyada', and the Kerethites, and
the Pelethites, and they have caused him to ride
upon the king's mule;

And Zadok the priest and Nathan the prophet
have anointed him as king on the Gichon; and
they are come up from there rejoicing, and the
city hath been set in commotion. This is the
noise that ye have heard.

And Solomon hath also sat on the kingly throne.

And also the king's servants are come to bless
our lord king David, saying, May God make the
name of Solomon more famous than thy name,
and make his throne greater than thy throne:
and the king hath bowed himself upon the bed.

And also thus hath the king said, Blessed be
the Lord the God of Israel, who hath given (me)
this day one who sitteth on my throne, while my
eyes see it.

And all the guests that were with Adoniyahu
were terrified, and rose up, and went, every man,
on his own way.

And Adoniyahu was afraid because of Solo-
mon; and he arose, and went, and caught hold
on the horns of the altar.

And it was told unto Solomon, saying, Behold,
Adoniyahu feareth king Solomon; and, behold,
he hath caught hold on the horns of the altar,
saying, Let king Solomon swear unto me to-day
that he will not slay his servant with the sword.

And Solomon said, If he will become a worthy
man, there shall not a hair of his fall to the earth;
but if any wrong shall be found on him, then
shall he die.

So king Solomon sent, and they brought him down from the altar; and he came and bowed himself to king Solomon; and Solomon said unto him, Go to thy house.

God's last and best blessing to man is to die when his energies are exhausted, and he becomes helpless. Life then becomes a burden to him like it did to King David, whose body could not be kept warm, and still the old warrior and statesman kept his mind clear to the end. His decision that Solomon should ride on his mule to be proclaimed king over Israel was prompt, and his charge to Solomon when he vested him with sovereignty, "But be thou strong, and become a man," is worthy of King David. He knew from personal experience the value in being strong and in being a man, and to these virtues he owed largely his wonderful success throughout his great career. He was exceptionally blessed with a vigorous mind. What he saw he saw clearly, and quickly arrived at the best conclusions. His courage was of the truest temper that never failed him in the hour of peril. His nature was lovable; he was always kindly disposed, not only to his friends, but even to his enemies. The sins that he committed so readily could partly be ascribed to the age that he lived in. It was an age of perfidy and levity, an age of continuous warfare, which even to this day greatly demoralizes the rulers and the people.

King David was also a good hater. He hated heartily and implacably, as we see by his command to King Solomon regarding Joab.

And thou also knowest well what Joab the son of Zeruyah hath done to me, what he did to the two captains of the armies of Israel, unto Abner the son of Ner, and unto Amassa the son of Yether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and on his shoes that were on his feet.

Do therefore according to thy wisdom, and let not his hoary head go down in peace to the grave.

And, behold, thou hast with thee Shim'i the son of Gera, the Benjamite of Bachurim, who cursed me with a grievous curse on the day when I went to Machanayim; but who came down to meet me at the Jordan, and I swore to him by the Lord, saying, I will not put thee to death with the sword.

But now leave him not unpunished; for thou art a wise man: know then what thou oughtest to do unto him, and bring thou down his hoary head with blood to the grave.

And David slept with his fathers, and was buried in the city of David.

King David deserves a monument erected to his memory with the inscription:

KING DAVID.

MIGHTY WITH THE SWORD,
MIGHTIER WITH THE PEN;
BLESSED IS HIS MEMORY
AMONG ALL NATIONS.

Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

And Adoniyahu the son of Chaggith came to Beth-sheba' the mother of Solomon: and she said, Is thy coming for peace? And he said, For peace.

He said moreover, I have a word for thee. And she said, Speak.

And he said, Thou well knowest that mine was the kingdom, and that on me all Israel had set their faces, that I should reign: nevertheless the kingdom was turned about, and became my brother's; for from the Lord was it (made) his.

And now there is one petition I am going to ask of thee, do not turn me away. And she said unto him, Speak.

And he said, Speak, I pray thee, unto Solomon the king, (for he will not turn thee away,) that he may give me Abishag the Shunammite for wife.

And Bath-sheba' said, Well! I will speak for thee unto the king.

Bath-sheba' thereupon went unto king Solomon, to speak unto him for Adoniyahu; and the king rose up to meet her, and bowed himself unto her, and then sat down on his throne, and placed a chair for the king's mother; and she sat on his right hand.

Then said she, There is one small petition I am going to ask of thee: do not turn me away. And the king said unto her, Ask on, my mother; for I will not turn thee away.

And she said, Let Abishag the Shunammite be given to Adoniyahu thy brother for wife.

And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adoniyahu? rather ask for him

the kingdom; for he is my elder brother;—even for him, and for Ebyathar the priest, and for Joab the son of Zeruyah.

Then swore king Solomon by the Lord, saying, May God do so to me, and may he thus continue, if Adoniyahu have not spoken this word against his own life.

And now, as the Lord liveth, who hath established me, and seated me on the throne of David my father, and who hath made me a house, as he hath spoken, this very day shall Adoniyahu be put to death.

And king Solomon sent by the hand of Benayahu the son of Yehoyada'; and he fell upon him, so that he died.

And unto Ebyathar the priest said the king, Go to 'Anathoth, unto thy own fields; for thou art a man worthy of death; but on this day will I not put thee to death; because thou hast borne the ark of the Lord Eternal before David my father, and because thou wast afflicted in all wherein my father was afflicted.

So Solomon banished Ebyathar that he should not be priest unto the Lord, to fulfil the word of the Lord which he had spoken concerning the house of 'Eli in Shiloh.

And the report came to Joab; for Joab had turned after Adoniyahu, though he had not turned after Abshalom. And Joab fled unto the tabernacle of the Lord, and caught hold on the horns of the altar.

And it was told to king Solomon that Joab had fled unto the tabernacle of the Lord, and that, behold, he was close by the altar. Then sent Solomon Benayahu the son of Yehoyada', saying, Go, fall upon him.

And Benayahu came to the tabernacle of the

Lord, and said unto him, Thus hath said the king, Come forth. And he said, No; but here will I die. And Benayahu brought the king word again, saying, Thus hath Joab spoken, and thus hath he answered me.

Then said the king unto him, Do as he hath spoken, and fall upon him, and bury him; and remove (thus) the innocent blood which Joab hath shed, from me, and from the house of my father.

And may the Lord bring back his blood-guiltiness upon his own head, because he fell upon two men more righteous and better than he, and slew them with the sword, while my father David knew it not, Abner the son of Ner, the captain of the army of Israel, and 'Amassa the son of Yether, the captain of the army of Judah.

And their blood shall return upon the head of Joab, and upon the head of his seed for ever: but unto David, and unto his seed, and unto his house, and unto his throne, may there be peace for ever from the Lord.

So Benayahu the son of Yehoyada' went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness.

And the king appointed Benayahu the son of Yehoyada' in his place over the army; and Zadok the priest did the king appoint in the place of Ebyathar.

And the king sent and called for Shim'i, and said unto him, Build thee a house in Jerusalem, and dwell there, and thou shalt not go forth from there hither or thither.

And it shall be, that on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thy own head.

And Shim'i said unto the king, It is well: as

my lord the king hath spoken, so will thy servant do. And Shim'i dwelt in Jerusalem many days.

And it came to pass at the end of three years, that two servants of Shim'i ran away unto Achish the son of Ma'achah the king of Gath: and they told unto Shim'i, saying, Behold, thy servants are in Gath.

And Shim'i arose, and saddled his ass, and went to Gath to Achish to seek his servants; and Shim'i went and brought his servants from Gath.

And it was told to Solomon that Shim'i had gone from Jerusalem to Gath, and had returned.

And the king sent and called for Shim'i, and said unto him, Did I not make thee swear by the Lord, and warned thee, saying, On the day thou goest out, and walkest abroad hither or thither, know for certain that thou shalt surely die? and thou saidst unto me, It is well, I have heard?

Why then hast thou not kept the oath of the Lord, and the commandment with which I charged thee?

The king said moreover to Shim'i, Thou well knowest all the wickedness of which thy heart is conscious, that thou hast done to David my father: and the Lord bringeth back thy wickedness upon thy own head.

But king Solomon will be blessed, and the throne of David will be established before the Lord for ever.

So the king commanded Benayahu the son of Yehoyada', who went out, and fell upon him, so that he died. And the kingdom was established in the hand of Solomon.

There is nothing so helpful to secure prosperity as to know one's mind, and to comprehend clearly and fully the situation, and act accordingly with consummate tact. King Solomon displays in his action that he knew his mind and comprehended clearly the situation in which he found his kingdom and the dangers that beset his throne, his life, the life of his good mother, and the lives of those leaders who sided with the party to have him as the king of the realm.

His mind was made up to be the rightful successor of King David. Solomon knew that Adoniyahu and Joab were conspiring against him, involving the peace of the nation, and he acted promptly in putting the conspirators to death; and by those acts secured the safety of his throne and the peace of the people of his kingdom.

And Solomon intermarried with Pharaoh the king of Egypt, and took the daughter of Pharaoh, and brought her into the city of David, until he had finished building his own house, and the house of the Lord, and the wall of Jerusalem round about.

But the people sacrificed still on the high-places; because there was no house built unto the name of the Lord, until those days.

And Solomon loved the Lord, walking in the statutes of David his father: only that he sacrificed and burnt incense on the high-places.

And the king went to Gib'on to sacrifice there; for that was the great high-place: one thousand burnt-offerings did Solomon offer upon that altar.

In Gib'on the Lord appeared to Solomon in a dream of the night: and God said, Ask what I shall give thee.

And Solomon said, Thou hast shown unto thy servant David my father great kindness, just as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, and thou hast given him a son who sitteth on his throne, as it is this day.

And now, O Lord my God, thou hast made thy servant king in the place of David my father: and I am but a young lad; I know not how to go out or come in.

And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

Give therefore thy servant an understanding heart to judge thy people, to discern between good and bad; for who would (otherwise) be able to judge this thy great people?

And the speech was pleasing in the eyes of the Lord, that Solomon had asked this thing.

And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; and hast not asked for thyself riches, nor hast asked the life of thy enemies; but hast asked for thyself discernment to understand (how to give) judgment:

Behold, I have done according to thy word; for I have given thee a wise and a discerning heart; so that like unto thee there was none before thee, nor after thee shall any one arise like unto thee.

And also what thou hast not asked have I given thee, both riches and honor: so that like unto thee there shall not have been any one among the kings all thy days.

And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then will I lengthen thy days.

And Solomon awoke, and, behold, it was a dream; and he went to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt-offerings, and prepared peace-offerings, and made a feast to all his servants.

Then came there two women that were harlots, unto the king, and placed themselves before him.

And the one woman said, Pardon, my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

And it came to pass on the third day after I was delivered, that also this woman was delivered: and we were together, there was no stranger with us in the house, only we two were in the house.

And this woman's son died in the night; because she had overlaid him.

And she arose in the midst of the night, and took my son from beside me, while thy handmaid slept, and laid him in her bosom, and her dead son she laid in my bosom.

And when I rose in the morning to give my son suck, behold, he was dead; but when I looked at him carefully in the morning, behold, it was not my son, whom I had born.

And the other woman said, It is not so; my son is the living one, and thy son is the dead; and this one said, It is not so; thy son is the dead, and my son is the living: thus they spoke before the king.

Then said the king, This one saith, This is my son that liveth, and thy son is dead: and the other saith, It is not so; thy son is the dead, and my son is the living.

And the king said, Fetch me a sword: and they brought the sword before the king.

And the king said, Hew the living child in two, and give the one half to one, and the other half to the other.

Then spoke the woman whose son was the living unto the king, for her love had become enkindled for her son, and she said, O pardon, my lord, give her the living child, and only do not slay it; but the other said, Neither mine nor thine shall it be, hew it asunder.

The king then answered and said, Give her the living child, and do not slay it: she is its mother.

And when all Israel heard of the judgment which the king had given, they feared the king; for they saw that the wisdom of God was in him, to exercise justice.

And God gave unto Solomon wisdom and understanding exceedingly much, and largeness of heart, even as the sand that is on the seashore.

And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.

And he was wiser than all men; than Ethan the Ezrachite, and Heman, and Kalkol, and Darda', the sons of Machol: and his name was spread among all the nations round about.

And he spoke three thousand proverbs; and his songs were a thousand and five.

And he spoke concerning the trees, from the cedar tree that is on the Lebanon even unto the hyssop that springeth out of the wall: he spoke also concerning the beasts, and concerning the fowl, and concerning the creeping things, and concerning the fishes.

And men came from all the people to hear the

wisdom of Solomon, from all the kings of the earth, who had heard of his wisdom.

And Hiram [Chiram] the king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father; for Hiram had all the time been a lover of David.

And Solomon sent to Hiram, saying,

Thou well knowest of David my father, that he was not able to build a house unto the name of the Lord his God, on account of the war wherewith his enemies encompassed him, until the Lord had put them under the soles of his feet.

But now hath the Lord my God given me rest on every side, there is neither adversary nor evil hinderance.

And, behold, I purpose to build a house unto the name of the Lord my God, as the Lord hath spoken unto David my father, saying, Thy son, whom I will place in thy room upon thy throne, he it is that shall build the house unto my name.

And now command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants; and the wages of thy servants will I give unto thee in accordance with all that thou wilt say; for thou well knowest that there is not among us a man that hath the skill to hew timber like unto the Zidonians.

And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly; and he said, Blessed be the Lord this day, who hath given unto David a wise son over this numerous people.

And Hiram sent to Solomon, saying, I have heard what thou hast sent to me for: I will gladly execute all thy desire in respect of timber of cedar, and in respect of timber of fir.

My servants shall bring them down from the Lebanon unto the sea: and I will convey them by sea in floats unto the place of which thou wilt send me word, and I will cause them to be taken apart there, and thou shalt take them away; and thou shalt accomplish my desire, in giving the food for my household. Solomon accepted the timber, began to build the Temple, and completed the great work within seven years.

Among the many precious gifts that God in his loving kindness so graciously bestowed on man, there is none that outshines that gem, *wisdom!* To be wise, to have a discerning heart, is indeed to be blessed with God's choicest blessings. When Solomon prayed to God for wisdom he prayed for that which is the most valuable to a man in his career. Through wisdom and tact we can attain the comforts of life—wealth and honor—and leave behind us a fame that will be the pride of our posterity and even of humanity at large.

And this was the felicity of king Solomon; through his great wisdom he made his reign one of unparalleled splendor. His decision between the two contending mothers for the living child, established his reputation for a wise and upright judge in Israel; and for a ruler such a reputation is of the highest value and greatest importance.

Having secured the confidence and love of the people, it was possible for King Solomon to turn his attention to the development of the resources of the country, and to beautify it, and enrich it with the grand Temple that he built for the glory:

of God and the great joy of Israel. The prayer of King Solomon at the dedication of the Temple is remarkable for its broad and noble feelings toward all humanity, and it would be wise for mankind if every denomination would adopt that endearing feeling for their fellowmen, as King Solomon did on that great day—the dedication of the Temple at Jerusalem.

And Solomon now placed himself before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven;

And he said, O Lord, the God of Israel, there is no god like thee, in the heavens above, and on the earth beneath, thou who keepest the covenant and the kindness for thy servants that walk before thee with all their heart;

Who hast kept for thy servant David my father what thou hadst promised him; and thou spakest with thy mouth, and hast fulfilled it with thy hand, as it is this day.

And now, O Lord, the God of Israel, keep for thy servant David my father what thou hast spoken concerning him, saying, There shall never fail thee a man in my sight who sitteth on the throne of Israel; if thy children but take heed to their way to walk before me, as thou hast walked before me.

And now, O God of Israel, I pray thee, let thy word be verified, which thou hast spoken unto thy servant David my father.

For in truth will God then dwell on the earth? behold, the heavens and the heavens of heavens cannot contain thee: how much less then this house that I have built!

Yet wilt thou turn thy regard unto the prayer of thy servant, and to his supplication, O Lord my God, to listen unto the entreaty and unto the prayer, which thy servant prayeth before thee to-day ;

That thy eyes may be open toward this house night and day, toward the place of which thou hast said, My name shall be there ; that thou mayest listen unto the prayer which thy servant shall pray at this place.

And listen thou to the supplication of thy servant, and of thy people Israel, which they will pray at this place : and oh, do thou hear in heaven thy dwelling-place ; and hear, and forgive.

If any man trespass against his neighbor, and an oath be laid upon him to cause him to swear, and the oath come before thy altar in this house :

Then do thou hear in heaven, and act, and judge thy servants, by condemning the wicked, to bring his way upon his head ; and by justifying the righteous, to give him according to his righteousness.

When thy people Israel are struck down before the enemy, because they have sinned against thee, and they return then to thee, and confess thy name, and pray, and make supplication unto thee in this house :

Then do thou hear in heaven, and forgive the sin of thy people Israel, and cause them to return unto the land which thou hast given unto their fathers.

When the heavens be shut up, and there be no rain, because they have sinned against thee, and they pray toward this place, and confess thy name, and turn from their sin, because thou hast afflicted them :

Then do thou hear in heaven, and forgive the

sin of thy servants, and of thy people Israel; for thou wilt teach them the good way wherein they should walk; and give them rain upon thy land, which thou hast given to thy people for an inheritance.

If there be famine in the land, if there be pestilence, blasting, mildew, or if there be locust, caterpillar, if their enemy besiege them in the land in their gates; at whatsoever plague, whatsoever sickness;

What prayer and supplication soever be made by any man, of all thy people Israel, when they shall be conscious every man of the plague of his own heart, and he then spread forth his hands toward this house:

Then do thou hear in heaven the place of thy dwelling, and forgive, and act, and give to every man in accordance with all his ways, as thou mayest know his heart; for thou, thyself alone, knowest the heart of all the children of men;

In order that they may fear thee all the days that they live on the face of the land which thou hast given unto our fathers.

But also to the stranger, who is not of thy people Israel, but cometh out of a far-off country for the sake of thy name;

For they will hear of thy great name, and of thy strong hand, and of thy outstretched arm; when he will come and pray at this house:

Mayest thou listen in heaven the place of thy dwelling, and do according to all that the stranger will call on thee for; in order that all the nations of the earth may know thy name, to fear thee, as (do) thy people Israel; and that they may understand that this house, which I have built, is called by thy name;

If thy people go out to battle against their

enemy, on the way on which thou mayest send them, and they do pray unto the Lord in the direction of the city which thou hast chosen, and of the house that I have built for thy name :

Then hear thou in heaven their prayer and their supplication, and procure them justice.

If they sin against thee, (for there is no man that may not sin,) and thou be angry with them, and give them up before the enemy, so that their captors carry them away captive unto the land of the enemy, (be it) far or near;

And if they then take it to their heart in the land whither they have been carried captive, and repent, and make supplication unto thee in the land of their captors, saying, We have sinned, and have committed iniquity, we have acted wickedly;

And they return unto thee with all their heart, and with all their soul, in the land of their enemies, who have led them away captive, and they pray unto thee in the direction of their land, which thou hast given unto their fathers, of the city which thou hast chosen, and of the house which I have built for thy name :

Then hear thou in heaven the place of thy dwelling their prayer and their supplication, and procure them justice;

And forgive thy people for what they have sinned against thee, and all their transgressions whereby they have transgressed against thee, and cause them to find mercy before their captors, that they may have mercy on them;

For they are thy people, and thy heritage, whom thou hast brought forth out of Egypt, from the midst of the iron furnace;

That thy eyes may be open unto the supplication of thy servant, and unto the supplication of

thy people Israel, to listen unto them in all for which they call unto thee;

For thou hast separated them unto thee as a heritage from all the people of the earth, as thou spakest by the hand of Moses thy servant, when thou broughtest forth our fathers out of Egypt, O Lord Eternal.

And it happened, that, when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord from kneeling on his knees, with his hands spread out toward heaven.

And he stood up, and blessed all the congregation of Israel with a loud voice, saying,

Blessed be the Lord, who hath given rest unto his people Israel, in accordance with all that he hath spoken: (so that) there hath not failed one word of all his good promise, which he spoke by the hand of Moses his servant.

The Lord our God be with us, as he was with our fathers; oh may he not leave us, nor forsake us;

That he may incline our heart unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his ordinances, which he commanded our fathers.

And may these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he may maintain the cause of his servant, and the cause of his people Israel in their daily requirements;

In order that all the nations of the earth may know that the Lord is the (true) God, and none else.

Let your heart therefore be entire with the Lord your God, to walk in his statutes, and to keep his commandments, as at this day.

And the king, and all Israel with him, offered sacrifices before the Lord.

And Solomon offered (as) the sacrifice of peace-offering which he offered unto the Lord, two and twenty thousand oxen, and a hundred and twenty thousand sheep. And thus did the king and all the children of Israel dedicate the house of the Lord.

On the same day did the king hallow the interior of the court that was before the house of the Lord; for he prepared there the burnt-offerings, and the meat-offerings, and the fat of the peace-offerings; because the copper altar that was before the Lord was too small to contain the burnt-offerings, and the meat-offerings, and the fat of the peace-offerings.

And Solomon held at that time the feast, and all Israel with him, a great assembly, from the entrance of Chamath unto the river of Egypt, before the Lord our God, seven days and seven days, even fourteen days.

On the eighth day he dismissed the people, and they blessed the king; and they went unto their tents joyful and glad of heart, because of all the good that the Lord had done for David his servant, and for Israel his people.

One of the most notable events in the history of the Israelites was the dedication of the Temple at Jerusalem. The whole nation rejoiced at the great work accomplished for the glory of God. From that happy day the Temple at Jerusalem was made the center of attraction to all the people of the land. To worship there was one of the great joys of life. Thousands from every

part of the country were happy at going there for devotion to the God of Abraham, Isaac, and Jacob, and give thanks and adoration to Him who is our Heavenly Father, our bounteous giver of all that is good to soul and body.

No sacrifice was too great to give vent to those grateful feelings at the Temple of the Lord. This explains clearly the sacrifice of twenty-two thousand oxen and one hundred and twenty thousand sheep at the dedication. At that period of history oxen and sheep had a far greater value to man than now, as oxen were largely the beasts of burden, not only to help to till the soil, but also in the transportation of merchandise. A yoke of oxen therefore had a great value, and so had sheep, on account of their wool for clothing, as cotton was then unknown. And, notwithstanding the great value of the oxen and sheep, twenty-two thousand oxen and one hundred and twenty thousand sheep were slaughtered as a peace-offering.

Religion demands sacrifices in order to curb the selfishness in the nature of man. Only by bridling selfishness can the nobleness in man's nature thrive. As a rule, a man or a woman without religion is extremely selfish, and that selfishness hardens their hearts, and which eventually clouds their judgments. This hinders their prosperity in the long run, and consumes their happiness. They are not in touch with God and mankind. Their extreme selfishness makes them resemble

a solitary oak on the plain, without branches and without leaves, withered, and ready to break down at the first onslaught of the storm.

Not so is that man or that woman who is religious, who communes with God in his home or in the midst of the congregation; by that blessed course his spiritual existence receives nourishment in the same manner as his physical part receives nourishment from water and the food he consumes.

The Israelites were and are pre-eminently religious. No sacrifice was too great for them to bear for the sake of their religion. They defended the Temple at Jerusalem with unparalleled heroism, a heroism that is the admiration of the world. It required the entire strength of the Roman Empire to defeat them, to capture their country, to send them into exile; but they were not conquered, they remained Israelites, the same heroic people to whom no sacrifice was too great to make for the sake of their religion. Their religious life to keep in touch with God and mankind maintained them vigorous in soul and body under the most cruel oppression. Their tormentors perished, and are forgotten; but Israel still lives and prospers in every clime and under every form of government. They are beneficially felt in the arteries of commerce of the world and in the world of thought.

They still make history every day, because they still are the advance guard of civilization,

proclaiming that there is only one God and one common brotherhood ; that peace and good will shall rule among all men, who shall sing in one grand chorus the glory of God ; holy is his name, and man should be holy and live in peace. Every individual, of whatever race or creed, should be given the broadest opportunity, unhindered, to better his condition and enjoy, with its responsibilities, the sweets of life. Let us make childhood especially happy. Happy children make a happy home, and happy homes make a happy country, happy countries make a happy world.

And when the queen of Sheba heard of the fame of Solomon in connection with the name of the Lord, she came to prove him with riddles.

And she came to Jerusalem with an exceedingly great train, with camels bearing spices, and gold in great abundance, and precious stones: and when she was come to Solomon, she spoke with him of all that was on her heart. And Solomon solved her all her questions: nothing remained hidden from the king, which he did not tell her.

And when the queen of Sheba saw all Solomon's wisdom, and the house that he had built,

And the food of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cup-bearers, and his ascent by which he went up into the house of the Lord: there was no more spirit in her.

And she said to the king, The truth only was the word that I heard in my own land of thy acts and of thy wisdom.

And I believed not in the words, until I came, and my eyes saw (all): and, behold, the half hath

not been told me; thou excellest in wisdom and prosperity the report which I have heard.

Happy are thy men, happy are these thy servants, who stand before thee continually, who hear thy wisdom.

Blessed be the Lord thy God, who hath had delight in thee, to place thee on the throne of Israel; because the Lord loveth Israel forever, therefore hath he made thee king, to do justice and righteousness.

And she gave to the king one hundred and twenty talents of gold, and of spices a very great store, and precious stones: there came no more spices in such abundance as these which the queen of Sheba gave to king Solomon.

And also the ship of Hiram, that fetched gold from Ophir, brought in from Ophir in great abundance sandal-wood and precious stones.

And the king made of the sandal-wood a railing for the house of the Lord, and for the king's house, and harps and psalteries for the singers: there came no such sandal-wood, nor was it seen (again) until this day.

And king Solomon gave unto the queen of Sheba all her pleasure, whatsoever she asked, beside what Solomon gave her of his royal bounty. So she turned about and went to her own country, she and her servants.

Now the weight of the gold that came to Solomon in one year was six hundred and sixty and six talents of gold,

Beside what he had of the traveling tradesman, and of the traffic of the merchants, and of all the kings of confederate nations, and of the governors of the country.

And king Solomon made two hundred targets

of beaten gold: six hundred shekels of gold he used for each one target.

And (he made) three hundred shields of beaten gold; three manehs of gold he used for each one shield: and the king put them in the house of the forest of Lebanon.

The king also made a great throne of ivory, and overlaid it with the best gold.

The throne had six steps, and there was a round top on the throne behind; and there were arms on either side on the place of the seat, and two lions stood beside the arms.

And twelve lions stood there upon the six steps on both sides: there was not the like made in any other kingdom.

And all king Solomon's drinking-vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver; it was not valued in the days of Solomon at the least.

For the king had a Tharshish-ship at sea with the ship of Hiram: once in three years the Tharshish-ship used to come home, laden with gold, and silver, ivory, and apes, and peacocks.

And king Solomon became greater than all the kings of the earth for riches and for wisdom.

And (men of) all the earth sought the presence of Solomon to hear his wisdom, which God had put in his heart.

And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules: and so year by year.

And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen.

whom he quartered in the cities for chariots, and near the king at Jerusalem.

And the king rendered the silver in Jerusalem like stones, and the cedars he rendered like the sycamore trees that are in the lowlands, for abundance.

And Solomon had horses brought out of Egypt; and a company of the king's merchants bought a quantity at a price.

And a chariot-team came up and went out of Egypt for six hundred shekels of silver, and a horse for a hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means.

At the time when the Queen of Sheba paid King Solomon a visit was the most prosperous period in his reign. Her words, "my eyes saw all: and, behold, the half hath not been told me; thou excellest in wisdom and prosperity the report which I have heard."

In these remarks we have indeed ample evidence of Solomon's wisdom and the great prosperity prevailing as Queen Sheba came, as a skeptic, doubting the reports of King Solomon's wisdom and prosperity.

It is related that on one occasion Queen Sheba presented herself at the foot of the throne of the poetical King Solomon; in each hand she held a wreath; the one was composed of natural, and the other of artificial flowers. Art, in the labor of the wreath, had exquisitely emulated the lively hues of nature, so that, at the distance it was

held by the Queen for inspection of the King, it was impossible for him to decide, as to her question imparted, "which wreath was the production of nature, and which the work of art?" The sagacious Solomon seemed perplexed; yet to be vanquished by a trifle, by a trifling woman, irritated his pride. The son of David, he who had written treatises on the vegetable productions, from the cedar to the hissop, to acknowledge himself outwitted by a woman with shreds of paper and glazed paintings! The honor of the monarch's reputation for divine sagacity seemed diminished, and the whole Israelitish court looked solemn and melancholy. At length an expedient presented itself to the King—and it must be confessed worthy of the naturalist observing a cluster of bees hovering about a window. He commanded it to be opened: it was opened; the bees rushed into the court, and alighted immediately on the natural wreath, while not a single one fixed on the other. The baffled Sheba had one more reason to be astonished at the wisdom of Solomon.

But king Solomon loved many strange women, beside the daughter of Pharaoh, women of the Moabites, 'Ammonites, Edomites, Zidonians, and Hittites.

From the nations concerning which the Lord had said unto the children of Israel, Ye shall not go in among them, nor shall they come in among you; surely they will turn away your heart after their gods: unto these Solomon did cleave to love them.

And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

And it came to pass, at the time that Solomon was old, that his wives turned away his heart after other gods; and his heart was not undivided with the Lord his God, like the heart of David his father.

And Solomon went after 'Ashthoreth the divinity of the Zidonians, and after Milcom the abomination of the 'Ammonites.

And Solomon did what is evil in the eyes of the Lord, and went not fully after the Lord, like David his father.

Then did Solomon build a high-place for Kemosh, the abomination of Moab, on the mount that is before Jerusalem, and for Molech, the abomination of the children of 'Ammon.

And so did he for all his strange wives, who burnt incense and sacrificed unto their gods.

And the Lord was angry with Solomon; because his heart was turned away from the Lord the God of Israel, who had appeared unto him twice;

And had commanded him concerning this thing, that he should not go after other gods; but he did not keep that which the Lord had commanded.

And the Lord said unto Solomon, Forasmuch as this in thy mind, and thou hast not kept my covenant and my statutes, which I commanded concerning thee: I will surely rend the kingdom from thee, and will give it to thy servant.

Nevertheless in thy days will I not do it, for the sake of David thy father; (but) out of the hand of thy son will I rend it.

Still all the kingdom will I not rend away: one tribe will I give to thy son on account of David

my servant, and on account of Jerusalem which I have chosen.

And the Lord stirred up an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom;

It came to pass, namely, when David was in Edom, when Joab the captain of the army was gone up to bury the slain, after he had smitten every male in Edom;

(For six months did Joab remain there with all Israel, until he had cut off every male in Edom:)

That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; but Hadad was then yet a young lad.

And they arose from Midian, and came to Paran; and they took (some) men with them from Paran, and came to Egypt, unto Pharaoh the king of Egypt; who gave him a house, and decreed him a support, and gave him land.

And Hadad found great favor in the eyes of Pharaoh, so that he gave him for wife the sister of his own wife, the sister of Thachpeness the queen.

And the sister of Thachpeness bore him Genubath his son, whom Thachpeness brought up in Pharaoh's house; and Genubath remained in Pharaoh's house, among the sons of Pharaoh.

And when Hadad heard in Egypt that David slept with his fathers; and that Joab the captain of the army was dead: Hadad said to Pharaoh, Dismiss me, that I may go to my own country.

Then said Pharaoh unto him, But what doest thou lack with me, that, behold, thou seekest to go to thy own country? And he answered, Nothing: nevertheless thou must let me go away.

And God stirred him up another adversary,

Rezon the son of Elyada', who had fled from Hadad'ezer the king of Zobah his lord;

And he gathered around him some men, and became captain over a band, when David slew those (of Zobah); and they went to Damascus; and dwelt therein, and reigned in Damascus.

And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad did: and he abhorred Israel, and reigned over Syria.

Also Jerobo'am [Yarob'am] the son of Nebat, an Ephrathite of Zeredah, the name of whose mother was Zeru'ah, a widow woman, was a servant of Solomon, and he lifted up his hand against the king.

And this was the occasion that he lifted up his hand against the king: Solomon built up the Millo, and closed up the breach of the city of David his father.

And the man Jerobo'am was a mighty man of valor: and Solomon seeing the young man that he was (also) an industrious worker, he appointed him over all the charge of the house of Joseph.

And it came to pass at that time when Jerobo'am went out of Jerusalem, that the prophet Achiyah the Shilonite found him on the way; and he had clad himself with a new garment; and these two were alone by themselves in the field;

And Achiyah caught hold of the new garment that was on him, and rent it in twelve pieces;

And he said to Jerobo'am, Take thee ten pieces; for thus hath said the Lord the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and I will give to thee the ten tribes;

But the one tribe shall remain for him, on account of my servant David, and on account of

Jerusalem, the city which I have chosen out of all the tribes of Israel;

For the cause that they have forsaken me, and have bowed down to 'Ashtoreth the divinity of the Zidonians, to Kemosh the god of Moab, and to Milcom the God of the children of 'Ammon, and have not walked in my ways, to do what is right in my eyes, and my statutes and my ordinances, like David his father.

Nevertheless will I not take the whole kingdom out of his hand; but I will let him remain prince all the days of his life for the sake of David my servant, whom I chose, who kept my commandments and my statutes;

But I will take the kingdom out of the hand of his son, and I will give it unto thee, even the ten tribes.

And unto his son will I give one tribe; so that there may remain a government for David my servant at all times before me in Jerusalem, the city which I have chosen for me, to put my name there.

But thee will I take, and thou shalt reign over all that thy soul may long for; and thou shalt be king over Israel.

And it shall be, if thou wilt hearken unto all that I shall command thee, and wilt walk in my ways, and do what is right in my eyes, to keep my statutes and my commandments, as David my servant did: that I will be with thee, and build thee a permanent house, as I have built for David, and I will give Israel unto thee.

And I will afflict the seed of David for this; but not for all times.

Solomon thereupon sought to put Jerobo'am to death; but Jerobo'am arose, and fled into Egypt,

unto Shishak the king of Egypt, and he remained in Egypt until the death of Solomon.

And the rest of the acts of Solomon, and all that he did, and his wisdom, behold, they are written in the book of the history of Solomon.

And the days that Solomon reigned in Jerusalem over all Israel were forty years.

And Solomon slept with his fathers, and was buried in the city of David his father: and Rehobo'am [Rechab'am] his son became king in his stead.

Solomon was a wise man, but not wise enough to keep his passions in check. It was a folly to encumber himself with seven hundred wives, princesses at that—the most capricious creatures on earth—and also with three hundred concubines, the most deceitful beings that exist. That they turned away his heart is no wonder, but the wonder is that they did not dethrone his reason entirely and make him a lunatic.

To keep up such an establishment, as one thousand women in stately style required, and all of whom had a claim on his affections and on his treasures, is enough to exhaust the energy and the wisdom of any man, and also the wealth that the rich mines of Ophir could produce.

The reign of King Solomon was one of the most marvelous splendor, but it impoverished the people of Israel, causing discontent, discord that divided the kingdom, and which eventually destroyed Israel as a nation, but not as a people with a great mission. This mission is to convert all

the nations to worship one God, the God of the universe, the Father of mankind and its gracious Redeemer.

This ennobling belief leads every man to a purer and a holier life, for it convinces him that he is indeed born in the image of God, and by divine appointment the lord over all creation between heaven and earth.

What a great heritage to be born in the image of God, and to be the lord, and have dominion over all that exists. Noble reader, think of it and ponder over it, of your nobility, to be born in the image of God and the Lord, or, in clearer words, God's representative on earth, to beautify it, and rule all with wisdom that borders on divinity.

As a child of the Great Spirit, whom we call God, it is your imperative duty not to be a trifler, but an earnest toiler in whatsoever occupation you are engaged. Do your work honestly and to the best of your ability, for the glory of God, who has endowed you, for your own glory and the benefit of mankind.

Be sincere in your fear and love of God. Be a loyal son, a lovable husband, a thoughtful father, a good neighbor, and a dutiful citizen, whose presence inspires confidence, because you are earnest in your endeavors, and therefore not a trifler.

And King Solomon died and was gathered to his fathers; but his songs and proverbs live and

will live as long as man will aim to acquire wisdom as the best equipment to conquer the most difficult problems that surround us in our onward march to nobler achievements.

The proverbs of Solomon are helpful thoughts to young and old.

The fear of the Lord is the beginning of knowledge: wisdom and instruction fools (alone) despise.

Hear, my son, the instruction of thy father, and cast not off the teaching of thy mother;

For a wreath of grace are they unto thy head, and chains for thy throat.

My son, if sinners wish to entice thee, consent thou not.

Let kindness and truth not forsake thee; bind them about thy throat; write them upon the table of thy heart:

So shalt thou find grace and good favor in the eyes of God and man.

Be not wise in thy own eyes: fear the Lord, and depart from evil.

Happy the man that hath found wisdom, and the man that acquireth understanding.

For the obtaining of her is better than the obtaining of silver, and better than fine gold is her product.

She is more precious than pearls; and all the things thou valuest are not equal unto her.

Length of days is in her right hand: in her left are riches and honor.

Her ways are ways of pleasantness, and all her paths are peace.

A tree of life is she to those that lay hold on

her : and every one that firmly graspeth her will be made happy.

The Lord hath through wisdom founded the earth : he hath established the heavens through understanding.

By his knowledge were the depths split open, and the skies drop down the dew.

My son, let them not be removed from thy eyes ; keep (before thee) sound wisdom and discretion :

And they will be life unto thy soul, and grace to thy throat.

Then wilt thou walk in safety on thy way, and thy foot will not strike (against aught) :

When thou layest thyself down, thou shalt feel no dread ; and as thou liest down, thy sleep shall be pleasant.

For the Lord will be thy confidence, and he will guard thy foot from being caught.

Withhold not a benefit from him who is deserving it, when it is in the power of thy hand to do it.

Say not unto thy neighbor, Go, and return, and to-morrow will I give : when thou hast it by thee.

Contrive not against thy neighbor any evil, when he dwelleth in safety with thee.

Quarrel not with any man without cause, if he have done thee no harm.

Envy not the man of violence, and choose none of his ways.

For the froward is an abomination to the Lord ; but with the upright is his good-will.

The curse of the Lord is in the house of the wicked ; but the habitation of the righteous will he bless.

If (it concern) the scornful, he will himself

render them a scorn ; but unto the lowly doth he give grace.

The wise shall inherit glory ; but fools shall obtain disgrace as their portion.

My son, attend unto my wisdom : to my understanding incline thou thy ear :

That thou mayest observe discretion, and that thy lips may keep knowledge.

For as of fine honey drop the lips of an adulterous woman, and smoother than oil is her palate ;

But her end is bitter as wormwood, it is sharp as a two-edged sword.

Her feet go down to death, her steps take firm hold on the nether world :

So that she cannot balance the path of life ; her tracks are unsteady, and she knoweth it not.

And now, O ye children, hearken unto me, and depart not from the sayings of my mouth.

Remove far from her thy way, and come not nigh to the door of her house ;

That thou mayest not give up unto others thy vigor, and thy years unto the cruel ;

That strangers may not satisfy themselves with thy strength, and with thy exertions, in the house of an alien :

While thou moanest at thy end, when thy flesh and thy body are coming to their end.

And thou sayest " How have I hated correction, and how hath my heart rejected reproof ;

While I hearkened not to the voice of my instructors, and to my teachers I inclined not my ear ;

But little more was wanting, and I had been in all (kinds of) unhappiness in the midst of the congregation and assembly."

Drink water out of thy own cistern, and running waters out of thy own well :

So will thy springs overflow abroad; and in the open streets will be thy rivulets of water;

They will be thy own only, and not those of strangers with thee.

Thy fountain will be blessed; and rejoice with the wife of thy youth,—

The lovely gazelle and the graceful chamois: let her bosom satisfy thee abundantly at all times; with her love be thou ravished continually.

And why wilt thou, my son, be ravished with an adulteress, and embrace the bosom of an alien woman?

For before the eyes of the Lord are the ways of man, and all his tracks doth he weigh in the balance.

His own iniquities will truly catch the wicked, and with the cords of his sin will he be held firmly.

He will indeed die for want of correction; and through the abundance of his folly will he sink into error.

My son, if thou hast become surety for thy friend, if thou hast struck thy hand for a stranger:

If thou art ensnared through the words of thy mouth, if thou art caught through the words of thy mouth:

(Then) do this by all means, my son, and deliver thyself, because thou art come into the power of thy friend. Go hasten to him, and urge thy friend.

Grant not any sleep to thy eyes, nor slumber to thy eyelids.

Deliver thyself as a roebuck from the hand (of the hunter), and as a bird from the hand of the fowler.

Go to the ant, thou sluggard! look on her ways, and become wise.

She, that hath no prince, officer, or ruler,
Provideth in the summer her provision, gather
eth in harvest-time her food.

How long, O sluggard, wilt thou lie down?
when wilt thou arise out of thy sleep?

“A little (more) sleep, a little slumber, a little
folding of the hands in lying down;”

But then will thy poverty come like a rover,
and thy want as a man armed with a shield.

A godless person is a man of injustice, who
walketh with a distorted mouth.

He blinketh with his eyes, he scrapeth with his
feet, he pointeth with his fingers;

Perverseness is in his heart, he contriveth evil
at all times; he scattereth abroad discord.

Therefore shall suddenly come his calamity:
unawares shall he be broken without a remedy.

Six things there are which the Lord hateth:
and seven are an abomination unto his spirit:

Haughty eyes, a tongue of falsehood, and hands
that shed innocent blood,

A heart that contriveth plans of injustice, feet
that hasten to run after evil,

A false witness that eagerly uttereth lies, and
him that scattereth abroad discord among brethren.

Keep, O my son, the commandment of thy
father, and reject not the teaching of thy mother:

Bind them upon thy heart continually, tie them
about thy throat.

When thou walkest, it shall lead thee; when
thou liest down, it shall watch over thee; and
when thou art awake, it shall converse with thee.

For the commandment is a lamp, and the law
is light; and the ways of life are the admonitions
of correction:

To guard thee against a bad woman, from the flattery of an alien tongue.

Covet not her beauty in thy heart, and let her not conquer thee with her eyelids.

For by means of a harlot (one is brought down) to the last loaf of bread: and an adulterous woman will even hunt for the precious life.

Can a man gather up fire in his lap, and shall his clothes not be burned?

Can a man walk along upon hot coals, and shall his feet not be burned?

So it is with him that goeth in to his neighbor's wife: no one that toucheth her shall remain unpunished.

Men do not despise the thief, if he steal, to gratify his craving when he is hungry:

And if he be found, he must pay seven-fold; all the wealth of his house must he give.

But whoso committeth adultery with a woman lacketh sense: he that is the destroyer of his soul, will alone do this.

Plague and disgrace will he meet with; and his reproach will not be blotted out.

For jealousy is the fury of a husband, and he will not spare on the day of vengeance.

He will not regard the appearance of any ransom; and he will not be content, though thou give ever so many bribes.

My son, observe my sayings, and my commandments must thou treasure up with thee.

Observe my commandments, and live: and my teaching as the apple of thy eyes.

Bind them around thy fingers, write them upon the table of thy heart.

Say unto wisdom, Thou art my sister; and call understanding thy kinswoman;

That they may keep thee from an adulterous

woman, from an alien that useth flattering speeches.

For through the window of my house, through my lattice did I (once) look out,

And I beheld among the simple ones, I discerned among the youths, a lad void of sense ;

He was passing through the market-place near her corner ; and he stepped along on the way to her house,

In the twilight, in the evening of the day, in the depth of the night and when it was dark :

And, behold, a woman came to meet him with the attire of a harlot, and obdurate of heart.

(She is noisy and ungovernable ; in her house her feet never rest ;

At one time she is in the street, at another in the open places, and near every corner doth she lurk,)

And she caught hold of him, and kissed him, and with an impudent face she said to him,

“I had bound myself to bring peace-offerings ; this day have I paid my vows :

Therefore am I come forth to meet thee, to seek thy presence diligently, and I have found thee.

With tapestry coverings have I decked my bed, with embroidered coverlids of the fine linen of Egypt.

I have sprinkled my couch with myrrh, aloes, and cinnamon.

Come, let us indulge in love until the morning : let us delight ourselves with dalliances.

For the man is not in his house, he is gone on a journey a great way off :

The bag of money hath he taken with him, by the day of the new-moon festival only will he come home.”

She seduced him by the abundance of her reasoning: by the flattery of her lips she misguided him.

He followed after her suddenly, as an ox goeth to the slaughter, and as in fetters to his correction, the fool:

Till an arrow cleaveth through his liver; as a bird hasteneth into the snare, and knoweth not that it is done to take his life.

And now, O children, hearken unto me, and listen to the sayings of my mouth.

Let not thy heart turn aside to her ways, do not go astray on her paths.

For many deadly wounded hath she caused to fall: yea, very numerous are all those slain by her.

The ways to the nether world is her house, leading down to the chambers of death.

The wise in heart will accept commandments; but he that is a fool in his speaking will stumble.

He that walketh uprightly ever walketh securely; but he that perverteth his ways will be punished.

He that winketh with the eye causeth vexation; and he that is a fool in his speaking will stumble.

A source of life is the mouth of the righteous: but the mouth of the wicked covereth violence.

Hatred stirreth up strifes; but love throweth a cover over all transgressions.

On the lips of the man of understanding there is found wisdom; but a rod is for the back of him that is void of sense.

Wise men treasure up knowledge; but the mouth of the foolish is an approaching terror.

The wealth of the rich man is his strong town: the terror of the poor is their poverty.

The labor of the righteous (tendeth) to life: the product of the wicked is for sin.

On the way unto life is he that observeth correction; but he that forsaketh reproof is in error.

He that hideth hatred hath lips of falsehood; and he that spreadeth abroad an evil report is a fool.

In a multitude of words transgressions cannot be avoided; but he that refraineth his lips is intelligent.

(Like) choice silver is the tongue of the righteous; the heart of the wicked is worth but very little.

The lips of the righteous feed many; but fools die through lack of sense.

As vinegar is to the teeth, and as smoke is to the eyes: so is the sluggard to those that send him.

The lips of the righteous know (how to obtain) favor; but the mouth of the wicked (speaketh) perverseness.

The wise among women buildeth her house; but the foolish pulleth it down with her own hands.

Where no oxen are, is the crib clean; but the abundance of harvests is (only) through the strength of the ox.

The backslider in heart will have enough of his own ways; and from him (departeth) the good man.

He that despiseth his neighbor is a sinner; but he that is gracious to the poor—happiness attend him!

Behold, those who contrive evil are in error; but kindness and truth attend on those who contrive what is good.

In all painful labor there is profit; but mere words of the lips (lead) only to want.

In the fear of the Lord is the strong confidence (of man), and unto his children will it be a place of shelter.

In the multitude of people is the king's glory; but in the want of a population is the downfall of the prince.

A sound heart is the life of the body; but jealousy is the rottenness of the bones.

Righteousness exalteth a people; but the disgrace of nations is sin.

A soft answer turneth away fury; but a mortifying word stirreth up anger.

The tongue of the wise maketh knowledge acceptable; but the mouth of fools sputtereth out folly.

In every place are the eyes of the Lord, looking on the bad and the good.

A healing word of the tongue is a tree of life; but perverseness therein is a breach to the spirit.

A fool condemneth the correction of his father; but he that observeth admonition will become prudent.

In the house of the righteous there is much treasure; but in the income of the wicked is trouble.

The lips of the wise scatter knowledge; but the heart of fools is not reliable.

A scorner loveth not that one should admonish him: unto the wise doth he not go.

The heart of the man of understanding seeketh knowledge; but the mouth of fools feedeth on folly.

All the days of the afflicted are evil; but he that is of a cheerful heart hath a continual feast.

Better is little with the fear of the Lord, than great treasure and confusion therewith.

Better is an allowance of herbs when love is there, than a stall-fed ox and hatred therewith.

A man of fury stirreth up strife; but he that is slow to anger assuageth contention.

The way of the slothful man is like a hedge of thorns; but the path of the upright is a levelled (road).

A wise son causeth his father to rejoice; but a foolish man despiseth his mother.

Plans are frustrated without consultation; but through a multitude of counsellors canst thou maintain thyself.

A man hath joy by the answer of his mouth; and a word (spoken) at the proper time, how good is it!

He that is greedy after gain troubleth his own house; but he that hateth gifts will live.

(What is pleasant to) the light of the eyes rejoiceth the heart: a good report giveth marrow to the bones.

The fear of the Lord is the correction for wisdom; and before honor there must come humility.

Unto man belong the resolves of the heart; but from the Lord cometh the expression of the tongue.

Every one of the ways of a man is pure in his own eyes; but the Lord measureth the spirits.

Commit unto the Lord thy works, and thy plans will be firmly established.

Through kindness and truth is iniquity atoned for; and by the fear of the Lord (men) depart from evil.

Better is a little with righteousness, than great incomes through injustice.

There should be a wise sentence on the lips of

the king: his mouth should never commit a trespass in judging.

The fury of a king is like the messengers of death; but a wise man will appease it.

How much better is it to obtain wisdom than gold! and to obtain understanding is preferable to silver!

Before downfall (goeth) pride, and before stumbling, haughtiness of spirit.

Better it is to be of an humble spirit with the lowly, than to divide spoil with the proud.

The wise in heart is called a man of understanding; and the sweetness of the lips increaseth information.

An ungodly man diggeth up mischief, and on his lips there is as it were a scathing fire.

The man of violence misleadeth his neighbor, and maketh him go on a way which is not good.

An ornamental crown is the hoary head, on the way of righteousness can it be found.

One that is slow to anger is better than a hero; and he that ruleth his spirit, than the conqueror of a city.

Better is a piece of dry bread, and quiet therewith, than a house full of the sacrifices of contention.

An intelligent servant will have rule over a son that bringeth shame, and among the brothers will he have part of the inheritance.

An evil-doer listeneth to unjust lips: falsehood giveth ear to a tongue that bringeth destruction.

Whoso mocketh the poor blasphemeth his Maker: he that is glad at calamities will not remain unpunished.

The crown of old men are children's children; and the ornament of children are their fathers.

He that hath a froward heart will not find hap-

piness: and he that hath a perverse tongue will fall into evil.

A merry heart causeth a healthy appearance of the countenance; but a depressed spirit drieth up the bones.

A foolish son is a vexation to his father, and bitterness to her that hath born him.

Like deep waters are the words of a (wise) man's mouth, and a bubbling brook is the well-spring of wisdom.

The words of a whisperer are as wounds, and they go down indeed into the innermost parts of the body.

He also that showeth himself slothful in his work is a brother to the destroyer.

Death and life are in the power of the tongue, and they that love it will eat its fruit.

Whoso hath found a wife hath found happiness, and hath obtained favor from the Lord.

A man's many companions are hurtful to him; but there is many a friend that cleaveth closer than a brother.

Many will entreat the favor of the liberal man: and every one is the friend to him that bestoweth gifts.

It is intelligence in man to be slow in his anger, and it is his glory to pass over a transgression.

Like the roaring of a young lion is the wrath of a king: as dew upon the herbs is his favor.

A calamity unto his father is a foolish son; and a continual dropping are the quarrels of a wife.

House and wealth are an inheritance from fathers; but from the Lord (cometh) an intelligent wife.

Slothfulness casteth (man) into a deep sleep; and an indolent soul will suffer hunger.

He that observeth the commandment guardeth

his own soul; but he that disregardeth (directing) his ways (aright) shall die.

He lendeth unto the Lord that is liberal to the poor, and his good deed will he repay unto him.

Chastise thy son, for there is hope; and let not thy soul spare (him) for his crying.

Smite a scorner, and the simple will become prudent; and if one that hath understanding be admonished, he will understand knowledge.

Because it is winter's cold, will the sluggard not plough: when he therefore seeketh in the harvest time, there will be nothing.

Like deep water is counsel in the heart of man; but the man of understanding will draw it out.

The righteous walketh in his integrity: happy will be his children after him.

Even a child maketh himself known by his doings, whether his work will be pure, and whether it will be upright.

Love not sleep, lest thou come to poverty: open thy eyes, so wilt thou be satisfied with bread.

It is bad, it is bad, saith the buyer; but when he is gone his way, then doth he boast.

There is gold, and a multitude of pearls; but a precious vessel are the lips of knowledge.

Take away his garment, because he hath become surety for a stranger; and on account of a strange woman take a pledge from him.

Bread of falsehood is pleasant to a man; but afterward his mouth will be filled with gravel-stones.

He that goeth about as a tale-bearer revealeth secrets: therefore meddle not with him that enticeth with his lips.

Whoso curseth his father or his mother—his lamp shall be quenched in obscure darkness.

An inheritance hastily gotten at the beginning will at its end not be blessed.

It is a snare to a man to sanctify things hastily, and to make inquiry only after having made vows.

A lamp of the Lord is the soul of man, searching all the inner chambers of the body.

The ornament of young men is their strength ; and the glory of old men is a hoary head.

To exercise righteousness and justice is more acceptable to the Lord than sacrifice.

Haughtiness of the eyes, and an immoderate heart, are the sinful field of the wicked. The plans of the diligent tend only to plenty ; but every hasty man is destined only to want.

The getting of treasures by a tongue of falsehood is like the fleeting breath of those that seek death.

It is better to dwell in a corner of a roof than with a quarrelsome woman in a roomy house.

The soul of the wicked longeth for evil: his neighbor findeth no grace in his eyes.

Whoso stoppeth his ears against the cry of the poor, he also will cry himself, but shall not be answered.

It is joy to the righteous to execute justice ; but it is a terror to wrong-doers.

He that loveth pleasure will be a man of want: he that loveth wine and oil will not become rich.

He that pursueth righteousness and kindness will find life, righteousness, and honor.

Whoso guardeth his mouth and his tongue guardeth his soul against distresses.

The presumptuous and proud, scorner is his name, dealeth in the wrath of presumption.

A lying witness shall perish ; but the man that is obedient to the law can speak for ever.

The horse is prepared for the day of battle; but with the Lord is the victory.

A good name is preferable to abundant riches, and good grace, to silver and to gold.

The reward of humility and the fear of the Lord are riches, and honor, and life.

Thorns and snares are on the way of a perverse man: he that doth guard his soul will keep far from them.

Train up the lad in accordance with his course: even when he groweth old, will he not depart from it.

A rich man ruleth over the poor, and the borrower is servant to the man that lendeth.

The slothful saith, There is a lion without, in the midst of the streets shall I be murdered.

Incline thy ear, and hear the words of the wise, and apply thy heart unto my knowledge.

For it is a pleasant thing if thou keep them within thy bosom, if they be altogether firmly seated upon thy lips.

That thy trust may be in the Lord, have I made them known to thee this day, yea, even to thee.

Have not I written for thee excellent things in counsels and knowledge,

That I might make thee know rectitude, the sayings of truth; that thou mightest bring back answers of truth to those that send thee?

Rob not the poor because he is poor; neither crush the afflicted in the gate;

For the Lord will plead their cause, and despoil the life of those that despoil them.

Make no friendship with a man given to anger; and with a man of fury thou must have no intercourse:

Lest thou learn his ways, and get a snare for thy own soul.

Eat not the bread of a man with an evil eye, and do not long for his savory meats;

For as though there were a division in his soul, so doth he act: Eat and drink, saith he to thee; but his heart is not with thee.

Apply thy heart unto instruction, and thy ears to the sayings of knowledge.

Let not thy heart be envious against sinners: but remain in the fear of the Lord all the time.

For surely there is a future, and thy hope will not be cut off.

Hear thou, my son, and become wise, and guide thy heart on the right way.

Be not among those that drink wine immoderately, among those that over-indulge in eating flesh;

For the drunkard and the glutton will come to poverty; and drowsiness clotheth a man in rags.

Hearken unto thy father that hath begotten thee, and despise not thy mother although she be old.

The father of the righteous will be greatly glad, and he that begetteth a wise child will have joy through him.

Let then thy father and thy mother rejoice, and let her that hath born thee be glad.

Who hath woe? who hath sorrow? who hath quarrels? who hath complaints? who hath wounds without cause? who hath redness of eyes?

They that tarry late over the wine; they that come to seek for mixed drink.

Do not look on the wine when it looketh red, when it giveth its color in the cup, when it glideth down so readily.

At the last it will bite like a serpent, and like a basilisk will it sting.

Thy eyes will see strange forms, and thy heart will speak perverse things.

Be thou not envious of bad men, and do not long to be with them.

For their heart meditateth destruction, and of mischief do their lips speak.

Through wisdom is a house built; and through understanding is it firmly established;

And through knowledge are chambers filled with all manner of precious and pleasant wealth.

A wise man is always in power; and a man of knowledge fortifieth his strength.

For by wise counsel canst thou conduct thy war; and there is help in a multitude of counselors.

If thou despond on the day of distress, thy strength is small.

Fret not thyself because of evil-doers, neither be thou envious of the wicked.

Men will kiss the lips of him that giveth a proper answer.

Prepare without thy work, and make it fit in the field for thyself: and afterward build thy house.

Be not without cause a witness against thy neighbor; for wouldst thou beguile with thy lips?

Say not, As he hath done to me so will I do to him: I will recompense every man according to his doing.

By the field of a slothful man I once passed along, and by the vineyard of a man void of sense:

And, lo, it was all grown over with thorns, nettles had covered its surface, and its stone wall was broken down.

And when I had indeed beheld this I took it to my heart: I saw it, and received a warning.

“A little more sleep, a little slumber, a little folding of the hands in lying down;”

But then will thy poverty come like a rover; and thy wants as a man armed with a shield.

Like apples of gold among figures of silver is a word spoken in a proper manner.

As an ear ring of gold, and a pendant of fine gold, so is a wise reprovcr toward an ear that listeneth.

Like clouds and wind without rain, so is a man that vaunteth falsely of a gift.

Make thy foot scarce in the house of thy friend: lest he have too much of thee, and so hate thee.

A battle-axe, and a sword, and a sharpened arrow is a man that testifieth as a false witness against his neighbor.

Like a broken tooth and a foot out of joint, is confidence in a treacherous man in a time of distress.

(As) he that taketh off his garment on a cold day, (as) vinegar is upon natron: so is he that singeth songs before an unhappy heart.

If thy enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink;

For though thou gatherest coals of fire upon his head, yet will the Lord repay it unto thee.

To eat too much honey is not good: so is it honor to set a limit to men's honor.

Like a city that is broken in, and is without walls: so is the man that hath no control over his spirit.

Make no boast for thyself of the coming day; for thou knowest not what a day may bring forth.

Let another man praise thee, and not thy own mouth; a stranger, and not thy own lips.

Fury hath its cruelty, and anger its overwhelming power; but who is able to stand before jealousy?

Better is open reproof than concealed love.

Faithful are the wounds of a friend; but deceptive are the kisses of an enemy.

Oil and perfume cause the heart to rejoice, and so do the sweet words of a friend more than one's own counsel.

Thy own friend, and thy father's friend, thou must not forsake; but into thy brother's house enter not on the day of thy calamity: better is a near neighbor than a distant brother.

(As) the fining-pot is for silver, and the furnace for gold: so is a man proved according to his praise.

Though thou shouldst pound the fool in a mortar, in the midst of grains of wheat with a pestle: still would his folly not depart from him.

For poverty endureth not for ever, nor doth the crown remain for all generations.

The sheep are for thy clothing, and he-goats are the purchase-price of a field.

And thou wilt have enough of goat's milk for thy food, for the food of thy household, and the support for thy maidens.

Every wicked fleeth when no man pursueth; but the righteous are like the confident young lion.

When there is transgression in a land, it hath many for its princes: but under a man of understanding and knowledge its prosperity will long continue.

Better is the poor that walketh in his integrity, than he that is perverse in his ways, though he be rich.

Whoso keepeth the law is an intelligent son;

but he that is a companion of gluttons bringeth dishonor on his father.

When the righteous exult, there is great splendor; but when the wicked rise up, a man hath to be sought for.

Happy is the man that always dreadeth (to do evil); but he that hardeneth his heart will fall into unhappiness.

He that tilleth his ground will have plenty of bread; but he that runneth after idle persons will have enough of poverty.

A faithful man will abound with blessings; but he that maketh haste to be rich will not go unpunished.

When the wicked rise, men conceal themselves: but when they perish, the righteous increase.

A man that, having received many admonitions, still hardeneth his neck, will suddenly be broken, and this without remedy.

When the righteous are in authority, the people will rejoice; but when the wicked beareth rule, the people groan.

Scornful men will kindle confusion in a town; but the wise turn away wrath.

The words of Koheleth, the son of David, the king in Jerusalem.

Vanity of vanities, saith Koheleth, vanity of vanities: all is vanity.

What profit hath a man of all his toil which he toileth under the sun?

One generation passeth away, and another generation cometh; but the earth endureth forever.

Going toward the south, and turning round toward the north, the wind moveth round about continually; and around its circles doth the wind return again.

All the rivers run into the sea; yet the sea is never full: unto the place whither the rivers go, thither will they continue to go.

All things weary themselves constantly; man cannot utter them; the eye is never satisfied with seeing, nor the ear filled with hearing.

That which hath been, is the same which will be; and that which hath been done, is the same which will be done; and there is nothing new under the sun.

If there be any thing whereof it is said, "See, this is new;" it hath already been in olden times which were before us.

(Only) there is no recollection of former (generations); and also of the later ones, that are to be—of these (likewise) there will be no recollection with those that will be still later.

I Koheleth was king over Israel in Jerusalem.

And I directed my heart to inquire and to search out by wisdom concerning all that is done under the heavens: this is an evil employment which God hath given to the sons of man to busy themselves therewith.

I saw all the deeds that are done under the sun: and, behold, all is vanity and a torture of the spirit.

What is crooked cannot be made straight; and that which is defective cannot be numbered.

I spoke with my own heart, saying, "Lo, I have truly obtained greater and more wisdom than all those who have been before me over Jerusalem:" yea, my heart had seen much wisdom and knowledge.

And I directed my heart to know wisdom, and to know madness and folly; (but) I have perceived that this also is a torture of the spirit.

For where there is much wisdom there is much

vexation; and he that increaseth knowledge increaseth pain.

Come, then, I said in my heart, I will have a taste of joy, and thou shalt see what is good; but, behold, this also was vanity.

Of laughter I said, It maketh one mad: and of joy, What doth this do?

I resolved in my heart to indulge my body with wine, while my heart guideth itself with wisdom; and to lay fast hold on folly, till I might see what it is that is good for the sons of men, which they should do under the heavens during the number of the days of their life.

I made great works: I built myself houses; I planted myself vineyards;

I made myself gardens and orchards, and I planted therein trees of all kinds of fruit;

I made myself pools of water, to water therewith the forest overgrown with trees;

I bought men-servants and maid-servants, and I had likewise those born in my house; I had also great possessions of cattle and flocks above all that had been before me in Jerusalem.

I gathered unto myself also silver and gold, and the choice treasures of kings and of the provinces: I procured myself male singers and female singers, and the delights of the sons of men, wagons and chariots.

So was I great, and obtained more than all that had been before me in Jerusalem: also my wisdom remained with me.

And whatsoever my eyes desired I refused them not: I withheld not my heart from any joy; for my heart was rejoiced with all my toil, and this was my portion of all my toil.

But when I turned myself (to look) on all my works that my hands had wrought, and on the toil

that I had toiled to accomplish: then, behold, all was vanity and a torture of the spirit, and there was no profit under the sun.

And then I turned myself to behold wisdom, and madness, and folly; for what can the man do that cometh after the king? (only) that which others have done already.

But I saw indeed that wisdom hath the advantage over folly, as great as the advantage of light over darkness.

The wise man hath his eyes in his head, while the fool walketh in darkness; but I myself perceived then also that one occurrence will befall all of them.

Then said I in my heart, The same that befall-eth the fool will also befall even me: and why have I then been wiser? Then spoke I in my heart, that this is also vanity.

For there is no recollection of the wise any more than of the fool for ever: seeing that which hath long ago been will, in the days that are coming, all be forgotten. And how doth the wise die equally with the fool!

Therefore I hated life; because I felt displeased with the work that is wrought under the sun; for all is vanity and a torture of the spirit.

Yea, I hated also all my toil with which I had toiled under the sun; because I should have to leave it unto the man that will be after me.

And who knoweth, whether he will be a wise man or a fool? yet will he have full sway over all my toil wherein I have toiled, and wherein I have shown myself wise under the sun. Also this is vanity.

Therefore I turned about to cause my heart to give up thinking of all the toil wherewith I had toiled under the sun.

For there is many a man whose toil is in wisdom, and in knowledge, and with energy: yet to a man that hath not toiled therefor must he give it as his portion. Also this is vanity and a great evil.

For what doth a man obtain for all his toil, and of the torture of his heart, wherewith he toileth under the sun?

For all his days are full of pains, and vexation is mingled with his employment: yea, even in the night his heart taketh not rest. Also this is vanity.

For every thing there is a season; and a proper time is for every pursuit under the heavens.

(There is) a time to be born, and a time to die; a time to plant, and a time to pluck up what hath been planted;

A time to kill, and a time to heal; a time to break down, and a time to build up;

A time to weep, and a time to laugh; a time to mourn, and a time to dance;

A time to throw away stones, and a time to gather up stones: a time to embrace, and a time to be far from embracing;

A time to seek, and a time to let things be lost; a time to keep, and a time to throw away;

A time to rend, and a time to sew; a time to keep silence, and a time to speak;

A time to love, and a time to hate; a time of war, and a time of peace.

I have seen the employment, which God hath given to the sons of men to busy themselves therewith.

Every thing hath he made beautiful in its (proper) time: he hath also placed the eternity in their heart, without a man's being able to find out the work that God hath made from the beginning to the end.

I know that there is nothing good (inherent) in them, but for every one to rejoice, and to do what is good during (all) his life.

For also that every man should eat and drink, and enjoy what is good for all his toil, is likewise a gift of God.

I know that whatsoever God doth, that will be for ever; to it nothing can be added, and from it there is nothing to be diminished: and God hath so made it, that men should be afraid of him.

That which hath been hath long since appeared (again); and what is to be hath already been; and God seeketh (again) that which is sped away.

And moreover I have seen under the sun, (that in) the place of justice, even there was wickedness; and (that in) the place of righteousness, even there was wickedness.

I said in my heart, "God will judge the righteous and the wicked; for there is a time for every pursuit; and on account of every deed there (will he judge)."

I said in my heart concerning the speaking of the sons of men, that God might make it clear to them, and that they might see that they by themselves are but beasts.

For that which befalleth the sons of men befalleth beasts; even the same thing befalleth them; as the one dieth, so dieth the other; yea, they have all one kind of spirit: so that the pre-eminence of man above the beast is nought; for all is vanity.

The song of songs, which is Solomon's.

Oh that he might kiss me with the kisses of his mouth! for thy caresses are more pleasant than wine.

To the smell are thy fragrant oils pleasant, like

precious oil poured forth is thy name (famous afar): therefore do maiden's love thee.

Oh draw me! after thee will we run: the king hath brought me into his chambers; we will be glad and rejoice in thee; we will recall thy caresses, more pleasant than wine; without deceit (all) love thee.—

Black am I, yet comely, O daughters of Jerusalem! like the tents of Kedar, like the curtains of Solomon.

Look not so at me, because I am somewhat black, because the sun hath looked fiercely at me: my mother's children were angry with me; they appointed me to be keeper of the vineyards; but my vineyard, which is my own, have I not kept.—

Tell me, O thou whom my soul loveth, where thou feedest? where lettest thou thy flock rest at noon? for why should I appear like a veiled mourner by the flocks of thy companions?—

If thou knowest this not, O thou fairest of women! go but forth in the footsteps of the flock, and feed thy kids around the shepherds' dwellings.—

Unto the horse in Pharaoh's chariot do I compare thee, my beloved,

Comely are thy cheeks between strings (of pearls), thy neck with rows (of jewels).

Chains of gold will we make for thee with studs of silver.—

While the king sitteth at his table, my spike-nard sendeth forth its (pleasant) smell.

A bundle of myrrh is my friend unto me, that resteth on my bosom.

A copher-cluster is my friend unto me in the vineyards of 'En-gedi.—

Lo, thou art beautiful, my beloved! lo, thou art beautiful: thy eyes are those of a dove.—

Lo, thou art beautiful, my friend, also pleasant: also our couch is (made in the (green (wood)).

The beams of our house are cedar, and our wainscoting of cypress trees.

I am the rose of Sharon, the lily of the valleys.—

Like the lily among the thorns, so is my beloved among the young maidens.—

Like the apple tree among the trees of the forest, so is my friend among the young men: under his shadow do I ardently wish to sit, and his fruit is sweet to my palate.

He brought me to the banqueting-house, and his banner over me was love.

Strengthen me with flagons of wine, refresh me with apples; for sick of love am I.

Oh that his left hand might be under my head, and that his right might embrace me!

I adjure you, O daughters of Jerusalem, by the roes, and by the hinds of the field, that ye awaken not, nor excite my love, till it please (to come of itself).—

The voice of my friend! behold, there he cometh, leaping over the mountains, skipping over the hills.

My friend is like a roebuck or the fawn of the hinds: behold, there he standeth behind our wall, looking in at the windows, seeing through the lattice.

My friend commenced, and said unto me, "Rise thee up, my beloved, my fair one, and come along.

For, lo, the winter is past, the rain is over and gone its way,

The flowers are seen in the land; the time of the (birds') singing is come, and the voice of the turtle-dove is heard in our land;

The fig tree perfumeth its green figs, and the

vines with young grapes give forth a (pleasant) smell. Arise thee, my beloved, my fair one, and come along.

O my dove, who art in the clefts of the rock, in the recesses of the cliffs, let me see thy countenance, let me hear thy voice; for thy voice is sweet, and thy countenance is comely.”—

My friend is mine, and I am his—that feedeth among the lilies.

Until the day become cool, and the shadows flee away, turn about, my friend, and be thou like the roebuck or the fawn of the hinds upon the mountains of separation.

On my couch, during the nights, I sought him whom my soul loveth: I sought him, but I found him not.—

Behold, thou art beautiful, my beloved! behold, thou art beautiful: thy dovelike eyes (look forth) from behind thy veil; thy hair is like a flock of goats, that come quietly down from mount Gil’ad.

Thy teeth are like a flock of well-selected sheep, which are come up from the washing, all of which bear twins, and there is not one among them that is deprived of her young.

Like a thread of scarlet are thy lips, and thy mouth is comely: like the half of a pomegranate is the upper part of thy cheek behind thy veil.

Thy neck is like the tower of David built on terraces, a thousand shields hang thereon, all the quivers of the mighty men.

Thou art altogether beautiful, my beloved, and there is no blemish on thee.—

How beautiful are thy caresses, O my sister, (my) bride! how much more pleasant are thy caresses than wine! and the smell of thy fragrant oils more than all spices.

Of sweet honey drop thy lips, O bride! honey

and milk are under thy tongue ; and the scent of thy garments is like the scent of Lebanon.

Thy sprouts are an orchard of pomegranates, with precious fruits, copher and spikenard ;

Spikenard and saffron ; calamus and cinnamon, with all the trees of frankincense ; myrrh and aloes, with all the chief of spices ;

A garden-spring, a well of living waters, and flowing down from Lebanon.—

Return, return, O Shulamith ! return, return, that we may look upon thee. “What will ye see in the Shulamith?” As though it were the dance of a double company.

How beautiful are thy steps in sandals, O prince's daughter ! the roundings of thy thighs are like jewelled ornaments, the work of the hands of the artificer.

Thy navel is like a round goblet which lacketh not the mixed wine : thy body is like a heap of wheat fenced about with lilies.

Thy head upon thee is like Carmel, and the hair of thy head like purple : a king is held bound in the tresses.

How beautiful and how pleasant art thou, O love, in thy attractions !

This thy stature is like a palm tree, and thy breasts are like clusters of grapes.

I thought, I wish to climb up the palm tree, I wish to take hold of its boughs ; and, oh, that thy breasts might be like clusters of the vine, and the smell of thy nose like apples ;

And thy palate like the best wine, that glideth down for my friend gently, exciting the lips of those that are asleep.—

I am my friend's, and toward me is his desire.

Come, my friend ! let us go forth into the field ; let us spend the night in the villages ;

Let us get up early to the vineyards; let us see if the vine have blossomed, whether the young grape have opened (to the view), whether the pomegranates have budded: there will I give my caresses unto thee.

Oh that some one would make thee as my brother that hath sucked my mother's breasts! should I then find thee without, I would kiss thee: and yet, people would not despise me.

I would lead thee, I would bring thee into my mother's house, thou shouldst teach me: I would cause thee to drink of spiced wine, of the sweet juice of my pomegranate.

Set me as a seal upon thy heart, as a seal upon thy arm; for strong as death is love; violent like the nether world is jealousy; its heat is the heat of fire, a flame of God.

Many waters are not able to quench love, nor can the rivers flood it away: if a man were to give all the wealth of his house for love, men would utterly despise him.

We have a little sister, and she hath no breasts: what shall we do for our sister on the day when she shall be spoken for?

If she be a wall, we will build upon her a palace of silver: and if she be a door, we will enclose her with boards of cedar.—

I am a wall, and my breasts are like towers: then was I in his eyes as one that found favor.

Solomon had a vineyard at Ba'al-hamon; he had given up the vineyard unto the keepers; every one was to bring for its fruit a thousand pieces of silver.

My vineyard, which was mine, was before me: thine, O Solomon, be the thousand, and let two hundred be for those that keep its fruit.—

“Thou that dwellest in the gardens, the companions listen for thy voice: oh let me hear it.”

Flee away, my friend, and be thou like the roebuck, or the fawn of the hinds, upon the mountains of spices!

When King Solomon wrote that love song, all was not vanity! He was then young; life was to him full of charms; and what greater charm is there in life than the presence of a pure, lovely woman? Such a woman arouses the most chivalrous feelings in a man, who, in his desire to please that lovable being, would be ready to make sacrifices of his comforts, his wealth, and become her servant not only for the moment, but for a life time.

Solomon was the son of a poet, and his feelings were poetical when he dwelt on the ennobling theme, woman in her loveliness.

Woman in her purity and love is the chastening and ministering angel on earth. Without her blessed presence man would degenerate into a brute. “What are you doing the whole day?” asked a mother, a wife who had no children. “I am fighting the dust in my home,” was the prompt answer; “what are you doing the whole day?” The mother answered, “I am polishing rough diamonds, and it takes all my physical and mental strength to do it, for my sons are so wild and so rough that I have to steady them and polish them.” Rightfully that is woman’s mission, to love and to polish the rough diamonds,

that they may shine in the splendor of justice, tempered with mercy.

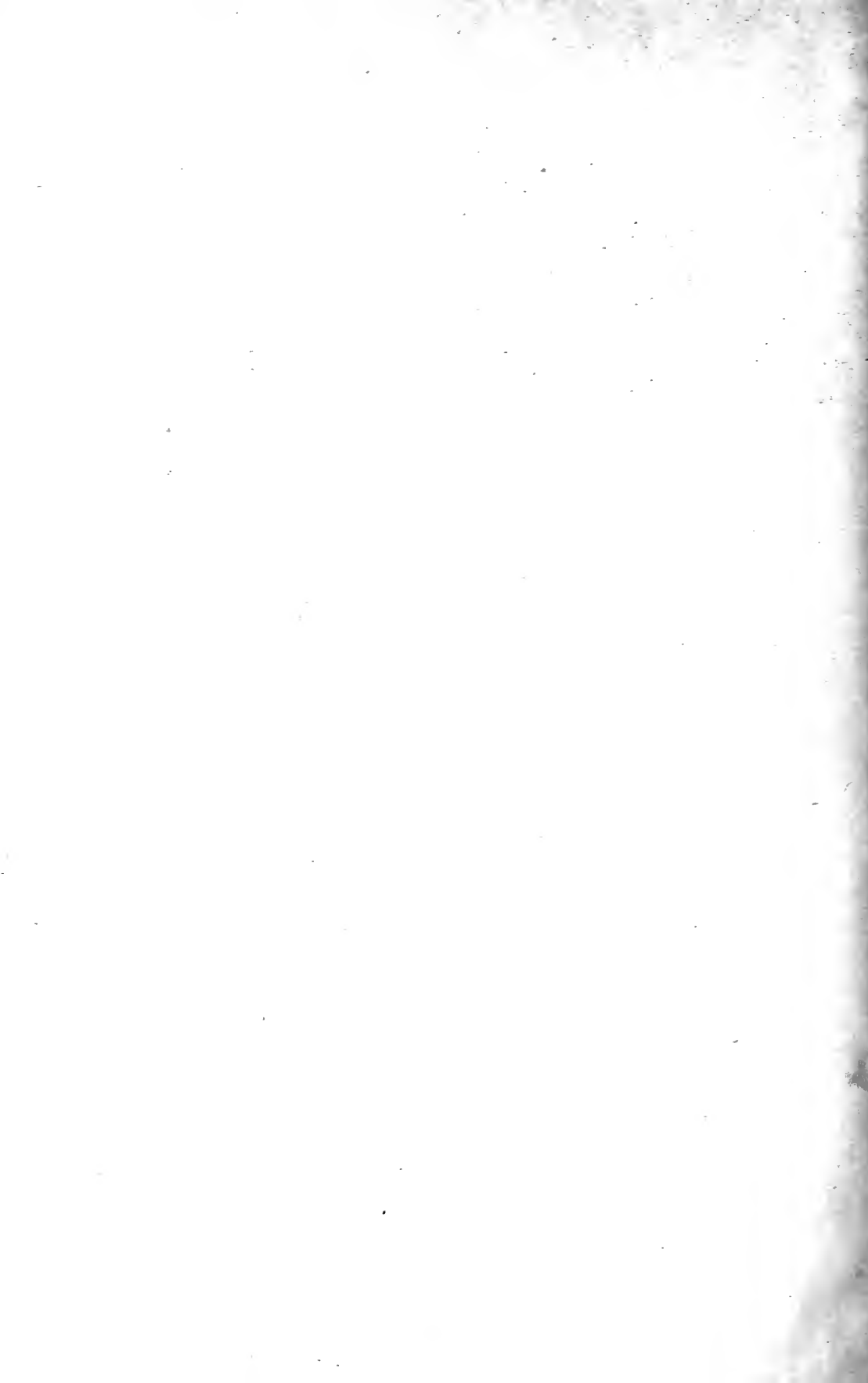
What the sword, the bayonet, and the cannons are to the soldiers in battle, the Bible is to woman; it is her strong weapon through which she achieves the greatest victory, an everlasting triumph. It is the Bible that teaches her the exquisite lesson to place her reliance in God, who will strengthen her for the trials of life; to withstand temptations, to make her and her home holy and just, which secures the love and respect of her husband, and makes her, as a mother, sacred in the eyes of her children. Such a wife and mother leads her husband and children, by the silken cord of love, to the house of worship; there, surrounded by solemnities, to pray in the midst of the congregation and hear the text of the Bible expounded in a holy spirit, a spirit that strengthens the love between husband and wife, and the affections between the parents and their children, that make of them a united family, with the conquering spirit "all for one, and one for all." Such a family is destined to lead mankind to a higher plane of human perfection, nearer to God, for they become holier in their feelings and mode of living.

The Temple that Solomon built of such splendor, and which was the pride of the Israelites and the admiration of the world, his own residence of incomparable grandeur, his chariots and trap-

pings are mouldering in the dust; but the proverbs and songs of Solomon still live in the hearts and minds of men who think and reason for a noble life. It is natural that such proverbs as Solomon wrote should live forever, as they are as applicable to-day for correct guides in life as they were in his time.

It would be well for our rising generation to frequently read the psalms of King David and the proverbs of his son Solomon. Those hymns and proverbs can not fail to be of profit to them in their career. It is beneficial to have music in the heart and wisdom of a high order in the mind.

The Bible is the book of books to cheer the heart and to enrich the mind, and in order to bring the rich literary treasures that the Bible contains to the attention of those who do not read the Bible, or to those who do not fully comprehend its passages, this book was written; and if only one of every thousand readers will be attracted, through this book, to read and study the Bible, the author will feel amply rewarded for his work in bringing into existence



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