

BIBLE AIDS FOR SOCIAL AND PRIVATE PRAYER.

** Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.—HOSEA xiv. 2.*

EXPRESSIONS FOR SOCIAL PRAYER.

ADORATION.

- Jer. x. 6, 7. Forasmuch as there is none like unto thee, O Lord; thou art great, and thy name is great in might; who would not fear thee, O King of nations?
- Psa. cxlv. 10. All thy works shall praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power.
- Psa. lxxv. 2. O thou that hearest prayer, unto thee shall all flesh come.

CONFESSION.

- Dan. ix. 5. We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments.
- 1 John i. 8. If we say we have no sin, we deceive ourselves, and the truth is not in us.
- Isaiah lxiv. 6. We are all as an unclean thing.

SUPPLICATION.

- Psa. lxxvii. 1. God be merciful unto us, and bless us; and cause his face to shine upon us.
- Psa. lxxxv. 7. Wilt thou not revive us again, that thy people may rejoice in thee?
- Psa. lxxxv. 8. Show us thy mercy, O Lord, and grant us thy salvation.

INTERCESSION.

- Psa. lxxvii. 3. Let the people praise thee, O God; let all the people praise thee.
- Psa. vii. 9. Oh let the wickedness of the wicked come to an end; but establish the just.

THANKSGIVING.

- Psa. cvii. 15. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!
- Psa. cviii. 4. For thy mercy is great above the heavens, and thy truth reacheth unto the clouds.
- Psa. cxiii. 2. Blessed be the name of the Lord from this time forth and for evermore.
- Psa. cxiii. 3. From the rising of the sun unto the going down of the same, the Lord's name is to be praised.
- Psa. cxiii. 5, 6. Who is like unto the Lord our God, who dwelleth on high, who humbleth himself to behold the things that are in heaven and in the earth.
- 2 Cor. ix. 15. Thanks be unto God for his unspeakable gift.
- 2 Cor. ix. 7. In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace.
- 1 Pet. i. 3, 4. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away.
- Eph. i. 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in Christ.

DEDICATION.

- Isaiah xxvi. 13. O Lord our God, other lords besides thee have had dominion over us; but by thee only will we make mention of thy name.
- Isaiah lxiii. 19. We are thine.

DOXOLOGY.

- Phil. iv. 20. Now unto God and our Father be glory forever and ever. Amen.
- Rev. vii. 10. Salvation to our God which sitteth on the throne, and unto the Lamb.
- Rev. vii. 12. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever, Amen.

EXPRESSIONS FOR PRIVATE PRAYER.

ADORATION.

- Psa. xviii. 1. I love thee, O Lord, my strength.
- Psa. xviii. 2. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.
- Psa. lxii. 1. Truly my soul waiteth upon God; from him cometh my salvation.
- Psa. lxii. 2. He only is my rock and my salvation; he is my defence, I shall not be greatly moved.

CONFESSION.

- Psa. li. 3. I acknowledge my transgression, and my sin is ever before me.
- Rom. vii. 18. For I know that in me, that is in my flesh, dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.
- Rom. vii. 24. O wretched man that I am, who shall deliver me from the body of this death?
- Job xi. 4. Behold, I am vile; what shall I answer thee? I will lay my hand upon my mouth.

SUPPLICATION.

- Luke xviii. 13. God be merciful to me, a sinner.
- Psa. li. 10. Create in me a clean heart, O God; and renew a right spirit within me.
- Psa. li. 1. Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies, blot out my transgressions.

- Psa. xxv. 11. For thy name's sake, O Lord, pardon my iniquity, for it is great! Hide thy face from my sins, and blot out all mine iniquities.
- Psa. li. 9. Remember not the sins of my youth, nor my transgressions; according to thy mercy remember thou me for thy goodness' sake, O Lord.
- Psa. xxv. 11. Cast me not away from thy presence: and take not thy holy spirit from me.
- Psa. xxv. 12. Restore unto me the joy of thy salvation; and uphold me with thy free spirit.
- Psa. xxv. 15. O Lord, open thou my lips; and my mouth shall show forth thy praise.
- Psa. xxv. 17. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.
- Psa. xvii. 5. Hold up my goings in thy paths, that my footsteps slip not.
- Psa. cxix. 149. Hear my voice according unto thy loving kindness: O Lord, quicken me according to thy judgment.
- Psa. cxix. 175. Let my soul live, and it shall praise thee; and let thy judgments help me.
- Psa. cxix. 176. I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.
- Psa. cxxxix. 23. Search me, O God, and know my heart; try me, and know my thoughts.
- Psa. cxxxix. 24. And see if there be any wicked way in me, and lead me in the way everlasting.
- Psa. xxv. 4. Show me thy ways, O Lord; teach me thy paths.
- Psa. xxv. 5. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.
- Psa. cxix. 18. Open thou mine eyes, that I may behold wondrous things out of thy law.
- 1 Chron. iv. 10. O that thou wouldst bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldst keep me from evil, that it may not grieve me!
- Gen. xxxii. 26. I will not let thee go, except thou bless me.
- Prov. xxx. 8. Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me.
- Prov. xxx. 9. Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain.
- Job xvi. 22. When a few years are come, then I shall go the way whence I shall not return.
- Psa. xxxix. 4. Lord make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.

INTERCESSION.

- Eph. vi. 24. Grace be with all them that love our Lord Jesus Christ in sincerity.
- Psa. cxv. 4. Do good, O Lord, unto those that be good, and to them that are upright in their hearts.
- Isaiah lxiv. 1. O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence.
- Psa. xliii. 3. O send out thy light and thy truth.
- Psa. lvii. 11. Be thou exalted, O God, above the heavens; let thy glory be above all the earth.
- Psa. lxxii. 18. Blessed be the Lord God, the God of Israel, who only doeth wondrous things.
- Psa. lxxii. 19. And blessed be his glorious name forever: and let the whole earth be filled with his glory. Amen and Amen.

THANKSGIVING.

- Psa. xl. 1. I waited patiently for the Lord; and he inclined unto me, and heard my cry.
- Psa. xl. 5. Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.
- Psa. cxxxix. 17. How precious also are thy thoughts unto me, O God! how great is the sum of them!
- Psa. cxxxix. 18. If I should count them they are more in number than the sand: when I awake I am still with thee.
- Psa. ciii. 1. Bless the Lord, O my soul, and all that is within me, bless his holy name.
- Psa. ciii. 2. Bless the Lord, O my soul, and forget not all his benefits.
- Psa. ciii. 3. Who forgiveth all thine iniquities, who healeth all thy diseases.
- Psa. ciii. 4. Who redeemeth thy life from destruction: who crowneth thee with loving kindness and tender mercies.
- Psa. cxvi. 12. What shall I render unto the Lord for all his benefits toward me?
- Psa. cxvi. 13. I will take the cup of salvation and call upon the name of the Lord.
- Psa. cxiv. 10. All thy works shall praise thee, O Lord, and thy saints shall bless thee.
- Psa. cxlix. 4. For the Lord taketh pleasure in his people, he will beautify the meek with salvation.

DEDICATION.

- Psa. cxvi. 16. O Lord, truly I am thy servant; I am thy servant and the son of thine handmaid: thou hast loosed my bonds.
- Psa. cxvi. 9. I will walk before the Lord in the land of the living.

DOXOLOGY.

- 1 Tim. i. 17. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.
- Rom. xvi. 27. To God, only wise, be glory, through Jesus Christ, for ever. Amen.

THE JEWISH CALENDAR.—Continued.

CORRESPONDING DATES FOR THREE YEARS.			JEWISH CALENDAR.
A. M. 5624. A. D. 1863-4.	A. M. 5625. A. D. 1864-5.	A. M. 5626. A. D. 1865-6.	(Beginning of Civil Year.)
Oct. 14.....	Oct. 31.....	Oct. 21.....	VIII. CHESVAN (Marchesvan). November. 1. New Moon.
Nov. 12.....	Nov. 30.....	Nov. 19.....	IX. CHISLEU. December. 1. New Moon.
Dec. 6.....	Dec. 24.....	Dec. 13.....	25. Hanuca. Dedication of Temple.
Dec. 11.....	Dec. 30.....	Dec. 19.....	X. THEBET. January. 1. New Moon.
Dec. 20.....	Jan. 8.....	Dec. 28.....	10. Siege of Jerusalem. <i>Fest.</i>
Jan. 9.....	Jan. 28.....	Jan. 17.....	XI. SEBAT. February. 1. New Moon.
Feb. 8.....	Feb. 27.....		XII. ADAR. March. 1. New Moon.
Feb. 21.....			14. Little Purim.
March 9.....			XII.* VEADAR (Intercalary). Latter part of March and beginning of April. 1. New Moon.
March 21.....	March 9.....		13. Feast of Esther.
March 22, 23.....	March 12, 13.....		14, 15. Feast of Purim and Shushan Purim.
April 6.....			Last Day of the Year.

*MEM.—The Jewish year contains 354 days or 12 months of the moon; but in a cycle of 19 years an intercalary month (*Veadar*) is seven times introduced to render the average length of the year nearly correct.

CHRONOLOGY OF THE BOOKS OF THE NEW TESTAMENT.

THE FIVE HISTORICAL BOOKS.

A. D.	Place where written.
Uncertain.	Gospel of St. Matthew.....Judæa.
About 63.	" St. Mark.....Perhaps at Rome.
" 60.	" St. Luke.....Perhaps at Cæsarea.
" 93.	Acts of the Apostles.....Uncertain.
" 96.	Gospel of St. John.....Perhaps at Ephesus.

THE SEVEN GENERAL EPISTLES.

About 61.	Epistle of St. James.....In Judea.
" 63.	1 Epistle of St. Peter.....Babylon (Qy. Rome.)
" 64.	2 ".....Perhaps at Rome.
" 96.	1 " St. John.....Perhaps at Ephesus.
Unknown.	2 ".....Unknown.
"	3 "....."
About 63.	Epistle of Jude....."
" 96.	The Revelation of St. John.....Perhaps at Patmos or Ephesus.

ST. PAUL'S EPISTLES, ACCORDING TO CONYBEARE AND HOWSON.

52.	1 Thessalonians.....Corinth.
53.	2 "....."
57.	1 Corinthians.....Ephesus.
57.	2 ".....Macedonia.
57.	Galatians.....Corinth.
53.	Romans.....Rome.
62.	Philemon.....Rome.
62.	Colossians....."
62.	Ephesians....."
62.	Philippians....."
67.	1 Timothy.....Macedonia.
68.	2 ".....Rome.
67.	Titus.....Ephesus.
63.	Hebrews.....Uncertain.

THE PARABLES OF JESUS.

- I. *Those which have for their subjects the laws of the Divine Kingdom, in its growth, its nature, its consummation.*
- The Sower.....Matt. xiii.; Mark iv.; Luke viii.
 - The Wheat and the Tares.....Matt. xiii.
 - The Mustard Seed.....Matt. xiii.; Mark iv.
 - The Seed Cast in the Ground.....Mark iv.
 - The Leaven.....Matt. xiii.
 - The Hid Treasure.....Matt. xiii.
 - The Pearl of Great Price.....Matt. xiii.
 - The Net cast into the Sea.....Matt. xiii.
- II. *Those which are drawn from the life of men, and which occur not in discourses, but in answer to the questions of the disciples or other inquirers.*
- The two Debtors.....Luke vii.
 - The Merciless Servant.....Matt. xviii.
 - The Good Samaritan.....Luke x.
 - The Friend at Midnight.....Luke xi.
 - The Rich Fool.....Luke xii.
 - The Wedding Feast.....Luke xii.
 - The Fig Tree.....Luke xiii.
 - The Great Supper.....Luke xiv.
 - The Lost Sheep.....Matt. xviii.; Luke xv.
 - The Lost Piece of Money.....Luke xv.
 - The Prodigal Son.....Luke xv.
 - The Unjust Steward.....Luke xvi.
 - The Rich Man and Lazarus.....Luke xvi.

- The Unjust Judge.....Luke xviii.
 - The Pharisee and the Publican.....Luke xviii.
 - The Laborers in the Vineyard.....Matt. xx.
- III. *Those which are prophetic, in part of the rejection of Israel, in part of the great retribution of the coming of the Lord.*
- The Pounds.....Luke xix.
 - The Two Sons.....Matt. xxi.
 - The Vineyard set out to Husbandmen.....Matt. xxi.; Mark xii.; Luke xx.
 - The Marriage Feast.....Matt. xxii.
 - The Wise and Foolish Virgins.....Matt. xxv.
 - The Talents.....Matt. xxv.
 - The Sheep and the Goats.....Matt. xxv.

THE MIRACLES OF JESUS.

ARRANGED IN CHRONOLOGICAL ORDER.

MIRACLES.	Place of occurrence.	Where described.
1. Conversion of water into wine.....	Canã of Galilee.	John ii. 1-11.
2. Cure of the nobleman's son at Capernaum.....	do.	John iv. 46, 64.
3. The miraculous draught of fishes.....	Sea of Galilee.	Luke v. 1-11.
4. Man possessed with a devil healed.....	Capernaum.	Mark i. 22-28.
5. Peter's mother-in-law cured of a fever.....	do.	Mark i. 30, 31.
6. A leper healed.....	do.	Mark i. 40, 45.
7. The Centurion's servant healed.....	do.	Matt. viii. 5-13.
8. The widow's son raised from the dead.....	Nain.	Luke vii. 11, 17.
9. The tempest calmed.....	Sea of Galilee.	Matt. viii. 23, 27.
10. The Demoniacs of Gadara cured.....	Gadara.	Matt. viii. 28, 34.
11. Man with the palsy cured.....	Capernaum.	Matt. ix. 1-8.
12. Jairus' daughter raised from the dead.....	do.	Matt. ix. 18, 19, 23, 26.
13. Woman with an issue of blood healed.....	do.	Luke viii. 43, 48.
14. Two blind men given their sight.....	do.	Matt. ix. 27, 31.
15. The dumb man given his speech.....	do.	Matt. ix. 32, 33.
16. An infirm man of Bethesda healed.....	Jerusalem.	John v. 1-9.
17. The withered hand made whole.....	Judea.	Matt. xii. 10, 13.
18. Man with a devil healed.....	Capernaum.	Matt. xii. 22, 23.
19. Five thousand people fed.....	Decapolis.	Matt. xiv. xv. 21.
20. Daughter of woman of Canaan healed.....	Near Tyre.	Matt. xv. 22-28.
21. Deaf and dumb man cured.....	Decapolis.	Mark vii. 31, 37.
22. Four thousand persons fed.....	do.	Matt. xv. 32, 39.
23. A blind man given his sight.....	Bethsaida.	Mark viii. 22, 26.
24. Boy with a devil cured.....	Tabor.	Matt. xvii. 14, 21.
25. A man born blind is made to see.....	Jerusalem.	John ix.
26. A woman with an infirmity of 18 years' standing cured.....	Galilee.	Luke xiii. 11, 17.
27. The dropsy cured.....	do.	Luke xiv. 1-6.
28. Ten lepers cleansed.....	Samaria.	Luke xvi. 11, 19.
29. Lazarus raised from the dead.....	Bethany.	John xi.
30. Two blind men given sight.....	Jericho.	Matt. xx. 30, 34.
31. The fig tree blasted.....	Olivet.	Matt. xxi. 18, 22.
32. Malchus's ear healed.....	Gethsemane.	Luke xxii. 50, 51.
33. Second miraculous draught of fishes.....	Sea of Galilee.	John xxi. 1-14.

MIRACLES PERFORMED BY THE APOSTLES.

RECORDED IN THE ACTS.

MIRACLES.	Place of occurrence.	Where described.
1. A lame man healed by St. Peter.....	Jerusalem.	Acts iii. 1-11.
2. Death of Ananias and Sapphira.....	do.	v. 1-10.
3. Wonderful deeds done by the Apostles.....	do.	v. 12, 16.
4. St. Peter and St. John impart the Holy Ghost.....	Samaria.	viii. 14, 17.
5. Eneas healed of a palsy by St. Peter.....	Lydda.	ix. 33, 34.
6. Tabitha or Dorcas raised from the dead by St. Peter.....	Joppa.	ix. 36, 41.
7. St. Peter rescued from prison by an angel.....	Jerusalem.	xii. 7, 17.
8. Herod punished with death.....	do.	xiii. 21, 23.
9. Elymas the sorcerer is stricken with blindness.....	Paphos.	xiii. 6, 11.
10. Conversion of St. Paul.....	Between Jerusalem & Damascus.	ix. 1-9.
11. A cripple healed by St. Paul.....	Lystra.	xiv. 8-10.
12. Spirit of divination ejected by St. Paul.....	Philippi.	xvi. 16-18.
13. Doors of the prison of St. Paul and Silas opened by an earthquake.....	do.	xvi. 25, 26.
14. St. Paul imparts the Holy Ghost.....	Corinth.	xix. 1-6.
15. Many persons healed by St. Paul.....	do.	xix. 11, 12.
16. St. Paul raises Eutychus from the dead.....	Troas.	xx. 9, 12.
17. St. Paul renders a viper harmless.....	Melita.	xxviii. 3-6.
18. St. Paul cures Publius' father and others.....	do.	xxviii. 7-9.

THE WORDS OF JESUS.

BEING A TABLE OF HIS DISCOURSES, IN THEIR PROPER ORDER.

TITLE.	Place of delivery.	Where recorded.
1. Remarks to Nicodemus.....	Jerusalem.	John iii. 1, 21.
2. Conversation with the woman of Samaria.....	Tycho.	John iv. 1, 42.
3. Remarks in the Synagogue at Nazareth.....	Nazareth.	Luke iv. 16, 31.
4. The sermon on the mount.....	do.	Matt. v., vi., vii.
5. Charge to the Apostles.....	Galilee.	Matt. x.
6. Doom of Chorazin, Bethsaida, &c.....	do.	Matt. xi. 20, 24.
7. Declaration after healing the infirm man of Bethesda.....	Jerusalem.	John v.
8. Comments on the conduct of the disciples in the corn field.....	Judea.	Matt. xii. 1, 18.
9. Denial that His miracles were due to the power of Beelzebub.....	Capernaum.	Matt. xii. 1, 8.
10. The bread of life.....	do.	John vi.
11. On internal purity.....	do.	Matt. xv. 1, 20.
12. Concerning the forgiveness of injuries.....	do.	Matt. xviii.
13. Declaration at the feast of tabernacles.....	Jerusalem.	John vii.
14. Concerning the woman taken in adultery.....	do.	John viii.
15. Words referring to His sheep.....	do.	John x.
16. The Scribes and Pharisees denounced.....	Paræa.	Luke xi. 29, 36.
17. About humility and prudence.....	Galilee.	Luke xiv. 7, 14.
18. How to reach heaven.....	Paræa.	Matt. xix. 16, 30.
19. Remarks upon His sufferings.....	Jerusalem.	Matt. xx. 17, 19.
20. The Pharisees denounced.....	do.	Matt. xxiii.
21. The destruction of Jerusalem foretold.....	do.	Matt. xxiv.
22. Words of comfort to His disciples at the Last Supper.....	do.	John xv., xvi., xvii.
23. Remarks on the way to Gethsemane.....	do.	Matt. xxvi. 31, 36.
24. Last words to His disciples on earth.....	do.	Matt. xxviii. 16-23.

THE PARABLES OF THE OLD TESTAMENT.

PARABLES.	Spoken at	Recorded in
1. <i>Balaam's Parable</i> concerning Israel and Moab.....	Mt. Pisgah.	Num. xxiii.
2. <i>Jotham's Parable</i> of the king of the trees.....	Mt. Gerizim.	Judg. ix. 7, 15.
3. <i>Samson's Piddle</i> or <i>Parable</i> of the strong bring- ing forth sweetness.....	Timnath.	Judg. xiv. 14.
4. <i>Nathan's Rebuke of David</i> , in the parable of the One Ewe Lamb.....	Jerusalem.	2 Sam. xii. 1, 4.
5. The parable of the woman of Tekoah, of the strife of the two brothers.....	do.	2 Sam. xiv. 1.
6. <i>The Smitten Prophet's Parable</i> of the escaped prisoner.....	Vic'ty of Samaria.	1 Kings xx. 35, 40.
7. <i>Parable of Joash, king of Israel</i> , concerning the thistles and the cedar.....	Jerusalem.	2 Kings xiv. 9.
8. <i>Isaiah's Parable</i> of the vineyard yielding wild grapes.....	do.	Isa. v. 1, 6.
9. <i>Ezekiel's Parable</i> of the lion's whelp.....	Babylon.	Ezek. xix. 2, 9.
10. " " the boiling pot.....	do.	Ezek. xxiv. 3, 5.
11. " " the eagle and the vine.....	do.	Ezek. xvii. 3, 10.

THE PRINCIPAL MIRACULOUS EVENTS MENTIONED IN THE OLD TESTAMENT.

EVENTS.	Where recorded.
1. The deluge.....	Gen. vii.
2. The confusion of tongues.....	— xi.
3. Destruction of the cities of the plain.....	— xix.
4. The burning bush.....	Ex. iii. 2.
5. Aaron's rod changed to a serpent.....	— vii. 10, 12.
6. The River Nile changed to a stream of blood.....	— vii. 20, 25.
7. The plague of frogs.....	— viii. 5, 14.
8. The plague of lice.....	— viii. 16, 18.
9. The plague of flies.....	— viii. 20, 24.
10. The plague of murrain.....	— x. 3, 6.
11. The plague of boils.....	— x. 8, 11.
12. The plague of thunder and hail.....	— x. 22, 26.
13. The plague of locusts.....	— x. 15, 19.
14. The plague of darkness.....	— x. 21, 23.
15. Death of the first-born.....	— xii. 29, 30.
16. Passage of the Red Sea.....	— xiv. 21, 31.
17. The waters of Marah made sweet.....	— xv. 23, 35.
18. Manna sent from heaven.....	— xvi. 14, 35.
19. Water drawn from the rock.....	— xvii. 5, 7.
20. Destruction of Nadab and Abihu.....	Lev. x. 1, 2.
21. The brazen serpent.....	Num. xxi. 8, 9.
22. The ass speaks.....	— xxii. 21, 35.
23. Passage of the Jordan by the Israelites.....	Josh. iii. 14, 19.
24. Destruction of the walls of Jericho.....	— vi. 6, 20.
25. Sun and moon obey Joshua.....	— x. 12, 14.
26. Philistines slain before the ark.....	1 Sam. v. 1, 12.
27. Uzzah killed.....	2 Sam. vi. 7.
28. Jeroboam's hand is withered.....	1 Kings xiii. 4, 6.
29. The widow's meal increased.....	— xvii. 14, 16.
30. The widow's son raised from the dead.....	— xviii. 30, 38.
31. Elijah's sacrifice consumed by fire from heaven.....	— xviii. 41, 45.
32. Elijah obtains rain.....	2 Kings ii. 7, 8, 14.
33. The Jordan divided before Elijah.....	— iii. 16, 20.
34. Water provided for Jehoshaphat's army.....	— iv. 2, 7.
35. The cruise of oil does not fail.....	— iv. 32, 37.
36. The Shunammite's son restored to life.....	— iv. 42, 44.
37. One hundred men fed with twenty loaves.....	— v. 10, 14.
38. Naaman healed in the Jordan.....	— v. 20, 27.
39. Gehazi stricken with leprosy.....	— vi. 5, 7.
40. Iron does not sink in water.....	— vi. 18, 20.
41. The Assyrian army overthrown.....	— xiii. 21.
42. A dead body revived by Elisha's bones.....	— xix. 35.
43. Destruction of Sennacherib's army.....	— xx. 9, 11.
44. The sun goes back on the dial.....	2 Ch. xxxvi. 16, 21.
45. Uzziah's leprosy.....	Dan. iii. 19, 27.
46. The fiery furnace harmless.....	— vi. 16, 23.
47. Daniel is not hurt by the lions.....	Jonah ii. 1, 20.
48. Jonah lives three days in the belly of the whale.....	

PLAN FOR READING THE BIBLE THROUGH IN ONE YEAR.

The following plan is very old, and is doubtless familiar to every reader, but it is none the less worthy of a place here where it can be easily referred to:

Read three chapters daily and five on the Sabbath; that is, two chapters in the Old Testament, and one daily in Psalms, Proverbs, Ecclesiastes, Solomon's Song, and the New Testament—three on the Sabbath.

The Old Testament, without these four books, contains two chapters a day for the year; and the New Testament, with the four books, has one chapter a day, and three for Sabbath days, less eight chapters.

Read Psalm 119 as eleven chapters, of two divisions each, and connect the short Psalms, 117 and 131, with the next, and 133 and 134 together—thus adding eight chapters to complete the year. February 29, in leap year, is left out, so as not to derange the list.

.....	January	1,	Genesis,	1,	Psalms	1	:
.....		8,	"	15,	"	10	:
.....		15,	"	29,	"	19	:
.....		22,	"	43,	"	28	:
.....		29,	Exodus,	7,	"	37	:
.....	February,	5,	"	21,	"	46	:
.....		12,	"	35,	"	55	:
.....		19,	Leviticus,	9,	"	64	:
.....		26,	"	23,	"	73	:
.....	March,	5,	Numbers,	10,	"	82	:
.....		12,	"	24,	"	91	:
.....		19,	Deut.,	2,	"	100	:
.....		26,	"	16,	"	109	:
..	April,	2,	"	30,	"	118	:

April,	9,	Joshua,	10,	Psalms	119
	16,	"	24,	v.	145
	23,	Judges,	14,	"	127
	30,	1 Sam.,	3,	"	138
May,	7,	"	17,	"	147
	14,	"	31,	Prov.,	6
	21,	2 Sam.,	14,	"	15
	28,	1 Kings,	4,	"	24
June,	4,	"	18,	Eccles.,	2
	11,	2 Kings,	10,	"	11
	18,	"	24,	S. Song,	8
	25,	1 Chron.,	13,	Matt.,	9
July,	2,	"	27,	"	18
	9,	2 Chron.,	12,	"	27
	16,	"	26,	Mark,	8
	23,	Ezra,	4,	Luke,	1
	30,	Neh.,	8,	"	10
August,	6,	Esther,	9,	"	19
	13,	Job,	13,	John,	4
	20,	"	27,	"	13
	27,	"	41,	Acts,	1
September,	3,	Isaiah,	13,	"	10
	10,	"	27,	"	19
	17,	"	41,	"	28
	24,	"	55,	Romans,	9
October,	1,	Jer.,	3,	1 Cor.,	2
	8,	"	17,	"	11
	15,	"	31,	2 Cor.,	4
	22,	"	45,	"	13
	29,	Ezekiel,	2,	Ephes.,	3
November,	5,	"	16,	Coloss.,	2
	12,	"	30,	2 Thess.,	2
	19,	"	44,	2 Tim.,	2
	26,	Daniel,	10,	Hebrews,	3
December,	3,	Hosea,	11,	"	11
	10,	Amos,	9,	1 Peter,	3
	17,	Neh.,	1,	John,	4
	24,	Zech.,	5,	Rev.,	5
	31,	Mal.,	4,	"	14
				"	22

NAMES AND TITLES GIVEN TO JESUS CHRIST.

1 Cor. xv. 45.	Adam.	Matt. i. 23.	Emmanuel.
1 John ii. 1.	Advocate.	Isaiah xi. 10.	Ensign.
Rev. iii. 14.	Amen.	1 John v. 20.	Eternal life.
Isaiah lxiii. 9.	Angel.	Isaiah ix. 6.	Everlasting Father.
Mal. iii. 1.		Heb. i. 3.	Express image, etc.
Dax. vii. 22.	Ancient of Days.		
Psalms ii. 2, xlv. 7.	Anointed.	Rev. i. 5.	Faithful witness.
Heb. iii. 1.	Apostle.	Rev. iii. 14.	
Cant. ii. 3.	Apple tree.	Rev. xix. 11.	Fatted calf.
Heb. xii. 2.	Author and Finisher of Faith.	Luke xv. 23.	Father of eternity.
		Isaiah ix. 6.	Feeder.
Luke ii. 16.	Babe.	Isaiah xl. 11.	Fir tree.
Rev. iii. 14.	Beginning of the Creation of God.	Hosea xiv. 8.	First begotten.
John i. 14.	Begotten of the Father.	Rev. i. 5.	First fruits.
Cant. i. 13.	Beloved.	1 Cor. xv. 23.	First and last.
Ephes. i. 6.		Rev. ii. 8.	Flesh.
1 Peter ii. 25.	Bishop.	John i. 14.	Foundation.
1 Tim. vi. 15.	Blessed.	Isaiah xxviii. 16.	Fountain.
Zech. iii. 8.		Zech. xiii. 1.	Forerunner.
John iii. 14.	Brazen serpent.	Heb. vi. 20.	Friend of sinners.
John vi. 48-51.	Bread of life.	Matt. xi. 19.	
Matt. ix. 15.	Bridegroom.		
Rev. xxii. 16.	Bright morning star.	2 Cor. ix. 15.	Gift of God.
Heb. i. 3.	Brightness of the Father's glory.	Isaiah xl. 5.	Glory of God.
Cant. i. 13.	Bundle of myrrh.	Isaiah xxxiii. 21.	Glorious Lord.
		John i. 1.	God.
Cant. i. 14.	Camphire.	Romans ix. 5.	
Josh. v. 14.	Captain.	1 Tim. iii. 10.	
Heb. ii. 10.		1 John v. 20.	Gold.
Isaiah ix. 6.	Child.	Cant. v. 11.	Golden altar.
Matt. xii. 18.	Chosen.	Rev. viii. 3.	Governor.
Luke xxiii. 35.		Matt. ii. 6.	Gracious.
Matt. i. 16.	Christ.	1 Peter ii. 3.	Gnide.
Matt. ii. 4.		Psalms xlviii. 14.	
Luke ii. 25.	Consolation of Israel.		
Ephes. ii. 20.	Corner stone.	Psalms xci. 9.	Halitation.
1 Peter ii. 7.	Covenant.	Heb. vii. 26.	Harmless.
Isaiah lxiii. 6.	Counsellor.	Coloss. i. 18.	Head of the church.
Isaiah xxxiii. 2.	Cover.	Heb. i. 2.	Heir of all things.
Isaiah lxiii. 15.	Creation.	Psalms xxxiii. 20.	Help.
Luke vii. 41.	Creditor.	Isaiah xl. 17.	
Isaiah xlv. 1.	Cyrus.	Isaiah lviii. 14.	Heritage.
		Psalms xviii. 13.	Highest.
Jer. xxx. 9.	David.	Luke i. 32.	High Priest.
Exod. xxxvii. 24, 25.		Heb. iii. 1.	
Hosea iii. 5.	Day's man.	Heb. vii. 1.	Most High.
Job ix. 33.	Day star.	Luke viii. 28.	Holy one of God.
2 Peter i. 10.	Deliverer.	Mark i. 24.	Holy one of Israel.
Romans xi. 26.	Desire of all nations.	Isaiah xli. 14.	Holy child.
Hag. ii. 7.	Dew.	Acts iv. 30.	Honeycomb.
Hosea xiv. 5.	Diadem.	Cant. iv. 11.	Hope.
Isaiah lxii. 3.	Door of sheep.	Acts xxviii. 20.	
John x. 7.		1 Tim. i. 1.	Horn of salvation.
		Psalms xviii. 2.	Husband.
Deut. xxxii. 71.	Eagle.	Isaiah lvi. 5.	
Isaiah xlii. 1.	Elect.	John v. 58.	I Am.

WHEN Moses grew to man's estate, he felt keenly the wrongs inflicted upon his people; and once, his indignation having mastered him, he slew an Egyptian whom he saw beating a Hebrew. The affair coming to the knowledge of the king, Moses was obliged to fly from Egypt. He sought refuge in the desert which surrounds the head of the Red Sea, and which was inhabited by the people of Midian, who were descended from Abraham and Keturah. He entered into the service of Jethro, the prince and priest of the region, and finally married his daughter, Zipporah. By her he had a son, whom he called Gershom. He remained in the service of his father-in-law forty years, keeping his sheep. While here, Jehovah, who had heard the great groaning of the Israelites in their bondage, appeared to him in the symbol of a burning bush, and announced his intention to put an end to the captivity of the Israelites, and to lead them into the land He had promised their father Abraham. He commanded Moses to become His messenger to the king of Egypt, and the leader of his people. Jehovah met his protestation of his unworthiness to accept so great

a charge by assuring him that He would be with him to sustain him in all things. He then revealed to Moses the name by which the God of the Hebrews has ever since been known. In order to remove the doubts which Moses entertained concerning his reception by the people, God added two signs—the hand made leprous and cured again, and the rod changed to a serpent, and restored to its former shape. These signs were worked on the spot, and each had its significance. The leprous hand and its cure indicated the power by which he should deliver the people whom the Egyptians regarded as lepers;



MOSES BEFORE PHARAOH'S DAUGHTER.



MOSES AND THE BURNING BUSH.

and the transformations of the shepherd's staff into a serpent, the Egyptian symbol for the evil spirit (Typhon), and then back again into the "rod of Moses," and "of God," was emblematic of the power which was to be committed to him as the leader of the people (Ex. ii. -iv.) But the more his mission was made clear to him the more was Moses staggered by its greatness. He pleaded his want of eloquence, which seems to have amounted to an impediment in his speech, a sorry qualification for an ambassador to a hostile king. Notwithstanding the promise that He who made man's mouth, and has the command of all the senses, would be with him and teach him what he should say, he desired to devolve the whole mission upon some other. Then did God in anger punish his reluctance, though in mercy He met his objections, by giving a share of the honor which might have been his alone, to his brother Aaron, a man who could speak well. But yet the word was not to be Aaron's own. He was to be the mouth of Moses; and Moses was to be to him as God, the direct channel of the Divine revelation. The rod of power became "Aaron's rod," though the power itself was put forth by the word of Moses. The two great functions conferred by the Divine mission were divided: Moses became the *prophet*, and Aaron the *priest*; and the whole arrangement exhibits the great principle of mediation. Moses obtained permission to return to his brethren in Egypt, and he received the signal of God for his departure, in the assurance that "the men were dead that sought his life." His mission to Pharaoh was summed up in the statement that God claimed the liberty of Israel as His first-born son; and if Pharaoh refused to let him go, He would slay his first-born.



AARON'S ROD CHANGED TO A SERPENT.

AARON, having been ordered by God to accompany Moses to the presence of Pharaoh, the two brothers lost no time in making their mission known to the Israelites, and in demanding of the king permission for the Israelites to make the journey required by Jehovah.

The king refused the demand, and increased the burdens of the Israelites. Moses and Aaron again sought the king, and in order to move him, resorted to the miracles provided for them by the Almighty. The first of these miracles was the changing of Aaron's rod into a serpent in the presence of the king. Then followed the series of wonderful works by which the Almighty forced Pharaoh to let his people depart from Egypt, and which are graphically recorded in the opening chapters of the Book of Exodus (Ex. vii. 8).

THE Plague of Locusts was the eighth of the terrible visitations by which the Almighty broke the pride of the Egyptian king, and compelled him to render an unwilling obedience to the Divine commands. This plague differed from an ordinary visitation of locusts in that it was more intense and covered a wider range of country. The destruction ordinarily caused by the ravages of swarms of these insects is very great; in this case it was overwhelming (Ex. x. 12-20). The dense swarms of locusts alighted upon the fields green with the young

blades of corn, the surface was blackened with their bodies, and in a few minutes the fields were desolate and the soil as bare as if burnt with fire. Whatever leaves and fruit the hail had left on the trees were likewise devoured, and the houses swarmed with the hideous

destroyers. No plague could have been more impressive in the East, where the ravages of locusts are so dreadful, that they are chosen as the fit symbol of a destroying conqueror. The very threat had urged Pharaoh's courtiers to remonstrate, and he had offered to let the men only depart, but he had refused to yield more, and he had driven Moses and Aaron from his presence. Now he recalled them in haste, and asked them to forgive his sin "only this once," and to entreat God to take away "this death only." A strong west wind removed the locusts as an east wind had brought them; but their removal left Pharaoh's heart harder than ever.

In the present day locusts are a great scourge in Egypt. They suddenly appear in the cultivated land, coming from the desert in a column of great length. They fly rapidly across the country, darkening the air with their compact ranks, and make a strange whizzing, noise. Where they alight they devour every green thing, even stripping the trees of their leaves. The following description of the Prophet Joel well describes the invasion of



THE PLAGUE OF LOCUSTS.

men, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle-array. Before their face the people shall be much pained: all faces shall gather blackness."

DANCE. The dance is spoken of in Holy Scripture universally as symbolical of some rejoicing, and is often coupled for the sake of contrast with mourning, as in Eccles. iii. 4 (comp. Ps. xxx. 11; Matt. xi. 17). In the earlier period it is found combined with some song or refrain (Ec. xv. 20; xxxii.

Dancing also had its place among merely festive amusements, apart from any religious character (Jer. xxxi. 4, 13; Lam. v. 15; Mark vi. 22; Luke xv. 25).

DANCE. By this word is rendered in the A. V. the Hebrew term *māchōl*, a musical instrument of percussion, supposed to have been used by the He-

handwriting on the wall which disturbed the feast of Belshazzar (v. 10-28), though he no longer held his official position among the magi (Dan. v. 7, 8, 12), and probably lived at Susa (Dan. viii. 2). At the accession of Darius he was made first of the "three presidents" of the empire (Dan. vi. 2), and was delivered from the lions' den, into which he had been cast for his faithfulness to the rites of his faith (vi. 10-23; cf. Bel and Dr. 29-42). At the accession of Cyrus he still retained his prosperity (vi. 28; cf. i. 21; Bel and Dr. 2), though he does not appear to have remained at Babylon (cf. Dan. i. 21), and in "the third year of Cyrus" (B. C. 534) he saw his last recorded vision on the banks of the Tigris (x. 1, 4). In the prophecies of Ezekiel mention is made of Daniel as a pattern of righteousness (xiv. 14, 20), and wisdom (xxviii. 3); and since Daniel was still young at that time (circ. B. C. 588-584), some have thought that another prophet of the name must have lived at some earlier time, perhaps during the captivity of Nineveh, whose fame was transferred to his later namesake. On the other hand the narrative of Dan. i. 11 implies that Daniel was conspicuously distinguished for purity and knowledge at a very early age (cf. Hist. Sus. 45), and he may have been nearly forty years old at the time of Ezekiel's prophecy. 3. A descendant of Ithamar, who returned with Ezra (Ezra viii. 2). 4. A priest who sealed the covenant drawn up by Nehemiah B. C. 445 (Neh. x. 6). He is perhaps the same as No. 3.

DAN'IEL, THE BOOK OF, is the earliest example of apocalyptic literature, and in a great degree the model according to which all later apocalypses were constructed. In this aspect it stands at the head of a series of writings in which the deepest thoughts of the Jewish people found expression after the close of the prophetic era. The language of the book, no less than its general form, belongs to an era of transition. Like the book of Ezra, Daniel is composed partly in the vernacular Aramaic (Chaldee), and partly in the sacred Hebrew. The introduction (i., ii. 4 a) is written in Hebrew. On the occasion of the "Syriac" (i. e., Aramaic) answer of the Chaldeans, the language changes to Aramaic, and this is retained till the close of the seventh chapter (ii. 4 b-vii.). The personal introduction of Daniel as the



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brews at an early period of their history. It is generally believed to have been made of metal, open like a ring; it had many small bells attached to its border, and was played at weddings and merry-makings by women, who accompanied it with the voice.

DAN'IEL. 1. The second son of David by Abigail the Carmelitess (1 Chron. iii. 1). In 2 Sam. iii. 3, he is called Chileab. 2. The fourth of "the greater prophets." Nothing is known of his parentage or family. He appears, however, to have been of royal or noble descent (Dan. i. 3), and to have possessed considerable personal endowments (Dan. i. 4). He was taken to Babylon in "the third year of Jehoiakim" (B. C. 604), and trained for the king's service with his three companions. Like Joseph in earlier times, he gained the favor of his guardians and was divinely supported in his resolve to abstain from the "king's meat" for fear of defilement (Dan. i. 8-16). At the close of his three years' discipline (Dan. i. 5, 18), Daniel had an opportunity of exercising his peculiar gift (Dan. i. 17) of interpreting dreams, on the occasion of Nebuchadnezzar's decree against the Magi (Dan.

thoughts of the Jewish people found expression after the close of the prophetic era. The language of the book, no less than its general form, belongs to an era of transition. Like the book of Ezra, Daniel is composed partly in the vernacular Aramaic (Chaldee), and partly in the sacred Hebrew. The introduction (i., ii. 4 a) is written in Hebrew. On the occasion of the "Syriac" (i. e., Aramaic) answer of the Chaldeans, the language changes to Aramaic, and this is retained till the close of the seventh chapter (ii. 4 b-vii.). The personal introduction of Daniel as the



WINGED DEITY. SUP-
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REPRESENTATIONS OF DAGON, THE FISH-GOD.

ii. 14, ff.) In consequence of his success he was made ruler of the whole province of Babylon," and chief of the governors over all the wise men of Babylon" (ii. 48). He afterward interpreted the dream of Nebuchadnezzar (iv. 8-27), and the

writer of the text (viii. 1) is marked by the resumption of the Hebrew, which continues to the close of the book (viii.-xii.) The use of Greek technical terms marks a period when commerce had already united Persia and Greece. The book exercised a great in-

