

NAMES AND TITLES GIVEN TO JESUS CHRIST.—Continued.

Heb. i. iii. Isaiah viii. 14. 1 Tim. i. 17. Ezek. xlv. 28. 1 Tim. i. 17. Isaiah xiv. 21. Isaiah xlix. 3.	Image of God. Immanuel. Immortal. Inheritance. Invisible. Israel.	Isaiah xl. 2. Heb. iv. 14. Heb. vii. 26.	Polished shaft. Priest.
Isaiah xli. 8. Isaiah xlii. 1. 5. Psalms lxxviii. 4. Isaiah xxvi. 4. Isaiah xl. 3. Cant. vi. 4. Matt. i. 21. 1 Thess. i. 10. Rev. v. 5. Mich. v. 1. Acts x. 42.	Jacob. Jah. Jehovah. Jerusalem. Jesus. Judah. Judge.	1 Tim. ii. 6 Rev. xiv. 15. Isaiah lix. 20. Isaiah ix. 16. John xi. 25. Mal. iii. 3. Isaiah xxv. 4. Jer. xxxiii. 6. Deut. xxxiii. 16. 1 Cor. x. 4. Isaiah xi. 1. Rev. xxii. 16. Cant. ii. 9. Cant. ii. 1. Mich. v. 2.	Ransom. Reaper. Redeemer. Resurrection. Refiner. Refuge. Righteousness. Rock. Rod and branch. Root of David. Roe and hart. Rose of Sharon. Ruler in Israel.
Matt. xxi. 5. Matt. xxv. 34.	King.	Ephes. v. 2. Luke ii. 30. Luke x. 33. 1 Cor. i. 30. Isaiah viii. 14. Gal. iii. 29. 2 Tim. ii. 8. Gen. iii. 15. 1 Cor. xv. 47. Isaiah xlii. 1, 19 Isaiah xlii. 21. John x. 11. Heb. xiii. 20. Gen. xv. 1. Psalms xviii. 35. Gen. xlix. 10. Cant. iii. 7. Cant. viii. 11, 12. Matt. iv. 3. Matt. viii. 29. Matt. viii. 20. Matt. xiii. 3. 1 Cor. xv. 45. Heb. ix. 14.	Sacrifice. Salvation. Samaritan. Sanctification. Sanctuary. Seed of Abraham. Seed of David. Seed of the woman. Second man. Servant.
Gen. xxviii. 12. John i. 29. Rev. v. 6. Isaiah xxiii. 22. James iv. 12. Isaiah iv. 4. John i. 9. John viii. 12. John xii. 46. John xiv. 6. Rev. v. 5. 1 Tim. iii. 15. Exod. xxxiv. 6. Romans i. 3. Rev. xvii. 14. Cant. v. 16.	Ladder. Lamb. Lawgiver. Leader. Light. Life. Lion of the tribe of Judah. Living God. Long suffering. Lord. Lovely.	Heb. viii. 2. Heb. ix. 11. John iii. 2. Mark xiv. 58. Heb. ix. 16, 17 Luke xii. 33. Rev. ii. 7. John xiv. 6. Isaiah xxxv. 8. John xiv. 6. Cant. iv. 15. Matt. xxii. 12. 1 Cor. i. 24. Rev. iv. 5. Rev. iii. 14. Isaiah ix. 6. Isaiah xxviii. 29. Rev. xix. 13. Heb. iii. 3. Rev. v. 12. Heb. xiii. 8.	Shepherd. Shield. Shiloh. Solomon. Son of God. Son of man. Sower. Spirit. Stone refused. Strength of Israel. Strong of God. Substance. Sun of Righteousness. Surety. Sharp sword.
Acts xv. 31. 1 Tim. ii. 5. Matt. viii. 19. Matt. xxiii. 6. 1 Tim. ii. 5. Heb. vii. 1. Heb. ii. 17. Mal. ii. 7. Mal. iii. 1. Daniel ix. 25. John i. 41. Daniel xii. 1. Rev. xii. 7. Isaiah ix. 6. Isaiah lxiii. 1. Heb. viii. 2. Rev. ii. 28. Rev. xxii. 18. Acts iii. 22.	Man. Master. Mediator. Melchisedec. Merciful. Messenger. Messiah. Michael. Mighty God. Mighty God. Minister. Morning star. Moses. Nazarite.	John xv. 1. Zech. ii. 5. Isaiah xxxv. 8. John xiv. 6. Cant. iv. 15. Matt. xxii. 12. 1 Cor. i. 24. Rev. iv. 5. Rev. iii. 14. Isaiah ix. 6. Isaiah xxviii. 29. Rev. xix. 13. Heb. iii. 3. Rev. v. 12. Heb. xiii. 8.	Tabernacle. Teacher. Temple. Testator. Treasure. Tree of Life. Truth. Vine. Wall of fire. Way. Well of living waters. Wedding garment. Wisdom of God. Witness. Wonderful. Word of God. Worthy. Yesterday, to-day, forever.
Matt. i. 23.	Offspring of David. Only begotten. Ointment.	John xv. 1.	
Rev. xxii. 16. John i. 4. Cant. i. 8.	Passover. Plant of renown. Potentate. Prince. Prophet. Propitiation. Power of God. Purifier. Physician.		
1 Cor. v. 7. Ezek. xxxiv. 20. 1 Tim. vi. 15. Acts iii. 15. Acts v. 31. Luke iv. 19. Acts iii. 22. 1 John ii. 2. 1 John iv. 10. 1 Cor. i. 24. Mal. iii. 3. Matt. ix. 12.			

INSTANCES OF PROPHECY COMPARED WITH HISTORY.

[THE CHIEF INSTANCES ONLY BEING SELECTED AND NUMBERED.]

PROPHECY OF FOUR KINGDOMS REPRESENTED BY FOUR BEASTS.	CORRESPONDING EVENTS IN THEIR HISTORICAL ORDER.
THE FIRST BEAST.	
1. A Lion, 2. having eagle's wings; 3. the wings were plucked; 4. it was raised from the ground, 5. and made to stand on the feet, as a man. 6. and a man's heart [intellect] was given to it.— <i>Daniel</i> , chap. iv.	1. The Babylonian empire; 2. Nineveh, etc., added to it—but 3. Nineveh was almost destroyed at the fall of Sardanapalus. 4. Yet this empire was again elevated to power, 5. and seemed to acquire stability under Nebuchadnezzar, 6. who laid the foundation of its subsequent policy and authority.
THE SECOND BEAST.	
1. A ram 2. which had two horns, 3. both high, 4. but one higher than the other, 5. The highest came up last; 6. the ram pushed north, west, and south. 7. did as he pleased, and became great.	1. Darius, or the Persian power. 2. Composed of Media and Persia 3. both considerable provinces, 4. Media the most powerful; yet this most powerful 5. Median empire, under Dejoces, rose after the other; 6. and extended its conquests under Cyrus over Lydia, etc., west, over Asia, north, over Babylon, etc., south, and 7. ruling over such an extent of country was a great empire.
THE THIRD BEAST.	
1. A he-goat 2. came from the west, 3. gliding swiftly over the earth; 4. ran unto the ram in the fury of his power, 5. smote him, 6. brake his two horns, 7. cast him on the ground, 8. stamped on him, and 9. waxed very great; 10. when he was strong his great horn was broken, and 11. instead of it, came up four notable ones 12. toward the four wings of heaven; 13. out of one of them a little horn waxed great 14. toward the south and east, 15. which took away the daily sacrifice, and cast down the sanctuary, etc.— <i>Daniel</i> , chap. viii. 3-12.	1. Alexander, or the Greek power, 2. came from Europe (west of Asia) 3. with unexampled rapidity of success; 4. attacked Darius furiously, and 5. beat him—at the Granicus, Issus, etc.; 6. conquered Persia, Media, etc.; 7. ruined the power of Darius, 8. inasmuch that Darius was murdered, etc. 9. Alexander overran Bactriana to India, 10. but died at Babylon in the zenith of his fame and power; 11. his dominions were parcelled among Seleucus, Antigonus, Ptolemy, Cassander (who had been his officers); 12. In Babylon, Asia Minor, Egypt, Greece. 13. Antiochus the Great, succeeded by Antiochus Epiphanes, 14. conquered Egypt, etc., 15. and endeavored utterly to subvert the Jewish polity; polluting their temple-worship and sacrifices to the utmost of his power.

WORDS OF SCRIPTURE REQUIRING EXPLANATION.

	COMMON VERSION.	MODERN MEANING.		COMMON VERSION.	MODERN MEANING.
Gen. xli. 2.	Kine.	Heifers.	1 Kings ix.	Rulers of Char-	Charioteers.
Exod. iii. 5.	Shoes.	Sandals.	— x. 26.	Bestowed.	Stationed.
— 22.	Borrow.	Ask.	— xi. 22.	Howbeit.	Notwithstanding.
— iv. 24.	Inn.	Lodging place.	— xi. 28.	Charge.	Imposts.
— v. 24.	Let.	Hinder.	— xiv. 3.	Cracknels.	Cakes.
— v. 8.	Tale.	Number.	— xx. 12, 16.	Pavilions.	Booths.
— xiii. 18.	Harnessed.	In ranks.	2 Kings iv. 43.	Servitor.	Servant.
— xxviii. 40.	Bonnets.	Turbans.	— v. 24.	Tower.	Secret place.
— xxxiv. 15.	Whoring.	Astray.	— xxiv. 16.	Craftsmen.	Carpenters.
— 26.	Seethe.	Boil.	1 Chron. xxx. 1.	Provoked.	Provoked.
— 29.	Wish.	Knew.	— xxii. 5.	Magnific.	Magnificent.
— xxxv. 11.	Taches.	Clasps.	2 Chron. xxvi. 14	Ilbergeons.	Breast plates.
— xxxvii. 29.	Apothecary.	Perfumer.	Job i. 1.	Perfect.	Sincere.
— xxxix. 23.	Habergeon.	Coat of mail.	— iii. 12.	Eschewed.	Avoided.
Lev. ii. 1.	Wheat offerings.	Wheat offerings.	— ix. 33.	Prevent.	Receive.
Numb. i. 2.	Polls.	One by one.	— xii. 26.	Daysman.	Umpire.
Deut. xii. 30.	Champaign.	Plain.	— xii. 26.	Ilbergeon.	Javelin.
— xvi. 1-4.	Coast.	Districts.	Psalms iv. 2.	Leasing.	Falsehood, lying.
Josh. vi. 9.	Rereward.	Rear.	— vii. 10.	Pate.	Crown.
— xiii. 25.	Children of Ammon.	Ammonites.	— xvi. 10.	Soul in Hell.	Body in the grave.
— xx. 3.	Unwittingly.	Unintentionally.	— xlv. 19.	Dragons.	Serpents.
— xxii.	Stricken in age.	Advanced in years.	— lix. 10.	Prevout.	Come before, i. e., give timely aid.
Judg. iii. 24.	Covereth his feet.	Reposeth.	— lxxix. 8.	Prevent.	Succor.
— vii. 10.	Host.	Camp army.	— cvii. 3.	Minished.	Diminished.
— xiv. 13.	Fellow.	Comrade.	— cxix. 148.	Prevent.	Anticipate.
— xv. 4.	Shirts.	Sheets.	Eccles. iv. 4.	Travail.	Labor.
— xvii. 2.	Foxes.	Jackals.	Isaiah xli. 22.	Wimples.	Shawls.
1 Sam. i. 15.	Children of Dan.	Danites.	— vii. 23.	Crisping pins.	Purses.
— ii. 5.	Daughter of Belial.	Worthless woman.	— xxx. 24.	Silverlings.	Pieces of silver.
— ii. 12.	Seven.	Many.	— xxxi. 8.	Ear.	Till.
— 29.	Sons of Belial.	Worthless men.	— xlii. 9.	Helpen.	Helped.
— iii. 18.	Kick.	Spurn.	— xlii. 9.	Delectable.	Delightful.
— v. 9.	Every whit.	Every thing.	Jer. iv. 30.	Rest ent thy face.	Distend thine eyes.
— vii. 12.	Secret parts.	Inwardly.	— vii. 33.	Fray.	Scare.
— viii. 17.	Ear.	Till.	— x. 22.	Brut.	Rumor.
— xiii. 17.	Spoilers.	Foragers.	Ezek. xlii. 18.	Scrupillions.	Apply cushions.
— 20.	Carriage.	Spade.	Dau. iii. 21.	Hosen.	Turbans.
— xvii. 24.	Sore.	Baggage.	Zech. xiii. 6.	My fellows.	United to me.
— 39.	Assayed.	Examined.	Matt. iii. 12.	Fan.	Winnowing shovel.
— xxii. 17.	Footman.	Guard.	— v. 46.	Publicans.	Tax gatherers.
— xxvi. 5.	Pitched.	Encamped.	— vi. 24.	Mammon.	Riches.
— xxvii.	Cruse.	Jug.	— xii. 29.	Garnished.	Set in order.
— xxx. 13.	Agone.	Ago.	— xii. 29.	Anon.	Immediately.
2 Sam. iii. 12.	League.	Covenant.	— xiii. 12.	Listed.	Chose.
— xvii. 10.	Utterly melt.	Be utterly dismayed.	Mark xi. 13.	Haply.	Perhaps.
— xxxii.	Prevented.	Surrounded.	Luke ii. 49.	Wish.	Knew.
1 Kings ii. 8.	Cursed.	Reviled.	— vii. 1.	Audience.	Hearing.
— iii. 7.	Go out or come in.	Conduct affairs.	— xii. 58.	Hale.	Drag.
— iv. 2.	Princes.	Chief officers.	— xvii. 9.	Trow.	Think.
— vi. 18.	Knops.	Knobs.	Acts i. 2.	Passion.	Suffering.
— vii. 16.	Chapiters.	Capitals.	— vii. 45.	Jesus.	Joshua.
			— ix. 8.	Pricks.	Goads.
			— ix. 26.	Assayed.	Attempted.

NAMES AND TITLES OF THE HOLY SPIRIT.

John iii. 6. 1 Tim. iv. 1. Gen. i. 2. Gen. xli. 38. Ephes. iv. 30. Rev. i. 4. Isaiah xi. 2. Acts v. 9. 2 Cor. iii. 17. Heb. ix. 14. Matt. x. 20. Isaiah vi. 8. Job xxxiii. 4. Luke i. 35.	The Spirit. The Spirit of God. The Holy Spirit of God. The seven Spirits of God. The Spirit of the Lord. The Eternal Spirit. The Spirit of the Father. The Voice of the Lord. The Breath of the Almighty. The Power of the Highest.	Romans viii. 15. Gal. iv. 5, 6. Isaiah xi. 2. 2 Cor. iv. 13. 1 Peter iv. 14. Zech. xii. 10. Heb. x. 29. Romans i. 4. Isaiah iv. 4. Isaiah xxxviii. 8. Isaiah xi. 2. Romans viii. 2. Rev. xi. 11. Romans xv. 30. 2 Tim. i. 7. Isaiah xi. 2. Ephes. i. 13. Rev. xix. 10. Ephes. i. 17. John xiv. 17. John xv. 26, etc. Isaiah xi. 2. Ephes. i. 17.	Spirit of Adoption. Spirit of Counsel. Spirit of Faith. Spirit of Glory. Spirit of Grace. Spirit of Holiness. Spirit of Judgment. Spirit of Knowledge. Spirit of Life. Spirit of Love. Spirit of Might. Spirit of Promise. Spirit of Prophecy. Spirit of Revelation. Spirit of Truth. Spirit of Understanding. Spirit of Wisdom.
Psalms li. 12. Neh. ix. 20. Psalms cxliii. 10. Romans viii. 9. 1 Peter i. 11. Gal. iv. 6. John xiv. 16, 26. John xv. 26.	Free Spirit. Good Spirit. Spirit of Christ. Spirit of the Son. The Comforter.		

WORDS OF SCRIPTURE REQUIRING EXPLANATION.—Continued.

	COMMON VERSION.	MODERN MEANING.		COMMON VERSION.	MODERN MEANING.
Acts x. 42.	Quick.	Living.	Heb. iv. 8.	Jesus.	Joshua.
Romans i. 13.	Let.	Hindered.	James iii. 4.	Governor list-eth.	Pilot chooseth.
— vii. 8.	Concupiscence.	Evil desires	— 13.	Good conversa-tion.	Consistent con-duct.
— viii. 13.	Mortify.	To kill.	1 Peter ii. 2.	Sincere.	Unadulterated.
— xv. 11.	Laud.	Celebrate.	— iii. 11.	Eschew.	Avoid.
1 Cor. x. 11.	Ensamples.	Examples.	— iii. 12.	Enseue.	Pursue.
— xi. 29.	Unworthy.	Irreverently.	2 Peter iii. 9.	Slack.	Slow.
— xiii. 1.	Damnation	Condemnation.	— iii. 12.	Hasting unto.	Earnestly de-siring.
2 Cor. i. 12.	Charity.	Love.	1 John ii. 17.	Lust.	Desire.
— v. 21.	Conversation.	Behavior.	— 20.	Uction.	Anointing.
— viii. 1.	Sin.	Sin offering.	— v. 6, 8, 9.	Witness.	Testimony.
1 Thess. iv. 16.	Do you to wit.	Make known to you.	Rev. i. 13.	Candlestick.	Lamps.
Heb. i. 1.	Prevent.	Go up before.	— xxi. 19.	Garnished.	Adorned.
— i. 3.	Divers.	Various.			
— ii. 11.	Person.	Substance.			
	Sanctifieth.	Expiteth.			

TABLE, SHOWING HOW THE EARTH WAS REPEOPLD BY THE DESCENDANTS OF NOAH.

The sons of Noah were SHEM, HAM, JAPHETH.		
Shem's Sons were	They settled	The principal nations which sprang from them, were
Elam. Asshur. Arphaxad. Lud. Aram.	Assyria, Syria, Persia. Northern Arabia, Mesopotamia.	Persians. Assyrians. Chaldeans. Lydians. Armenians.
Ham's sons were	They settled	The principal nations which sprang from them, were
Cush. Mizraim. Phut. Canaan.	The Continent of Africa.	Ethiopians. Egyptians. Tybians. Canaanites.
The sons of Japheth were	They settled.	The principal nations which sprang from them, were
Gomer. Magog. Madai. Javan. Tubal. Meshech Tiras.	Asia Minor. Armenia. Caucasus. Europe.	Russians, Teutons, Gauls, Britons. Scythians. Medes. Ionians and Athenians. Iberians. Muscovites. Thracians.

TABLE, SHOWING SOME OF THE PRAYERS MENTIONED IN THE SCRIPTURES.

BY WHOM OFFERED.	WHERE RECORDED.	FOR WHAT PURPOSE OFFERED.	HOW ANSWERED.
Abraham.	Gen. xviii. 23-33.	To avert God's wrath from the cities of the plain.	The offer to save Sodom, if ten righteous men could be found in it.
Abraham.	Gen. xx. 17, 18.	That God would remove the barrenness of Abimelech's wives.	Abimelech's household healed.
Abraham's Servant.	Gen. xxiv.	For the success of his mission.	Rebekah makes herself known.
Isaac.	Gen. xxv.	For children.	Jacob and Esau are born.
Jacob.	Gen. xxxii.	Protection against Esau.	The brothers are reconciled.
Moses.	Exod. xxxii.	Forgiveness for idolatrous Israel.	The anger of God is restrained.
Moses.	Exod. xxxiii.	That God would continue with His people.	God's presence is not withdrawn.
Moses.	Numb. xii.	For Miriam when stricken with leprosy.	Miriam is healed after seven days.
Moses.	Numb. xiv.	For pardon for the unbelief of the spies' report.	The nation is pardoned.
Moses.	Deut. iii.	That he may see the Promised Land.	God shows the land to Moses before his death.
Samson.	Judges xvi.	For vengeance on his enemies.	He triumphs over the Philistines at his death.
Hannah.	1 Samuel i.	For a son.	Samuel is born.
David.	2 Samuel vii.	Thanksgiving after Nathan's message.	David's house continues to hold the sceptre.
Solomon.	1 Kings viii.	Dedication of the Temple.	The glory of God descends upon the house.
Elijah.	1 Kings xviii.	That God would triumph over Baal.	Fire from Heaven kindles Elijah's sacrifice.
Hezekiah.	2 Kings xix.	Protection against Sennacherib.	The angel of God destroys the Assyrian army.
Asa.	2 Chron. xiv.	For aid in the battle with the Ethiopians.	God destroys the Ethiopian army.
Jehoshaphat.	2 Chron. xx.	For protection against his enemies.	The Ammonite and Moabite armies are overthrown.
Hezekiah.	2 Chron. xxx.	For pardon for those who had eaten the Passover unsanctified.	God heals the people.
Nehemiah.	Nehemiah i.	For the remnant in captivity.	Permission given to rebuild the wall of Jerusalem.
Daniel.	Daniel ix.	For the restoration of Jerusalem.	Daniel is informed of the Seventy Weeks.
Jonah.	Jonah ii.	For deliverance from the whale.	The whale vomits Jonah forth upon land.
The Publican.	Luke xviii.	For forgiveness.	He "went down to his house justified" or forgiven.
Jesus.	Matt. xxvi.	Under suffering in Gethsemane.	He is strengthened to endure and triumph.
The dying Thief.	Luke xxiii.	To be remembered by Jesus.	Promised salvation.
The Apostles.	Acts i.	On choosing an Apostle.	The lots fall upon Matthias.
The Early Church.	Acts iv.	For protection under persecution.	God by moving the house signifies that their prayer is heard.

SYMBOLICAL LANGUAGE USED BY THE POETS AND PROPHETS

TEXTS.	SYMBOLS.	MEANINGS.
Jer. iii. 8, 9; v. 7.	Adultery.	Idolatri.
Rev. i. 20; ii. 1. etc.	Angel.	Messenger, hence minister.
Psalms x. 15.	Arm.	Power.
Ezra xxx. 21, etc.	Arrows.	Judgments.
Job vi. 4.	Babylon.	Rome.
Rev. xvii. 18.	Beast.	A tyrannical heathen monarch.
Daniel vii. 17.	Black.	Affliction—anguish.
Job xxx. 30.	Blindness.	Ignorance.
Joel ii. 6.	Blood.	Slaughter—depth.
Isaiah xxix. 18.	Brimstone	Desolation—torments.
Romans xi. 25.		
Isaiah xxxiv. 3.		
Ezek. xxxii. 6.		
Job xviii. 15.		
Rev. xiv. 10.		

THE HILLS AND MOUNTAINS OF SCRIPTURE.

Name of Hill.	Country.	Where mentioned.	For what noted.
1. Abarim.	Palestine.	Num. xxxiii. 48.	Scene of Balaam's prophecy.
2. Ararat.	Armenia.	Gen. vii. 4.	Resting place of the ark.
3. Bashan.	Palestine.	Isa. xxiii. 9. Deut. i. 4.	For its height.
4. Calvary.	"	Luke xxiii. 33.	The scene of the Redeemer's crucifixion. This name occurs only in Luke.
5. Carmel.	"	1 Kings xviii. 19.	The scene of Elijah's encounter with the prophets of Baal.
6. Ebal.	"	Joshua viii. 30.	The mount on which the curses of the broken law were to rest.
7. Ephraim.	"	1 Sam. i. 1.	Birth place of Sannuel.
8. Gerizim.	"	Josh. viii. 32.	The Mount of Blessing. Here Joshua wrote the law on stone. The site of the Samaritan Temple.
9. Gilboa.	"	1 Sam. xxxi.	The scene of the death of Saul and Jonathan.
10. Hermon.	"	Ps. cxxxiii. 3.	The highest mountain in the Holy Land, 10,000 ft. high. The supposed scene of the transfiguration.
11. Nebo.	"	Deut. xxxii. 49.	The burial place of Moses, and the mount from which he saw the Promised Land.
12. Olivet.	"	1 Sam. xv. 30. Matt. xxiv. 3. John viii. 1.	Route by which David escaped from Absalom. Scene of Christ's sermon.
13. Hor.	"	Num. xx. 27.	Burial place of Aaron.
14. Sinai.	Arabia.	Ex. xix. 18.	Scene of the giving of the Law.
15. Tabor.	Palestine.	Judges iv. 6.	Scene of the victory over Sisera.

SOME OF THE RIVERS AND LAKES OF THE SCRIPTURES.

Name.	Country.	Where mentioned.	For what noted.
1. Abana.	Damascus.	2 Kings v. 12.	Spoken of by Naaman.
2. Abava.	Media.	Ezra viii. 15, 21.	Scene of Ezra's feast prior to the return from captivity.
3. Arnon.	Syria.	Judges xi. 18.	Boundary of Moab.
4. Chebar.	Chaldea.	Ezek. i. 1.	Scene of Ezekiel's first vision.
5. Salt Sea.	Palestine.	Ezek. xlvii. 18.	The Dead Sea. Supposed site of the Cities of the Plain.
6. River of Egypt.	Egypt.	Josh. xv. 4	The Nile.
7. Euphrates.	Babylonia.	Gen. ii. 4.	One of the great rivers of the East.
8. Sea of Galilee or Gennesaret.	Palestine.	John vi. 1. Lanke v. 1.	Miraculous draught of fishes, and calming of the tempest by Christ.
9. Gihon.	Persia.	Gen. ii. 13.	One of the rivers of Eden.
10. Jordan.	Palestine.	In nearly all the his-torical books.	Principal river of Palestine. Scene of Christ's baptism.
11. Parpar.	Damascus.	2 Kings v. 12.	Now called the Barrada.
12. Pison.	Persia.	Gen. ii. 1.	One of the rivers of Eden.
13. The Red Sea.	Arabia.	Ex. xiii, xiv.	Passage of the Israelites, and destruction of Pharaoh's host.

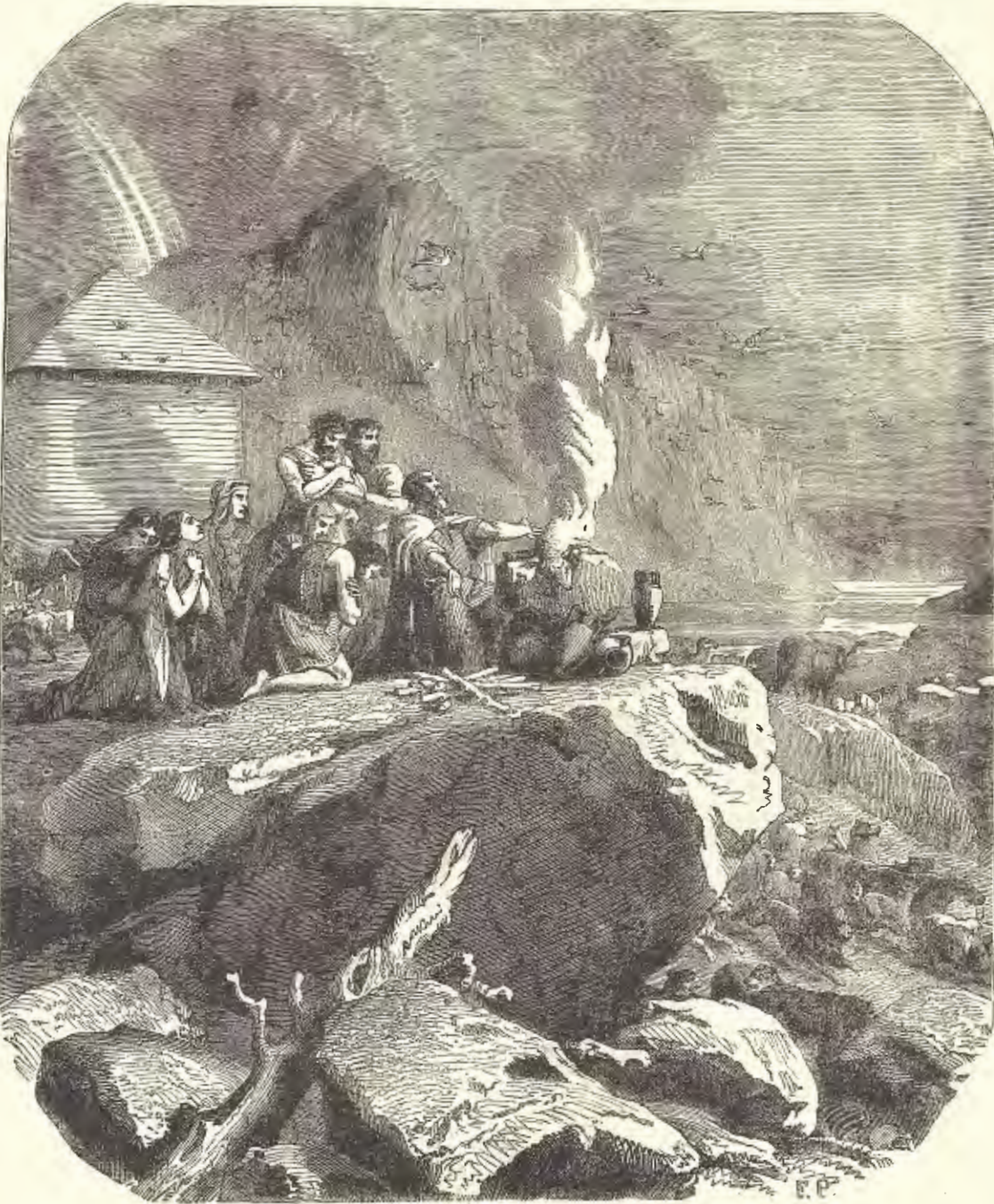
SYMBOLICAL LANGUAGE.—Continued.

TEXTS.	SYMBOLS.	MEANINGS.
Rev. xxi. 9.	Bride.	The church of God.
John iii. 29.	Bridegroom.	Christ, wedded to his church.
Psalms xxii. 12, etc.	Bulls.	Violent enemies.
Rev. ii. 10.	Candlesticks.	Church.
Psalms lxxviii. 18, etc.	Chariots.	Heavenly hosts.
James i. 12.	Crown.	Victory—reward.
Rev. ii. 10.	Cap.	Divine blessings.
Psalms xxxiii. 5.	Darkness.	Divine judgments.
Isaiah li. 17.	Day.	Misery—adversity—ignorance.
Jer. xxiii. 1.		
Amos iv. 13.		
Romans xiii. 12.		
Isaiah xxxiv. 8, etc.		
Rev. ii. 10, etc.		
1 Thess. v. 5, etc.		

For one hundred and fifty days, or five months, the ark floated alone upon the waste of waters that covered the face of the earth. Meanwhile God had not forgotten Noah and those that were with him in the ark. On the seventeenth day of the seventh month, of the six hundredth year of Noah's life, the subsiding waters left the ark aground upon the mountains of Ararat. More than two months were still required to uncover the tops of the mountains, which appeared on the first day of the tenth month. Noah still waited forty days (to the eleventh day of the eleventh month) before he opened the window of the ark. He sent out a raven, which flew to and fro, probably on the

subject to them. To this he added the use of animals for food. But the eating their blood was forbidden, because the blood is the life; and, lest the needful shedding of their blood should lead to deeds of blood, a new law was enacted against murder. The horror of the crime was clearly stated on the two grounds of the common brotherhood of man, which makes every murder a fratricide, and of the creation of man in God's image. The first murderer had been driven out as a vagabond and a fugitive; but his life was sacred. Now, however, the penalty was changed, and the law laid down: "He that sheddeth man's blood, by man shall his blood be shed." This law

amounts to giving the civil magistrate "the power of the sword;" and hence we may consider three new precepts to have been given to Noah, in addition to the laws of the Sabbath and of marriage, which were revealed to Adam, namely, the abstinence from blood, the prohibition of murder, and the recognition of the civil authority. In addition to these promises and precepts God made with Noah a *Covenant*; that is, one of those agreements by which he had condescended to bind himself again and again towards man; not more sacred with him than a simple promise, but more satisfying to the weakness of our faith. Of these Covenants, that made with Noah on behalf of his descendants is the first; and it may be called the *Covenant of God's forbearance*, under which man lives to the end of time. It is important for us not to suffer our relations to Adam as our first father, or to Abraham as the



NOAH'S SACRIFICE AFTER LEAVING THE ARK.

His first act was to build an altar and offer a sacrifice of every clean beast and bird. This act of piety called forth the promise from God that He would not again curse the earth on account of man, nor destroy it as He had done; but that He would forbear with man's innate tendency to evil, and continue the existing course of nature until the appointed end of the world. His promise was ratified by the beautiful sign of the rainbow in the cloud, a natural phenomenon suited to the natural laws of whose permanence it was the token (Gen. viii. 20-22; ix. 12-17). God also repeated to Noah and his sons the blessing pronounced on Adam and Eve, that they should "be fruitful and multiply and replenish the earth," and that the inferior creatures should be

father of the faithful, to overshadow our part in God's Covenant with Noah as the ancestor of the existing human race.

We are told that the Ark "rested upon the mountains of Ararat" (Gen. viii. 4), meaning the mountains of Armenia. The traditional mountain is the culminating point of the central range of Armenia, to which the name Ararat has been given by geographers. It is known to the Turks as *Aghri-Tagh*. It rises majestically out of the valley of the Araxes to an elevation of 17,260 feet above the level of the sea, and about 14,350 above the valley, and terminates in a double conical peak, the lower or Lesser Ararat being about 4,000 feet below the other. The summit is covered with eternal snow.

AFTER his entrance into the Promised Land, Abram wandered from north to south, and was at length driven by the pressure of famine into Egypt, in which the mighty kingdom of the Pharaohs had long been established. In this crisis the faith of Abram failed. To protect his wife from the license of a despot, he stooped to that mean form of deceit, which is true in word but false in fact. He caused Sarai to pass as his sister, a term used in Hebrew, as in many other languages, for a niece, which she really was. The trick defeated itself. Sarai, as an unmarried woman, was taken to the harem of the king, who heaped wealth and honors upon Abram. Warned of his mistake by plagues sent upon him and his household, the king restored Sarai to her husband with a rebuke for his deceit, and sent him out of Egypt with all the wealth he had acquired. He was now "very rich in cattle, and in gold." He travelled back through the south of Palestine to his old encampment near Bethel, where he again established the worship of Jehovah (Gen. xii. 11, 20).

A similar incident occurred somewhat later in the life of the patriarch. Abraham's fourth resting-place in the land promised him by Jehovah was at Beersheba, at the southwestern extremity of the maritime plain, upon the borders of the desert. In this district the Philistines had already begun to form settlements, and a warlike king of this race named Abimelech reigned in the valley of Gerar. Abraham was afraid that Abimelech, attracted by Sarah's beauty, would kill him in order to obtain possession of her. He, therefore, passed her off as his sister, as he had done before, and Abimelech, not suspecting the truth, took her to his harem. The Almighty soon made it apparent to him that he had committed a great wrong, and sending for Abraham, he reproached him for his deceit, and restored Sarah, with a present of a thousand pieces of silver, and cattle and servants, as an atonement for his offence (Gen. xx.). The independent truth of each story is confirmed by the natural touches of variety, such as Abimelech's keen but gentle satire in recommending Sarai to buy a veil with the thousand pieces of silver which he gave to her husband. We may also observe in the account given of this transaction the knowledge of the true God among Abimelech and his servants.

The student of the Bible will be struck with an occurrence similar to those we have related, in the history of Isaac. Driven from his

resting-place at La-hai-roi by a famine, Isaac was forbidden by God to go down to Egypt, and was commanded to remain in the land. He betook himself to his father's old residence at Beersheba. The reigning monarch of this region was another Abimelech, evidently the son of Abraham's contemporary. "And the men of the place asked him of his wife, and he said, She is my sister; for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Rebekah, because she was fair to look upon." After he had been there a considerable time, Abimelech obtained conclusive proof that Rebekah was Isaac's wife, and not his sister. And Abimelech called Isaac, and said, Behold, of a surety, she is thy wife; and how saidest thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her."

The king thereupon rebuked Isaac for his deception, pointing out to him the danger to which he had exposed his wife. The rebuke was followed by special protection and respect for Isaac and Rebekah from both the king and his people (Gen. xxvi. 1-11).

The frequency of such occurrences as these will not surprise any one acquainted with the manners and customs of Oriental countries, especially at this early period; but it would have been indeed surprising if the author of any but a genuine narrative had exposed himself to a charge so obvious as that which has been founded on its repetition. The incidents related are so thoroughly characteristic of the people concerned that they carry with them the proof of their genuineness.

That Sarah and Rebekah were beautiful women would seem clear from the precautions taken by their husbands in the instances related, and that the latter were not too partial in their estimates is shown by the admiration displayed by the Philistines and Egyptians. In the case of Sarah it has been thought by some that the commendation which the princes of Pharaoh bestowed upon the charms of the lovely stranger was owing to the contrast which her fresh Mesopotamian complexion offered to the dusky hue of their own beauties. But so far as climate is concerned the nearer Syria could offer complexions as fair as hers; and, moreover, a people trained by their habits to admire "dusky" beauties were not likely to be inordinately attracted by a fresh complexion. It must have been some rare quality of personal beauty which drew the attention of the princes to her, and caused Pharaoh to take her for himself.



SARAH TAKEN FROM ABRAM BY PHARAOH.



THE SEPARATION OF ABRAM AND LOT.

DURING the first part of Abram's sojourn in Canaan, his nephew Lot dwelt with him. They became so wealthy that the land could not support Abram's cattle and Lot's, and their herdsmen were continually quarrelling. They decided to separate, and Abram, remembering that he was "the heir of better promises," gave the choice of the land to Lot. Their encampment looked westward on the rugged hills of Judæa and eastward on the fertile plain of the Jordan about Sodom. It was exactly the prospect to tempt a man who had no fixed purpose of his own, who had not, like Abram, obeyed a stern inward call of duty. So Lot left his uncle on the barren hills of Bethel, and chose all the precinct of the Jordan and journeyed east. Abram received his reward in a third blessing and promise from God, who bade him lift up his eyes and scan the whole land on every side, for it should be the possession of his seed. Abram now removed to the Oaks of Mamre, near Hebron, which became his usual abode. (Gen. xiii. 5-18.)



HAGAR AND ISHMAEL IN THE DESERT.

HAVING been driven from his home by Abraham, Hagar and Ishmael went

into the desert of Beersheba, which lies south of Palestine, and wandered there. Ishmael soon sunk under the severe heat after their water was exhausted. As he was at the point of death, God sent an angel to show the mother a fountain or spring of water close at hand, by means of which the lad was revived. God also repeated to Hagar the promise that he had made to Abraham that Ishmael should be the father of a great nation, which was fulfilled in his being the ancestor of the Arabs, who trace their descent from him. The Arabs have a tradition that Ishmael was the legitimate son and the true heir of his

faith in these promises, and in himself. God had promised him that through Isaac, his only son, he should become the ancestor of a mighty nation, and he now commanded Abraham to take Isaac to the summit of Mount Moriah, and slay him there, and offer him as a burnt offering to the Lord. The patriarch unhesitatingly prepared to comply with this command, which seemed to be in itself a complete annulment of all the prophecies of Jehovah. As he was in the act of taking his son's life in obedience to the Divine command, his hand was stayed by Jehovah, who, as a reward for his faith and unhesitating obedience,

renewed the covenant with him, in its special blessings to the children of Abraham, and in its full spiritual extension to all the families of the earth, and for the first time Jehovah confirmed his promise with an oath. (Gen. xxii. 1-19.)

"And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh."

A very important lesson may be drawn from this incident. The primary doctrines taught are those of *sacrifice* and *substitution*, as the means appointed by God for taking away sin; and, as co-ordinate with these, the need of the obedience of faith, on the part of man, to receive the benefit (Heb. xi. 17). A confusion is often made between Isaac and the victim actually offered. Isaac himself is generally viewed as a type of the Son of God, offered for the sins of men; but Isaac, himself one of the sinful race for whom atonement was to be made—Isaac, who did not actually suffer death—was no fit type of Him who "was slain, the just for the unjust." But the animal, not of the human race, which God provided and Abraham offered, was, in the whole history of sacrifice, the recognized type of "the Lamb of God that taketh away the sins of the world." Isaac is the type of humanity itself, devoted to death for sin, and submitting to the sentence.

The scene of the sacrifice has been much disputed. Many believe that it took place on Mount Moriah.

There would seem to be strong grounds for doubting this, however. Except in the case of Salem (Gen. xiv. 18), the name of Abraham does not appear once in connection with Jerusalem. Moreover, Jerusalem is incompatible with the circumstances of the narrative of Genesis xxii. The temple mount cannot be spoken of as a conspicuous eminence. If Salem was Jerusalem, then the trial of Abraham's faith, instead of taking place in the desolate spot implied by the narrative, actually took place under the very walls of the city of Melchizedek.



ABRAHAM PREPARING TO SACRIFICE ISAAC.

father, Abraham, and that the trial of the patriarch's faith consisted in the command of God to offer up Ishmael, and not Isaac, for a burnt sacrifice. They regard Ishmael as having inherited the promises made to Abraham, and consider those promises fulfilled in the triumph of the Mohammedan faith among the people of the East. (Gen. xxi. 9-21.)

ABRAHAM having been the recipient of many blessings, and of still greater promises, it pleased Jehovah to make a trial of the patriarch's

AFTER the burial of Sarah, Abraham appears to have returned to Beersheba. Here Isaac, who was tenderly attached to his mother, became such a prey to melancholy in consequence of her loss, that Abraham determined that his son should marry, hoping that the society and love of a wife would prove the best solace for his grief. He chose for him a wife of his own kindred, and despatched his oldest and most trusted servant to Haran, in Mesopotamia, the residence of Nahor, the brother of Abraham. In order to make sure of the success of the mission, Abraham bound his servant, or steward, by a solemn

oath that he would choose as the wife of his son only a maiden of the pure blood of the patriarch's own race. "Swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites among whom I dwell." The servant readily gave the desired pledge, but called the attention of the patriarch to the probability that the maiden he might select might not be willing to follow him without having first seen Isaac. Abraham reassured him by telling him that as God had promised his seed the possession of the chosen land, so would He surely prepare the way for the success of the mission. The servant thereupon departed for Haran, which was reached in due time. Arriving near the "city of Nahor," the servant halted with his camels and attendants "by a well of water, at the time of the evening, even the time that the women go out to draw water. And he said, O Lord, God of my master Abraham, I pray thee, send me good speed this day, and show kindness unto my master Abraham. Behold, I stand here by the well of water, and the daughters of the men of the city come out to draw water. And let it come to pass, that the damsel, to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink, also; let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast showed kindness unto

my master."

He had scarcely finished speaking when "Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher on her shoulder." Abraham's servant accosted her, and requested her to give him a drink of water. The maiden replied as he had prayed she might, and the servant, deeply impressed with the answer to his prayer, asked her name and family. Upon learning that she was his master's kinswoman, he was convinced

that she was indeed the bride chosen for Isaac by God, and presented her with rich jewels. Rebekah hastened to her father's house, and told them of the arrival of the stranger, who was invited to become the guest of the family. He accepted the invitation, and at once stated his errand; making, in his master's name, a formal proposition for the hand of Rebekah, and relating the divine assistance by which he had been enabled to recognize her. The proposed alliance proving acceptable to the maiden and to her family, the servant escorted her to the home of Isaac, who dwelt by the well of *La-hai-roi*, in the



ABRAHAM'S SERVANT MEETING REBEKAH AT THE WELL.

extreme south of Palestine. "And Isaac went out to meditate in the field at the eventide; and he lifted up his eyes, and saw, and behold the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master; therefore she took a veil and covered herself. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her; and Isaac was comforted after his mother's death" (Gen. xxiv)



THE MEETING OF ISAAC AND REBEKAH.

by God, without "despising" God who gave them. But more than this: he was the head of the chosen family; on him devolved the blessing of Abraham, that "in his seed all the families of the earth should be blessed;" and, in despising his birthright, he put himself out of the sacred family, and so became "a profane person." His sin must not be overlooked in our indignation at the fraud of Jacob, which brought its own retribution as well as its own gain. Having thus secured his brother's inheritance, Jacob was enabled, through the connivance of his mother, to supplant him at the most critical moment of his life, and to obtain by fraud from their father the blessing of Abraham, which he was to hand down to another generation—an inheritance which involved a higher and spiritual blessing, including, in addition to all temporal prosperity, a dominion so universal that it could only be fulfilled by the Kingdom of the Messiah (Gen. xxv., xxvii.) The moral aspect of this transaction is plain to those who remember that the patriarchs are represented in the Bible as "men compassed with infirmity, favored by the grace of God, but not at all endowed

with sinless perfection." It is just this, in fact, that makes their lives a moral lesson to us. The whole career of Jacob is the history of a growing moral discipline. We need not withhold indignant censure from Rebekah's cupidity on behalf of her favorite son, and the mean deceit to which she tempts him. Nor is Isaac free from the blame of that foolish fondness, which, as is usual with moral weakness, gives occasion to crime in others. The difference between them and Esau was simply this—that they, in their hearts, honored the God whom he despised, though their piety was corrupted by their selfish passions.

REBEKAH bore Isaac two sons, twins, born twenty years after their marriage. They were called Esau and Jacob. Esau, the first-born, was the father's favorite, and Jacob, the younger, the mother's darling. Esau was red and hairy, and grew up to be a rough, wild hunter, but the smooth Jacob became a quiet denizen of the tent. These differences of character were fostered by the foolish partiality of the parents, the great curse of all family life. Esau, as the first-born, was his father's heir, and the heir, also, to the blessings promised to Abraham and his seed; but he was careless of these advantages. Returning from hunting one day, and being in a famished state, he saw Jacob preparing some red pottage of lentils, and quickly asked for "some of that red, red." His impatience was natural, for food is not readily procured in an Eastern tent, and takes time to prepare. Jacob seized the occasion to obtain Esau's birthright as the price of the meal; and Esau consented with a levity which is marked by the closing words of the narrative—"thus Esau *despised* his birthright." For this the apostle calls him "a profane person, who for one morsel of food sold his birthright," and marks him as a pattern of those who sacrifice eternity for one moment of sensual enjoyment. The justice of this judgment appears from considering what the birthright was, which he sold at such a price. Esau was, by right of birth, the head of the family, its prophet, priest, and king; and no man can renounce such privileges, except as a sacrifice required



ESAU GOING FOR VENISON.

JACOB, having defrauded his brother of the patriarchal blessing, was obliged to fly from his home to escape the wrath of the wronged Esau. He accordingly set out for Haran, the home of his mother's family. Proceeding northward, he lighted on a place, the site, doubtless, of Abraham's encampment near Bethel, where he found some stones, which probably belonged to the altar set up by Abraham, one of which he made his pillow. Thus forlorn, amid the memorials of the Covenant, he was visited by God in a dream, which showed him a flight of stairs leading up from the earth to the gates of heaven, and trodden by angels, some descending on their errands "as ministering spirits" upon earth, and others ascending to carry their reports to Him, whose "face they ever watch" in dutiful service. This sym-

before, and brought him to her father's house. Jacob was cordially welcomed, and engaged to serve Laban as a shepherd for wages; for it is not the custom with Orientals for even a relative to eat the bread of idleness. Laban had two daughters, Leah and Rachel, the former with some dulness or weakness of the eyes, but the latter of perfect beauty. Jacob loved Rachel, and agreed to serve for her seven years, "which seemed unto him but a few days for the love he had to her." When he claimed his reward, Laban, by a trick rendered easy by the forms of an Eastern wedding, where the bride is closely veiled, gave him Leah in place of Rachel, and excused the deceit by the impropriety of marrying the younger sister before the older; but he gave Jacob Rachel also, on the condition of another seven years' service.



JACOB KEEPING THE FLOCKS OF LABAN.

bol of God's providence was crowned by a vision of Jehovah, and his voice added to the renewal of the Covenant a special promise of protection. Jacob awoke to acknowledge the awful presence of Jehovah, of which he had lain down unconscious, and to dedicate to Him himself and all that God should give him. As a memorial of his vow, he set up his pillow for a monument, consecrating it with oil, and called the place *Beth el*, the "House of God." The date of this, the turning point in Jacob's religious life, is fixed by subsequent computations to his seventy-seventh year. Greatly cheered by this vision, Jacob hastened on his journey. His arrival at Padan-Aram presents us with a repetition of the pastoral scene, which Abraham's servant had witnessed at the same place. Rachel, the daughter of his uncle Laban, came with her sheep to the well, like her aunt Rebekah just a century

During these seven years, Jacob had eleven sons and a daughter born to him. These were as follows: 1. *The Sons of Leah*: Reuben, meaning "See," a son; Simeon, meaning "Healing;" Levi, meaning "Joined;" Judah, meaning "Praise;" Issachar, meaning "Hire;" Zebulun, meaning "Dwelling." 2. *The Sons of Rachel*: Joseph, meaning "Adding;" Benjamin, meaning "Son of the Right Hand." 3. *The Sons of Bilhah*, Rachel's handmaid: Dan, meaning "Judgment;" Naphtali, meaning "My Wrestling." 4. *The Sons of Zilpah*, Leah's handmaid: Gad, meaning "A Troop;" Asher, meaning "Happy." Jacob's only daughter was Dinah, meaning "Judgment." She was the daughter of Leah (Gen. xxix., xxx.) The evils of a mixed offspring resulting from a polygamous marriage were strikingly illustrated in the history of Jacob's children.



JACOB'S RETURN TO THE PROMISED LAND.

enmity. To add to their hostility, Joseph dreamed two dreams, which even his father, who seems to have discerned their prophetic character, censured his imprudence in repeating. In the first dream his brothers' sheaves of corn bowed down to his, which stood upright in their midst; a most fit type not only of their submission to him, but of their suing to him for corn in Egypt. The second dream was of a wider and higher import. It included his father and his mother, as well as his brethren, in the reverence done to him; and the emblems chosen leave little doubt that the dream prefigured the homage of all nature to Him whose sign was the Star of Bethlehem, and of whom Joseph was one of the clearest types (Gen. xxxvii. 1-11). It has been supposed by some commentators, from Jacob's language respecting Joseph's second

AFTER the birth of Joseph, Jacob wished to become his own master; but Laban prevailed on him to serve him still for a part of the produce of his flocks, to be distinguished by certain marks. Jacob's artifice to make the most of his bargain may be regarded as another example of the defective morality of those times; but, as far as Laban was concerned, it was a fair retribution for his attempt to secure a contrary result. Jacob was now commanded by God to return to the land of his birth; and he fled secretly from Laban, taking with him his possessions, which were now considerable. Having crossed the Euphrates, Jacob struck across the desert by the great fountain at Palmyra, and journeying by the plain of Damascus, and the mountains of Gilead, crossed the Jordan, and encamped at Shechem, having first met and become reconciled with his brother Esau (Gen. xxx.-xxxiii.)

dream, that Rachel was still alive at the time. It is indeed possible that the dream may have occurred some time before the selling of Joseph, and been interpreted by Jacob of Rachel, who certainly was not alive at its fulfilment, so that it could not apply to her. Yet, if Leah only survived, Jacob might have spoken of her as Joseph's mother.



JOSEPH'S DREAM.

OF the twelve sons of Jacob, the youngest but one was Joseph, the child of Rachel. Although the character of Joseph is one of the purest to be found in Scripture, we see in it the injurious effects of parental partiality. Joseph, elated unduly by his father's preference, became a censor and informer upon his brethren, and thus incurred their bitter



JOSEPH CAST INTO THE PIT BY HIS BRETHREN.

THE hatred of the sons of Jacob of their brother Joseph culminated in a determination to take his life. The occasion they sought soon presented itself. Jacob was sojourning with his father, Isaac, at Hebron, and had sent his ten sons to feed the flocks at Shechem. Being anxious to hear how they fared, he sent Joseph to them with a loving message. Upon reaching Shechem, Joseph found that his brethren had gone on to Dothan, a place in the neighborhood, and he hastened after them. They recognized him at a distance, and resolved to kill him as soon as he came up. Reuben opposed their bloody design, and



JOSEPH SOLD BY HIS BRETHREN.

succeeded in changing it into a resolution to cast him into a neighboring pit, from which he intended to deliver him. As soon as he arrived, they seized Joseph and cast him into the pit, and then sat down to eat bread. While thus engaged they saw a caravan of Arab merchants approaching by the highway which leads from Gilead through Dothan to Egypt, carrying to the latter country the spices and gums of the Syrian desert. At the suggestion of Judah, Joseph was sold to these Midianite merchants for twenty pieces of silver. The sons of Jacob then went back to their father with the tale that a wild beast



THE SONS OF JACOB FINDING THEIR MONEY IN THEIR SACKS.

had devoured Joseph, and the merchants went on to Egypt, carrying their captive with them. Upon reaching Egypt they sold him to Potiphar, the captain of Pharaoh's guard. Joseph was seventeen years old at this time (Gen. xxxvii. 12-36).

THE adventures of Joseph in Egypt, and the events which gained him the favor of Pharaoh, are known to all readers of the Bible. He became the chief minister of the great king, and rose to the second place in the kingdom. Having predicted the terrible famine, he prepared for it with so much wisdom and vigor that when the neighboring countries were suffering the keenest want, the kingdom of Pharaoh was abundantly supplied, and able even to furnish food to its neighbors. The famine lasted seven years, and the corn of Palestine became exhausted, and Jacob was obliged to send his sons into Egypt to buy corn. Benjamin, the youngest, he kept at home. The sons of Jacob reached Egypt, and Joseph at once recognized his brethren, but they failed to recognize him, and fulfilled his first dream by doing humble homage to him, as



THE CUP FOUND IN BENJAMIN'S SACK.



JACOB SETTING OUT FOR EGYPT.

the powerful minister of a mighty king. He affected great harshness toward them, and greatly terrified them, but, as the sequel proved, this was done only to gain over them the power he was ready to use for their good. Benjamin having been sent down to Egypt in accordance with Joseph's demand, the latter determined to put into effect a stratagem which should test the strength of his brethren's affection for Benjamin. To effect this design, he ordered his steward to fill his brethren's sacks with corn, and to put every man's money in his

sack, but to put into the sack of the youngest not only his money, but also the silver cup out of which he used to drink. This done, early the next morning they proceeded on their journey homeward, but had not gone far when they were overtaken by Joseph's steward, who reproached them with having stolen his lord's drinking cup. They indignantly denied the charge, but were dumbfounded when the sacks were searched and the cup found in Benjamin's sack. Overwhelmed with grief, for they had declared that he who should be proven the thief should become the slave of Joseph, they returned to the city, and, arriving in the presence of the viceroy, they fell on their faces at his feet in sorrowful submission. Judah made an eloquent plea in behalf of Benjamin, and begged that Joseph would take him as a slave in Benjamin's stead, and send the lad back to his father. Joseph, overcome with emotion at this generous offer, revealed himself to his brethren, and told them of his purpose to bring Jacob and his family into Egypt, where he could care for them and ensure them against suffering from the famine (Gen. xl.-xlv.)

JOSEPH, after making himself known to his brethren during their last journey to Egypt to buy corn, addressed himself to the task of bringing his father and family down to Egypt, where he could provide for their temporal wants. He sent wagons, provisions, and attendants to Palestine, in order that his father and the wives and children of his brethren might make the journey in comfort. When Jacob heard that his long lost son was a rich and powerful prince, the Viceroy of the great King of Egypt, who was at that time the sovereign



EMBALMING THE BODY OF JOSEPH.

lord of Canaan also, he refused to believe the good news; but the sight of the wagons and splendid retinue which Joseph had provided for him, convinced him that his sons had not deceived him. He at once resolved to go down into Egypt, and accept the protection offered him by his beloved son. "And Israel said, It is enough; Joseph, my son, is yet alive; I will go and see him before I die." Having come to this determination, he set out with his whole family for Egypt, where he was joyfully welcomed by Joseph, and given lands by the king (Gen. xli.)

At the death of Joseph, he was placed, according to his instructions, in a coffin, his body having been first embalmed. This was done in order that the Israelites might be able to carry his "bones" with them upon their departure from Egypt, which he predicted would take place under the leadership of Jehovah himself (Gen. xlvii. 24-26).

COMMON chronology assigns the commencement of the severe persecution which the Israelites endured in Egypt, to the beginning of the sixteenth century before Christ, and it is supposed by some that the Pharaoh who figures in Exodus as the enemy of the Hebrew race, was the first of the great Eighteenth Dynasty of native kings. Dreading some foreign war, and regarding with jealous fear the Israelites, "who were more numerous and mightier than his own subjects," he began a series of cruel persecutions, by which he hoped to exterminate them. He reduced them to slavery, and imposed upon them a series of tasks which he believed would be so onerous as to be fatal to many of them. The severer the labor, however, the more they increased, and as a means of checking this growth Pharaoh ordered the Hebrew midwives to kill all the male children at their birth, but to preserve the females alive. The midwives feared God, and refused to obey the barbarous edict. Pharaoh then commanded that all the new-born sons of the Israelites should be drowned

in the Nile, but that the girls should be saved. At this time there lived among the Israelites a man named Amram, a grandson of Levi, whose wife, also of the tribe of Levi, was named Jochebed. They had two children, a daughter named Miriam, and a son named Aaron. Soon after the promulgation of Pharaoh's edict, a second son was born to them. The mother concealed him as long as possible, and when she could no longer hide him in her own house, she made a

water-proof basket, in which she placed the babe, and laid it among the rushes that grew along the banks of the Nile. Then she went back to her home, leaving Miriam to watch the fate of the babe. The daughter of the king of Egypt, coming down to the river to bathe, discovered the babe, took compassion on him, adopted him as her own son, and gave him to his mother to nurse for her. He grew up to manhood at the court of Pharaoh, and was instructed in all the learning of the Egyptians. He was given the name of Moses (Ex. ii. 1-10). St. Stephen declares that Moses was "mighty in words, and in deeds;" and whatever we may think of the traditions about this period of his life, it was certainly a part of his training for his great mission as the leader of and legislator for the chosen people of God. The traditions respecting his earlier life are very interesting. He is said to have been educated at Heliopolis as an Egyptian priest, and taught the whole range of Egyptian, Chaldee, Assyrian, and Greek literature. Another tradition states that he took part in an impor-



THE FINDING OF MOSES BY PHARAOH'S DAUGHTER.

tant military expedition against Ethiopia, holding a high command in the Egyptian army, and acquitting himself with great distinction. The narrative in Exodus, however, passes over this period, and takes up his history at the crisis at which he decided to cast his lot with his own people. The time of this event was "when Moses was grown," or "when he was come to years," or, as St. Stephen states, "when he was full forty years old."

THE last of the plagues or afflictions by which God humbled the Egyptian king, and prepared the way for the departure of the Israelites from Egypt, was the most fearful blow that was struck at the hard-hearted Pharaoh. For three days there was a terrible darkness over Egypt, while the Israelites had light in their houses. Unable to see each other, or to move about, the Egyptians had still this one last opportunity of repentance, but they refused to embrace it, and Moses was sent out from Pharaoh's presence with the command to see his face no more. The contest was over. The doom of Pharaoh and his people, who had oppressed the children of God, had gone forth. On the night of the third day of darkness, while the Israelites, in obedience to the Divine command, were celebrating the first Passover, "at midnight, the Lord smote all the first-born in the land of

Israelites during a century of bondage." The eagerness of the Egyptians to get the Israelites out of the country was so great that they would have hesitated at no price to accomplish their end. "The Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men." The Israelites had not even time to prepare their food, and only took the dough before it was leavened, in their kneading troughs, bound up in their clothes, upon their shoulders, and baked unleavened cakes at their first halt. But amid all this haste, some military order of march was preserved, and Moses forgot not to carry away the bones of Joseph.

The departure of the Israelites from Egypt closed the 430 years of their pilgrimage, which began from the call of Abram out of Ur of the Chaldees. Having learned the discipline of God's chosen family, and



DEATH OF THE FIRST-BORN OF EGYPT.

Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattle." Taught by this terrible blow the folly of opposing the God of Israel, Pharaoh and his people hastened the departure of the Israelites (Ex. xii. 29). The Egyptians willingly gave them the jewels of gold and silver, and the raiment, which they asked for by the command of Moses, and so "they spoiled the Egyptians." Considerable criticism adverse to the morality of this transaction has been founded upon the word "*borrowed*," in the thirty-fifth verse of the twelfth chapter of Exodus. The correct translation is "asked." "There was no promise or intention of repayment," says Dr. Smith. "The jewels were *given* for favor as well as fear; and they were a slight recompense for all of which the Egyptians had robbed the

having been welded by the hammer of affliction into a nation, they were now called forth, under the prophet of God, alike from the bondage and the sensual pleasures of Egypt, to receive the laws of their new state amid the awful solitudes of Sinai. Egypt had been their home for 215 years, during which the Israelites, to all outward appearances, became Egyptians. As the history of their wanderings in the wilderness shows, they had become deeply affected by the superstitions and idolatries of Egypt. They were not fit to enter upon their inheritance. In order to render them so, they were to be carried through a course of discipline, which should make them truly a nation, and were to be taught a system of civil and religious legislation, which was to constitute their national strength, and in which was to be found their national and individual salvation,

## THE PATRIARCHS, PROPHETS, AND KINGS OF THE BIBLE.

The Israelites in their march out of Egypt moved towards the head of the Red Sea, or Gulf of Suez, which then extended much farther northward than it does now. The march of such a large body was necessarily slow, and it was not until the close of the third day that the people encamped "before Pi-hahiroth, between Migdol and the sea." In the meantime Pharaoh had recovered from the terror into which "the death of the first-born" had thrown him, and regretting the permission he had given the Israelites to depart, had determined to pursue them and compel them to return to Egypt. He set out at the head of a large army, and by a forced march came up with them as they were encamped near the Red Sea. In a military sense the Israelitish position was a false one. In front of them was the sea; on their right, a difficult mountain range; and on their left and in their rear the king of Egypt disposed his army so as to cut off their escape.

The sacred narrative says: "And the Egyptians pursued, and went in after them to the midst of the sea, *even all Pharaoh's horses, his chariots, and his horsemen.* . . . And the waters returned, and covered the chariots and the horsemen, and all the hosts of Pharaoh that came into the sea after them; there remained not so much as one of them" (Ex. xiv. 23-28). It seems that the language italicized makes the true meaning of the Bible narrative plain. Pharaoh was pursuing the Israelites with an army, the strength of which is shown by its having 600 chariots, which in those days corresponded to the artillery of modern times. Such a force of chariots required a corresponding force of infantry and cavalry. Pharaoh found the Israelites encamped on the shore of the Red Sea. On their right the range of Jebel-Atakah cut off their retreat, and in their front was the sea, too deep to be forded. The Egyptian army promptly seized every line of



THE DESTRUCTION OF PHARAOH'S ARMY IN THE RED SEA.

Thus hemmed in they had no retreat; and without divine aid were lost. In this emergency God came to their assistance, and opened a passage for them across the Red Sea to the Arabian shore by causing the waters to recede in a miraculous manner. The Israelites crossed the sea by the path thus opened, and gained the opposite shore in safety. The Egyptian army, detecting the movement, at once gave pursuit. When the pursuing forces had become thoroughly involved in the sea, the waters flowed back at the command of God, and destroyed them. The Bible does not tell us that Pharaoh was drowned with his troops, nor do its assertions justify such an inference. That part of the Egyptian army which made the pursuit was drowned, and not the king, and Egyptian history makes it certain that the Pharaoh of the Exodus lived many years after this event, and died from disease. A brief examination of the language of the Bible will show that it does not assert that the king was drowned. The

escape. By the power of God the camp of Pharaoh was plunged in total darkness (Ex. xiv. 19, 20). When the Egyptian advanced forces discovered the withdrawal of the Israelites during the night, the king must have supposed that the Israelites had discovered some line of retreat around the mountain range, as he knew the sea was too deep to be forded. He seems to have done what any prudent commander would have done under the circumstances. He threw forward his chariots and cavalry, "all Pharaoh's horses, his chariots, and his horsemen," to ascertain the exact nature of the movement. To have followed with all his troops would have been to abandon the vantage ground he already had. He, therefore, held his main force in readiness, and despatched a strong pursuing column after the Israelites. The darkness rendered the task of the cavalry and chariots a difficult one, and they did not discover their perilous position in the midst of the sea until the break of day. The first glance demoralized them,

the chariots broke down, and the troops became a mob. The next moment they were engulfed by the returning waves, and not one of them escaped. "The horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them" (Ex. xv. 19). To suppose that the king risked his whole army in this uncertain pursuit is to charge him with a blunder which the narrative does not warrant.

As the Israelites, on their march to Sinai, were nearing the mountain of God, Jethro, the father-in-law of Moses, arrived in the Hebrew camp, bringing with him the wife and two sons of Moses. He was received with honor, and gave Moses some sage advice with respect to the management of the people, but declined the invitation of Moses to accompany them to Canaan and cast his lot with them. Jethro was priest or prince of Midian, both offices probably being combined in one person. His knowledge of the Sinaitic Peninsula made Moses desirous of retaining him in the journey of the tribes. The land of Midian, the country over which he ruled, is believed to have been the Peninsula of Sinai. The Midianites were descended from Midian, the son of Abraham by Keturah. They were mostly dwellers in tents, not in towns, and pursued a roving life (Ex. xviii.)

THE Law given by Jehovah to Israel at Mount Sinai was written on two tablets of stone—written, we are told, by the finger of God Himself. These tablets were broken by Moses in his indignation at the idolatry of the Israelites, whom, upon his return to the camp at the base of the mountain, he found engaged in the infamous worship of

the Ark during its captivity among the Philistines, after the conquest and occupation of the Promised Land, and were brought up to



THE MEETING OF MOSES AND JETHRO.

Jerusalem by David with the Ark, after he had captured that city, and made it the capital of his kingdom. They lay in their sacred repository a solemn and unchanging witness of the truth of the Law, and so far as we know, were not taken from the Ark or used in public. When Solomon erected his splendid Temple, the Ark of the Covenant was placed in the Holy of Holies, the same in shape and form that it had been during the Wanderings, and the Tables of the Law remained in it. Thus were the people reminded by these mementos

of their days of trial, of the all-powerful goodness, and the great love of Jehovah, who had made of the fugitives from Egypt a great and powerful nation, feared and respected by their neighbors, and the happiest of all the races of the ancient world. When Solomon's Temple was destroyed by the Babylonians at the capture of Jerusalem by Nebuchadnezzar, the Ark and the Tables of the Law were doubtless destroyed. No further mention is made of them after this event. It was impossible that the sacred Ark and its contents should have escaped the general ruin, and we are warranted in believing that under no circumstances would the Almighty have suffered them to become the trophies of a pagan conqueror. Had they been taken, mention would have been made of them; but the Bible and profane history are silent concerning them. We can feel



MOSES AND JOSHUA BEARING THE LAW.

the "Molten calf." After the punishment of this sin, God committed to the care of Moses two new tablets engraved with the Ten Commandments. These tables were placed in the Ark of the Cove-

quite sure, therefore, that they were destroyed with the Temple. The Temple of Herod thus lacked these sacred objects, though it was more highly honored in being visited by the Lord Jesus Himself (Ex. xxxii.)



CONSECRATION OF AARON AND HIS SONS.

DURING his abode on Mount Sinai, Moses received from the Almighty full directions as to the construction and adornment of the tabernacle. Then, all things being thus prepared, Moses was commanded to set up the Tabernacle, and place in it the Ark of the Covenant, and to anoint Aaron and his sons to the priesthood. The solemn ceremony took place on the first day of the first month of the second year from the epoch of the Exodus, March to April, B. C. 1490. The priesthood was confined to the family of Aaron, who alone could offer sacrifices (Ex. xl. 12-16). The form of consecration resembled other sacrificial ceremonies in containing, first, a sin offering, the form of cleansing from sin and reconciliation; a burnt offering, the symbol of entire devotion to God of the nature so purified; and a meat offering, the thankful acknowledgment and sanctifying of God's natural blessings. It had, however, besides these, the solemn assumption of the sacred robes (the garb of righteousness), the anointing (the symbol of God's grace), and the offering of the ram of consecration, the blood of which was sprinkled on Aaron and his sons, as upon the altar and vessels of the ministry, in order to sanctify them for the service of God. The former cere-



AARON'S ROD THAT BUDDED.

monies represented the blessings and duties of the man; the latter the special consecration of the priest. God vouchsafed a visible token of His approval and presence by covering the Tabernacle with the cloud and filling it with His glory, so that Moses could not enter into the Tabernacle, and by sending down on the altar the sacred fire, with which alone the sacrifices were henceforth to be offered. A whole month was spent in arranging the service of the sanctuary, as it is set forth in the Book of Leviticus, before the people prepared for their onward journey.

AFTER the rebellion of Korah, Dathan, and Abiram, who perished in an attempt to force themselves into the priesthood of the Lord, a new sign was given of Jehovah's special favor to the house of Aaron. Twelve rods, or sceptres, were chosen for the several tribes, and laid up in the Tabernacle before the Ark, the name of Aaron being inscribed on the rod of Levi. In the morning, Moses went into the Tabernacle and brought forth the rods, and returned them to the princes of the tribes, when Aaron's rod was seen covered with buds and blossoms, and full-blown almonds. The rest were still dry sticks (Num. xvii.)