

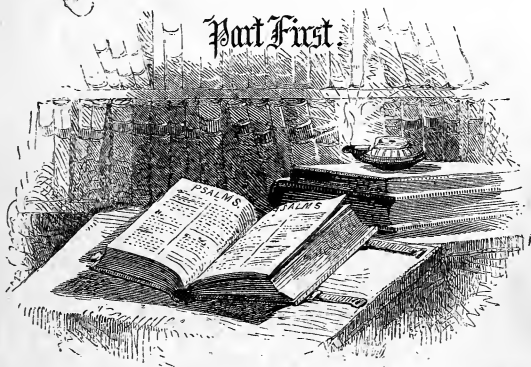




[Caulkins, Frances Manwaring]

Youth's Bible Studies.

Part First.



Pentateuch.

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Gift

Mrs. Hennen Jennings

April 26, 1933

MVG. 29 II 38

“ Search the Scriptures.”

Deeper dig into this mine—
Brighter yet the jewels shine.

V. I

My Bible.

My own dear Bible ! How I love
On these fair leaves to look !
My friend, my guide to realms above,
My bright, my golden book !

In early life it touched my heart,
It gave me eyes to see ;
O ne'er may cold indifference part
My own loved book and me !

To silent rooms and shady bowers
The cherished page I bear ;
Sole witness of my secret hours—
Companion of my prayer.

Sage penmen were inspired of old,
Its treasures to record ;
Here in a glass mine eyes behold
My dying, risen Lord.

What heavenly kindness in his face,
What beauty in his crown !
O best of books ! wherein such grace,
Such love to man is shown.

PREFACE.

THIS series of YOUTH'S BIBLE STUDIES, complete in six volumes, is designed for the training of the student both in religious knowledge and devotion. It may be characterized as a youth's manual of the prominent historical facts, essential doctrines, laws, and sentiments of the sacred Scriptures, interspersed with practical lessons and meditative poetry. The matter is broken into short topics, condensed into the fewest words, and diversified with question and answer, precept and narrative. No extraneous matter is introduced; commentaries are not quoted; Scripture speaks for itself, and the practical hints are such as most obviously flow from the text. The embellishments are closely connected with the sense, and a part of the lessons of the page.

It is therefore a work that should not only be read, but studied, and may be used by the

single student as an aid in self-cultivation, or as a class-book under the guidance of parents and teachers. From the topics and frequent headings introduced in the work, questions may be easily formed for examination.

It is hoped that the varied character and condensed brevity of this work, divesting it of what is bulky, heavy, and wearisome, will make it grateful to young inquiring minds, and be the means of awakening an interest in the marvellous stores of wisdom, knowledge, and beauty contained in the Scriptures, which shall lead them from these initiatory pages to the study of the Bible itself, with a new and cordial appreciation of its value.

F. M. C.

Youth's Bible Studies.



WHAT is a Bible?

The word *Bible* means simply Book, but the term is now applied only to the word of God.

The book called by us the Bible, contains the revealed will of God as made known to holy men of old, and by them written down under the guidance of the Holy Spirit.

This book is entitled, *The Sacred Scriptures of the Old and New Testaments*; it is called also, holy writ, and the word of God.

“All Scripture is given by inspiration of God.” 2 TIM. 3 : 16.

“The words that I speak unto you, they are spirit, and they are life.” JOHN 6 : 63.

“I will hear what God the Lord will speak.”
PSALM 85 : 8.

Who was the earliest writer of the Bible?

Moses wrote the first five books, namely,



These, taken together, are called the Pentateuch; a word which signifies Five Books.

“In the beginning God created the heaven and the earth.” GEN. 1 : 1.

“By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth.” PSA. 33 : 6.

GENESIS.

“In the beginning”—with these words sublime,
Lo, Genesis unfolds the gates of time.

TIME AND ETERNITY.

TIME began when God created the heavens and the earth. Duration before this period is called Eternity; and when time shall be no more, eternity will remain.

Years are numbered from the commencement of time, but chronology computes from the birth of Christ; giving a date to all historical events, according to the years before or after that era in which they took place.

Look backward, and you find Creation's morn
Four thousand years and four ere Christ was born.
Four thousand years and four had filled their span,
When Christ the Lord came down to dwell with man.

“Where wast thou when I laid the foundations of the earth?”

“When the morning stars sang together,
and all the sons of God shouted for joy.” Job
38 : 4, 7.

Who are the Angels?

Angels were created before men. They are God's host, standing around the throne of his glory; a multitude that no man can number. They are the sons of God that shouted for joy when the earth was created.

“And I heard the voice of many angels round about the throne; and the number of them was ten thousand times ten thousand, and thousands of thousands.” REV. 5 : 11.

The angels of light sin not, neither do they die. God often sends them to the aid of good men. They bear the souls of the saints, at their death, to their eternal home in heaven.

“The beggar died, and was carried by the angels into Abraham's bosom.” LUKE 16 : 22.

“Neither can they die any more; for they are equal unto the angels.” LUKE 20 : 36.

Who are the fallen Angels?

The angels were all made holy, but some of them sinned against God, and were cast out of heaven. These are now angels of darkness. They are called *evil spirits*, *fallen angels*, and *devils*. They are abhorred by God, and their name should never be thoughtlessly or heedlessly spoken.

The prince of the fallen angels is known in the Bible by various names: Satan, Lucifer, Beelzebub, Abaddon, and Apollyon. He is called also the Evil One, the Adversary, the Accuser, the Tempter, the Destroyer, the Serpent, the Dragon, and the Angel of the bottomless pit.

“And the angels that kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.” JUDE 6.

“Sending evil angels among them.” PSALM 78:49.

Which of the angels of light are known by name?

Michael and Gabriel.

Michael is called the archangel and prince of the angels. He is opposed to Satan, the prince of the powers of darkness.

Gabriel appears as a messenger from heaven. He is sent to explain the meaning of a vision to the prophet Daniel; and in the New Testament he announces the birth of John the Baptist, and afterwards that of Christ.

How was the work of creation performed?

It pleased the almighty Maker of heaven and earth to divide the work of creation into six

parts, or periods. This was for the benefit of mankind, to give us, from the beginning, a division of time into *weeks*, which should last to the end of the world; and also to show us, by his great example, that we should work six days and rest one.

THE SIX DAYS' WORK; OR, SONG OF
THE CREATION.

When the void sea and earth
Lay formless in their birth,
To darkness God gave light,
And made the day and night.
So passed eve and morn,
And the second day was born.

He spread the starry sky,
A firmament on high;
Clouds above, and mists below,
At his word began to flow.
So passed eve and morn,
And the third day was born.

The waters and the land
Came forth at his command:
Trees, waving golden fruit;
Earth, rich with seed and root.
So passed eve and morn,
And the fourth day was born.

He set the rolling spheres,
To number days and years ;
The sun's transcendent ray,
For the blessing of the day ;
And the moon's familiar light,
For the blessing of the night.

So passed eve and morn,
And the fifth day was born.

Now life on earth began :
Great whales of mighty span,
With the swarming finny race,
In the waters took their place ;
And the countless feathered throng
Filled the atmosphere with song.
God blessed them from on high,
Saying, Live, and multiply.

So passed eve and morn,
And the sixth day was born.

Then the quadrupeds came forth,
And the creeping things of earth ;
Till in final beauty stood
Man, erect before his God :
A shape of godlike form,
With living spirit warm ;
And dominion to him given,
Of all things under heaven.

So passed eve and morn,
And the seventh day was born.

His hand the Maker stayed,
 For heaven and earth were made,
 Creation's work was o'er ;
 Holy rest for evermore
 Like a breath from God came down,
 The last great day to crown.
 God resting on that day,
 The Sabbath passed away.

“ And God saw every thing that he had made,
 and behold, it was very good.” GEN. 1 : 31.

“ So God created man in his own image : in
 the image of God created he him ; male and
 female created he them.” GEN. 1 : 27.

Now man is born, and angels sing
 A welcome from on high ;
 Rejoicing o'er this new-born king,
 Heir of the earth and sky.

Creator, Holy Spirit, Lord,
 To thee the song they raise :
 Hark how they strike the sounding chord,
 How earnest is their praise.

A nobler work than this of old,
 We in *redemption* trace :
 Wake loftier strains, ye harps of gold,
 For man renewed by grace.

In what did the image of God in which man was made consist?

1. In the possession of conscience and those faculties of the mind which distinguish man from the brute creation.

2. In the dominion and authority granted him over the inferior creatures.

3. In holiness and freedom from sin.

“God created man after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.”

What is implied in the rest of the Sabbath?

“And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.”

GEN. 2:3.

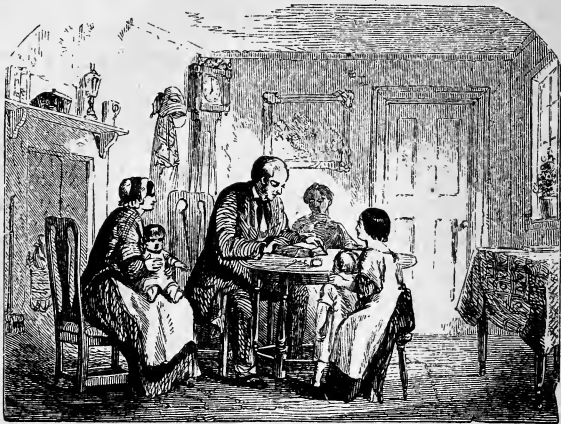
“Remember the Sabbath-day to keep it holy.” EXOD. 20:8.

“The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work.”
EXOD. 20:10.

Here are two points to be observed: rest from common labor, and the sanctification of the day, which must be by holy employments.

What are holy employments?

Doing good works, and performing religious



duties. We must save life, take care of the sick, and do what is necessary for the health of the body, as well as of the soul. But the special holy employments that should distinguish the Sabbath, are prayer, praise, and religious meditation; the public and private worship of God; reading the Bible, and those works of good men which nourish piety in the soul, and encourage a religious life.

THE SABBATH.

How soft the footsteps of the day!
Sweet symbol of that rest,
When saints shall shine in white array,
By their Redeemer blest.

Then let us cease from toil and care.
And grateful anthems raise;
Our hearts be love, our voices prayer,
Our joyful work be praise.

See how the conquering Saviour rose,
While death his captive lay;
So may he crush our inward foes,
And lift our hearts to-day.

The beauteous feet are on the hills,
Good tidings in the air:
Lord, in thy courts thy grace distils,
And we will worship there.

Spread o'er the house thy wing divine,
Oh, fair celestial Dove;
And while we rest, grant some sweet sign
Of endless rest above.

THE FIRST PAIR.

ADAM and EVE were the first man and woman. They lived in the Garden of Eden.

They knew no sin, nor sorrow, nor pain; they were always young. No thorns or thistles grew around them. No dangerous storms, or floods, or whirlwinds swept over them; no wild beasts or venomous serpents filled them with fear. They were innocent and happy, but they were not idle. It is not good for man to live in idleness. They were commanded to till the earth, and to take care of the fruits. Moderate labor is pleasant: work and rest are each good in their season.

It was not good for them in all things to have their own will. Obedience to God and self-denial were laws of their being, given to them when they were first created. Of one tree in the garden God forbade them to eat. It was called the tree of knowledge of good and evil. Ask not why it was forbidden: it was God's good pleasure thus to try them, and he made known to them that by eating this forbidden fruit they would bring sin into the world, and become subject to death, both temporal and eternal.

LANGUAGE.

Was Adam created with a knowledge of language, or did he form it himself?

GOD, when he gave to Adam the organs of speech, undoubtedly bestowed on him the power and knowledge requisite to form a language equal to his wants. Thus he could at once give an appropriate name to the various objects around him. To give names to things, is the first step in framing a language by which men can understand each other.

It is quite certain that men would not form a language before they had associated together; nor do we see how they could have entered into social relations, without having first acquired a knowledge of language, as a medium of communication with each other.

We must come to the conclusion, therefore, that *God is the Author of language.*

“And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field.” GEN. 2:20.

In graceful homage, at their Maker's word,
The new-born creatures sought their sovereign
lord ;
Pleased and submissive to his feet they came,
And each received some fair peculiar name.

THE FALL.

The *Fall of Man*—What mean these words of woe?
Whence did he fall, and to what depth below?

A few words will tell the whole sad tale.
He fell from holiness and happiness to sin and
misery. How long Adam and Eve, in a state
of innocence, inhabited the garden of Eden, we
know not. Tempted by Satan, they ate of the
fruit which God had forbidden. Thus they
became sinners, and consequently subject to
remorse, fear, pain, sorrow, disease, and death.
They were no longer children of God, and heirs
of heaven, but wilful rebels, entangled in the
snares of Satan.

God came down to pronounce sentence on
the guilty pair. He said to the woman, Thy
husband shall rule over thee, and thine offspring
shall bring thee sorrow ; and to the man, Thou
shalt eat bread by the sweat of thy brow. He
then expelled them from the garden, and lest

they should return, set an angel to guard it with a fiery sword.

But "in the midst of wrath, God remembered mercy," and cheered them with the promise that "the seed of the woman should bruise the serpent's head." That is, a Saviour should be born of woman, who would destroy the power of Satan, and save his people from their sins. Adam and Eve believed God, and looking forward to the coming of Christ, were comforted in their hearts.

"By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." ROM. 5 : 12.

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." ROM. 5 : 19.

"For as in Adam all die, even so in Christ shall all be made alive." 1 COR. 15 : 22.

LOOK WITHIN.

Had I been *Adam*, says proud man,
I still had dwelt in Eden's span ;
No tempter had my jewel won,
No woman's wile my soul undone.

Had I been *Eve*, the woman cries,
I ne'er had coveted the prize :
True to my God, I would have stood,
Nor plucked the fair forbidden food.

Yet evermore man, woman, child,
Are just like Eden's pair beguiled ;
The motives that wrought out their woe,
Have ever governed men below ;
Just where the tempter struck his dart,
He still gains access to the heart.

How many present joys obtain
By payment of a future pain !
A distant mansion in the skies
Less than the dross of earth they prize ;
Toil day and night for world-renown,
Yet risk an everlasting crown !

Then why hurl back thy soul's disgrace
On them the parents of the race ?
Lament their fall, but look within,
And hasten to repent of sin :
Leave their deep guilt at mercy's throne,
And seek a Saviour for thine own.

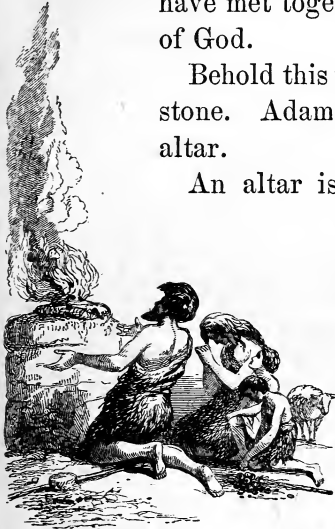
PUBLIC WORSHIP.

In all ages of the world people have met together for the worship of God.

Behold this mound of earth and stone. Adam has raised it for an altar.

An altar is an elevated place where religious offerings are made.

The public worship of God is no new thing: it is the most ancient way, the way of the first family on earth.



“Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.” JER. 6 : 16.



SACRIFICE.

When were sacrifices first established?

This is not expressly mentioned in Scripture. The first offerings of which we have any account were those of Cain and Abel; but the sacred narrative seems to imply that such observances were customary with Adam and his family.

It may be inferred also, from the nature and design of sacrifices, that they were established

immediately after the fall, when the Redeemer was promised.

The "coats of skins," which the Almighty gave to Adam and Eve for clothing, were probably taken from animals that had been slain for sacrifice.

What was the most important of the sacrifices?

A slain animal, offered up to God, and burnt upon the altar; the blood being first poured out upon the ground.

It was designed as a memorial of the death introduced by sin, and of the blood of Christ to be shed as an atonement for sin.

What offering did Abel bring?

A lamb, or kid. It was slain, the blood poured upon the ground, and the whole animal, or the greater part of it, laid upon the altar and burnt. God was pleased with this offering, and accepted it.

How did God manifest his acceptance of Abel's offering?

Probably by sending fire from heaven, like lightning, which kindled the wood and consumed the sacrifice.

What offering did Cain bring? Was it a sacrifice? Was it accepted of God?

Cain was a husbandman, and he brought a

portion of his fruits, a sheaf of corn perchance, or a cluster of grapes, and laid them upon the altar; meaning thereby to testify his gratitude for the good things of this world. But God gave no sign that he accepted the oblation.

Why did Abel offer a lamb, and why was God pleased with a sacrifice in which blood was shed?

Because God had appointed this kind of sacrifice as a sacred ordinance, prefiguring the mode in which men were to be saved from their sins. We are to look upon it as a type of Christ, ordained to continue until he should come into the world and make the great atonement for sin.

Abel believed the promise, and showed his faith by offering the sacrifice which God had appointed. Cain offered an acknowledgment to the God of nature, for temporal blessings; but he did not confess himself a sinner, nor see the necessity of a Saviour to avert from him the wrath of God. A sacrifice was to him an unmeaning ceremony—*unmeaning*, because he had not faith to see its divine import.

“Without the shedding of blood is no remission.” HEB. 9 : 22.

“By faith Abel offered unto God a more excellent sacrifice than Cain.” HEB. 11 : 4.

“Bring no more vain oblations.” ISA. 1 : 13.

THE FIRST DEATH.

Cain was angry with his brother—Why?

“Because his own works were evil, and his brother’s righteous.” 1 JOHN 3 : 12.

God accepted the sacrifice of Abel; therefore Cain envied and hated him. Anger, envy, and hatred, led to murder.

“And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother’s keeper? And God said, What hast thou done? The voice of thy brother’s blood crieth unto me from the ground.” GEN. 4 : 9, 10.

“The heaven shall reveal his iniquity, and the earth shall rise up against him.” JOB 20 : 27.

Of all earthly kings, who is to reign the longest, and to have the widest dominion?

Death.

Lo, Cain, the first-born child of man—
The first man-slayer, Cain!
Earth tasted blood, and then began
Death o'er the earth to reign.

Till Abel fell no death was known,
No tomb had e'er been made;
Since then, with graves profusely strown,
All earth is overlaid.

THE MARK UPON CAIN.

“The Lord set a mark upon Cain, lest any finding him should kill him.” GEN. 4:15.

It is not known in what this mark consisted, and conjectures are useless, as the point cannot be determined. This only is understood, that a sign or token was in some way connected with Cain, by which it would be known that he was not to suffer death at the hands of men, but that God only was his judge.

Jehovah himself pronounced the doom of the first murderer:

“When thou tillest the ground, it shall not henceforth yield thee her strength; a fugitive and a vagabond shalt thou be in the earth.”

After the flood a divine law respecting murder was established:

“Whoso sheddeth man’s blood, by man shall his blood be shed; for in the image of God made he man.” GEN. 9 : 6.

CHILDREN OF ADAM AND EVE.

How many sons had Adam?

Three, by name
Cain, Abel, Seth, are widely known to fame;
But more—perchance a long succession fair,
Of sons and daughters—cheered the lonely pair.
The Bible only runs its silver reed
Down through the lines that to the Saviour lead;
And nameless leaves the unnumbered multitude
That filled with life the world before the flood.

ENOCH.

Which of the patriarchs was conveyed to heaven without dying?

“And Enoch walked with God: and he was not; for God took him.” GEN. 5 : 24.

“By faith Enoch was translated, that he should not see death.” HEB. 11 : 5.

CHRONOLOGY.

From Adam's creation
To Enoch's translation,
Behold the years given :
Nine hundred eighty-seven.

THE FLOOD.

Let earth's advancing years be all enrolled,
Till sixteen hundred fifty-six are told,
And then the Flood, the rushing Flood behold !

Why did God destroy the earth by a flood?

“And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth.”

“And the Lord said, I will destroy man whom I have created from the face of the earth.” GEN. 6 : 7, 12.

For what was Noah remarkable?

For eminent faith and strict obedience to the commands of God.

“By faith, Noah being warned of God of things not seen as yet, moved with fear, pre-

pared an ark to the saving of his house; by which he condemned the world, and became heir of the righteousness which is by faith." **HEB. 11 : 7.**

"Thus did Noah; according to all that God commanded him, so did he." **GEN. 6 : 22.**

How long was the Ark in building?

It is generally supposed that Noah was engaged for one hundred and twenty years in preparing materials for the ark and in building it. But this is not expressly stated in the sacred narrative.

"And the Lord said, My Spirit shall not always strive with man; yet his days shall be a hundred and twenty years." **GEN. 6 : 3.**

This appears to have been a merciful reprieve granted to that corrupt race of men, allowing them space for repentance and return to their offended God. The command to Noah to build an ark of gopher-wood, was apparently given at a later period, yet there can be little doubt but the whole period of one hundred and twenty years was employed by the patriarch in preaching repentance, building the ark, and making other preparations for the flood.

What was the form and size of the Ark?

Reckoning the cubit at 18 inches, the ark was 450 feet in length, 75 feet broad, and 45 feet high. It is computed that the space within would afford ample room for the requisite number of animals, with provisions for their support during the year.

The ark was not a vessel with keel, masts, and sails, like those that now navigate the ocean, but a large building of an oblong form, roofed over and separated into three stories. It was probably constructed so as to float and balance itself upon the waters. But the protecting power of God alone preserved it from destruction amid the terrible conflict of the elements to which it was exposed.

The ark was built of *gopher-wood*. The particular tree which bore this name is not known. It is supposed to have been of the resinous kind; either cypress, cedar, or pine.

Can the flood be accounted for from natural causes?

It cannot. By a wonderful display of divine power, the waters from above and from be-

neath—from the clouds of heaven and the abysses of the ocean, were brought together, and poured upon the earth in a continuous flood until the highest mountains were covered.

The deluge and the preservation of Noah and his family from the raging waves, were stupendous miracles, testifying, not only to that guilty age, but to all mankind in subsequent ages, God's abhorrence of sin and his determination to punish the sinner.

Our Saviour refers to this amazing scene as an illustration of what will take place at the day of judgment. As it was in the days of Noah, "so also shall the coming of the Son of man be." MATT. 24 : 39.

THE ARK.

No sails, no rudder, had the Ark,
But God sustained the tossing bark ;
While clouds above, and seas below,
Fulfilled the awful doom of woe.
On Ararat's majestic breast,
Behold the great encampment rest.



Twelve months in that lone ark inclosed,
The tenants of the earth reposed ;
God shut them in : God opened wide
The doors, and from the mountain side,
Downward the long procession came—
Man first, then creatures wild and tame,
In well-matched pairs of every name.

Where is mount Ararat ?

In a province of Asia called Armenia. It is the highest part of a chain of mountains called Taurus, and is situated midway between the Black and Caspian seas. Hardly a traveller in modern times has been able to reach the top, on account of the immense beds of snow that cover it. But the natives of the country super-

stitiously imagine that some remains of the ark are still preserved on its summit.

What human beings were saved from the flood?

Noah and his family ; in all, eight persons.

How long was Noah in the Ark?

One year and ten days.

He went into the ark on the seventeenth day of the second month of the year, GEN. 7:11; and God commanded him to go forth, the next year, on the twenty-seventh day of the second month. GEN. 8:14.

NOAH.

NOAH the Great!—a favorite of the skies—
A preacher bold—a hero, firm and wise—
Prophet and priest—see how he towers serene,
The world destroyed and world renewed between!
Around him, lo, what clustering glories run:
The roaring flood, the new outbreking sun;
The Ark, deep freighted with its world of life,
Calm, grand, and stately, 'mid the sea of strife;
Mount Ararat, that peak of unknown height;
The dove, and olive-leaf, and rainbow bright.
These wondrous scenes are blended with his fame,
And cast their splendor on his deathless name.

The name *Noah* signifies rest or comfort.

It is remarkable that this name is repeated five times in the course of five successive lines of Scripture, as if the sacred Author took delight in dwelling upon the name of so good a man. "But Noah found grace in the eyes of the Lord.

"These are the generations of Noah : Noah was a just man and perfect in his generations, and Noah walked with God.

"And Noah begat three sons, Shem, Ham, and Japheth." GEN. 6 : 8-10.

What security has God given to man that the earth will not again be destroyed by a general deluge?

"God spake unto Noah; and to his sons with him, saying, I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth."

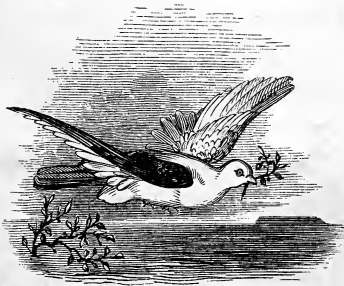
"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."

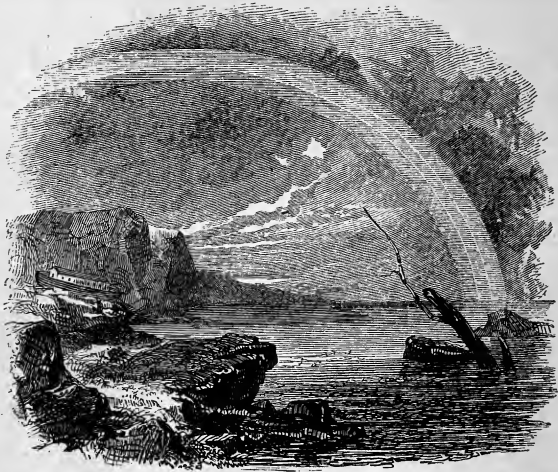
"And I will remember my covenant: and the waters shall no more become a flood to destroy all flesh." GEN. 9 : 8, 11, 13, 15.

THE BOW IN THE CLOUD.

Some have inferred from the passage, "I do set my bow in the cloud," that the rainbow had never before been seen in the heavens, and of course that it had never rained on the earth before the Flood. But the word *set* may be taken in the sense of *appoint*, or *ordain*. The passage will then convey the idea that the bow in the cloud was now chosen as a sign or memorial of God's gracious promise never again to destroy the earth by a general deluge.

Hitherto it had appeared as a magnificent arch in the heavens, admired for its beauty and splendor; now it shines forth after the storm, as a witness of the divine goodness calling for heartfelt acknowledgments of praise and gratitude.





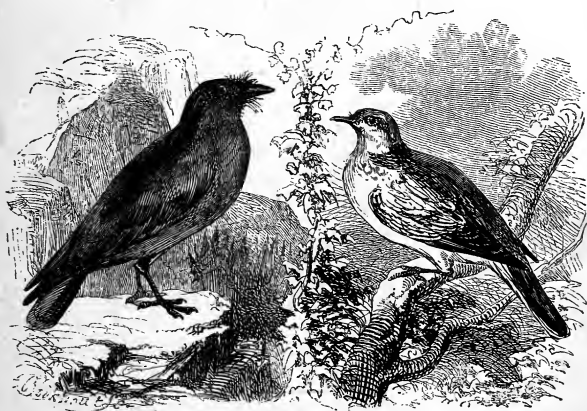
THE RAINBOW.

All sea without a shore
Earth never shall be more.
The seven-twined bow of rain
That spans the hill and plain,
Speaks in the name of God,
Fear ye no second flood.

ANTEDILUVIAN WORLD.

The population of the world was great. Only one language was known. Men were in a state of advanced civilization. Shepherds,

husbandmen, musicians, poets, GEN. 4 : 23, 24, artificers, and chieftains, are either mentioned or their existence implied. After the flood the ordinary term of human life was gradually diminished.



BIRDS OF NOAH.

See here the Raven! Here the Dove!
The bird of prey, and bird of love.

The Raven is a bird of very black plumage; fierce and plundering in its habits, as its name denotes.

“Benjamin shall *raven* as a wolf.” GEN. 49 : 27.

Ravenous is a word derived from raven.

THE DOVE.

How gentle Noah's dove !
Sweet, promise-bearing dove !
The dove that plucked the olive-leaf,
The dove whose name is *Love*.
Come hither, dove, and bring
Thy temper to my breast,
Thy leaf of peace, thy faithful wing,
To flee from strife to rest.
Had I a dove-like heart,
All white and pure and good,
How swift from sin I should depart,
And homeward fly to God.

What divine regulations were made concerning food?

The grant of food to Adam consisted of the vegetable creation, that is, herbs, seeds, and fruits, which were given to man and beast for sustenance. GEN. 1 : 29, 30.

This first grant did not provide for the use of animal food. In a primeval state, and especially in a warm climate, the fruits of the earth are sufficient for the nourishment of man. In Asia, even at the present day, only a small proportion of animal food is used.

The second grant was made to Noah after the flood, and in addition to the former grant, allowed him to partake of animal food, forbidding only the use of blood.

“Every thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh, with the life thereof, which is the blood thereof, shall ye not eat.”

GEN. 9 : 3, 4.

Of what was the blood a type?

Of the atoning blood of Christ. It was forbidden for food, and reserved by the special appointment of God to be poured out in sacrifice and sprinkled upon the altar.

“No soul of you shall eat blood. I have given it to you upon the altar to make an atonement for your souls.” LEV. 17 : 11, 12.

SONS OF NOAH.

Japheth is supposed to have been the eldest of Noah's sons, though Shem is usually placed first when they are enumerated. This honor was probably accorded to him as the ancestor of the Messiah.

The Hebrews and most of the Asiatic nations are descendants of Shem.

From Japheth the Greeks, Romans, and other nations of Europe are derived.

Ham was the father of the African race, and also of the Canaanites and several tribes in the southwestern part of Asia.

PROPHECIES OF NOAH.

Before his death, Noah in a few brief predictions described what would be the condition and comparative prosperity of the descendants of his three sons. GEN. 9 : 25-27.

Of Canaan he said, "A servant of servants shall he be unto his brethren."

This was accomplished when the Canaanites were subdued by the Israelites, and those who were not exterminated were made "hewers of wood and drawers of water" to the conquerors. Not only the Canaanites, but the descendants of Ham in general have been brought into subjection by the other races.

"Blessed be the Lord God of Shem." This peculiar blessing undoubtedly refers to the Saviour, who was promised in the line of Shem.

“God shall enlarge Japheth, and he shall dwell in the tents of Shem.”

This is a remarkable prophecy, and has been strikingly fulfilled both in regard to religious privileges and temporal possessions.

In a spiritual sense, the Gentile nations, descendants of Japheth, have obtained the blessing of Shem, being grafted into the true church, while millions of the children of the promise remain without.

In the historical sense, the fulfilment is also remarkable. The race of Japheth have been greatly enlarged in the old world, and they possess nearly the whole of America. If the aborigines of this country were derived, as is supposed, from the Asiatics, the sons of Japheth are here dwelling in the tents of Shem.

This is a striking illustration of the truth of prophecy; showing its fulfilment four thousand years after it was uttered, and in a part of the world then unknown.

EXPLANATIONS.

Most of the Hebrew names were of a descriptive character. When first bestowed, the

names of persons and places had each a special meaning.

ADAM. This name means *red*. It refers to the ruddy complexion of the first man, and intimates that he was formed of a reddish-colored earth.

EVE denotes *life*. She was the mother of all mankind, and in this sense the source of life.

CAIN signifies *acquired*, or *obtained*. Eve regarded this, her first-born son, as a precious gift obtained from God.

ABEL. This word implies simply *breath*. It is supposed to allude to the short life of Abel, and may have been given at his birth prophetically; or it may have been a name which became current after his death.

The land of NOD. The word *Nod* is the same as *exile*, or *banishment*. This land was so called because Cain was sent thither as a banished man and a wanderer.

EDEN. This name is said to be derived from one which signifies *pleasure*. We may there-

fore infer that it means the *pleasant*, or *beautiful land*; in other words, the Paradise.

Where was the garden of Eden situated?

This point is not determined. There are, however, strong reasons for placing it on some part of the rivers Tigris and Euphrates.

Who built the first city?

Cain, and called the city Enoch, after the name of his son. GEN. 4:17.

Who was the first pastoral chief, or head of a wandering tribe?

Jabal. "He was the father of such as dwell in tents, and of such as have cattle." GEN. 4:20.

Jabal is here pointed out as the chief of a tribe of herdsmen and shepherds. It serves to mark the era when men began to decline from the quiet of an agricultural life, and to scatter into tribes and colonies.

Who invented musical instruments?

Jubal. "He was the father of all such as handle the harp and organ." GEN. 4:21.

Who first discovered the art of working metals, and formed them into tools for the service of man?

Tubal-cain. "An instructor of every artificer in brass and iron." GEN. 4:22.

Jabal, Jubal, and Tubal-cain, were three sons of Lamech

MAN DESIGNED FOR SOCIAL LIFE

The benevolent Creator when he made man, designed him for an intelligent, humane, social being.

Adam was not created a barbarian, and his immediate descendants were not huntsmen and rovers, but cultivators of the earth. They had fixed habitations, and dwelt together in cities and villages. Tents and wandering encampments, with vast herds of cattle, and flocks of sheep and goats, were of later origin.

Cain built a city, GEN. 4:17. It was six generations later that Jabal introduced tents.

Noah and his sons began the world anew as husbandmen. After the confusion of languages and the wide prevalence of idolatry, tribes and families of men appear to have wandered away from their kind, and to have degenerated into

the savage state. From heathenism there is but a step to positive barbarism.

When men depart from the law of God, and have no rule of action but their own weak views of right and wrong, there is no security that they will retain the moral virtues or even the necessary arts and comforts of life.

PELEG.

Peleg was the son of Eber; and his name, which signifies *division*, was given to him in reference to a noted event that occurred during his life, and probably under his direction.

“In his days was the earth divided.” GEN. 10 : 25.

Some suppose that the earth was at that time distributed by divine appointment to the three sons of Noah and their descendants: Asia to Shem, Africa to Ham, and the isles of Chittim, which comprehended all that was then known of Europe, to Japheth.

Others infer that there was at this period a general scattering of tribes and families over the earth, consequent upon the variety of dialects that had been introduced at Babel, and

that Peleg was the leader of some large emigrating colony.

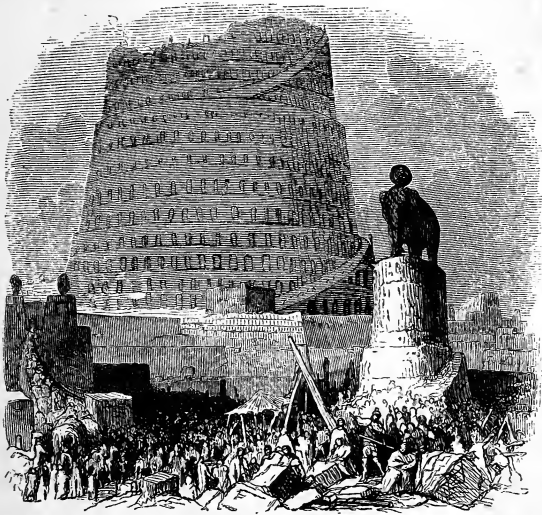
Who was Nimrod?

He is generally reckoned the first king, the first chief who engaged in war, and a leader in building the tower of Babel. The Bible says he founded a kingdom, and was "a mighty one on the earth; a mighty hunter before the Lord." This does not assert any thing criminal, but his name signifies *rebellion*, and it is supposed that he hunted men as well as wild beasts, and flourished by violence and plunder.

His kingdom lay in the land of Shinar, where he built Babylon. He is supposed also to have founded the city of Nineveh. This opinion is supported by the marginal translation of the passage, "Out of that land went forth Asshur, and builded Nineveh." GEN. 10:9. According to the margin it reads, "Out of that land he (Nimrod) went forth into Assyria and builded Nineveh."

THE TOWER OF BABEL.

When men grew bold and multiplied,
"Come, let us build a tower!" they cried,



“ A temple which to heaven shall go ;
A city, our renown to show.
Come on ! We'll gather into one,
All nations underneath the sun.”

So Nimrod's tower, on Shinar's plain,
Rose step by step, the skies to gain ;
High walls, and palaces of pride,
Grew daily on the river's side.
Nimrod, or Bel, they called their god,
And thought not of Jehovah's rod.

But He their rage and folly knew ;
Confusion in their midst he threw.
Apart their thoughts and language ran ;
Confounded was the pride of man :
Divergent flowed the sundered throngs,
And sowed the world with babbling tongues.

What was the *one language* spoken before the confusion of tongues?

Hebrew, or Syriac, which were originally the same. It is thought that all the languages now existing in the world can be traced to this.

Where was the Tower of Babel situated?

On the plain by the river Euphrates, where the mighty city of Babylon was afterwards built. The lofty temple of Belus, the ruins of which are still to be seen, is supposed to have been erected by Nebuchadnezzar on the foundation of the tower of Babel.

What was there wrong in building *a city and a tower*?

The wrong lay in the impious object of the builders. The tower may have been designed as a temple for the worship of the sun, or some false god, and the city was to be the great centre of this idolatrous worship.

Who was Terah?

A patriarch of the line of Shem, who dwelt in "Ur of the Chaldees."

Ur was a city of Mesopotamia, beyond the river Euphrates.

All the inhabitants of this land, and Terah, probably among the rest, worshipped the sun, moon, and stars, or bowed down to idols which their own hands had made. Terah had three sons, Abram, Nahor, and Haran. Haran was the father of Lot.

ABRAM OR ABRAHAM.

God chose Abraham to be his servant and friend. He commanded him to leave his native land, his home, and friends, and remove to an unknown country whither he would lead and guide him.

This is known as the "call of Abraham."

Abraham obeyed God: Terah his father went with him; and they took also Lot the son of Haran, Haran being dead; but they left Nahor and his family behind.

At a place called Haran or Charran, as in Acts 7:2, they tarried several years, and there Terah died.

Christians, like Abraham, are called by God to leave the things that are seen, for those that are not seen. Like him they trust God, looking for a heavenly country, and hoping for the glory not yet revealed. 1 JOHN 3 : 2.

“Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah the father of Abraham and the father of Nahor; and they served other gods.” JOSH. 24 : 2.

“By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.” HEB. 11 : 8.

The call of Abraham was about midway between the creation and the birth of Christ.

CHANGE OF NAME.

How does *Abram* differ in signification from *Abraham* ?

ABRAM means *a high father*.

ABRAHAM signifies *the father of many*, or of a multitude.

This change in his name was made by God himself, as a token that the divine promise which had been given him that he should be the father of many nations would certainly be fulfilled.

God entered into covenant with Abraham, and gave to him circumcision, as a token of that covenant. GEN. 17 : 2, 9-11.

ABRAHAM IN CANAAN.

Abraham had never more any fixed habitation. He was a stranger and a pilgrim in the land of promise, often removing from one place to another. Wherever he pitched his tent, he raised an altar and worshipped God.

The Lord Jehovah often appeared to him in dreams and visions, or met him as an angel, or in the form of man, and conversed with him as friend to friend.

ABRAHAM'S FAITH.

Abraham stands above all other men in the greatness of his faith. It is this which makes his name illustrious. He is called the father of the faithful.

True faith will be known by its fruits: it cannot exist without being fruitful. Its fruit is *obedience*. Faith is accounted by God as righteousness.

ABIMELECH AND PHARAOH.

When Abraham sojourned in Gerar, the name of the king was Abimelech, and that of his chief captain, Phichol.

When Isaac went to Gerar, which was at least ninety years later, the king and his chief officer bore the same names. They were probably names attached to the rank and office which they bore.

In like manner Pharaoh was the common name or title of the kings of Egypt. There are four of this name mentioned in the writings of Moses.

1. One who was king in the time of Abraham.
2. The king who made Joseph his prime minister.
3. One that reigned afterwards, "that knew not Joseph."

4. The one that perished in the Red sea.

Several others are mentioned in the later scriptures.

REHEARSAL.

Nine generations after Shem,
Lived Terah, in Chaldean Ur ;
The branches issuing from his stem,
Were Abram, Haran, and Nahor :
A son named Lot was Haran's heir,
And Nahor's wife was Milcah fair.

But God took Abram from the rest ;
He called him, led him by the hand :
With blessings him he richly blest,
And brought him into Canaan's land ;
With Sarah, that beloved name,
And Lot, his brother's son, he came.

To Abram and his seed alone,
The glorious promises were made ;
On him the unborn Saviour shone ;
The unwrit gospel he surveyed.
In joyful hope Christ's day to see,
May every heart an Abraham be.

CANAAN PROMISED TO THE SEED OF
ABRAHAM.

“For all the land which thou seest, to thee
will I give it, and to thy seed for ever.” GEN.
13 : 15.

This promise was a covenant, GEN. 17:7, and implies a stipulation on the part of Abraham to obey the command of God, "Walk before me, and be thou perfect."

The literal fulfilment of God's covenant with Abraham has been forfeited by his descendants. The children of disobedience have no claim to the promises.

When God's ancient but revolted people shall be restored to his favor, and with the fulness of the Gentiles brought into the kingdom of Christ, it will be by the unmerited grace of God through the Mediator of a better covenant.

WAR.

The first battle mentioned in Scripture, is that of the four kings against five in the vale of Siddim. Many wars had undoubtedly raged upon the earth; for men were wicked, nations were corrupt, and "the earth was filled with violence."

ANCIENT KINGDOMS.

The bounds of early kingdoms appear to have been very limited. Here are five kings

mentioned who reigned in the vale of Siddim ; that is, as many kings as cities. Other histories concur with Scripture in representing ancient kings as being for the most part petty chiefs or heads of tribes.

“All these were joined together in the vale of Siddim, which is the salt sea.” GEN. 14 : 3.

Low in the Dead sea lies concealed
 Earth's first recorded battle-field.
 There let it lie. Woe, woe the thought,
 That man with man hath ever fought !
 Then, Siddim's vale was broad and green,
 With five fair towns to grace the scene ;
 But Elam's king, of pompous name,
 With all his conquering allies came.
 Four kings their armies onward led ;
 Five kings against them banners spread.
First battle ! Would it had been *last*.
 Since then, how oft the warrior's blast,
 The clash of arms, the fiery flood,
 Have scarred the earth with fields of blood !

Oh, happy future, when no more
 Shall sound on earth the battle's roar ;
 When rapturous music, soft and sweet,
 Shall flow, as neighboring nations meet ;

When hate, fear, tumult, all shall cease,
The watchword of mankind be peace :
Peace be to those who meet or part ;
Peace to the passions, and the heart ;
And every friendly greeting be,
“Peace to the world ; peace, peace to thee !”

MELCHIZEDEK.

“And Melchizedek king of Salem brought forth bread and wine; and he was the priest of the most high God.” GEN. 14:18.

Abraham has recovered his nephew Lot and all his people and goods from the enemy, and is returning home with his servants triumphant, but faint and weary with the march.

He is passing by the city of Salem, and lo, the king comes forth to meet him, bringing bread and wine to refresh him and his followers. Abraham gratefully accepts the proffered bounty, and as a tribute due to the priestly office of the king, presents him with a tenth of all the spoil he had taken from the enemy. Melchizedek then invokes the blessing of God upon Abraham, and they separate.

What a beautiful and majestic incident.

The mutual respect manifested, the courtesy and generosity of the king, the gratitude and deep sense of religious obligation displayed by the patriarch, and the solemn parting benediction, combine to make the scene peculiarly interesting. The elevated simplicity of the scripture style adds yet more to the effect.

This "priest of the most high God" breaks forth upon us like light out of darkness, showing that amid the corrupt inhabitants of Canaan there was a remnant that retained the knowledge and worship of the true God.

This single interview with Abraham comprises all that is revealed to us in the Old Testament of the life of Melchizedek. Nothing is recorded of his ancestry or his descendants, nor of his history either before or after this event.

His majestic appearance in the hour of need, his righteous character, and the high offices that he executed, render him an illustrious type of Christ. **HEB. 7.**

HIS NAME AND KINGDOM.

The name *Melchizedek* signifies *king of righteousness*, which serves both for the title and the character of this kingly priest.

Salem, where he dwelt, denotes *peace*, which is undoubtedly descriptive of his wise and gentle reign. It is supposed to be the same city that was afterwards in possession of the Jebusites and called Jebus; but when taken by David and made the capital of his kingdom, was named Jerusalem.

At what period of the world's history were Sodom and Gomorrah destroyed?

Four hundred and fifty years after the deluge; one hundred years after the death of Noah.

LOT.

How was Lot saved?

By the assistance of angels, who came to him in the guise of strangers, or travellers.

They warned him of his danger, and aided him in his flight.

In like manner, we believe that at the hour of death good men are assisted and comforted by angels. They are borne on angels' wings from a wicked world to a land of everlasting joy and safety.

LOT'S WIFE.

What was the sin of Lot's wife?

She looked back.

Was this all? Does not this *looking* back imply an intention of *turning* back?

The crime of Lot's wife was similar to that of Eve, *disobedience*—the sin that brought ruin on mankind.

She looked back, and was struck dead on the spot. Unbelief led her to this dreadful end. She did not believe what God by his angels had declared—that the danger was so imminent, destruction so sure.

Is it so perilous to look back when our faces are Zion-ward? Then let us forget the things that are behind, and “press toward the mark for the prize of the high calling of God in Christ Jesus.” PHIL. 3:14.

“As it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded.

“But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

“Even thus shall it be in the day when the Son of man shall be revealed.”

“Remember Lot’s wife.” LUKE 17 : 28–32.

“Sodom and Gomorrah, Admah and Zeboim, which the Lord overthrew.” DEUT. 29 : 23.

Those cities fell : God laid them low ;
His righteous anger dealt the blow.
From heaven came down a fiery rain,
A thundering tempest swept the plain ;
The sulphurous lightnings darting round,
With loosened floods tore up the ground,
Destroyed the valley far and wide,
And towns and turrets swept aside.

Man, art, and nature passed away—
In heaps the blasted ruins lay ;
With salt and sulphur crusted o’er ;
Along the salt sea’s dismal shore.

HAGAR THE EGYPTIAN.

The connection of Abraham with Hagar was a secondary marriage which was considered lawful in those days. No express prohibition of polygamy had been given ; but “from the beginning it was not so.”

Christianity has restored the marriage institution to its original purity and simplicity, showing that to be blameless, a man must be "the husband of one wife," "and they twain shall be one flesh."

THE ANGEL OF THE LORD.

"And the angel of the Lord found her by a fountain of water in the wilderness, in the way to Shur." GEN. 16 : 7.

This is the first mention of an angel in Scripture. The word means simply a messenger; but it is usually applied to a divine messenger, one of a superior order of beings employed on the earth as ministering spirits.

Often when the term is used in Scripture, the Lord Jesus Christ, the Angel of the covenant, is intended. This is evidently the case in the present instance. The angel speaks in the first person, "I will multiply thy seed exceedingly;" and Hagar bestows a hallowed name upon the place in commemoration of the divine vision with which she had been favored, "Beer-lahai-roi, Thou God seest me."

ABRAHAM'S TRIAL.

What was the severest trial of Abraham's faith?

Had he at this time any son but Isaac?

Who gave the command?

Did he assign any reason for requiring this astonishing sacrifice?

Where was it to be accomplished?

How far did Abraham proceed in obedience to this command?

How was his purpose arrested?

What offering was substituted in the place of Isaac?

This wonderful trial was not designed solely to illustrate the faith of Abraham. It was the purpose of God to furnish the patriarch and his descendants with a lively representation of the atoning sacrifice of Christ. "God so loved the world," etc. JOHN 3 : 16.

SONS OF ABRAHAM.

1. Isaac, the child of promise, whose mother was Sarah.

A hundred years had Abraham walked the earth,
 And Sarah nine times ten at Isaac's birth;
 Rejoicing then, they wondered at the prize,
 The promised child that blest their aged eyes.

2. Ishmael, the Arab, or wild man, whose mother was Hagar the bondwoman.



DESERT CHIEFS.

In Paran's desert wild he ran,
 At enmity with God and man.
 An archer bold in heart and hand,
 By fighting he possessed the land.
 His wife was an Egyptian dame :
 Twelve princes from the union came.

3. Six sons, whose mother was Keturah.
 Know ye the names of the sons of Keturah?
 Zimran and Jokshan, Ishbak and Shuah;

Madan and Midian—all chiefs in their stations,
The lords of the desert, and fathers of nations.

ISHMAEL.

“And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.” GEN. 21 : 20.

That people have descended from Ishmael
His immediate descendants were known as Ishmaelites, Hagarenes, etc. He is supposed to be the ancestor of the wandering tribes of Arabia Deserta, known as Bedawins, and in general of the Arab race.

In the character and fortunes of his descendants, the prophecy respecting Ishmael has been remarkably fulfilled.

“He will be a wild man; his hand will be against every man, and every man’s hand against him: and he shall dwell in the presence of all his brethren.” GEN. 16 : 12.

They have always been a wild ferocious people, hostile to all other nations, often assailed, but never subdued, and still retaining in a great measure their independence.

The Arabs, like the Jews, are standing wit-

nesses of the truth of prophecy, and the divine inspiration of the Scriptures.

CAVE OF MACHPELAH.

Abraham, though he owned no land in Canaan, was regarded as a great and honorable man, a ruler, and a prince. He had three hundred and eighteen men-servants fit to bear arms; and these with their families and his numerous flocks and herds, formed a large en-



SEPULCHRE HEWN FROM A ROCK.

campment. He dwelt many years on the plain of Mamre, at Hebron, and this appears to have been his favorite place of abode. It is supposed that his tent was placed within the shadow of a large and noted tree, of the turpentine species; for the word *Mamre*, GEN.

13 : 8, signifies the terebinth, or turpentine-tree.

When Sarah died, Abraham bought the field of Machpelah, which was near his encampment at Hebron, for a burial place. In this field was a cave, or sepulchre, hewn in the rock, in which Sarah was buried.

Sarah is the only woman whose age is mentioned in Scripture.

How old was she, and where did she die ?

What six persons were, in the course of time, laid in the sepulchre of Machpelah ?

See GEN. 49 : 31 ; 50 : 13.

MONEY.

The purchase of the cave of Machpelah is the first money transaction recorded in the history of the world.

“Abraham weighed to Ephron the silver which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant.” GEN. 23 : 16.

It is evident that these shekels were not coined money, but pieces of silver estimated by

weight. The Jewish shekel was not originally a coin, but a weight of about half an ounce.

The particular form of the pieces used in merchandise before coinage was introduced, is uncertain. In most cases they were probably mere lumps. The Egyptians had them wrought into the form of rings.

The Jewish shekel appears not to have been coined until after the return of the nation from the captivity in Babylon. The specimens of the shekel now extant are very nearly the size of a half dollar.

THE MARRIAGE OF ISAAC.

Abraham being advanced in years, called his eldest servant that ruled over all that he had, and bound him by a solemn oath that he should not take a wife for Isaac from the Canaanites among whom he dwelt, who were idolaters; but should seek her among Abraham's kindred in Mesopotamia.

“The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before

thee, and thou shalt take a wife unto my son from them.

“And the servant put his hand under the thigh of Abraham his master, and swear to him concerning that matter.”

Abraham therefore sent him forth with costly presents, and a train of ten camels, many days' journey eastward, into Chaldea, his native country, to the residence of his brother Nahor, to



WELL SCENE.

propose the marriage of Isaac with one of the daughters of his family.

He arrives at the place towards evening, and reposing himself by a well of water, a little without the city, offers a silent prayer to God that the damsel whom the divine counsels have appointed to be the wife of Isaac, may come forth with her pitcher, and draw water for the refreshment of himself and his camels. God by his providence accomplished the desire of the servant. Even while he was yet speaking in his heart, a young maiden named Rebekah came forth to draw water from the well. The circumstances of the interview corresponded exactly to the faithful servant's petition.

This is a remarkable instance of an immediate and circumstantial answer to prayer. It is also a beautiful illustration of the doctrine of a special providence.

Who was Rebekah?

She was the daughter of Bethuel, one of the sons of Nahor. Her mother was Milcah, and her brother, Laban. Isaac and Bethuel were cousins-german.

Rebekah shows great courage and decision of character. She is asked to leave her own



CAMELS TRAVELLING.

people and her father's house, to go with strangers to a far country, which is to be her future home, and where she is to enter into new relations in an unknown family. Yet without hesitation she says, "I will go." She knew that Isaac was a servant of the only true God. Therefore she did not fear to go where God seemed to call. With suitable attendants she went forth under the care of Abraham's ser-

Though Rachel may have cherished at first a lurking veneration for the teraphim of her father, yet, at a subsequent period, under the teaching of the patriarch, his whole family appears to have been entirely purified from the tendency to image-worship, and other relics of Chaldean superstition which they brought with them from Haran. When Jacob erected an altar at Bethel, and established the public worship of Jehovah, his household surrendered to him "all their strange gods," and other memorials of idolatry, and he privately buried them in some unknown place in Shechem. GEN. 35:4.

VISION OF ANGELS.

While Jacob was travelling homeward with his little family, angels were hovering round him to keep him from harm. God opened his eyes, that he might see this and be encouraged.

Scripture records this wonderful vision in two short verses, but they are full of meaning, and the language is simple and pure.

"And Jacob went on his way, and the angels of God met him."

“And when Jacob saw them, he said, This is God’s host; and he called the name of that place Mahanaim.” GEN. 32 : 12.

Mahanaim signifies *two hosts*; the angels appearing in two camps or bands. Jacob had seen a ladder of angels in his dream at Bethel, when he was leaving home; and now on his return, two bands of these heavenly messengers are sent to cheer and protect him on his way.

Every good man has a guard of angels. When about to leave this world for a heavenly country, the angels of God meet him and bear him to his Saviour’s feet.

“Are they not all ministering spirits?” HEB. 1 : 14.

“The angel of the Lord encampeth round about them that fear him, and delivereth them.” PSA. 34 : 7.

“For he shall give his angels charge over thee, to keep thee in all thy ways.” PSA. 91 : 11.

The angel guards that keep heaven’s gate,
Scarce for the pilgrim’s knocking wait,
Ere they the portal wide expand,
And on the golden threshold stand;
While tides of rapturous music roll,
To welcome home the ransomed soul.

JACOB BECOMES ISRAEL.

Jacob was now about to enter the land of Canaan, when he was told that his brother Esau was coming forth to meet him, with an army of four hundred men.

Was he coming in wrath to take vengeance upon Jacob for his former offences against him?

So Jacob feared; and he prayed earnestly to God, saying,

“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, and the mother with the children.”

Then Jacob selected from his flocks and herds several droves, numbering in the whole, five hundred and fifty animals, among which were thirty camels with their young offspring, and sent them forward as a gift to appease the wrath and soften the heart of Esau. He commanded the keeper of every drove, when he should meet his brother, to say in humble and respectful terms,

“These are a present to my lord Esau, from his servant Jacob.”

That night Jacob sent his family and flocks over the brook Jabbok, into the land of Ca-

naan. This little stream was the boundary of Canaan on that side.

Jacob himself remained alone on the other side of the brook.

What wonderful and mysterious event took place that night?

Jacob wrestled until the breaking of the day with a divine Being in the form of man.

Was this a spiritual, or bodily wrestling?

Was it not both?

It was fervent effectual prayer; and it was also a single combat, hand to hand, as man wrestles with man, for Jacob's thigh was out of joint from the powerful touch of him who wrestled with him.

Before the divine Being departed, he said to Jacob,

“Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God, and hast prevailed.”

The name ISRAEL, signifies *a prince* of God.

The name JACOB, signifies *a supplanter*, or one who takes the place of another, as Jacob did that of Esau.

Jacob called the name of the place where he had wrestled *Peniel*, for he said,

“I have seen God face to face, and my life is preserved.”

The word PENIEL, signifies the *face* of God.

ISRAELITES, HEBREWS, JEWS.

One of the names by which the descendants of Abraham are known, is derived from Israel. They are called Israelites, when considered as the chosen people of God. It is their covenant name. They are also called *Hebrews*: in this term there is no special reference to their religion. In modern times they are most frequently called Jews; this term, like Judea, their country, is derived from Judah, the most distinguished of the twelve tribes.

THE INTERVIEW.

How will the brothers Esau and Jacob meet? They have been separated for twenty years. During that period Jacob has been an exile from his native land, through fear of Esau. And now the latter comes forth to meet him in hostile array.

But has not Jacob been encouraged to return by communications from God; and is not this a pledge of safety?

Yes: God will protect him.



Jacob is at the head of his household; Esau at the head of his army. Will the warrior meet the exile as an eagle pouncing upon his prey; or, like a noble-minded man that comes forth to meet a friend after long absence?

See with what gravity, ceremony, and courtesy the affair is managed. As they draw near to each other, Jacob leaves his family a little behind, and advances towards his brother in a slow, respectful manner, with his eyes on the ground, pausing at intervals, and bowing himself seven times. The reception that Esau gives him is more than peaceful; it is welcome and affectionate.

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

We are left to suppose that this reconciliation was sincere and lasting. The brothers settled in different countries on account of the largeness of their possessions, and their different modes of life; but an intercourse of a friendly nature appears to have been maintained between them.

Esau dwelt in mount Seir. Edom is another name of Esau, and his country obtained the name of Idumea. Jacob dwelt in the land of Canaan, the land wherein Abraham and Isaac sojourned as strangers.

WIVES AND SONS OF JACOB.

From Jacob—classed by the maternal name
In varied bands—twelve mighty princes came.

SONS OF LEAH.

Four chiefs descend from Leah, each a tower :
Reuben and *Simeon*, sons of Jacob's power ;
Levi and *Judah*, names of high renown,
To whom pertain the priesthood and the crown.

SIGNIFICATION OF NAMES.

- Reuben - - - - - *See, a son!*
 Simeon - - - - - *Hearing.*
 Levi - - - - - *Joined.*
 Judah - - - - - *Praise.*

The feminine of Judah is Judith.

SONS OF BILHAH AND ZILPAH.

Bilhah and Zilpah, each with princes twain,
 Dan, Naphtali, Gad, Asher, swell the train.

- Dan - - - - - *Judgment.*
 Naphtali - - - *Wrestlings.*
 Gad - - - - - *A troop.*
 Asher - - - - - *Happy.*

ADDITIONAL SONS OF LEAH.

Lo, Issachar and Zebulon, two more,
 Whom Leah adds to her preceding four.

- Issachar - - - - - *A hive.*
 Zebulon - - - - - *Dwelling.*

SONS OF RACHEL.

See Rachel last, with Joseph in her hand,
 And Benjamin, the youngest of the band.

Joseph - - - - *Adding.*

Benjamin - - - *Son of the right hand.*

Where did Jacob find his father Isaac?

How old was Isaac when he died?

By whom was he buried?

“And Jacob came unto Isaac his father unto Mamre, unto the city of Arba, which is Hebron, where Abraham and Isaac sojourned.

“And the days of Isaac were a hundred and fourscore years.

“And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days; and his sons Esau and Jacob buried him.” GEN. 35 : 27–29.

JOSEPH, THE FAVORITE SON.

Joseph was born when Jacob his father was ninety-one years of age. His father loved him more than he did his other children, not merely because he was the son of his old age, but for a better reason, he was more worthy to be loved than they.

Joseph feared God, and conducted towards his aged father with reverence and honor.

He was often employed with his older breth-

ren in feeding and tending the flocks ; but he had no fellowship with their wickedness, and faithfully reported to his father their evil deeds and sayings. For this they hated him.

Jacob, in his love for his young son, made him a robe or coat of many colors. This was an ornamental garment that distinguished him above his brethren, and still further excited their hatred. They could not even speak to him without showing their anger and dislike.

At a certain time, Joseph dreamed that he and his brothers were binding sheaves of corn in the field, and behold, the sheaves of his brothers stood round, and bowed low in reverence to Joseph's sheaf.

Another time he dreamed that the sun, moon, and stars, which in this case represented his father, mother, and brethren, bowed to the ground before him, and hailed him their lord and master

These dreams foretold the future greatness of Joseph. In the simplicity of his heart, he related them to his brethren, and they hated him yet more. His father also rebuked him, lest he should cherish lofty and unbecoming expectations of future glory.

All dreams are not prophetic. In general, the broken and confused images that float through the mind in sleep, have no connection with our duty, or with future events. But in ancient times, God sometimes spoke to men in dreams; yet never without some special design, or end in view.

JOSEPH CAST INTO THE PIT.

Jacob was at this time dwelling at Hebron with his father; for Isaac was not yet dead. The sons of Jacob often went with the flocks and herds to distant parts of the country for pasturage. Once, when they had been long absent with the flocks at Shechem, Jacob said to Joseph, "Go, I pray thee; see whether it be well with thy brethren, and well with the flocks, and bring me word again."

Shechem was about sixty miles from Hebron. Jacob had dwelt there when he first came into Canaan with his family, and bought a piece of ground. Joseph went forth to look for his brethren, and sought them at this place, but found them not. They had removed to a more distant part of the land. "A certain man" found him wandering in the country, and told

him what course they had taken. He followed the directions of the kind stranger, and found his brethren feeding their flocks at Dothan, which is near mount Gilboa.

His brethren saw him coming afar off. They were probably upon high ground, and Joseph was conspicuous by the bright colors of his coat. Before he came near, they consulted together, saying,

“Behold, this dreamer cometh. Let us slay him, and cast him into some pit; and we will say, Some evil beast hath devoured him; and we shall see what will become of his dreams.”

One of Joseph’s brethren, Reuben the first-born, would not consent to the murder of his innocent young brother; and in order to save his life, he said to the others,

“Let us not kill him. Shed no blood, but cast him into this pit in the wilderness.”

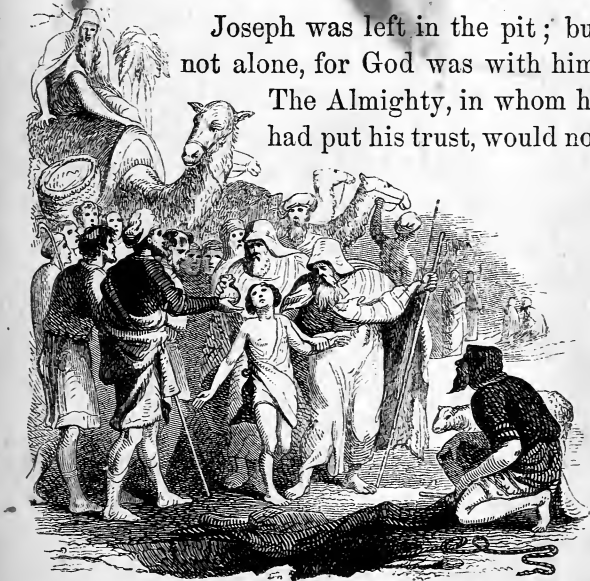
Reuben designed in his heart, when the party had left the place, to return privately, take Joseph out of the pit, and hasten away with him to his father.

So when Joseph came to his brethren, they stripped him of the beautiful garments in which his father had clothed him, and dragged him to

the pit. He besought them with tears and cries and great anguish of soul, to spare him, but they had no mercy. They cast him into the pit, and all, except Reuben, sat down to their ordinary repast, as if no crime had been committed, and nothing uncommon had occurred.

JOSEPH SOLD INTO EGYPT.

Joseph was left in the pit; but not alone, for God was with him. The Almighty, in whom he had put his trust, would not



leave him to perish in that dark and dismal place. Even then the way was preparing for his escape.

Just at the right moment a company of travelling merchants came in sight. These were Ishmaelites and Midianites, laden with costly gums and spices, which they were bearing from Gilead to Egypt for sale.

Judah, one of the brethren whose heart relented towards Joseph, said to the others, "Come, let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh." To this they agreed. So they drew him out of the pit, and sold him to the merchants for twenty pieces of silver.

Reuben was absent, and knew not that Joseph had been sold. He goes to the pit in order to release him from confinement. He calls, but he receives no answer. "Behold, Joseph was not in the pit." Overcome with sorrow, he rushes into the presence of his brethren, rending his garment and exclaiming,

"The child is not; and I, whither shall I go?" GEN. 37:29, 30.

Reuben was thinking of his aged father. He had hoped to deliver Joseph safe into his hands,

and he could not bear the thought of witnessing the grief of his venerable parent at the loss of his beloved son.

But the other brethren took the beautiful coat of Joseph, dipped it in the blood of a goat, and sent it to Jacob, saying that they had found this garment, and he could see for himself whether it was the one that had belonged to his son or not.

Jacob knew the coat well, and believed that some wild beast of the desert had attacked Joseph, and devoured him. He mourned and lamented many days, and even at last refused to be comforted, saying,

“I will go down into the grave unto my son mourning.”

Jacob was at this time one hundred and eight years of age, and Joseph seventeen.

Isaac was yet living, but nearly one hundred and eighty years old.

JOSEPH, A TYPE.

Of whom does Joseph, beloved by his father, but hated by his brethren, remind us?

What other transaction resembles the selling of Joseph by his brethren, for twenty pieces of silver?

JOSEPH A SERVANT.

The Midianites carried Joseph to Egypt and sold him to an officer of Pharaoh the king, named Potiphar. Joseph, as a servant, was faithful to the duties of his station. He feared God, and the blessing of God was with him, making all that he did to prosper in his hand. His master, observing his skill and discretion, made him overseer of his house, and all his estate.

The wife of Potiphar was an artful, corrupt woman, who tried to allure Joseph to become a companion of her wicked ways. But Joseph resisted the temptation, and steadily refused to participate in her guilt, saying,

“How can I do this great wickedness, and sin against God?” What a bright example is here displayed of wisdom and piety. When exposed to great temptations, let us remember Joseph, and say as he did,

“How can I do this great wickedness, and sin against God?”

The wife of Potiphar was an idolater, and not a worshipper of the true God. She was hardened in sin, and to be revenged upon Joseph, accused him falsely to his master. Poti-

phar believed her falsehoods, and caused Joseph to be cast into the king's prison, where he was bound with iron chains.

“Whose feet they hurt with fetters.” PSA. 105 : 18.

No dungeon deep can shut out light
 That in the bosom burns :
 Far inward, by that candle bright,
 The soul its God discerns.

And hearts bound upward to their God,
 No fetters can detain ;
 Warm, swift as an electric rod,
 Prayer melts away the chain.

JOSEPH IN PRISON.

Joseph had done no wrong. The presence of God was with him still. The faith and hope that he cherished in his heart, shed a cheering light through the darkness of the dungeon.

After a time the keeper of the prison released him from his chains, and made him not only his steward, but treated him as a friend. He intrusted the other prisoners, and all affairs within the walls of the prison, to his management. Joseph, though in a strange land, and

deprived of his liberty, finds even here an opportunity to do good ; and what his hand finds to do, that he cheerfully performs.

Joseph had been long a prisoner, when two officers of the king's household were thrown, for some offence, into the prison, and committed to Joseph's charge. They were men of distinction, having served as chief butler, and chief baker to the king ; that is, they were overseers or directors of those persons who supplied the royal table with bread and wine. Such officers would be much in the king's presence, and be often consulted by him.

After these men had been for some time in prison, they were each, in the same night, impressed with a remarkable dream. Joseph, inspired by God, interpreted these dreams. That of the chief butler denoted that in three days' time he should be restored to his former honors ; and that of the chief baker signified, that in three days' time he should be punished by death.

Joseph then requested the chief butler, when he should again stand before the king, to speak a kind word for him, and endeavor to obtain his release from prison ; adding,

“For indeed, I was stolen away out of the land of the Hebrews; and here also have I done nothing that they should put me into the dungeon.”

The dreams of the chief butler and chief baker were accomplished according to Joseph's interpretation; the former was restored to his post, and the latter executed.

“Yet did not the chief butler remember Joseph, but forgot him.”

Had he been a kind-hearted man, and grateful to Joseph for relieving the sadness caused by his dream, he would not so soon have forgotten him. But God did not forget Joseph, though he suffered him to remain long in prison. He would have him wait, that he might try his faith and patience.

“Until the time that his word came, the word of the Lord tried him.” PSA. 105 : 19.

PHARAOH'S DREAMS, AND JOSEPH'S ADVANCEMENT.

While Joseph still remained in prison, Pharaoh the king had, in one night, two remarkable dreams. The objects that appeared before

him in the two dreams were different, but the resemblance in other points showed that they were of the same import.

In the first dream, he stood by the river Nile, and saw seven fat and well-favored kine come up out of the river; and after them seven lean and ill-favored kine, that ate up the first seven, and yet remained as lean as before.

In the second dream, he saw seven ears of corn, full and good, growing upon one stalk; and after them sprung up seven thin and blasted ears, that devoured the seven good ears.

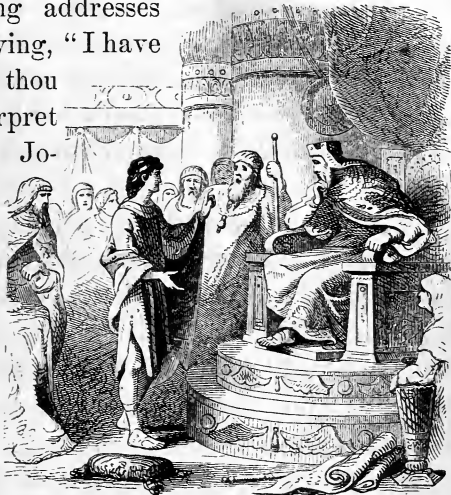
These dreams were sent by God to warn the king of events that were about to take place. Therefore they made so deep an impression upon his mind, that he could not shake it off. His spirit was troubled, and he could find no peace till he had learned the hidden meaning of his dreams. The magicians and cunning men of Egypt could give no explanation of them, that satisfied the king's mind.

Then the chief butler remembered Joseph. It recurred to his mind that he had interpreted his dream and that of the chief baker, in the prison, with wonderful accuracy. In haste, he related the whole story to the king, assuring

him that there was a young Hebrew servant in the prison that could interpret dreams.

Joseph is immediately summoned from the prison, and arrayed in fitting garments to appear before the king. And now the young Hebrew bondman, long an inmate of the dungeon, and regarded as a criminal, stands in the presence of Pharaoh and his courtiers.

The king addresses Joseph, saying, "I have heard that thou canst interpret dreams." Joseph modestly replies, "It is not in me: God shall give Pharaoh an answer of peace."



Pharaoh then relates his dreams; and Joseph, taught by God, declares that they indicate years of abundance and years of famine that are to come. For seven successive years

the river Nile would overflow its banks, and make the land fertile, so that ample harvests would follow. And then for seven successive years the river would be restrained; the former plenty be forgotten, and famine would consume the land.

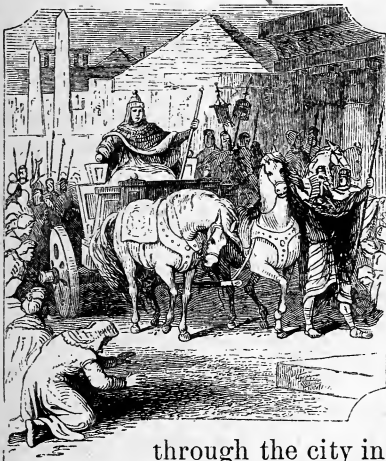
In Egypt, where it seldom rains, the ground is watered and enriched by the annual overflow of the river. At the present time, as in the days of Joseph, if the streams that descend from the higher lands in the interior of the continent, do not pour down their customary tribute to the Nile, a scanty harvest is sure to follow.

When Joseph had delivered the interpretation, he added some words of counsel to the king. He recommended him to provide against the years of famine, by laying up stores during the seven plenteous years, and intimated that it was for this purpose that God had showed him what he was about to do.

The king was satisfied with Joseph's interpretation. He believed that he had spoken by the Spirit of God, and that no other person could be found who would manage the affairs of his kingdom, at this critical period, with so

much wisdom and discretion, as this same Hebrew bondman.

After consulting with his servants, the king promoted Joseph to the second post of honor in the land, making him the actual ruler over all Egypt: "Only in the throne," he said, "will I be greater than thou."



Then Joseph was arrayed in costly garments, with a golden chain about his neck, and the king put his own ring (signet, or seal) on his hand, and caused him to ride

through the city in one of his royal chariots, while a band of men went before him proclaiming him ruler over the land of Egypt, and calling upon all men to bow before him.

Joseph is now promoted to great honor.

Is he not worthy of it? How admirable his demeanor in the presence of the king! He was

gentle, respectful, modest; but the noblest virtue that he exhibited was the firmness with which he acknowledged the true God, in the midst of a great heathen assembly.

JOSEPH A RULER.

Joseph was now thirty-years of age; he had been thirteen years a servant and a prisoner in Egypt.

The king gave him a new name :

ZAPHNATH-PAANEAH—*Revealer of secrets*; or, as some interpret it, *Saviour of the people*.

“He made him lord of his house, and ruler of all his substance :

“To bind his princes at pleasure, and teach his senators wisdom.” PSA. 105 : 21, 22.

Joseph married in Egypt, and had two sons,

Manasseh - - - - - *Forgetting*.

Ephraim - - - - - *Fruitful*.

The name of his wife was *Asenath*.

Joseph governed the kingdom with great wisdom. During the years of plenty he provided storehouses, into which all the surplus grain produced by a succession of abundant harvests was gathered.

When the years of famine came, and private supplies failed, the people came to the granaries of the king to purchase corn of Joseph. The dearth became at last so universal, that the whole nation depended on him for food to keep them from perishing by hunger.

The famine extended to other lands, and people came from the neighboring countries to buy corn in Egypt.

Joseph was like the bountiful father of a great family, dealing out bread to all his household. He was recompensed for all his sufferings.

Happy is the man who has it in his power to do so much good.

It is a yet nobler office to dispense the bread of life to those who are famishing through the want thereof.

JOSEPH'S EARLY DREAMS FULFILLED.

While the famine prevailed, a company of ten men came from a far country to buy corn in Egypt. When they were brought into the presence of Joseph, they bowed themselves before him with their faces to the earth.

These were Joseph's brethren: they came from Canaan, to purchase food for their father and their families, lest they should perish with hunger.



Joseph knew his brethren, though it was more than twenty years since he had seen them, but they knew not him. How, indeed, should it enter into their thoughts, that the Governor of all Egypt was the brother whom they had sold for a servant?

Joseph asked them many questions, and they answered truly, that they were sons of an old man in the land of Canaan—that they had once been twelve in number, but one was gone, and the youngest they had left at home with their father.

But Joseph wished to try them on two points: to ascertain whether they had repented of their cruelty to him, and whether they had not trans-

ferred to Benjamin that envy and hatred which they had formerly manifested towards him, and from the fatal consequences of which he had only escaped by the wonderful interposition of God. For Joseph and Benjamin being the sons of one mother, the beloved Rachel, were both favorites of the father, and therefore equally exposed to the jealousy and aversion of their older brethren.

If now Joseph should find that they truly loved Benjamin, would it not be a proof that their hearts had been softened by divine grace? He therefore spoke to them harshly, accusing them of being spies, who had entered the country with evil designs; and caused them to be put under guard, and kept in confinement for three days.

When they were again brought into his presence, Joseph proposed to keep one of them bound, while the others returned home with corn for their families, and then came back again, bringing their younger brother with them. "So shall your words be verified, and ye shall not die." GEN. 42 : 20.

This unexpected proposition astonished his brethren, and made them very sorrowful. It

was painful to think of leaving one of their number in an Egyptian prison, and they knew it would rend the heart of their aged father to part with his youngest son.

In their distress, conscience brought to their minds the sins of former days. They remembered their cruel treatment of Joseph, and they said one to another, "It is on account of our guilt in destroying our brother, that this distress is sent upon us; his blood is surely required at our hands: we had no pity for him, and now this Egyptian ruler has no mercy for us."

Joseph understood what they said, for they conversed in their own language, not supposing that any one near them was acquainted with the Hebrew tongue. His heart was moved with compassion for their grief and perplexity, and he turned from them and wept.

But he did not relinquish his plans. He took Simeon and bound him, as a surety that they would return to Egypt, bringing their younger brother with them, and then dismissed them to their own country, with a large supply of corn. He also returned all their money, causing his servants to place it, without their knowledge, near the mouth of each man's sack.

SECOND VISIT OF JOSEPH'S BRETH-
REN TO EGYPT.

When Joseph's brethren gave their father an account of what had befallen them in Egypt, he was greatly distressed, and refused to let Benjamin go to that country with them. In his grief, he exclaimed,

"Ye have bereaved me of my children: Joseph is not, and Simeon is not, and ye will take Benjamin also."

"His brother is dead, and he is left alone; if mischief befall him by the way, then shall ye bring down my gray hairs with sorrow to the grave."

But the famine continued; the corn they had brought home was, after a time, exhausted, and Jacob saw that he must send again to Egypt for food, or his whole family would perish. Yet his sons durst not venture to go without Benjamin. The lord of Egypt had solemnly declared, "Ye shall not see my face, except your brother be with you."

Jacob was therefore compelled by necessity to let Benjamin go. He gave him into the special care of Judah, who pledged himself to

return him in safety to his father's arms. Taking with them a present of the products of the land, balm, honey, spices, and myrrh, and with double money in their hands—for they attributed its return to them before to some oversight, or mistake—they went down to Egypt, and stood again before Joseph.

They were received at this time with great distinction. Instead of being arrested as spies, and charged with falsehood and enmity to the country, they were welcomed as friends, and entertained as princes. Joseph had them conducted to his own house, where he restored Simeon to them, and made many kind inquiries respecting their welfare, and that of their father. "Is your father well," he said, "the old man of whom ye spake? is he yet alive?" Then turning towards Benjamin, he asked,

"Is this your younger brother, of whom ye spake unto me? And he said, God be gracious to thee, my son."

As he spoke, his heart melted into tenderness; tears began to flow, and hastening from their presence, he entered into his chamber and wept there.

After this, Joseph entertained his brethren

at a dinner, or feast ; providing for them with great hospitality, sending them portions from his own table, and so conducting the feast as to make them feel at ease, and happy in his company.

“ But Benjamin’s mess was five times as much as any of theirs.”

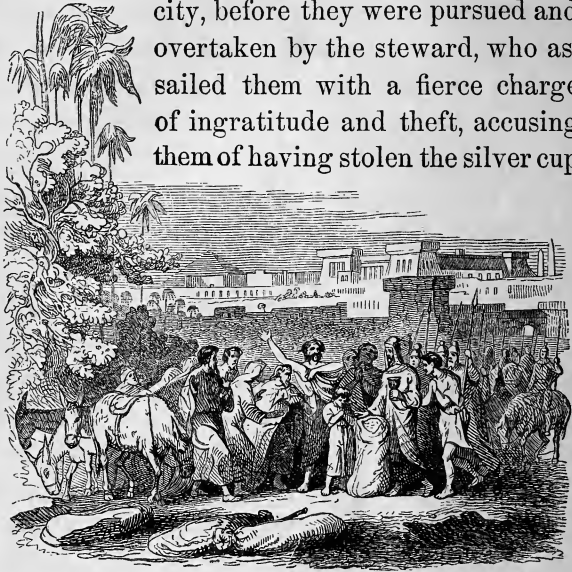
This may either mean so much more in quantity, or that Joseph distinguished his younger brother, by placing before him a greater variety of choice and delicate food.

The next day, with the morning light, they made ready to depart. But Joseph had not yet proved his brethren sufficiently. Yet another trial was in reserve for them. He commanded the steward, when he filled their sacks with corn, to return all their money as before, and to put the silver drinking cup, which he used at his table, into the sack of Benjamin.

This cup the brethren had probably observed and admired the day before ; it was wrought with mystical figures, and was a kind of cup or tankard, called a *divining cup*, by the superstitious Egyptians.

All this was done as Joseph directed, and the little company went forth on their journey

homeward. But they had scarcely left the city, before they were pursued and overtaken by the steward, who assailed them with a fierce charge of ingratitude and theft, accusing them of having stolen the silver cup



of his master. The men protested their innocence, and willingly submitted to an examination. Great was their astonishment when the cup was found in the sack of Benjamin. They were exceedingly dismayed, and the whole company, sorrowful and perplexed, returned to the city.

When they came again into the presence of Joseph, they fell before him to the ground. It

would be of no avail to plead their innocence, since the cup was found in their possession, and they gave themselves up submissively to bondage. "Behold," they said, "we are my lord's servants, both we, and he also with whom the cup is found."

But Joseph said, "Not so; go in peace to your father, all except the one with whom the cup is found; he only shall be my servant."

We may suppose that Joseph designed by this severe test to gain a clear insight into the temper and character of his brethren, that he might know whether the Spirit of God had moved them to repentance for their former deeds.

Would they leave Benjamin to his fate, and return to their father with intelligence that would rend his aged heart with grief? He would see; so he bade all but the criminal "go in peace!"

Then Judah arose, and advancing in front of the others, related all that had passed between them and their father, after their former journey to Egypt; describing the reluctance of the old man to part with Benjamin, and his own solemn pledge of suretyship for him. He concluded with an urgent request that he might

be accepted as the bondman, and Benjamin allowed to return home with his brethren.

“For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.”

When Judah had done speaking, Joseph could no longer restrain his feelings. His heart yearned towards his brethren, and commanding his Egyptian servants to leave the room, he said,

“I am Joseph your brother; doth my father, yet live?” And he wept aloud; so that all in the house heard. Again he repeated,

“I am Joseph your brother, whom ye sold into Egypt.”

These words filled his brethren with amazement and fear; they were troubled at his presence, and cut to the heart by the remembrance of their former cruelty. They could not answer him a word. But Joseph calmed the tumult of their thoughts, speaking to them in the most endearing manner, and using arguments of consolation, to dispel the painful sense of guilt and shame.

“Be not angry with yourselves,” said Joseph, “that ye sold me hither. It was God that sent

me before you, not only to save you and your posterity, but to preserve all Egypt and the surrounding country from a great calamity. And now," he continued, "haste ye, and return to my father, and tell him that God hath made his son Joseph lord over all Egypt. And ye shall bring him, and all your families, down thither, and I will nourish you during the five years of famine yet to come."

With these words Joseph comforted and cheered his brethren, embracing them all with tenderness, and conversing with them long and kindly.

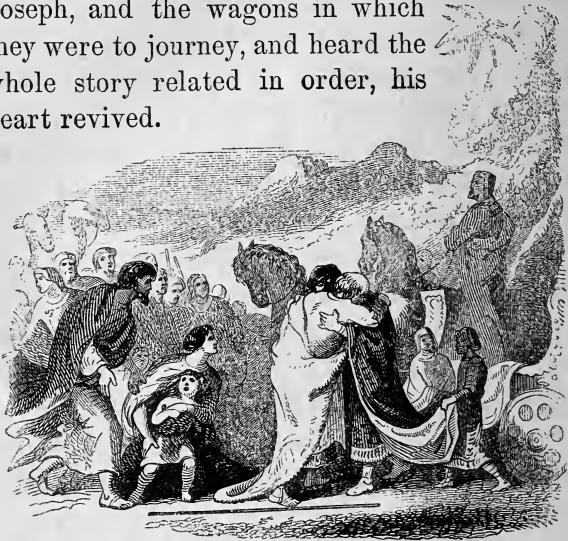
Pharoah the king and his servants were pleased that Joseph had found his brethren, and that they were coming with their father to dwell near them.

The king said to them, "I will give you the good of the land of Egypt, and ye shall eat the fat of the land."

EMIGRATION TO EGYPT.

When the sons of Jacob returned home with this wonderful news, Joseph is yet alive, and is governor over all the land of Egypt, the old man his father could not believe it.

“His heart fainted, for he believed them not.” But when he saw the presents sent by Joseph, and the wagons in which they were to journey, and heard the whole story related in order, his heart revived.



“And Israel said, It is enough : Joseph my son is yet alive : I will go and see him before I die.”

So Jacob set forth on his journey towards Egypt. At Beersheba, on the border of the land of Canaan, he paused and offered a solemn sacrifice to Jehovah. And here, in the visions of the night, he heard the voice of God speaking to him, and saying,

“Fear not to go down into Egypt ; for I will there make of thee a great nation, and I will also surely bring thee up again.”

Then Jacob came with his sons, and their families, their cattle, and their goods, to Egypt. Joseph went out in his chariot, and met his father in the land of Goshen ; and he fell on his neck, and wept.

“And Israel said unto Joseph, Now let me die, since I have seen thy face, and thou art yet alive.”

After this, Joseph presented his father to Pharaoh. The king reverently bowed himself before the aged patriarch and received his blessing.

Jacob was one hundred and thirty years of age at this time, and he lived seventeen years in Egypt. The whole number of his descendants that emigrated with him, was sixty-six ; and adding to these the patriarch himself, with Joseph and his two sons, already in Egypt, they formed a tribe, or colony, of seventy persons.

Joseph settled them in the land of Goshen, that part of Egypt which lay nearest to Canaan, and which afforded the best pasturage for their flocks ; and here they and their posterity dwelt for three hundred and fifteen years.

SHEPHERD.

Joseph did not bring his father's family into Egypt proper, although the king had generously offered them the best of the land; but settled them in the adjoining province of Goshen. The hostility of the Egyptians towards shepherds is the reason assigned for this arrangement: "For every shepherd is an abomination to the Egyptians." GEN. 46 : 34.

From what had this enmity arisen?

Probably from the barbarous character of those shepherds with whom the Egyptians had been acquainted.

The borders of Egypt were infested with pastoral tribes of fierce and plundering habits who made frequent inroads upon their territory. The country had suffered also from an invasion of Phœnician warriors called the shepherd kings, who entered the kingdom with a large army, laid waste the cities, and destroyed multitudes of the inhabitants.

The Hebrew shepherds were a very different

people, and the holy Scriptures accord a high honor and dignity to pastoral life.

The most eminent patriarchs were shepherds, and their wives and daughters often acted as shepherdesses. The seven daughters of the priest of Midian tended their father's flock; and Rachel kept the sheep of Laban.

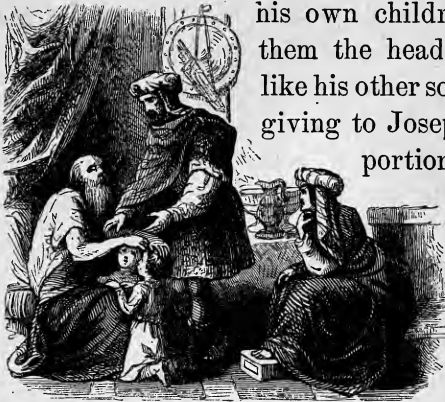
God is often called the Shepherd of Israel, and kings the shepherds of the people. Christ is styled the Good Shepherd, the Chief Shepherd, and the Great Shepherd of the sheep.

The word *pastor* signifies shepherd; and the ministers of the gospel are the pastors or shepherds who feed the flock of Christ.

DEATH OF JACOB.

When the time drew near that Jacob must die, he obtained a solemn promise from Joseph that he would not bury him in Egypt, but would carry his remains to Canaan, and bury him with his fathers.

At another time Joseph visited his infirm father, taking with him his two sons, Manasseh and Ephraim; and the old man, sitting upon his bed, blessed the lads, and adopted them as



his own children, making them the heads of tribes like his other sons, and thus giving to Joseph a double portion of honor

among his brethren.

Finally, Israel, before his death, assembled

all his sons to hear his last solemn injunctions, and receive his farewell blessing. Addressing each in turn, he uttered a series of brief, but strikingly descriptive prophecies concerning the future fortunes of their posterity; and then, composing himself upon the bed, the aged patriarch drew his last breath.

Among these dying prophecies of Jacob, the most remarkable is that which relates to Judah:

“The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come; and unto him shall the gathering of the people be.”

This prophecy indicates that Judah should maintain a preëminence over the other tribes

until the coming of Christ; that from this tribe *Shiloh*, or the great Messiah, should come, who would finally gather into one fold all that should become his people.

Wonderful prophecy!—wonderful for the greatness of its theme, for its literal fulfilment, and for the vast extent of futurity which it pervades with its clear light.

The body of Jacob being embalmed, Joseph and his brethren, with chariots and horsemen, and a great company of Egyptians, carried him in funeral pomp into the land of Canaan, and laid him in the cave of Machpelah, with his fathers Abraham and Isaac.

EMBALMING.

This is a process used to preserve the bodies of the dead from decay and decomposition, by means of drugs, spices, ointments, and wrappings of linen cloth. It had its origin in Egypt, and was undoubtedly useful in preventing contagion, and keeping the air pure from corrupting influences.

DEATH OF JOSEPH.

Joseph was seventeen years of age when car-

ried from Canaan into Egypt; he remained thirteen years in bondage and imprisonment, and then enjoyed eighty years of honor, prosperity, and happiness.

During this last period, he was ruler over the land of Egypt, and constantly exposed to the temptations of idolatry. The various pleasures of life, and all the gratifications which flow from wealth, power, and popularity, were within his grasp, yet he remained uncorrupted. He preserved through life the simplicity and integrity of his character, and the religious faith of his fathers. With his last breath, he reminded his brethren of the promises of God, made to Abraham, Isaac, and Jacob, that he would surely visit them, and restore them to the land of Canaan; and he took an oath of them that they should carry his bones with them.

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

This is the last verse of the book of Genesis.

When the Israelites left Egypt to return to Canaan, they took the remains of Joseph with

them, and carefully guarded the sacred treasure through all their wanderings. After they obtained possession of the promised land, the bones of the patriarch found a resting-place at Shechem, "in a parcel of ground which Jacob bought of the sons of Hamor." JOSH. 24 : 32.

Between his death and his burial, about two hundred years had intervened.

EXODUS.

THE DEPARTURE.

IN Exodus two lofty themes are given :
The great Departure, and the Law from heaven.

What other exode opens scenes so vast,
As Israel's thousands out of Egypt cast?
What contrast more intense can history bring,
Than Israel's chief, and Egypt's cruel king?

What was the condition of the Israelites in Egypt?
They became very numerous and powerful.
How long did their prosperity last?

About one hundred and thirty years, reckon-
ing from Jacob's emigration to Egypt.

What then commenced?

The days of bondage.

Who was king of Egypt at that time?

He is called Pharaoh, but he was very unlike
that Pharaoh who was Joseph's friend.

He was cruel and obstinate; and he was

filled with fear lest the Israelites should become so numerous as to overpower his own people, and take possession of the kingdom. He therefore made use of them as bondmen, and obliged them to labor in stone and mortar and brick, and to build walls and cities, storehouses and pyramids.

What effect did this have on their numbers?

“The more they afflicted them, the more they multiplied and grew.”

Then the cruel king had recourse to slaughter. He issued a fearful decree against the Israelites, by which he hoped to seal their doom, and cut them off from being a people after that generation.

“Every son that is born ye shall cast into the river, and every daughter ye shall save alive.”

BIRTH OF MOSES.

A child is born—a child exceeding fair ;
In silence shut the tidings from the air.
Hide him, O mother, from Egyptian eyes,
This goodly child—conceal the beauteous prize.
In secret weave the ark ; in darkness go
And lay him gently by the river's flow ;

Then leave the rest to God : he shall not die.
Israel, your great deliverance draweth nigh
This child is born to set the nation free ;
A prophet, priest, and king, in him we see.
Bright symbol of our Lord, no tyrant's wrath,
No rushing Nile can sweep him from life's path ;
For he shall live to shake the Egyptian throne,
And on the mountain talk with God alone.



MOSES DRAWN FROM THE RIVER.

It was faith in the promise and protecting power of God, that led the mother of Moses to

use her best endeavors to preserve the life of her child. HEB. 11 : 23.

Trust in Providence, instead of preventing the use of means, leads us to make every possible exertion to insure success. See how the providential kindness of God rewarded this loving mother for her earnest efforts and implicit faith.

The daughter of Pharaoh walking with her maidens on the bank of the Nile, saw among the flags an ark or cradle, constructed from the sedge, or paper reeds that grew near the river. Curious to know what it contained, she sent her maid to bring it up from the water. On opening it, she found therein a weeping babe. The princess adopted this child for her own, and called his name Moses.

MOSES signifies *drawn out*.

Ancient writers say that the name of Pharaoh's daughter was *Thermutis*.

What we learn of her from the Bible, shows that she was gentle and compassionate. Fancy likewise bestows on her every other amiable quality of the heart, and adds to the picture all the graces of person and mind. A noble princess saving a Hebrew infant from perish-

ing in the water—how tender, how full of interest is the recital! We love the princess, and we rejoice at the safety of the child.

But will not this child now be brought up in all the idolatry of the Egyptians?

The providence of God provides against this calamity. The sister of Moses was watching by the river, to see what would become of the child. She presents herself before the princess, and is employed by her to procure a Hebrew woman to nurse the child for her. Joyfully she hastens home, and brings the child's mother.

Thus the infancy of Moses, and perhaps the greater portion of his early childhood, was spent among his own people, where he would learn to reverence the true God.

He was afterwards educated at the Egyptian court, and became learned in all the wisdom of that ancient and renowned people. "He was mighty in words and deeds."

THE EXILE OF MOSES.

Moses at length offended the Egyptians, and was obliged to leave the country.

How was this?

See ACTS 7 : 23, 29 ; HEB. 11 : 24-27.

How old was he at this time?

How long did he remain in Midian?

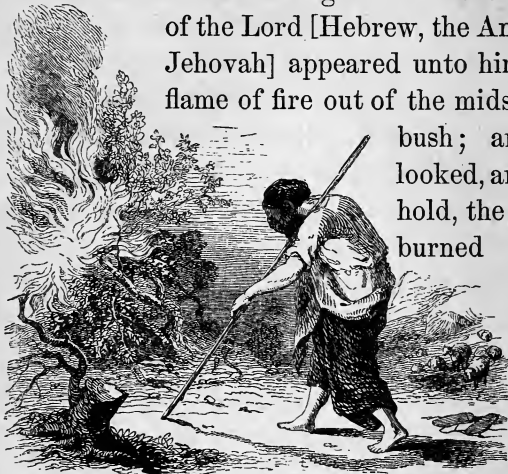
All this time the heavy bondage of the Israelites in Egypt continued. Moses was in exile ; but God was preparing him for the great office of delivering his people. He married the daughter of the priest of Midian, and tended the flocks of his father-in-law. The name of his wife was Zipporah, and of his son *Gershom*. Gershom signifies a *stranger*.

The land of Midian, where Moses dwelt, was near the Red sea. It was a wild and lonely region, full of rugged mountains, and deep secluded valleys. There was another Midian which lay east of the Dead sea, inhabited by a populous nation deeply sunk in idolatry.

MOSES IN THE DESERT.

And now behold Moses wandering far into the desert to find patches of green pasture for the flocks. He comes to mount Horeb.

Horeb was either the same mountain that is called Sinai, or a different summit belonging to



the same ridge. "And the Angel of the Lord [Hebrew, the Angel of Jehovah] appeared unto him in a flame of fire out of the midst of a bush; and he looked, and behold, the bush burned with

fire, and the bush was not consumed."

Who was this angel of Jehovah?

He speaks to Moses from the midst of the shining flame, and declares himself to be the true God, the God of Abraham, of Isaac, and of Jacob.

He proclaims also another name, a wonderful name, by which he may be known—What is it?

"I AM THAT I AM;" this implies independent self-existence, underived and eternal.

The almighty voice commands Moses to return to Egypt to collect the elders of Israel,

and proclaim to them that the Lord God of their fathers had appeared to him, and commanded him to make known to his people, that the time for their deliverance from the bondage of Egypt had come. To Pharaoh also must he and the elders go, and demand the release of the Israelites: "The Lord said, I have surely seen the affliction of my people, and heard their cry; I know their sorrows; come now, and I will send thee unto Pharaoh, that thou mayest bring forth my people out of Egypt."

How was Moses to prove that he was sent of God?

He was endowed with the power of working miracles. EXOD. 4:4. God encouraged him by saying that the rod or staff which he held in his hand, should be transformed by his almighty power into a serpent, and afterwards he would cause it to return to the form of a rod. No such miracle could be wrought by human power, and those who beheld it must acknowledge that the agent acted by divine authority.

What is a miracle?

An event which does not occur in the ordinary course of nature, and is beyond the power

of natural causes to produce: something which man cannot do without immediate aid from God.

People may be deceived, and think they behold a miracle when they are imposed upon by artifice. But the miracles of Moses were wrought in public, before numerous witnesses, and in their nature and character were so open and conspicuous that the persons in whose presence they were performed could not be deceived.

Who was joined with Moses as herald or chief speaker?

How old were the brothers when they stood before Pharaoh?

What series of miracles subdued the proud heart of Pharaoh, and made him consent to set the Israelites free?

The ten plagues.

THE PLAGUES.

1. Water reddens to blood;
2. Frogs leap from Nile's flood;
3. Lice, born of earth's dust,
Fill the soul with disgust;

4. Air swarms with the fly ;
5. By murrain, beasts die ;
6. Man is tortured with blains ;
7. Hail out of heaven rains ;
8. Fierce locusts earth cover ;
9. Three dark days pass over ;
10. The first-born are slain ;
 'T is the last of the train.
 There's a loud cry of woe—
 Haste ! haste !—"Let Israel go !"

Go ! go ! is now the king's decree ;
This conquering plague sets Israel free.

What ordinance was instituted to commemorate the departure from Egypt?

The Passover ; so called because the destroying angel passed over the houses of the Israelites when he slew the first-born of Egypt.

What were the ceremonies of the Passover ?

A lamb was sacrificed, and the blood sprinkled upon the posts and lintel of every door, as a sign to the angel of death to pass by that house, and not enter on his fatal errand. The lamb was eaten by the household.

What counterpart to this ordinance do we find under the gospel dispensation?

The Lord's Supper, which has been commemorated by Christians from the day on which Christ rose from the dead to the present time.

Christ is our Passover; he suffered death for us in the same month, and on the same day of the month, that Israel went out of Egypt.

He frees us from the bondage of sin; and by his blood, through faith, we are preserved from the wrath of God, and led into a better country than was the promised land of the Israelites.

The blood marked upon the door is a symbol of our duty openly to profess our faith in Christ.

“It is the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians.”
EXOD. 12:27.

“Christ our Passover is sacrificed for us.”
1 COR. 5:7.

THE DEPARTURE.

At what period was the departure from Egypt?

Four hundred and thirty years after the call of Abraham.

Fourteen hundred and ninety-one years before Christ.

What number of persons left the country?

Probably about three millions.

The number of men was six hundred thousand, besides women and children. There went with them also a mixed multitude who were not true Israelites, but who, from various motives, followed in the train.

The departing Israelites carried with them their flocks, herds, and effects. What a mighty host to break up their settlements, and march at once into an unknown country.

BORROWING.

With what were the Israelites, before their departure, freely furnished by the Egyptians?

“They borrowed of the Egyptians jewels of silver, jewels of gold, and raiment; and they spoiled the Egyptians.” EXOD. 12 : 35, 36.

What is here called *borrowing*, signifies also requesting, or demanding. They required these things as wages for their long service to the Egyptians, and the Egyptians probably surrendered them without any expectation of their being restored. They *spoiled* the Egyptians; that is, they carried away their treasures. So great was the present terror of the Egyptians, and their haste to have the plague removed, that they lent, or gave the Israelites whatever they asked.

Whose remains did Moses take with them?

He took the bones of Joseph. EXOD. 13 : 19.

How were they guided on their journey?

By a pillar of cloud by day, and a pillar of fire by night. EXOD. 13 : 21.

THE PURSUIT.

What did the Egyptians do, when they found that the Israelites were actually escaping from servitude?

The king and his people said one to another, Why have we done this, that we have let Israel go from serving us?

So the king assembled the military force of the land, six hundred chosen chariots, with

horses and fighting men in great numbers, and pursued after the Israelites. They followed the track of their march through the wilderness, and came near to them as they were encamped by the Red sea.

What was now the condition of the Israelites?

Reflect upon it for a moment. They were "entangled in the land"—shut in by high mountains on the right hand and on the left, the sea in front of them, and the Egyptian army pouring down upon their rear. They were in truth reduced to great extremity, and grief and terror took possession of the multitude.

What did they propose to Moses?

Immediate submission to the Egyptians, and of course a return to their former bondage. It were better, they said, to serve the Egyptians, than to die in the wilderness.

Moses would not have ventured to lead the people into such a strait without the express command of God, and the firm conviction that he would be sustained by almighty power. When, therefore, the people murmured, he stood firm, and in reply to their complaints said,

"Fear ye not; stand still, and see the salva-

tion of the Lord. The Lord shall fight for you, and ye shall hold your peace."

And now the command of God is issued:

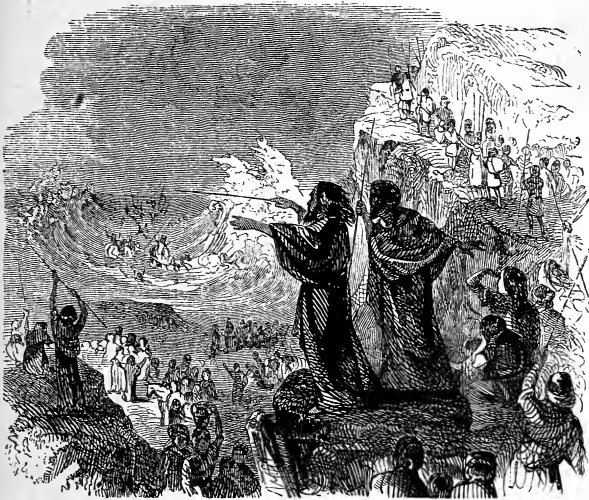
"Speak unto the children of Israel, that they go forward."

The people obeyed. Moses lifted up the miraculous rod, and stretched forth his hand over the sea, and the waters opened a path, rising up as walls on either side, while the whole vast army of the Israelites went over on dry ground.

We may suppose that Moses and Aaron went down first into the dark channel, and that all the tribes under their elders followed in due order and rank. It was in the night. The pillar of fire that hung over them was their light. In faith they went through the dark waters and reached the opposite shore in safety—not one perished.

Will the Egyptians follow them into the sea?

Yes; in their madness and folly they will pursue. Behold them rushing forward with horses and chariots, raging to overtake them, and to divide the spoil. But no sooner is the host of Israel safe on the other side, than God gives the command—the waters return to their



accustomed channel, and the whole army of Pharaoh is overwhelmed in the depths of the sea. Not one of the mighty host escaped.

THE SONG OF TRIUMPH.

Then sung Moses and the children of Israel a song of deliverance and of praise unto the Lord, saying,

“The Lord is my strength and my song, and he is become my salvation.

“Pharaoh’s chariots and his host hath he cast into the sea; his chosen captains also hath he drowned in the Red sea.

“The depths have covered them: they sank to the bottom as a stone.

“And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.” EXOD. 15:2, 4, 5, 21.

In this beautiful song all the glory of their deliverance is ascribed to God, and the joyful conclusion is, “The Lord shall reign for ever and ever.”

It appears to have been composed for performance in a great congregation of the people; the men under musical leaders, and Miriam at the head of the women, answering each other in responsive parts.

Miriam is the Hebrew name for Maria and Mary.

MIRACLES OF THE WILDERNESS.

1. Manna fell upon the earth like dew, or hoarfrost, for their daily food.

2. The bitter waters of Marah were made sweet and wholesome.

3. Flocks of quails came up and covered the camp to supply them with flesh to eat.

The word *Marah*, signifies *bitter*.

M A N N A .

“Then said the Lord unto Moses, Behold, I will rain bread from heaven for you.” EXOD. 16:4.

The manna began to fall about one month after they left Egypt. The provisions they brought with them were exhausted, and the people were murmuring for want of food. It fell around the camp in small white grains, which covered the ground in the morning, and continued to fall every day, except the Sabbath, during forty years. When the Israelites had passed over Jordan, and entered the promised land, the miraculous supply of manna ceased.

This great miracle was daily wrought before the eyes of the people; a constant manifestation of the providential care of God.

What was the most extraordinary circumstance attending this miracle? Was it not this, that no manna fell on the Sabbath?

Jehovah observes the great day of rest! He prepares in one day the food for two days.

What an example for man! As little as is consistent with supplying the wants of nature should be done in regard to food on the Sabbath. So God teaches us by the manna.

“For that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days : abide ye every man in his place ; let no man go out of his place on the seventh day.”

Does not this precept forbid travelling, and all unnecessary walking abroad on the Sabbath?

Why did the manna spoil that was kept over?

Was it not to show the folly of hoarding?

God fed them day by day. So Christ teaches us to pray, Give us this day our daily bread.

How was the manna prepared for food?

The grains, about the size of coriander seed, were pounded fine in mortars, kneaded into cakes, and baked in pans.

“And the taste of it was like wafers made with honey.” It is called “bread of heaven,” and “angels’ food.” PSA. 78 : 24, 25.

Of what was manna typical?

Of Christ, the bread of life that came down from heaven. JOHN 6 : 48-51.

There is a substance still found in Arabia which is called manna, but it is collected only in small quantities. The manna that fed the Israelites was miraculously created to supply their wants in the desert. When the Israelites first saw it, they did not know what it was, and said one to another, What is it? Hence the name of MANNA, which signifies, *What is this?*

“And Moses said, This is the thing which the Lord commandeth, Fill an omer of it to be kept for your generations, that they may see the bread wherewith I have fed you in the wilderness.”

Would there be any reason for preserving a specimen of the manna, if it still continued to fall?

WATER FROM THE ROCK, OR FOURTH MIRACLE OF THE WILDERNESS.

When the people again wanted water, did they trust God and wait?

No; they murmured against Moses, and were ready to stone him to death. They tempted God also, and forgetful of the evidences of his presence and care, exclaimed,

“Is the Lord among us, or not?”

Great was the mercy of Jehovah! How did he display it to these ungrateful Israelites?

Moses went forth at his command, and in the presence of all the people, standing upon a rock in Horeb, he struck it with his rod, and water gushed from the flinty surface, which ran down through the camp in streams sufficient to refresh all the people and their flocks.

Moses called the name of the place where they were at this time encamped, Massah and Meribah, that is, *temptation and strife*.

These names were chosen as memorials of their sin, and as warnings to future generations.

THE SPIRITUAL ROCK.

The gifts of the Spirit are rivers of living water, flowing from Christ the rock.

“He brought streams out of the rock, and caused water to run down like rivers.” PSA. 78 : 16.

“They drank of that spiritual Rock that followed them; and that Rock was Christ.” 1 COR. 10 : 4.

“Whosoever drinketh of the water that I shall give him shall never thirst.” JOHN 4 : 14.

THE ROD OF MOSES.

The rock by Moses struck,
Poured forth a living stream ;
So flinty hearts their springs unlock,
Touched by the Spirit's beam.

Then Jesus, whispering low,
Says, I will ease thy pain ;
And anthems, sung by angels, show
A soul is born again.

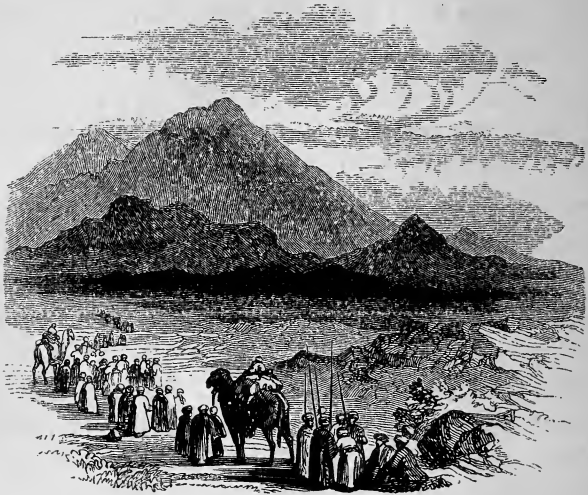
Lord, if a heart of stone
Be found among us here,
A heart the world still calls its own,
A stranger to thy fear ;

Haste, Spirit, let thy dart
Smite like the prophet's rod ;
Melt into life the frozen heart,
And bring it home to God.

THE LAW.

When was the law given to Moses?
Fifty days after the departure from Egypt.

Near what mountain were they encamped ?



SINAI.

Sinai and Horeb were peaks of a remarkable pile of mountains lying in Stony Arabia, between the two arms of the Red sea.

God descended upon Sinai with thunder and smoke; the mountain quaked, and fiery flashes issued from the thick darkness. From the midst of the cloud, Moses heard the voice of Jehovah, proclaiming the Ten Commandments. The people also heard the voice of God speaking from the fire. DEUT. 4 : 33.

“The Lord came from Sinai : he came with ten thousands of saints : from his right hand went a fiery law for them.” DEUT. 33 : 2.

Moses was on the mountain with the divine glory—
How long?

During that time God gave him directions concerning the erection of the tabernacle, the institution of the priesthood, and the ceremonial law. At the close of these divine communications, God gave into the hands of Moses two plates, or tables of stone, called the tables of testimony, on which the ten commandments were engraved by the finger of God. EXOD. 32 : 16.

RELAPSE TO IDOLATRY.

See Moses descending from the mountain with the sacred testimony in his hand.

While he had been absent what had taken place?

Woe! Woe! The people had persuaded Aaron to form a molten calf, like one of the gods of Egypt, and they were worshipping this vile image as the true God, the God of Israel, who had delivered them from bondage.

The Israelites had dwelt so long in Egypt that they had become habituated to the worship of idols, and they loved this vain and pompous service. The worship of the invisible Jehovah, without any similitude to represent him to their gross minds, was wearisome, and they yielded to every temptation to return to the idolatrous usages of Egypt. They desired to worship Jehovah under the form of *Apis*, the Egyptian god.

Observe here, that a great and leading object of the mission of Moses was, to root out this tendency to idolatry, and bring the Israelites back to the pure and simple worship of their fathers. Jehovah regarded all image worship as idolatry.

What became of those sacred tables which were the work of God?

When Moses, coming down from the mount, saw the molten calf, and heard the noise of the worshippers, singing and shouting, and paying the honors due only to God, to the abomination of Egypt, his indignation and amazement were so great, that in his haste he cast the holy tablets from him, and broke them in pieces at the foot of the mount.



Why was he in such haste?

It is said that his "anger waxed hot." He was overcome with the thought of the great sin that had been committed, and intent only upon destroying the idol and rebuking its guilty worshippers. It was this that made him, for the moment, regardless of the precious treasure he bore in his hands.

He ordered the calf to be reduced to powder, and those who had been foremost in its worship to be slain by the sons of Levi.

Were the tables of the testimony renewed?

Yes ; in a copy made by man, but not in the original splendor of divine workmanship. At the command of God, Moses prepared two tables similar to the first, and carried them to the top of the mountain, where the divine hand engraved the same record upon them that had been written on the former. These tables were afterwards deposited in the ark.

The ten commandments taken together are called the Decalogue.

THE TABERNACLE.

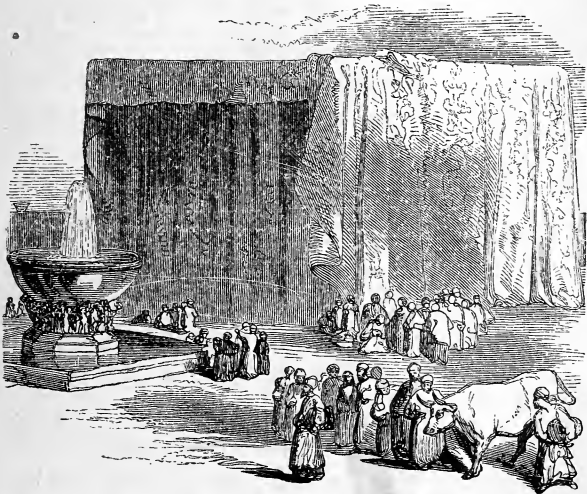
The Tabernacle was a sacred tent, for the solemn worship of God, and for communication with him as the king and ruler of Israel.

It was contrived so as to be taken apart and reconstructed at pleasure, that it might be easily carried from place to place. Wherever, in their journeyings, the host encamped, it was set up in the midst of the tents.

It was the sanctuary, or habitation of God—the palace of Jehovah, as the sovereign of the nation. EXOD. 25 : 8.

How were the materials obtained for the erection of the Tabernacle?

EXODUS 35 : 29.



The Tabernacle was of an oblong form ; fifty-five feet one way, and eighteen the other. The walls in the interior were constructed, on three sides, of boards or bars of shittim wood, overlaid with gold, and connected together by bars and rings. On the front, or open side, was a row of pillars, overlaid with gold. Over this structure four coverings of curtains were laid, one upon another.

1. The inner one, forming the ceiling, was of fine linen, embroidered with figures of cherubim, in various colors.

2. Curtains of cloth formed of goat's hair.

3. Skins of animals dyed red.

4. An outer covering of skins.

In front, over the five pillars, was suspended a richly embroidered curtain.

The interior was divided into two apartments, namely, the Holy Place, and the inner sanctuary, or Holy of Holies. The separation was made by a row of pillars, overlaid with gold, and set in sockets of silver, from which a veil of fine linen, wrought with needle-work in rich colors, was suspended.

What was in the Holy Place?

1. The golden Altar, on which incense was burnt.

2. The golden Table, on which were twelve loaves of show-bread, renewed every Sabbath.

3. The golden Candlestick, with seven lamps, or branches.

What was in the Holy of Holies?

1. The Ark, or golden chest.

2. The Tables of stone, containing the ten commandments.

3. The Mercy-seat, or lid of the ark.

4. The golden Cherubim, standing on the mercy-seat.

5. Aaron's Rod, that budded.

What was in the court of the Tabernacle?

1. The Altar of burnt-offerings.

2. The Laver of brass.

The court of the Tabernacle was a large open space surrounding it, and inclosed with pillars and curtains reaching from pillar to pillar. Here all the sacrifices were made.

The brazen laver contained water for washing the sacred articles.

LAWS OF MOSES.

What division may be made of the laws of Moses?

They may be divided into the Moral, Judicial, and Ceremonial laws.

What is the moral law?

The great principles of this law are contained in the Decalogue.

Moral laws are intended for all times, all circumstances. all countries. all races of men.

Some of the great and leading precepts of the Mosaic law were,

1. Love to God : this was the first and great commandment of the law. DEUT. 6 : 5.

2. Love to one's neighbor : this second was like unto the first. LEV. 19 : 18.

3. Kindness to the poor, the widow, the fatherless, the stranger, and even to enemies. EXOD. 23 : 4, 5 ; DEUT. 24 : 14, 17, 19.

4. Mercy towards the brute creation. This is urged with great earnestness. DEUT. 25 : 4, and 22 : 6, 7.

The same sanction is appended to this precept as to the fifth commandment : "That it may be well with thee, and that thou mayest prolong thy days."

How gentle is our God—how kind his word :
The Lord Jehovah pleadeth for the bird !
Give to the laboring ox, O man, his rest ;
And spare the fluttering songster on its nest.
Such tenderness for life hath God displayed ;
Such pity for the beings that he made.
All-merciful, He, from his throne above,
Lists to the panting steed, or moaning dove.
Like him, we would a gentle sway maintain,
Nor give to aught that breathes a needless pain.

What was the object of the judicial laws?

To guide and regulate the people in their civil transactions, and ordinary affairs of government.

What was the object of the ceremonial laws?

To direct them in matters pertaining to religion.

The ceremonial, or ritual law was intended for a particular people only, and to serve a temporary purpose. It was peculiarly adapted to the circumstances and characteristic traits of the Israelites, and was not designed to be of universal obligation.

Where were all sacrifices to be offered, and by whom?

At the tabernacle, and by priests. The penalty of death was attached to a violation of this law. This punishment was designed to prevent idolatrous sacrifices and superstitious practices, to which the people, from long contact with the Egyptians, were naturally inclined, and to secure unity of worship—the worship of the one great Jehovah.

What tribe was chosen to conduct the public worship?
Of what orders did the priesthood consist?

1. High-priest ; 2. Priests ; 3. Levites.

To what family was the priesthood limited?

To that of Aaron. EXODUS 28 : 1.

What was the penalty, if another should assume the office?

Death. NUM. 3 : 10.

Why were the Levites devoted to the service of the Tabernacle?

God appointed them as substitutes for the first-born, which had been consecrated to him, as a memorial that the Israelites were spared when the first-born of Egypt were slain.

THE HIGH-PRIEST.



The high-priest was distinguished from other priests by a richly embroidered dress, connected with a breastplate and mitre. On the mitre was a golden plate, on which was engraved,

“HOLINESS TO THE LORD.”

The breastplate was set with twelve pre-

cious stones of various kinds, in four rows, and contained the sacred "*Urim* and *Thummim*," or *lights* and *perfections*.

"And thou shalt put in the breastplate of judgment the *Urim* and the *Thummim*; and they shall be upon Aaron's heart when he goeth in before the Lord." EXOD. 28 : 30.

HOLY GARMENTS.

"And thou shalt make holy garments for Aaron thy brother, for glory, and for beauty." EXOD. 28 : 2.

The garments which the high-priest was commanded to wear on solemn occasions were,

1. The ephod. This was a garment of fine linen, brocaded, or embroidered with many colors, originally made without sleeves, consisting of two parts, and supported with shoulder pieces in which onyx-stones were set, engraved with the names of the children of Israel, six on one shoulder and six on the other.

2. "The curious girdle of the ephod," made of similar materials and connected with it. It was wrought with gold, blue, purple, and scarlet.

3. "The breastplate of judgment," connected also with the ephod. It was a rich piece of

embroidery about ten inches square, enriched with precious stones in four rows; and these stones were engraven like those upon the shoulders with the signets of the tribes. In the four corners were golden rings by which it was fastened with wreathen chains and ribands to the girdle and ephod.

This magnificent breastplate was the seat of the Urim and Thummim, or Light and Truth, by which the will and judgment of God were made known. What these were, and in what manner they conveyed the divine will to the priest, is not known. Nor need we inquire too curiously respecting them, since they were but types or emblems of the clearer light and truth that have since been given to man, and we no longer need their aid to discern the will of God. The teachings of the Holy Spirit, and the gospel of our Lord Jesus Christ, now make known to us the will and mind of the Father, and are sufficient to lead us into all truth.

4. "A broidered coat," worn under the ephod, reaching to the feet.

5. "The robe of the ephod." This was a mantle of blue cloth, with a strong woven binding at the neck, and the hem adorned with

golden bells and pomegranates, embroidered in various colors.

6. The mitre: a high-raised ornamented turban, with a golden plate in front, on which was engraven, HOLINESS TO THE LORD.

These were the peculiar garments of the high-priest. The robes of the common priests were similar in form, but made of plain linen, without ornament.

What appears to have been the divine purpose in directing that the high-priest should be arrayed in such magnificent garments?

Undoubtedly the most important purpose was to represent the glorious robes and resplendent person of Christ, who is the great High-priest of his people, entering into the holy of holies, to make atonement for sin.

The high-priest was a type of Christ, and it was proper that he should represent holiness in its highest beauty, glory, and adornment.

What were the principal services of the priests?

To offer sacrifices, and to burn incense.

What were the services of the Levites?

To attend upon the priests, and perform all the necessary work of the tabernacle service.



THE ARK.

The Ark was a sacred chest or cabinet, a little more than four feet in length, and about two feet and a half in breadth and depth. It was made of shittim-wood, overlaid with gold. This word *Ark* is different in the original from that which is used for Noah's ark.

The tables of testimony were kept in the ark.

Shittim-wood is supposed to be a species of Acacia, the wood of which is smooth, hard, and almost incorruptible.

The Altar of Sacrifice, or of burnt-offerings, was made of shittim-wood, overlaid with brass, and is often called the brazen altar. It was about



two yards and a half square, and one yard and a half in height. At each corner was a projection; these are called the horns of the altar. On the top was a sunk grate, or network, for the fire, and a pan below to receive the ashes.

The pans, shovels, basins, flesh-hooks, were all of brass.

The brazen Laver was a large water-urn or basin, standing in another larger basin, called *the foot* of the laver.

The altar of Incense, overlaid with gold, was a little more than half a yard square.

The golden Candlestick, or lamp-bearer, was curiously wrought out of pure gold.

The golden Censer was a small bowl with a long handle for burning and wafting incense.

HOLY ANOINTING OIL.

Aaron and his sons were sanctified for the priesthood by the holy anointing oil. The Tabernacle, the Altar, and all the vessels for the use of the tabernacle, were also consecrated in the same manner.

It was composed of five ingredients: Myrrh, Sweet Calamus, Cinnamon, Cassia, Oil Olive.

It was death to compound any like it, or to use it for any but sacred purposes.

This holy oil is an emblem of that unction of the Holy Spirit with which Christians in gospel days have been consecrated to the service of God.

INCENSE.

The sweet incense burnt upon the golden altar, was compounded of the most precious articles of perfumery known in that age, namely, Stacte, Onycha, Galbanum, Frankincense.

The bruising and burning of the incense is calculated to remind us of the death and intercession of Christ. His prayers for his people rise like continual incense to the throne of God.

He "hath given himself for us, an offering and a sacrifice to God, for a sweet-smelling savor." EPH. 5 : 2.

When and where was the Tabernacle first reared?

In the wilderness of Sinai, in the first month of the second year of the exodus. This was just a year after the departure from Egypt.

All its parts and appurtenances were anointed with holy oil, and consecrated by numerous burnt-offerings.

In the Holy of Holies was placed the *Ark of the Testimony*.

In the Ark was deposited the *Book of stone*: that is, the tablets on which were written the Ten Commandments, or Testimony of God.

The commandments are God's testimony or witness, declaring his will, and directing man in the path of duty.

The gospel of Christ is also a testimony or witness to all nations. MATT. 24 : 14.

God communed with the high-priest before the mercy-seat. The Ark was the symbol of the divine presence; without it, the Tabernacle was no longer the temple of Jehovah.

LEVITICUS ;
OR,
THE BOOK OF THE LEVITES.

THIS book treats of the ceremonies of Jewish worship, as conducted by the sons of Levi.

Leviticus, along its legal stream,
Is strewn with symbols of the gospel scheme :
Rich gems beneath the ritual darkness shine
With inner light, and meanings all divine.

SACRIFICE.

What was the most important part of the Jewish worship?

Burnt-offerings, or the offering of animals in sacrifice to God, as an atonement for sin.

What animals were used for sacrifice?

Males without blemish, chosen out of the herds of domestic cattle, and from the flocks of sheep and goats. When the offerer was poor, and had no flocks, nor herds, turtledoves



and young pigeons might be offered as substitutes.

What was the most important part of the ceremony?

The sprinkling of the blood by which the atonement was made. The blood represented *life*, bestowed as a redemption for life.

What offerings were made besides animals?

Choice articles from the vegetable kingdom

were brought and laid upon the altar ; such as ears of corn, meal, bread, cakes, frankincense, salt, oil, and wine. They were called meat-offerings and drink-offerings. Meat, in this connection, has the meaning of *food*. These were offerings of submission, gratitude, and praise.

A small portion of these were burnt, and the remainder appropriated to the use of the priests.

Was there any thing in these various offerings that could actually cleanse the soul from sin?

Not in themselves ; they derived all their efficacy from faith in the promised Saviour. They fulfilled the law and released the transgressor from temporal punishment ; and if offered in the right spirit, through the merits of Christ, secured him from condemnation at the day of judgment.

What accompanied the sacrifices, as a part of public worship ?

Instrumental music, and the singing of sacred songs.

To what did all the sacrifices of the Mosaic law refer ?

To the atoning sacrifice of Christ. Faith in

the promised Saviour was the only ground of acceptance with God. The daily sacrifice at morning and evening, was a continual memorial of God's wrath against sin, and man's need of an atonement.

To what was the Mosaic ritual subservient?

To the gospel of Christ. It was the morning star vanishing before the light of the Sun of righteousness.

From all these offerings and laws we should learn to hate sin, and to watch against it. Above all, to be grateful to Christ, who made himself an offering for sin. 1 JOHN 2:1.

How was the sacred fire upon the altar kindled?

See LEVITICUS 9:24.

This fire is supposed never to have been extinguished, till the destruction of the temple of Solomon by the Chaldeans.

CLEAN AND UNCLEAN ANIMALS.

To what had this distinction reference?

Before the flood, to sacrifice, and after the flood, to food also.

Noah was commanded to take into the ark with him, "of clean beasts by sevens, and of beasts not clean by two."

The unclean were doubtless wild animals, not serviceable to man. Those offered in sacrifice were the useful domestic animals, and of these the choicest of their kind were devoted to the altar. It was a principle of the divine law, that whatever was offered to God should be the best that the supplicant possessed. David said, "Neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing." 2 Sam. 24 : 24.

What reasons can be assigned for this distinction of animals in regard to food?

1. It was a trial of obedience and faith.
2. It was necessary for the preservation of health, most of the forbidden meats being unwholesome in that climate.
3. It was a restraint upon the intercourse of the people with other nations, and thus preserved them from idolatry and superstition. Having a system of food peculiar to themselves, would be an effectual means of keeping them a distinct people.

The fowls and beasts prohibited were principally, though not wholly, those that live on flesh and carrion; but the distinction was not made on account of any inherent difference in the nature of animals. It was a special appointment by God for particular purposes.

Holiness of heart and life, and separation from idolaters, constituted the grounds of the precept.

What may we learn from this distinction?

That God would have all men to be pure and holy, and to observe the divine law, even in the ordinary partaking of food.

The gospel recognizes no distinction between clean and unclean animals in regard to food. The apostle Paul says, "I know and am persuaded by the Lord Jesus, that there is nothing unclean of itself." Rom. 14:14.

For us there is a divine law extending to the common as well as the sacred actions of life. In our daily enjoyments at our tables and among our friends, we should partake of the bounties of Providence with thanksgiving and humility, acknowledging and honoring God as

our Creator and Redeemer, the source of all comfort and the generous giver of food.

“Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.” 1 COR. 10 : 31.

LEPROSY.

The laws respecting leprosy and defilement had both a civil and religious reference. They were designed to prevent contagion, and to keep the people from all personal impurity. If such laws were in force at the present day, it is probable that the plague, which often rages with such fatal violence in eastern countries, would be unknown.

Leprosy was a loathsome disease, incurable, except by special divine interposition, and is an impressive emblem of moral pollution.

Sin is the leprosy of the soul.

PARTICULAR LAWS.

Each precept of the Mosaic law appears to have been adapted with precision to a certain end; and though we cannot always discover the aim, we may be sure that each was benevolent and wise.

Some were designed to form a habit of obedience; some to eradicate evil habits acquired in Egypt; some to allure into the right way, through the senses; some to remind them of what God had done for them; and some to restrict their intercourse with idolaters.

BLOOD.

We might ask, why blood was forbidden to be used as food: the answer is found in LEVITICUS 17:11.

Blood represented the atonement made for sin, and was thus an emblem of Christ's sacrifice.

Another reason may be added. The heathen, at their sacrifices, drank the blood of the animal, with many abhorrent ceremonies.

MIXTURES.

It is not obvious to reason, that any injurious influence could be exerted by the use or practice of certain mixtures: such as wearing garments of mingled linen and woollen; ploughing with different animals yoked together;

sowing the vineyard with mixed seeds. DEUT. 22:11; LEV. 19:19.

Why then were they forbidden?

As a safeguard against idolatry. The heathen had many superstitious observances in regard to such mixtures, and the Israelites were prohibited from following their example, lest it should prove a snare. The people had been educated in the midst of idolatry, and they were so prone to fall back into such practices, that it was necessary to render them odious and unlawful by the most solemn restrictions.

CUTTING THE HAIR.

“Ye shall not round the corners of your heads; neither shalt thou mar the corners of thy beard.” LEV. 19:27.

Why prohibit the cutting of the hair and beard in a particular fashion?

This would serve as a marked feature of distinction from surrounding nations, who were accustomed to arrange the hair and beard upon certain models.

THE MORAL LAW,

AS CONTAINED IN LEVITICUS XIX.

1. Ye shall be holy ; for I the Lord your God am holy.

2. Ye shall fear every man his mother and his father.

3. Turn not unto idols, nor make to yourselves molten gods.

4. When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest: thou shalt leave them for the poor and stranger.

5. Ye shall not steal, nor deal falsely, nor lie one to another.

6. Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God.

7. Thou shalt not defraud thy neighbor, neither rob him.

8. Thou shalt not curse the deaf, nor put a stumbling-block before the blind.

9. Ye shall do no unrighteousness in judgment: in righteousness shalt thou judge thy neighbor.

10. Thou shalt not go up and down as a talebearer among thy people.

11. Thou shalt not hate thy brother in thy heart.

12. Thou shalt in anywise rebuke thy neighbor, and not suffer sin upon him.

13. Thou shalt not avenge, nor bear any grudge against the children of thy people.

14. Thou shalt love thy neighbor as thyself.

15. Neither shall ye use enchantment, nor observe times.

16. Ye shall keep my Sabbaths, and reverence my sanctuary.

17. Regard not them that have familiar spirits, neither seek after wizards.

18. Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God.

19. And if a stranger sojourn with thee in your land, ye shall not vex him: thou shalt love him as thyself.

20. Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure.

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

What a holy and merciful law! How sub-

lime, how just, how benevolent its enactments! Who but God could have been its author!

An *ephah* was a dry measure containing a little less than a bushel.

A *hin* was a measure of liquids, rather more than a gallon.



THE SCAPE GOAT.

Once a year, on the great day of atonement, two goats were brought before the door of the

tabernacle. On the head of one of them, the high-priest laid his hands, and confessed all the iniquities of the people. He was then sent into the wilderness, far away from the habitations of men, and set free. The other goat was slain as an expiatory sacrifice, and consumed upon the altar of burnt-offering.

These rites were designed to show that the sins of God's faithful servants were borne away from remembrance, and their punishment remitted, through the efficacy of the great Sacrifice, of which the burnt-offering was a type.

RELIGIOUS FESTIVALS.

All Israelites were commanded to appear three times in the year before the Lord. This was at the three great annual festivals, or seasons of public worship, namely, the Passover, Pentecost, and the feast of Tabernacles.

Besides these established feasts, congregations assembled for public worship every Sabbath, at every new moon, and at the beginning of every year. The latter was called the feast of Trumpets.

THE PASSOVER.

This included the feast of Unleavened Bread, and was kept on the fourteenth and fifteenth days of the first month of the year. It commemorated the deliverance of the Israelites when the first-born of Egypt were slain, and was a type of the sacrifice of Christ, "our pass-over."

This festival was observed as long as the Jews continued to be a nation, and is still kept by those who in their dispersion cling to the Mosaic laws.

The first month of the religious year, by which the Jews regulated their feasts, was called *Nisan*, or *Abib*. It began with the time of their departure from Egypt.

The first month of the civil year was *Tishri*. By this they reckoned the reigns of their kings, and all historical and ordinary events.

PENTECOST.

This was observed fifty days after the Passover. It was identical with some other festivals, namely, feast of Weeks, feast of Wheat-harvest, and feast of First-fruits.

FEAST OF TABERNACLES.

On what day was the feast of Tabernacles kept?
How long did it continue?

See LEVITICUS 23 : 4.

At this time the people went out of their houses, and dwelt for seven days in booths made of the boughs of trees; this was a memorial of the booths, or temporary habitations in which they dwelt during their wanderings in the wilderness.

After the Israelites had settled abodes in the land of Canaan, these booths were sometimes erected on the flat roofs of their houses.

GREAT DAY OF ATONEMENT.

This was on the tenth day of the month Tisrhi. This was the first month of the civil year, and the seventh month of the festival year. The feast of Trumpets, the great day of Atonement, and the feast of Tabernacles, were all in the same month, on the first, the tenth, and the fifteenth days.

No part of the Jewish ceremonies more clearly represented the great doctrines of the

gospel, than the services on the day of Atonement. It was kept as a solemn fast. The people assembled to confess their sins, and to seek pardon and deliverance through a sacrificial atonement; the scape-goat was sent away into the wilderness; a sin-offering was sacrificed, and the high-priest entering the Holy of Holies, sprinkled the blood upon the Mercy-seat.

In these rites are shadowed forth faith, repentance, remission of sin through the shedding of blood, and access to God with entrance to heaven through a mediator and intercessor. **HEB. 9 : 11, 12.**

THE SABBATICAL YEAR.

“Six years thou shalt sow thy field.” “But in the seventh year shall be a sabbath of rest unto the land.” **LEV. 25 : 3, 4.**

In regard to the sabbatical year, four points are to be noted :

1. Agriculture was intermitted, and the ground left without cultivation.

2. By the miraculous intervention of Jeho-

vah, the harvest of the sixth year in the series produced a sufficient supply for three years.

3. All Hebrews held in bondage were to be released in the sabbatical year, unless it was their choice to remain in servitude.

4. All debts which one Israelite owed to another were cancelled.

YEAR OF JUBILEE.

This was held after every series of seven sabbatical years. Most probably it occurred on the forty-ninth year, or the last sabbatical year of the series.

“In the year of Jubilee, ye shall return every man unto his possession.”

“The land shall not be sold for ever.”

When the Israelites should enter Canaan, and divide it among their tribes and households, this was to be the law of property. The division must be made by lot; and once made, no inheritance could be sold or alienated for a longer term than to the next year of Jubilee.

N U M B E R S .

A numbering book: all Israel twice enrolled,
Their standards, and encampments, here behold.

THIS book contains two enumerations of the Israelites. The first was made early in the second year after the departure; the second about thirty-eight years later, in the plains of Moab, before entering the promised land.

The enumeration consisted of all males above twenty years of age, except the Levites, who were not included.

The second census includes only two men who were in the first enrolment. All that vast host except these two, had perished during their long wanderings in the desert.

First census, - - - - - 603,550

Second census, - - - - - 601,730

How long were the Israelites encamped at Sinai?

About a year. They left Sinai on the twentieth day of the second month of the second year, and proceeded directly to Kadesh, on the southern border of Canaan.

The Tabernacle is now completed, and its daily services established. The laws have been proclaimed; the form of civil government is fixed, and all things seem prepared for entering Canaan without delay.

What preparatory measure was taken?

Twelve messengers or spies, one from each tribe, were sent forth to view the land. They passed through various parts of it in disguise, and returned after forty days' absence, bringing specimens of the fruits of the land. A single cluster of grapes, which they gathered by the brook Eschol, was so large that "they bare it between two upon a staff." These clusters of Eschol were an emblem and a foretaste of the blessings of the Promised Land.

Did the returned messengers agree in their report of the land and its people?

The messengers, with one voice, said that it was a beautiful country, abounding in wholesome fruits, and flowing with milk and honey; that the people were strong, the cities large and well fortified, and some of the men of gigantic stature. But ten of them said, We cannot conquer the people; they are stronger than we; let us not go up against them; all the

people are giants; the sons of Anak are there, and we were as grasshoppers in their sight.

“And all the congregation lifted up their voice, and cried; and the people wept that night.” NUM. 14:1.

But Caleb and Joshua, the messengers of the tribes of Judah and Ephraim, stood boldly forth and said, “Nay, not so: we are well able to overcome the people, for their defence is departed from them, and Jehovah is with us; let us go up at once and take possession of the land.”

The people would not hear. They murmured against Moses and against God, and in their madness they said,

“Let us make us a captain, and let us return into Egypt.”

Again the two faithful messengers endeavored to calm the tumult;

“But all the congregation bade stone them with stones.” NUM. 14:10.

Would Jehovah let these proud rebels go unpunished?

Certainly not. The glory of the Lord appeared in the tabernacle before all the people, and the voice of God proclaimed to Moses, that

they should wander forty years in the wilderness, and that all over twenty years of age should perish during that period, and only their children should enter the promised land.

Caleb and Joshua were excepted from this decree. Eleazar the priest, and perhaps other priests and Levites not included among the murmurers, also lived to pass over Jordan into Canaan. See JOSH. 14:1.

ANOTHER REBELLION.

A great conspiracy was now organized to wrest the government from Moses, and the priesthood from Aaron.

Three of the most noted captains and princes were the leaders of the revolt: Korah, Dathan, and Abiram. And in league with them, were "two hundred and fifty princes of the assembly, men of renown." NUM. 16:2.

The charge which they brought against Moses and Aaron was in these words:

"Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?"

Here then is a claim that every man might take upon himself the office of a priest.

How was this controversy decided?

While the two hundred and fifty princes of the conspiracy stood around the door of the tabernacle, with their censers in their hands, burning incense, Korah their leader being also with them, "fire from the Lord" came out from the tabernacle and consumed them.

Dathan and Abiram had remained in their tents: it was the government, and not the priesthood, to which they aspired. At the same time that the princes were consumed, the earth opened and swallowed up them and their tents, and all that were in them, or appertained to them.

Was this judgment sufficient to quell the mutiny?

By no means. The next day, a cry sounded from all parts of the camp against Moses and Aaron, "Ye have killed the people of the Lord!"

How did God manifest his vengeance against this fresh rebellion?

A cloud covered the tabernacle, the glory of God appeared, and a plague—a scourge of instant death—was sent among the people, which consumed fourteen thousand seven hundred

before it was stayed. An atonement was made by Aaron, in God's appointed way. He went forth with his censer in his hand, and with fire taken from the brazen altar, stood between the living and the dead, wafting to heaven that incense which represents the intercession of Christ, and the scourge ceased its ravages.

AARON'S ROD.

How was the dispute about the priesthood settled?

A pleasing and gracious miracle confirmed the choice of Jehovah, and assigned the priesthood, without further controversy, to the tribe of Levi.

The chief prince of each tribe brought forth a rod or staff, the symbol of his tribal authority, with his name engraved upon it, and these twelve rods were laid up in the most holy place before the Ark of the Testimony. The next morning the twelve princes assembled at the tabernacle, and the rods were brought forth:



“And behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.”
NUM. 17 : 8.

This miraculous rod, by the command of God, was placed in the ark with the ten commandments and the omer of manna, “to be kept for a token against the rebels.”

REMOVALS AND WANDERINGS.

Many were the journeyings and encampments of the Israelites, during their long abode in the wilderness. They were removing from place to place for a period of thirty-eight years, resting wherever they could find pasture for their flocks, and accommodation for their tents and households. We trace them now at the edge of the desert, and then again at the centre. They traverse the wilderness of Etham, of Zin, and of Sinai—led to and fro, as the pillar of cloud and fire directed.

It was one design of God to root out of their minds all longing after Egypt and its idols—to purify them from idolatry, and thus prepare them to destroy the false gods of Canaan.

After thirty-eight years of wandering, the

new generation, emerging from the wilderness, encamp again at Kadesh.

Two memorable events took place at Kadesh :

1. Miriam, the sister of Moses and Aaron, died, and was buried there.

2. The miracle of bringing water from the rock was repeated. The murmuring and strife of the people caused this also to be known as "the water of Meribah."

The other Meribah was near mount Sinai, and the miracle there was performed soon after the departure from Egypt.

OFFENCE OF MOSES AND AARON.

In the strife at Meribah, not only was the multitude to blame, but Moses and Aaron also fell under the displeasure of the Lord.

God commanded Moses to take the well-known rod, which had been used in the performance of so many wonders, and *to speak to the rock*, and it should pour forth water for all the people and their cattle to drink.

Did Moses *speak to the rock*?

No; he spoke instead thereof to the people,

and he used words of indignation and reproach.

“Hear now, ye rebels; must we fetch you water out of this rock?”

And in his wrath he *smote the rock twice*. Water came forth abundantly; God performed the miracle, but he punished Moses and Aaron by interdicting them from entering the promised land. Great must be the “sinfulness of sin,” if saints and prophets are thus punished for a single fault.

“Ye shall not bring this congregation into the land which I have given them.” NUM. 20 : 12.

DEATH OF AARON.

They came to mount Hor, on the borders of Idumea, or the land of Edom.

“And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount.” NUMBERS 20 : 28.

DISCOURAGEMENT.

The time has arrived for the host of Israel to enter Canaan, but the land of Edom lies in the way.

Will the king allow them to pass through his country?

No; he will not. They will be obliged "to compass the land of Edom." The wilderness furnishes neither fruits nor water. Their only sustenance is the manna.

What did the people say of it?

"Our soul loatheth this light bread."

Upon whom did they throw the blame of their sufferings?

"And the people spake against God, and against Moses."

What daring impiety is this! Can they expect that a righteous God will not chastise them?

FIERY SERPENTS.

The desert through which they were traveling was infested with "fiery flying serpents," which the restraining hand of God would have prevented from harming the people, had they not rebelled against him. Now they are let loose, and they invade the camp, stinging, poisoning, and causing death.

"And much people of Israel died."

Are the murmurers convinced of their sin?

How do they manifest their penitence?

Who intercedes for them?

"And Moses prayed for the people."



THE BRAZEN SERPENT.

Repentance and prayer are well pleasing in the sight of God.

Moses exhibits a noble and forgiving spirit in praying for those who had so recently shown themselves his enemies.

It is godlike to forgive injuries.

What is the Christian precept in regard to enemies?

In answer to the prayer of Moses, God commanded him to make a serpent of brass, in imi-

tation of the fiery serpents, and to raise it on a staff or pole, as a standard, that could be seen from all parts of the camp.

Behold the wonderful effect: whoever was stung by the serpents, was healed by looking at the brazen image! The great power of God alone could give efficacy to such means.

In faith they obeyed God, and he by his miraculous intervention healed them.

Is not this a memorable type of Christ our Saviour?

He was raised upon the cross, and by looking at him in faith we are redeemed from the sting of death, and the power of Satan.

Christ, though in himself without spot or stain, was made in the likeness of sinful flesh, and being lifted up, he says to all mankind,

“Look unto me, and be ye saved.”

“As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.” JOHN 3 : 14.

Happy are the people who live in these days of gospel light, and love the gospel law, the law of faith. On them are poured forth the

gifts of the Spirit; they see the dawn of the Sun of righteousness.

In the judgments of God inflicted upon the Israelites for their sins, we see the great necessity of man for the knowledge of salvation through faith in Christ.

The believing Israelite indeed obtained mercy, but only through faith, and faith is the gift of God.

It is all of faith. Miracles without the influence of the Spirit, producing faith, have no efficiency to make men love God.

BALAM.

Balaam was a renowned magician, living on the Euphrates, in the province of Aram, or Mesopotamia. This was the native land of Terah and of Abraham, where, among the descendants of Shem, some knowledge of the true God was still to be found.

Balaam had become famous for his wisdom and sagacity, but we learn from his history that he was proud, avaricious, and corrupt. He had some right conceptions of the holiness of God, and of the spiritual manner in which he should be worshipped; but in practice he

was an idolater, and pretended to foretell events by omens and charms.

The king of Moab sent for Balaam to come to him, and curse the Israelites. He attributed such power to Balaam's curse, that he expected by that means to drive the host of Israel from his dominions.

God appeared to Balaam in the night, and told him he might go: yet it is said, "God's anger was kindled because he went."

How is this?

Jehovah was angry because Balaam's heart was corrupt, and his motives wrong. He went, not from obedience to God, but because he desired to obtain the rewards and honors held out to him by the king of Moab.

"Balaam the son of Bosor loved the wages of unrighteousness." 2 PETER 2:15.

BALAM AND HIS ASS.

How was Balaam obstructed in his journey?

There are three miraculous points in this story: 1. The appearance of the angel. 2. That the beast saw him when Balaam did not. 3. That the beast spoke, and reprov'd its master.

“The Lord opened the mouth of the ass.” The animal uttered the words without comprehending their import. This might show Balaam, that whatever were his own wicked designs, he was acting under the control of almighty power.

Was it Balaam’s intention to bless, or to curse the Israelites?

To curse them, undoubtedly; it was not in his heart to pronounce a blessing: but God restrained him from cursing, and forced him to bless; a greater miracle than giving speech to a passive animal.

BALAM’S PROPHECIES.

Balaam, under the influence of the Spirit of God, uttered several remarkable prophecies.

He was a bad man; his heart was not in his words; but God overruled his wicked desires, and caused him to speak as the Spirit dictated. He “heard the words of God,” and “saw the vision of the Almighty.”

“The Spirit of God came upon him.”

These prophecies were,

1. That the Israelites should remain a distinct and peculiar nation: “The people shall

dwell alone, and shall not be reckoned among the nations.”

2. That they should be a great and numerous people: “Who can count the dust of Jacob, and the number of the fourth part of Israel?”

3. That they should triumph over their enemies: “Behold, the people shall rise up as a great lion,” etc. “He shall eat up the nations of his enemies.”

4. That they should be a highly favored, holy, and glorious people. “How goodly are thy tents, O Jacob, and thy tabernacles, O Israel.”

5. That at some distant period there should come a star out of Jacob, and a sceptre should rise out of Israel, whose dominion should extend over Moab, Edom, Seir, and all the children of Seth.

6. That the Amalekites should be destroyed as a nation. “His latter end shall be, that he perish for ever.”

7. That the Kenites should gradually decay, and be carried into captivity to Assyria.

8. That at length a people coming in ships from the coast of Chittim, should conquer Ashur and Eber, “and he also shall perish forever.”

“The star of Jacob and sceptre of Israel,” can refer only to the Messiah. This remarkable prediction is clothed in language of great strength and beauty.

Ashur is a name for Assyria. Eber designates the Hebrews, or nation of the Jews.

“The people from the coast of Chittim” were,

1. Alexander and his successors from Macedonia, who made great conquests in the East.

2. The Romans, who subdued Assyria and Judea, and were themselves afterwards destroyed as a nation.

Balaam’s predictions extend over the whole world as known to the ancients, and comprise at least fifteen centuries. History shows that they have all been fulfilled.

What was the wish of Balaam, as he contemplated the future glory of the chosen people of God?

“Let me die the death of the righteous, and let my last end be like his!” NUM. 23:10.

What was the “last end,” or death of Balaam?

He died in battle, fighting with the Midianites against Israel. NUM. 31:8.

CHARACTER OF BALAAM.

The character of Balaam was full of inconsistencies. He knew what was right, but deliberately chose the way of evil.

He was favored with divine communications, yet had recourse to superstitious enchantments.

He foretold that the Israelites would gloriously conquer and prevail over their enemies, yet suggested to the Moabites plans for destroying them.

He expressed the devout wish of dying like the righteous, yet rushed madly into battle with a nation of idolaters, and died as the fool dieth.

So great is the difference between thinking, and acting right—between mere conviction of sin, and true repentance unto life—between worldly wisdom, and obedience to the commands of God.

WARS OF THE LORD.

“Wherefore it is said in the book of the wars of the Lord.” NUM. 21 : 14.

The book here quoted is not now extant. It may have been a book of annals; or perhaps a book of psalms and hymns, celebrating the vic-

stories of the Israelites, and composed and sung at the time of the events.

The Israelites were commanded to keep a record of all important events, that the knowledge of them might not be lost.

“And the Lord said unto Moses, Write this for a memorial in a book.” EXOD. 17:14.

The wars of the Lord before crossing the Jordan, and under the command of Moses:

War with Amalek, second year after the departure. EXOD. 17.

War with Arad the Canaanite. NUM. 21.

War with Sihon king of the Amorites. NUM. 21.

War with Og king of Bashan. NUM. 21.

War with the Midianites. NUM. 31.

These were mostly wars of extermination. All were slain: “none were left alive.” In the case of the Midianites, those that were at first spared as captives, were afterwards put to death.

Does this seem incompatible with God’s character?

Let it be remembered, that the Midianites were condemned to death for their numerous crimes, and particularly for alluring the Israel-

ites into idolatry, and this was a military execution of the sentence. A plague, or any miraculous agent might have done the work, but Jehovah the sovereign God thought best to make the Israelites his avengers, that they might know the fierceness of his wrath against such bold transgressors, and learn to

“Fear God, and keep his commandments.”

OG, KING OF BASHAN.

Bashan was a very fruitful country, north of the mountains of Gilead, and east of the Jordan. It “was called the land of the giants.”

Og, the king of the country, was the last of this race of giants. His bedstead of iron was nine cubits in length, that is, thirteen feet and a half. It was long preserved at Rabbath, by the Ammonites. DEUT. 3 : 11.

A cubit is eighteen inches.

This giant king was probably about ten feet high. The Israelites fought with him at Edrei, where he and his whole army were slain, and the conquerors took possession of his land. He had threescore cities, “fenced with high walls, gates, and bars; besides unwalled towns a great many.” DEUT. 3 : 5.

GIANTS.

A race of "giants and mighty men of renown" flourished before the flood. These were doubtless tyrants, plunderers, and self-appointed rulers.

The Rephaim, Zuzim, and Emim, were tribes or families of men of extraordinary stature, and warlike propensities. They are noticed in the days of Abraham. GEN. 14:5.

The Rephaim dwelt at Bashan; the Zuzim were Ammonites, and the Emim, Moabites.

The Anakim, or sons of Anak, were a gigantic race that possessed Hebron on the southern border of Canaan. They were of such enormous size that the Israelites appeared as grasshoppers in comparison. NUM. 13:33.

The Zamzummim are described as "a people great and many, and tall as the Anakim." DEUT. 2:20. These were perhaps identical with the Zuzim.

Og, the giant king of Bashan, was an Amorite, and probably one of the Rephaim. Bashan was called "the land of giants." DEUT. 3:13.

No other giants are mentioned in the writings of Moses.

In the time of David, a remnant of giants remained among the Philistines. The principal one was Goliath of Gath, "whose height was six cubits and a span," that is, nine feet and a half. 1 SAM. 17.

Four other giants of Gath, of the same family with Goliath, were slain by David's mighty men. 2 SAM. 21:16-22.

Benaiah, one of David's officers, slew also an Egyptian who was five cubits, or seven feet and a half high.

All these men were rebels against God. It is worthy of note that no giant is mentioned in Scripture with approbation—showing that physical advantages, without holiness of heart, are of no value in the sight of God.

Had they been good men, the possession of great strength and power would have enabled them to become eminent benefactors of their race. But being unholy, and under the sway of violent and selfish passions, the extraordinary personal gifts bestowed upon them were perverted to evil purposes, and made them eminent only as barbarians and oppressors.

DEUTERONOMY.

Behold the *second*, or repeated *law*,
Which Moses spoke, and Israel heard with awe!
Some thirty days' adventures briefly given,
The great lawgiver then ascends to heaven.

PRAYER OF MOSES DENIED.

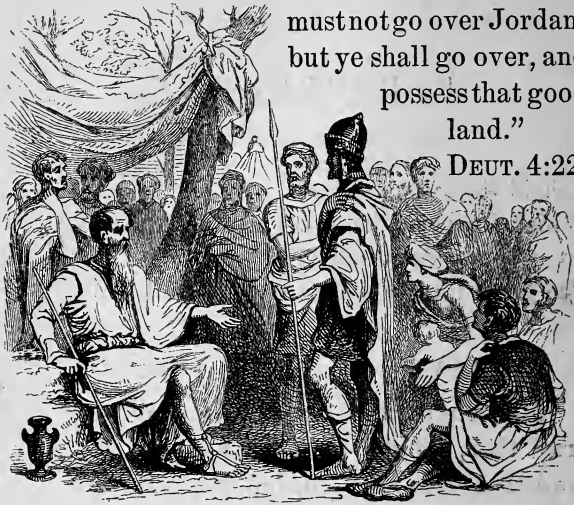
“I besought the Lord at that time, saying, I pray thee, let me go over and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.

“The Lord said unto me, Let it suffice thee; speak no more to me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward and northward, and southward and eastward, and behold it with thine eyes; for thou shalt not go over this Jordan.” DEUT. 3 : 23-27.

Moses was resigned to the will of God, sorrowful, but believing.

“I must die in this land, I must not go over Jordan; but ye shall go over, and possess that good land.”

DEUT. 4:22.



See aged Moses, Israel's setting sun,
His glory leaving to the son of Nun:
“Go on, be strong, lead over Jordan's tide;
Possess the land: Jehovah is thy guide.”

THE REPEATED LAWS.

What was the argument of Moses against the worship of images?

“The Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude.” DEUT. 4:12

“Take ye therefore good heed unto yourselves, lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female. For ye saw no manner of similitude on the day that the Lord spake unto you in Horeb.” DEUT. 4:15, 16.

These precepts not only forbid the worship of false gods, but also the worship of the true God through the medium of visible images and symbols.

When Moses repeats the Ten Commandments, what additional words of Jehovah are given?

“Oh that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!”

SUMMARY OF THE LAW.

“Hear, O Israel: The Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.” DEUT. 6:4, 5.

How are the precepts and commands of God to be maintained in the heart and in the family?

By meditation on God's word.

By the religious instruction of children.

By conversation on divine things.

By frequent review of God's commands.

All these points are enumerated by Moses:

"These words shall be in thy heart.

"Thou shalt teach them diligently unto thy children.

"Thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

"Thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes.

"And thou shalt write them upon the posts of thy house, and on thy gates." DEUT. 6 : 6-9.

The ancient Jews were in the habit of binding upon their wrists and their foreheads, pieces of parchment on which passages of Scripture which they desired to remember were written. These were called *signs* and *frontlets*.

There is no necessity for this at the present day. It is obviated by the art of printing and the diffusion of Bibles. These great blessings of the present age were unknown to the ancients.

What special benevolent precepts are enjoined by Moses?

To remember with kindness and assistance the Levite, the stranger, the poor, the widow, and the fatherless.

To be merciful to brutes.

To restore lost animals to their owners.

To be careful of human life. DEUT. 22 : 8.

To be kind and just towards hired servants, avoiding all oppression.

MAGICAL ARTS.

These were practised by idolatrous nations, but forbidden by the laws of Moses.

“When thou art come into the land which the Lord thy God giveth thee, there shall not be found among you any that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar

spirits, or a wizard, or a necromancer." DEUT. 18 : 9-11.

Such impostors were to be cut off, because they practised arts of a foolish and sinful nature. They pretended to discover lost things, to foretell future events, and to make fortune favorable or unfavorable, either by interpretation of signs and omens, or by appealing to evil demons, or the spirits of the dead.

LAWS DESIGNED TO GUARD AGAINST SPECIAL EVILS.

"Thou shalt not seethe a kid in its mother's milk." DEUT. 14 : 21.

This command is three times repeated. It is supposed to allude to some idolatrous rite, or to a practice common among sorcerers and magicians, and not to any particular mode of cookery then in use. It was the superstition connected with the act that caused it to be prohibited.

"He shall not multiply horses unto himself." DEUT. 17 : 16.

The horse is a noble animal, useful to man, and in some countries almost indispensable; but several weighty reasons can be assigned why the multiplication of horses should be forbidden to the Israelites :

1. It might be the means of renewing their intercourse with Egypt, which was the most noted country for horses.

2. The horse is not particularly well adapted to assist in agriculture, which was the principal business of the people.

3. It was not necessary as a means of defence, on account of the nature of the country, which was hilly, with many abrupt mountains and deep ravines, to which the inhabitants could retreat from an invading enemy.

4. The possession of a body of cavalry might tempt the people to undertake foreign conquests, which was contrary to God's design, that they should remain separate from other nations.

A king could have no object in multiplying horses except for purposes of display, or to be used in foreign wars and conquests.

Thus we see that this was a kind and judicious regulation.

‘THE LAW, AND THE TESTIMONY.’

The laws of Moses are both comprehensive and minute. No other lawgiver of ancient times took such care to guard his people against the numerous evils to which they were exposed.

Moses was led by the Holy Spirit to frame a body of rules and regulations exactly adapted to the character and circumstances of the Hebrew nation. And though some of these laws may seem to relate to things indifferent, or of little moment, yet, when closely studied, each particular command will be found to embody some wise, benevolent, and holy purpose. The laws of Moses are the laws of God.

Of what were the children of Israel and the various circumstances of their history types?

Of Christ and his church. 1 COR. 10 : 1-4.

Their deliverance from Egyptian bondage was a type of our redemption from sin; the barren wilderness that they passed through, of the afflictions of this life; Moses, their leader and lawgiver, of Christ; the Red sea, of baptism; manna, of the spiritual bread, or

doctrine of salvation by Christ, which nourishes the soul; and Canaan was a type of heaven.

What were the six nations that the Israelites were to drive from the Promised Land?

The Hittites, Perizzites, Amorites, Hivites, Canaanites, and Jebusites.

Why was the decree of utter extermination pronounced against them?

“Thou shalt save alive nothing that breatheth.”

On account of their abominations, “the land was sick of them.” Idolatry of the worst kind, accompanied with human sacrifices, and every species of vice and pollution, was universal. Their iniquity was full.

God pronounced the sentence of extirpation, that the earth might be relieved from the guilty race.

IDOLS OF THE HEATHEN.

Moloch was the bloody deity of the Ammonites. His principal sacrifices were human victims. Parents were often so deluded as to

offer up their children to be thrown into the flames and consumed, in honor of this hideous idol.

Baal was a similar god, worshipped by several tribes of the Canaanites. He is supposed to be the same as Bel and Belus of the Babylonians, and to represent the sun. The plural of Baal is Baalim.

Baal-zebul was the idol-god of Ekron, one of the cities of Canaan. This is the same as Beelzebub, a name which the Jews gave to Satan.

Milcom is called "the abomination of the Ammonites." 1 KINGS 11:5. Malcham was probably the same idol. ZEPH. 1:5.

Dagon was an idol, the lower part of whose body represented a fish. He was worshipped by the Philistines, and had a "house" or temple both at Gaza and Ashdod.

Ashtoreth (plural Ashtaroth) was the name of a goddess worshipped by the Zidonians.

Chemosh was "the abomination of Moab."

These are specimens of the vile and cruel gods worshipped by the Canaanites. Altars were dedicated to them on the high hills, and amid the thick groves, where they were wor-

shipped with many cruel and superstitious ceremonies.

God commanded that all these evidences of idolatry should be destroyed.

“Ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods.” DEUT. 12 : 3.

Are all heathen nations idolaters?

They are; and even at the present day a large portion of the human race are bowing down in daily worship before senseless images that their own hands have made.

How vast the difference between the light and liberty of the gospel, and the darkness and bondage of heathenism!

O Christian, pity the heathen world, and let the burden of every prayer be, that God would make known his “saving health to all nations.”

Are heathens the only idolaters?

They are not. In Christian lands, where men are too well educated to worship idols,

numbers are guilty of heart idolatry; pursuing earthly gratifications with an intensity of devotion that dethrones the most high God, and places some earthly object of pursuit in his stead. This idolatry may be as offensive to Him who reads the heart, as the external worship of images.

PROPHECIES OF MOSES.

First prophecy: that God would raise up in future times a Prophet like himself.

“The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me.” DEUT. 18:15.

A Prophet like Moses must be a lawgiver sent from God, and the founder of a new dispensation. In all the law of Moses there is no revelation of Christ so clear as this.

“This is of a truth that Prophet that should come into the world.” JOHN 6:14.

Christ says of Moses, “He wrote of me.” JOHN 5:46.

Second prophecy: the captivity of the Jews in Babylon.

“The Lord shall bring thee, and thy king

which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known." DEUT. 28 : 36.

Third prophecy: the dispersion of the Jews.

"And thou shalt become an astonishment, a proverb, and a by-word, among all nations whither the Lord shall lead thee." DEUT. 28 : 37, etc.

A dispersion like this has not happened to any other nation on the earth.

Fourth prophecy: the destruction of Jerusalem by the Romans, with several striking circumstances of the siege.

"The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth," etc. DEUT. 28 : 49.

The last solemn blessing of Moses upon the tribes of Israel, is blended with prophetic revelations of their future destiny.

WRITINGS OF MOSES.

"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 which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God." DEUT. 31 : 24-26.

In the time of Moses, the skins of goats and other animals were used for writing. They were prepared for that purpose, and fastened together so as to form strips many yards in length, which might be rolled up into a compact volume or book.

Moses covered many such rolls with his writing. He was the greatest author of ancient times.

In the book of Genesis, he gathered up and transcribed in order, under the guidance of the Holy Spirit, the old patriarchal records. In the succeeding books of the Pentateuch, he registered the dealings of Jehovah with the Israelites; the first law, with all its minute details; and the second law, an abridgment of the first, but with many important and interesting additions.

God gave the thought, but Moses held the pen,
While light and truth were clothed in words for men.
Lo, as the parchment takes the stamp divine,
A hovering brightness flows along the line.

WRITING MATERIALS IN ALL AGES.

1. The first writing was engraved on rocks, pillars, and tables of stone. The Ten Commandments were written on two stone tables or tablets. It is supposed that these were slabs or plates of stone, fitted to each other, with the writing on the inside, so that they could be opened and read like a book. This sacred book of the Testimony was kept in the Ark.

The earliest books of which there is any account in history were of this kind—tablets of stone.

2. Afterwards tablets of wood were used, and also leaves of copper and lead, which might be fastened together in the form of a book. The writing on these metallic plates was executed with an iron pen or style. Sometimes the style was tipped with diamond:

“The sin of Judah is written with a pen of

iron, and with the point of a diamond." JER. 17:1.

3. The inner bark of trees was sometimes used for temporary purposes. This material for writing was not confined to the old world. The aboriginal tribes of America were accustomed to convey information by figures and hieroglyphics made upon strips of smooth white bark.

4. Leaves of trees, such as the palm and palmyra leaf were used by some nations, the words being traced with a sharp instrument. This mode is still used in some parts of Asia.

5. Paper, made from the papyrus, a species of sedge very common in the Nile. This article was confined principally to Egypt.

6. Skins of goats, sheep, and perhaps other animals, forming rolls or volumes. This was the material used by Moses. The earlier copies of the law, and the most ancient records of the Jews, were long preserved in these goat-skin volumes.

7. Parchment, which is a preparation of skins, smoothed and prepared expressly for writing. The rolls of the law used at the

present day in the synagogues of the Jews, are written on parchment.

8. From the use of parchment to the manufacture of paper made from linen, a vast step was taken in the march of improvement. The first paper of this kind is said to have been made A. D. 1319. A still greater advance was made in the fifteenth century, when the art of printing superseded the use of the style and the pen.

The Scriptures can now be multiplied to almost any extent, and no man in a Christian country need be without a copy. The printed Bible is a great blessing to mankind.

DEATH OF MOSES.

Repeated messages of Jehovah have warned Moses of his approaching death. How solemn and thoughtful are the preparations for that great event! How minute his directions to the Israelites; how large the reach of his ordinances!

His last words, his last cares, are devoted to the welfare of that great people whom he leaves behind. All is done wisely and com-



pactly. He gathers up remembrances from behind; he opens vistas of prophecy for the future, extending through many ages.

Joshua is to be his successor.

Is he not well fitted for this great office?

He has been the assistant of Moses for forty years, and the lawgiver knows that he will follow in his steps.

The affairs of the people on the east side of Jordan are settled. Moses has repeated all the general and moral precepts of the law, in a manner calculated to impress them on the hearts of the people. He binds the Israelites to the service of God by a series of blessings

and curses bearing the divine sanction; and now all things are ready to pass over Jordan and enter Canaan, except the death of the leader. Moses must first die.

Alone he ascends the mountain chain of Abarim: that particular mountain is called Nebo, and its highest summit is Pisgah.

How sad must have been the parting scene at the foot of that mount!—sad, yet, by faith and hope, brightened and made sublime.

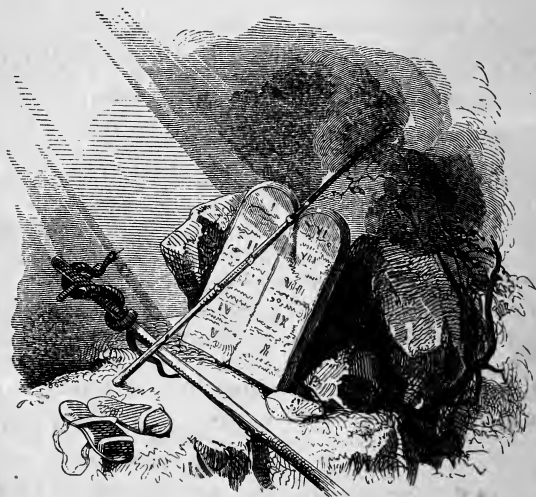
On this mountain peak Moses stood, and the Lord showed him all the land of Canaan, “unto the utmost sea.” And he said to him,

“This is the land which I swear unto Abraham, and unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.” DEUT. 34:4.

There Moses died, being a hundred and twenty years old.

God buried him in some valley near the mountain, but no man knoweth of his sepulchre unto this day. No pilgrimages are therefore made to his shrine; superstition and idolatry are precluded from worshipping his remains.

See Moses on the mountain peak sublime ;
He gazes long, then vanishes from time.
Farewell, thou hero of the shining face ;
Great Hebrew chieftain, angel of thy race.
Thou too, farewell, O wonder-working rod ;
Lie down with him beneath the unknown sod :
He slumbers sweetly, buried by his God.



GLOSSARY

OF

VARIOUS WORDS, PHRASES, AND GEOGRAPHICAL TERMS.

LAND OF HAVILAH.—Gen. 2:11. Probably the north-eastern part of Arabia, near the Persian gulf.

BDELLIUM.—Gen. 2:12. Not the gum-resin of that name, but some kind of precious stone, and most likely the pearl, as the grains of manna were said to resemble bdellium. Num. 11:7.

ONYX.—Gen. 2:12. A precious stone, in color like the semicircular spot at the base of the human nail. The original meaning of the word *onyx* is *nail*.

ETHIOPIA.—Gen. 2:13. This does not here allude to the country of that name in Africa, but to an oriental province called Cush, or Ethiopia, that lay eastward of Eden.

ASSYRIA.—Gen. 2:14. The original province of Assyria was on the south of Armenia, and is now called Kurdistan.

BRASS.—Gen. 4:22. The brass known at the present day is not found in a pure state, but is a mixed metal formed of copper and zinc. Copper is supposed to be the metal intended whenever brass is mentioned in the Old Testament.

CHERUBIM.—Gen. 3:24. An order of celestial beings performing the will of God.

“SONS OF GOD”—“DAUGHTERS OF MEN.”—Gen. 6:2. Probably the pious descendants of Seth, and idolatrous off-

spring of Cain ; or generally, the true worshippers of God, and corrupt unbelievers.

MOUNTAINS OF ARARAT.—Gen. 8 : 4. These are in Armenia. The loftiest summit of the ridge, supposed to be the one on which the ark rested, is 16,000 feet high, and covered with perpetual snow.

EBER.—Gen. 10 : 24. Eber was the great-grandson of Shem, and the ancestor of Abraham. The name is sometimes written Heber, and is the origin of the term Hebrew, which was first applied to Abraham, Gen. 14 : 13 ; afterwards to the whole nation of the Israelites.

“**ONE LANGUAGE AND ONE SPEECH.**”—Gen. 11 : 1. This original language is supposed to have been the Hebrew in its pure state. The Chaldee, Syriac, Arabic, and other ancient languages of Western Asia, resemble the Hebrew sufficiently to show a common origin. As the whole human race are descended from the same ancestors, so it is believed that all the dialects on the earth can be traced back to one original language.

LAND OF SHINAR.—Gen. 11 : 2. The country which lay near the junction of the Tigris and Euphrates, where Babylon was situated.

VALE OF SIDDIM.—Gen. 14 : 10. A beautiful and fertile plain south of the Dead sea, well watered, and compared to the garden of the Lord, in which stood the cities of Sodom and Gomorrah before they were destroyed.

DAMASCUS.—Gen. 14 : 15. This is the first notice of Damascus. It is not mentioned again till the time of David.

SHUR.—Gen. 16 : 7. A city on the north-east border of Egypt ; probably where Suez now stands.

SARAI, SARAII.—Gen. 17 : 15. Sarai signifies *a princess* ; Sarah is a more comprehensive term, implying *the princess*, by way of eminence ; or as it is afterwards intimated, princess of nations.

“**A SMOKING FURNACE AND A BURNING LAMP.**”—Gen. 15 : 17. These were symbols of the Divine presence that

appeared in ratification of the covenant with Abraham. The pillar of cloud and pillar of fire that accompanied the Israelites in the wilderness were symbols of the same import.

WASHING THE FEET.—Gen. 18 : 4. This is a common act of hospitality proffered to travellers in the East. The feet, only partially protected by sandals, become parched and irritated by journeying over rugged hills or sandy plains, and washing is a great refreshment.

BEER-SHEBA.—Gen. 21 : 31. "The well of the oath." This is at the most southern part of Palestine, twenty-five miles south of Hebron.

CITY OF NAHOR.—Gen. 24 : 10. Haran, where Nahor had been left by Abram when he departed for Canaan.

"**TWO BRACELETS OF TEN SHEKELS WEIGHT OF GOLD.**"—Gen. 24 : 22. This weight represents four ounces and a half; a heavy weight for bracelets, but they are often worn as large in modern times.

LENTILES.—Gen. 25 : 34. A kind of beans.

JUDITH.—Gen. 26 : 34. The name of Esau's wife. It is the feminine of Judah.

"**LEAH WAS TENDER-EYED.**"—Gen. 29 : 17. This was some blemish in the eyes of Leah which caused her to be contrasted with her fairer sister Rachel, but its exact nature cannot be determined.

JACOB Poured oil upon the pillar.—Gen. 28 : 18. This oil was probably a part of the supply of provisions he had taken with him for his journey. Olive oil is much used with food in eastern countries.

MANDRAKE.—Gen. 30 : 14. A plant bearing a fruit like a small apple. It is of an agreeable odor, and is used for food.

TABRET.—Gen. 31 : 27. A small instrument of the drum kind.

"**JACOB SWARE BY THE FEAR OF HIS FATHER ISAAC.**"—Gen. 31 : 53. That is, by Him before whom his father Isaac bowed in holy fear and adoration.

HE SHAVED HIMSELF.—Gen 41 : 14. Shaving was customary among the Egyptians, but other oriental nations carefully cherished the beard.

LAND OF GOSHEN.—Gen. 46 : 28. A province in the north-eastern part of Egypt, next to Arabia; Rameses was its chief city.

HOREB, "THE MOUNTAIN OF GOD."—Exod. 3 : 1. This appears to be the same as Sinai, except that it is sometimes used in a more general sense for the whole ridge, of which Sinai is the sacred summit.

A BUNCH OF HYSSOP.—Exod. 12 : 22. The hyssop was probably a low, rough shrub, very much branched; but the particular plant is not known.

TIMBREL.—Exod. 15 : 20. An instrument of music consisting of a hoop, over which a skin is drawn, and the rim hung with small bells. It is shaken and beaten with the hand.

PALM-TREES.—Exod. 15 : 27. The date palm is one of the noblest of trees, and an unerring sign of water.

PAVED-WORK OF A SAPPHIRE-STONE.—Exod. 24 : 10. The sapphire is of various shades of blue, from the lightest tint of azure to a deep indigo. Next after the diamond it is the most valuable of gems, exceeding all others in lustre and hardness.

SHITTIM-WOOD.—Exod. 25 : 10. The particular tree which furnished this wood is not known. The boards and pillars of the tabernacle, the ark, the table before the ark, and the staves with which these sacred articles were lifted and borne, were of shittim-wood. Some have supposed it to be the black Acacia, a species of the locust that grows in the deserts of Arabia, the wood of which is hard, smooth, and durable.

HOLY ANOINTING OIL.—Exod. 30 : 25. Anointing or pouring oil upon the head of the priests, was an emblem of the gifts and graces necessary to qualify them for their holy office. The anointing oil was composed of myrrh, cinna-

mon, calamus, cassia, and oil-olive. Cinnamon and cassia are sweet spices prepared from the bark of certain trees; myrrh is an aromatic gum; and calamus is a species of odoriferous grass or reed.

THE SACRED INCENSE.—Exod. 30 : 34. This was composed of stacte, onycha, galbanum, and frankincense. Onycha is a word which occurs nowhere else, but is supposed to be the shell of a species of muscle, which, when burned, emits a sweet odor. The other ingredients were gums, exuding from different trees, but all of strong aromatic odor. The sacred incense was used to perfume the sanctuary.

IN EARING-TIME.—Exod. 34 : 21. Earing is an old English term for ploughing.

LOOKING-GLASSES OF THE WOMEN.—Exod. 38 : 8. These were small metallic mirrors, probably of polished copper.

THE TWELVE STONES OF THE BREASTPLATE.—Exod. 36 : 10-14. The color of most of the precious gems varies considerably in different specimens, but the ordinary color is as follows :

1. Sardius; the modern carnelian, blood-red, and also flesh color.

2. Topaz; yellow in every degree of shade.

3. Carbuncle; dark red.

4. Emerald; a fine green.

5. Sapphire; all the shades of blue.

6. Diamond; colorless; the hardest, purest, and most brilliant of all gems.

7. Ligure; a purplish red, or red with a tinge of yellow.

8. Agate; semi-transparent, often clouded, and with dark veins.

9. Amethyst; violet-blue.

10. Beryl; sea-green.

11. Onyx, cloudy, or pinkish white.

12. Jasper; of different colors, green, purple, or light blue, and often beautifully striped.

The blending of all these hues and rays must have produced a dazzling and magnificent effect.

“THE PEOPLE OF THE LAND SHALL STONE HIM WITH STONES.”
 —Lev. 20 : 2. This was the ordinary capital punishment of the Jews. Not a general pelting, which prolonged torture, and would be a barbarous mode of punishing a criminal, but sudden blows from persons standing near, which destroyed life at once.

NAZARITE.—Num. 6 : 1. A person engaged by a vow to abstain from the fruit of the vine in any form, either as food or drink ; to suffer his hair to grow, and to avoid all ceremonial pollution.

TRUMPETS OF SILVER.—Num. 10 : 2. Two trumpets of beaten silver were used to assemble the people at festivals and other solemn occasions, and to usher in the new year.

A COVENANT OF SALT.—Num. 18 : 19. This represented a perpetual and incorruptible covenant.

A RED HEIFER.—Num. 19 : 2. This is the only instance in which the color of the victim is specified.

MOUNT HOR, WHERE AARON DIED.—Num. 20 : 27. The range of mountains called Seir stretches from the southern extremity of the Dead sea nearly to Ezion Geber, which is at the head of the east branch of the Red sea. About midway in this range is the summit called mount Hor.

SEVEN ALTARS.—Num. 24 : 1. Seven was a mystical number with ancient magicians and sorcerers. The Israelites were commanded to have but one altar for sacrifice.

COAST OF CHITTIM.—Num. 24 : 24. The isles and coasts of the eastern part of the Mediterranean. Of similar import with the word Levant.

MOUNT HERMON.—Deut. 3 : 8. The highest mountain in Syria, estimated to rise 10,000 feet above the sea. It belongs to the range of Anti-Lebanon, and was beyond the sources of the Jordan, forming the northern boundary of the country beyond Jordan. The copious dews that fell upon Hermon are compared in Scripture to the precious ointment upon the head of Aaron, and both are emblematic of spiritual blessings which refresh the hearts of men.

SIGNS AND FRONTLETS.—Deut. 11:18. These were certain passages of Scripture written upon pieces of parchment, and bound upon the forehead, or on the arms. They were originally designed as sacred memorials to be kept near at hand, and often studied, as one might now carry a selection of sacred texts in his pocket. But it afterwards degenerated into a superstitious and hypocritical observance. In the time of our Saviour they were called phylacteries.

THOU SHALT NOT MUZZLE THE OX, ETC.—Deut. 25:4. This was a law of humanity to the ox, allowing him to taste the grain which he was employed in threshing.

ABARIM, NEBO, PISGAH.—Deut. 32:49; 34:1. A chain of mountains east of Jordan, nearly opposite to Jericho. It is probable that Abarim was the general name of the range, Nebo one of the mountains of this range, and Pisgah its most elevated and commanding peak. Moses was commanded to go up *to the mountain of Abarim, to mount Nebo, to the top of Pisgah*. From this point he surveyed the promised Land.



INDEX OF SUBJECTS,

WHICH MAY SERVE AS GROUNDWORK
FOR QUESTIONS.

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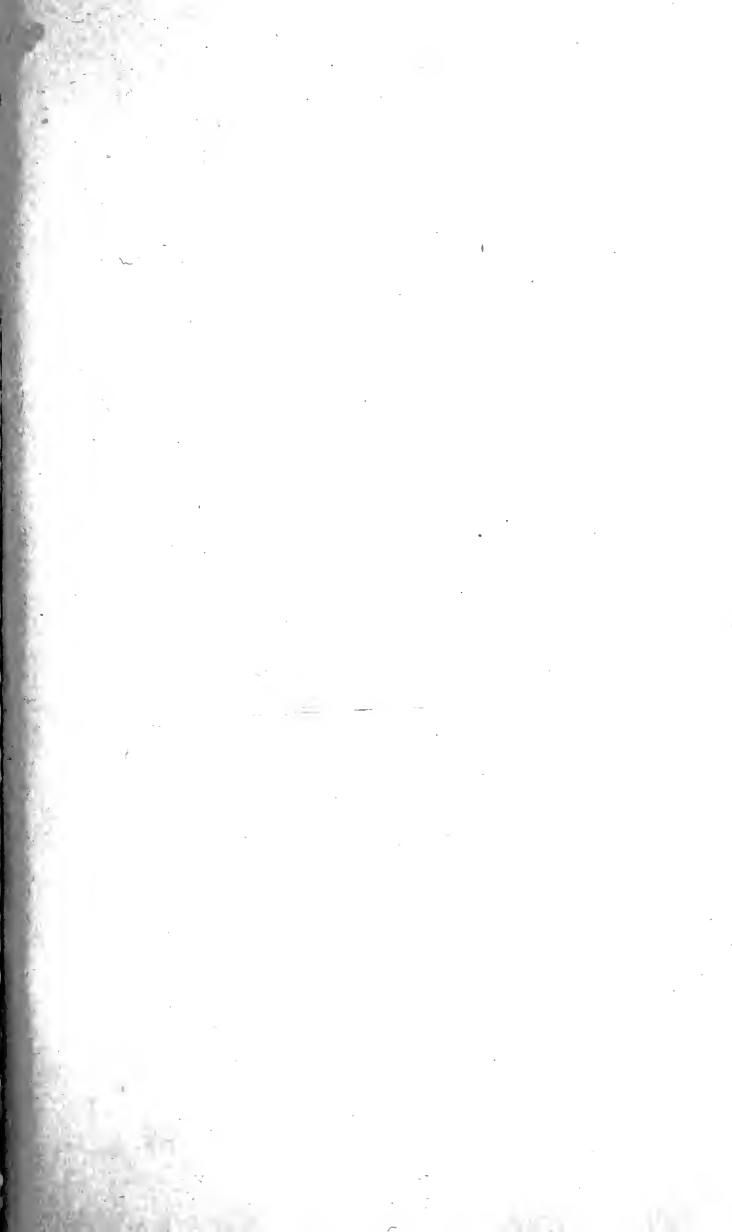
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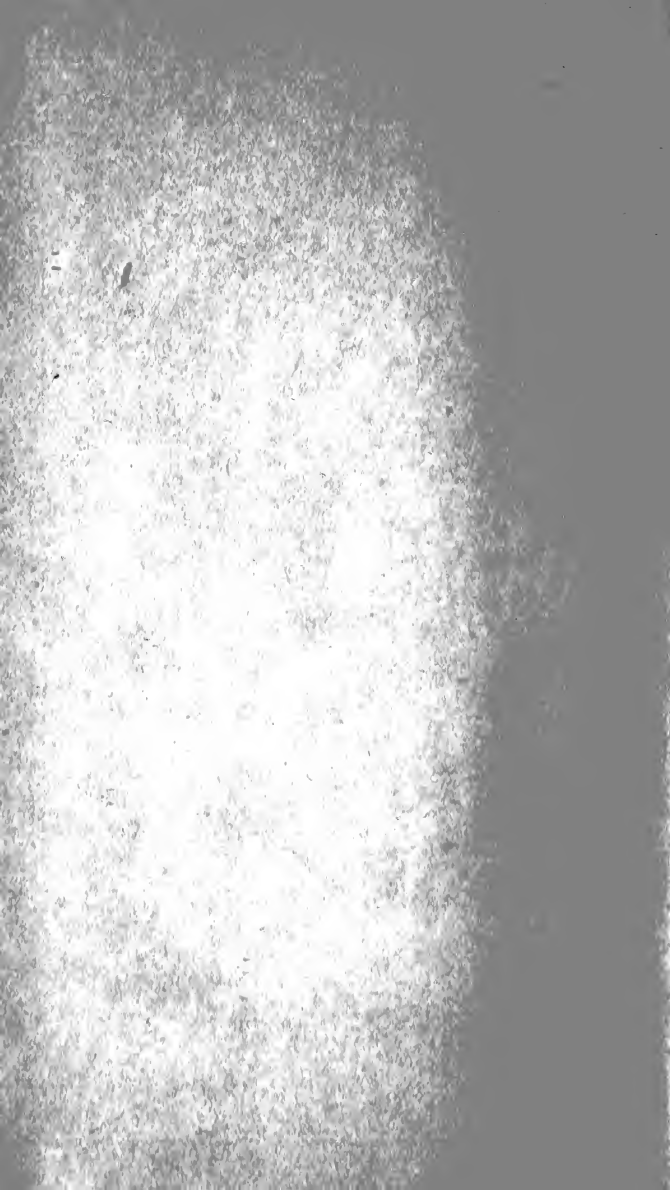
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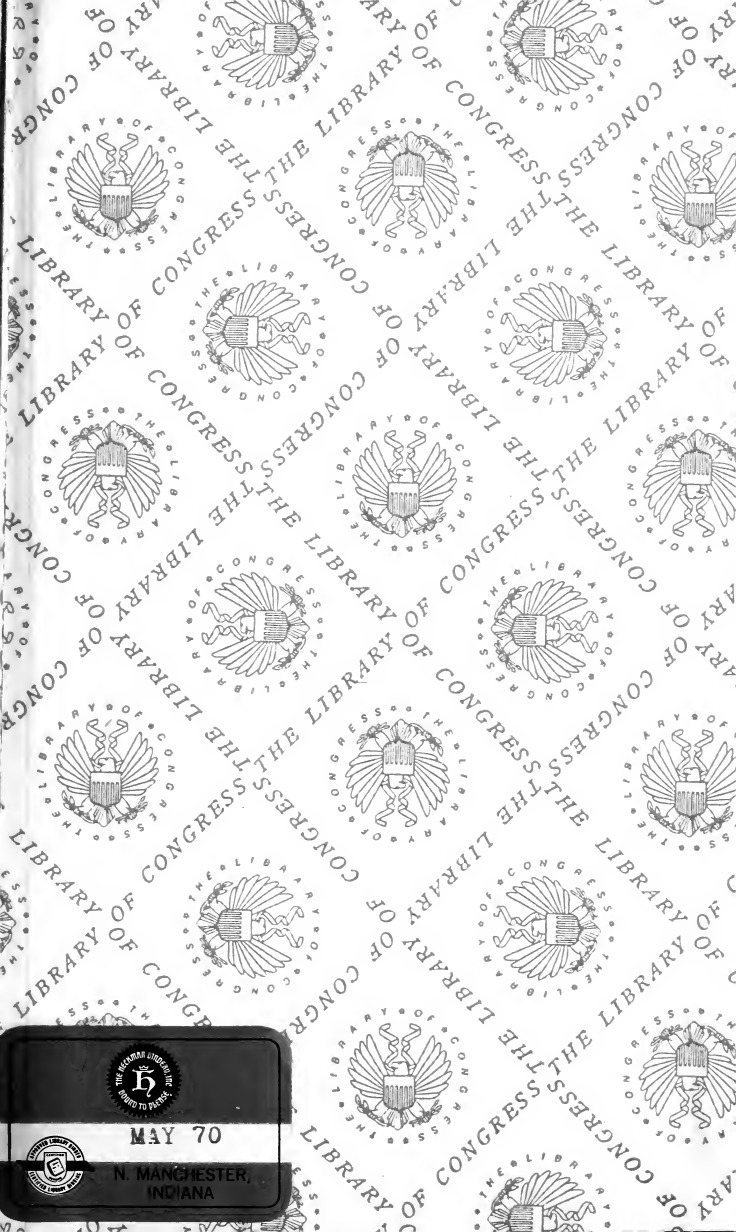


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