

The Project Gutenberg eBook of The Bible Story, by Newton Marshall Hall and Irving Francis Wood

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*** START OF THE PROJECT GUTENBERG EBOOK THE BIBLE STORY ***

[Transcriber's notes]

Thanks to Jim and Carol Presher of Timeless Antiques in Valley Alabama for providing access to the original texts.

This is the complete text of all six volumes of the set to permit linking among the volumes. "HOW TO USE THE BIBLE STORY" (the first volume), organizes the use and access of the other five volumes. The general index to all the volumes is at the end of the last volume.

These links connect to the beginning of each volume:

[HOW TO USE THE BIBLE STORY](#)

[VOLUME ONE: THE GOLDEN BOOK](#)

[VOLUME TWO: HERO TALES](#)

[VOLUME THREE: TALES OF OLD JUDAEA](#)

[VOLUME FOUR: LIFE OF JESUS](#)

[VOLUME FIVE: SONGS OF THE AGES](#)

[GENERAL INDEX TO ALL VOLUMES](#)

Page numbers in this book are indicated by numbers enclosed in curly braces, e.g. {99}. They have been located where page breaks occurred in the original book.

Quotation marks are often unbalanced. This transcription copies the original text.

Colons (:) are frequently used instead of commas or semicolons.

Page number references using a variety of abbreviations have been standardized for clarity.

[End transcriber's notes]

{1}

HOW TO USE THE BIBLE STORY

THE KING-RICHARDSON COMPANY

SPRINGFIELD, MASSACHUSETTS

{2}

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FOREWORD

The five volumes of THE BIBLE STORY have served to beautify and classify the Bible and are simple and complete in themselves. They do not require explanation or enrichment. It is the desire, however, by the addition of this volume to suggest definite ways of using the work.

This book contains a series of suggestions to fit the occasion, the temperament, and the time of the user. It may be picked up often and a part of it used as opportunity offers. We believe there may be those who will wish to use all the suggestions. We are sure that all who own THE BIBLE STORY will wish to use some of them.

This volume has the following aims:--

In General:

To give a better knowledge of the Bible and thus to make reading it a delight instead of a task.

Specifically:

To show how to use the work with children and how children may use it.

To make the Bible as useful as possible in character building.

To bring out the connection of the Bible with its land.

To show the connection of the Bible with literature.

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KEY

Throughout this volume initials are used to indicate titles of volumes in which references are found, as follows:--

- G.B. Golden Book.
- H.T. Hero Tales.
- T.J. Tales of Old Judea.
- L.J. Life of Jesus.
- S.A. Songs of the Ages.

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INTRODUCTION

Why Read the Bible?

If Bible readers everywhere could return their answers what diverse and interesting points of view the replies would bring!

For instance, one perceives in the Bible record the worst and the best that men have always thought and felt; for him it is full of the universal motives of humanity. He has noticed, too, that in sketching often but the single act of a character, the Book brings the essential man or woman vividly out of the darkness and into the light for all time. As a student of men, we can imagine such a one replying that the Bible is "The Book of Human Nature."

Another knows that it has been the inspiration of countless writers, and that its sayings and teachings are woven by the hundreds and thousands through and through the texture of our English masterpieces. A student of books might well say that the Bible is the chief "Source-Book of Our Literature."

Still another would say, "The Bible is the beginning of many of our customs. Our common law is largely founded on its laws and many of our institutions are based upon those it sanctions." So a business man, a man of affairs, might very naturally call it, "The Foundation-Book of Christian Civilization."

For many the Bible is "The Book of Salvation," pointing the way into the presence of God.

Still others draw from it counsel and strength for those who depend upon them for guidance. "God could not be everywhere, so he made mothers." And in their hands the Bible becomes "The Book of Character."

The marvel of it is that each of these viewpoints is true. And many others are equally true. For the Bible, like the diamond, reflects its light from many facets. Which one you see depends upon where you stand, upon your point of view. How clear and strong the light for you depends upon how far you have come within the circle of its radiance.

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Why are Bible Readers so Few?

Truly the harvest of Bible enlightenment is plentiful beyond measure; why then are those who reap it for themselves so few? It is because we lack time to understand. Our Bible Schools might solve the problem if only they had time, but one hour a week with the Bible is scarcely an introduction to it, never a fellowship with it. The Book of books is no shallow friend to give up all its treasures upon a superficial acquaintance. Rather it is a friend to be lived with in the home.

This book of suggestions is an invitation to you to come farther within the charmed circle of the Bible's light. Its aim is to save your time by helping you to use it to the greatest advantage. However much or little of the Bible light has been coming to you, may this book help to increase, to clarify, to beautify it. If it shall help you to bring more time, the most precious of modern possessions, to the understanding of the Bible, the most precious wisdom of the ages, its purpose will have been abundantly fulfilled.

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PART I

THE CHILD AND THE BIBLE

Answering Mothers' Questions

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"So great is my veneration for the Bible, that the earlier my children begin to read it the more confident will be my hopes that they will prove useful citizens to their country and respectable members of society."

--John Quincy Adams.

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THE CHILD AND THE BIBLE

THE MOTHER'S PART--HOW CAN I USE THE BIBLE STORY WITH MY CHILD?

This is the most important part of the work, because it helps you to understand and use all the rest, and answers your questions in regard to the religious life of your child. These suggestions are largely for the use of "The Golden Book."

1. What Do I Have to Know in Order to Make the Best Use of THE BIBLE STORY with My Child?

You must know three things:--

That a child will not appreciate and use this work at first unless you appreciate and use it too.

That in order to appreciate and use it, you do not need to read all five volumes through at once. You may begin with any one of the suggestions here given, that pleases and interests you most, and use only what little time you may have. Little by little interest will grow and the child will be finding keen enjoyment in acquiring Bible knowledge for himself.

That even though you had time for immediate and thorough reading, the work is of such proportion that its worth cannot be grasped at once. It is by constant daily use in the home that the beauty and effectiveness of THE BIBLE STORY are revealed and the Bible made an "open book" to many a child as well as adult.

2. How Can I Encourage My Child to Memorize Bible Verses?

This is not difficult. Childhood is the time when verbal memory is most acute. The best way to encourage the memorizing of verses is {16} to make a game out of it instead of a task. Do this by using the Bible alphabet in "The Golden Book" (page [25 G.B.](#)) and thus linking up the Bible with something familiar. Teach a verse each week and ask for daily repetition of it. After several are learned, a drill on the verses is suggested as a spur to memory. Ask what verse in the Bible begins with A? B? C? etc. For the older children there are memory verses given, one for each week in the year, in the back of each of the first four volumes. Let the child himself, so far as he can, arrange these in alphabetical order.

Memorizing is much quickened by making as many natural connections as possible, the known with the unknown. Many hymns are readily recalled by associating them with Psalms of which they are explanations. Children like to learn poetry. Give them the poems suggested below as well as the accompanying Bible passages to learn. Go over them first and let the children understand the parallelism.

Psalms 23 ([35 S.A.](#))

Hymns ([309 G.B.](#), [291 G.B.](#))

Psalms 117 ([139 S.A.](#))

Hymn ([494 S.A.](#))

Psalms 19 ([30 S.A.](#))

Hymn ([434 G.B.](#))

The Birth of Jesus ([37 L.J.](#))

Hymns ([405 G.B.](#), [409 G.B.](#))

These hymns are well worth memorizing, for they are among the best in our language and knowing them will be an added inducement to memorizing the Bible verses that tell the same story.

3. How Can I Help My Child to Understand God's Relation to the World?

Begin with familiar things.--This is very easily done when the child's thoughts of God are related to his knowledge of the things of home. You will find a splendid treatment of these relationships in the primer pages in "The Golden Book" (27-68). Give these lessons to a child who is learning to read. He will like them because the pages look just like his school book and he will be helped in his reading at the same time that he is learning truths which explain the Bible verse given at the bottom of each page. There is no better way of helping a young child to understand love for God, faith in God, the presence of God, and other great truths that are usually given in the abstract.

(The questions at the end of this chapter will be helpful in getting the child to express himself.)

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4. How Can I Know the Best Bible Stories to Tell to Children?

Remember two things: that, as children develop, different types of stories appeal to them, and that every one of these types is found in THE BIBLE STORY. It is a fact that, while the Bible is a universal story book, many of its best lessons cannot be put in story form and are therefore left out of any collection of Bible stories. Consequently the child is missing much that he might profitably have. THE BIBLE STORY meets a great need of the times by bringing to children all the lessons of the Bible, some by means of simple treatments of interesting things and some by means of longer stories of its heroes and heroines.

Simple Good-Night Talks for Little Tots

The following paragraphs in "The Golden Book" contain the sweetest, most constructive lessons to be found in the whole Bible and are beautiful good-night talks for very young children. The questions at the end of this chapter are listed according to pages in "The Golden Book" and will help in getting the child to repeat the story.

God Sees Me.	81 G.B.
What Does God Want Me to Do?	82 G.B.
What God Gives.	85 G.B.
Jesus and His Friends.	86 G.B.
Jesus Had no Home.	89 G.B.
The People Loved Jesus.	93 G.B.
The Boyhood of Jesus	97 G.B.
Jesus and Sick People.	98 G.B.
Talking with Our Father.	101 G.B.
God is Our Father.	105 G.B.
What Jesus Said about Birds and Flowers.	106 G.B.
What Jesus Said about Trees.	109 G.B.

It will be helpful to the mother who is constantly appealed to by her children for special kinds of stories to know where to find them in THE BIBLE STORY.

Stories about Other Children

Children are fond of listening to stories about other children like themselves. THE BIBLE STORY contains many such.

Jesus and the Little Girl.	110 G.B.
The Baby Hid in a Basket.	117 G.B.
The Boy Who Came when He was Called.	132 G.B.
The Boy Who was Raised from the Dead.	193 G.B.
The Little Captive Maid.	205 G.B.

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Hero Stories

The favorites of all children beyond the first year or two of school are the stories of great heroes. A large part of "The Golden Book" is given up to stories of Bible heroes, and the following volume is made up of the lives of these same heroes in the words of the Bible text and is consequently more difficult. The beauty of this arrangement is that after reading the easy story in "The Golden Book" a child will want to read more, and as soon as he is able will enjoy going further with his great heroes in the volumes that contain the Bible text. He will understand seemingly difficult passages in the succeeding volumes of the set because of the substantial background formed by the simple treatments in "The Golden Book." The list of simple hero stories is here given together with the corresponding stories in the Bible text in other volumes.

The Shepherd Boy Who Killed a Giant.	139 G.B.
David and Goliath.	386 H.T.
David and King Saul.	151 G.B.
David an Outlaw.	406 H.T.
David and Jonathan.	156 G.B.
The Jealousy of Saul.	396 H.T.
David and His Three Brave Soldiers.	163 G.B.
A Knightly Deed.	438 H.T.
David and His Son Absalom.	167 G.B.
The Rebellion of Absalom.	443 H.T.
The Story of a Good King.	170 G.B.
Solomon's Temple.	461 H.T.
Joseph and His Brethren.	177 G.B.
Joseph.	91 H.T.

In the same way you may read the Bedtime Stories, beginning on page 245 of "The Golden Book," and then go naturally to the same stories in the Bible text itself as told in the volume "The Life of Jesus."

The Story of the First Christmas.	245 G.B.
Nativity.	37 L.J.
The Story of Palm Sunday.	251 G.B.
The Entry into Jerusalem.	233 L.J.
How Jesus Gave His Life for the World.	257 G.B.
The Crucifixion.	281 L.J.
The Story of the First Easter Sunday.	265 G.B.
The Resurrection.	297 L.J.
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Who was the Neighbor?	279 G.B.
The Good Samaritan.	88 L.J.
The Good Shepherd.	282 G.B.
The Good Shepherd and the Sheep.	200 L.J.

5. How Can I Get My Child to Read the Bible?

In no better way than that suggested in the two foregoing paragraphs. Begin at once with the simpler parts of "The Golden Book," proceed gradually, awakening new interest, daily if possible, by means of the Questions ([page 26](#)) and Things to Do ([page 20](#)). It will take a little time and much thought, but it is the great privilege of the mother to watch for the opportunity and lead the child by means of "The Golden Book" into the treasure house of the Bible, which, despite its wonderful interest and character-building values, has up to this time presented almost a closed door to children. As soon as the child has passed out of "The Golden Book" and found an interest in the other volumes make use of the suggestions and questions in the next chapter for the "Hero Age," and hold the interest once gained.

Very early in life little children begin to ask about Christmas, Palm Sunday, and Easter. Why not seize this opportunity and give them answers to their questions from the Bible?

6. How Can I Help My Child to Understand Life in Bible Times?

By "Seeing Palestine with THE BIBLE STORY."

Read these Stories:--

How the People Traveled in the Lands of the Bible	208 G.B.
Houses in the Lands of the Bible.	214 G.B.
Children in the Lands of the Bible.	217 G.B.
Jerusalem.	218 G.B.
The Jordan.	224 G.B.
The Dead Sea.	226 G.B.
Bethlehem.	229 G.B.
Palestine in the Days of the Lord Jesus.	17 L.J.

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Answer these questions:--

(Be sure to read the story on the back of each picture.)

What do you know about plowing in Palestine?	50 G.B. , 84 G.B.
How do they thresh in the lands of the Bible?	128 G.B. , 274 G.B. , 440 H.T.
What is the town of Nazareth like to-day?	88 G.B. , 100 G.B.
How do they draw water in old Philistia?	142 G.B.
What do you know about an Eastern shepherd and his sheep?	146 G.B. , 210 G.B. , 284 G.B. , 308 G.B.
Who said, "I am the good shepherd"?	288 G.B.
Tell about winnowing in Bible lands.	158 G.B. , 162 G.B.
Look at the pictures on pages 294 G.B. , 298 G.B. , 302 G.B. , 312 G.B. , 368 G.B. , 374 G.B. , then tell what Jesus said about animals.	304 G.B.
What were some of the streets like in ancient Palestine?	356 T.J. , 278 L.J. , 300 S.A.
Name the lake on which Jesus so often sailed with his disciples.	108 G.B. , 462 T.J.
Why were the disciples so often to be found on the lake?	146 L.J.
Tell two stories about Jesus and the Lake of Galilee.	94 L.J. , 307 L.J.
How did the people fish in Palestine?	487 L.J.
Why is it necessary in Palestine to separate the tares from the wheat before harvest?	22 L.J.
What did the army of the Midianites look like when they came to fight the children of Israel?	318 H.T. , 322 H.T.
Read the story.	319 H.T.
How and by whom is meal ground in Palestine?	176 S.A.
The extent of Solomon's kingdom was from "Dan to Beersheba"; find northern and southern points	14 T.J.

7. How Can I Get My Child to Use THE BIBLE STORY for Himself?

By giving him some **Things to Do**. It is a splendid plan to take advantage of the child's natural eagerness to look at the pictures in THE BIBLE STORY, so as to make that desire of real educational value. The following are delightful for a child to do:--

Study closely the pictures on pages [176 G.B.](#), [196 G.B.](#), [204 G.B.](#), and [254 G.B.](#) of "The Golden Book," read the interesting notes on the back of each picture, and the story on page [208 G.B.](#) of "The Golden Book." Then tell the difference between traveling in Bible lands and in our land.

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Look at the pictures of Bethlehem on pages [138 G.B.](#) and [248 G.B.](#) of "The Golden Book" and page [28 L.J.](#) and read the story on the back of each. Then tell how David's home and life were different from yours. Read the story on page [229 G.B.](#) and see what wonderful things happened in this little town.

Read the story on page [214 G.B.](#) and look at the pictures on pages [88 G.B.](#), [92 G.B.](#), [188 G.B.](#), of "The Golden Book" and [192 T.J.](#), then compare a house in the Holy Land with your house.

Read the story on page [217 G.B.](#) of "The Golden Book" and look at the pictures opposite and on page [172 G.B.](#) of "The Golden Book." Then tell or write what you think are the pleasant things about living in Bible lands. Look at the picture on page [236 G.B.](#) and tell why it was good to live there in the year 33 A.D.

In your sand pile build a tiny city of Jerusalem. You will know just how to make it after you have read the story on page [218 G.B.](#) of "The Golden Book." Put it on a hill with valleys on three sides of it. Use stones to build the wall. (See page [216 T.J.](#)) Put a large white stone where you think the temple stood. The picture on page [480 H.T.](#) in "Hero Tales" will show you how the city really looked. After you have built the city and neighboring hills and valleys as well as you can, show them to your mother and father and explain all the interesting features. Tell about the path on the wall and its use; tell why the city was built on a hill; tell about the gates in the wall. (See page [215 T.J.](#)) Explain who built the temple and tell anything else you may know about the greatest city of the Bible lands.

In the back of the volume, "The Songs of the Ages," you will find an [index of illustrations](#) and can easily turn to all the pictures of Jerusalem in these volumes and learn some interesting things.

8. How Can I Interest My Child in the Great Works of Art in THE BIBLE STORY?

The interest of children in works of art, if unguided, usually lasts only for a moment. Let some one, however, begin to talk about the picture and the child fixes eager eyes upon it and follows every word with breathless attention. "Talking about a picture is simply letting a picture talk," and many of these pictures are volumes in themselves which one must read carefully to know all they are meant to tell. The following paragraphs furnish questions and suggest lines of study which will often open the door of the child's mind to artistic appreciation.

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Talking about Pictures

What painter of Madonnas was called the "peasant painter of Spain"?

[30 G.B.](#)

There are four Madonnas by this artist in "The Golden Book"

[30 G.B.](#), [348 G.B.](#), [436 G.B.](#), [450 G.B.](#)

Which two most resemble each other?

How do even these two differ?

Which is thought to be the most beautiful of all?

Which is your favorite? Why?

Find the one painted without the child.

Did you notice two little seraphs that are in almost the same position on pages [436 G.B.](#) and [450 G.B.](#)?

In which of the pictures do you think the painter has shown the most loving mother?

Describe some other children's pictures painted by this great man.

[336 G.B.](#), [480 G.B.](#)

Who is generally considered the greatest of all painters?

[220 G.B.](#)

Name the most famous Madonna in the world.

[220 G.B.](#)

(Notice how lines drawn from the head of the Madonna to the heads of the two supporting figures and across their base make a triangle. This balance gives strength to the picture and makes it more pleasing to look at. One reason why art critics say this picture is "without one false note" is its perfect balance. Remember that this regularity and balance of composition mean repose in a picture while a combination of slanting lines and lessening figures suggests motion. (See [38 T.J.](#)) If slanting lines suggest motion, perpendicular ones show rest, as seen in the figure of Ruth ([44 T.J.](#)). These perpendicular lines are very much used by the great artists; for instance, look at pages [262 S.A.](#), [372 S.A.](#), [382 S.A.](#), [390 S.A.](#))

Raphael painted many pictures besides Madonnas. One of his most famous pictures is on page [366 L.J.](#) There are two other Madonnas by this same artist in "The Golden Book" (pages [356 G.B.](#), [444 G.B.](#)). Describe them and learn their names.

What do you think is interesting about the Madonna picture by Carlo Dolci on page [340 G.B.](#)?

Where does the light come from in the Madonna picture on page [396 G.B.](#)?

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Note another very much like Dolci's (page [400 G.B.](#)): Can you explain this light?

In the picture on page [414 G.B.](#) notice how glad every one is that the Christ Child has come: Why do you think the artist made them look so happy?

Which of the Madonnas on pages [364 G.B.](#), [392 G.B.](#), [418 G.B.](#), [432 G.B.](#), [470 G.B.](#) do you like best, and why?

Find on page [42 G.B.](#) one of the most popular modern Madonnas. This is something like the Madonna on [450 G.B.](#) but it is not considered so good. What do you think is the difference between the two?

What does the Bible call the three men represented as looking at the baby in the Madonna picture on page [408 G.B.](#)?

What is unusual about the picture by Bouguereau on page [332 G.B.](#)?

Describe the picture by the same artist on page [426 G.B.](#)

In what way is the picture on page [332 G.B.](#) like the one by Murillo on page [450 G.B.](#)?

How is the picture on page [404 G.B.](#) like the Adoration of the Angels on page [426 G.B.](#)?

There are many pictures of the face of Jesus in "The Golden Book" that are worth studying and comparing. Turn, one after another, to the pictures on pages [74 G.B.](#), [104 G.B.](#), [288 G.B.](#), [308 G.B.](#); look at each of the faces, and say which you like best, and why.

Name a very great French artist who was a painter of landscapes.

[38 G.B.](#)

What sort of subject did Sir Joshua Reynolds choose for many of his paintings? In what country did he live?

[46 G.B.](#), [374 G.B.](#), [382 G.B.](#)

(A group of men in England called the Pre-Raphaelites were fond of painting pictures that tell a story. One of the most famous of these, an allegorical picture, is given on page [466 G.B.](#) It is interesting to trace out its meaning. See how many prominent features of this picture you can pick out. Notice the three lights: the moonlight, symbol of earth's dimness; the lantern light, symbol of the searching light of conscience; the light around the Master's head, symbol of the light of love. One of the Master's hands is bound by the light of conscience, but the other is free to knock at the door of the heart of man. The brambles and vines of neglect and sin have grown over the door and it has no latch. It can be opened only from within.)

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What woman is ranked among the most famous animal painters of the world?

[378 G.B.](#)

Of what form of art was Thorwaldsen a master? Notice how this form can tell a story

[48 H.T.](#)

Who painted the famous frieze of the Prophets in the Boston Public Library?

[89 H.T.](#)

What prophets are represented in each of the four sections?

[262 S.A.](#), [372 S.A.](#), [382 S.A.](#), [390 S.A.](#)

Tell the history of the great statue of David by Michael Angelo.

[384 H.T.](#)

Who was Michael Angelo?

Murillo, great painter of Madonnas, also painted other pictures. Can you tell the story of the two pictures on [64 H.T.](#), [246 H.T.](#)?

An interesting picture is given on page [38 H.T.](#) Can you tell where this family is going and why?

You can tell a story of Jesus from the pictures in the volume, "The Life of Jesus." Follow those in the order suggested and see how much you can tell about Jesus' life from pages [16 L.J.](#), [40 L.J.](#), [48 L.J.](#), [52 L.J.](#), [56 L.J.](#), [76 L.J.](#), [114 L.J.](#), [232 L.J.](#), [236 L.J.](#), [274 L.J.](#), [312 L.J.](#).

The pictures of Jesus that we see most often were painted by Hofmann. This artist has painted a great many pictures of Jesus and several are given in the volume, "The Life of Jesus," on pages [84 L.J.](#), [164 L.J.](#), [210 L.J.](#), [266 L.J.](#). Would you know from looking at them that these pictures were all painted by the same man? Why?

Leonardo da Vinci was one of the greatest of Italian painters. What is his most famous picture?

[252 L.J.](#)

Can you explain who the men are, represented in this picture ([252 L.J.](#)), and what they are all talking about? Do you know why Jesus' face is so sad? Look on page [256 L.J.](#) for a larger picture of the face of Jesus. This is a study made by Da Vinci for his great painting, "The Last Supper," and is called "The Unfinished Christ." It is said of this picture: "Never had such a vision of the face come to mortal before. Never has it been approached in beauty or power by any painter since."

The following is an interesting observation test as well as a help in fixing the beautiful stories in mind. Turn to the picture on page [254 G.B.](#) Ask the child to examine it closely for a few minutes and then tell you in detail what he sees in the picture. Some children will see many things, others will need suggestions to help them in bringing out {25} the interesting points of characters and setting. After the picture is well in mind turn to page [251 G.B.](#) and read the story of Palm Sunday, letting the child fit his observations to the story.

Other pictures and stories that may be used in the same way are:-

Pictures. [16 L.J.](#), [388 G.B.](#)

Story. [245 G.B.](#)

Picture. [458 G.B.](#)

Story. [49 L.J.](#)

Picture. [112 G.B.](#)

Story. [110 G.B.](#)

Picture. [236 G.B.](#)

Story. [188 L.J.](#)

Pictures. [290 L.J.](#), [300 L.J.](#)

Story. [265 G.B.](#)

Picture. [188 G.B.](#)

Story. [214 G.B.](#)

Picture. [366 L.J.](#)

Story. [469 L.J.](#)

Picture. [Frontispiece H.T.](#)

Story. [177 G.B.](#)

QUESTIONS TO ASK LITTLE CHILDREN

If possible, set a regular time for reading "The Golden Book" with the child, taking it page by page. Use these questions to recall the previous lesson before going on to a new story.

Making the Child Think

Who gives you "every good gift"?	32 G.B.
Tell something about the beautiful grass and flowers	35 G.B. , 36 G.B.
To whom do you say your prayers?	40 G.B.
What shines in the sky when you sleep? (See picture in front of G.B.)	43 G.B.
What do you know about one great star?	245 G.B.
What shines down on the flowers and the birds and the little children when they waken?	44 G.B.
How do you thank the Father in heaven for his goodness?	47 G.B.
Who is glad when the rain falls?	48 G.B.
How does God help the seeds to grow into flowers?	51 G.B.
What beautiful things does God bring to us in the summer?	52 G.B.
Tell some good and beautiful things which you thank God for in the autumn.	55 G.B.
Why do you like the cool winter days? How does God keep the flowers warm? The animals?	59 G.B.
What can you do beside the big ocean?	63 G.B.
Why do the beautiful hills and mountains make you think of God?	68 G.B.
Tell some things you can do to make the Father in heaven glad.	81 G.B.
How many things can you do that God wants done?	82 G.B.
Why do you thank God every day?	85 G.B.
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Why did Jesus' friends love him?	86 G.B.
Did Jesus have any home?	89 G.B.
To whose home did Jesus love to go? (Look at picture, page 260 G.B. , also page 218 L.J.)	90 G.B.
What did Jesus do when the people came to see him? (Look at pictures on pages 114 L.J. and 132 L.J.)	93 G.B.
Tell a little story about the Sea of Galilee. (Look at picture, page 108 G.B. .)	94 G.B.
When Jesus was a boy, how many things did he do that you do? (Read page 73 G.B. and look at picture on page 56 L.J.)	97 G.B.
Do you know why Jesus was called the Great Physician? (Look at pictures pages 104 G.B. and 200 G.B. .)	98 G.B.
Why do you like to talk to your Father in heaven? (Look at the picture on page 192 T.J. and see how people in the East sometimes prayed.)	101 G.B.
Tell how a good father is like the Father in heaven.	105 G.B.
What did Jesus say about birds and flowers?	106 G.B.
Did you know that there are good trees and bad trees? Tell what Jesus said about them. (Look at pictures pages 460 H.T. and 102 H.T.)	109 G.B.
How was Jesus very kind to Jairus, whose little girl was sick?	110 G.B.
What baby was hid in a basket and afterward grew up to be a great man? (Look at page 140 H.T. , for one of the wonders of the country where this baby was born. Look on page 90 H.T. and see how a great artist represents him as a man.)	117 G.B.
Tell how the churches in the Bible lands were different from our churches. Where did they get the songs they sang?	121 G.B.
Can you tell one of the stories that Jesus told?	126 G.B.
How many of the important things that Jesus taught the people can you remember?	130 G.B.
What was the name of the little boy who came when he was called? How was his mother unselfish? What do you think made him a great man? (Look at picture, page 45 .)	132 G.B.
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Tell about the shepherd life that made David a strong, brave boy. How did he use his strength and bravery when his country needed him? (Look at pictures, pages 384 H.T. and 388 H.T.)	139 G.B.
What did David do for the great King Saul and how did Saul treat David in return? (Look on page 404 H.T. and see the place where David hid from Saul.)	151 G.B.
How did Jonathan show his friendship for David?	156 G.B.
Tell what three brave soldiers did to show their friendship for David.	163 G.B.
Tell the name of a wicked son of David and what happened to him.	167 G.B.
Who was called the "wisest king," and what was the greatest thing he ever did? (Look at picture on page 454 H.T.)	170 G.B.
Tell the name and the story of the little boy who was put in a pit by his brothers. (Look at picture on page 94 H.T. to see how the little boy traveled to Egypt.)	177 G.B.
How did this little slave boy become a great ruler in Egypt?	181 G.B.
Tell how, as a great ruler, he did a kind thing to the brothers who had been unkind to him. (See picture in front of H.T.)	185 G.B.
Tell about the woman who did a good deed to the prophet Elijah and how she was richly rewarded.	193 G.B.
When Jesus refused to be king in Palestine and told the people that he was king over a greater kingdom than they had, what did he mean? By what stories did Jesus explain what he meant?	201 G.B.

Tell what the little captive girl did to bring health to the great general Naaman. (Look at picture, page [150 T.J.](#) [205 G.B.](#))

Tell all you know about the Jordan river. (Look at pictures, pages [284 H.T.](#) and [340 H.T.](#)) [224 G.B.](#)

What is the strangest lake in the world? Why would you dislike to live near it? (Look at picture on page [228 G.B.](#), also on page [34 H.T.](#)) [226 G.B.](#)

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PART II

CHARACTER AND LIVING

For Growth in Knowledge and Character

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"Written in the East, these characters live forever in the West; written in one province, they pervade the world; penned in rude times, they are prized more and more as civilization advances; product of antiquity, they come home to the bosoms of the folk of modern days."

--*Robert Louis Stevenson.*

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CHARACTER AND LIVING

MAKE THE BIBLE HEROES YOUR FRIENDS

We ever demand a person for an ideal instead of a principle. By living a year with a masterful character one would gain more than from a dozen years of moral precept. President King of Oberlin College says, "Character is not taught, but caught."

Since character is contagious, mere teaching of the bare and unadorned moral principle is almost always vain. But a hero personifies virtue, commands admiration, becomes an ideal.

This explains the power of stories in creating character. The heroes of the Bible fire us with enthusiasm we could never feel for impersonal virtue. To make them our friends is to be influenced by the noblest associates.

When Jesus wished to build up character in His disciples He told them a story, or parable, to supply their lack.

The method meets the need of mankind to-day as well as in Jesus' time. The Bible has a wonderful story for forming every single trait of character. Its heroes illuminate virtue by their heroic deeds. We see the man, admire his deeds, then his motives, and then his character. Unconsciously, but none the less surely, we catch his spirit and share the quality of his soul.

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JESUS' CHARACTER-BUILDING STORIES

Do you know which parable teaches:--

True neighborliness?	88 L.J.
Spreading of truth?	106 L.J.
Consistent and false profession?	117 L.J.
Hearers divided into classes?	133 L.J.
The spread of Christianity?	134 L.J.
The law of growth in religion?	134 L.J.
Gratitude for pardon?	170 L.J.
The duty of forgiveness?	186 L.J.
Joy over penitence?	202 L.J.
Fatherly love?	203 L.J.
Faithfulness to trust?	204 L.J.
That the Divine call is universal?	207 L.J.
Concerning worldly-mindedness?	212 L.J.
The rejection of Jesus by the Jews?	238 L.J.
The use of advantages?	244 L.J.
That love is the test of life?	246 L.J.

When Jesus told the parable of the Sower, he first told the story and then because some of the people did not understand, he went back over it, giving full explanation. Read the story of the Sower ([133 L.J.](#)), noting Jesus' method of explanation, and then read the parables suggested below and follow the reading with your own explanation of them.

The Story of the Faithful Servant.	244 L.J.
The Story of the Foolish Rich Man.	212 L.J.
The Story of the Lost Money.	202 L.J.
The House Built on the Rock.	117 L.J.

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FOUNDATION STONES

To what chapter would you turn in your Bible to find how you can best serve other people? Can you turn instantly to the Bible's finest teachings of charity, of purity, or of faith?

The Bible is the mine for the Builder of Character, the storehouse of Foundation Stones. And yet--can you always go to it and bring back just the stone you are needing for the Building?

Few can. But many desire to do so. Above all, parents wish to make the Bible a power in forming the characters of their children.

Building character consists of seizing opportunities. You cannot often wait to search out these Bible teachings. They should be at hand for the opportune time when they can be used to correct, or guide, or inspire.

Suppose a child is disobedient; suppose he is given to falsehood, or is selfish. "What part of the Bible," you ask, "will be of most help in overcoming his fault?" And, "How can I be sure of finding the part desired at just the time it should be used?"

To answer these and many other such practical questions, the teachings of the Bible are here classified so that you may instantly choose the one you need and apply it at the time the need arises.

Charity

88 L.J.	The Good Samaritan.
110 L.J.	It is a Sin to Think Evil of Others.
169 L.J.	Conflict about the Treatment of Sinful People.
207 L.J.	The Story of the Men Who Made Excuses.
243 L.J.	The Poor Widow.
246 L.J.	The Judgment of the King.

Courage

386 H.T.	David and Goliath.
430 H.T.	How a Brave Prophet Rebuked a King.
183 T.J.	Daniel.
339 L.J.	The First Martyr.
396 L.J.	The Macedonian Cry.
469 L.J.	The Shipwreck.
447 S.A.	The Christian Warrior.

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Courtesy and Kindness

22 H.T.	Abram and Lot.
438 H.T.	A Knightly Deed.
169 L.J.	Conflict about the Treatment of Sinful People.
221 L.J.	Zacchaeus, the Publican.
428 S.A.	An Unruly Tongue.
429 S.A.	The Peaceable Spirit.

Faith

41 H.T.	The Testing of Abraham.
92 L.J.	Jesus and the King's Officer.
115 L.J.	Trust God, and He will Take Care of You.
121 L.J.	The Roman Soldier's Faith.
180 L.J.	The Transfiguration.
297 L.J.	The Resurrection.
301 L.J.	On the Way to Emmaus.
305 L.J.	Doubting Thomas.
310 L.J.	The Ascension.
20 S.A.	A Morning Prayer.
21 S.A.	An Evening Prayer.
68 S.A.	God is Our Refuge.
106 S.A.	The Lord is Our Refuge.
179 S.A.	Job.

Faithfulness

69 H.T.	Jacob and Rachael.
35 T.J.	Ruth.
133 L.J.	The Story of the Sower.
270 L.J.	How Peter Denied His Lord.
179 S.A.	Job.

Forgiveness

76 H.T.	Jacob Fears the Wrath of Esau.
91 H.T.	Joseph.
406 H.T.	David an Outlaw.
411 H.T.	Saul's Pursuit of David.
185 L.J.	Teaching the Disciples.
202 L.J.	Stories of the Divine Forgiveness.

Honesty and Truthfulness

201 H.T.	The Giving of the Commandments.
106 L.J.	The New Way of Right Living.
110 L.J.	It is a Sin to Think Evil of Others.
116 L.J.	God Wants Deeds, not Words.
335 L.J.	Ananias and Sapphira.
39 S.A.	I have Walked in Thy Truth.

Hope

79 L.J.	At the Passover.
61 S.A.	A Song in Time of Trouble.
63 S.A.	In the Day of Adversity.
79 S.A.	The Rock that is Higher than I.
91 S.A.	Give Ear, O Shepherd of Israel.
158 S.A.	De Profundis.
278 S.A.	The Coming Messiah.
284 S.A.	Comfort Ye My People.
288 S.A.	The Triumph of the Man of Sorrows.
293 S.A.	Arise, Shine.
449 S.A.	The Hope of Immortality.

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Humility

143 T.J.	How a Great Soldier was Healed of Leprosy.
105 L.J.	The Beatitudes.
110 L.J.	It is a Sin to Think Evil of Others.
111 L.J.	The Right Way to Do Good Deeds and the Right Way to Pray.
185 L.J.	Teaching the Disciples.
188 L.J.	Jesus and Little Children.
207 L.J.	The Story of the Men Who Made Excuses.

Love

396 H.T.	The Jealousy of Saul.
35 T.J.	Ruth.
74 L.J.	The First Disciples.
110 L.J.	The Right Way to Love Your Enemies.
149 L.J.	Jesus and John the Baptist.
200 L.J.	The Good Shepherd and the Sheep.
215 L.J.	The Raising of Lazarus from the Dead.
240 L.J.	The Greatest of All Commandments.
248 L.J.	The Last Supper.
159 S.A.	Brotherhood.
425 S.A.	The Greatest Thing in the World.
435 S.A.	The Gospel of Love and Sonship.

Obedience

[338 H.T.](#), Samuel.
[370 H.T.](#), Saul.
[19 T.J.](#), A Story of Disobedience.

Patience

[109 L.J.](#), It is a Sin to Get Angry.
[55 S.A.](#), Wait Patiently.
[179 S.A.](#), Job.

Patriotism

[137 H.T.](#), Moses.
[319 H.T.](#), Gideon.
[60 T.J.](#), Esther.
[212 T.J.](#), Nehemiah.

Purity

[202 H.T.](#), The Commandments.
[105 L.J.](#), The Beatitudes.
[143 S.A.](#), The Songs of the Pure in Heart.
[256 S.A.](#), Praise of the Wise and Virtuous Woman.
[426 S.A.](#), Temptation.

Reverence

[470 H.T.](#), The Dedication of the Temple.
[15 T.J.](#), The Story of Creation.
[41 L.J.](#), The Wise Men.
[111 L.J.](#), The Right Way to Pray.
[237 L.J.](#), In the Temple.
[30 S.A.](#), Song of the Earth and Sky.
[42 S.A.](#), The Glory of the Lord.
[113 S.A.](#), The Lord Reigneth.
[120 S.A.](#), God the Creator.
[245 S.A.](#), Remember also Thy Creator.

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Service

[91 H.T.](#), Joseph.
[113 T.J.](#), Elijah and Elisha.
[78 L.J.](#), The First Miracle.
[92 L.J.](#), Jesus and the King's Officer.
[121 L.J.](#), The Roman Soldier's Faith.
[125 L.J.](#), Days of Service.
[130 L.J.](#), The Miracle at Nain.
[136 L.J.](#), The Tempest.
[141 L.J.](#), The Little Girl Who Died.
[143 L.J.](#), Learning to Serve.
[144 L.J.](#), The Feeding of the Multitude.
[167 L.J.](#), The Enemies of Jesus.
[197 L.J.](#), At the Feast of the Dedication.
[229 L.J.](#), The Supper at Bethany.
[244 L.J.](#), The Story of the Faithful Servant.
[376 L.J.](#), The First Missionary Journeys.
[396 L.J.](#), The Macedonian Cry.

Sympathy

141 L.J.	The Little Girl Who Died.
144 L.J.	The Feeding of the Multitude.
215 L.J.	The Raising of Lazarus from the Dead.

Thankfulness and Cheerfulness

22 S.A.	A Little Lower than God.
26 S.A.	A Song of Deliverance.
35 S.A.	The Good Shepherd.
40 S.A.	The Lord is My Salvation.
45 S.A.	Weeping may Endure for a Night, but Joy Cometh in the Morning.
85 S.A.	Let the Peoples Praise Thee.
116 S.A.	Thanksgiving and Praise.
118 S.A.	Our Father.
170 S.A.	Songs of Praise.
277 S.A.	God is My Salvation.
286 S.A.	Awake, O Zion.
290 S.A.	Beautiful Zion.
291 S.A.	Ho, Every One that Thirsteth.

Unselfishness

91 H.T.	Joseph.
143 T.J.	How a Great Soldier was Healed of Leprosy.
70 L.J.	The Temptation in the Wilderness.
115 L.J.	The Golden Rule and the Right Way to be Rich.
211 L.J.	The Rich Young Man;
258 L.J.	Jesus is the True Vine.
261 L.J.	Jesus Prays for His Disciples.
346 L.J.	Simon the Sorcerer.

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TRY LINCOLN'S WAY

Do you know Abraham Lincoln's plan of learning English? It was a very simple and direct way of making the Bible English his own. The Bible, we are told, was one of the four or five books which Lincoln read and loved as a boy. He knew it well and to his study of it he owed the simple, strong, and beautiful English which gave his speeches--his address at Gettysburg, the Second Inaugural address, and many others--their high place among the most perfect and enduring of all writings.

This was his plan: He would read a story, or a part of one, very slowly and thoughtfully, oftentimes aloud. When every detail of it was clear in his mind, he would close the book, take pencil and paper and write the story for himself, using as many of the Bible words as he could remember, and trying always to tell the story as **well** and as **completely**, and yet in as **few words** as the Bible.

He tells us his stories were never quite so clear, so brief, and yet so perfect, as those of his model. But he did learn to command its simplicity, its strength, its brevity, and its imagery.

Try Lincoln's way, using the following selections:--

A Cowardly Deed.	91 H.T. , 92 H.T. , 95 H.T. , 96 H.T.
An Old Fable.	333 H.T. , 334 H.T.
The Story of the Shepherd Boy Who Became King.	382 H.T. , 385 H.T. , 386 H.T.
The Passing of David.	451 H.T.
The Wise Men.	41 L.J. , 42 L.J.
The First Miracle.	78 L.J.
The Good Samaritan.	88 L.J. , 91 L.J.
The Man Let Down through the Roof.	127 L.J. , 128 L.J.
The Miracle at Nain.	130 L.J.
The Story of the Sower.	133 L.J.
Learning to Serve.	143 L.J.
The Story of the Lost Sheep.	202 L.J.
The Story of the Prodigal Son.	203 L.J. , 204 L.J.

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HISTORY AND THE BIBLE

1. The World in Bible Times

The following great empires of the world held first place during different periods of the history of the Jews. Can you recall Israel's relationship to each of these great powers? [488 T.J.](#)

Babylon

During the time of what Hebrew captive was Babylon in the ascendancy? [183 T.J.](#)

Assyria

During what king's reign did the hordes of Assyria, under its greatest king, Sennacherib, descend upon Jerusalem? [299 T.J.](#)

Persia

What great Hebrew statesman was associated with the splendor of the Persian court? [212 T.J.](#)

Greece

In the time of what brave men was the attempt made to force Grecian customs and worship upon Palestine? [418 T.J.](#), [496 T.J.](#)

Rome

During what time did Rome rule over all the lands of Western Asia, including Palestine? [19 L.J.](#)

How did the capture of Babylon by Cyrus, in 538 B.C., affect the Jews? [397 S.A.](#)

What was the effect of the captivity in Babylon upon the Jewish people? [397 S.A.](#)

By what name was the great king Xerxes known in the Bible? What historical estimate of his character is supported by THE BIBLE STORY, and how? [60 T.J.](#), [488 T.J.](#)

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From your knowledge of general history, link up the stories of Daniel, Esther, and Nehemiah in point of time, remembering that:--

(1) Daniel lived for a short time in the court of Cyrus the Great, the founder of the Persian Empire [206 T.J.](#)

(2) Ahasuerus, who was king of Persia in Esther's time, was the well-known Xerxes. [60 T.J.](#)

(3) The incidents of Nehemiah's life began "in the twentieth year of Artaxerxes," king of Persia [214 T.J.](#)

What was the national standing of Egypt during Old Testament times? [492 H.T.](#), [488 T.J.](#)

What custom in the ancient world explains the question: "Is not this the cup from which my lord drinketh, and whereby he indeed divineth?" [118 H.T.](#), [492 H.T.](#)

It is said that no Bible story more faithfully describes the customs of the Ancient Orient than the story of Esther. What do you learn of Eastern court life and the manners and customs of the people from a reading of this story? [60-79 T.J.](#)

What Egyptian superstition led to the custom of embalming? [493 H.T.](#)

By whom was the embalming done and how long is it said to have taken in the case of Jacob? [130 H.T.](#)

From what name is the term "Palestine" derived? [493 H.T.](#)

How did Phoenicia come to have a special influence upon the Jews in the time of Jezebel? [113 T.J.](#), [490 T.J.](#)

A short time before the birth of Jesus, Jerusalem was captured by Pompey and the Jews made tributaries to Rome. Herod the Great was appointed king of Judea. What was the spirit of the Jews under the rule of Herod? [485 L.J.](#), [486 L.J.](#)

What Caesar was in power in Rome when Jesus was born? [443 L.J.](#)

Describe the Roman Provincial Government and Army in the time of Paul. [494 L.J.](#)

2. The Bible in History

Why do you consider "A Morning Prayer" ([20 S.A.](#)) appropriate for the use made of it by the English? [497 S.A.](#)

What romantic use was made of "A Morning Prayer" ([20 S.A.](#)) by the Huguenots? [497 S.A.](#)

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What men considered "An Evening Prayer" ([21 S.A.](#)) a consolation for their last moments, and what can you find in the psalm to justify their preference? [497 S.A.](#)

What interesting uses have been made of Psalm 8 ([22 S.A.](#))? [497 S.A.](#)

To what use were lines 18 and 19 of Psalm 17 ([25 S.A.](#)) put? [497 S.A.](#)

What great university has chosen the first two lines of Psalm 27 ([40 S.A.](#)) as a motto? [498 S.A.](#)

Pick out the line in Psalm 31 ([47 S.A.](#)) which was used by Jesus on the cross and has since been used by many Christian martyrs [498 S.A.](#), [499 S.A.](#)

Name some martyrs who have died with these words on their lips [498 S.A.](#), [499 S.A.](#)

What was the secret of Livingstone's great work in Africa, judging from his constant use of lines nine and ten of Psalm 37 ([55 S.A.](#))? [499 S.A.](#)

What great English ceremony is said to be founded on Psalm 45 ([66 S.A.](#))? [499 S.A.](#)

What terms make this Psalm appropriate for such use? [66 S.A.](#), [499 S.A.](#)

By what great men and for what purposes has Psalm 46 ([68 S.A.](#)) been used? [499 S.A.](#), [500 S.A.](#)

On what occasions in English history has Psalm 51 ([75 S.A.](#)) been used? [500 S.A.](#)

How was Psalm 68 ([86 S.A.](#)) used by the friends of Savonarola at the crisis of his career? [500 S.A.](#)

To what general use has Psalm 68 ([86 S.A.](#)) been put? [501 S.A.](#)

What famous early English poem is full of allusions to the Psalms? [502 S.A.](#)

What lines in Psalm 90 ([104 S.A.](#)) make its place in the burial service of the church of England especially appropriate? [502 S.A.](#)

Pick out the lines in Psalm 91 ([106 S.A.](#)) that were, according to legend, repeated by Pope Alexander as he set his foot on the neck of the kneeling Emperor Barbarossa over whom he had just triumphed.

Find the line in Psalm 98 ([108 S.A.](#)) which was used as a proof of the fixity of the earth by the opposers of the Copernican theory. [502 S.A.](#)

In what way was Psalm 117 ([139 S.A.](#)), the shortest Psalm, used at the battle of Worcester? [504 S.A.](#)

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What did Luther say of Psalm 118 ([140 S.A.](#))? [504 S.A.](#)

Name some of the uses that have been made of Psalm 118 ([140 S.A.](#)) in celebrating success and triumph. [504 S.A.](#), [505 S.A.](#)

To what use did the missionary, James Harrington, put Psalm 121 ([155 S.A.](#)) and what did he name it? [505 S.A.](#)

Find the lines in Psalm 144 ([166 S.A.](#), [167 S.A.](#)) that have often been used in England and France as a motto on the face of sundials. [506 S.A.](#)

The moral awakening of the world in our day is, it is said, due in no small degree to the rediscovery of the prophets of Israel. Isaiah is the specialist on the great social problem of the city, its sins, its volatile and vibrant life, its opulence, and its pride. The principles which Isaiah applied to the evils of his day are the principles of our age and of all times. From a study of the messages of Isaiah what can you say of his stand on this question? [264-296 S.A.](#)

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LIVING WITH THE BIBLE

The Bible is a mirror "in which each man sees the motions of his own soul. Many of the Psalms express in exquisite words the kinship which every thoughtful human heart craves to find with a supreme, unchanging, loving God, who will be to him a protector, guardian, and friend." Many of the Bible passages give utterance to the ordinary experiences and the familiar thoughts of men.

Readers will get more help from the Bible if they know where to look for just what they need. Following is an index to many of the great passages in THE BIBLE STORY, arranged under names suggestive of their purpose.

A Morning Song of Good Hope. [20 S.A.](#)

Evening after Business. [21 S.A.](#)

Verses about Home Safety. [24 S.A.](#)

On Going Forth to Something Hard. [32 S.A.](#)

At a Time of Despondency. [40 S.A.](#), [61 S.A.](#)

On Enduring Gossip. [47 S.A.](#), [77 S.A.](#)

A Song of Good Experience. [52 S.A.](#)

A Song of Happy Service. [54 S.A.](#)

Fret Not. [55 S.A.](#)

A Cheerful Heart on a Dark Day. [57 S.A.](#)

On the Wedding of a Kingly Son. [66 S.A.](#)

God our Rock and our Brook. [68 S.A.](#)

The Time when I Conquered. [69 S.A.](#)

After Church. [70 S.A.](#)

When I am Sorry. [75 S.A.](#)

God is my Home. [79 S.A.](#)

On a Bright Spring Day. [80 S.A.](#)

When Trouble is Over. [82 S.A.](#)

In Sudden Trouble. [87 S.A.](#)

In a Storm at Sea. [90 S.A.](#), [108 S.A.](#)

Going to Church. [95 S.A.](#)

Making Good Resolutions. [98 S.A.](#)

In a Happy Old Age. [104 S.A.](#)

The Young Eagle under his Father's Wings. [106 S.A.](#)

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In His Beautiful World. [111 S.A.](#), [112 S.A.](#), [120 S.A.](#)

The Doxology. [116 S.A.](#)

Our Unchangeable God. [117 S.A.](#)

Our Father. [118 S.A.](#)

For Travelers, Toilers, the Sick Sailors, Strangers. [130 S.A.](#)

After Illness. [37 S.A.](#)

After a Great Victory. [140 S.A.](#)

A Pilgrim Song. [156 S.A.](#)

The Sower's Faith. [157 S.A.](#)

Waiting in Darkness. [158 S.A.](#)

The Loving Brothers. [159 S.A.](#)

The Song of Cain. [164 S.A.](#)

The Te Deum. [168 S.A.](#)

The Nature Lover. [187 S.A.](#), [222 S.A.](#), [236 S.A.](#), [238 S.A.](#)

The Helpful Woman. [256 S.A.](#)

A Trumpet Song of Good Cheer. [284 S.A.](#)

The Best of Good News.	286 S.A.
The Man of Sorrows.	288 S.A.
Happy Days are Coming.	290 S.A. , 291 S.A. , 293 S.A.
Each of us May be Helpful.	415 S.A.
Forgiveness.	422 S.A.
Love Abides.	425 S.A. , 436 S.A.
The Glory of Strength.	438 S.A. , 443 S.A. , 447 S.A.
The Hope of Immortality.	449 S.A. , 490 S.A.
Heaven on Earth.	476 S.A.
Jesus Rewards Us.	487 S.A.

Not only from Israel's experience come many words of comfort and cheer but also from the lives of early saints, from the Catholic Newman, the reformer Luther, the non-conformist Watts, the American bishop Brooks, and others. They are helpful because they are rich with life. Scattered through these pages they will be to many, from their associations, "like withered flowers that make the pages sweet."

Thankfulness.	75 G.B.
Alone with God.	78 G.B.
God is Our Light.	233 G.B. , 238 G.B.
Jesus and Our Children.	235 G.B. , 237 G.B.
The Value of a Single Day.	239 G.B.
What even Children can Do.	240 G.B.
God our Burden Bearer.	241 G.B.
God our Shepherd.	29 G.B. , 310 G.B. , 314 G.B.
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Do not be Anxious.	304 G.B.
Contentment.	383 G.B.
God is never Discouraged.	402 G.B.
The Best Christmas Giving.	412 G.B.
God Knows it All.	429 G.B.
God was in all my Past.	442 G.B.
More Stately Mansions.	477 G.B.
Jesus Calls Us.	101 L.J.
Buried with the Kiss of God.	274 H.T.

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QUESTIONS ON THE TEXT

Do not use these questions simply to "Mark Time." Let their message to you be--"Forward March." Interrogation, not statement, stirs the mind. The questions are framed to draw out the reader's knowledge and provoke discussion that will bring to light interesting points without consuming too much time.

Try the questions in this way: Select one of the following stories and read it. After the reading, ask the questions that bear on the story. By means of the subtitles and page numbers the desired questions may be readily found in the pages that follow. The whole family may join in this test and it will be doubly interesting if conducted as a game, such as the old-fashioned "spell-down."

Other stories than those here suggested may be chosen and used in the same way. Select from the titles any part of the Bible that you may wish for any particular reason,--its bearing on the Bible School lesson perhaps, its seasonal interest, or personal message,--you can find the text by means of the page reference. So using these questions you can make definite strides in knowledge of the Bible.

Joseph in Egypt.	96-108 H.T.
Gideon.	319-331 H.T.
David and Goliath.	386-394 H.T.
The Story of the Flood.	24-31 T.J.
Esther.	60-79 T.J.
Samson.	172-182 T.J.
Daniel.	183-190 T.J.
Boyhood of Jesus.	49-53 L.J.
The Feeding of the Multitude.	144-148 L.J.
The Rich Young Man.	211 L.J. , 212 L.J.
The Raising of Lazarus from the Dead.	215-220 L.J.

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HERO TALES

Abraham

What leaders in Hebrew history held a place similar to that of Sheik Ilderim in the story "Ben Hur"?	19 H.T.
Who tented with his flocks on the upland pastures of Palestine, and became the father of a great nation?	21 H.T. , 487 H.T.
Into what land, later known as Palestine, did Abram come?	21 H.T.
After making the journey to the new land with Abram, why did Lot not stay with him?	22 H.T.
In what way was Abram unselfish toward Lot?	22 H.T.
How did Lot show that he was not so kind and generous as Abram?	22-25 H.T.
In what words did God promise Abram that he was to be the father of a great nation?	25 H.T.
What part did Abram take in the battle of the five kings against the four and why?	25-27 H.T.
What pay did Abram take for his service in this campaign?	26 H.T.
How did God tell Abram that his own children were to be heirs to the land of Canaan?	27 H.T.
Who was Ishmael?	28 H.T.
How was Abram's name changed to mean "father of a multitude"?	29 H.T.
How did God answer Abraham's plea for Sodom?	31 H.T. , 32 H.T.
What became of the "cities of the Plain"?	32-36 H.T.
Who was Isaac?	36 H.T.
Why was Hagar driven out?	36-39 H.T.
How was the life of Ishmael saved in the desert?	39 H.T.
What became of Ishmael?	39 H.T.
In what way was Abraham tested?	41 H.T. , 42 H.T.
What two ideas of sacrifice did the Hebrews hold and which idea was symbolized in the offering of Isaac?	41 H.T. , 491 H.T.
What cave did Abraham buy for a family tomb?	45 H.T. , 46 H.T. , 491 H.T.

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Isaac

What kind of man was Isaac?	49 H.T.
By whom and in what way was a wife sought for Isaac?	49-50 H.T.
How was the servant received by Rebekah and Laban?	50-56 H.T.
What did she say as to going to Isaac?	56 H.T.
In receiving Rebekah, how did Isaac prove his native courtesy?	59 H.T.

Jacob

What son of Isaac struggled much between right and wrong, and suffered many things?	60 H.T.
Tell the difference in character between Esau and Jacob.	60 H.T.
What is a birthright?	60 H.T. , 491 H.T.
How did Esau sell his birthright?	60 H.T.
What is pottage?	60 H.T. , 491 H.T.
What trick did Jacob play upon his father and brother?	61-65 H.T.
What threat of Esau's forced Jacob to leave home?	67 H.T.
Describe Jacob's dream.	67-69 H.T.
What was the meaning of setting up stones for a pillar and pouring oil upon them?	69 H.T. , 492 H.T.
What vow did Jacob make at Bethel?	69 H.T.
Where did Jacob go to work?	69 H.T. , 70 H.T.
For whom did he work?	70 H.T.
Why did Jacob say he left Laban's home?	72 H.T.
What covenant was made between Jacob and Laban?	75 H.T.
How can you explain the two names given to the heap of stones, "Jegar-sahadutha" and "Galeed"?	75 H.T. , 492 H.T.
What does the word "Mizpah" mean?	75 H.T.
In what ways did Jacob plan to appease Esau?	76-80 H.T.
In wrestling with the angel what did Jacob ask of him?	80 H.T.
Describe the generous way in which Esau treated Jacob.	83 H.T. , 84 H.T.
How did Jacob keep his former vow made at Bethel?	69 H.T. , 87 H.T.
What is the origin of the name "Israel"?	80 H.T. , 87 H.T. , 88 H.T.

Joseph

What shepherd boy was sold into bondage and became ruler in a great nation?	91 H.T.
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Why did Joseph's brothers hate him?	91 H.T.
What gift did Jacob give Joseph?	91 H.T.
What did Joseph's dreams mean?	91 H.T. , 92 H.T.
What conspiracy did Joseph's brothers form against him?	95 H.T.
What did Reuben suggest, and why?	95 H.T.
State Judah's proposition and his two reasons.	95 H.T.
Where was Joseph taken as a slave?	96 H.T.

How did the brothers deceive Jacob as to Joseph?	96 H.T.
When Jacob saw the coat stained with blood, what did he say and what three things did he do?	96 H.T.
Who bought Joseph as a slave?	96 H.T.
What is said of Joseph's business success?	99 H.T.
Why was Joseph put in prison?	99 H.T.
How did Joseph prosper in the prison?	99 H.T.
What was the baker's dream and Joseph's interpretation?	103 H.T.
What four requests did Joseph make of the butler?	103 H.T.
Describe Pharaoh's dream of the fat and lean kine?	104 H.T.
Describe Pharaoh's second dream	104 H.T.
Who suggested Joseph as an interpreter?	104 H.T. , 105 H.T.
What was Joseph's interpretation of the dreams?	106 H.T.
Tell how Joseph was made prime minister	107 H.T.
How did Joseph provide for the coming famine?	108 H.T.
What did Joseph name his two sons?	108 H.T.
Why did the sons of Jacob come to Egypt?	111 H.T.
Which one of the brothers was left at home and why?	111 H.T.
Did Joseph know his brothers?	111 H.T.
Did the brothers know him?	111 H.T.
What do you think was Joseph's object in his treatment of his brothers?	112 H.T.
How did the brothers' consciences trouble them?	112 H.T.
What demand did Joseph make of his brothers?	112 H.T.
Tell the story of the brothers' return to Jacob and what did Jacob say to them upon their arrival?	113 H.T. , 114 H.T.
On their return to Egypt how did Joseph receive his brothers?	114-117 H.T.
How did Joseph test the brothers?	117-120 H.T.
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What treatment did he finally give them?	120-123 H.T.
What command did God give to Jacob?	123 H.T.
How did Joseph receive his father?	124 H.T.
What did Pharaoh do for Joseph's father?	124 H.T. , 125 H.T.
What did Joseph's brothers fear when their father died?	131 H.T.
How did Joseph return good for evil?	132 H.T.

Moses

What is the meaning of the word "Captain" used in its general sense?	133 H.T.
Who led a race of slaves out of bondage and became the emancipator of a great nation?	137 H.T.
What name, formerly applied to the family of Jacob, now signifies the race?	138 H.T.
Why was there a change in the treatment of the Egyptians toward the Israelites?	137 H.T.
Under this treatment, what did the Israelites become?	137 H.T.
Tell the story of the escape of one of the Hebrew children.	138 H.T.
Who was the nurse found for Moses?	138 H.T.
Why did Moses smite the Egyptian?	141 H.T.
Why did Moses flee and to what land did he go?	141 H.T.
What were the three leading occurrences that marked Moses' sojourn in Midian?	141 H.T. , 142 H.T.
What was the message from the burning bush?	142 H.T. , 143 H.T.
How did Moses show weakness in his answer?	143 H.T.
What did God tell Moses to say to the children of Israel?	144 H.T.
Who was Moses' brother and companion in the task of saving his people?	146 H.T. , 149 H.T.
What demand did Moses and Aaron make of Pharaoh and what was his answer?	149 H.T.
What way did Pharaoh take of still further oppressing the Israelites?	150 H.T. , 151 H.T.
What was the first plague of Egypt?	155 H.T. , 156 H.T.
What was the second plague of Egypt?	156 H.T. , 158 H.T.
What was the third plague of Egypt?	158 H.T.
What was the fourth plague of Egypt?	158 H.T. , 159 H.T.
What was the fifth plague of Egypt?	160 H.T.
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What was the sixth plague of Egypt?	160 H.T. , 161 H.T.
What was the seventh plague of Egypt?	166 H.T. , 168 H.T.
What was the eighth plague of Egypt?	168-171 H.T.
What was the ninth plague of Egypt?	171-173 H.T.
What was the feast of the passover; when was it celebrated and what was its meaning?	173-177 H.T.
What was the tenth and last plague of Egypt?	177 H.T.
What did the Egyptians tell the Hebrews to do?	178 H.T.
What two routes out of Egypt were possible to the Hebrews? Which route was chosen and why?	179 H.T.

How did Pharaoh change his mind?	180 H.T.
Describe the escape of the Israelites?	183-187 H.T.
Why did the children of Israel murmur at Marah?	191 H.T.
Where did they find an oasis?	191 H.T.
How were the people fed in the wilderness?	192-197 H.T.
Describe the part played by Moses and the part played by Joshua in the battle with the Amalekites	197 H.T.
What mountain did Moses climb to talk with God?	201 H.T.
Give the chief idea of the first commandment	202 H.T.
Give the chief idea of the second commandment.	202 H.T.
Give the chief idea of the third commandment.	202 H.T.
Give the chief idea of the fourth commandment.	202 H.T.
Give the chief idea of the fifth commandment.	203 H.T.
Give the chief idea of the sixth commandment.	203 H.T.
Give the chief idea of the seventh commandment.	203 H.T.
Give the chief idea of the eighth commandment.	203 H.T.
Give the chief idea of the ninth commandment.	203 H.T.
Give the chief idea of the tenth commandment.	203 H.T.
What did the people do while Moses was on the mountain?	204 H.T.
What did Moses do when he came down?	207 H.T.
How did he punish them?	211 H.T.
How were the broken tables replaced?	212 H.T.
What was Moses commanded to build in the wilderness as a dwelling place of God?	214-216 H.T.
What things did the people give of their own free will for the furnishing of the tabernacle? {51}	214-216 H.T.
What were the qualifications for the workmen?	219 H.T.
Name some of the furnishings of the tabernacle.	220-225 H.T. , 231 H.T. , 232 H.T.
What went before and behind the marching host?	241 H.T. , 242 H.T.
What did the spies report as to the land and the people of Canaan?	243-244 H.T.
After hearing the report what did the people think about going on into Canaan?	244 H.T. , 245 H.T.
What was the courageous counsel of Caleb and Joshua?	247 H.T.
What did the people decide to do about going forward?	247 H.T. , 248 H.T.
In what way did Moses disobey the Lord in smiting the rock?	248 H.T. , 249 H.T.
What was his punishment?	249 H.T.
What is told of the brazen serpent?	250 H.T. , 253 H.T.
How did the princes of Moab try to bribe Balaam?	256 H.T.
How was he at first prevented from going with the princes of Moab?	256 H.T. , 259 H.T.
What people did Balaam bless?	265 H.T.
What was Moses' last advice to the people?	268 H.T. , 271 H.T. , 272 H.T.
On what mountain did Moses die?	268 H.T.

Joshua

Who was the great warrior who won the land of Canaan for Israel?	277 H.T.
How did Joshua show his leadership in his first command to the people?	278 H.T.
How did Rahab render service to the spies sent by Joshua?	278-285 H.T.
Describe the passage of the Jordan.	285-287 H.T.
Tell the story of the siege and capture of Jericho.	287-292 H.T.
What was "devoted" spoil?	294 H.T. , 295 H.T.
What sin against the "devoted spoil" is given as the reason for the defeat at Ai?	294-296 H.T.
Describe the final capture of the city.	297-300 H.T.
What was the trick played upon Joshua by the people of Gibeon?	300 H.T. , 301 H.T.
What was the fate of this people?	302 H.T.
Why did the five kings make war against Gibeon?	305 H.T.
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Tell how Joshua came to the help of the Gibeonites and the result of the battle.	306-308 H.T.
What was the main point in Joshua's last address to the people?	308-312 H.T.

Ehud

What broader meaning did the term "Judge" have in Bible times than at present?	313 H.T.
What position did Ehud hold in Israel?	315 H.T.
What was the "summer room"?	315 H.T. , 493 H.T.

Gideon

Name the brave judge who freed his people from oppression.	319 H.T.
Describe the oppression of the Midianites.	319 H.T.
Where was Gideon when the angel found him, what was he doing and why, in such a place?	320 H.T. , 493 H.T.
Why was Gideon faint-hearted at first and how was he convinced of his place in Israel?	320 H.T. , 323 H.T.
With what act did Gideon begin his campaign?	323 H.T. , 324 H.T.
What is meant by the "altar of Baal"?	494 H.T.
By what sign was Gideon reassured?	324 H.T. , 325 H.T.
In what ways was the number of Gideon's army reduced?	325 H.T. , 326 H.T.
How many men remained?	326 H.T.
What dream did Gideon hear related in the enemies' camp?	329 H.T.
What was his plan of attack?	329 H.T.
How did Gideon's strategy work out?	329-331 H.T.
Explain how the breaking of the pitchers would cause a panic among the hosts of the enemy.	494 H.T.

Abimelech

With what evil act did Abimelech seize the leadership?	332 H.T. , 333 H.T.
What was the fate of Abimelech?	334 H.T. , 387 H.T.

Samuel

Why can Samuel be called one of the finest characters of the Old Testament? {53}	338 H.T.
What great sacrifice did Samuel's mother make regarding him?	338 H.T.
Describe Samuel's call to be a prophet of the Lord	338-342 H.T.
What nation defeated Israel in a great battle?	342-346 H.T.
What did the Israelites lose in this battle?	346 H.T.
What was the cause of Eli's death?	346 H.T.
How did Samuel rule in Israel?	349 H.T.

Saul

Name the farmer who became king	349 H.T.
Give at least two reasons which the people gave for demanding a king.	349-351 H.T.
Did Samuel approve the plan of having a king?	350 H.T.
What reasons did Samuel give against the plan?	350 H.T. , 351 H.T.
What were Saul's physical qualifications for being king?	352 H.T.
Tell the story of how Saul came to meet Samuel.	352 H.T. , 353 H.T.
What honor was Saul shown in the prophet's house?	354 H.T.
Describe how he was publicly proclaimed king.	357 H.T. , 358 H.T.
Was this choice unanimous?	358 H.T.
What people came up to attack Israel?	359 H.T.
How did Saul summon the people?	359 H.T.
What was the result of the battle?	360 H.T.
How did Saul disobey the commandment of God?	361 H.T. , 362 H.T.
What was his punishment?	362 H.T.
What gallant deed was done by Jonathan and his armor bearer?	365 H.T. , 366 H.T.
What command did Saul give the people in regard to food?	367 H.T.
Who disobeyed?	367 H.T.
How was he saved?	369 H.T.
How did Saul disobey God's commands in the campaign against the Amalekites?	370 H.T. , 373 H.T.
What excuse did he make?	374 H.T.
What did Samuel tell Saul as to obedience?	374 H.T.
What ancient foe of Israel troubled the nation toward the close of Saul's reign?	376 H.T.
What happened at Endor?	376 H.T. , 379 H.T. , 380 H.T.
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Explain how the term "familiar spirit" came to signify a medium.	376 H.T. , 497 H.T.
Tell the story of the battle of Gilboa.	380 H.T. , 381 H.T.
What gallant act was done by the men of Jabesh-Gilead?	381 H.T.

David

Who was the shepherd boy that became king of Israel?	382 H.T.
Tell the story of the finding and anointing of David by Samuel.	383 H.T. , 385 H.T.
What people did Goliath represent?	386 H.T.
How tall was he in feet?	386 H.T. , 499 H.T.
Describe his armor and fighting equipment.	386 H.T.
How did Goliath challenge the Israelites?	386 H.T.
What effect did Goliath have upon the army of Israel?	389 H.T.
How did David chance to come to the Israelites' camp?	389 H.T.
What reward was promised to the man who should kill Goliath?	390 H.T.
On meeting Saul what did David propose that he do?	391 H.T.
What was Saul's reply and David's response?	391 H.T.
After agreeing that David might fight Goliath, what help did Saul offer?	391 H.T.
What weapons did David finally choose?	391 H.T.
Tell what happened when David and Goliath met.	392 H.T. , 393 H.T.
Who became David's best friend?	393 H.T. , 394 H.T.
Why did Saul dislike David?	396 H.T.
How did he try to harm him?	396 H.T.
Tell a story to show how Jonathan showed his deep friendship for David.	402-406 H.T.
What opportunity did David have to revenge himself on Saul and what did he do?	406-411 H.T.
How did David a second time spare Saul's life?	411-417 H.T.
What sheep master refused to give tribute to David?	417 H.T.
What did his wife do?	419 H.T.
What became of the sheep master?	424 H.T.
How did David hear of Saul's death?	424 H.T. , 425 H.T.
Read the Song of the Bow and tell its purpose.	426 H.T. , 429 H.T.
What evil deed did David do?	430 H.T.
In what way did Nathan bring his sin home to David?	431-435 H.T.
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How did David receive the prophet's rebuke?	435 H.T.
In what spirit did David receive the report of the child's death?	435 H.T. , 436 H.T.
What knightly deed was done by three captains of David?	438 H.T.
What did David do with the gift?	438 H.T.
For what purpose did David buy a threshing floor?	438-442 H.T.
What reason did David give for not receiving the threshing floor as a gift?	442 H.T.
What event of David's reign brought him more grief than anything else?	443 H.T.
What instructions did David give in regard to Absalom?	443 H.T.
What happened to Absalom in the forest?	444-447 H.T.
Tell how the tidings were brought to David.	447-451 H.T.
How did David receive the news?	451 H.T.
What was David's charge to Solomon before he died?	451 H.T.

Solomon

Who was the wisest and greatest king Israel ever had?	452 H.T.
What does Solomon ask of God in his dream?	452-455 H.T.
What did God grant to Solomon in answer to his request?	455 H.T.
Tell about the prosperity of Solomon.	455-457 H.T.
Why was it better for Solomon than for David to build a temple to the Lord?	457 H.T.
In what way did Hiram, king of Tyre, help in the building of the temple?	457-461 H.T.
What part did David have in choosing the site for the temple?	461 H.T. , 441 H.T. , 442 H.T.
Tell some of the things that made Solomon's temple a magnificent structure.	461-466 H.T.
Describe Solomon's palace.	469 H.T.
What was the first ceremony in the dedication of the temple?	470 H.T. , 471 H.T.
Name six supplications in Solomon's prayer at the dedication of the temple.	471-477 H.T.
For what reason did the Queen of Sheba visit Solomon?	478 H.T.
What did she think of the kingdom?	481 H.T.
How did Solomon use the commodities brought into his country by trade to improve the buildings of the kingdom?	482 H.T. , 483 H.T.

TALES OF OLD JUDEA

Who created the heavens and the earth?	15 T.J.
What was the work of Creation on the first day?	15 T.J.
What was the work of Creation on the second day?	15 T.J. , 16 T.J.
What was the work of Creation on the third day?	16 T.J.
What was the work of Creation on the fourth day?	16 T.J.
What was the work of Creation on the fifth day?	16 T.J. , 17 T.J.
What was the work of Creation on the sixth day?	17 T.J.
What did God do on the seventh day?	18 T.J.
What was the temptation of Eve?	19 T.J.
What was the punishment?	20 T.J. , 21 T.J.
Who were the first children?	22 T.J.
What was the business of each son when he grew up?	22 T.J.
What terrible crime did Cain commit?	22 T.J.
What was his punishment?	22 T.J. , 23 T.J.
What was the name of the first ship?	24 T.J.
Why was it built?	24 T.J.
What did it carry?	25-29 T.J.
How long did it rain?	26 T.J.
Where did the ark land?	30 T.J.
What messengers did Noah send from the ark?	30 T.J.
What covenant did God make with Noah?	31 T.J.
What was the sign?	31 T.J.
What foolish plan was made in the land of Shinar?	32 T.J.
What was the result?	32 T.J.

Ruth

Of what nationality was Ruth?	35 T.J.
Of what nationality were Naomi and Elimelech?	35 T.J.
How did the Hebrew family come to meet Ruth and Orpah?	35 T.J. , 36 T.J.
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What losses came to Naomi in the land of Moab and why did she decide to return?	36 T.J.
Give the story of the actions of each daughter-in-law as Naomi begins her return journey	36-39 T.J.
What six pledges did Ruth make to show she was determined to be one with Naomi?	39 T.J.
By what name did Naomi, upon her return, wish her friends to call her and why?	39 T.J.
Into whose field did Ruth go and for what purpose?	39 T.J. , 40 T.J.
What sacred duty was held by a kinsman in the East?	487 T.J.
For what reasons did Boaz treat Ruth kindly?	40 T.J. , 41 T.J.
Name some things Boaz did to make it a pleasant and profitable day for Ruth.	41 T.J.
Whom did Ruth marry?	47 T.J.
Give the line of descent from Ruth to David.	48 T.J.

Deborah

Describe the oppression of the children of Israel in the time of Deborah.	51 T.J. , 52 T.J.
What was Deborah's command to Barak?	52 T.J.
On what condition would Barak obey?	52 T.J.
Describe the battle with the enemy.	52 T.J. , 53 T.J.
What happened to Sisera, the enemy's captain?	53 T.J.

Esther

What was the decree of king Ahasuerus regarding Vashti?	60-62 T.J.
How did Esther happen to come to the throne?	63-64 T.J.
What nationality was Esther?	63 T.J.
What position did Haman hold and why was he angered at Mordecai?	65 T.J.
Describe Haman's plot against the Jews	65-67 T.J.
How did Esther risk her life to plead for her people?	68 T.J. , 69 T.J.
How was Mordecai exalted and for what reason?	71 T.J. , 72 T.J.
What was Haman's fate?	73 T.J.
What did the feast of Purim commemorate and how long was it celebrated?	78 T.J. , 488 T.J.

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Judith

Who was Judith?	80 T.J.
Who was Holofernes?	80 T.J.
What king attacked Israel because it had not aided him in war?	80-82 T.J.
What city in the hill country was besieged?	82-86 T.J.
How did Judith save the city and the nation?	86-105 T.J.

Elijah

Describe the hospitality of the widow of Zarephath and how it was repaid by Elijah.	114-115 T.J.
Why did Elijah say he "troubled" Ahab?	116-119 T.J.
How did Elijah show that God could do greater things than the heathen god, Baal?	120-122 T.J.
Why did Elijah flee and what happened on his journey?	123-127 T.J.
How did Ahab and Jezebel plot to get Naboth's vineyard?	127-130 T.J.

Elisha

Upon whom did the spirit of Elijah rest?	130-134 T.J.
Tell the story of Elisha and the woman of Shunem.	138-143 T.J.
How did a little captive maid do a service to the great general Naaman?	143 T.J.
What did Elisha tell Naaman to do?	144 T.J.
Tell how Naaman received Elisha's command.	144-147 T.J.
What was the result of Naaman's compliance?	144-147 T.J.
How did Elisha save an enemy from destruction?	148-152 T.J.
To what straits was the city of Samaria reduced when besieged by Benhadad?	152 T.J.
How did deliverance come to the city?	152-157 T.J.
What was the fate of the wicked house of Ahab?	157-162 T.J.
What part had Jehu in this destruction?	157-162 T.J.

Jonah

What were the three commands given to Jonah?	165 T.J.
How did Jonah disobey?	165 T.J.
When the storm came what two things did the sailors do?	165 T.J.
What happened to Jonah on this voyage?	166-169 T.J.
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When Jonah got to Nineveh, what did he do?	170 T.J.
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What was the threefold effect of Jonah's preaching?	170 T.J.

Samson

What man had strength of body above all other men of his time?	172 T.J.
In what way was Samson weak?	172 T.J.
Describe Samson's first feat of strength.	172 T.J. , 173 T.J.
Explain Samson's riddle and how the Philistines were able to guess it.	173 T.J. , 174 T.J.
In what way did Samson burn the enemy's cornfield?	175 T.J.
How did Samson escape from Gaza?	176 T.J.
What offer did the lords of the Philistines make to Delilah?	177 T.J.
What three falsehoods did Samson tell Delilah as to how he could be bound?	177 T.J. , 178 T.J.
How was Samson finally captured?	178-181 T.J.
In what way was Samson revenged upon his enemies?	181 T.J. , 182 T.J.

Daniel

Name three qualifications of the youths who were chosen to stand before king Nebuchadnezzar.	183 T.J.
What captive Hebrew boy refused to defile himself by eating the king's food?	184 T.J.
What was the outcome of the food test proposed by Daniel?	184 T.J. , 185 T.J.
By what service was Daniel exalted in Nebuchadnezzar's court?	185-190 T.J.
Through what trial did the three Hebrew boys pass?	190-196 T.J.
What four miraculous facts were noticed when the three men were taken from the furnace?	195 T.J. , 196 T.J.
Why did Nebuchadnezzar believe that Daniel could interpret his dream?	196-198 T.J.
What was Nebuchadnezzar's fate?	199 T.J. , 200 T.J.

Name two impious actions at Belshazzar's feast.	201 T.J.
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What was promised to the interpreter of the handwriting on the wall?	201 T.J.
Tell how Daniel was called to interpret the words.	201-205 T.J.
What was Daniel's interpretation?	206 T.J.
Why was Daniel cast into the lions' den?	206-208 T.J.
What facts indicate the kind of night spent by the king while Daniel was in the lions' den.	208 T.J.
What effect did Daniel's deliverance have on the king?	208 T.J. , 209 T.J.

Nehemiah

What great man of the Hebrew people preferred hardship in his native land to pleasure and plenty in the Persian king's palace?	212 T.J.
What was Nehemiah's position in the foreign court?	212 T.J. , 213 T.J.
What facts were the cause of Nehemiah's resolve to return to Jerusalem?	212 T.J.
How did Nehemiah show his practical patriotism?	212-218 T.J.
What difficulties and perils from without did Nehemiah encounter?	218 T.J. , 219 T.J.
What precautions were taken against the enemy?	219-221 T.J.
What opposition did Nehemiah have to meet within?	221-225 T.J.
How did Nehemiah meet the proposals of the enemies?	225-227 T.J.
Describe the celebration of the people when the walls were dedicated	227-232 T.J.
What oaths did the people enter into at this time?	231 T.J.
State Nehemiah's idea of national greatness.	232 T.J.
How did the people in the restored city of Jerusalem profane the Sabbath?	233 T.J.
What four means did Nehemiah use to rid the city of Sabbath breaking?	233 T.J. , 234 T.J.
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Name the first three kings of the Hebrew people in the order of their succession.	236 T.J.
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How did the splendor of Solomon's kingdom put a burden on the people?	237 T.J.

Rehoboam

Give the reasons for the rebellion of the people against Rehoboam, Solomon's son and successor.	237-239 T.J.
What two tribes remained loyal to Rehoboam?	239 T.J. , 240 T.J.
Give the names of the two kingdoms after the division.	236 T.J.
Who was the leader and first king of the revolting Northern Kingdom?	237 T.J.
What happened to the kingdom of Judah under Rehoboam?	240 T.J. , 241 T.J.

Abijah

What great victory was won by Abijah?	242-246 T.J.
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Asa

What was the general condition of Judah under Asa?	247 T.J.
Tell the story of Asa's victory over the Ethiopians.	248 T.J.
What foreign alliance did Asa make?	250-254 T.J.

Jehoshaphat

What events, favorable to Jehoshaphat, came to pass in his reign?	255-265 T.J.
What mistake did Jehoshaphat make?	256 T.J. , 257 T.J.

Jehoram

With what evil deed did Jehoram begin his reign?	266 T.J.
What covenant formerly given saved the kingdom from destruction?	266 T.J. , 267 T.J.

Why was Jehoram smitten?

[267 T.J.](#), [268 T.J.](#)

Athaliah

Tell the story of Athaliah's destruction of the royal children and how Joash was saved

[271 T.J.](#), [272 T.J.](#)

How did the priest Jehoiada plan to effect a reform?

[272 T.J.](#)

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How was the plot carried out?

[272-275 T.J.](#)

What was the fate of the wicked queen?

[275 T.J.](#)

What covenant was made at this time and how was it followed up?

[276 T.J.](#)

Joash

How long did Joash do what was right?

[277 T.J.](#)

What ingenious method did Joash adopt for raising money to repair the house of the Lord?

[277-279 T.J.](#)

For what guilt did wrath come upon the kingdom?

[279 T.J.](#)

What disasters overtook the people?

[279 T.J.](#), [280 T.J.](#)

Amaziah

With what victory did Amaziah begin his reign?

[281-285 T.J.](#)

What foolish challenge did Amaziah send to the king of Israel?

[285 T.J.](#)

With what story did the king of Israel reply?

[285 T.J.](#)

What was the result of the king's boasting?

[285 T.J.](#), [286 T.J.](#)

Uzziah

What important work did Uzziah undertake for the nation?

[287-291 T.J.](#)

What act of irreverence did he do?

[291 T.J.](#)

What was Uzziah's fate?

[291 T.J.](#)

Jotham

What good work did Jotham do?

[292 T.J.](#)

Why did he become mighty?

[292 T.J.](#)

Ahaz

Describe the character of Ahaz.

[293 T.J.](#)

What was the great guilt of Ahaz?

[293 T.J.](#)

To whom and in what way did Ahaz become a vassal?

[295 T.J.](#), [296 T.J.](#)

Hezekiah

What made Hezekiah one of the greatest of Judah's kings?

[299 T.J.](#)

What reforms did Hezekiah carry out?

[299-302 T.J.](#)

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What was done during this reign in regard to the Passover feast?

[302-307 T.J.](#)

How did the people show their faithfulness?

[307-311 T.J.](#)

Describe the defense of Jerusalem against the hordes of Sennacherib.

[311-313 T.J.](#)

What piece of engineering skill did Hezekiah undertake?

[314 T.J.](#)

Manasseh

What were the evil deeds of Manasseh?

[317-319 T.J.](#)

Under what circumstances did Manasseh repent?

[319 T.J.](#)

Describe his later deeds.

[319 T.J.](#)

Amon

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[322 T.J.](#)

Josiah

What work did Josiah order done as soon as he was old enough to assert himself?

[323 T.J.](#), [324 T.J.](#)

What discovery led to sweeping reforms in the kingdom?

[324-326 T.J.](#)

Describe the reforms.

[326-328 T.J.](#)

What tragedy happened in the valley of Megiddo?

[328 T.J.](#), [329 T.J.](#)

Jehoahaz

Tell the story of Jehoahaz's short reign.

[332 T.J.](#)

Jehoiakim

How did Jehoiakim come to the throne of Judah?

[335 T.J.](#)

What was the character of Jehoiakim, judging from the words of Jeremiah?

[335-344 T.J.](#)

What disaster came to the kingdom in the time of Jehoiakim?

[344-345 T.J.](#)

Jehoiachin

Into what country were the people of Judah carried captive?

[346 T.J.](#), [347 T.J.](#)

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[346 T.J.](#), [347 T.J.](#)

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[346 T.J.](#)

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Zedekiah

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[348 T.J.](#)

Why did Nebuchadnezzar again besiege Jerusalem?

[348 T.J.](#)

What was Zedekiah's fate?

[351 T.J.](#)

Describe the destruction of Jerusalem.

[351 T.J.](#)

Jeroboam

In what way did Jeroboam seek to keep the loyalty of the people?

[353 T.J.](#), [354 T.J.](#)

Tell the story of the prophet from Judah.

[354-362 T.J.](#)

What was the prophecy of Ahijah, the prophet, concerning Jeroboam's house?

[362-364 T.J.](#)

Nadab

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[367 T.J.](#)

Baasha

How did the house of Jeroboam come to an end?

[368 T.J.](#)

How did Baasha become king in Israel?

[368 T.J.](#)

Why was the house of Baasha condemned?

[368 T.J.](#), [369 T.J.](#)

Elah

How did Elah differ from Baasha, his father?

[370 T.J.](#)

In what way did Elah meet his death?

[370 T.J.](#)

Zimri

How long did Zimri reign?

[373 T.J.](#)

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[373 T.J.](#)

How did Zimri die?

[373 T.J.](#)

Omri

What new capital of the northern kingdom did Omri establish?

[374 T.J.](#)

What was the character of Omri's reign?

[374 T.J.](#)

Ahab

For what purpose did Ahab join the king of Judah?

[377-381 T.J.](#)

How did Ahab meet his death?

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Ahaziah

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[382 T.J.](#)

What dealings did Ahaziah have with the prophet Elijah?

[382-386 T.J.](#)

Joram

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[387 T.J.](#)

Describe the expedition against Moab and its result.

[388-392 T.J.](#)

Jehu

What did Jehu do to the royal family when he came to the throne?

[395-397 T.J.](#)

Describe the destruction of the priests of Baal.

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Jehoahaz

By what means was the kingdom of Israel almost blotted out during this reign?

[399 T.J.](#)

What were the sins of the people at this time?

[399 T.J.](#)

Joash

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[400 T.J.](#)

Jeroboam II

What rank does Jeroboam II take among Israel's kings?

[401 T.J.](#)

How did the country prosper under him?

[401 T.J.](#)

What prophet was associated with Jeroboam II?

[401 T.J.](#)

Zechariah

After the reign of Jeroboam II, what largely determined the succession to the throne?

[402 T.J.](#)

What word was fulfilled by Zechariah's short reign?

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Shallum

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Menahem

To what nation was Israel tributary in Menahem's reign?

[404 T.J.](#)

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Pekah

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THE LIFE OF JESUS

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What question did the wise men ask on reaching Jerusalem?	41 L.J.
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When they saw Jesus, what three things did the wise men do?	42 L.J.
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What was the reason for the flight into Egypt?	45 L.J.
When and why was Jesus brought back to Palestine?	46 L.J.
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Boyhood of Jesus

To what great feast at Jerusalem was Jesus taken when he was twelve years of age?	49 L.J. , 491 L.J.
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What was the great message of John the Baptist?	65 L.J. , 485 L.J.
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What were the occasion and place of Jesus' first miracle?

[78 L.J.](#)

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[78 L.J.](#)

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[78 L.J.](#)

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What two classes of business men did Jesus find in the temple?

[79 L.J.](#)

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[491 L.J.](#)

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From Nicodemus' first sentence, what would you judge was his attitude toward Jesus and his estimate of him? [79 L.J.](#)

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[80 L.J.](#), [81 L.J.](#)

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[82 L.J.](#)

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[82 L.J.](#)

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[82-85 L.J.](#)

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[85 L.J.](#)

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[86 L.J.](#)

Describe the woman's work in the city.

[86 L.J.](#), [87 L.J.](#)

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In the story of the Good Samaritan, what is brought out about the law of right living?

[88 L.J.](#)

How does Jesus reply to the question, "Who is my neighbor?"

[88 L.J.](#)

What three travelers met the unfortunate man by the wayside?

[88 L.J.](#)

Describe the actions of each traveler upon seeing the unfortunate man.

[88-91 L.J.](#)

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[91 L.J.](#)

Jesus and the King's Officer

What event of Jesus' ministry had occurred previous to this time in Cana?

[92 L.J.](#)

Where was Capernaum, in relation to Cana?

[24 L.J.](#)

What words of Jesus, in regard to his departure into Galilee, bear out the proverb, "Familiarity breeds contempt"?

[92 L.J.](#)

For what purpose did the king's officer come to Jesus?

[92 L.J.](#)

By what words did Jesus test the king's officer?

[92 L.J.](#)

How was the officer's persistency and faith rewarded?

[92 L.J.](#), [93 L.J.](#)

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Choosing the Disciples

From what occupations did Jesus choose the Apostles?

[94 L.J.](#)

For what purposes did Jesus say he appointed the Twelve?

[95 L.J.](#)

Name the twelve apostles and note some interesting facts of their lives

[96 L.J.](#), [97 L.J.](#)

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What are the eight characteristics of men that Jesus pronounces blessed?

[105 L.J.](#), [106 L.J.](#)

To whom does Jesus promise the exaltation of the kingdom of heaven?

[105 L.J.](#)

To which class, the gay or the mourners, does Jesus promise blessing?

[105 L.J.](#)

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[105 L.J.](#)

Whom does Jesus promise to fill, the satisfied Pharisee, or those that are hungering after a righteousness they have not attained?

[105 L.J.](#)

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[105 L.J.](#)

What does Jesus promise those who are pure?

[105 L.J.](#)

What is the reward for the peacemaker as opposed to the warrior?

[105 L.J.](#)

How does Jesus explain that the persecutor is far beneath his victim?

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Tell the story of a Sabbath day at Capernaum.	125 L.J. , 126 L.J.
What did the healing of the leper lead to?	126 L.J. , 127 L.J.
How did the man sick of the palsy come to Jesus to be healed?	127 L.J.
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Miracle at Nain

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The Great Teacher

Tell Jesus' story of the Sower and explain the meaning	133 L.J. , 134 L.J.
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The Tempest

What happened on the sea of Galilee one night when Jesus was crossing?	136 L.J.
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Describe Jairus' work as ruler of the synagogue	141 L.J. , 487 L.J.
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Feeding the Multitude

Why did Jesus call the disciples apart to rest?	144 L.J.
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How did John the Baptist test Jesus?	150 L.J.
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What was Jesus' reply concerning the Sabbath?	168 L.J.
What did the Pharisees plot, following this conflict?	169 L.J.
Describe the event at the Pharisee's house which displeased Jesus' host?	169 L.J.
With what story did Jesus explain his treatment of sinful people?	170 L.J.
Describe the conflict about Jesus' wonderful deeds	170 L.J. , 171 L.J.

Miracles

Why did the Greek woman come to Jesus?	172 L.J.
Give Jesus' words to the woman and her reply.	172 L.J.
What miracle did Jesus perform on his return from Tyre and Sidon?	175 L.J. , 176 L.J.
Tell about the miracle at Bethsaida.	177 L.J.

At Caesarea Philippi

Who did various people say Jesus was?	178 L.J.
Give Peter's statement as to who Jesus was.	178 L.J.
State four prophecies Jesus made regarding himself.	178 L.J.
How did Peter show his weakness?	178 L.J.
What were the words of Jesus' rebuke to Peter?	178 L.J.
Name three conditions of discipleship given by Jesus.	178 L.J.
What further did Jesus tell the disciples about his coming fate?	179 L.J.

Transfiguration

What disciples did Jesus take with him to the summit of a high mountain? {75}	180 L.J.
What happened while they were there? 180 L.J.	
Describe what happened when they reached the foot of the mountain	181 L.J. , 182 L.J.
What did Jesus tell the disciples was the cause of their failure?	182 L.J.

Teaching the Disciples

What incident drew from Jesus a lesson about humility?	185 L.J. , 186 L.J.
Give Jesus' striking statement about forgiveness.	186 L.J.
Of what part of Jesus' prayer to the disciples does the story of the Ungrateful Servant remind you?	112 L.J. , 186 L.J.
What lesson did Jesus teach when he spoke of little children?	188 L.J. , 189 L.J.

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Why did Jesus stay in Galilee?	190 L.J.
What did he tell his disciples to do?	190 L.J.
How did Jesus go to the feast?	190 L.J. , 191 L.J.
When Jesus taught in the temple, what surprised the people?	191 L.J.
Describe the debate held by the authorities on the character of Jesus.	192 L.J. , 193 L.J.
How did Nicodemus defend him?	193 L.J.
From study of the context what do you think is the meaning of Jesus' two statements: "I am the light of the world" (193 L.J.) and "Ye are the light of the world" (106 L.J.)?	
What did Jesus say about the truth?	193 L.J.
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What great trait in Abraham was lacking in those who claimed to be his descendants?	194 L.J. , 195 L.J.
How did this conflict between Jesus and the Jews end?	196 L.J.

Healing the Blind Man

From which commandment did the Jews get their belief that a man suffers from the sins of his parents?	197 L.J. , 202 H.T.
What connection did Job's friends think exists between suffering and sin? {76}	195 S.A.
How did Jesus heal the blind man?	197 L.J.
In what way were the Pharisees divided in their discussion following this healing?	198 L.J.
Upon what point did the man who was healed refuse to express an opinion?	199 L.J.
How did this grateful man show that the Pharisees' opinions were illogical?	199 L.J.

The Good Shepherd

Give the picture of a good shepherd that Jesus draws.	200 L.J.
In what words does Jesus promise safety, liberty, and sustenance to his followers?	201 L.J.

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Tell the story of the Lost Sheep.	202 L.J.
Tell the story of the Lost Money.	202 L.J. , 203 L.J.
Tell the story of the Lost Son.	203 L.J. , 204 L.J.
What did Jesus teach by these three stories?	202 L.J.
What lesson did Jesus mean to teach by the story of the Dishonest Steward?	204 L.J. , 205 L.J.
What is the lesson in the story of the Rich Man and the Poor Man?	206 L.J. , 207 L.J.
What is the teaching in the story of the Men who Made Excuses?	207 L.J. , 208 L.J.

The Rich Young Man

What question did a rich young man ask Jesus?	211 L.J.
What claims of righteousness did the young man make?	211 L.J.
Give Jesus' words in reply.	211 L.J.
What was Jesus' statement regarding rich men?	211 L.J. , 212 L.J.
What did the story of the Foolish Rich Man teach?	212 L.J.

Raising of Lazarus

For what purpose did Mary and Martha send for Jesus?	215 L.J.
When Jesus, after a delay, reached Bethany, with what news was he met?	216 L.J.
With what words did both sisters greet Jesus?	216-219 L.J.

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What effect did the raising of Lazarus have on the Jews?

[220 L.J.](#)

What two others had Jesus raised from the dead?

[130 L.J.](#), [141 L.J.](#)

To what miracle did the Jews probably refer when they asked their question?

[219 L.J.](#), [197 L.J.](#)

For what does Jesus thank God in his prayer?

[220 L.J.](#)

At Jericho

Tell the story of blind Bartimaeus.

[221 L.J.](#)

How did Zacchaeus come to Jesus' notice?

[222 L.J.](#)

What did Zacchaeus do to show his repentance?

[222 L.J.](#)

Supper at Bethany

When the last Passover in Jesus' life came, what inquiry did the people make one of another?

[229 L.J.](#)

Describe the scene at the supper at Bethany.

[229 L.J.](#)

What was Judas' argument?

[229 L.J.](#)

What prediction did Jesus make in regard to the fame of Mary's deed?

[230 L.J.](#)

Entry into Jerusalem

How did Jesus ride into Jerusalem?

[233 L.J.](#)

What did the multitude say?

[234 L.J.](#)

How did Jesus reply to the Pharisees' objections?

[234 L.J.](#)

How did the sight of Jerusalem affect Jesus, and why?

[234 L.J.](#)

At what other time did Jesus weep?

[219 L.J.](#), [234 L.J.](#)

A few days later what did the Jerusalem multitude shout in regard to Jesus?

[276 L.J.](#)

Crucifixion Week

What did Jesus do on Monday of Crucifixion week?

[237 L.J.](#)

When did Jesus perform a similar work in the temple?

[237 L.J.](#), [79 L.J.](#)

Besides cleansing the temple what other lines of activity did Jesus engage in?

[237 L.J.](#)

On Tuesday of Crucifixion week what questions were put to Jesus by his enemies?

[238 L.J.](#)

In what way did Jesus answer the questions?

[238 L.J.](#), [239 L.J.](#)

Tell Jesus' story of the Wicked Husbandman.

[238 L.J.](#), [239 L.J.](#)

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What question was raised about tribute money?

[240 L.J.](#)

What was Jesus' decision in regard to the paying of tribute money?

[240 L.J.](#)

What did Jesus say was the greatest commandment?

[240 L.J.](#)

How large was the widow's mite according to Jesus' estimate? Why?

[243 L.J.](#)

For what purpose did certain Greeks come to the disciples?

[243 L.J.](#)

Give the substance of Jesus' words at this time.

[243 L.J.](#), [244 L.J.](#)

Tell the story of the Faithful Servant.

[244-246 L.J.](#)

Tell the story of the Judgment of the King.

[246 L.J.](#), [247 L.J.](#)

How probably did Jesus spend Wednesday and Thursday of Crucifixion week?

[248 L.J.](#)

The Last Supper

Why did the enemies of Jesus not want to arrest him during the Passover feast?

[248 L.J.](#)

Describe the preparation for the Last Supper.

[248 L.J.](#), [249 L.J.](#)

Tell Jesus' words and actions during the supper.

[249 L.J.](#)

What act of lowly service did Jesus do for his disciples?

[249 L.J.](#), [250 L.J.](#)

What did Jesus say that troubled the disciples?

[253 L.J.](#)

What did Jesus do and say to Judas?

[253 L.J.](#)

Name four comforting promises that Jesus made in this talk with the disciples.

[254-258 L.J.](#)

What was Jesus' legacy to his disciples?

[258 L.J.](#)

In what words did Jesus, speaking of the vine, express the dependence of the disciples upon himself?

[258 L.J.](#)

To what extent did Jesus say true love will show itself?

[261 L.J.](#)

When Jesus prayed for his disciples, what two things did he say he had done?

[261 L.J.](#), [262 L.J.](#)

For what persons did Jesus make requests?

[262 L.J.](#)

What particular petitions did Jesus make for these persons?

[262 L.J.](#), [263 L.J.](#)

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Where did Jesus go after the Last Supper and for what purpose?	264 L.J.
What did Jesus say in his prayer in the garden about God's will?	264 L.J.
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Give the conversation of Jesus and Pilate.	272 L.J. , 275 L.J.
What was Pilate's decision?	275 L.J.
Describe the trial before Herod.	275 L.J. , 276 L.J.
What offer did Pilate make to the people?	276 L.J.
What was the cry of the people in regard to Jesus?	276 L.J.
In spite of finding no fault in Jesus, Pilate delivered him to be crucified. What reasons can you give for his action?	279 L.J. , 280 L.J.

Crucifixion

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Where was Jesus crucified?	281 L.J.
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How did his enemies taunt Jesus while on the cross?	282 L.J.
Give the conversation between Jesus and the thieves.	282 L.J. , 285 L.J.
What was Jesus' conversation with the disciple?	285 L.J.
What did the Roman centurion say when Jesus died?	285 L.J.

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Describe the burial of Jesus.	286 L.J.
How and for what reason was the tomb guarded?	287 L.J.

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Who came first on the Sabbath morning to the tomb of Jesus?	297 L.J.
What did she find?	297 L.J.
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Who came next to the tomb?	297 L.J.
What further did the disciples discover?	297 L.J.
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Why were the disciples meeting in secret at Jerusalem?	305 L.J.
Tell about Jesus appearing among them.	305 L.J.
What did Thomas say in regard to Jesus appearing?	306 L.J.
How was Thomas finally brought to believe?	306 L.J.
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What help did Jesus give the disciples?	307 L.J.
What commands did Jesus give Peter at this time?	308 L.J. , 309 L.J.
What great command did Jesus give his disciples at the Mount in Galilee?	310 L.J.
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Give Peter's message to the astonished people.	331 L.J. , 332 L.J.
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What was the result?	332-334 L.J.
What custom in regard to property prevailed at this time?	335 L.J.
What was the sin of Ananias and Sapphira?	335 L.J. , 336 L.J.
For what reason was the first martyr, Stephen, put to death?	339 L.J.
What was the nature of Stephen's defense?	340-344 L.J.
What was the result of the martyrdom?	344 L.J. , 345 L.J.
What new city was entered by the apostles, and what happened there?	346 L.J. , 347 L.J.
Describe the meeting between Philip and the Ethiopian.	348 L.J.
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What was the result of the meeting?	349 L.J.
Give the name and character of the woman whom Peter restored to life at Lydda.	350 L.J.
What vision had a Roman captain at Caesarea?	353 L.J.
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For what act did the Jews at Jerusalem rebuke Peter?	357 L.J.
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Describe Peter's experience in prison.	359 L.J. , 360 L.J.
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Paul, the Apostle

Tell in brief the life of Paul, the Apostle.	367-370 L.J.
For what purpose did Paul make the journey to Damascus?	371 L.J.
Describe what happened on the way.	371 L.J.
What part did Ananias have in Paul's conversion?	371 L.J. , 372 L.J.
How did Paul show his changed purpose?	372 L.J.
Describe the plot against Paul and his escape.	375 L.J.
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First Missionary Journey

What was the general location of Paul's first missionary journey?	376 L.J. , 381 L.J.
Who were Paul's companions on the first journey?	376 L.J.
To what island did Paul and his companions go first?	379 L.J.
What official did they interest in their message?	379 L.J. , 380 L.J.
Who opposed them?	379 L.J.
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Give the gist of Paul's sermon at Antioch.	380-384 L.J.
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For what reason did Paul and Barnabas leave Antioch?	385 L.J.
Where did they go?	385 L.J.
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Why did the people at Lystra call Paul and Barnabas gods?	386 L.J.
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How was it settled?	388 L.J. , 389 L.J.
What was the message sent to the Gentile Christians from the disciples at Jerusalem?	390 L.J. , 391 L.J.

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Where was the main campaign of Paul's second missionary journey located?	392 L.J.
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For what reason did Paul and Barnabas part, and who was the companion of each?	395 L.J.
Why did Paul go to Macedonia?	396 L.J.
Describe what happened first at Philippi.	396 L.J. , 399 L.J.
For what cause were Paul and Silas cast into prison?	399 L.J.
What happened in the prison in the night?	399 L.J. , 400 L.J.
How did the disciples leave the prison?	400 L.J.
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To what famous city, the intellectual center of the Gentile world, did Paul now go?	404 L.J.
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Give the substance of Paul's speech at Athens.	407 L.J. , 408 L.J.
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To what leading commercial city did Paul now go?	408 L.J.
With whom did he live at Corinth?	408 L.J.
How long a campaign did Paul wage here in the hope of evangelizing the city?	411 L.J.
What did the Jews in Corinth do to Paul?	411 L.J.
How was Paul released?	411 L.J. , 412 L.J.
Where did Paul end this journey?	412 L.J.

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Third Missionary Journey

Give an outline of the third missionary journey, mentioning the main places visited.	417 L.J.
In what city did Paul have great success in evangelization?	418 L.J.
What great metropolis of the world did Paul purpose to visit?	418 L.J.
What was the reason for the riot at Ephesus?	418 L.J. , 421 L.J.
What was the cry of the people?	421 L.J.
How was the riot ended?	422 L.J.
Where did Paul go after leaving Ephesus?	422 L.J.
How do you account for the change in the pronoun from "he" to "we"?	422 L.J. , 425 L.J. , 494 L.J.
Tell what happened at Troas.	425 L.J.
For what event was Paul hurrying back to Jerusalem?	425 L.J. , 426 L.J.
What premonitions did Paul make known to the Ephesians whom he met at Miletus?	426 L.J. , 429 L.J.
At what points did Paul touch on his journey to Jerusalem?	429 L.J. , 430 L.J.

In the Hands of his Enemies

What objection to Paul did his enemies in Jerusalem raise?	433 L.J.
What did they do?	433 L.J. , 434 L.J.
Give the substance of Paul's defense	434-438 L.J.
What was the effect upon the mob?	438 L.J.
What conversation did Paul have with the Roman commandant?	441 L.J.
What was the effect of this conversation?	441 L.J.

Before the Council

Describe Paul's hearing before the council.	442 L.J. , 445 L.J.
What oath did about forty of the Jews take at this time?	445 L.J.
Describe their plot.	445 L.J. , 446 L.J.
How was the conspiracy defeated?	446 L.J. , 447 L.J.
To whom was Paul sent?	447 L.J.
Give the contents of the letter sent to Felix.	447 L.J.
What decision did Felix make in regard to the case?	447 L.J.

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Before Felix

Who appeared as accusers at the hearing against Paul?	448 L.J.
What were the charges brought against Paul?	448 L.J.
What was Paul's defense?	448-451 L.J.
What was the result of the hearing?	451 L.J.

What was the effect of Paul's private conversations with Felix?

[452 L.J.](#)

Before Festus

What was Paul's condition when Festus became governor?

[452 L.J.](#)

How did Festus arrange a hearing for Paul?

[452 L.J.](#)

What appeal did Paul make during his trial?

[455 L.J.](#)

Why could this appeal not be denied?

[498 L.J.](#)

Before Agrippa

Give the story of Paul as told by Festus to King Agrippa

[455 L.J.](#), [456 L.J.](#)

What reason did Festus give for bringing Paul before Agrippa?

[457 L.J.](#)

Give the substance of Paul's speech before Agrippa?

[457-461 L.J.](#)

What confession did the king make to Paul?

[461 L.J.](#)

What did Agrippa say about Paul's innocence?

[461 L.J.](#)

Voyage to Rome

Give a general description of Paul's voyage to Rome.

[462-466 L.J.](#)

Why was there doubt about proceeding from Fair Havens?

[469 L.J.](#)

What was Paul's advice?

[469 L.J.](#)

For what reason was the advice not taken?

[470 L.J.](#)

Describe the weather when the ship sailed.

[470 L.J.](#)

What happened soon after?

[470 L.J.](#)

What did the sailors do after the storm struck?

[470 L.J.](#)

How did Paul try to encourage the hopeless sailors?

[470 L.J.](#), [473 L.J.](#)

What happened on the fourteenth night?

[473 L.J.](#)

Tell what happened when it was day.

[474 L.J.](#)

What happened on the island of Malta?

[474 L.J.](#), [477 L.J.](#)

Describe the remainder of the trip to Rome.

[477 L.J.](#)

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In Rome

What liberty was Paul permitted by the authorities at Rome?

[478 L.J.](#)

How did he employ his time there?

[478 L.J.](#), [481 L.J.](#)

Name some of the perils that Paul says he has passed through in his life.

[482 L.J.](#)

What spirit did Paul show in his farewell words?

[482 L.J.](#)

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SONGS OF THE AGES

Most of the questions on this volume are of a literary nature and will be found in Part IV, "The Bible in Literature."

The Prophets

What broader meaning does the word prophet have than that of merely signifying a predictor of future events?

[263 S.A.](#)

Name the four great prophets.

[263 S.A.](#)

Why were the Minor Prophets so called?

[263 S.A.](#)

What was the work of the prophets?

[263 S.A.](#)

Isaiah

Who was the greatest prophet of the Old Testament?

[264 S.A.](#)

What was the condition of the kingdom of Judah when Isaiah came to prophesy?

[264 S.A.](#)

How did Isaiah respond to his vision?

[264 S.A.](#), [265 S.A.](#)

What alliance did Ahaz form in spite of Isaiah's advice?

[266 S.A.](#), [267 S.A.](#)

What do you think of the effectiveness of the words used by Isaiah where he threatens Judah against invasion by the Assyrians?

[283 S.A.](#)

What prophecy did Isaiah make to Hezekiah about the future of Judah?

[268 S.A.](#), [271 S.A.](#)

For what purpose did Sennacherib invade Judah?	271 S.A.
Tell how Rabshakeh tried to turn the common people away from their allegiance to King Hezekiah.	271-273 S.A.
How did Isaiah encourage King Hezekiah?	274 S.A.
What further word did Sennacherib send to Hezekiah?	274 S.A.
How was Judah saved from the Assyrians?	275 S.A., 276 S.A.

(Questions on the literary value of Isaiah's poems may be found in Part IV.)

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Jeremiah

Give the condition of Judah in the time of Jeremiah.	297 S.A.
In what way does the life of Jeremiah compare with that of Savonarola?	297 S.A.
What were the circumstances of Jeremiah's call?	298-301 S.A.
Sum up in a few words Jeremiah's message to the people.	305 S.A.
What did the king do to the roll of Jeremiah's prophecy?	305-308 S.A.
When Jeremiah continued to rebuke the people, what happened to him?	309-312 S.A.
How did Jeremiah escape?	312 S.A., 313 S.A.
How was Jeremiah treated by the foreign conqueror?	314-318 S.A.
Who was appointed governor over the Jews who remained in their land?	318 S.A.
Where did Jeremiah and the royal governor make their headquarters?	318 S.A.
How did Gedaliah treat the Jews?	318-320 S.A.
What was Gedaliah's fate?	320 S.A.
What was Jeremiah's warning to the people who wished to take refuge in Egypt?	322-325 S.A.
What did the people do?	325 S.A., 326 S.A.
What does Jeremiah say is to be the punishment for the people who went into Egypt?	326-331 S.A.
Give the substance of Jeremiah's prophecy concerning the doom of Babylon.	331-343 S.A.

Ezekiel

How does the book of Ezekiel differ from every other book of prophecy?	344 S.A.
What was Ezekiel's great aim?	344 S.A.
The prophecy of Ezekiel falls into three divisions: (1) Prophecies concerning the fall of the Jewish nation; (2) Prophecies concerning the destruction of foreign nations; (3) Prophecies of restoration of the Jews. Pick out instances of the three and note the effective symbolism used.	344-353 S.A.
From Ezekiel's "Doom of Tyre," describe the commercial activity of a great city in ancient times.	346-351 S.A.

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Amos

In what kingdom did Amos prophesy?	354 S.A.
Tell something of Amos' early life and call to be a prophet.	354 S.A.
Where did Amos make his first appearance and what was his message?	354 S.A., 355 S.A.
How did Amos defy the priest?	355 S.A., 356 S.A.
What charges did Amos bring against the people?	356-361 S.A.
Against what abuse did Amos speak?	361 S.A., 362 S.A.

Hosea

What was Hosea's special message?	363 S.A.
What particular sins did Hosea ascribe to the people?	363-365 S.A.
What relation between God and his people did Hosea point out?	365 S.A., 366 S.A.

Micah

In what respect did Micah's prophecy resemble that of Isaiah?	367 S.A.
What social corruptions did Micah especially condemn?	367 S.A.
What did Micah mention as the enduring foundations of the spiritual world?	369 S.A.

Obadiah

What was the main theme of the prophecy of Obadiah?

[370-373 S.A.](#)

Joel

What was the occasion of the prophecy of Joel?

[374 S.A.](#)

How did the people receive Joel's warning?

[378 S.A.](#)

What words of Joel were quoted by Peter on the day of Pentecost?

[379 S.A.](#), [326 L.J.](#)

Zephaniah

Of what does the prophecy of Zephaniah consist?

[380 S.A.](#)

Of his declarations of threats and promises pick out strong examples.

[380-384 S.A.](#)

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Nahum

For what reasons was Nineveh so bitterly hated by the Hebrew people?

[385 S.A.](#)

What was the theme of Nahum's prophecy?

[385 S.A.](#)

What striking picture does Nahum draw in the "Doom of Nineveh"?

[387-391 S.A.](#)

Habakkuk

What new problem is dealt with in the prophecy of Habakkuk?

[392 S.A.](#)

What national condition of the Jews brought up this problem?

[392 S.A.](#)

What would you say is the great thought brought out in "Warnings of the Watchman"?

[392 S.A.](#), [393 S.A.](#)

Haggai

What was the national condition of the Hebrews when Haggai prophesied?

[397 S.A.](#)

What was Haggai's particular message to the people?

[397-400 S.A.](#)

Was Haggai successful?

[397 S.A.](#)

Zechariah

What was Zechariah's aim in his prophecies?

[401 S.A.](#)

Compare the beginning of Zechariah's prophecy with that of Haggai in point of time.

[398 S.A.](#), [401 S.A.](#)

Name some of the strange symbols that Zechariah used in his prophecy.

[401-407 S.A.](#)

What encouragements did the prophet give to Zerubbabel to rebuild the temple?

[404 S.A.](#)

What is the meaning of the vision of the flying book?

[405 S.A.](#)

What is the meaning of the vision of the woman in the barrel?

[405 S.A.](#), [406 S.A.](#)

What is the meaning of the vision of the chariots of the four winds?

[406 S.A.](#), [407 S.A.](#)

Malachi

What was the national condition of the Hebrews in the time of Malachi?

[408 S.A.](#)

What was Malachi's message to the people?

[408 S.A.](#)

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The Epistles

In what effective way did Paul follow up his visits to the various churches which he founded?

[413 S.A.](#)

Name some of the occasions that called forth Paul's letters.

[413 S.A.](#)

What influences other than Jewish are found in Paul's letters?

[414 S.A.](#), [415 S.A.](#)

Number the commands given in Paul's message to the Romans

[415-419 S.A.](#)

Divide these exhortations into two classes, those for personal righteousness and those for social betterment.

[415-419 S.A.](#)

How many of these commands might be followed to-day?

[415-419 S.A.](#)

What did Paul say about obedience?

[419 S.A.](#)

What were Paul's words about contentment?

[420 S.A.](#)

What attitude did Paul say was worthy of the calling of a Christian?	420 S.A.
What particular gifts did Paul say were given men for the building up of Christ's kingdom?	421 S.A.
What did Paul say about being angry?	421 S.A.
What did Paul say about the fruits of the Spirit?	422 S.A. , 423 S.A.
About what things did Paul say we should think?	424 S.A.
Of all the spiritual gifts to be desired what did Paul say was the greatest?	425 S.A.
Give Paul's definition of true love.	425 S.A.
Why can a person be joyful when falling into temptation?	426 S.A.
How does temptation begin?	427 S.A.
What did James lay down as the two elements of pure religion?	427 S.A. , 428 S.A.
What did James say of faith and works?	428 S.A.
How large a part does the control of the tongue have in the making of character, according to James?	428 S.A. , 429 S.A.
To what two things is the tongue compared?	428 S.A.
What three things did James declare the tongue to be?	428 S.A. , 429 S.A.
How did James say the peaceable spirit could be obtained?	429 S.A. , 430 S.A.
What did James say about the rich and the poor?	430 S.A. , 433 S.A.
Give James' definition of sin and compare it to John's definition on page 435 S.A. .	434 S.A.
Name the two definitions of God as given by John.	435 S.A. , 436 S.A.
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How does John say we may prove our fellowship with God?	435 S.A.
What does John say proves our love for God?	436 S.A.
Compare John's estimate of love with Paul's.	425 S.A. , 436 S.A. , 437 S.A.
Make a list of the rules laid down by Paul for the spiritual athlete. How do these rules compare with the requirements for the physical athlete?	438 S.A. , 439 S.A.
What games do you think Paul may have referred to in this letter?	414 S.A. , 438 S.A.
What does Paul say about the foundation of the Christian temple?	440 S.A.
What does Paul say dwells in the Christian temple?	443 S.A.
What does Paul say makes the Christian temple strong?	443 S.A.
What do you think may have suggested to Paul the figure of the Christian as a warrior?	414 S.A. , 447 S.A.
Describe the spiritual armor.	447 S.A. , 448 S.A.
What does Paul say are the enemies against which the Christian warrior must fight?	447 S.A.
What does Paul say of the immortality of the soul?	449-455 S.A.
What message did John write to the church in Ephesus?	460 S.A.
What promise for faithfulness was given the church in Smyrna?	460 S.A. , 461 S.A.
What was the charge against the church in Pergamum?	461 S.A.
What was the message to the church in Thyatira?	462 S.A.
For what was the church in Sardis rebuked?	462 S.A. , 463 S.A.
What promise was given to the church in Philadelphia?	463 S.A. , 464 S.A.
What charge was brought against the church in Laodicea?	464 S.A.
What beautiful promise was held out to the Laodiceans?	464 S.A.
Name some of the symbols used in the successive scenes of this revelation.	467-478 S.A.
What name was given, in John's vision, to the Heavenly City?	476 S.A.
Name some of the characteristics of the Heavenly City.	477 S.A. , 478 S.A.

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PART III

THE LAND OF THE BIBLE

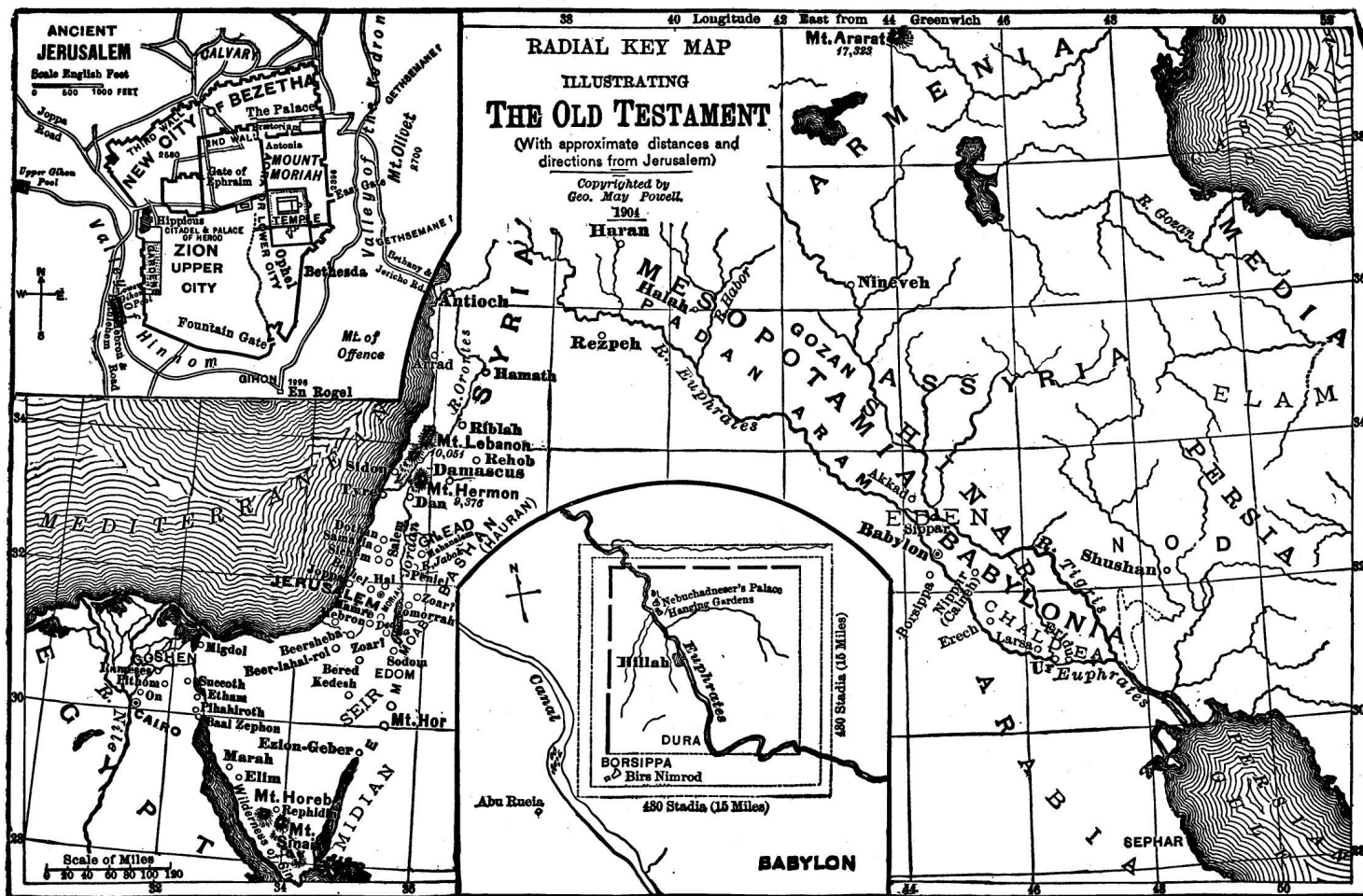
Visiting Palestine with THE BIBLE STORY

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"A land not of sailors, not of traders, not of foresters, but a land of lonely highlanders who won their living from the soil, from grain fields, from vineyards, from orchards, and from sheepfolds. A land of paths, not of thoroughfares, with but one great city. A land, not far from the highroad between Europe and the East, yet secluded on its hilltops, where prophets and patriots dreamed in its safe caverns. A land which, because it had little possible outreach, reached upward."

--*William Byron Forbush.*

RADIAL KEY MAP ILLUSTRATING THE OLD TESTAMENT (With approximate distances and directions from Jerusalem). Used by permission of the American Baptist Publication Society. *Copyrighted by Geo. May Powell, 1901.*



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VISITING PALESTINE WITH THE BIBLE STORY

A BIRD'S-EYE VIEW OF THE LAND

The land of Palestine would be one of the most interesting even if sacred events had never occurred within its borders.

In the first place, it is part of the world's largest oasis. Have you ever thought that it is the most isolated country on earth? Hemmed in by the desert, on part of one end by high mountains and on the west by the sea, it seems separated from an other lands as for some peculiar purpose.

It is most astonishing in its physical contour. Though smaller than New Hampshire and of about the same shape, its elevation varies from the height of Mount Hermon, 9000 feet above the sea, to the lower level of the Jordan, 1300 feet below it. In the short distance of twenty miles from the Mount of Olives to the Dead Sea there is a drop of over 4000 feet. Within these limits flourish the pine and the palm, the wheat and the cane, the grackle and the skylark, the mountain wolf and the gazelle. The mountain may be covered with snow when the plain is green with verdure. From more than one hilltop the traveler can see at once the glaciers of Hermon and the steaming cauldron of the Dead Sea.

These diversities explain many interesting points of history, and we may understand them more clearly through some of the rare and attractive photographs in THE BIBLE STORY.

The Seacoast Plain

Palestine may be most easily described as consisting of four strips widening from north to south, and broken across by Mount Carmel and the Valley of Esdraelon. These strips are, from west to east: the lowland plain, the highlands, the Jordan valley, and the tablelands east of the Jordan.

The lowland plain has several significant features. The coast line of Palestine, as you may see by the map ([14 T.J.](#)), is broken by only one indentation, that of the headland of Carmel, and has not a single harbor. The general character of its shores is admirably illustrated by the picture ([110 S.A.](#)), and their exposure by the picture of ancient Ascalon ([474 T.J.](#)). Jaffa, anciently Joppa, was then as now the common landing place for imports, but the small boats ([168 T.J.](#)) indicate how limited must have been the foreign commerce that could be carried among the rocks which fringe that shore. The plain farther inland was known at the north as the Plain of Sharon and at the south as the Plain of the Philistines. As the map ([112 T.J.](#)) shows, the main highroad from Asia Minor to Egypt ran through it. That Jerusalem was a spiritual rather than a commercial capital is seen in the fact that it was not on this road. Aijalon ([364 H.T.](#)) was one of those easy gateways at which Judea struggled with Philistia, and the valley of Sorek ([180 T.J.](#)), deeper among the hills, was the home of the individualistic patriot, Samson.

The Highlands

When Abraham came down over the backbone of Canaan and stood on the summit of Mount Ebal, which crowns the highlands, he chose for himself the hill country of Judah and Hebron. There may have been a stern prescience in this, as well as generosity to his luxury-loving nephew. Thenceforth the history of the Hebrews, like that of the Scotch, was largely that of highlanders. How suited were those hills for defense is suggested by photographs ([304 H.T.](#), [344 H.T.](#), [356 H.T.](#)). These highlands slope up gradually from the lowland plain on the west, but on the east they fall toward the Jordan with frightful rapidity, broken by kopjes, small canyons, and almost inaccessible swift streams. What this country is like is suggested by the picture ([154 G.B.](#)). It was a fitting home for such lonely prophets as Elijah and John the Baptist. Along these highlands rested the high towns of Hebron ([44 H.T.](#)), Bethlehem ([14 H.T.](#)), Jerusalem ([496 H.T.](#)), Shechem ([82 H.T.](#)), Samaria ([156 T.J.](#)), and, beyond Esdraelon, Nazareth ([60 L.J.](#)). Farther to the north lived the brave prophets of the Northern Kingdom among the mountain sanctuaries of the Lebanon ([44 S.A.](#), [460 H.T.](#)) under the shadow of the King of the Land, Mount Hermon ([60 S.A.](#)). On these highlands this mere speck of a people intrenched themselves for ages against the mightiest of world powers. Here lived all their great men. Here were written their histories. Here were their two capitals. In one of their hill towns lived the Master for thirty years; in another, Jerusalem, he consummated his mission.

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The Jordan Valley

Jordan is more glorious in poetry than in history or in fact. As a stream it begins nowhere and ends in a salt lake. Its lower banks are a great hot muggy bowl ([126 T.J.](#), [394 T.J.](#), [280 H.T.](#), [290 H.T.](#)). The stream has never been anything but a boundary, since it is not navigable and is too low for purposes of irrigation. Its fords have been the scene of many wars of conquest and defense ([284 H.T.](#), [64 L.J.](#)), but the people living near it have always been weak and degenerate. It has been called the pantry of Canaan, fertile for food but ever open for easy attack. In literature, the stream has been often referred to as the symbol of the transition of death, and the outlet, the Dead Sea, as the emblem of judgment ([34 H.T.](#), [258 H.T.](#)).

Esdraelon and the Lake of Galilee

Where the Kishon crosses northern Canaan is a long triangular valley, bounded on the south by the low range of Carmel ([118 T.J.](#)). This is Esdraelon, the fertile ([328 H.T.](#), [56 T.J.](#)). It was Israel's natural battleground, and recalls Deborah, Gideon, Sisera, Saul, Ahab, Elijah, Jehu, Josiah, Pharaoh-necho, the Maccabees, the Romans, the Arabs, the Crusaders, and Napoleon. The seer of Patmos foresaw other world conflicts even more majestic in this valley of Armageddon.

A part of the Jordan valley, but upon the level of Esdraelon and sharing its salubrity, is the Lake of Galilee, unmentioned in the Old Testament, but in the time of Jesus a busy center of work and trade and the scene of his longest ministry. It is a sapphire sea, set in a golden frame ([96 G.B.](#), [108 G.B.](#)).

The Eastern Tableland

The high levels east of the Jordan were the border of the desert ([318 H.T.](#)). They were always occupied, as now, by wandering tribes, and they were decidedly foreign country. To the North there is more irregularity, as in the valley of the Jabbok ([78 H.T.](#)) mentioned in the story of Jacob. Down this tableland was another caravan road into Egypt past Sinai ([200 H.T.](#), [206 H.T.](#)), from Damascus ([410 T.J.](#)), the treasure-house of the East.

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UNDERSTANDING GEOGRAPHY BY PICTURES

The inscription on the back of each of the pictures referred to below will answer the question and the text, referred to in brackets, will tell the story more in detail.

- | | |
|---|---|
| Why is Hebron one of the most interesting spots in the world? | 166 G.B. , 44 H.T. , 74 H.T. |
| Of what interesting events was the Ancient Shechem, now known as Nablous, the scene? | 24 H.T. , 82 H.T. , (82-87 L.J.) |
| Who is associated with the town of Ramah? | 136 H.T. , 349 H.T. |
| What kind of boats were used on the Nile and what were they called? | 154 H.T. |
| Of what value was the Nile to Egypt? | 148 H.T. |
| Describe the wilderness where the children of Israel wandered for forty years. | 200 H.T. , 206 H.T. , 224 H.T. , 240 H.T. |
| What important discovery was made in the monastery of Saint Catherine near Mount Sinai? | 210 H.T. |
| Why is Palestine called a "living Pompeii"? | 234 H.T. |
| What is a Druse family? | 134 G.B. |
| Why is Petra one of the strangest and most marvelous cities in the world? | 252 H.T. |
| Locate it on the map. | 14 T.J. |
| What happens when the muddy waters of the Jordan flow into the Dead Sea, and why? | 258 H.T. |
| Tell the name of "the city of palm trees" and two important facts about it. | 280 H.T. , 290 H.T. (287-292 H.T.) |
| What is the modern condition of this once important city? | 390 T.J. , 394 T.J. |
| How does Smith explain this condition? | 279 H.T. |
| Give three important facts about the Plain of Esdraelon. | 328 H.T. , 56 T.J. |
| Explain the meaning of the national saying, "from Dan to Beersheba." | 340 H.T. |

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What valley was called the "Valley of the Smiths," and why?	364 H.T.
What do you know about Endor?	378 H.T. (376-380 H.T.)
What were the two chief industries of Judea? In illustrating his mission by referring to these pursuits, what words did Jesus use?	410 H.T.
What do you know about the rock-hewn tombs used in Bible lands?	176 H.T. , 310 H.T. , 450 H.T.
What do you know of the Cedars of Lebanon, and what is the meaning of the word "Lebanon"?	454 H.T. , 460 H.T.
What stands to-day on the old temple area in Jerusalem?	464 H.T. , 468 H.T.
What awful contest between rival faiths was fought out for a full day on Mount Carmel?	118 T.J. (116-122 T.J.)
What influence did the great wilderness of the Brook Cherith have on the life and literature of the Hebrew people?	126 T.J.
Between what two important cities of Palestine does the road run that is made famous by the story of the Good Samaritan? Why is it called the "Ascent of Blood"? For what reasons have pilgrims, both in Jesus' time and ours, traveled this road?	132 T.J. , 90 L.J.
What two great prophets are associated with the village of Shunem, and how?	136 T.J. (138-143 T.J.)
In whose reign was Samaria made capital of the Northern Kingdom?	384 T.J. , 374 T.J.
How did the location of Samaria make it easy for it to resist assault? Tell the story of one dreadful siege there.	156 T.J. (152-157 T.J.)
How was Samaria finally brought low?	(411-413 T.J.)
How does the city to-day justify Isaiah's name for it, "the crown of the pride of Ephraim"?	360 T.J.
What other ruins tell the story of the once proud city?	350 T.J.
Explain the statement made in the time of Jesus (82 L.J.) "For Jews have no dealings with Samaritans"	237 T.J. , 488 L.J.
What great seaport, the only inside harbor between Egypt and Mount Carmel, was the scene of Jonah's attempt to escape from the command of the Lord?	167 T.J. , 458 T.J. (165-171 T.J.)
Through what valley does the modern railroad from Jaffa to Jerusalem run?	180 T.J.
What great loss was suffered there in the time of Eli?	180 T.J. (342-346 H.T.)

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Give the name of some of the gates in the ancient wall of Jerusalem and explain their use	216 T.J. 322 L.J. , 338 L.J.
What was the fate of the first wall that surrounded the city?	224 T.J.
Does any of the wall still exist?	224 T.J. , 230 T.J.
When and for what reason did the ancient Jews gather at their wailing place in Jerusalem?	244 T.J.
What two important mounts are separated by the valley of Jehosaphat, also known as Kidron?	252 T.J.
Name something that distinguishes each mount.	(264 L.J. , 461 H.T.)
What important roads run through the valley of Jehosaphat? Tell some other interesting features of the valley.	260 T.J. , 264 T.J.
What little village at the base of the Mount of Olives is remembered because of its pool, which was the scene of one of Jesus' miracles?	274 T.J. (197 L.J.)
What interesting discovery has been made in connection with this pool?	304 T.J.
What was the system of water supply in ancient Jerusalem?	298 T.J.
What astonishing discovery has been made by excavation concerning the mound that covers the ancient city of Lachish in Palestine?	310 T.J.
What mount was made a rival of Jerusalem by the erection of a temple which marked it as the central shrine of the nation?	366 T.J.
What range is the great mountain barrier of northern Palestine?	372 T.J. , 60 S.A.
Locate this range on map.	213 L.J.
Tell the name and character of the famous monument of Mesha, king of Moab.	376 T.J.
What can be said of the city of Damascus both as to character and location?	406 T.J.
What great man of New Testament times is associated with this city?	(371 L.J.)
In the midst of Mohammedan occupancy to-day, what portion of the old Christian city of Damascus is left to preserve the prophecy, "Thy kingdom, O Christ, is an everlasting kingdom"?	378 L.J.
What river at Damascus was once compared with the Jordan river?	410 T.J.

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By whom was it compared?	(144 T.J.)
What two famous cities on the eastern coast of the Mediterranean held the commercial supremacy of the East?	436 T.J. , 442 T.J.
How did a king of one of these cities come into business relations with a king of Israel?	(457 H.T.)

What Judean city possessed such fertile soil that it was called the "House of Bread"?	478 T.J.
What beautiful character is associated with these harvest fields?	(35 T.J.)
What is the meaning of the name "Gethsemane," and why was the garden so called?	260 L.J.
How did the location of Lydda make it a business center?	352 L.J.
Name and locate the Roman city in which Paul the Apostle grew to manhood; and give two sources of civic pride.	374 L.J.
What great prophet had his home in Anathoth, a little city near Jerusalem?	316 S.A.
What scenes in the lives of two great men of Judea were laid in the hill country of Judea now marked by the Convent of Mar-Sarba?	358 S.A.
What were some of the distinguishing features of the city of Corinth in the time of Paul?	418 S.A. , 432 S.A.
How did her situation contribute to Corinth's greatness?	402 L.J.
For what characteristics did Corinth become proverbial in the ancient world?	410 L.J. (408-412 L.J.)
Name and describe the most pronounced object in Ancient Athens.	406 L.J. , 442 S.A.
What Bible hero visited these scenes on his travels?	398 L.J. (404-408 L.J.)
Tell how the situation of Antioch made it a place of concourse for all classes and kinds of people.	446 S.A.
Locate Antioch on map.	381 L.J.
What historical ground did Paul's route in Macedonia cover?	428 L.J.
What natural cause accounts for the decay of the city of Miletus which was in Paul's day one of the leading centers of Greek civilization?	420 L.J. (425-426 L.J.)
Describe the aspect, as seen from the sea, of the city of Assos, visited by Paul on his third missionary journey.	424 L.J. (425 L.J.)

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What is the appearance of the AEgean Sea to-day, commercially speaking, as compared with classic times?	432 L.J.
Of what historical events was the city of Salonia the scene and by what name was it known in the time of Paul?	436 L.J. (403-404 L.J.)
What interesting points might have been viewed by Paul from the deck of the "Twin Brothers," as it lay in the port of Puteoli?	440 L.J.
Name and give the interesting events that centered about the mount known as the "Mount of God".	94 S.A.
What stands on the island of Malta to-day commemorating Paul's visit there?	480 L.J. (474-477 L.J.)
Describe and give the name of the great Way which has been called the "Queen of Roads".	476 L.J.

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LOCATING BIBLE CHARACTERS IN THE LAND

(Use map at the beginning of this chapter except when referred elsewhere.)

Abraham

Locate the place of Abram's birth, Ur in Chaldea. [Map]	21 H.T. , 487 H.T.
Trace his migration, with his father and family, to Haran in Mesopotamia, 21 H.T. , 487 H.T. ; and his route from there to the land of Canaan, passing through: Shechem (also known as Sichem), his first stopping place, 22 H.T. , 487 H.T. ; Bethel, where he built an altar, 22 H.T. , 487 H.T. ; Hebron, where he made his permanent home and where later Sarah died, 25 H.T. , 45 H.T. [Map]	
Sodom and Gomorrah were situated in the valley of the Jordan where it broadens out in its southern part into a plain. The present Dead Sea is said to lie over the site of these two cities. Trace out on the map the distance covered by Abram when he pursued the five foreign kings "as far as Dan." [Map]	25 H.T. , 26 H.T. , 488 H.T.
How does the extent of land, "from the river of Egypt unto the great river Euphrates," which was promised to Abram and his family, correspond to that territory ruled over by the great king Solomon? [Map]	28 H.T. , 455 H.T. , 488 H.T.
Locate the town of Beer-sheba, one of the homes of Abram. [Map]	42 H.T. , 488 H.T.
Solomon built the great temple on Mount Moriah in Jerusalem. 461 H.T. What other event do some think happened at this place? [Map]	41 H.T. , 491 H.T.

Isaac

Locate and give the meaning of the name of the far distant land where Isaac's wife was sought. [Map]	50 H.T. , 491 H.T.
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Jacob

Locate Paddan-aram, where Jacob fled from his home in Canaan to be with his uncle Laban. [Map]	68 H.T. , 492 H.T.
Locate the ford of Jabbok near which Jacob wrestled with the angel. [Map]	80 H.T. , 492 H.T.

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Joseph

Find the city of Dothan where Joseph's brothers conspired against him. [\[Map\]](#)

[95 H.T.](#), [492 H.T.](#)

What other great man was associated with Dothan?

[151 T.J.](#), [492 H.T.](#)

In what part of Egypt was the fat land of Goshen, which Pharaoh gave to Joseph's father and brothers for a dwelling place? [\[Map\]](#)

[125 H.T.](#), [493 H.T.](#)

(Note, in the story of the plagues, [158 H.T.](#), that the Hebrews still dwelt in this particular part of Egypt in the days of oppression.)

Moses

Trace out the general route taken by the children of Israel from Egypt to Canaan, locating the Red Sea, where the hosts of Pharaoh were drowned, [180 H.T.](#); Mount Sinai, where the Ten Commandments were given, [201 H.T.](#); the wilderness, between the arms of the Red Sea, where the people wandered so long, [242 H.T.](#); Hebron, to which the spies were sent, [243 H.T.](#); Kadesh, where the people abode for many years and where Miriam died, [248 H.T.](#); Edom, the hostile land through which the people wished to pass, [249 H.T.](#); Mount Hor, where Aaron died, [250 H.T.](#); Moab, where the Israelites encamped for some time, [255 H.T.](#); the Jordan river, at the head of the Dead Sea, where the Israelites finally crossed into the land of Canaan, [285 H.T.](#) [\[Map\]](#)

Joshua

(See larger map of Palestine, [14 T.J.](#), for conquests of Canaan.)

When the children of Israel crossed the Jordan into the land of Canaan, they found it full of foes. Joshua, the courageous warrior, won the land for the Israelites.

Locate the scene of many of his mighty conquests--Jericho, [287 H.T.](#); Ai, also known as Hai, [294 H.T.](#); Gibeon, [300 H.T.](#); Jerusalem, [305 H.T.](#)

Where was Gilgal, the place of Joshua's camp?

[300 H.T.](#)

Ehud

From what section of the land did the Moabites come who warred against the Israelites in the time of the judge Ehud?

[315 H.T.](#)

This is the same Moab to which the family of Naomi and Elimelech went to escape famine in their native city of Bethlehem ([35 T.J.](#)), which was six miles south of Jerusalem.

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By what physical formation were the people of Bethlehem able to see that there was food in the land of Moab? [487 T.J.](#)

Gideon

Locate the land of the Midianites, the Arab wanderers who oppressed Israel in the time of Gideon. [\[Map\]](#)

[319 H.T.](#)

(This is said to be the same country whither Moses fled when he killed the Egyptian, [141 H.T.](#))

Samuel

(Map, page [14 T.J.](#))

By noting the three great cities of Philistia, Ashdod, Askelon, and Gath, give the general location of the land of the Philistines, the people so long at enmity with the Israelites ([342 H.T.](#), [360 H.T.](#), [375 H.T.](#)) from whose hosts came the giant Goliath ([386 H.T.](#))

[493 H.T.](#)

Saul

Locate the country of Gilead where at Jabesh Saul's first battle was fought.

[359 H.T.](#)

(Note how the people of Jabesh-gilead later remembered Saul's help. [359 H.T.](#), [381 H.T.](#), [494 H.T.](#))

David

(Map, page [14 T.J.](#))

Where was the town of Gath, the home of the giant Goliath?

[386 H.T.](#), [497 H.T.](#)

(Note that later King Uzziah broke down the walls of Gath. [287 T.J.](#), [288 T.J.](#))

Locate the land belonging to the tribe of Judah on whose hills David lived as a boy and tended sheep.

[382 H.T.](#)

Solomon

Describe the location of the city of Jerusalem, the capital of the kingdom of David and Solomon. Give its position with respect to the Dead Sea, the Mediterranean, Dan, and Beer-sheba.

[461 H.T.](#)

Did the Queen of Sheba come far to visit Solomon? Trace what was probably her route. Note how far Solomon's fame had spread.

[487 H.T.](#), [498 H.T.](#)

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Locate Ezion-geber, the town on the Red Sea from which Solomon sent his ships to trade in Egypt and Arabia. [482 H.T.](#), [498 H.T.](#)
[\[Map\]](#)

(Note that the same people who were formerly in bitter bondage in Egypt were trading on equal terms with that nation. [498 H.T.](#)).

Deborah

(Map, page [14 T.J.](#))

What general section of the Israelitish country was concerned in the story of Deborah? [487 T.J.](#)

Locate the principal places: the hill country of Ephraim near the country belonging to the tribe of Naphtali from which Barak came to seek Deborah's help, [52 T.J.](#), [53 T.J.](#); Bethel where Deborah lived, [52 T.J.](#)

Elijah and Elisha

(Map, page [112 T.J.](#))

Trace out the journeys of Elijah from Samaria, the capital of Ahab's kingdom ([113 T.J.](#)) to Zarephath, where the widow served him, [114 T.J.](#), [115 T.J.](#); Mount Carmel near Jezreel where he met the prophets of Baal, [116-122 T.J.](#); Beer-sheba, where he left his servant, [123 T.J.](#); Mount Horeb, where he received new courage, [123 T.J.](#), [124 T.J.](#); Jezreel, the scene of Naboth's vineyard, [127-130 T.J.](#); the Jordan, near Jerusalem, where Elijah was taken in a chariot of fire and where Elisha took up his work, [130-134 T.J.](#) leper who came to Elisha to be healed. [143-147 T.J.](#)

Jonah

Locate Joppa, from which place Jonah sailed to Tarshish. Locate Nineveh to which he finally went. [\[Map\]](#) [165-171 T.J.](#), [493 T.J.](#)

Samson

(Map, page [14 T.J.](#))

Locate the city of Dan which was Samson's home, and in general the scenes of his raids into Philistia. [172-182 T.J.](#), [493 T.J.](#)

Daniel

Locate Babylon, where Daniel lived in the court of Nebuchadnezzar. [\[Map\]](#) [183 T.J.](#)

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Esther, Nehemiah

Locate Shushan, prominent in the stories of Esther and Nehemiah. [\[Map\]](#) [60 T.J.](#), [212 T.J.](#), [488 T.J.](#)

Life of Jesus

(Use map, page [24 L.J.](#), in addition to map in this volume.)

The scenes of Jesus' life were laid in many places throughout the land of Palestine. These places are here tabulated and divided according to the periods of His life. Three practical tests are proposed:--

- (1) How many of the places given below suggest to you familiar stories?
- (2) How many of these scenes can you locate on the map?
- (3) Make an outline of the life of Jesus from the sequence of events here given by writing out in brief the incident connected with each place.

The Boyhood

Bethlehem of Judea. [37 L.J.](#)
Jerusalem. [49 L.J.](#)
Egypt. [45 L.J.](#)
Nazareth. [49 L.J.](#)

Preparation for the Ministry

The Jordan River.
The Wilderness near Jericho.

[65 L.J.](#)
[70 L.J.](#)

The Ministry

Cana.
Samaria.
The Mount of Beatitudes.
Capernaum.
The City of Nain.
The Lake of Gennesaret.
The Banquet Hall of Herod.
The Pool of Bethesda.
Caesarea Philippi.
Bethany.
Jericho.

[78 L.J.](#)
[82 L.J.](#)
[105 L.J.](#), [107 L.J.](#), [108 L.J.](#)
[125 L.J.](#)
[130 L.J.](#)
[136 L.J.](#), [489 L.J.](#)
[154 L.J.](#)
[167 L.J.](#), [489 L.J.](#)
[178 L.J.](#)
[215 L.J.](#)
[221 L.J.](#)

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Passion Week

An Upper Chamber.
The Mount of Olives.
Palace of the High Priest.
Pilate's Palace.
The Palace of Herod.
Pilate's Judgment Hall.
Golgotha (Calvary)
Joseph's Garden.

[249 L.J.](#)
[264 L.J.](#)
[269 L.J.](#)
[272 L.J.](#)
[275 L.J.](#)
[276 L.J.](#)
[281 L.J.](#)
[286 L.J.](#)

The Resurrection

The Village of Emmaus.
The Sea of Galilee.
The Mount of Ascension.

[301 L.J.](#)
[307 L.J.](#)
[310 L.J.](#)

Trace out on the map on [381 L.J.](#) the first missionary journey of Paul.
Trace out on the map on [393 L.J.](#) Paul's second missionary journey.
Trace out on the map on [415 L.J.](#) Paul's third missionary journey.
Follow the route on [449 L.J.](#) of Paul's journey to Rome.

[376 L.J.](#)
[392 L.J.](#)
[417 L.J.](#)
[462 L.J.](#)

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PART IV

THE BIBLE IN LITERATURE

For Lovers of Literature

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"It is surely good that our youth, during the formative period, should have displayed to them, in a literary dress as brilliant as that of Greek literature, in lyrics which Pindar cannot surpass, in rhetoric as forcible as that of Demosthenes, or contemplative prose not inferior to Plato's--a people dominated by an utter passion for righteousness."

--*Richard G. Moulton.*

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THE BIBLE IN LITERATURE

THE BIBLE'S PLACE IN LITERATURE

It may well be said that, like our English speech, our literature has drawn its material and its inspiration from many tongues and peoples.

Its sources are world-wide. Its stream flows from innumerable springs and fountains. Some of them have been shallow and some have given up only the waters of bitterness, but many there are which keep the current broad and pure and deep. And of those fountains that ever pour out living water the most abounding is our English Bible.

So abundantly has our literature drawn from the Bible that a study of it is the very beginning of the knowledge of English writings. He alone can be called educated who knows this Book; for its *style*, its *substance* and its *spirit* are thoroughly woven into the thought and language of English-speaking people.

In the age of Elizabeth, when the Bible was translated, our English words were coming fresh coined to our language from the mint of life. New words were being made out of men's experiences. Such words brought the pictures and images of things and actions vividly to the mind as our abstract speech of to-day can never do. It was this living, concrete language which men like Tindale and Coverdale wrought into what became the King James Version; and with such mastery that to this day the Bible has no peer in the vigor, the directness, and the simplicity of its style. Then, too, in those days religious belief was often a matter of life and death. Many of the translators finally gave up their lives rather than to renounce their convictions, and it could only be that such men would give to the Bible a style that breathes always the noble dignity and earnestness of martyrs.

Thus he who would appraise our English writings must weigh whatever they possess of the earnestness, the simplicity, the vigor, the directness of the Bible. He must himself have mastered well that great source of English style.

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Then who shall measure the treasures of the Bible substance that our writers have poured into their books? The Bible has contributed their language, their plots, their incidents, their characters, their moral lessons, even their names. Words can no more than faintly suggest how full to overflowing of the Bible is our literature. An allusion from the Scriptures adorns almost every page of such writers as Browning and Ruskin. Five hundred Biblical allusions appear in the Ring and the Book alone. Thousands of them are scattered through Shakespeare and in their use the poet climbs perhaps oftenest to the heights of his genius. It has been said that no other passage in Shakespeare has the sublimity of that one patterned by the lover of Jessica from the Book of Job:--

[Footnote: Lorenzo thus addresses Jessica. (See page 157.)]

"Look how the floor of heaven
Is thick inlaid with patines of bright gold;
There's not the smallest orb which thou behold'st
But in his motion like an angel sings."

Our masters of poetry and prose have thus become the Bible's messengers; but such also are the lesser writers and speakers of every day. The Bible words find a response that is universal; for Truth knows no chosen vessel but rather has chosen all. Story and lyric, epic and drama, alike carry onward the Bible's messages and continue to spread their truth among all people of the English tongue.

But perhaps most precious of all the Bible's contributions to our literature is the gift of its spirit. The creators of the best in English have shared that spirit in that their works have shared the Bible's lofty purposes. Who so earnestly preaches the living of a life as John Bunyan in Pilgrim's Progress? Who more resembles the Hebrew seer warning his people of their danger, than Lincoln, when with solemn prophecy he declares: "'A house divided against itself cannot stand.' I believe this government cannot endure permanently half slave and half free"? Carlyle calling the world to repentance, Dickens and Thackeray calling it to reform, Emerson pointing new heights for reason and faith and love, Browning proclaiming "The best is yet to be"--each in his own way seeks to bring in the Kingdom. And what is the spirit of the Bible, unless it be the spirit of a people seeking after God if haply they might find Him?

If we should study what has called out the best in men or letters in order that we may understand that best, how much more ought we to know the Bible for itself. The deep experiences of the soul are the {115} stuff of which literature is made; and in language whose appeal is alike to the wise and the simple this Book dramatizes the life of the soul. Though struggling much between right and wrong and falling often, the Old Testament heroes groped their way upward to better things, and established their belief in one God upon a firm foundation. Their story is the epic of the soul's struggle and victory; but it is also the revelation of humanity's past, the mirror of its present of progress and defeat, the prophecy of its triumphant future. The Psalms, in the words of Heine, collect within themselves "sunrise and sunset, birth and death, promise and fulfillment--the whole drama of humanity." Excepting only those of the New Testament literature, no authors of any land or time have seized upon truths so unchanging and so everlasting as the writers of Job and the books of the Prophets. Ignoring life's vanities, soaring far above the things that are temporal, these writings ever summon the minds of men to dwell upon things eternal.

Finally in the literature of the New Testament the victories of faith replace the victories of war; the groping instinct of survival is justified in the Demonstration of Immortality; the Cult of the Chosen People gives way to the Gospel of Universal Brotherhood; the Omnipotent Creator is revealed also the God of Love; the Deity of Retribution and Justice becomes a Father; Man, the Child.

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QUESTIONS BRINGING OUT THE BIBLE'S LITERARY VALUE

1. The Poetry of the Bible

What is the difference between the rhythm of Hebrew poetry and that of English poetry?

[11 S.A.](#)

What three forms does this rhythm take?

[12 S.A.](#)

In the words quoted from Jesus are any of these forms used?

[13 S.A.](#)

What is the richest part of Biblical poetry?

[13 S.A.](#)

Rhythm and Feeling

What form of rhythm illustrated on page [12 S.A.](#) is used in the psalms:

The Righteous Man.

[19 S.A.](#)

A Morning Prayer.

[20 S.A.](#)

A Song of Deliverance.

[26 S.A.](#)

A Song in Time of Trouble.

[61 S.A.](#)

The Cry of the Needy.

[98 S.A.](#)

Idols of Silver and Gold.

[136 S.A.](#)

Our Father.

[118 S.A.](#)

A Pilgrim Song.	156 S.A.
What two qualities, necessary to Hebrew poetry, are found in Deborah's Song of Triumph?	54-59 T.J. , 11 S.A.
What deep feeling prompted the Song of Judith?	105-107 T.J.
How can the "Song of Songs" be compared with the lyrical poetry of the Elizabethan period in England?	234-239 S.A.

The Psalms a Collection of Lyric Poetry

For what purpose was the Book of Psalms written?	17 S.A.
What is the leading theme of the Psalms?	17 S.A.
Mention some of the other themes.	17 S.A.
Name the Psalm in which every verse, it is said, contains a reference to the law of God. {117}	505 S.A.
In what way is Psalm 119 (143 S.A.) an alphabetic Psalm?	505 S.A.

Ruskin says that, among others, Psalms 1, 8, 15, 19, 23, 24, well studied and believed, are sufficient for all personal guidance. What principles of conduct are enjoined in:--

The Righteous Man.	19 S.A.
Little Lower than God.	22 S.A.
The Upright Man.	23 S.A.
Song of the Earth and Sky.	30 S.A.
The Good Shepherd.	35 S.A.
The Earth is the Lord's.	36 S.A.
Ruskin says that Psalm 72 contains many principles of just government. State in modern terms some of the principles of government enjoined in "The Righteous King".	88 S.A.
Ruskin says that Psalm 104 anticipates the triumphs of natural sciences. From the reading of the Psalm can you suggest those anticipated? Read note 503 S.A.	120 S.A.
Compare Manasseh's prayer, 320 T.J. , with the Prayer of Repentance.	75 S.A.
Can you suggest an act of David to which this Psalm is probably related?	75 S.A.

Job a Dramatic Poem

What characteristic makes Job a dramatic poem?	180 S.A.
What is the distinction between Hebrew drama, as illustrated in Job, and the Greek and English drama?	180 S.A.
What is the central theme of the book of Job?	179 S.A.
What are the characters of the book of Job?	178 S.A.
Trace the dramatic climax in the messages brought to Job.	182 S.A.
Locate Job's two sublime statements of faith, often quoted.	194 S.A. , 200 S.A.
What description of man, noted in literature, does Job give?	195 S.A.
What great question asked by Job is the theme of many poems, such as Tennyson's "In Memoriam"?	195 S.A.
Give the summary of the thought contained in the first cycle of speeches.	195 S.A.
Give the summary of the thought contained in the second cycle.	204 S.A.
Give the summary of the thought contained in the third cycle. {118}	213 S.A.
What does Elihu add to the thought of the poem?	221 S.A.
What reply does the book of Job give to the question, "Why do good people suffer?"	231 S.A.

The Apocalypse a Rhapsody

Dr. Richard G. Moulton calls the Apocalypse a rhapsody, or a fusion of all other styles of Hebrew writing. Can you discover evidences of the dramatic lyric and narrative styles used?	456-478 S.A.
The proper preparation for appreciating the Apocalypse, it is said, is the study of other Hebrew rhapsodies, in particular Isaiah and Zechariah. What similarity can you find in "Visions of the Heavenly City" and Isaiah's "Awake, O Zion"?	286 S.A.
What similarity can you find both of style and content in the Apocalypse, 456-478 S.A. , and Zechariah's "Vision Rhapsody"?	401-407 S.A.

Hero Poems

What is the book of Jashar?	306 H.T. , 426 H.T. , 493 H.T.
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2. The Oratory in the Bible

Compare the opening sentences of the speech on Mars Hill with those of Paul's sermon at Antioch; how, or in what characteristic, does the contrast show that Paul was a great speaker?

[380 L.J.](#), [407 L.J.](#)

Senator Albert J. Beveridge says Paul's speech on Mars Hill has never been excelled in brevity of statement and in force of thought, and that in these regards it compares favorably with Lincoln's speech at Gettysburg. How does Paul gain his audience's attention? How does he compliment the Greeks in the course of his speech? What is the substance of his argument against paganism? What thoughts form the principal message of this speech?

[407 L.J.](#), [408 L.J.](#)

It is said that Moses' speeches to the children of Israel during their wanderings in the wilderness are examples of fine oratory, sometimes producing upon the people all the effect of drama. In his speech on pages [271 H.T.](#), [272 H.T.](#), what do you think of his methods of swaying his audience as compared to the modern orator's?

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Daniel Webster's customary preparation for the delivery of an oration was to read Isaiah's magnificent address, "Comfort Ye My People." What oratorical beauties can you discover from a reading of this address?

[284 S.A.](#), [285 S.A.](#)

3. Other Literary Forms Found in the Bible

What is the nature of the book of Ecclesiastes and the author's view of life?

[242-246 S.A.](#)

What is the nature of the book of Proverbs?

[248 S.A.](#)

Give the gist of the teachings of the Proverbs.

[248 S.A.](#)

Give in modern terms three principles of conduct taught in "Enter not into the Path of the Wicked"

[255 S.A.](#)

Wisdom Literature

Dr. Richard G. Moulton says there are three characteristic methods employed in stating the Proverbs: antithesis, comparison, and imagery. In the selection, "Praise of the Wise and Virtuous Woman," can you find examples of these three methods?

[256 S.A.](#)

The literary forms of the Proverbs are fourfold: the single couplet; clusters of couplets, where several independent sayings are gathered about a common theme; the epigram; and wisdom sonnets. Note these four forms.

[501 G.B.](#) and [249-257 S.A.](#)

Letters

In what literary form are the writings of Paul?

[413 S.A.](#)

What can be said of the style of Paul's letters?

[413 S.A.](#)

How did Paul's wide experience contribute to his writings?

[414 S.A.](#)

Varied Styles

What type of story common to-day is told by one of the brothers of Abimelech?

[333 H.T.](#)

Do you think Nathan's method of bringing David to repentance peculiarly effective? Give three literary devices used by Nathan in support of your opinion.

[432 H.T.](#)

What three stories in the Bible are recognized as among the most charming love stories in the world?

[49 H.T.](#), [60 T.J.](#), [35 T.J.](#)

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What is the circumstance of the only riddle in the Bible?

[173 T.J.](#)

What literary form did Jesus most often use in speaking to the people?

[133 L.J.](#)

4. The Literary Value of the Books of Prophecy

Isaiah

In what literary form are many of Isaiah's prophecies written?

[277 S.A.](#)

What qualities in Isaiah's poetry give it a high place in literature?

[277 S.A.](#)

Dr. Richard G. Moulton says that in Isaiah's poetry, men's thoughts are directed toward the great idea of a universal spiritual dominion. In "Comfort Ye My People," what passages do you think have this purpose?

[284 S.A.](#), [285 S.A.](#)

Isaiah is said to be a master of satire and pathos, of proverb and parable, of simile and metaphor. In his sublime words, "The Triumph of the Man of Sorrows," can you find evidences of these literary forms?

[288 S.A.](#), [289 S.A.](#)

Jeremiah

What was the theme of Jeremiah's prophecy?

[297 S.A.](#)

What symbolic use did Jeremiah make of the potter and his clay?

[301 S.A.](#)

Hosea

Through what personal experience was Hosea able to interpret the love of God? Can you discover in "The Longing of God for His Children" the strong feeling due to this experience?

[365 S.A.](#), [366 S.A.](#)

Amos

Because of the circumstances of his early life Amos drew most of his figures from nature and agricultural occupations. How many such allusions can you find in the selections here given?

[354-362 S.A.](#)

Micah

In the prophecy of Micah appear probably the most striking words ever written predicting world peace. Locate them.

[367-369 S.A.](#)

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Nahum

In what regards do you consider the description of war in "The Doom of Nineveh" an adequate picture of modern day warfare?

[387-391 S.A.](#)

Habakkuk

Compare the theme of the prophecy of Habakkuk with the theme of the book of Job.

[179 S.A.](#), [392 S.A.](#)

The prayer of Habakkuk is said to be a composition unrivaled for boldness of conception, sublimity of thought, and majesty of diction. After reading can you pick out passages that confirm this estimate of it?

[393-396 S.A.](#)

Haggai

What is said of the style of Haggai's writing?

[397 S.A.](#)

Zechariah

What is the meaning of the prophecy of Zechariah?

[401 S.A.](#)

5. The Bible-an Inspiration to Writers

Compare Victor Hugo's account of the Fall of Jericho with the Bible account.

[293 H.T.](#), [287-292 H.T.](#)

Show how the wilderness journey of the children of Israel is traced out in the poem, "Lead Me On".

[238 H.T.](#)

How many of the twenty and more allusions to the Bible in Whittier's poem, "Palestine," can you pick out and explain?

[15-17 H.T.](#)

To what event of Israelitish history does the "Song of the Manna Gatherers" refer?

[198 H.T.](#) ([196 H.T.](#))

Poems Inspired by the Bible

The following well-known poems were inspired by passages in the Old Testament. Bring out some of the beauty and power which the poets saw in these passages by comparing them with the poems.

The Finding of Moses.

[134 H.T.](#) ([138 H.T.](#))

The Seventh Plague of Egypt.

[162 H.T.](#) ([166 H.T.](#))

The Burial of Moses.

[274 H.T.](#) ([272 H.T.](#), [273 H.T.](#))

Saul and David

[395 H.T.](#) ([396 H.T.](#))

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Cave of Adullam.

[437 H.T.](#) ([438 H.T.](#))

Ruth.

[49 T.J.](#) ([35 T.J.](#))

Belshazzar.

[211 T.J.](#) ([201-206 T.J.](#))

The Destruction of Sennacherib.

[315 T.J.](#) ([271-276 S.A.](#))

Hymn by the Euphrates.

[316 T.J.](#) ([346 T.J.](#), [347 T.J.](#))

How does Dante, in his "Divine Comedy," use Psalm 114 ([134 S.A.](#), [135 S.A.](#))?

[504 S.A.](#)

What famous writer at the age of fifteen composed a hymn founded on Psalm 136 ([162 S.A.](#), [163 S.A.](#))?

[506 S.A.](#)

What Psalm has been most often translated into English verse?

[35 S.A.](#)

Name some poets who have translated the Shepherd Psalm into verse.

[498 S.A.](#)

Consider the passages descriptive of the relation of the Eastern shepherd to his sheep, on pages [200 L.J.](#) and [201 L.J.](#) and [285 S.A.](#), and study the pictures, noting the inscription on back, on pages [210 G.B.](#) and [288 G.B.](#) [35 S.A.](#)
 What qualities had this relationship peculiar to the East? State the peculiar qualities of this relationship that make the figure of the shepherd used in the first three lines of Psalm 23 particularly appropriate as applied to God.

Find the lines in Psalm 72 ([88 S.A.](#)) on which is based the tradition, evidenced by many poems, that the three Wise Men from the East were Kings. [501 S.A.](#), [29 L.J.](#), [41 L.J.](#)

What lines of Psalm 80 ([91 S.A.](#)) underlie Elizabeth Barrett Browning's, "The Measure," stanza 2? [501 S.A.](#)

What lines in Psalm 86 ([98 S.A.](#)) are beautifully used by Tennyson in the verse quoted from "Rizpah"? [502 S.A.](#)

What lines in Psalm 87 ([100 S.A.](#)) furnished the motto for Augustine's great work, "The City of God"? [502 S.A.](#)

What well-known tune derived its name from the number of the Psalm which was used with it? [116 S.A.](#), [503 S.A.](#)

Story Suggested by the Bible

Can you name a popular modern story that has its inspiration in "The Wise Men"? [41 L.J.](#)

Read the following stories from the volume, "The Life of Jesus," with your reading of Van Dyke's beautiful story, "The Other Wise Man," and note the interesting correspondence. Alternate Van Dyke's story with THE BIBLE STORY and read as follows:--

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<i>The Other Wise Man</i>	The Sign in the Sky By the Waters of Babylon
THE BIBLE STORY	The Wise Men, 41 L.J.
<i>The Other Wise Man</i>	For the Sake of a Little Child
THE BIBLE STORY	A Journey to the Land of the Pharaohs, 45 L.J.
<i>The Other Wise Man</i>	In the Hidden Way of Sorrow
THE BIBLE STORY	The Crucifixion, 281 L.J.
<i>The Other Wise Man</i>	A Pearl of Great Price

Book Titles Taken from the Bible

The fact that many books of every style and content bear names taken from the Bible and develop themes suggested by the Bible is a tribute to the beauty and picturesqueness of Bible diction and indicates the extensive scope of its writings. What would you expect the theme of each of the following books to be, judging by the thought which the titles suggest?

"The Inside of the Cup"	Winston Churchill
"The Fruit of the Tree"	Edith Wharton
"All the Days of My Life"	Margaret Sangster
"From My Youth Up"	Amelia Barr
"Titus"	Florence Morse Kingsley
"Following the Star"	Florence Barclay
"Barabbas"	Marie Corelli
"The Yoke"	Elizabeth Miller
"The Wages of Sin"	M. S. Harrison
"The Sins of the Father"	Bertha M. Clay
"The Eternal City"	Hall Caine
"A Voice in the Wilderness"	Grace Livingston Hill Lutz
"The Thirteenth Commandment"	Rupert Hughes
"The Hands of Esau"	Margaret Deland
"A Certain Rich Man"	William Allen White
"The Promised Land"	Mary Antin
"Prince of the House of David"	J. H. Ingraham
"The Far Country"	Winston Churchill
"Unleavened Bread"	Robert Grant
"Judas Iscariot"	L. N. Andrew
"These Twain"	Arnold Bennett
"The Good Shepherd"	John Roland
"Prodigals and Sons"	John Ayscough
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"The Lost Boy"	Henry Van Dyke
"God's Remnants"	Samuel Gordon
"The Foolish Virgin"	Thomas Dixon
"The Heritage of Cain"	Isabel Ostrander
"Behold the Woman"	T. Everett Horre
"If Any Man Sin"	H. A. Cody
"The Crown of Life"	Gordon Arthur Smith
"The Clean Heart"	A. S. M. Hutchinson
"The House of Bondage"	Reginald Wright Kauffman

"The Mark of the Beast"	Reginald Wright Kauffman
"The House of the Lord"	J. E. Talmage
"Where the Laborers are Few"	Margaret Deland
"The Old Adam"	Arnold Bennett

(These are only a few of the many books that have drawn their titles from the Bible.)

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THE BIBLE'S GIFT TO OUR LANGUAGE

How often in listening to a speaker or in reading our everyday literature we find our imagination stirred by a forceful phrase taken from the Bible. If we know the part of the Bible from which the phrase comes it always throws a flood of light upon the message. But due to ignorance of the Bible, too many of us grope for the phrase's meaning.

Ignorance of the Bible a Handicap to the Student

In these days even high school and college graduates cannot explain the simplest Bible allusions. Charles Dudley Warner, writing in Harper's Magazine, says that a "boy or girl at college, in the presence of the works set forth for either to master, without a fair knowledge of the Bible, is an ignoramus, and is disadvantaged accordingly. For example, in Shakespeare there are quotations from fifty-four books of the Bible, thirty-one from Genesis alone; in Tennyson there are two hundred and one quotations or allusions from the Old Testament. Wholly apart from its religious or its ethical value, the Bible is the one book of which no intelligent person, who wishes to come into contact with the world of thought, and to share the ideas of the great minds of the Christian era, can afford to be ignorant."

Dramatic Terms Used by a Greek Scholar

The Bible indeed holds supremacy over all other sources of literary allusion in the addresses and writings of public men. The *Independent* calls attention to a eulogy written by a prominent university professor in which were found, in an article of less than six pages, fourteen expressions from the Bible: "Every good word and work," "Fountain sealed," "Discernment of spirits," "Hid treasure," "Sinned with their lips," "Faith in his high calling," "Seeing him who is invisible," "Time would fail me," "Slept or slumbered," "Egyptian taskmaster," "Bloweth where it listeth," "Make a plain path," "Recompense of reward," and one direct quotation, "This is the way; walk ye in it." Against these fourteen cases is only one use of classical {126} phrases and one allusion each to Milton and Wordsworth. And Professor Gildersleeve is not known as a Bible scholar; he is past master of all our Grecians, and master also of a most delightful style. "He could have spattered his address over with Greek and Latin references and expressions without winking, so easy would it have been for him, but they could not have fitted into the serious purpose of plain and tender address as do the words of the two Testaments."

Superficial Knowledge of the Bible Prevalent

It makes no difference what a man's profession may be; whether he be a literary man, a lawyer, a teacher, or a clergyman, Bible words will unconsciously drop off his tongue, so familiar have the striking terms and phrases of the Bible become. And yet a mere superficial knowledge of the Book of books prevails to-day to such an extent that many grotesque mistakes and misquotations occur. London's leading newspaper solemnly affirmed one morning that if the Government of the day came to grief it would "fall, like the walls of Jericho, before the noise of empty pitchers." Can you discover the mistake in this simile? ([287 H.T.](#), [329 H.T.](#)) A great lecturer on one occasion alluded to "Pharaoh and his hosts being overwhelmed in the Jordan." What two events are confused in this quotation? ([184 H.T.](#), [285 H.T.](#))

Whenever such an expression presents itself and is found to be vague or confusing, turn to the following list of allusions, which are those in most common use, and arranged alphabetically for easy reference. [Footnote: Note there are two lists of allusions, both alphabetically arranged.] Clear up the obscurity by reading the Bible passage that explains the doubtful phrase.

Each of these allusions has been used many times in common speech or in our great English writings, as illustrated by the many quotations that follow. A knowledge of the meaning and derivation of such phrases opens up a new world of interest and understanding and the ability to use them correctly infuses speech and writing alike with a new power of graphic expression.

How many of these allusions recall definitely a certain incident or story to your mind?

As strong as a spider's web.	190 S.A.
Ananias.	335 L.J.
Apples of gold in baskets of silver.	504 G.B.
Appeal unto Caesar.	452 L.J.
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Add a cubit to his stature.	106 G.B.
At their wits' end.	132 S.A.
All things to all men.	438 S.A.
As a lamb to the slaughter.	289 S.A.
As locusts for multitude,	319 H.T.
As a hart panteth after the water brooks.	61 S.A.
As sheep having no shepherd.	144 L.J.
As high as Haman.	73 T.J.
Balaam's ass.	259 H.T.
The beauty of holiness.	505 T.J.
Cast to the dogs.	172 L.J.
Clearer than the noonday.	193 S.A.
Carpenter of Nazareth.	50 L.J.
Cattle upon a thousand hills.	73 S.A.
City set on a hill.	106 L.J.
Can any good thing come out of Nazareth?	77 L.J.
Clothed and in his right mind.	139 L.J.
Cake not turned.	364 S.A.
Driving of Jehu.	160 T.J.

Doubting Thomas.	306 L.J.
The day of small things.	404 S.A.
Darkness which may be felt.	171 H.T.
Dan to Beer-sheba.	339 H.T. , 342 H.T.
Doorkeeper in the house of God.	96 S.A.
Delivered out of the hand of the Egyptians.	143 H.T. , 357 H.T.
Draught of fishes.	307 L.J.
Earth thy footstool.	343 L.J.
Eye hath not seen, nor ear heard.	502 T.J.
Ebenezer.	249 H.T.
Eye for an eye and a tooth for a tooth.	110 L.J.
Earn thy bread by the sweat of thy brow.	20 T.J.
The ewe lamb.	432 H.T.
Every good and perfect gift.	427 S.A.
Faith hath made thee whole.	140 L.J.
Fishers of men.	94 L.J.
Flight into Egypt.	45 L.J.
Faithful unto death	506 H.T. , 461 S.A.
Flesh pots of Egypt.	192 H.T.
Friend of publicans and sinners.	154 L.J.
A far country.	203 L.J.
The grass withereth, the flower fadeth.	284 S.A.
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Gathered unto his fathers.	59 H.T.
Gallows fifty cubits high.	70 T.J.
The hills melted like wax.	502 T.J.
High calling.	504 H.T.
Half hath not been told.	481 H.T.
He that trod the sea.	148 L.J.
He that ruleth his spirit is better than he that taketh a city.	502 G.B.
His enemies shall lick the dust.	88 S.A.
Hearing of the ear.	231 S.A.
Ishmaelite.	395 H.T.
Job's comforters.	197 S.A.
Kill the fatted calf.	204 L.J.
Kick against the goad, kick against the pricks.	458 L.J.
Loaves and fishes.	147 L.J.
Love is strong as death.	239 S.A.
Leaven in the lump.	439 S.A.
Law of the Medes and Persians.	207 T.J.
Lift up your heads, O ye gates.	503 H.T.
Let another man praise thee.	504 G.B.
Let your speech be yea, yea; and nay, nay.	109 L.J.
Looking for a sign.	92 L.J.
Man of sorrows.	288 S.A.
Mighty in words and works.	341 L.J.
A merry heart is a good medicine.	503 G.B.
Mighty man of valor.	352 H.T.
More than conquerors.	508 H.T.
Man goeth to his long home.	245 S.A.
Macedonian cry.	396 L.J.
A mother in Israel.	54 T.J.
Man shall not live by bread alone.	70 L.J.
Manger lowly.	37 L.J.
Man wise in his own conceit.	504 G.B.
Man hasty in his words.	504 G.B.
My lines are fallen in pleasant places.	24 S.A.
Not slothful in business.	505 L.J.
Not by might, nor by power.	404 S.A.
Outer darkness.	246 L.J.
One having authority.	118 L.J.
Prophet without honor.	92 L.J.
Pride goeth before destruction.	502 G.B.
Philistines be upon thee.	177 T.J.
Passover.	173 H.T.

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Purple and fine linen.	257 S.A. , 206 L.J.
Pitched his tent toward Sodom.	25 H.T.
Prince of demons.	171 L.J.
Pass by on the other side.	88 L.J.
Quit yourselves like men.	345 H.T. , 505 H.T.
Rain on the just and the unjust.	110 L.J.
Rod of iron.	476 S.A.
Sounding brass and tinkling cymbal.	425 S.A.
Speak with the tongues of men and of angels.	425 S.A.
Salt of the earth.	106 L.J.
Stone which the builders rejected.	239 L.J. , 141 S.A.
Sweeter than honey and the honeycomb.	31 S.A.
Sojourners in a strange land.	340 L.J.
Spirit descending as a dove.	69 L.J.
She hath done what she could.	230 L.J.
Sackcloth and ashes.	67 T.J.
A soft answer turneth away wrath.	502 G.B.
Sow the wind and reap the whirlwind.	365 S.A.
Sharper than a two-edged sword.	504 T.J.
Seat of the scornful.	19 S.A.
Shineth more and more unto the perfect day.	255 S.A.
Seed that fell on stony ground.	133 L.J.
Smite the Egyptian.	341 L.J.
Spirit is willing, but the flesh is weak.	264 L.J.
Son of perdition.	262 L.J.
The Sower.	133 L.J.
Take up thy bed and walk.	128 L.J. , 167 L.J.
Tell it not in Gath.	426 H.T.
Tongues of fire.	325 L.J.
The twelve.	94 L.J.
Thirty pieces of silver.	248 L.J.
Tents of wickedness.	96 S.A.
The truth shall make you free.	194 L.J.
Turn the other cheek.	110 L.J.
Take up his cross.	504 H.T.
To thy tents, O Israel.	239 T.J.
They that go down to the sea in ships.	131 S.A.
Thine enemies thy footstool.	328 L.J.
To the ant, thou sluggard.	255 S.A.
The Lord will provide.	41 H.T.
Trees choosing a king.	333 H.T.
Unto the half of my kingdom.	154 L.J.

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The unjust steward.	204 L.J.
The upper room.	249 L.J.
Unprofitable servant.	246 L.J.
A very present help in trouble.	68 S.A.
Widow's mite.	243 L.J.
The wings of the wind.	26 S.A.
Wolf shall dwell with the lamb.	303 G.B.
Wiles of the devil.	506 H.T.
The way of all the earth.	451 H.T.
The wings of the morning.	164 S.A.
Without money and without price.	507 T.J.
Whom the Lord loveth, he chasteneth,	502 T.J.
We shall reap, if we faint not.	506 L.J.
We piped unto you, and ye did not dance.	153 L.J.
Where moth and rust doth corrupt.	115 L.J.
Your old men shall dream dreams, Your young men shall see visions.	379 S.A.

From reading these literary passages can you clearly explain the incident or story each Bible phrase suggests?

Aaron's Serpent. [152 H.T.](#)

"And hence one master passion in the breast,
Like Aaron's serpent, swallows up the rest."

Abraham's Bosom.

[206 L.J.](#)

"Sweet peace, conduct his soul
to the bosom of good old Abraham."

--*Shakespeare, Richard II 4:1.*

The Alabaster Box.

[169 L.J.](#)

"Thou wilt not let her wash thy dainty feet
With such salt thing as tears or with rude hair
Dry them."

--*Lowell, A Legend of Brittany.*

The Angel's Song.

[37 L.J.](#)

"Blow, bugles of battle, the marches of peace,
East, west, north and south let the long quarrel cease:
Sing the song of great joy that the angels began,
Sing of glory to God and of good will to man!"

--*Whittier, A Christmas Carmen.*

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The Apple of His Eye.

[25 S.A.](#)

"Bestows on her too parsimonious lord,
An infant for the apple of his eye."

--*Browning, The Ring and the Book.*

As a Little Child.

[188 L.J.](#)

"Once said a Man--and wise was He--
Never shalt thou the heavens see,
Save as a little child thou be."

--*Sidney Lanier, The Symphony.*

As Ye Sow, so shall Ye Reap.

[423 S.A.](#)

"Look before you ere you leap;
For as you sow y' are like to reap."

--*Butler, Hudibras.*

Babel.

[32 T.J.](#)

"In vain a fresher mould we seek,
Can all the varied phrases tell
What Babel's wandering children speak,
How thrushes sing or lilacs smell?"

--*Holmes, To My Readers.*

Barabbas.

[276 L.J.](#)

"Thou hand'st sweet Socrates his hemlock sour;
Thou sav'st Barabbas in that hideous hour,
And stabb'st the good."

--*Sidney Lanier, Remonstrance.*

The Best till the Last.

[78 L.J.](#)

"Perhaps like him of Cana in Holy Writ
Our Arthur kept his best until the last."

--*Tennyson, The Holy Grail.*

Betrayed with a Kiss.

[267 L.J.](#)

"So Judas kiss'd his master,
And cried, 'all hail!' whenas he meant, all harm."

--*Shakespeare, III Henry VI 5:7.*

Bitter Waters

[191 H.T.](#)

"The Gospel has the only branch that
sweetens waters of a bitter popular discontent."

--*Anonymous.*

Blood on the Lintel.

[177 H.T.](#)

"I do not suppose that your troops are to be beaten in actual conflict with the foe, or that they will be driven into the sea; but I am certain that many homes in England in which there now exists a fond hope that the distant one may return, many such homes may be rendered desolate when the next mail shall arrive. There is no one to sprinkle with blood the lintel and the two side posts of our doors, that the Angel of Death may spare and pass on."

--John Bright.

Book of Life.

[463 S.A.](#)

"The Power . . .
May hear well pleased the language of the soul,
And in His Book of Life the inmates poor enroll."

--Burns, *The Cotter's Saturday Night*.

The Breastplate of Righteousness.

[448 S.A.](#)

"What stronger breastplate than a heart untainted!"

--Shakespeare, *II Henry VI 3:2*.

Bricks without Straw.

[150 H.T.](#)

"For long years," writes Teufelsdröckh, "had the poor Hebrew, in this Egypt of an Auscultatorship, painfully toiled, baking bricks without stubble, before ever the question once struck him with entire force: For What?"

--Carlyle, *Sartor Resartus, Book II, Chapter 5*.

The Broken Reed.

[272 S.A.](#)

"He (the genius) becomes obstinate in his errors, no less than in his virtues, and the arrows of his aims are blunted, as the reeds of his trust are broken."

--Ruskin, *A Joy For Ever*.

The Burning Bush

[142 H.T.](#)

"In wonder-workings, or some bush aflame,
Men look for God, and fancy him concealed,
But in earth's common things he stands revealed,
While grass and flowers and stars spell out his name."

--Minot J. Savage.

The Burning Fiery Furnace.

[190 T.J.](#)

"Be it floor or blood the path that's trod,
All the same it leads to God.
Be it furnace fire voluminous
One like God's Son will walk with us."

--Christina G. Rossetti.

By Their Fruits Ye shall Know Them.

[109 G.B.](#), [117 L.J.](#)

"If the tree be known by the fruit
and fruit by the tree."

--Shakespeare, *I Henry IV 2:4*.

Carry Off the City's Gates.

[176 T.J.](#)

"Samson, master: . . . he carried the
town gates on his back like a porter."

Casting Lots for His Garments.

[281 L.J.](#)

"They are now casting lots,
Ay, with that gesture quaint and cry uncouth,
For the coat of One murdered an hour ago."

--*Browning, The Ring and the Book.*

Cast Out of Eden.

[21 T.J.](#)

"What of Adam cast out of Eden?
(Alas the hour)
Lo! with care like a shadow shaken
He tills the hard earth whence he was taken."

--*Rossetti, Eden Bower.*

Cedars of Lebanon.

[457 H.T.](#)

"Feasted the woman wisest then,
in halls of Lebanonian cedar."

--*Tennyson, The Princess.*

The Chariot of Fire.

[134 T.J.](#)

"As he, whose wrongs
The bears avenged, at its departure saw
Elijah's chariot, when the steeds erect
Raised their steep flight for heaven; his eyes, meanwhile,
Straining pursued them, till the flame alone,
Upsoaring like a misty speck, he kenned."

--*Dante, Divine Comedy.*

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The Chosen People.

[51 S.A.](#)

"I shall be most happy indeed if I shall be an
humble instrument in the hands of the Almighty,
and of this, his almost chosen people, for
perpetuating the object of that great struggle."

--*Lincoln, Speech to the Senate of New Jersey.*

The Chosen Vessel.

[372 L.J.](#)

"He came who was the Holy Spirit's vessel;
Barefoot and lean."

--*Dante, Divine Comedy.*

A Cloud by Day and a Pillar of Fire by Night.

[179 H.T.](#)

"He is only a cloud and a smoke
who was once a pillar of fire."

--*Tennyson, Despair.*

A Cloud Like a Man's Hand.

[122 T.J.](#)

"And from that song-cloud shaped as a man's hand
There comes the sound as of abundant rain."

--*Rossetti, The House of Life.*

Cloud of Witnesses.

[506 H.T.](#)

"It is thus . . . that the Wise Man stands ever
encompassed, and spiritually embraced, by a
cloud of witnesses and brothers."

--*Carlyle, Sartor Resartus, Book III, Chapter 7.*

Coat of Many Colors.

[91 H.T.](#)

"Not without meaning was the love of Israel to
his chosen son expressed by the coat of many
colors."

--*Ruskin, The Stones of Venice.*

Confusion of Tongues.

[325 L.J.](#)

"There had been a confusion of tongues in the narrow streets for many days."

--*Henry Van Dyke, The Other Wise Man.*

Consider the Lilies.

[116 L.J.](#)

"He who stills the raven's clam'rous nest
And decks the lily fair in flow'ry pride,
Would, in the way His wisdom sees the best,
For them and for their little ones provide."

--*Burns, The Cotter's Saturday Night.*

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The Cool of the Day.

[19 T.J.](#)

"At cool of day with God I walk
My garden's grateful shade;
I hear his voice among the trees,
And I am not afraid."

--*C. A. Mason.*

The Covenant of the Rainbow.

[31 T.J.](#)

"And bright as Noah saw it, yet
For you the arching rainbow glows."

--*Lowell, Ode.*

The Cross.

[281 L.J.](#)

"The lies that serve great parties well,
While truths but give their Christ a cross."

--*Sidney Lanier, To Beethoven.*

Crown of Thorns.

[279 L.J.](#)

"How was I worthy so divine a loss,
Deepening my midnights, kindling all my morns?
Why waste such precious wood to make my cross,
Such far-sought roses for my crown of thorns?"

--*Lowell, Das Ewig Weibliche.*

The Curse of Cain.

[22 T.J.](#)

"The curse of Cain
Light on his head who pierced thy innocent breast,
And seared the angel soul that was its guest."

--*Shelley, Adonais.*

David's Harp

[396 H.T.](#), [152 G.B.](#)

"Tune, to please a peasant's ear,
The harp a king had loved to hear."

--*Scott, The Lay of the Last Minstrel.*

Deep Calleth unto Deep.

[61 S.A.](#)

"Deep calling unto deep."

--*Browning, The Ring and the Book.*

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Defrauded of His Birthright.

[60 H.T.](#)

"An American child who is allowed to grow up
without a knowledge of the Bible is defrauded of
his birthright."

--*Youth's Companion.*

Den of Thieves.

[237 L.J.](#)

"What makes a church a den of thieves?
A dean and chapter, and white sleeves."

--*Butler, Hudibras.*

Devils in Swine.

[139 L.J.](#)

"Bass. If it please you to dine with us!
Shy. Yes, to smell pork, to eat of the
habitation which your prophet,
the Nazarite, conjured the devil into."

--*Shakespeare, Merchant of Venice 1:3.*

Do Men Gather Grapes of Thorns, or Figs of Thistles?

[109 G.B.](#)

"Conceits himself as God that he can make
Figs out of thistles."

--*Tennyson, The Last Tournament.*

Dust Thou Art, and unto Dust shalt Thou Return.

[21 T.J.](#)

"Dust to dust! but the pure spirit shall flow
Back to the burning fountain whence it came."

--*Shelley, Adonais.*

Earthly House.

[452 S.A.](#)

"All the angels that inhabit this temple of the
body appear at the windows, and all the gnomes
and vices also."

--*Emerson, Essay on Love.*

Easier for a Camel to Go through the Eye of a Needle.

[212 L.J.](#)

"It is as hard to come as for a camel
To thread through the postern of a needle's eye."

--*Shakespeare, Richard II 5:5.*

Eat, Drink, and be Merry.

[212 L.J.](#)

"I built myself a lordly pleasure house,
Wherein at ease for aye to dwell;
I said, 'O soul, make merry and carouse,
Dear soul, for all is well.'"

--*Tennyson, The Palace of Art.*

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Eden.

[19 T.J.](#)

"He who is wearied of his village plain
May roam the Edens of the world in vain."

--*Holmes, Poetry.*

Egyptian Taskmaster.

[137 H.T.](#)

"Not a hard 'taskmaster,' ever on the watch to
see that we are always at our brickmaking, but a
Deliverer, who can bring us forth out of the
'land of bondage' and lead us through the
wilderness of difficulty onward to the Promised
Land."

--*T. Campbell Finlayson.*

The Everlasting Hills.

[394 S.A.](#)

"Changeless march the stars above,
Changeless morn succeeds to even;
And the everlasting hills
Changeless watch the changeless heaven."

--*Kingsley, Saint's Tragedy.*

Faith and Works.

[428 S.A.](#)

"Wi' sappy unction, has he burkes
The hopes O' men that trust in works."

--*Stevenson, A Lowden Sabbath Morn.*

The Fall of Jericho.

[287 H.T.](#)

"Toppling down the walls of his own Jericho."

--*Charles Lamb, Essays of Elia.*

Fallen among Thieves.

[88 L.J.](#)

"Certain only that he has been, and is, a
Pilgrim and Traveler from a far Country; more or
less footsore and travel-soiled; has parted with
road companions; fallen among thieves," etc.

--*Carlyle, Sartor Resartus, Book I, Chapter II.*

Fed by Ravens.

[114 T.J.](#)

"One was the Tishbite
Whom the ravens fed."

--*Tennyson, The Palace of Art.*

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Feet of Clay.

[188 T.J.](#)

"And judge all nature from her feet of clay."

--*Tennyson, Merlin and Vivien.*

Fight the Good Fight.

[503 H.T.](#)

"Well hast thou fought
The better fight, who single hast maintain'd
Against revolted multitudes the cause
Of truth, in word mightier than they in arms."

--*Milton, Paradise Lost.*

The Finger of God.

[158 H.T.](#)

"She went first to the best adviser, God--
Whose finger unmistakably was felt
In all this retribution of the past."

--*Browning, The Ring and the Book.*

The Firmament Showeth His Handiwork.

[30 S.A.](#)

"The spacious firmament on high
With all the blue ethereal sky
And spangled heavens, a shining frame,
Their Great Original proclaim."

--*Joseph Addison.*

Gethsemane.

[264 L.J.](#)

"I am in the garden of Gethsemane now and my cup
of bitterness is full and overflowing."

--*Abraham Lincoln, Conversation with Judge Gillespie.*

Get Thee Behind Me, Satan.

[178 L.J.](#)

"Get thee behind me, Satan. Oft unfurled,
Thy perilous wings can beat and break like lath
Much mightiness of men to win thee praise."

--*Rossetti, The House of Life.*

Gideon's Fleece.

[324 H.T.](#)

"His storms came near, but never touched us;
contrary to Gideon's miracle, while all around
were drenched, our fleece was dry."

--*Charles Lamb, Essays of Elia.*

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God Save the King.

[358 H.T.](#)

"When, crowned with joy, the camps of England ring,
A thousand voices shout, 'God save the King.'"

--Holmes, Poetry.

The Golden Bowl.

[246 S.A.](#)

"Ah, broken is the golden bowl! the spirit flown forever!
Let the bell toll!--A saintly soul floats on the Stygian river."

--Poe, Lenore.

A Good Name Rather than Riches.

[503 G.B.](#)

"Who steals my purse, steals trash,
But he that filches from me my good name
Robs me of that which not enriches him
And makes me poor indeed."

--Shakespeare, Othello 3:3.

Good Samaritan, Priest, and Levite.

[88 L.J.](#)

"Grim-hearted world, that look'st with Levite eyes
On those poor fallen by too much faith in man."

--Lowell, A Legend of Brittany.

The Golden Calf.

[204 H.T.](#)

"We too, who mock at Israel's golden calf
And scoff at Egypt's sacred scarabee,
Would have our amulets to clasp and kiss."

--Holmes, Wind-Clouds and Star-Drifts.

The Golden Rule.

[115 L.J.](#)

"The golden rule of Christ
will bring the golden age to man."

--Frances Willard.

Gold, Frankincense, and Myrrh.

[42 L.J.](#)

"'Tis not the weight of jewel or plate
Or the fondle of silk and fur;
'Tis the spirit in which the gift is rich
As the gifts of the wise men were;
And we are not told whose gift was gold
Or whose the gift of myrrh."

--Edmund Vance Cooke.

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Golgotha.

[281 L.J.](#)

"Having seen thine evil doom
In Golgotha and Khartoum."

--Stevenson, If This Were Faith.

A Grain of Mustard Seed.

[134 L.J.](#), [201 G.B.](#)

"World-renowned far-working Institution; like a
grain of right mustard-seed once cast into the
right soil, and now stretching out strong boughs
to the four winds, for the birds of the air to
lodge in."

--Carlyle, Sartor Resartus, Book II, Chapter 10.

Grapes of Canaan.

[243 H.T.](#)

"'Tis not the grapes of Canaan that repay
But the high faith that failed not by the way."

--James R. Lowell.

The Greatest of These is Love.

[425 S.A.](#)

"In faith and hope the world will disagree
But all mankind's concern is charity:
All must be false that thwart this one great end;
And all of God, that bless mankind, or mend."

Hands of Esau.

[62 H.T.](#)

"A heart as rough as Esau's hand."

--Tennyson, *Godiva*.

The Handwriting on the Wall

[201 T.J.](#), [211 T.J.](#)

"Unhappy if we are but Half-men, in whom that
divine handwriting has never blazed forth,
all-subduing, in true sun-splendour."

--Carlyle, *Sartor Resartus, Book II, Chapter 9*.

The Healing of the Nations.

[478 S.A.](#)

"O books, ye monuments of mind,
concrete wisdom of the wisest;
Sweet solaces of daily life,
proofs and results of immortality;
Trees yielding all fruits,
whose leaves are for the healing of the nations."

--Tupper, *Proverbial Philosophy of Reading*.

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Heap Coals of Fire upon His Head.

[507 T.J.](#), [504 G.B.](#)

"The furnace-coals alike of public scorn,
Private remorse, heaped glowing on his head."

--Browning, *The Ring and the Book*.

Her Children Rise up and Call Her Blessed.

[295 S.A.](#)

"Her children shall rise up to bless her name,
And wish her harmless length of days,
The mighty mother of a mighty brood."

--Lowell, *An Ode for the Fourth of July*.

He Who Runs may Read.

[392 S.A.](#)

"Perchance more careful whoso runs may read,
Than erst when all, it seemed, could read who ran."

--Browning, *The Ring and the Book*.

Herod of Jewry.

[45 L.J.](#)

"Let me have a child to whom
Herod of Jewry may do homage."

--Shakespeare, *Antony and Cleopatra, 1:2*.

High as Haman.

[73 T.J.](#)

"Will hang as high as Haman."

--Tennyson, *The Foresters, Act IV, Scene 1*.

A Hoary Head is a Crown of Glory.

[502 G.B.](#)

"Honoured and even fair,
Shines in the eye of the mind
the crown of the silver hair."

--Stevenson, *In Memoriam E. H.*

A House Divided Against Itself.

[171 L.J.](#)

"A house divided against itself cannot stand.'
I believe this Government cannot endure
permanently, half slave and half free. I do not
expect the Union to be dissolved--I do not expect
the house to fall--but I do expect it will cease
to be divided."

--Lincoln, *Speech before the Illinois
State Convention, June 16, 1858*.

House not Made with Hands.

[506 L.J.](#)

"His holy places may not be of stone,
Nor made with hands, yet fairer far than aught
By artist feigned or pious ardor reared,
Fit altars for who guards inviolate
God's chosen seat, the sacred form of man."

--*Lowell, The Cathedral.*

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The House on the Sand.

[118 L.J.](#)

"Sudden change is a house on sand;"

--*Tennyson, Becket, Act III, Scene 3.*

How are the Mighty Fallen.

[426 H.T.](#)

"How are the mighty fallen, Master Cranmer."

--*Tennyson, Queen Mary, Act IV, Scene 2.*

I Go Whence I shall not Return.

[192 S.A.](#)

"The undiscovered country from whose bourn
No traveler returns."

--*Shakespeare, Hamlet.*

In Him We Live, and Move, and Have Our Being.

[407 L.J.](#)

"Shall not the heart which has received so much,
trust the Power by which it lives?"

--*Emerson, New England Reformers.*

In the Image of God.

[17 T.J.](#)

"In native worth and honor clad,
With beauty, courage, strength adorned,
Erect with front serene he stands,
A man, the lord and king of nature all,
The soul, the breath and image of his God."

--*Haydn's Creation.*

In the Twinkling of an Eye.

[451 S.A.](#)

"In a moment, in the twinkle of an eye."

--*Browning, The Ring and the Book.*

Jacob's Ladder.

[68 H.T.](#)

"A Jacob's ladder falls."

--*Tennyson, Early Spring.*

Jonah's Gourd.

[171 T.J.](#)

"That day whereof we keep record,
When near thy city-gates the Lord
Sheltered His Jonah with a gourd."

--*Rossetti, The Burden of Nineveh.*

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Joshua's Moon.

[306 H.T.](#)

"Joshua's moon in Ajalon."

--*Tennyson, Locksley Hall.*

Joseph of Arimathea.

[286 L.J.](#)

"Arimathean Joseph."

--*Tennyson, The Holy Grail.*

Jot or Tittle.

[106 L.J.](#)

. . . "Turn and see

If, by one jot or tittle, I vary now!"

--Browning, *The Ring and the Book*.

Joy Cometh in the Morning.

[45 S.A.](#)

"Wait for the morning:--it will come, indeed,
As surely as the night hath given need."

--Riley.

Judas.

[253 L.J.](#)

"There walks Judas, he who sold
Yesterday his Lord for gold,
Sold God's presence in his heart
For a proud step in the mart."

--Lowell, *The Ghost-Seer*.

King of Terrors.

[199 S.A.](#)

"Death gives us more than was in Eden lost,
This king of terrors is the prince of peace."

--Young, *Night Thoughts*.

A Lamp unto My Feet.

[148 S.A.](#)

"God shall be my hope,
My stay, my guide and lantern to my feet."

--Shakespeare, *II Henry VI 2:3*.

A Land Flowing with Milk and Honey.

[144 H.T.](#)

"A land of promise flowing with the milk
And honey of delicious memories."

--Tennyson, *The Lover's Tale*.

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The Last Trump.

[451 S.A.](#)

"So when the last and dreadful hour
This crumbling pageant shall devour,
The trumpet shall be heard on high
The dead shall live, the living die,
And Music shall untune the sky."

--Dryden, *A Song for St. Cecilia's Day*.

Let not Thy Left Hand Know What Thy Right Hand Doeth.

[111 L.J.](#)

"Let not thy left hand know what thy right hand
doeth! Neither shalt thou prate even to thy own
heart of 'those secrets known to all.'"

--Carlyle, *Sartor Resartus. Book III, Chapter 3*.

A Light Hid under a Bushel.

[106 L.J.](#)

"How far that little candle throws his beams.
So shines a good deed in a naughty world."

--Shakespeare, *Merchant of Venice 5:1*.

Lips Touched with Coal from off the Altar.

[265 S.A.](#)

"Nor shall thy lips be touched with living fire,
Who blow'st old altar-coals with sole desire
To weld anew the spirit's broken chains."

--Lowell, *Bibliolaters*.

A Little Child shall Lead Them.

[303 G.B.](#)

"She might have served a painter to portray
That heavenly child which in the latter days
Shall walk between the lion and the lamb."

--Rossetti, *A Last Confession*.

The Little Foxes That Spoil the Vineyards.

[236 S.A.](#)

"O fox whose home is 'mid the tender grape--"

--*Browning, The Ring and the Book.*

A Little Lower than the Angels.

[22 S.A.](#)

"What a piece of work is man! how noble in reason, how infinite in faculty, in form and moving how express and admirable, in action how like an angel."

--*Shakespeare, Hamlet 2:2.*

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Locusts and Wild Honey.

[65 L.J.](#)

"In our wild Seer, shaggy, unkempt, like a Baptist living on locusts and wild honey, there is an untutored energy, a silent, as it were, unconscious strength, which, except in the higher walks of literature, must be rare."

--*Carlyle, Sartor Resartus, Book I, Chapter 3.*

Lord, How Long.

[470 S.A.](#)

"O Lord, how long, how long be unavenged?"

--*Browning, The Ring and the Book.*

The Lord is My Fortress.

[106 S.A.](#)

"God is our fortress."

--*Shakespeare, I Henry VI 2:-1.*

The Lord Watch between Me and Thee when We are Absent One from Another.

[75 H.T.](#)

"Deal between thee and me."

--*Shakespeare, Macbeth 4:3.*

Lot's Wife.

[36 H.T.](#)

"Stiff as Lot's wife."

--*Tennyson, The Princess.*

Love, the Fulfilling of the Law.

[416 S.A.](#)

"Charity itself fulfills the law
And who can sever love from charity?"

--*Shakespeare, Love's Labour's Lost 4:3.*

Mammon of Unrighteousness.

[205 L.J.](#)

"Mammon is after him."

--*Abraham Lincoln.*

A Man after His Own Heart.

[362 H.T.](#)

"O Saul, it shall be
A Face like my face that receives thee; a Man like to me,
Thou shalt love and be loved by, forever: a Hand like this hand
Shall throw open the gates of new life to thee! See the Christ stand!"

--*Browning, Saul.*

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Manna in the Wilderness

[162 L.J.](#), [192 H.T.](#)

"As manna on my wilderness."

--*Tennyson, Supposed Confessions.*

The Mantle of Elijah.

[134 T.J.](#)

"Tennyson rising in a heavenly chariot out of
the temple of song, forgot to cast his mantle

upon some waiting Elisha, but carried the divine garment into the realm beyond the clouds."

--*Newell Dwight Hillis, Great Books as Life Teachers.*

The Mark of Cain.

[23 T.J.](#)

"He answered not but with a sudden hand
Made bare his branded and ensanguined brow,
Which was like Cain's or Christ's--oh! that it should be so!"

--*Shelley, Adonais.*

Mess of Pottage.

[60 H.T.](#)

"A hungry imposter practising for a mess of pottage."

--*Carlyle.*

The Money-Changers in the Temple.

[237 L.J.](#)

"Once more
He may put forth his hand 'gainst such, as drive
Their traffic in that sanctuary, whose walls
With miracles and martyrdoms were built."

--*Dante, Divine Comedy.*

More Precious than Rubies.

[252 S.A.](#)

"The drawing . . . is . . . a thing which I
believe Gainsborough would have given one of
his own pictures for--old-fashioned as red-tipped
daisies are . . . and more precious than rubies."

--*Ruskin, Academy Notes.*

The Mote and Beam.

[110 L.J.](#)

"You found his mote; the king your mote did see.
But I a beam do find in each of three."

--*Shakespeare, Love's Labour's Lost 4:3.*

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My Brother's Keeper.

[22 T.J.](#)

"If not in word only, but in face of truth, he
undoes the deed of Cain and becomes truly his
brother's keeper."

--*Ruskin, The Schools of Art in Florence.*

My Cup Runneth Over.

[35 S.A.](#)

"Through this concession my full cup runs o'er."

--*Browning, The Ring and the Book.*

My Name is Legion.

[139 L.J.](#)

"Does Legion still lurk in him, though
repressed; or has he exorcised that Devil's
Brood?"

--*Carlyle, Sartor Resartus, Book II, Chapter 8.*

Noah's Ark.

[24 T.J.](#)

"Nobler is a limited command
Given by the love of all your native land,
Than a successive title, long and dark,
Drawn from the mouldy rolls of Noah's ark."

--*Dryden, Absalom and Achitophel.*

The Nobleman's Son.

[92 L.J.](#)

"We do not need Christ's visible presence to
cope with the evils of our times any more than
the father needed it for the cure of his boy."

--*Wm. M. Taylor.*

Now through a Glass Darkly, then Face to Face.

[425 S.A.](#)

"I hope to see my Pilot face to face
When I have crost the bar."

--*Tennyson, Crossing the Bar.*

O Generation of Vipers.

[65 L.J.](#)

"Is love a generation of vipers?"

--*Shakespeare, Troilus and Cressida 3:1.*

The Olive Leaf.

[30 T.J.](#)

"One final deluge to surprise the Ark
Cradled and sleeping on its mountain-top:
Their outbreak-signal--what but the dove's coo,
Back with the olive in her bill for news
Sorrow was over?"

--*Browning, The Ring and the Book.*

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Out of the Mouth of Babes and Sucklings

[22 S.A.](#), [237 L.J.](#)

"He that of greatest works is finisher
Oft does them by the weakest minister:
So holy writ in babes hath judgment shown."

--*Shakespeare, All's Well That Ends Well 2:1.*

The Pale Horse.

[470 S.A.](#)

"Behind her Death,
Close following pace for pace, not mounted yet
On his pale horse."

--*Milton, Paradise Lost.*

Parting of the Waters

[184 H.T.](#)

"All things are fitly cared for and the Lord
Will watch as kindly o'er the exodus
Of us his servants now, as in old time.
We have no cloud or fire, and haply we
May not pass dry-shod through the ocean stream;
But, saved or lost, all things are in his hand."

--*Lowell, A Glance Behind the Curtain.*

Peace, be Still.

[136 L.J.](#)

"There are prayers that will plead with the
storm when it raves, And whisper 'Be still!' to
the turbulent waves."

--*Holmes, Farewell.*

The Peacemakers.

[105 L.J.](#)

"I perceived
Near me as 'twere the waving of a wing,
That fanned my face, and whispered: 'Blessed they,
The peace-makers: they know not evil wrath.'"

--*Dante, Divine Comedy.*

Pentecost.

[325 L.J.](#)

"Hereafter thou, fulfilling Pentecost
Must learn to speak the tongues of all the world."

--*Tennyson, Sir John Oldcastle.*

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Peter's Denial.

[270 L.J.](#)

"Treble denial of the tongue of flesh
Like Peter's when he fell."

--*Tennyson, Harold, Act III, Scene 1.*

Peter's Sheet.

[354 L.J.](#)

"White as the great white sheet that Peter saw in his vision,
By the four corners let down and descending out of the heavens."

--*Longfellow, Elizabeth.*

Pharaoh's Kine

[104 H.T.](#)

"If to be fat be to be hated then
Pharaoh's lean kine are to be loved."

--*Shakespeare, I Henry IV 2:3.*

Picking up the Fragments.

[147 L.J.](#)

"The immigrants that come to us ought to have
plenty of bread to eat and enough fragments left
over to be worth picking up, for while in the
bread is the living, in the fragments is the
life. To them America means economic fragments."

--*Edward A. Steiner.*

Pillar of Salt.

[36 H.T.](#)

"One looks close for the glance forward in the
eyes, which distinguishes such pillars from
the pillars, not of flesh, but of salt, whose
eyes are set backwards."

--*Ruskin, The Cestus of Aglaia.*

The Poor Ye Have Always with You.

[230 L.J.](#)

"Yet Thy poor endure,
And are with us yet."

--*Swinburne, Christmas Antiphones.*

Possess the Land

[244 H.T.](#), [278 H.T.](#)

"There is a loud call for courageous idealists
and brave fighters to stand forth and summon
other men to go forward and possess the land of
a better social order. The giants of greed and
the walls of difficulty cannot be allowed to
shut us out nor to frighten us away."

--*Charles Reynolds Brown.*

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The Potter's Clay

[301 S.A.](#)

"Enough to throw one's thoughts in heaps
Of doubt and horror,--what to say
Or think,--this awful secret sway,
The potter's power over the clay!
Of the same lump (it has been said).
For honour and dishonour made,
Two sister vessels."

--*Rossetti, Jenny.*

The Precious Ointment

[230 L.J.](#), [169 L.J.](#)

"One Mary bathes the blessed feet
With ointment from her eyes,
With spikenard one, and both are sweet,
For both are sacrifice."

--*Lowell, Godminster Chimes.*

Prince of Peace.

[278 S.A.](#)

"No trumpet-blast profaned
The hour in which the Prince of Peace was born;
No bloody streamlet stained
Earth's silver rivers on that sacred morn."

--*Bryant, Christmas in 1875.*

The Print of the Nails.

[306 L.J.](#)

"Thou also hast had the world's buffets and scorns,
And to thy life were not denied
The wounds in the hands and feet and side."

--*Lowell, The Vision of Sir Launfal.*

The Prodigal's Portion.

[203 L.J.](#)

"What prodigal portion have I spent that I should stand to such penury?"

--Shakespeare, As You Like It 1:1.

Prodigal Son.

[203 L.J.](#)

"Ready to meet the wanderer ere he reach
The door he seeks, forgetful of his sin,
Longing to clasp him in a father's arms,
And seal his pardon with a pitying tear."

--Holmes, Wind-Clouds and Star-Drifts.

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The Promised Land

[268 H.T.](#)

"With foretaste of the Land of Promise."

--Browning, The Ring and the Book.

Put not Your Trust in Princes.

[170 S.A.](#)

"O, how wretched
Is that poor man that hangs on princes' favors."

--Shakespeare, Henry VIII 3:2.

Render unto Caesar the Things That are Caesar's.

[240 L.J.](#)

"A kindly rendering
Of 'Render unto Caesar.'"

--Tennyson, Harold, Act III, Scene 2.

Repent Ye.

[65 L.J.](#)

"Let us be diverted by none of those sophistical
contrivances, . . . reversing the divine rule,
and calling, not the sinners, but the righteous
to repentance."

--Lincoln.

Return Good for Evil.

[416 S.A.](#)

"With a piece of Scripture
Tell them that God bids do good for evil."

--Shakespeare, Richard III 1:3.

The Scarlet Thread in the Window

[282 H.T.](#)

"No Rahab thread,
For blushing token of the spy's success."

--Browning, The Red Cotton Night-cap Country.

A Serpent in Eden.

[19 T.J.](#)

"We are our own devils;
we drive ourselves out of our Edens."

--Goethe.

Shake Off the Dust That is under Your Feet.

[143 L.J.](#)

"So from my feet the dust
Of the proud World I shook."

--Lowell, The Search.

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The Sheep and the Goats.

[246 L.J.](#)

"Some great cause, God's new Messiah,
offering each the bloom or blight,
Parts the goats upon the left hand,
and the sheep upon the right,
And the choice goes by forever

'twixt that darkness and that light."

--*Lowell, The Present Crisis.*

The Silver Cord.

[246 S.A.](#)

"And here's the silver cord which--what's our word?
Depends from the gold bowl, which loosed (not "lost")
Lets us from heaven to hell,--one chop we're loose!"

--*Browning, The Ring and the Book.*

Slaughter of the Innocents.

[45 L.J.](#)

"Whiles the mad mothers with their howls confused,
Do break the clouds, as did the wives of Jewry
At Herod's bloody-hunting slaughtermen."

--*Shakespeare, Henry V 3:3.*

Smite the Rock

[247 H.T.](#)

"That God would move
And strike the hard, hard rock, and thence
Sweet in their utmost bitterness,
Would issue tears of penitence."

--*Tennyson, Supposed Confessions.*

The Snare of the Fowler.

[106 S.A.](#)

"Twice it may be, or thrice, the fowler's aim;
But in the sight of one whose plumes are full,
In vain the net is spread, the arrow winged."

--*Dante, Divine Comedy.*

Son of Man.

[246 L.J.](#)

"That claimest with a cunning face
Those rights the true, true Son of man doth own
By Love's authority."

--*Sidney Lanier, Remonstrance.*

Sparks Which Fly Upward.

[186 S.A.](#)

"But the troubles which he is born to are as
sparks which fly upward, not as flames burning
to the nethermost Hell."

--*Ruskin, Notes.*

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Star of Bethlehem.

[41 L.J.](#)

"Some astronomers believe that they have found
the great star around which the whole universe
of stars revolves: whether that be true or not,
it is undoubtedly true that the Star of
Bethlehem is the center of this world's
spiritual astronomy."

--*Theodore L. Cuyler.*

The Stars Fought in Their Courses.

[58 T.J.](#)

"Promptings from heaven and hell, as if the stars
Fought in their courses for a fate to be."

--*Browning, The Ring and the Book.*

A Still Small Voice.

[124 T.J.](#)

"A still small voice spake unto me."

--*Tennyson, The Two Voices.*

The Stirring of the Waters.

[167 L.J.](#)

"To-day a golden pinion stirred
The world's Bethesda pool,
And I believed the song I heard
Nor put my heart to school;
And through the rainbows of the dream

I saw the gates of Eden gleam."

--*Alfred Noyes, The Hill Flower.*

The Stone Rolled Away.

[297 L.J.](#)

"Pitiless walls of gray,
Gathered around us, a growing tomb
From which it seemed not death or doom
Could roll the stone away."

--*Alfred Noyes, The Enchanted Island.*

Tables of Stone

[207 H.T.](#), [212 H.T.](#)

"Heard the voice
Of him who met the Highest in the mount,
And brought them tables, graven with His hand."

--*Holmes, Wind-Clouds and Star-Drifts.*

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The Talent Hid in the Earth.

[245 L.J.](#)

"When I consider how my light is spent
Ere half my days in this dark world and wide,
And that one talent which is death to hide
Lodged with me useless, though my soul more bent
To serve therewith my Maker, and present
My true account, lest He returning chide."

--*Milton, Sonnet to His Blindness.*

Temperate in All Things.

[438 S.A.](#)

"'Tis to thy rules, O Temperance, that we owe
All pleasures that from health and strength can flow;
Vigor of body, purity of mind,
Unclouded reason, sentiment refined."

--*Chandler.*

There the Wicked Cease from Troubling and the Weary are at Rest.

[184 S.A.](#)

"To lie within the light of God,
as I lie upon your breast--
And the wicked cease from troubling
and the weary are at rest."

--*Tennyson, The May Queen.*

Threescore Years and Ten.

[104 S.A.](#)

"Worn to a thread by threescore years and ten."

--*Browning The Ring and the Book.*

To Eat Husks.

[203 L.J.](#)

"You would think that I had a hundred and fifty
tattered prodigals lately come from swine
keeping, from eating draft and husks."

--*Shakespeare, I Henry IV 4:2.*

To Everything There is a Season.

[243 S.A.](#)

"There is a time for all things."

--*Shakespeare. Comedy of Errors 2:2.*

To Touch His Garments.

[140 L.J.](#)

"The world sits at the feet of Christ,
Unknowing, blind and unconsolated.
It yet shall touch his garment's fold
And feel the heavenly alchemist
Transform its very dust to gold."

--*Anonymous.*

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Treading the Winepress.

[476 S.A.](#)

"But ye that have seen how the ages have shrunk
from my rod, And how red is the winepress
wherein at my bidding they trod."

--The Paradox.

The Tree of Knowledge.

[19 T.J.](#)

"Of Man's first disobedience, and the fruit
Of that forbidden tree, whose Mortal taste
Brought death into the World and all our woe
...
Sing Heavenly Muse."

--Milton, Paradise Lost, Book I.

Truth Endureth Forever.

[139 S.A.](#)

"It fortifies my soul to know
That, though I perish, Truth is so:
That, howsoe'er I stray and range,
Whate'er I do Thou dost not change.
I steadier step when I recall
That, if I slip, Thou dost not fall."

--Arthur Hugh Clough, Ambarvalia.

The Unknown God.

[407 L.J.](#)

"Greece, Egypt, Rome,--did any god
Before whose feet men knelt unshod
Deem that in this unblest abode
Another scarce more unknown god
Should house with him, from Nineveh?"

--Rossetti, The Burden of Nineveh.

Unto Seventy Times Seven.

[186 L.J.](#)

"We poor ill-tempered mortals--must forgive,
Though seven times sinning threescore times and ten."

--Holmes, Manhood.

The Valley of the Shadow.

[35 S.A.](#)

"Drew to the valley
Named of the shadow."

--Tennyson, Merlin and the Gleam.

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Vine and Fig Tree

[456 H.T.](#), [369 S.A.](#)

"You may see as thorough patriarchs as Abraham
was any day, and as carefully visited by angels,
sitting under their vine and fig tree."

--Ruskin, Notes.

Voice Crying in the Wilderness.

[65 L.J.](#)

"In this bleak wilderness I hear
A John the Baptist crying."

--Lowell, An Interview with Miles Standish.

Walking on the Waters.

[148 L.J.](#)

"So Lycidas sunk low, but mounted high
Through the dear might of Him that walked the waves."

--Milton, Lycidas, line 172.

The Water of Life.

[508 L.J.](#)

"The natural thirst ne'er quenched but from the well
Whereof the woman of Samaria craved."

--Dante, Divine Comedy.

Weaver's Beam.

[386 H.T.](#)

"Then for her spear she might have a weaver's beam."

--*Ruskin, Crown of Wild Olive.*

Weighed in the Balance.

[206 T.J.](#)

"Their errors have been weighed and found to have been dust in the balance."

--*Shelley, A Defence of Poetry.*

We Spend Our Years as a Tale That is Told.

[104 S.A.](#)

"Ay! when life seems scattered apart,
Darkens, ends as a tale that is told,
One, we are one, O heart of my heart,
One, still one, while the world grows old."

--*Alfred Noyes, Unity.*

What is Man That Thou art Mindful of Him?

[22 S.A.](#)

"A man is but a little thing among the objects of nature, yet, by the moral quality radiating from his countenance, he may abolish all considerations of magnitude, and in his manners equal the majesty of the world."

--*Emerson, Essay on Manners.*

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When the Morning Stars Sang Together.

[222 S.A.](#)

"Look how the floor of heaven
Is thick inlaid with patines of bright gold;
There's not the smallest orb which thou behold'st
But in his motion like an angel sings."

--*Shakespeare, Merchant of Venice 5:1.*

The Wind Fulfills His Word.

[173 S.A.](#)

"The snow, the vapour and the stormy wind
fulfill his word."

--*Ruskin, The Seven Lamps of Architecture.*

Wisdom, Crying in the Streets.

[249 S.A.](#)

"Wisdom cries out in the streets and no man regards it."

--*Shakespeare, I Henry IV 1:2.*

Wisdom shall Die with You.

[194 S.A.](#)

"A man of superior sagacity may be pardoned for thinking with the friends of Job, that Wisdom will die with him."

--*Ruskin.*

Wrestling Jacob.

[80 H.T.](#)

"Like that strange angel which of old,
Until the breaking of the light
Wrestled with wandering Israel."

--*Tennyson, To--.*

Ye Cannot Serve God and Mammon.

[205 L.J.](#)

"We mean by war all that war ever meant,
Destruction's ministers, Death's freemen, Lust's
Exponents, daily like a blood-red dawn
In flames and crimson seas we shall advance
Against the ancient immaterial reign
Of Spirit, and our watchword shall be still,
Get thee behind me, God,--I follow Mammon."

--*John Davidson, Mammon and His Message.*

Yoke of Bondage.

[507 H.T.](#)

"Judah was a captive by the waters of Babylon
and the sons of Jacob were in bondage to our

kings . . . from the remnant that dwells in Judea
under the yoke of Rome neither star nor sceptre
shall arise."

--*Henry Van Dyke, The Other Wise Man.*

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Zeal That Consumes.

[151 S.A.](#)

"The zeal for truth and righteousness and
goodness anywhere, in politics, or in
literature, or in education, does not seize hold
of men with the vigor which may be described, in
the Bible phrase, as a zeal that eats one up."

--*Samuel Valentine Cole.*

Zion

[470 H.T.](#)

"Why should we fly? Nay, why not rather stay
And rear again our Zion's crumbled walls."

--*Lowell, A Glance behind the Curtain.*

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PART V

THE BIBLE AND THE TEACHER

For the Bible School Teacher

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"Talk about the questions of the time: There is but one question:--How to bring the truths of God's Word into vital contact with the
minds and hearts of all classes of the people."

--*William E. Gladstone.*

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THE BIBLE AND THE TEACHER

FOR THE BIBLE SCHOOL TEACHER

The two greatest needs of the Bible School teacher are thorough preparation of the lesson, and enthusiasm in presenting it. These needs are effectively and abundantly met in THE BIBLE STORY. This volume is so arranged that the teacher in any department may find what is best adapted to a particular age. The following definite suggestions as to how THE BIBLE STORY may be used in the Bible School will be found interesting and helpful for teachers in the accomplishment of their great aims of imparting knowledge, developing character, and leading the pupil on to service.

1. In the Primary Department:--

Supplementary Work

Many primary teachers use a few minutes of the Bible School hour for supplementary work, in which they follow any desired line of teaching regardless of the prescribed lesson. For this supplementary work the following suggestions in this volume may be used:--

Memorizing Bible Verses, page [15](#).

Teaching God's Relation to the World, page [16](#).

Understanding Life in Bible Times, page [19](#).

Story Telling

"Of all the things that a teacher should know how to do," says a great educator, "the most important, without any exception, is telling a story." The most beautiful Bible stories, especially suited to little children, are listed on pages [17](#), [18](#), and [19](#) of this volume, and teachers will find those referring to "The Golden Book" (G.B.) very attractively told for children. The stories are graded from the very simple to the more difficult and so may be adapted to the different classes.

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The Art of Questioning

Questioning is an art only when it stirs the imagination and leads to thinking. The true teacher can always stimulate interest by his wise questions. The questions at the end of Part I of this volume are designed for use as a review of the lessons given from "The Golden Book."

Memory Gems

"The Golden Book" is especially rich in children's poems, carrying practical, helpful thoughts. Verses and couplets from these make beautiful Memory Gems.

2. In the Junior, Intermediate, and Senior Departments:--

Indirect Precept

The central teaching of a lesson, whether it be generosity, charity, forgiveness, or some other virtue, is brought home most effectively by illustration and example. As an educative force, emulation far surpasses exhortation.

From Foundation Stones, page [33](#) of this volume, may be selected the stories of all those men and women of the Bible who wrought out in their lives whatever quality of character may be central in the lesson. Here also such words of Jesus, of the prophets, or of the Psalms as emphasize and enforce the teaching, are grouped and may readily be found.

Historical Connections

A great deal of Bible School teaching touches only the mountain peaks of history without traversing the connecting valleys. Study of lesson after lesson with no attention to their connections leaves but a series of detached thoughts.

Often lessons, which have become an old story to boys and girls, become interesting and fascinating when linked up with the history of the world in Bible times, or when the Bible events themselves are joined in connected narrative.

THE BIBLE STORY presents an unusual opportunity to a teacher for establishing these connections.

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(A) The [Table of Contents of "Hero Tales"](#) suggests the chronology of Hebrew history as far as the minor kings.

(B) The chart on page [236 T.J.](#) links up the minor kings with the prophets in point of time.

(C) The life of Jesus may be traced out chronologically from the sequence of places given on pages [109](#) and [110](#) of this volume.

(D) The questions on The World in Bible Times beginning at page [38](#) of this volume will increase interest in Hebrew history itself by showing the relationship between the Jews and surrounding nations.

Geographical Setting

"Teaching, like pictures, must have background and foreground." The central group of characters in the lesson must have prominence, but their setting must be clearly defined, too, that the whole may be appreciated. By many pupils the Bible is regarded as a Book entirely apart from life. If asked to recall a well-known historical incident connected with Egypt or Assyria or Rome, a pupil does not naturally think of a Bible incident. A teacher may often open an entirely new field of thought for pupils by bringing the Holy Land down out of the skies and "placing it on the map."

In [Part III](#) of this volume are given a bird's-eye view of Palestine for general reference; questions on the well-known places in Bible lands and of especial interest because they refer to pictures which may be used in class; and questions which locate the Bible characters in the land. For the latter section it is well to use a blackboard or sand map in class to make plain the setting of each lesson. All of [Part III](#) furnishes helpful material for the teacher's study and presents interesting sidelights to give what has seemed a commonplace lesson new meaning and new interest.

The Question Method

To hold attention in class the question method is best. It is most effective because in order to give the answers the pupil must think for himself.

Questions are so important that a wise teacher will always prepare them in advance. If put in order they will form an outline or plan to be followed in presenting the lesson.

At the end of [Part II](#) of this volume are one thousand questions on the Bible passages listed according to names and periods for easy {164} reference. They are useful in many ways: As an outline for the teacher, as suggested above; as review questions when two classes may unite for a contest; and as an incentive to the pupils to study the lesson. Give out a striking question on the coming lesson each week instead of the general request to "study the lesson."

Use of Pictures

In teaching little children pictures have long been considered invaluable, but their practical value in the more advanced departments is not so generally conceded. The adult mind, however, has not outgrown its love for the truths of life as expressed in pictorial form and the teacher of adult classes who owns THE BIBLE STORY is fortunate indeed in having right at hand impressive illustrations for a great many Bible lessons.

There is a threefold advantage in using these pictures:--

To Save Time--Pictures suggest ideas more forcibly than words. For example, much time would be wasted in trying to convey by words any idea of such a ship as Paul used in traveling to Rome, but the picture on page [464 L.J.](#) is at once striking and accurate. The [index of illustrations](#) in the back of the volume "Songs of the Ages" suggests the wealth of illustrations in THE BIBLE STORY and indicates their location.

To Give Correct Impressions--For understanding Oriental conditions no agency is so helpful as pictures of Eastern customs and life. Many of these customs are referred to in Part 1 on page [19](#) of this volume, and much of the life of the Hebrews is brought out by the questions beginning at page [100](#), which refer, for their answers, to pictures.

To Inspire Beautiful Ideals--THE BIBLE STORY reproduces many beautiful pictures by artists who have thrown their religious conceptions into their work and thus infused it with the highest devotional spirit. Holding these pictures before a class will often create the atmosphere most desired for teaching the story depicted. For example, a conception of the spirit of the conversation between Jesus and the woman at Jacob's well may be obtained from Hofmann's beautiful picture ([84 L.J.](#)). Many others may be used to instill the greatest spiritual ideas.

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Illuminating Points

A careful study of [Part IV](#) of this volume will enable a teacher of adults to give from Bible characters and books many striking points appropriate to the lesson.

"Living with the Bible," beginning at page [42](#) of this volume, will suggest to the adult teacher many passages to use in developing the different lessons.

"Jesus' Character-Building Stories," on page [32](#) of this volume, will give Jesus' teaching on the various subjects taken up in the lessons.

[Part III](#) of this volume will furnish the teacher of adults with the lesson setting, both by picture and by map.

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PART VI

PRONOUNCING DICTIONARY

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"The knowledge of words is a gate to scholarship." --

Wilson

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KEY

Marked letters are pronounced as in the following words. Vowels found in unaccented syllables are unmarked and are given the natural, or long, sound.

āte	cāre	ăt	făr	ásk
ēat	mět	hěr		
īce	īt			
hōld	fōr	ōdd		
ūse	sŭp			
mōōn	fōöt			
oil				

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PRONOUNCING DICTIONARY

Abanah	ăb'ă nă	Ahimaaz	ă hĭm'a ăz
Abarim	ăb'ăr ĭm	Ahisamach	ă hĭs'ă măk
Abaddon	ă băd'dŏn	Ai	ă'ĭ
Abba	ăb'ă	Aijalon	ăj'ă lŏn
Abed-nego	ă bĕd'ne gŏ	Alcimus	ăl'sĭ mŭs
Abel-beth-maacah	ă'bĕl bĕth mă'ă kă	Almug	ăl'mŭg
Abel-maim	ă'bĕl mă'ĭm	Alphæus	ăl fĕ'ŭs
Abel-meholah	ă'bĕl me hŏ'lă	Alviano	ăl vy ă'nŏ
Abiezrite	ă bĭ ěz'rĭt	Amalek	ăm'ă lĕk
Abigail	ăb'ĭ găl	Amalekites	ăm'ă lĕk ĭts
Abihail	ăb'ĭ hăl	Amana	ăm'ă nă
Abijah	ă bĭ'jă	Amariah	ăm ă rĭ'ă
Abimelech	ă bĭm'e lĕk	Amasa	ăm'ă să
Abinadab	ă bĭn'ă dăb	Amaziah	ăm ă zĭ'ă
Abiram	ă bĭ'răm	Amittai	ă mĭt'tă ĭ
Abishai	ă bĭsh'a ĭ	Ammon	ăm'mŏn
Abner	ăb'nĕr	Ammonites	ăm'mŏn ĭts
Abraham	ă'bră hăm	Amon	ă'mŏn
Abram	ă'brăm	Amoz	ă'mŏz
Absalom	ăb'să lŏm	Amphipolis	ăm fĭp'o lĭs
Achaia	ă kă'yă	Amraphel	ăm'ră fĕl
Achan	ă'kăn	Anak	ă'năk
Achor	ă'kŏr	Ananias	ăn ă nĭ'ăs
Acropolis	ă krŏp'o ĭs	Anathoth	ăn'ă thŏth
Adar	ă'dăr	Ancyra	ăn'sĭ ră
Adida	ăd'ĭ dă	Annas	ăn'năs
Admah	ăd'mă	Anath	ă năt'
Adoniram	ăd o nĭ'răm	Antioch	ăn'tĭ ŏk
Adoni-zedek	ă dŏ nĭ zĕ'dĕk	Antiochus	ăn tĭ'ŏ kŭs
Adora	ă dŏ'ră	Antipas	ăn'tĭ păs
Adoram	ă dŏ'răm	Antipatris	ăn tĭp'ă trĭs
Adramyttium	ăd ră mĭt'tĭ ŭm	Aphamea	ăf ă mĕ'ă
Adriatic	ă drĭ ăt'ĭk	Aphek	ă'fĕk
Adullam	ă dŭl'lăm	Apocalypse	ă pŏk'ă lĭps
Ægean	ĕ jĕ'an	Apocrypha	ă pŏk'rĭ fă
Æneas	ĕ nĕ ăs	Appollonia	ăp ŏl lŏ'nĭ ă
Ænon	ĕ'nŏn	Appolonius	ăp ŏ lŏ'nĭ ŭs
Agabus	ăg'ă bŭs	Apollo	ă pŏl'lŏs
Agag	ă'găg	Aquila	ăk'wĭ lă
Agrippa	ă grĭp'pă	Arab	ă'răb (masculine nam)
Ahab	ă'hăb		ă'răb (Arab race nam)
Ahasuerus	ă hăz u ĕ'rŭs	Arabah	ăr'ă bă
Ahaz	ă'hăz	Arabia	ă ră'bĭ ă
Ahaziah	ă hă zĭ'ă	Ararat	ăr'ă răt
Abijah	ă hĭ'jă	Araunah	ă rŏ'nă

Arbela är bē'lá
Archelaus är kē lā'ūs
Areopagus är e ōp'á gūs
Argob är'gōb
Arieh á ri'eh
Arimathæa är i má thē'á
Arioch är'í ōk
Aristarchus är is tār'kūs
Arnon är'nōn
Aroer á rō'ēr
Arphaxad är fāx'ād
Artaxerxes är tāx'ēr'ēz
Arvad är'vād
Arza är'zā
Asa ā'sá
Asaph ā'sáf
Asenath ās'e nāth
Ashdod āsh'dōd
Ashdodites āsh'do dīts
Asherah āsh ē'rā
Asherim āsh ē'rīm
Asheroth āsh'e rōth
Ashkelon āsh'ke lōn
Ashkenaz āsh'ke nāz
Ashpenaz āsh'pe nāz
Ashtaroth āsh'tā rōth
Asshur āsh'ēr
Assisi ās sē'zē
Assos ās'sōs
Assyria ās sīr'í á
Atad ā'tād
Ataroth āt'á rōth
Athaliah āth á lí'á
Athenobius āth e nō'bī ūs
Athens āth'ēns
Attalia āt tá lí'á
Augustus ô gūs'tūs
Axius āx'í ūs
Azaliah āz á lí'á
Azariah āz á ri'á
Azotus á zō'tūs
Azrotus āz rō'tūs
Azrikam āz'rī kām
Azubah á zū'bā

Baal bā'āl
Baal-meon bā'āl mē'ōn
Baal-peor bā'āl pē'ōr
Baalam bā'āl ām
Baalim bā'á lím
Baalis bā'á līs
Baal-zebu'b bā'āl zē'būb
Baasha bā'á shā
Babel bā'bēl
Babylon bāb'í lōn
Bacchides bāk'í dēz

Baladan bāl'á dān
Balak bā'lāk
Barabbas bā rāb'bās
Barachel bār'á kēl
Barak bā'rāk
Bar-Jesus bār jē'sūs
Barnabas bār'nā bās
Bartholomew bār thōl'o mū
Bartimæus bār tí mē'ūs
Baruch bā'rōök
Bascama bās'ká má
Bashan bā'shān
Beatitudes be āt'í tūds
Bectileth bēk'tī léth
Bedouin bēd'ōō in
Beelzebub be ēl'ze būb
Beer-lahai-roi bē ēr lá hí'roi
Beer-sheba bē ēr shē'bā
Bel bēl
Bela bē'lá
Belshazzar bēl shāz'zār
Belteshazzar bēl te shāz'zār
Ben-hadad bēn hā'dād
Ben-hail bēn hā'il
Beor bē'ōr
Beracah bēr'á kāh
Berea be rē'á
Berechiah bēr e kí'á
Bernice bēr nī'sē
Berœa bē rē'á
Bethany bēth'á ní
Beth-aven bēth ā'vén
Beth-Baal-Meon bēth bā'āl mē'ōn
Beth-dagon bēth dā'gōn
Beth-Diblathaim bēth'dīb lá thā'im
Bethel bēth'ēl
Bether bē'thēr
Bethesda be thēz'dá
Beth-horon bēth hō'rōn
Bethlehem bēth'lē hēm
Bethlehem-judah bēth'lē hēm jū'dá
Beth-peor bēth pē'ōr
Bethphage bēth'fá jē
Bethsaida bēth sā'í dá
Beth-shan bēth'sān'
Beth-shemesh bēth shē'mēsh
Bethsura bēth sū'rá
Bethuel be thū'ēl
Bethulia bēth ū lí'á
Bethzacharias bēth'zāk á rī'ūs
Bezalel bēz'á lēl
Bezek bē'zēk
Bidkar bīd'kār
Bighan bīg'thān
Bildad bīl'dād
Bilhah bīl'há

Eithynia	bī thīn'í à
Boanerges	bō à nēr'jēz
Boaz	bō'áz
Bordeaux	bōr dō'
Buzite	būz'ít
Cæsar	sē'zār
Cæsarea	sēs à rē'á
Caiaphas	kā'í fās
Cairo	kī'rō
Caleb	kā'lēb
Cana	kā'ná
Canaan	kā'nán
Candace	kán'dá sē
Canneh	kán'nēh
Capernaum	ká pēr'na ūm
Cappadocia	káp'pá dō'shī à
Caravan	kār'á vān
Carchemish	kār'kē mīsh
Carmel	kār'mēl
Cenchræa	sēn krē'á
Cendebæus	sēn de bē'ūs
Cephas	cē'fās
Certius Gallus	sēr'shūs gāl'lūs
Cæsarea Philippi	sēs à rē'á íf líp'í
Chaldeans	kāl dē'āns
Chaldees	kāl'dēz
Chalphi	kāl'fí
Chedorlaomer	kēd ōr la ō'mēr
Chemosh	kē'mōsh
Chemosh-gad	kē'mōsh gād
Chenaanah	kēn ā'á nā
Cherith	kē'ríth
Cherubim	chēr'ū bīm
Chilion	kíl'í òn
Chilmad	kíl'mād
Chinnereth	kín'e rēth
Chios	kí'ōs
Chorazin	kō rā'zīn
Cilicia	sí līsh'í à
Clauda	kló'dá
Claudius	kló'dí ūs
Cleopas	klē'o pās
Cnidus	nī'dūs
Cœlosyria	sē lo sír'í á
Colossians	ko lōsh'í āns
Coniah	ko nī'á
Corinth	kōr'ínth
Cornelius	kōr nē'lí ūs
Cos	kōs
Crete	krēt
Crispus	krís'pūs
Cushan	kōō'shān
Cushite	kōō'shīt
Cydnus	síd'nūs

Cyprus	si'prūs
Cyrene	sī rē'ne
Dagon	dā'gōn
Dalmanutha	dāl má nū'thá
Damaris	dām'á rīs
Damascus	dā mās'kūs
Daniel	dān'yēl
Dar el Bahari	dār ēl bá hār'í
Darius	dā rī'ūs
Debonite	dēb'ōn ít
Deborah	dēb'o rá
Decapolis	de káp'o līs
Dedan	dē'dān
Delaiah	de lā'yá
Delilah	de lí'lá
Demetrius	de mē'trí ūs
Derbe	dēr'bē
Deuteronomy	dū tēr ōn'o mí
Diana	dī ān'á
Dibon	dī'bōn
Didymus	dīd'í mūs
Dionysius	dī o nīsh'í ūs
Dok	dōk
Dor	dōr
Dorcas	dōr'kās
Dotæa	dō tē'á
Dothan	dō'thān
Druse	drōōz
Drusilla	drōō síl'lá
Duomo	dwō'mō
Dura	dū'rá
Ebed-melech	ē'béd mē'lēk
Ebenezer	ēb ēn ē'zēr
Ecclesiastes	ē klē zī ās'tēz
Eden	ē'dēn
Edom	ē'dōm
Edrei	ēd'ra ī
Eglon	ēg'lōn
Ehud	ē'hūd
Ekron	ēk'rōn
Elah	ē'lá
Elam	ē'lām
Elamites	ē'lām its
Elasa	ēl'á sá
Elath	ē'lāth
Eleazer	ē le ā'zēr
Eli	ē'lí
Eliab	e lí'āb
Eliakim	e lí'á kīm
Eliezer	ē lí ē'zēr
Elihu	e lí'hū
Elijah	e lí'já
Elim	ē'lím

Elimelech e līm'e lēk
 Eliphaz ɛl'í fáz
 Elisha e lī'shà
 Elishama e līsh'á mā
 Elkanah ɛl kã'nà
 Ellassar ɛl lã'sār
 Elnathan ɛl nã'thãn
 Eloi ɛ'loi
 Elul ɛ'lül
 Elymas ɛl'í mäs
 Emmaus ɛm mã'ús
 En-dor ɛn'dôr
 En-gedi ɛn gē'dī
 En-rogel ɛn rō'gəl
 Ephah ɛ'fã
 Ephphatha ɛf'á thã
 Ephai ɛ'fã i
 Ephesians e fē'zhãs
 Ephesus ɛf'e sūs
 Ephraim ɛ'fra ĩm
 Ephrath ɛf'rãth
 Ephrathah ɛf'rã tá
 Ephron ɛph'rõn
 Epiphanes e píf'ã nēz
 Erastus e rãs'tūs
 Esarhaddon ɛ sãr hãd'dõn
 Esau ɛ'sõ
 Esdraelon ɛs dra ɛ'lõn
 Eshcol ɛsh'kõl
 Esther ɛs'thēr
 Etam ɛ'tãm
 Etham ɛ'thãm
 Ethiopia ɛ thi õ'pĩ á
 Eumenes ũ'me nēz
 Euphrates ũ frã'tēs
 Eupolemus ũ põl'e mūs
 Euraquilo ũ rãk'wĩ lõ
 Eutyclus ũ'tĩ kūs
 Euxine ũx'ĩn
 Evil-Merodach ɛ vıl mer õ'dãk
 Ezekiel e zē'kĩ ɛl
 Ezion-geber ɛ'zĩ õn gē'bēr
 Ezra ɛz'rã

 Felix fē'lix
 Festus fēs'tūs

 Gaash gã'ãsh
 Gabbatha gãb'bã thã
 Gad gãd
 Gadara gãd'ã rà
 Gadarene gãd á rēn'
 Gaius gã'yūs
 Galatia gã lã'shĩ ä
 Galatians gã lã'shũns
 Galeed gãl'e ɛd

Galilee gãl'ĩ lē
 Gallio gãl'li õ
 Gamaliel gã mã'li ɛl
 Gammadim gã'mã dĩm
 Gashmu gãsh'mũ
 Gath gãth
 Gath-hepher gãth hē'fēr
 Gauls gõls
 Gaza gã'zã
 Geba gē'bã
 Gebal gē'bãl
 Gebnah gēb'nã
 Gedaliah gēd á li'ã
 Gederoth ge dē'rõth
 Gehazi ge hã'zĩ
 Gemariah gēm á ri'ã
 Gennesaret gēn nēs'ã rēt
 Gentiles jēn'tĩls
 Gera gē'rã
 Gerar gē'rãr
 Gerasenes gēr'ã sēnz
 Gerizim gēr'ĩ zĩm
 Gershom gēr'shõm
 Geruth Chimham gē'rũth chĩm'hãm
 Geshem gē'shēm
 Gethsemane gēth sēm'ã ne
 Gibbethon gĩb'be thõn
 Gibeah gĩb'e á
 Gibeon gĩb'e õn
 Gideon gĩd'e õn
 Gihon gĩ'hõn
 Gilboa gĩl bõ'ã
 Gilead gĩl'e äd
 Gilgal gĩl'gãl
 Gimzo gĩm'zõ
 Gittite gĩt'tĩt
 Goiim goi'ĩm
 Golgotha gõl'go thã
 Goliath go li'ãth
 Gomorrah go mõr'rã
 Gorgias gõr'jĩ äs
 Goshen gõ'shēn
 Granducca grãn dũc'cã
 Gur-baal gēr bã'ãl

 Habakkuk hãb'ãk kũk
 Hachilah hã ki'lã
 Hadassah hã dãs'sã
 Hadlai hãd'li
 Hagar hã'gãr
 Haggai hã'gã ĩ
 Ham hãm
 Haman hã'mãn
 Hamath hã'mãth
 Hanani hã nã'nĩ
 Hananiah hãn á ni'ã

Hanran	hān'rān	Jael	jā'ēl
Haran	hā'rān	Jaffa	jāf'fā
Harbonah	hār bō'nā	Jahaz	jā'hāz
Harod	hā'rōd	Jahaziel	jā hā'zī'ēl
Harsith	hār'sīth	Jairus	jā ī'rūs
Hathach	hā'tāk	Jamnia	jām'nī ā
Hazael	hāz'ā ēl	Janoah	jā nō'ā
Hazor	hā'zōr	Japheth	jā'fēth
Heber	hē'bēr	Jarmuth	jār'mūth
Hebron	hē'brūn	Jashar	jā'shār
Hegai	hē'gā ī	Jason	jā'sōn
Herculaneum	hēr kū lān'ē ūm	Javan	jā'vān
Herod	hēr'ōd	Jazer	jā'zēr
Herodias	he rō'dī ās	Jebusites	jēb'u sīts
Heshbon	hēsh'bōn	Jechiliah	jēk ī lī'ā
Heth	hēth	Jeconiah	jēk o nī'ā
Hezekiah	hēz e kī'ā	Jedekiah	jēd e kī'ā
Hilkiah	hīl kī'ā	Jegar-sahadutha	jē'gār sā hā dū'thā
Hinnom	hīn'nōm	Jehiel	je hī'ēl
Hiram	hī'rām	Jehizkiah	jē hīz kī'ā
Hittites	hīt'īts	Jehoaddan	jē ho ād'dān
Hobah	hō'bā	Jehoahaz	je hō'ā hāz
Holofernes	hōl o fēr'nēz	Jehoash	je hō'āsh
Hophni	hōf'nī	Jehoiachin	je hoi'ā kīn
Hophra	hōf'rā	Jehoiada	je hoi'ā dā
Hor	hōr	Jehoiakim	je hoi'ā kīm
Horeb	hō'rēb	Jehonadab	je hōn'ā dāb
Horonaim	hōr o nā'īm	Jehoram	je hō'rām
Horonite	hōr'o nīt	Jehoshaphat	je hōsh'ā fāt
Hosea	ho sē'ā	Jehosheba	je hōsh'e bā
Hoshaiah	hosh ā'yā	Jehovah	je hō'vā
Hoshea	ho shē'ā	Jehovah-jireh	je ho'vā jī'rē
Huldah	hūl'dā	Jehozabad	je hōz'ā bād
Hur	hēr	Jehoahaz	je hō'ā hāz
Iconium	ī kō'nī ūm	Jehu	jē'hū
Idumæa	īd u mē'ā	Jehudi	je hū'dī
Ijon	ī'jōn	Jeiel	je ī'ēl
Illyricum	īl līr'ī kūm	Jemimah	je mī'mā
Immanuel	īm mǎn'ū ēi	Jephunneh	je fūn'ē
Isaac	ī'zāk	Jeremiah	jēr e mī'ā
Isaiah	ī zā'yā	Jericho	jēr'ī kō
Isariot	īs kār'ī ōt	Jeroboam	jēr o bō'ām
Ishmael	ish'mā ēl	Jerubbaal	jēr ū bā'āl
Israel	īz'ra ēl	Jeruel	je rōō'ēl
Issachar	īs'ā kār	Jerusalem	je rōō'sā lēm
Ithamar	īth'ā mār	Jerushah	je rōō'shā
Ittai	īt'a ī	Jeshanah	jēsh'ā nā
Jabbok	jāb'bōk	Jesse	jēs'e
Jabesh	jā'bēsh	Jethro	jēth'ro
Jabesh-gilead	jā'bēsh gīl'e ād	Kadesh	kā'dēsh
Jabin	jā'bīn	Kareah	kā rē'ā
Jabneh	jāb'nē	Kedar	kē'dār
Jachin	jā'kīn	Kedesh	kē'dēsh
Jacob	jā'cōb	Kenites	kēn'īts
		Keren-happuch	kēr'en hāp'pūk

Keziah ke zī'ā
 Kidron kid'rōn
 Kir kēr
 Kirha kēr'hā
 Kir-hareseth kēr hār'e sēth
 Kiriathaim kīr ī ā thā'im
 Kiriath-arba kēr'ī āth ār'bā
 Kiriath-huzoth kēr'ī āth hū'zōth
 Kish kīsh
 Kishon kī'shōn
 Kittim kīt'tīm
 Kolonieh kōl on ī'ā

Laban lā'bān
 Lachish lā'kīsh
 Lama lā'mā
 Laodicea la ōd ī sē'ā
 Lappidoth lāp'ī dōth
 Lasea lā sē'ā
 Lazarus lāz'ā rūš
 Leah lē'ā
 Lebanon lēb'ā nōn
 Leb-kamai lēb kā'ma i
 Lehi lē'hī
 Levi lē'vī
 Levites lē'vīts
 Lejjum lēj'jūm
 Libnah līb'nā
 Libya līb'ī ā
 Lubim lōō'bīm
 Lud lūd
 Luxor lūk'sōr
 Luz lūz
 Lycaonia līk a ō'nī ā
 Lydda līd'dā
 Lydia līd'ī ā
 Lysias lī'sī ās
 Lystra līs'trā

Maacah mā'ā kā
 Maacathite mā āc'ā thīt
 Maaseiah mā ā sē'yā
 Macander mā kār'dēr
 Maccabæus māk ā bē'ūs
 Maccabees māk'cā bēz
 Macedonia mās e dō'nī ā
 Machaerus mā ka ē'rūs
 Machir mā'kīr
 Machpelah māk pē'lā
 Magi mā'jī
 Mahanaim mā hā nā'im
 Mahlon māh'lōn
 Mahseiah māh se ī'ā
 Makkedah māk kē'dā
 Malachi māl'ā kī
 Malchi-shua māl kī shōō'ā

Malchus māl'kūs
 Malta mōl'tā
 Mamre mām're
 Manaen mār'nā ēn
 Manasseh mā nās'sēh
 Manasses mā nās'sēz
 Maon mā'ōn
 Mara mā'rā
 Marah mā'rā
 Mareshah mā rē'shā
 Mar-sarba mār sār'bā
 Magdalene māg'dā lēne
 Matala mā tā'lā
 Mattan māt'tān
 Mattaniah māt tā nī'ā
 Mattathias māt tā thī'ās
 Matthew māt'h'thū
 Matthias māt'h thī'ās
 Medeba mēd'e bā
 Medes mēds
 Media mē'dī ā
 Mediterranean mēd ī tē rā'nē ān
 Megiddo me gid'dō
 Mehetabel me hēt'a bēl
 Melchizedek mēl kīz'e dēk
 Memnon mēm'nōn
 Menahem mēn'ā hēm
 Mene mē'nē
 Merathaim mēr ā thā'im
 Mercury mēr'kū rī
 Meribah mēr'ī bāh
 Merodach mer ō'dāk
 Merodach-baladan mer ō'dāk bāl'ā dān
 Meroz mēr'ōz
 Mesaloth mēs'ā loth
 Meshah mē'shā
 Meshach mē'shāk
 Meshech mē'shēk
 Meshillemoth me shīl'le mōth
 Meshullam me shūl'lām
 Mesopotamia mēs o po tā'mī ā
 Mesura me sū'rā
 Meunim me ū'nīm
 Micah mī'kā
 Micaiah mī kā'yā
 Michael mī'kēl
 Michmash mīk'mash
 Midian mīd'ī ān
 Midianites mīd'ī an īts
 Migdol mīg'dōl
 Migron mīg'rōn
 Milcah mīl'kā
 Miletus mī lē'tūs
 Millo mīl'lo
 Minni mīn'nī
 Minnith mīn'nīth

Miriam	mír'í ăm	Noah	nō'á
Misenum	mis ē'nũm	Noph	nōf
Mishael	mish'a ăl	Nophah	nō'fá
Mitylene	mít ĩ iē'ne	Nubian	nũ'bĩ ăn
Mizar	mí'zăr		
Mizpah	miz'păh	Obadiah	ō bả đĩ'á
Mnason	nă'sôn	Obed	ō'bêd
Moab	mō'ăb	Obed-edom	ō bêd ē'dôm
Moabites	mō'ăb ĩtes	Oded	ō'dêd
Modin	mō'dĩn	Og	ôg
Molech	mō'lêk	Oholiab	ô ho lí'ăb
Mordecai	môr'de kí	Omar	ô'măr
Moreh	mō'rêh	Omri	ôm'rĩ
Moriah	mō rĩ'á	Ono	ô'nō
Moses	mō'zêz	Ophel	ô'fêl
Myra	mĩ'râ	Ophir	ô'fêr
Mysia	mĩsh'ĩ á	Ophrah	ôf'râ
		Oreb	ô'rêb
Naaman	nă'á măn	Orion	o rĩ'ôn
Naamathite	nă'á măt ĩt	Orpah	ôr'pâ
Nabal	nă'băl	Orthosia	ôr tho sĩ'á
Naboth	nă'bôth	Ozias	o zĩ'ăs
Nadab	nă'dăb		
Nahash	nă'hăsh	Padan-aram	pa dăn ā'răm
Nahor	nă'hôr	Palestine	păl'ês tĩn
Nahum	nă hũm	Pamphylia	păm fil'ĩ á
Nain	nă'ĩn	Panathenaic	păn äth e nă'ĩk
Naomi	nă ô'mĩ	Paphos	pă'fôs
Naphtali	năf'tă lí	Paran	pă'răn
Nathan	nă'thăn	Parthians	păr'thĩ ănz
Nathanael	nă thăn'a ăl	Parvaim	păr vă'ĩm
Nautilus	nô'tĩ lũs	Patara	păt'á rả
Naxos	năk'sôs	Pathros	păth'rôs
Nazareth	năz'á rêth	Patræ	pă'trĩ
Nazarite	năz'á rĩt	Patriarchs	pă'trĩ ărks
Neapolis	nê áp'o lĩs	Pedaiah	pe dă'yá
Nebaioth	nê bả'yôth	Pekah	pê'kă
Nebat	nê'băt	Pekahiah	pêk á hí'á
Nebo	nê'bô	Pekod	pê'kôd
Nebuchadnezzar	nêb u kăd nêz'zăr	Peloponnesian	pêl o pỏ nê'shăn
Nebuzaradan	nêb u zăr ā'dăn	Pentecost	pên'te cỏst
Neco	nê'kô	Penuel	pe nũ'êl
Nehemiah	nê he mĩ'á	Peor	pê'ôr
Nethaneel	ne thăn'e ăl	Perean	pe rê'ăn
Nethaniah	nêth á nĩ'á	Perga	pêr'gá
Netophathite	ne tỏĩ'á thĩt	Pergamum	pêr'gá mũm
Neriah	nê rĩ'á	Persia	pêr'shá
Nisan	nĩ'săn	Pethor	pê'thôr
Nicanor	nĩ kă'nôr	Pharaoh	fă'rô
Nicodemus	nĩk o dê'mũs	Pharisee	făr'ĩ sê
Niger	nĩ'jêr	Pharpar	făr'păr
Nile	nĩl	Phenice	fe nĩ'se
Nimshi	nĩm'shĩ	Phicol	fĩ'kôl
Nineveh	nĩn'e vê	Philæ	fĩ'lê
Nivernais	nê vêr nê'	Philippi	fĩ lĩp'pĩ
Noadiah	nô á đĩ'á	Philippians	fĩ lĩp'pĩ ănz

Philistines	fi līs'tīnz
Phinehas	fn'e ās
Phœnicia	fe nīsh'yā
Phœnix	fē'nīx
Phrygia	frīj'ī ā
Pilate	pī'lāt
Piræus	pi rē'ūs
Pisgah	pīz'gā
Pisidia	pī sīd'ī ā
Pithom	pī'thōm
Pitti	pīt'tī
Pleiades	plē'yā dēz
Pompeii	pōm pā'yē
Porcius	pōr'cī ūs
Potiphar	pōt'ī fār
Poti-phaera	pōt ī fēr'ā
Priscilla	prī sīl'ā
Ptolemais	tōl e mā'īs
Ptolemy	tōl'e mī
Publius	pūb'lī ūs
Pur	pēr
Purah	pū'rā
Purim	pū'rīm
Put	pūt
Puteoli	pū tē'o lī
Raamah	rā'ā mā
Raamses	ra ām'sēz
Rabbi	rāb'bi
Rabboni	rāb bō'nī
Rabshakeh	rāb'shā kēh
Rachel	rā'chēl
Rahab	rā'hāb
Rameses	rā mē'sēz
Ramoth-gilead	rā'mōth gīl'e ād
Rebekah	re bēk'kā
Reblah	rēb'lā
Rehob	rē'hōb
Rehoboam	rē ho bō'ām
Remaliah	rēm ā lī'ā
Rephaim	rēf'ā īm
Rephidim	rēf'ī dīm
Reuben	rōō'bēn
Reuel	rōō'ēl
Rechab	rē'kāb
Rezin	rē'zīn
Rhegium	rē'jī ūm
Rhoda	rō'dā
Rhodes	rōdz
Riblah	rīb'lā
Rieti	re ē'tē
Rimmon	rīm'ōn
Rumah	rōō'mā
Sabachthani	sā'bāk'thā nī
Sabaoth	sāb'ā ōth

Sabeans	sa bē'ānz
Sadducees	sād'u cēz
Salamis	sāl'ā mīs
Salim	sā'līm
Salmone	sāl mō'ne
Samaria	sā mā'rī ā
Samaritan	sā mār'ī tān
Samos	sā'mōs
Samothrace	sām'o thrās
Samson	sām'sōn
Samuel	sām'u ēl
Sanballat	sān bāl'lāt
Sapphira	sāf fī'rā
Sarai or Sarah	sā'rā
Sardis	sār'dīs
Saul	sōl
Savonarola	sāv'ō nā rō'lā
Scamander	skām ān'dēr
Scythopolis	sī thōp'o līs
Seba	sē'bā
Seir	sē'īr
Seirah	sē'rā
Seleucia	se lū'shī ā
Senir	sē'nīr
Sennacherib	sēn nāk'ēr īb
Seraiah	sē rā'yā
Sergius Paulus	sēr'jī ūs pō'lūs
Seron	sē'rōn
Shadrach	shā'drāk
Shallum	shāl'lum
Shalmaneser	shāl mā nē'zēr
Shamgar	shām'gār
Shammah	shām'mā
Shaphan	shā'fān
Shaphat	shā'fāt
Shear-jashub	shē ār jā'shūb
Sheba	shē'bā
Shebarim	shēb'a rīm
Shebna	shēb'nā
Shechem	shē'kēm
Shechinah	she kī'nā
Shem	shēm
Shemaiah	shē'mā'yā
Shemer	shē'mēr
Shen	shēn
Sheol	shē'ōl
Shephatiah	shēf ā tī'ā
Sheshach	shē'shāk
Shilhi	shī'lī
Shiloh	shī'lō
Shilonite	shī'lo nīt
Shimeath	shīm'e āth
Shimrith	shīm'rīth
Shinar	shī'nār
Shishak	shī'shāk
Shittim	shīt'tīm

Shubite	shū'hīt	Tertullus	tēr tūl'lūs
Shunammite	shōō'nā mīt	Thaddæus	thād dē'ūs
Shunem	shōō'nēm	Thebes	thēbz
Shur	shēr	Thebez	thē'bēz
Shushan	shōō'shān	Thermopylæ	thēr mōp'ī lē
Siddim	sīd'īm	Thessalonians	thēs sa lō'nī āns
Sidon	sī'dōn	Thessalonica	thēs à lō nī'kā
Sihon	sī'hōn	Thyatira	thī à tī'rā
Siloam	sī lō'ām	Tiberias	tī bē'rī ās
Simeon	sīm'e òn	Tiglath-pileser	tīg lāth pī lē'zēr
Simon	sī'mōn	Timæus	tī mē'ūs
Sinai	sī'nā ī	Timnah	tīm'nā
Sion	sī'ōn	Timnath-serah	tīm'nāth sē'rā
Sirion	sīr'ī òn	Tiphseh	tīf'sā
Sisera	sīs'e rā	Tirhakah	tēr'hā kā
Sivan	se vān'	Tirshatha	tēr shā'thā
Smyrna	smēr'nā	Tirzah	tēr'zā
Soco	sō'kō	Titus Justus	tī'tūs jūs'tūs
Sodom	sōd'ūm	Tobiah	tō bī'ā
Solomon	sōl'o mūn	Togarmah	to gār'mā
Sorek	sō'rēk	Tophet	tō'fēt
Sosthenes	sōs'the nēz	Troas	trō'ās
Sphinx	sīfīks	Trogiium	tro jīl'ī ūm
Strabo	strā'bō	Trophimus	trōf'ī mūs
Strymon	strī'mōn	Tryphon	trī'fōn
Succoth	sūk'ōth	Tubal	tū'bāl
Sunion	sōōn'ī òn	Tyre	tūr
Sur	sēr	Tyropæon	tī ro pē'ōn
Sychar	sī'kār		
Symeon	sīm'e òn	Upharsin	u fār'sīn
Syracuse	sīr'ā kūs	Ur	ēr
Syria	sīr'ī ā	Uri	ūrī
Syrophœnician	sī ro fe nī'shān	Uriah	ūrī'ā
Syrtis	sīr'tīs	Uriel	ūrī'ēl
		Urijah	ūrī'jā
Taanach	tā'a nāk	Urim	ūrīm
Tabernacle	tāb'ēr nā kl	Uz	ūz
Tabitha	tāb'ī thā	Uzziah	ūz zī'ā
Tabor	tā'bōr		
Tahpanhes	tā'pān hēz	Vashti	vāsh'tī
Talitha	tāl'ī thā	Vedan	vā'dān
Talitha-cumi	tāl'ī thā kū'mī		
Tanhumeth	tān hū'mēth	Zabad	zā'bād
Tarshish	tār'shīsh	Zabdi	zāb'dī
Tarsus	tār'sūs	Zacchæus	zāk kē'ūs
Taurus	tō'rūs	Zadok	zā'dōk
Tavium	tā'vī ūm	Zalmon	zāl'mōn
Tebeth	tē bēth'	Zarephath	zār'e fāth
Tekel	tē'kēl	Zebadiah	zēb'ā dī'ā
Tekoa	tē kō'ā	Zebedee	zēb'e dē
Tell-el-kasis	tēl ēl kā'sīs	Zeboiim	ze boi'īm
Tema	tē'mā	Zebulon	zēb'u lōn
Teman	tē'mān	Zebulun	zēb'u lūn
Temanite	tē'mān īte	Zechariah	zēk ā rī'ā
Tempe	tēm'pē	Zedekiah	zēd e kī'ā
Teresh	tē'rēsh	Zeeb	zē'ēb

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Zemaraim	zēm ā rā'īm	Zion	zī'ōn
Zeniboiim	zēn ī boi'īm	Ziph	zīf
Zephaniah	zēf ā nī'ā	Ziphites	zīf'īts
Zeredah	zēr'e dā	Zippor	zīp'ōr
Zeresh	zē'rēsh	Zipporah	zī pō'rā
Zerubbabel	zē rūb'ā bēl	Ziz	zīz
Zeruah	zēr'ōō ī'ā	Zoar	zō'ār
Zibiah	zīb'ī ā	Zobah	zō'bā
Zichri	zīk'rī	Zohar	zō'hār
Zidon	zī'dōn	Zophar	zō'fār
Zilpah	zīl'pā	Zophin or m	zō'fīn
Zimri	zīm'rī	Zuph	zūf
Zin	zīn		

[End of "HOW TO USE THE BIBLE STORY"]

[Start of "VOLUME ONE: THE GOLDEN BOOK"]

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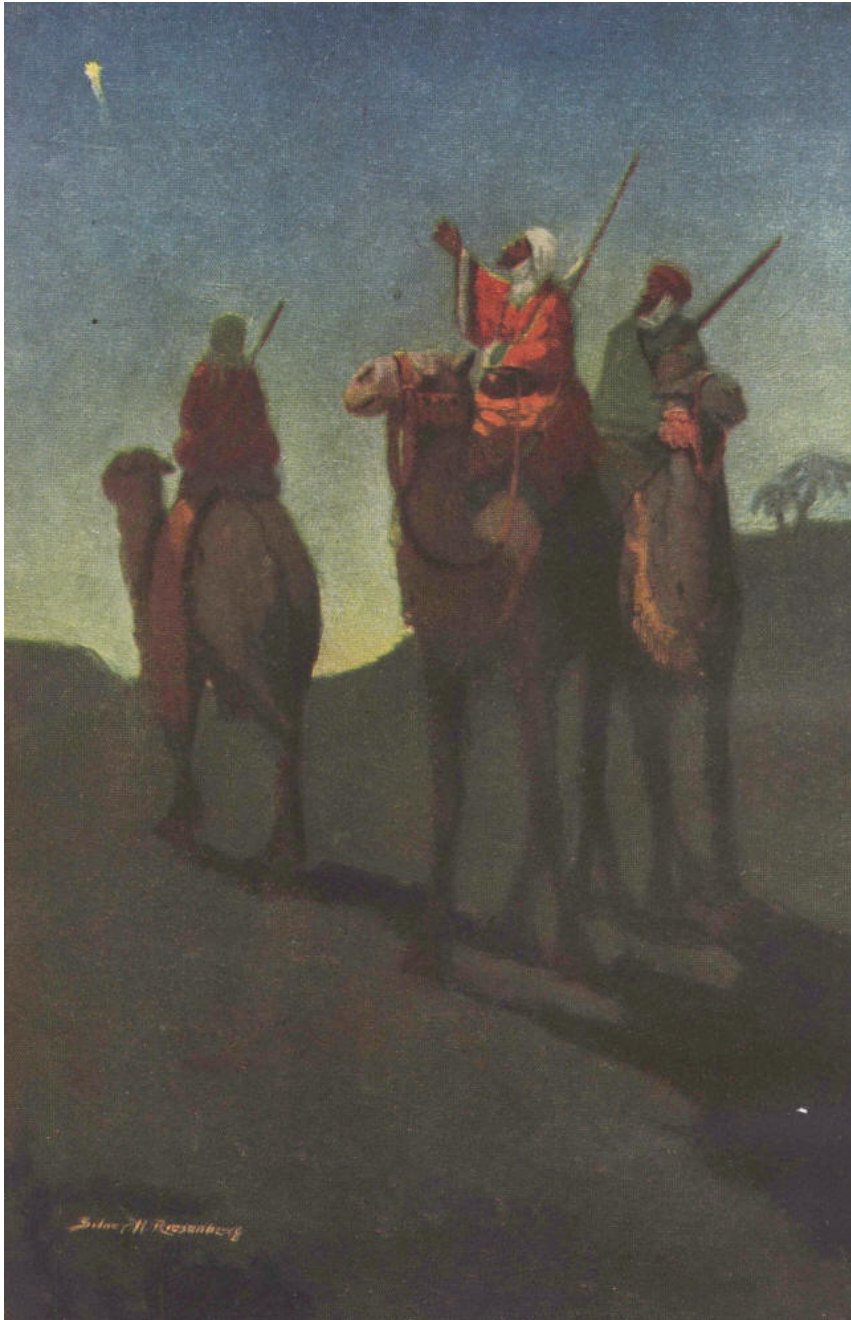
THE BIBLE STORY

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Magi following the Star of Bethlehem.



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THE BIBLE STORY

VOLUME ONE

THE GOLDEN BOOK

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INTRODUCTION TO THE SERIES

The editors of this series believe that no task can be more important than that of winning the interest of children to their precious heritage, the Bible. The stories of the old Greek and Roman mythologies, the folk and fairy tales, have been given the child in beautiful form, suitably graded and arranged, with significant illustrations. The editors of this series attempt to do the same thing for the Bible: to take the matchless prose and poetry of the Bible and put it in the form which will make it most attractive to the child, to give the Bible an equal chance in the child's library with the "King Arthur Stories" and the tales of mythology.

Every parent desires to have the children of the home gain an acquaintance with the best that is in the Bible. Heretofore no text has been prepared which exactly met this need, giving appropriate passages for children of various ages. These volumes are especially designed to make "Sunday afternoon" reading attractive to children, putting the fascinating stories of the Bible in the same dress and on the same footing with the secular classics which have {10} always charmed. With such an arrangement it is believed that the child will read the Bible as freely as any book.

The plan of the Readers gives unity to each story and selection. Each story or episode is given in a complete form, and not merely as an extract. Passages which are clearly not relevant to the story or which involve unnecessary difficulties to a young reader are omitted. Obsolete words are modernized. Many versions, both ancient and modern, together with the original texts, have been compared in determining the translation. In every case the graphic, pictorial word which would appeal to the imagination of the child and enlarge its vocabulary has been sought. At the same time the effort has been made not to impair the literary strength and beauty of the older versions. Nothing has been omitted which is suitable to the mind of the child, and everything has been arranged with the end in view of meeting the needs of the child.

This series does not aim to supplant the ordinary texts of the Bible nor to take the place of the common versions any more than literature readers take the place of literature. The editors have endeavored to select such passages of the Bible as are particularly suited to the child's mind, to present them in a novel and attractive form, and thus to arouse the interest of children, stimulating them to more careful study in later years.

This series is not, however, intended simply for children's reading. The editors believe that for general {11} reading for the older members of the family no version of the Bible will be found more satisfactory.

There is no Book which so lends itself to illustration as the Bible. Palestine in relation to the New Testament has been called a "Fifth Gospel." For the child especially the actual locality is the best commentary on the text and the best means of arousing interest in the text.

The Bible makes contact with the great civilizations in a way which is not fully appreciated. The attempt has been made to illustrate very fully the contact with Egypt in the Old Testament and with Greece and Rome in the New Testament.

The editors believe that the three hundred and fifty illustrations which have been provided form a collection which has never been surpassed in fullness and accuracy. Many friends have freely offered their fine collections. A large number of pictures taken by friends are unique in their individual interest, and have never before been published. We are especially indebted to the following: Prof. David G. Lyon, D.D., of the Department of Semitic Languages of Harvard University, Prof. H. G. Mitchell, D.D., of the Department of Theology of Boston University, Rev. Warren J. Moulton, Ph.D., of Athol, Mass., for the use of valuable private collections; the Departments of Greek and Latin at Smith College, the Public Library at Springfield and the Forbes Public Library at Northampton, Mass., for {12} constant courtesy and the use of rare books, photographs, and engravings; Miss Clara L. Bodman, Miss Julia W. Snow, Mr. S. E. Bridgman of Northampton, and Prof. Louis F. Giroux of the International College, Springfield, for the loan of photographs; Mrs. Fontaine Meriwether of Sedalia, Missouri, for selections from a remarkably fine collection of views personally taken while on a trip to the East; Rev. Frank L. Goodspeed, Ph.D., and Mrs. Goodspeed for unique and valuable views taken by themselves; W. J. Aitchison, Esq., of Hamilton, Canada, for fine views; the officers of the Palestine Exploration Fund, and the Detroit Photograph Company, for permission to use pictures in their possession; Prof. Arthur S. Cooley, Ph.D., of Auburndale, the well known lecturer, for permission to use unique views illustrating the journeys of Paul; Miss Mary Medicott of Longmeadow for the use of a rare book.

We are also especially indebted to Prof. Henry D. Sleeper, head of the Music Department of Smith College, for the charming airs to which he has set some of the poems for children in the first volume.

On the literary side the editors wish to acknowledge their indebtedness to Miss Esther M. Carver of Northampton for suggestions from her experience as a teacher, to Miss Caroline M. Yale and Miss Frances W. Gawith of the Clarke School for the Deaf, to Prof. Charles F. Richardson, and Prof. Fred P. Emery of Dartmouth College, {13} Prof. Clyde W. Votaw of Chicago University, Mr. William Orr, Principal of the High School, Springfield, Mass. We are much indebted to President George T. Angell for suggestions for the chapter, "Little Brothers of the Air and Fields," in the first volume, also to a very wide circle of friends for their interest and for valuable suggestions, many of which have been incorporated in the work. The help of various versions of the Bible is also acknowledged, as well as the version of the prophets by George Adam Smith. Thanks are rendered to Messrs. Houghton, Mifflin & Co., Messrs. Charles Scribner's Sons, E. P. Dutton & Co., J. B. Lippincott, Biglow & Main, Mr. Theodore E. Perkins, and Charles Ray Palmer, D.D., for permission to use copyrighted material.

Without the co-operation of these and many other friends we feel that so large a measure of excellence as we believe the volumes possess

could not have been attained.

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PREFACE

The editors have endeavored to make this volume a treasure house of all the good things, new and old, which would serve to assist in the moral training of little children. The volume includes a Primer, arranged on the plan of the ordinary school primer, designed to give the elemental religious truths in the simplest form. Any child who is learning to read at school can learn also to read these sentences. The texts at the bottom of the pages are to be read by the parent to the child, and may with profit be committed to memory by the child. The short Bible stories which follow may also be easily read by children. The hymns and poems and most of the pictures are "classic." They should be known by every child for their own worth, and as an antidote for the rubbish which constitutes so large a proportion of the reading of children. Parents will be pleased to find the fine old hymns of Watts and Jane Taylor, some of them set to delightful music by Prof. Sleeper of Smith College. These poems should not be allowed by neglect to pass out of the possession of modern children.

It is hoped that this volume will go far toward solving the problem of Sunday afternoon occupation for children, and will meet the constant demand for such a collection of religious literature.

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A BIBLE PRIMER

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A BIBLE ALPHABET

A	Ask and ye shall receive.
B	Bless the Lord, O my soul, and forget not all his benefits.
C	Create in me a clean heart, O God.
D	Do unto others as ye would that they should do unto you.
E	Even Christ pleased not himself.
F	Forgive us our debts, as we forgive our debtors.
G	Give us this day our daily bread.
H	Him that cometh to me I will in no wise cast out.
I	I am the bread of life.
J	Jesus Christ the same yesterday, and to-day, and for ever.
K	Keep thy tongue from evil.
L	Little children, love one another.
M	My son, give me thine heart.
N	Now is the accepted time; behold, now is the day of salvation.
{26}	
O	Oh, that men would praise the Lord for his goodness.
P	Pray without ceasing.
Q	Quit you like men, be strong.
R	Remember now thy Creator in the days of thy youth.
S	Suffer the little children to come unto me.
T	Teach me thy way, O Lord.
U	Unto thee, O God, do we give thanks.
V	Verily, verily, I say unto you, he that believeth on me hath everlasting life.
W	What time I am afraid, I will trust in thee.
X	Examine yourselves.
Y	Ye are bought with a price.
Z	Zealous of good works.

From an old alphabet belonging to Miss Clara L. Bodman, and used by her kind permission.

{27}

my father mother dear

My father.

My mother.

My dear father.

My dear mother.

"Honor thy father and thy mother."
--**Exodus 20:12.**

"Children, obey your parents in all things, for this is well pleasing unto the Lord."
--**Colossians 3:20.**

"My son, hear the instruction of thy father, and forsake not the law of thy mother."
--**Proverbs 1:8.**

{28}

I brother sister love

I love my father.

I love my mother.

I love my brother.

I love my sister.

"Have love one to another."
--**John 13:35.**

"Beloved, if God so loved us, we ought also to love one another."
--**Colossians 3:20**

"Let us love one another: for love is of God."
--**I John 4:11**

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{30}

THE DIVINE MOTHER AND THE CHILD
By Murillo (1618-1682)

Bartolome Esteban Murillo was born at Seville, Spain, January 1, 1618. Very poor at first, he afterward gained wealth and fame by his masterly work, which made him an artist of the first rank. "The peasant-painter of Spain," as he has been called, was a man of deep religious convictions. "He alone in the seventeenth century kept alive the pure flame of religious fervor which burned within the devout Italians of the early school." His Madonnas are all of an especially sweet and gentle and motherly type.



{31}

God

me

is

My father loves me.

My mother loves me.

God loves me.

God is my Father.

God loves me.

I love God.

"God is love."

--***1 John 4:8.***

"We love him because he first loved us."

--***1 John 4:19.***

"Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God."

--***1 John 3:1.***

{32}

a gives all have home

I have a home.

I have a father.

I have a mother.

God gives me my father.

God gives me my mother.

God gives me my home.

God gives me all I have.

"Every good gift, and every perfect gift,
is from above and cometh down from the Father."

--**James 1:17.**

"Give us this day our daily bread."

--**Matt. 6:11.**

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{34}

A QUIET AFTERNOON IN THE UPLAND PASTURES

"Go out in the springtime among the meadows that slope from the shores of the Swiss lakes to the roots of their lower mountains There, mingled with the taller gentians and the white narcissus, the grass grows deep and free; and as you follow the winding mountain paths, beneath arching boughs, all veiled and dim with blossom--paths that forever droop and rise over the green banks and mounds sweeping down in scented undulation, steep to the blue water, studded here and there with new mown heaps, filling all the air with fainter sweetness,--look up toward the higher hills, where the waves of everlasting green roll into their long inlets among the shadows of the pines: and we may perhaps at last know the meaning of those quiet words of the 147th Psalm, 'He maketh grass to grow upon the mountains.'"

John Ruskin



{35}

see

the

grass

makes

grow

green

See the grass.

I see the grass.

The grass grows.

The grass is green.

I see the green grass.

God makes the grass.

God makes the grass grow.

God makes the green grass grow.

"He shall come down like rain upon the mown grass,
As showers that water the earth."

--*Psalms 72:6.*

{36}

flower

lily

white

rose

red

you

I see a flower.

The flower is a lily.

The lily is white.

I see a rose.

The rose is red.

I have a lily and a rose.

I love the lily and the rose.

Have you a flower?

I have a white flower.

God loves the flowers and makes them grow.

"Consider the lilies, how they grow.
They toil not neither do they spin."

--*Matthew 6:28.*

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{38}

RESTING BENEATH THE TREES

By Corot (1796-1875)

Jean Baptiste Camille Corot was a famous painter of landscapes. He was born at Paris, and while his work was not at first appreciated he is now recognized as one of the greatest of the French school.

"The groves were God's first temples. Ere man learned
To hew the shaft, and lay the architrave,
And spread the roof above them--ere he framed
The lofty vault, to gather and roll back
The sound of anthems; in the darkling wood,
Amid the cool and silence, he knelt down,
And offered to the Mightiest solemn thanks
And supplication. . . ."

--*William Cullen Bryant*



{39}

bird	sparrow	nest	flies	in
sorry	when	it	hurt	

Do you see the bird?
 It is a sparrow.
 The sparrow flies.
 The sparrow makes a nest.
 It makes a nest in the green grass.
 See the nest in the grass!
 See the sparrow fly!
 God loves the sparrow.
 God is sorry when the sparrow is hurt.
 Do not hurt the sparrow.

"Are not five sparrows sold for two farthings?
 And not one of them is forgotten in the sight of God."

--**Luke 12:6.**

{40}

day	done	bed	will	go
hear	say	prayer	to	heaven

The day is done.
 The sparrow will go to bed.
 It will go to bed in its nest.
 The lily and the rose will go to bed.
 I will go to bed.
 I go to bed in my dear home.
 My mother will hear me say my prayer.
 I say my prayer to my Father in heaven.
 My Father in heaven loves to hear me say my prayer.

"I laid me down and slept;
I awaked, for the Lord sustained me."
--*Psalms 3:5.*

"Every good gift and every perfect gift is from above,
and cometh down from the Father of lights."
--*James 1:17.*

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THE "MATER AMABILIS IN GLORIA"
By Bodenhausen

"The extremely popular 'Mater Amabilis in Gloria,' where a girlish young mother, her long hair streaming about her, stands in upper air, poised above the great ball of the earth, holding her sweet babe to her heart. Pictures like these constantly reiterate the story of a mother's love--an old, old story, which begins again with every new birth."--*Hurl!*



{43}

star
shines

sky
night

above
twinkle

trees
them

It is night.
I see a star.
The star shines at night.

The star twinkles.
The star twinkles in the sky.
Do you see the star?
It shines above the trees.
I love to see the birds, and the flowers, and the stars.
God made them all.
God loves them all.
God loves you.

"He telleth the number of the stars;
He calleth them all by their names."

Psalms 147:4.

{44}

morning	sun	rises	hills
glad	here	are	awaken

The night is done.
The day is here.
I awaken when it is day.
The birds awaken when it is day.
The flowers awaken when it is day.
I see the sun in the sky.
The sun rises above the hills.
The sun rises above the trees.
The birds and the flowers are glad to see the sun.
Are you glad the night is done?

"Day unto day uttereth speech,
And night unto night showeth knowledge."

--Psalms 19:2.

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THE INFANT SAMUEL
By Reynolds (1723-1792)

Sir Joshua Reynolds is thought by many to have been the greatest of English painters. He was a Devonshire lad, and was intended by his father for the medical profession. He early showed such aptitude for painting that he was permitted to have his way, and after studying in Italy, returned to England, where an exhibition of his work aroused great enthusiasm, and his popularity continued through his life.



{47}

this	saying	kneeling	thanking
his	beside	goodness	child

See this little child.
 He is going to bed.
 He is saying his prayer.
 He is kneeling beside his bed.
 He is thanking his Father in heaven for his goodness.
 Do you say your prayer?
 I say my prayer night and morning.

"Ask, and it shall be given you."
 --**Matthew 7:7.**

"For the eyes of the Lord are upon the righteous,
 and his ears are open unto their prayers."
 --**I Peter 3:12.**

{48}

sheep	cows	cover	rain	falls
eat	for	waters	garden	earth

Clouds cover the sky.
 The rain falls.
 The rain waters the earth.

The flowers in the garden are glad.
The red rose is glad.
The white lily is glad.
The green grass is glad.
The rain makes the grass grow.
The sheep and the cows eat the grass.
God gives the rain.
God makes the grass grow for the sheep and the cows.

"Praise ye the Lord;
Who covereth the heavens with clouds,
Who preparerth rain for the earth,
Who maketh the grass to grow upon the mountains."
Psalms 147:8.

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PLOWING IN PALESTINE

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Very little advance has been made in methods of agriculture in Palestine since the early days of which the Bible tells. The plow is often still the crooked stick, sometimes strengthened by iron, but still very primitive. It is no wonder that crops are so poor and life is so hard under these conditions



{51}

spring-time	snow	ice	gone
robin	blue-bird	seeds	help

The Spring-time has come.
The birds have come.
The blue-birds are flying in the air.
I see a robin in my garden.
I will go to my garden.
I will plant seeds in my garden.
The seeds will grow to be flowers.
I love to see them grow.
Have you a garden?
Do you see the birds in your garden?
What seeds do you plant in your garden?
God makes the flowers grow.
He gives the rain and the sun.
The rain and the sun help to make the flowers grow.

"Thou makest it soft with showers; thou blessest the springing thereof."

--*Psalms 65:10*

{52}

summer	warm	cool	woods	who
brightly	bees	sing	pick	hum

Summer is here.
The birds sing in the trees.
I hear the robins sing.
The flowers have come.
I will go to my garden and pick the roses and the lilies.
The sun shines brightly.
I love the warm sun.
The bees hum in the garden.
The woods are cool.
I love the cool woods.
Who gives us the warm summer days?
God gives us the summer days.

"Thou hast made summer and winter."

--*Psalms 74:17.*

{53}

{54}

THE AUTUMN WOODS

"The autumn-time has come;
On woods that dream of bloom,
And over purpling vines,
The low sun fainter shines.

The aster-flower is failing,
The hazel's gold is paling;
Yet overhead more near
The eternal stars appear!"

--*John Greenleaf Whittier*



{55}

autumn	frosty	yellow	large
peaches	moon	with	nuts
gather	crack	fire	before

This is autumn.
The summer has gone.
The nights are frosty.
The days are cool.
The trees are red and yellow.
The leaves are falling from the trees.
Soon the snow will come.
The moon is large in the sky.
It looks like a great yellow ball.
The stars shine brightly.
I love to see the moon and the stars. {56}
I love the large red apples.
Have you apples in your garden?
I love the peaches and the pears.
I go with my father to the woods, and gather nuts.
I will crack the nuts on the frosty nights, and eat them before the fire.
God made the apples, and nuts, and peaches, and pears.
I will thank God for his goodness.

"Thou crownest the year with thy goodness."
--*Psalms 65:11.*

"The earth is full of the goodness of the Lord."
--*Psalms 33:5.*

"The earth is the Lord's, and the fullness thereof."
--*Psalms 24:1.*

"The pastures are clothed with flocks:
the valleys also are covered over with grain."
--*Psalms 65:18.*

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{58}

WINTER

"Leafless are the trees; their purple branches
Spread themselves abroad, like reefs of coral,
Rising silent
In the Red Sea of the winter sunset."

--*Henry Wadsworth Longfellow*

"A chill no coat, however stout,
Of homespun stuff could quite shut out,
A hard, dull bitterness of cold,
That checked, mid-vein, the circling race
Of life blood in the sharpened face,
The coming of the snowstorm told."

--*John Greenleaf Whittier*



{59}

winter
cold
under

play
frozen
lake

sleep
covers
fort

It is winter.
Summer and autumn have gone.
The air is cold.
The robins and the bluebirds have gone.
The snow falls from the sky.
The snow covers the hills and the woods and the fields.
The flowers sleep under the snow in my garden.
They will wake when it is spring. {60}
The lake is frozen.
I see the white snow in my garden.
I love to play in the snow.
I will make a fort of the white snow in my garden.
I love the cold winter days.
God gives us the winter days as well as the summer days.

"He giveth snow like wool;
He scattereth the hoar-frost like ashes."

--*Psalms 147:16.*

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{62}

THE SEA

"Unchangeable save to thy wild waves' play,
Time writes no wrinkles on thine azure brow--
Such as creation's dawn beheld, thou rollest now."

--*Lord Byron*



{63}

Harold	beach	man
sea-shore	dug	owns
went	sand	sailing
	ships	

Harold went to the sea-shore.
He went with his father and his mother.
It was summer when he went.
The days were long and bright.
He played all day on the beach.
He dug in the sand.
He made hills in the sand.
When he went to bed at night, he heard the sea. {64}
He said his prayer beside his mother, and the sea sang him to sleep with its song.
He saw the sea when the sun rose in the morning.
The sun rose above the sea, when the night was gone, and the stars went to sleep.
In the bright morning, he saw the ships sailing on the sea.
No man owns the sea.
God made it, and it is his.

"The sea is his, and he made it."
--*Psalms 95:5.*

{65}

{66}

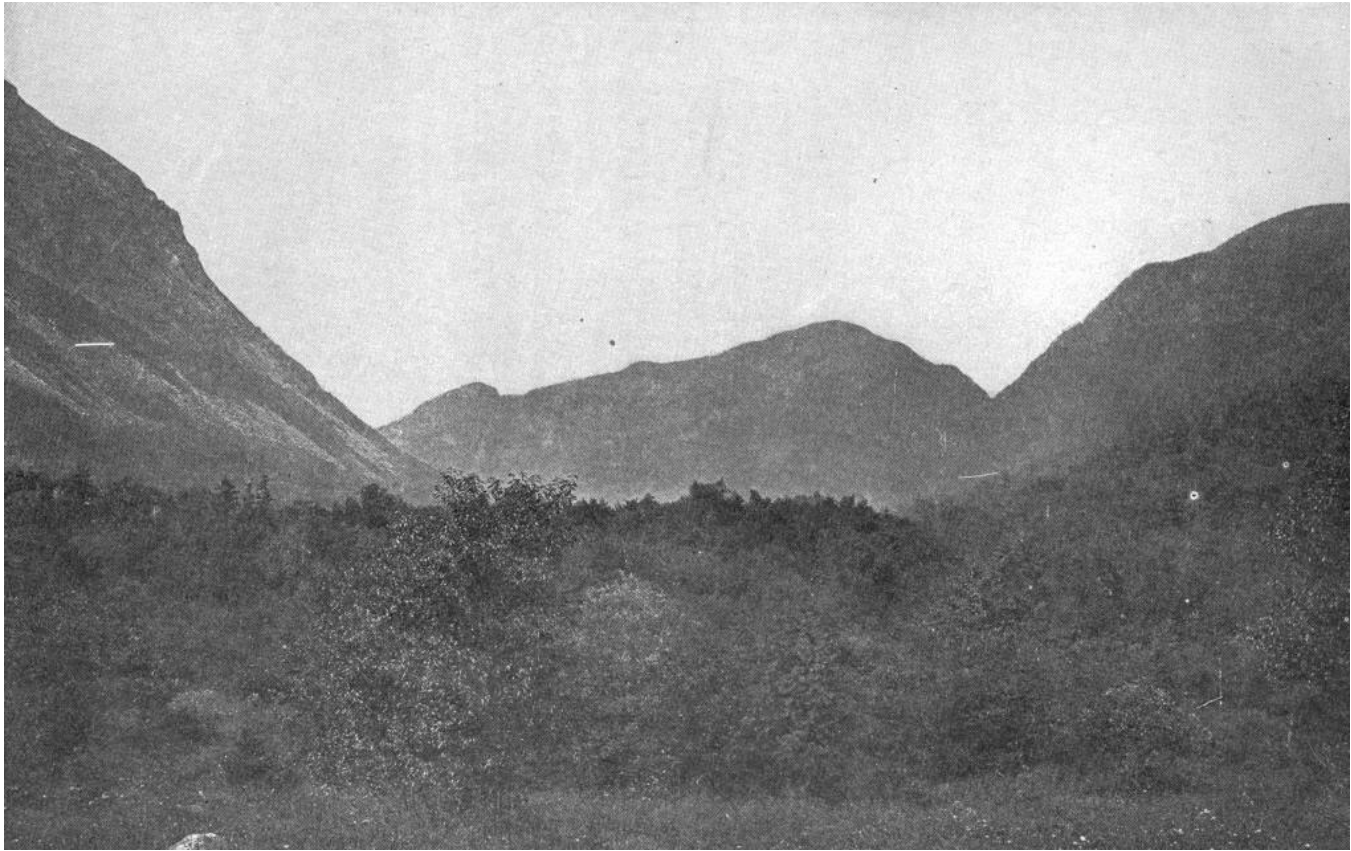
THE MOUNTAINS

"You should have seen that long hill-range

With gaps of brightness riven,
How through each pass and hollow streamed
The purpling lights of heaven,--

"Rivers of gold-mist flowing down
From far celestial fountains,--
The great sun flaming through the rifts
Beyond the wall of mountains."

--*John Greenleaf Whittier*



{67}

Margaret	high	brooks
flow	down	climb
look	beautiful	think
often	near	

The mountains are high.
They are often covered with trees.
Brooks flow down the mountains.
Margaret went to the mountains in summer.
She could not climb the mountains.
She played in the woods and fields near the mountains.
She picked the red and white and yellow flowers in the fields.
She saw the birds and the bees and the beautiful trees. {68}
She loved the brook.
She loved to see the mountains.
They were beautiful when the sun set.
When she said her prayer at night, she looked at the beautiful hills and mountains.
It made her think of God to see the mountains which he made.

"I will lift mine eyes unto the hills,
From whence cometh my help.
My help cometh from the Lord,
Which made heaven and earth."

--*Psalms 121:1,2.*

{69}

HYMNS FOR THE MORNING

{70}

WHEN MORNING GILDS THE SKIES

When morning gilds the skies,
My heart awaking cries,
 May Jesus Christ be praised!
Alike at work and prayer,
To Jesus I repair;
 May Jesus Christ be praised!

To Thee, O God above,
I cry with glowing love,
 May Jesus Christ be praised!
This song of sacred joy,
It never seems to cloy,
 May Jesus Christ be praised!

Does sadness fill my mind?
A solace here I find,
 May Jesus Christ be praised!
Or fades my earthly bliss?
My comfort still is this,
 May Jesus Christ be praised!

When evil thoughts molest,
With this I shield my breast,
 May Jesus Christ be praised!
The powers of darkness fear,
When this sweet chant they hear,
 May Jesus Christ be praised!

When sleep her balm denies,
My silent spirit sighs,
 May Jesus Christ be praised! {72}
The night becomes as day,
When from the heart we say,
 May Jesus Christ be praised!

Be this, while life is mine,
My canticle divine,
 May Jesus Christ be praised!
Be this the eternal song,
Through all the ages long,
 May Jesus Christ be praised!

--From the German.

THE BOY JESUS
By Winterstein

"Whatever father or mother wanted done in the house, fetching water, drink, bread, meat, looking after the house and other things of that sort, whatever he was bidden, that did the dear little Jesus, like any other child."

--Martin Luther



{75}

A SONG OF THANKSGIVING

We plough the fields and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand;
He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine,
And soft refreshing rain.
All good gifts around us
Are sent from heaven above,
Then thank the Lord, O thank the Lord,
For all His love!

He only is the Maker
Of all things near and far;
He paints the wayside flower,
He lights the evening star;
The winds and waves obey Him,
By Him the birds are fed;
Much more to us, His children,
He gives our daily bread.
All good gifts around us
Are sent from heaven above,
Then thank the Lord, O thank the Lord,
For all His love!

We thank Thee, then, O Father,
For all things bright and good,
The seedtime and the harvest,
Our life, our health, our food; {76}
Accept the gifts we offer

For all Thy love imparts,
And what Thou most desirest,
Our humble, thankful hearts.
All good gifts around us
Are sent from heaven above,
Then thank the Lord, O thank the Lord,
For all His love!

--From the German of Mathias Claudius.

{77}

HEAVEN IS NOT REACHED AT A SINGLE BOUND

Heaven is not reached at a single bound,
But we build the ladder on which we rise,
From the lowly earth to the vaulted skies,
And we mount to the summit round by round.

I count this thing to be grandly true,
That a noble deed is a step toward God,--
Lifting a soul from the common clod,
To a purer air and a broader view.

--J. G. Holland.

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{78}

STILL, STILL WITH THEE

Still, still with Thee, when purple morning breaketh,
When the bird waketh, and the shadows flee:
Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousness, I am with Thee.

Alone with Thee, amid the mystic shadows,
The solemn hush of Nature newly born;
Alone with Thee, in breathless adoration,
In the calm dew and freshness of the morn.

When sinks the soul, subdued by toil, to slumber,
Its closing eye looks up to Thee in prayer;
Sweet the repose, beneath Thy wings o'ershadowing,
But sweeter still to wake and find Thee there.

So shall it be at last in that bright morning
When the soul waketh, and life's shadows flee;
O in that hour, and fairer than day's dawning,
Shall rise the glorious thought, I am with Thee.

--Harriet Beecher Stowe.

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SHORT BIBLE STORIES

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GOD SEES ME

When does God see me?

God sees me when I am good, and it makes him glad.

God sees me when I am bad, and it makes him sorry.

God sees me when I play, and knows if I am kind.

God sees me when I am at school, and knows if I am faithful.

God sees me when I am at home, and knows if I obey my father and my mother.

God sees me when I am cross, and knows how ugly I look and feel.

God sees me when I am happy, and knows how glad I am.

God sees me all day long, and wants me to love him.

God sees me all night long, and watches over me while I sleep.

"When I run about all day,

When I kneel at night to pray,
God sees.
Need I ever know a fear
Night and day, my Father near?
God sees."

"Thou God seest me."--*Genesis 16:13*.

{82}

WHAT DOES GOD WANT ME TO DO?

God wants me to be kind to other children.
God wants me to be gentle and loving.
God wants me to be kind to animals.
God wants me to obey my father and my mother.
God wants me to care more for others than for myself.
God wants me to keep the Sabbath day.
God wants me to pray to him every day.
God wants me to tell the truth.
God wants me to be happy all the day.
God wants me to be good, and then I shall be happy.
God wants me to do these things because he loves me.
I ought to want to do the things he wants me to do.

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PLOWING IN THE LANDS OF THE BIBLE

From a photograph taken by Mrs. Louise Seymour Houghton, and used by her kind permission.

How strange it looks to see a camel harnessed to a plow! If you look closely you will see that the plow is strange, too. It is a crooked branch with a plowshare fastened to it. It has only one handle. It was a plow almost exactly like this that was used in the times of the Bible. This picture was taken in the plains of old Philistia.



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WHAT GOD GIVES

God is always giving.
God gives to the trees their leaves and fruit.
God gives to the earth the rain in summer to make the grass grow, and the snow in winter to cover the ground.
God gives to the beasts and to the birds their food.
God gives to us our homes and friends and all that makes us happy.
God gives us the Bible to tell us how he loves us.
God gives us sweet sleep at night.
God gives us health to enjoy all his gifts.
What has God given you to-day? Have you thanked him for it?

"Who giveth food to the hungry."

--***Psalms 146:7.***

"Who giveth to the beast his food."

--***Psalms 147:9.***

"So he giveth his beloved sleep."

--***Psalms 127:2.***

"He giveth snow like wool."

--***Psalms 147:16.***

"Give us this day our daily bread."

--***Matthew 6:11.***

"My peace I give unto you."

--***John 14:27.***

"Christ Jesus, who gave himself a ransom for all."

--***I Timothy 2:6.***

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JESUS AND HIS FRIENDS

Jesus had many friends.
Some of them were people whom he had healed.
Some of them had heard him talk, and had learned to love him.
Sometimes they stayed with him, day after day.
Jesus loved his friends.
Jesus told his friends about God.
Jesus was so kind and loving to his friends that they could not help loving him.
The friends of Jesus were called disciples.
Disciple means learner.
The disciples learned what Jesus had taught.
Jesus picked out from his friends a few to be with him all the time.
They were sometimes called disciples, too.
Sometimes they were called apostles.
Apostle means one who is sent.
Jesus sent the apostles out to tell others about himself.
There were twelve of the apostles.
The names of three of them were Peter, James, and John.

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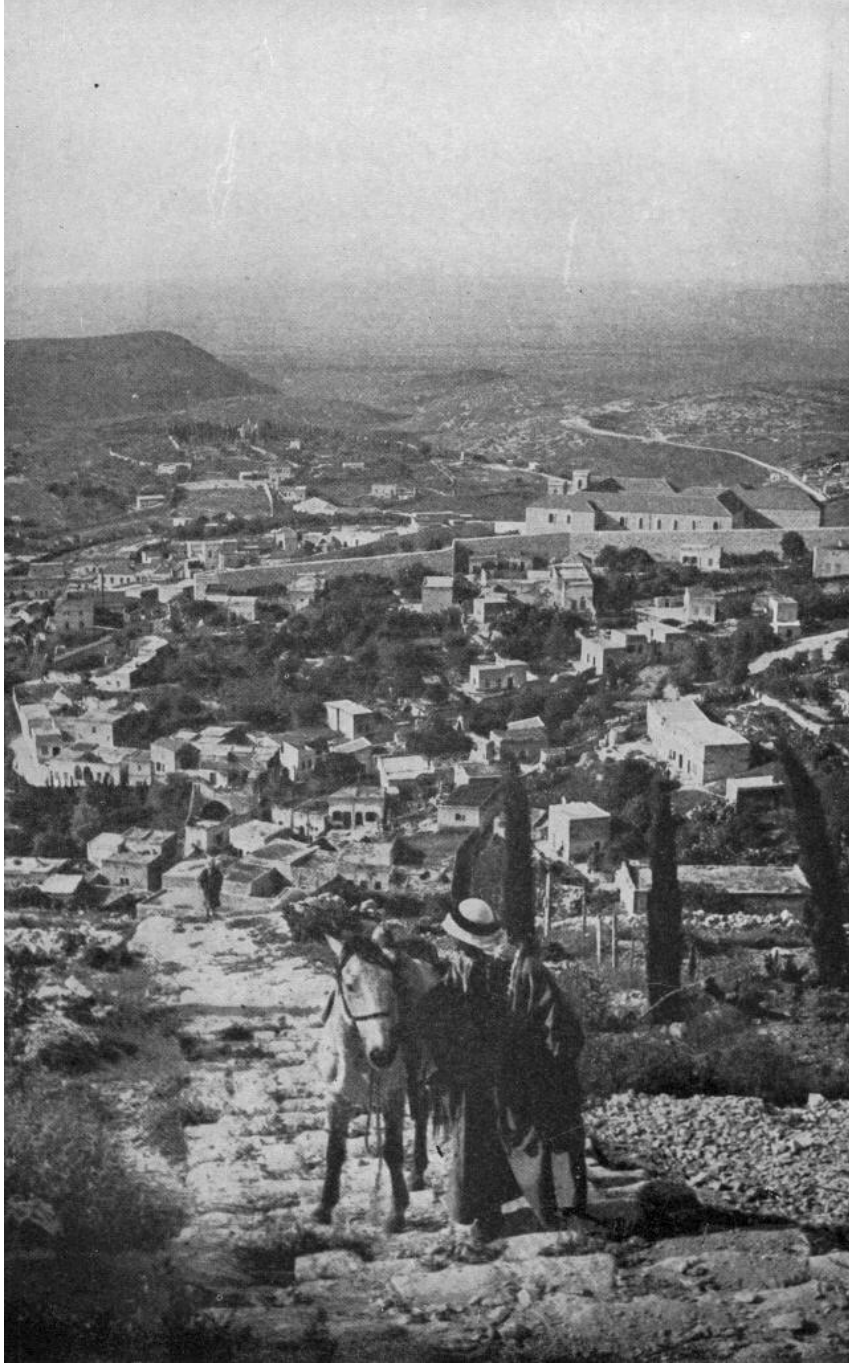
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BEAUTIFUL NAZARETH: OUTLOOK FROM HILLS ABOVE TOWN TO HISTORIC ESDRAELON Copyright by Underwood & Underwood and used by special permission.

After he began his active ministry Jesus had no home, but while he was a boy his home was in the town of Nazareth, beautifully situated among the hills of Galilee. A traveler there describes the town as it now is;--

"Almost in the center of this chain of hills there is a singular cleft in the limestone, forming the entrance to a little valley. As a traveler leaves the plain he will ride up a steep and narrow pathway, brodered with grass and flowers, through scenery which is neither colossal nor overwhelming, but infinitely beautiful and picturesque. Beneath him, on the right-hand side, the vale will gradually widen, until it becomes about a quarter of a mile in breadth. The basin of the valley is divided by hedges of cactus into little fields and gardens, which, about the fall of the spring rains, wear an aspect of indescribable calm, and glow with a tint of the richest green. Beside the narrow pathway, at no great distance apart from each other, are two wells, and the women who draw water there are more beautiful, and the ruddy, bright-eyed shepherd boys who sit or play by the well sides, in their gay-colored Oriental costume, are a happier, bolder, brighter-looking race than the traveler will have seen elsewhere. Gradually the valley opens into a little natural amphitheater of hills, supposed by

some to be the crater of an extinct volcano; and there, clinging to the hollows of a hill, which rises to the height of some five hundred feet above it, lie, 'like a handful of pearls in a goblet of emerald,' the flat roofs and narrow streets of a little Eastern town. There is a small church; the massive buildings of a convent; the tall minaret of a mosque; a clear, abundant fountain; houses built of white stone, and gardens scattered among them, umbrageous with figs and olives, and rich with the white and scarlet blossoms of orange and pomegranate. In spring, at least, everything about the place looks indescribably bright and soft; doves murmur in the trees; the hoopoe flits about in ceaseless activity; the bright blue roller-bird, the commonest and loveliest bird of Palestine, flashes like a living sapphire over fields which are enameled with innumerable flowers."



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JESUS HAD NO HOME

Jesus had no home of his own after he grew up.

Once a man wanted to be his disciple.

Jesus wanted this man to know that he had no fine house where he could entertain him.

He said that the foxes have holes, and the birds of the air have nests, but that he had not where to lay his head.

His friends asked him to visit them.

They were always glad when he came to see them.

Sometimes a rich man asked Jesus and his friends to dinner.

He made no difference between the rich and the poor among his friends.

One of the homes where he liked to be was the home of a fisherman.

The fisherman's name was Simon. {90}

Sometimes he was called by another name, Peter.

He caught fish in the lake of Galilee.

His house stood near the lake.

His fishing boat was drawn up upon the shore.

Another home where Jesus liked to stay was the home of Lazarus.

Lazarus had two sisters. Their names were Mary and Martha.

The brother and the sisters lived in a little town called Bethany.

Jesus loved these people very much.
Why was Jesus so poor?

"Though he was rich, yet for your sakes he became poor,
that ye through his poverty might become rich."

--2 Corinthians 8:90

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BETHANY

From a picture taken by Mrs. Frank L. Goodspeed, and used by her kind permission.

This is a picture of the village of Bethany, not far from Jerusalem. It was here in the home of Mary and Martha that Jesus liked so much to stay.



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THE PEOPLE LOVED JESUS

The people loved Jesus.
They crowded about him to hear him talk.
Sometimes Jesus and his friends did not have time to eat.
Sometimes the people came after sunset.
Sometimes they came early in the morning.
Sometimes so many people came that the house would not hold them.
Then they had to go out of doors.
Jesus loved to talk with the people out of doors.
He loved to look up and see the blue sky and the green hills.
He told the people many stories while out of doors.
Jesus never turned the people away without trying to help them.

"Many were gathered together, so that there was no longer room for them."

--Mark 2:2.

"And he went forth again by the seaside, and many came unto him, and he taught them."

--Mark 2:13.

"And all the city was gathered together at the door where Jesus was."

--Mark 1:33.

"And Jesus with his disciples withdrew to the sea . . . and a great multitude, hearing what great things he did, came unto him."

--*Mark 3:7, 8.*

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THE SEA OF GALILEE

Do you know what a lake is?
Did you ever see a lake?
There was a lake in the country where Jesus lived.
It was a pretty lake.
There were hills and mountains all about it.
There were towns and villages on its shores.
Jesus sometimes stayed in these villages.
The lake had a long name.
It was called Gennesaret.
It also had other names.
Sometimes it was called the Sea of Tiberias.
Sometimes it was called the Sea of Galilee.
There were many boats on the Lake of Gennesaret.
How swiftly they sailed along!
How the little waves danced on the waters!
How pretty the hills were on either side!
Some of the boats belonged to the friends of Jesus.
Sometimes these friends took Jesus in their boats.
One day he was standing by the Lake of Gennesaret.
The people were crowding about him.
He could not talk because they crowded so.
He had the boat pushed out a little way from shore.
Then he sat down and taught the people.
The people all sat on the shore and listened.

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TIBERIAS, ON THE COAST OF THE SEA OF GALILEE
Used by special permission of the Detroit Photograph Company.

On this beautiful lake Jesus very often sailed with his fishermen disciples.
At that time there were many towns and cities on its shores, but now, except for a few small hamlets, the once populous shores are desolate. But the lake is still as beautiful, its blue waters sparkle in the sun, and the stars looking down from the brilliant eastern sky are reflected in its bosom as when Jesus "walked in Galilee".



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THE BOYHOOD OF JESUS

When Jesus was a boy, he lived at Nazareth.
Nazareth was a village among the hills.
It was itself on a hill.
All about it were green fields.
In the spring, the fields were filled with pretty flowers.
Jesus' father was a carpenter.
He made doors and chairs and tables.
Jesus helped about the shop.
He was a good boy and loved to help his father.
He helped his mother to draw water from the well.
He went to school and learned to read and write.
He went to church on the Sabbath.
The church to which he went was called a synagogue.
Do you suppose Jesus played with other boys and girls?
He played with them in the village streets.
He was always kind to them.
He never teased them or did things that were mean.
There is still a village of Nazareth.
The hills and the fields about it are the same as then.

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JESUS AND SICK PEOPLE

Jesus was very sorry for people who were sick.
How pale and thin some of them looked!
How some of them suffered!
Jesus loved to heal them.
He was glad to see them get well again.
How happy they and their friends were when they were made well!
How glad the little children were to see their fathers and mothers come home again, well!
As soon as people knew that Jesus could heal the sick, they brought all their friends who were sick to Jesus.
Sometimes they brought sick children.
How glad Jesus was to make the children well!

"And at even when the sun did set, they brought unto him all that were sick . . . And all the city was gathered together at the door.
And he healed many that were sick."

--**Mark 1:32-34.**

"And when they were come out of the boat, straightway the people knew him, and ran round about that whole region, and began to
carry about on their beds those that were sick, where they heard he was."

--**Mark 6:54-56.**

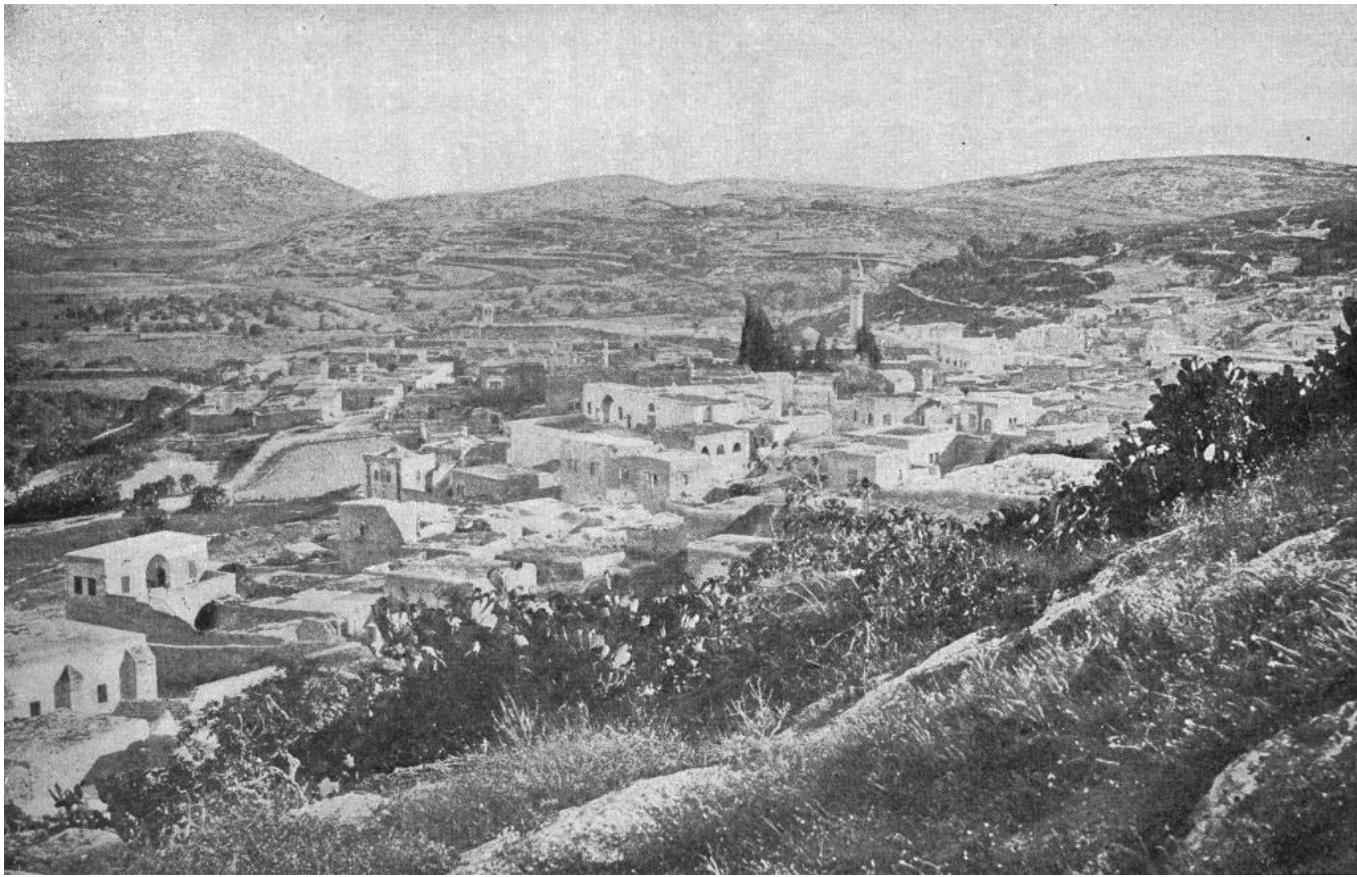
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NAZARETH

From an old photograph in the possession of the Springfield Public Library, and used by kind permission.

This is a picture of the village of Nazareth, where Jesus lived when he was a boy. When he climbed the hills about the town he had a most beautiful view of the mountains and valleys of Palestine. Looking westward, the waters of the Mediterranean were spread out before him, and he could see the white sails of the passing ships.



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TALKING WITH OUR FATHER

Because God is our Father we want to talk with him.
We want to tell him about many things.
We want to tell him how happy we are.
If we have been naughty, we want to tell him how sorry we are.
Sometimes we want to tell him how much we love him.
Why do we do this?
When people give us gifts, it is polite to say, "thank you."
God gives us gifts, and we should say "thank you," to him.
When we love people we want to talk with them.
If we love God we will want to talk with him.
When we have been naughty to anyone, we are sorry, and we want to say "please forgive me."
When we have been naughty, we ought also to ask God to forgive us. {102}
It makes God sorry when we are naughty.
Would it be right to get up in the morning, and play all day when your father was at home, without saying one word to him?
Would it make your father glad or sorry?
Is it right, then, to take gifts from your Father in heaven all day long, and not say a word to him?
Does it make him glad or sorry?
Talking with our Father in heaven, we call praying.
It is telling him all the things we want to tell a loving father.

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JESUS HEALING THE SICK By Heinrich Hofmann

Jesus was rightly called the "Great Physician." In the picture are shown some of the sufferers whom Jesus delighted to help--the poor little child, white and still in its mother's arms, the lame, and the blind.



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GOD IS OUR FATHER

We call God our Father.

The prayer which Jesus taught us to pray, begins, "Our Father."

Why do we call God our Father?

Because God does for us what a good father does for his children.

A good father loves his children.

God loves his children.

A good father gets food and clothing, and other things which his children need.

God gets for his children what he sees they need.

A good father wants his children to be good.

God wants his children to be good.

A good father will not let his children have what would be bad for them.

God will not let us have what will be bad for us.

When we call God our Father, it is a way of saying, "God loves me, God will take care of me."

"Our Father who art in heaven."

--*Matthew 6:9.*

"One is your father, even he who is in heaven."

--*Matthew 23:9.*

"One God and Father of all."

--*Ephesians 4:6.*

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WHAT JESUS SAID ABOUT BIRDS AND FLOWERS

"Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns, and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto his stature? And why are ye anxious concerning raiment?"

"Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, . . . shall he not much more clothe you, O ye of little faith?"

--*Matt. 6:26-30.*

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THE LAKE OF GALILEE

Another picture of the beautiful lake on which Jesus so often sailed with his disciples. The lake abounded in fish, and there was a great fleet of fishing boats which sailed about the lake and brought the fish to the many towns and cities on its shores. Some of Jesus' disciples were fishermen.

"And walking by the lake of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the lake; for they were fishers. And he saith unto them, Come ye after me, and I will make you fishers of men.

"And they straightway left their nets, and followed him.

"And going on from thence he saw other two brethren, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. And they straightway left the boat and their father, and followed him."

--*Matt. 4:18-22*



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WHAT JESUS SAID ABOUT TREES

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Therefore, by their fruits ye shall know them."

--*Matt. 7:16-20.*

"And he spake to them a parable: Behold the fig tree and all the trees; when they now shoot forth, ye see and know of your own selves that the summer is now nigh at hand."

Luke 21:29-30.

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JESUS AND THE LITTLE GIRL

Beseech	Beg.
Suffered	Allowed.
Many weeping and wailing	In the Bible times, when a person died, women were hired to weep and wail. This was supposed to honor the dead.

Once upon a time, there was a man named Jairus. He was a very important man among the Jews. He was one of the rulers of the synagogue; that means that he was one of those who had charge of the worship in the synagogue or church of the town. This man had a dear little daughter. This little girl was twelve years old, and her father and her mother loved her very much. One day she was taken sick. Her parents were very anxious about her, for each day she seemed to be growing worse. Then her father remembered that Jesus could cure people who were sick. So he went to find Jesus, and ask him if he would come and make his little girl well. Jesus was very busy when Jairus found him. He was talking to a great multitude of people. Jairus pushed through the crowd, and fell down at Jesus' feet, and begged him to come and make his little girl well. Jesus was very glad to come, but there were so many people about him that he had to walk very slowly. He stopped to heal a poor sick woman on the way. At last he drew near Jairus' house, but people came out of the house and said it was too late, for the little girl was dead. How badly the poor father felt then! But Jesus told him not to be afraid, just to have faith in him. Here is the whole story, as it is told in the Bible:--

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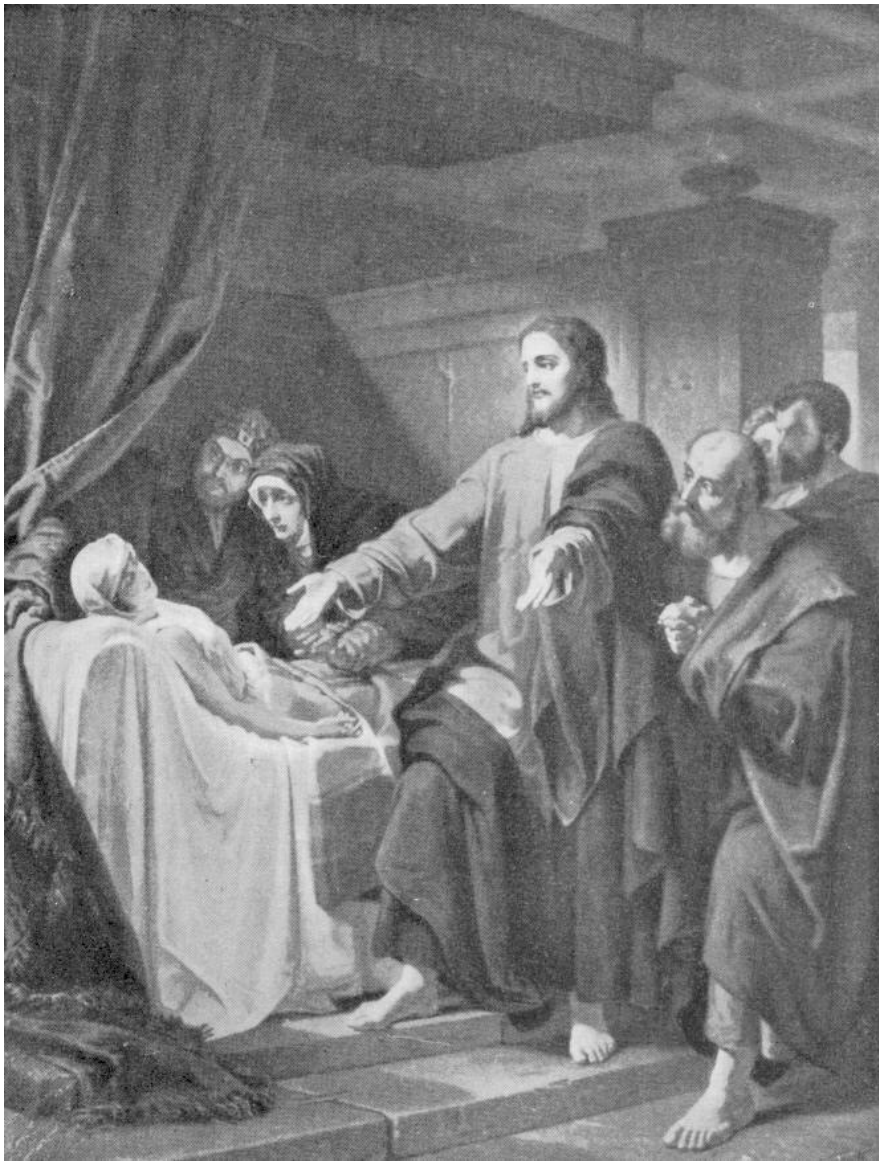
JESUS AND THE LITTLE GIRL

By Gustav Richter (1823-1884)

"The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.

"Through Him the first fond prayers are said
Our lips of childhood frame,
The last low whispers of our dead
Are burdened with His name."

--*John Greenleaf Whittier*



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One day a great multitude was gathered about Jesus as he taught by the sea. And there cometh one of the rulers of the synagogue, Jairus by name; and seeing him, he falleth at his feet, and beseecheth him much, saying:--

"My little daughter is at the point of death: I pray thee, that thou come and lay hands on her, that she may be made whole, and live."

And he went with him; and a great multitude followed him.

As he approached the house, people came out, who said to Jairus:--

"Thy daughter is dead; why troublest thou the Master any further?"

But Jesus, not heeding the word spoken, saith unto the ruler of the synagogue:--

"Fear not, only believe."

And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and many weeping and wailing greatly. And when he had entered in, he saith unto them:-- {114}

"Why make ye a tumult, and weep? The child is not dead but sleepeth."

And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child was. And taking the child by the hand, he saith unto her:--

"Talitha cumi," which means in the language of the country, "Little girl, I say unto thee, Arise."

And straightway the little girl rose up, and walked.

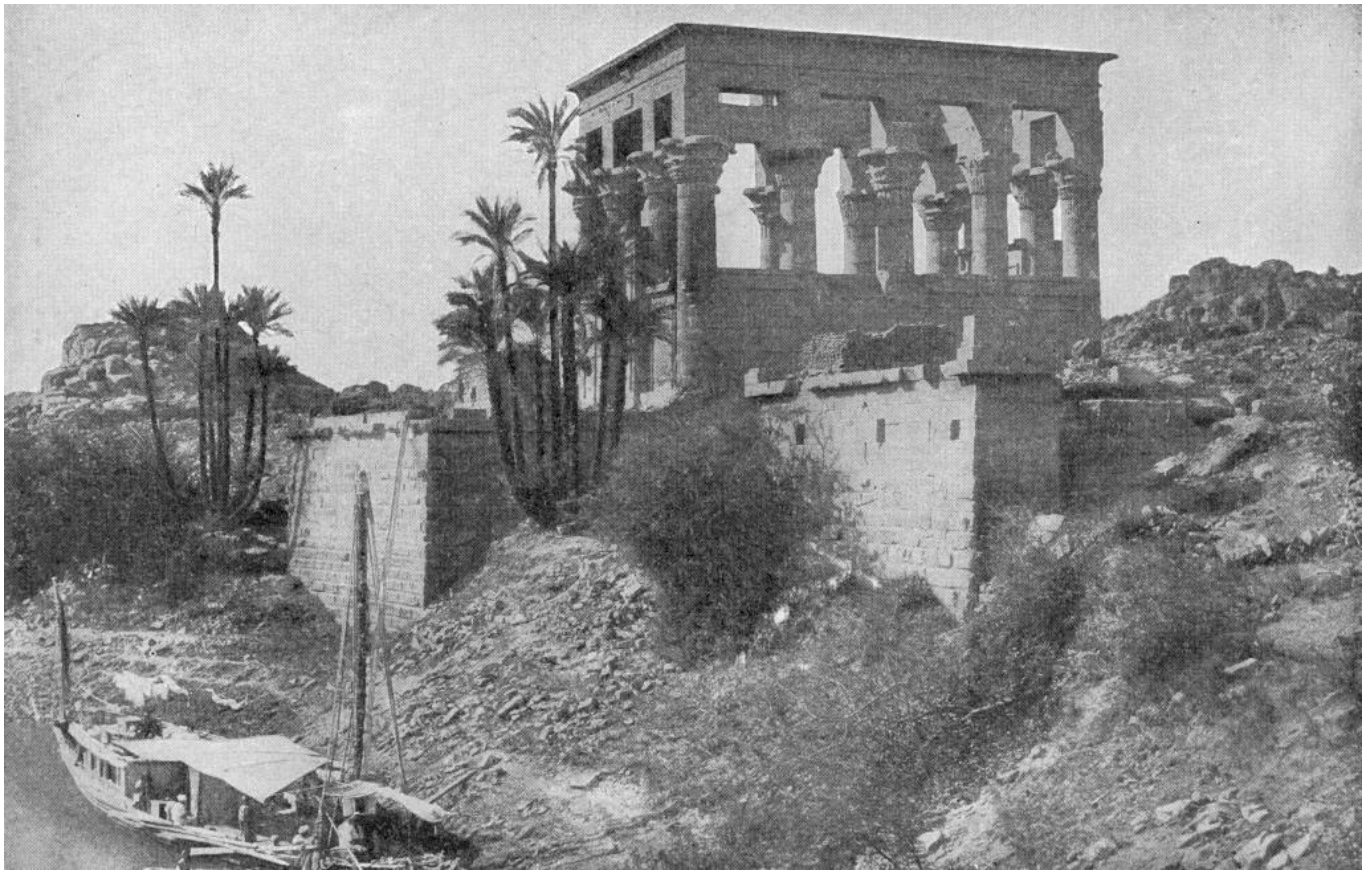
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EGYPTIAN TEMPLE ON THE ISLAND OF PHILAE

From an old photograph in the possession of the Springfield Public Library, and used by kind permission.

This is one of the beautiful temples of Egypt on an island in the river Nile. This island has lately been covered by the waters of the great artificial lake formed by the dam built by the English government across the Nile to control the flow of the river. In the foreground is seen a "dahabiyeh," one of the peculiar boats for sailing upon the Nile.



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THE BABY HID IN A BASKET

Flags	Plants which grow in the water at the edges of ponds and rivers.
Bulrushes	Plants which were used for the weaving of baskets.
Ark	A woven basket.
Pitch	A sticky substance daubed on the basket to keep out the water.
Handmaid	A servant.

Once upon a time a little boy was born to some poor Hebrew people who were slaves in Egypt. The pharaoh, or king of that country, did not like the Hebrew people, and he said that all the little boy babies born to them must be killed. But the mother of this little boy wanted to save her pretty baby if she could. So she hid him three months. And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with pitch; and she put the child therein, and laid it in the flags by the river's brink. And his sister stood afar off, to know what would be done with him. And the daughter of Pharaoh came down to bathe at the river; and her maidens walked {118} along by the river side; and she saw the ark among the flags, and sent her handmaid to fetch it. And she opened it, and saw the child: and, behold, the babe wept. And she had compassion on him, and said, "This is one of the Hebrews' children."

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

And Pharaoh's daughter said to her, "Go."

And the maid went and called the child's mother. And Pharaoh's daughter said unto her, "Take this child away, and nurse it for me, and I will give thee thy wages."

And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses.

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THE RIVER NILE

From an old photograph in the possession of the Springfield Public Library, and used by kind permission.

The great river Nile was the very life of the country of Egypt which lies along its banks. A little way back from the river the desert begins. On the little green strip of the banks lived the proud and powerful people who enslaved the Israelites. A fleet of dahabiyehs is being loaded by the shore.



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AN OLD BOOK OF SONGS

Gates and Courts	The gates and open spaces of the temple of God.
Endureth	Lasteth.
Faithfulness	God will keep his promises.
Unto all generations	Always.

In a city of the Bible land, called Jerusalem, there was a great temple, a sort of big church. Every day people came to this temple to worship in it. On the Sabbath, all the people came to worship in it. They did not sit in seats as we do in church, but stood up and listened. In front of where they stood were steps. Here, where all the people could see, stood a great band of singers dressed in white robes. Near by, were men with silver trumpets. When they blew the trumpets, all the people bowed down to pray. Then the singers sang praises to God, and the musicians played upon all the instruments of music, and the great temple was filled with glad, joyous song. The book of songs from which they sang is the book of Psalms in our Bible. Many of the songs were calls to the people to praise God for his goodness. Here is one of them:--

Make a joyful noise unto the Lord, all ye lands.
 Serve the Lord with gladness:
 Come before his presence with singing. {122}
 Know ye that the Lord he is God:
 It is he that hath made us, and we are his;
 We are his people, and the sheep of his pasture.
 Enter into his gates with thanksgiving,
 And into his courts with praise:
 Give thanks unto him, and bless his name.
 For the Lord is good; and his mercy endureth for ever;
 And his faithfulness unto all generations.

Here is another beautiful song of praise:--

O come, let us sing unto the Lord:
 Let us make a joyful noise unto the rock of our salvation.
 Let us come into his presence with thanksgiving,
 Let us make a joyful noise unto him with psalms.
 In his hand are the deep places of the earth;
 The heights of the mountains are his also.
 The sea is his, and he made it;
 And his hands formed the dry land.
 O come, let us worship and bow down;
 Let us kneel before the Lord our Maker:
 For he is our God,
 And we are the people of his pasture, and the sheep of his hand.

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THE PYRAMIDS AND THE SPHINX

From an old photograph in the possession of the Springfield Public Library, and used by kind permission.

The great pyramids of Egypt are among the wonders of the world. They are the tombs of some of the Pharaohs. They are great masses of stone, and we can hardly imagine how in those days it was possible to build them. The sphinx is a great stone figure of a beast with a human face. The pyramids and the sphinx were built before Joseph came to Egypt.



Here is a song of trust in God, who watches over us day and night:--

I will lift up mine eyes unto the mountains:
From whence shall my help come?
My help cometh from the Lord,
Which made heaven and earth.
He will not suffer thy foot to be moved;
He that keepeth thee will not slumber.
Behold, he that keepeth Israel
Shall neither slumber nor sleep.
The Lord is thy keeper:
The Lord is thy shade upon thy right hand.
The sun shall not smite thee by day,
Nor the moon by night.
The Lord shall keep thee from all evil;
He shall keep thy soul.
The Lord shall keep thy going out and thy coming in,
From this time forth and for evermore.

The shortest song of all those in the book is a song of praise:--

O praise the Lord, all ye nations:
Praise him, all ye peoples.
For his merciful kindness is great toward us:
And the truth of the Lord endureth for ever.
Praise ye the Lord.

A STORY WHICH JESUS TOLD

Straightway	At once.
Tribulation	Trouble.
Persecution	Injury done one by an enemy.

Jesus often told the people little stories when he was teaching them to be good. These little stories he called parables. Here is one of the parables:--

THE STORY OF THE SOWER

And Jesus said, "Behold the sower went forth to sow; and, as he sowed, some seeds fell by the wayside, and the birds came and devoured them: and others fell upon the rocky places, where they had not much earth; and straightway they sprang up, because they had no deepness of earth, and when the sun was risen, they were scorched; and because they had no root, they withered away. And others fell among the thorns; and the thorns grew up and choked them: and others fell upon the good ground, and yielded fruit, some a hundred fold, some sixty, some thirty."

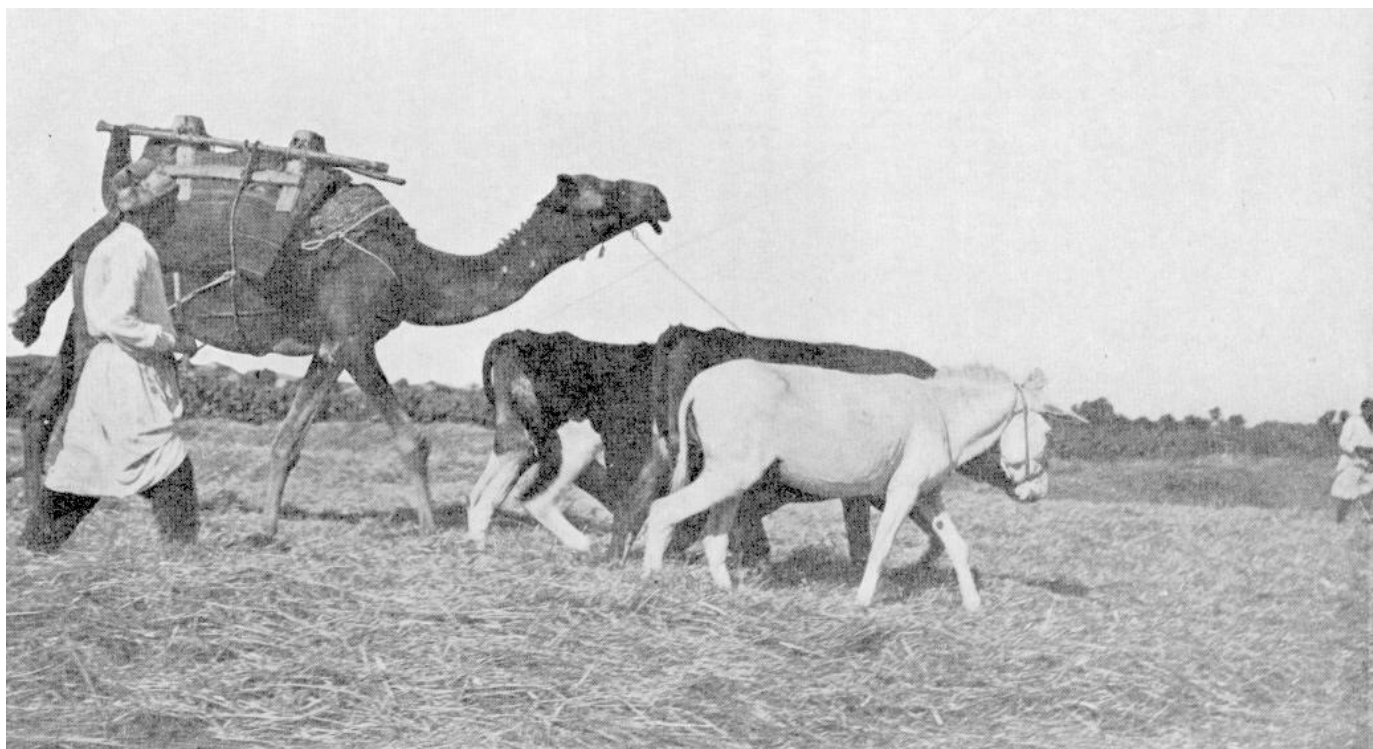
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THRESHING IN THE LANDS OF THE BIBLE:

From a photograph taken by Mrs. Louise Seymour Houghton, and used by her kind permission.

What a strange company of animals we have here! A camel, two oxen, and a little white donkey! And is this not a hard way to thresh out the grain? This field, with its beasts at work, does not much resemble a great wheat field in the western states of America, with its wonderful machinery. It shows how little progress has been made in the East, to find the same methods employed now as in Bible times.



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Then Jesus explained the story to his disciples in this way. He said, "When anyone heareth the word of the kingdom, and understandeth it not, then cometh the evil one, and snatcheth away that which hath been sown in his heart. This is he that was sown by the wayside. And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it; yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth. And he that was sown among the thorns, this is he that heareth the word; and the cares of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundred fold, some sixty, some thirty."

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SOME THINGS WHICH JESUS TAUGHT THE PEOPLE

At one time Jesus went up the slopes of a mountain, and many people gathered about him and he taught them these words, which are called

THE BEATITUDES.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted.

"Blessed are the meek: for they shall inherit the earth.

"Blessed are they that hunger and thirst after righteousness: for they shall be filled.

"Blessed are the merciful: for they shall obtain mercy.

"Blessed are the pure in heart: for they shall see God.

"Blessed are the peacemakers: for they shall be called sons of God.

"Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. {131} Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven; for so persecuted they the prophets which were before you."

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THE BOY WHO CAME WHEN HE WAS CALLED

Wax To grow.

Ark of God A box of wood which was kept in the temple, and which the Jews thought was very precious and sacred.

There was once a woman who lived in the Bible land, and her name was Hannah. She had a little boy named Samuel. When Samuel was a baby, his mother made up her mind that she would give him to God, to serve in the temple. So she took him to the temple, and as soon as he was old enough he helped the good priest Eli about his work. Every year Hannah made a little coat for her boy, and gave it to him, when she came to see him at the temple. It was very hard for Hannah to have her dear little boy away from home, but she was very happy when she came to see him every year, and heard what a good boy he was. The old priest Eli was very fond of him. His own sons were very bad men, and that made him love Samuel all the more. Here is a story about Samuel and Eli, which shows what a good and obedient boy he was. Samuel grew up to be a very wise and a very great man, and served his country and God faithfully all his life.

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A DRUSE FAMILY

From a photograph taken by Mrs. Louise Seymour Houghton, and used by her kind permission.

The Druses are a remarkable people living on the mountains of Lebanon in the northern part of Palestine. For a thousand years they have been a separate people, preserving many of the customs and manners of living of Bible times. This makes them a very interesting people to us. Most of them are well to do, but there is occasionally a poor family like the one shown in our picture. You will notice the cow shed at the front door, and the family dog, but can you see the donkey? What looks like a great brush heap in the middle of the picture is really a little donkey loaded with brush! If you look sharply you may see his little feet. At the left of the picture, on the hilltop, are the ruins of an old castle built by the Crusaders.



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And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see; and ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep; that the Lord called Samuel; and he answered:--

"Here am I."

And he ran unto Eli and said, "Here am I; for thou calledst me."

And he said, "I called not; lie down again."

And he went and lay down.

And the Lord called yet again, "Samuel."

And Samuel arose and went to Eli, and said, "Here am I; for thou didst call me."

And he answered, "I called not, my son; lie down again."

Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him. And the Lord called Samuel again the third time. And he arose and went to Eli, and said, "Here am I; for thou didst call me." And Eli perceived that the Lord had called the child. Therefore Eli said unto Samuel:-- {136}

"Go, lie down: and it shall be if he call thee, that thou shalt say, 'Speak, Lord, for thy servant heareth.'"

So Samuel went and lay down in his place.

And the Lord came, and stood, and called as at other times, "Samuel, Samuel."

Then Samuel answered, "Speak, for thy servant heareth."

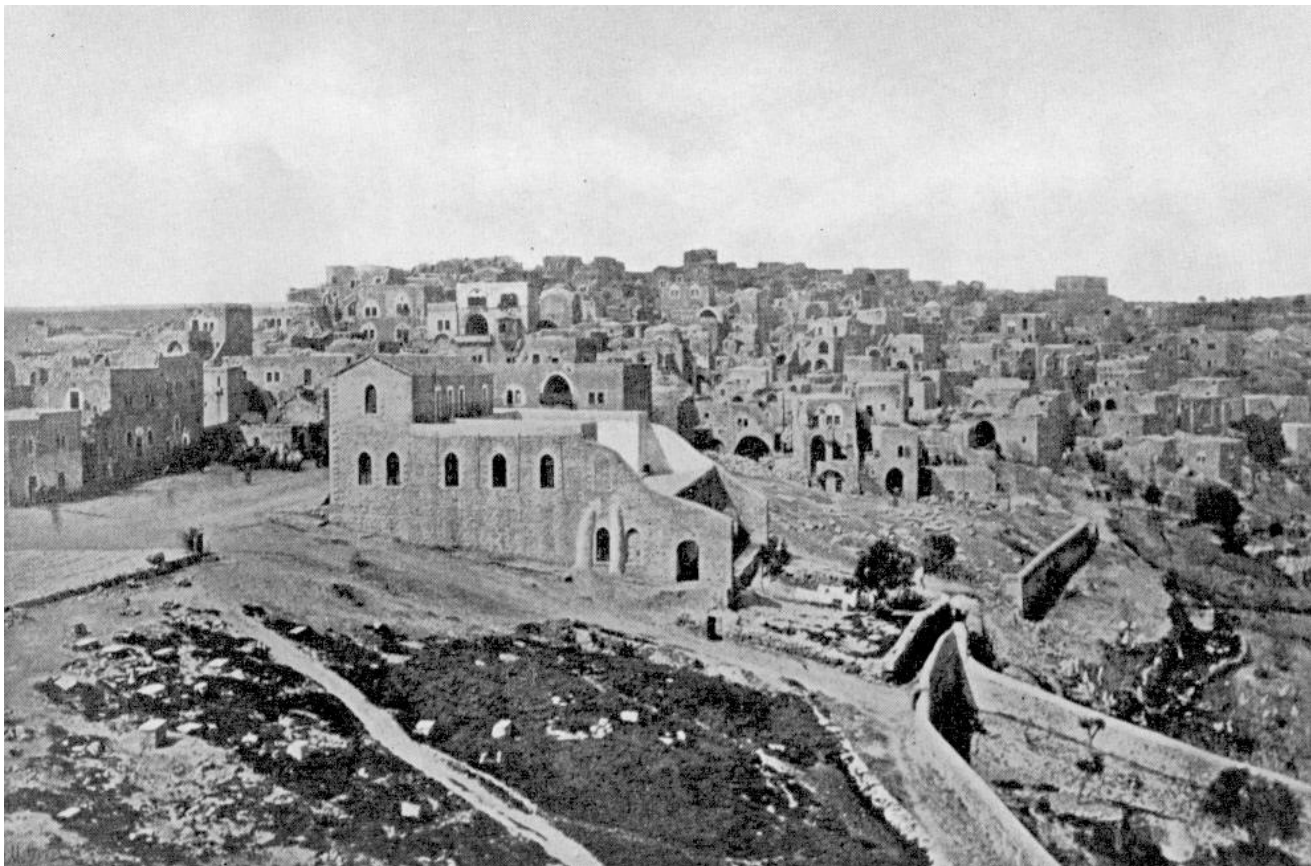
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BETHLEHEM

This is a picture of the village as seen close at hand, the Church of the Nativity in the foreground.

"Seated on the summit level of the hill country of Judah, with deep gorges descending east to the Dead Sea, and west to the plains of Philistia, the shepherds of Bethlehem had to contend not only with bears and lions, but also with human enemies, the Philistines on the west, and Arab robbers on the east. They would therefore from childhood be accustomed to bear fatigue, hunger, heat and cold, both by night and by day, and also to brave every kind of danger and fight with every kind of antagonist. Thus the youthful David learned to sling stones when he led his father's flocks over the hills, and thus was he prepared to conquer Goliath; and so, too, by defending his charge against lions and bears, he learned to face lion-like men in war and conquer them."--" *The Land and the Book*"



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STORIES OF DAVID

THE SHEPHERD BOY WHO KILLED A GIANT

- Cubit. A measure used in Bible lands, thought to be about nineteen inches. The span was another measure, about half a cubit. According to this, the height of Goliath was about ten feet. A very tall giant indeed!
- Greaves Armor for the legs.
- Target A round shield.

Weaver's Beam
The heavy round piece of wood used in old looms.

Once upon a time there lived in the little village of Bethlehem among the hills of Judea, a shepherd lad whose name was David. Every day he led his flock of sheep to the greenest pasture and then watered them at the still pools of water.

This work was very pleasant when the weather was fair and warm, but sometimes it grows very cold in the hill country of Judea. The wind blows and the ground is covered with snow. Sometimes the shepherd is forced to stay out all night with his flock. Sometimes a lamb {140} is lost, and the shepherd has to search all night in the darkness, along dangerous paths in the hills. Sometimes wild beasts attack the flock and the shepherd must beat them off. Sometimes the wild people of the East try to carry off the sheep, and the shepherd is in danger of his life.

But this hard work and constant danger made David a strong, brave boy. He grew very skillful with the sling, which was a weapon much used in those days. With it even a boy could throw a stone very hard and far. Once when he was keeping the flock, a bear came to steal a lamb, and, at another time, a mountain lion, and David killed them both.

While David was still no more than a big boy, war broke out between his country and the Philistines. These people lived in the lower country to the west of Judea, and the two nations were very often at war. This time the two armies camped on opposite sides of a narrow valley.

The Philistines had a giant in their army, who used to come out every day and challenge anyone in the army of the Israelites to fight. This is how the giant is described:--

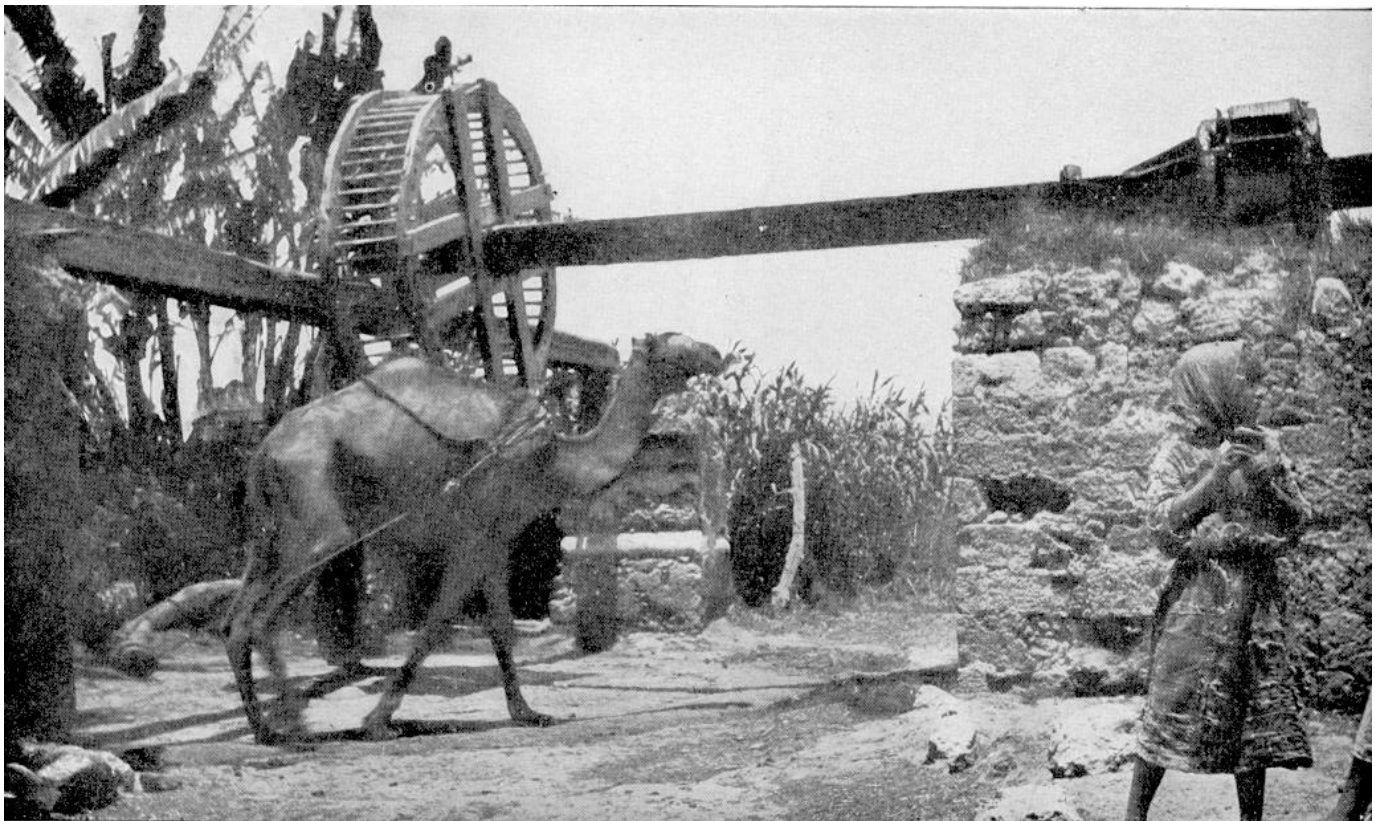
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WATER WORKS IN OLD PHILISTIA

From a photograph taken by Mrs. Louise Seymour Houghton, and used by her kind permission.

This unusual picture was taken at the village of Yebnah, between Jaffa and Ashdod, in the country of old Philistia. The camel is harnessed to a pole, and, walking in a circle, turns the clumsy machinery which lifts the water from the well.



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"And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. And he had a helmet of brass upon his head, and he was armed with a coat of mail, and he had greaves of brass upon his legs, and a target of brass between his shoulders, and the staff of his spear was like a weaver's beam, and a servant bearing a shield went before him."

Every day this great giant came out before the army and shouted out his challenge. "Choose you a man for you," he cried, "and let him come to me. If he be able to fight with me and kill me, then will we be your servants: but if I prevail against him and kill him, then shall ye be our servants and serve us."

What a terrible sight he must have been with the sun shining on his bright brass armor, and his great roaring voice, which echoed among the hills! It is no wonder that the whole army of the Israelites was afraid, and that no champion was brave enough to come out to meet him.

All this time David was at home taking care of the sheep. He had three older brothers who were away with the army, but David was thought too young to be a soldier. It must have {144} been very hard for such a brave boy to stay at home, but he was a good boy as well as a brave one, and he patiently did his work.

One day David's mother had made some very nice bread, and some cheese, and she remembered that the boys in camp would have very poor food. So David's father said he might go up to camp and take some roasted corn and the bread to his brothers, and he sent, too, ten

cheeses to the captain of the boys' company.

David was delighted to go. He came quickly to the camp, and, leaving his bread, and corn, and cheese with a servant in the rear, went right up to the front where the line of battle was intrenched. He was just in time to see Goliath come out and shout his challenge. Just then David's oldest brother caught sight of him, and thought he had run away from home to see the battle.

"What are you doing here, David?" he shouted angrily. "Why have you left that little flock of sheep to be eaten up by wild beasts in the pastures? You are a naughty boy, and you have just come here to see the battle."

David replied, "What have I done now? Isn't there a good reason why I have come?"

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AN EASTERN SHEPHERD AND HIS SHEEP

From a photograph taken by Mrs. Louise Seymour Houghton, and used by her kind permission.

This is an exceptionally fine picture of a flock of sheep and their shepherd as they appear in the country of the Bible. This picture was taken in the springtime on the beautiful plain of Sharon which borders the seacoast from Joppa to Mt. Carmel. The prophet Isaiah says, "Sharon shall be a pasturage for flocks." The picture shows how the whole plain is carpeted with bright colored flowers.



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And there was good reason, when no one in all the army was brave enough to fight Goliath.

David went to king Saul, who was the general of the army, and offered to fight the giant. The king was very much surprised, and told him he was only a boy, while the giant had been a soldier for many years.

But David told Saul how he had killed the lion and the bear, and said that the God who helped him in his fight with these wild beasts would help him in his fight with the giant.

Then Saul allowed him to try, and offered him a suit of armor. David tried it on, but it was not what the shepherd boy had been used to wear, so he would not take it.

He went down to the brook and picked out five smooth, round stones, just right for his sling. Then, with his shepherd's staff and bag and his sling, he went out of the lines of the army to meet the giant.

When the great giant saw the shepherd lad, he laughed, and then he grew very angry.

"Am I a dog," he said, "that you come to fight me with a shepherd's stick? Come to me, and I will give thy flesh to the fowls of the air and to the beasts of the field."

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Then little David answered, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied."

Then Goliath marched forward in all his brass armor to kill David; and David ran, too, straight toward the giant. When he was at the right distance he put a stone into his sling and took good aim. Away went the stone and struck the giant right in the middle of the forehead! Down he fell on his face with a crash.

Then David marched up and drew the giant's great sword out of its sheath and cut off his head.

What a shout arose from the army of Israel when they saw that the great giant whom they so much feared, was dead! And this is the way a brave boy killed a great boastful giant, with all his bragging words and his brass armor.

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THE "TOMB OF RACHEL" WITH BETHLEHEM IN THE DISTANCE

From a photograph taken by Mrs. Fontaine Meriwether, and used by her kind permission.

This picture is chiefly interesting for the beautiful view it gives of Bethlehem, lying white against the hillside in the distance.



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DAVID AND KING SAUL

After David had killed the giant Goliath, King Saul would not let him go back to his father's house at Bethlehem, but made him stay at the court, and gave him a high command in the army. King Saul was not well. He had a disease of the mind which made him at times almost, if not quite, insane. At such times he was very sad and gloomy. David could play very sweetly on the harp. When the king felt this trouble in his mind, he would send for David, who would play on the harp and the playing would soothe and calm the king so that he would be himself again.

David was a poet; he not only played upon the harp but he wrote some of the beautiful songs or psalms which he sang. In some of these songs he told about the love of God, who cares for his children as the shepherd cares for his flock.

The poet Browning wrote a beautiful poem about Saul and David and how the skillful playing of the shepherd had helped the king. Here {152} is a stanza of the poem. David is supposed to be telling someone about his playing to the king.

"Then I tuned my harp,--took off the lilies
we twine round its chords
Lest they snap 'neath the stress of the noontide
--those sunbeams like swords!
And I first played the tune all our sheep know,
as, one after one,
So docile they come to the pen-door
till folding be done.
They are white and untorn by the bushes,
for lo, they have fed
Where the long grasses stifle the water
within the stream's bed;
And now one after one seeks its lodging,
as star follows star
Into eve and the blue far above us,
--so blue and so far!"

But in spite of David's playing the king's health grew worse. He became very jealous of David. David was young and strong and handsome, and a favorite with everyone. Saul at last came to hate him. Once he threw his spear at David, but missed his aim and David escaped. David was afraid that the king would kill him, so he gathered a few bold men about him, and became an outlaw. Day after day Saul and his soldiers pursued David but he always managed to escape, hiding in caves by day and marching by night.

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THE CONVENT OF MAR-SARBA IN THE WILDERNESS OF JUDEA

From an old photograph in the possession of the Springfield Public Library, and used by kind permission.

It was in this wild and desolate country on the eastern edge of Palestine that David hid in caves and ravines when pursued by his enemy, King Saul.



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More than once David had Saul in his power and might have put him to death, but he was too brave and generous to take advantage of his weakness, and besides he felt that it was wrong to harm the nation's king. One night Saul and his soldiers had encamped near the place where David and his men were hiding. The night was dark. All the sentries were asleep. Quietly, David and one of his men stole into the camp, and came to the spot where Saul lay asleep with his spear stuck in the ground beside his head. The soldier wanted David to kill his enemy, but he would not do it. He took Saul's spear and the water skin which was beside him and crept safely past the sentries and out of the camp again.

When he had gone to a safe distance, he stood on a hill and shouted and awakened the men in the camp, and told them to look for the spear and the water skin. So they knew that David had truly been in the camp and had spared the king's life.

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DAVID AND JONATHAN

While David was living at the king's court his dearest friend was Jonathan, Saul's son. These two young men loved each other as soon as they met, which was after David had killed the giant. They went everywhere together. They hunted and played their games together. They were like two brothers. Jonathan was never jealous of David. He wanted him to be liked by others. He gave him the best that he had himself. He was a very kind hearted and generous young man. It made him very sad because his father was so cruel to David. He could not believe that his father really wished to kill his friend.

At last David did not dare to come to the king's court nor to take his place at the king's table. Still Jonathan did not believe that his father really meant to do harm to his friend. To test the king they planned to leave David in a hiding place in the field while Jonathan went home to see his father. When David did not take his place at the table, the king grew very gloomy. "Where is David?" he said.

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WINNOWING IN THE LANDS OF THE BIBLE

From a photograph taken by Mrs. Louise Seymour Houghton, and used by her kind permission.

In the East, after the grain is threshed out by the trampling of cattle or by driving over it with sledges, it is tossed up in the air by a kind of fork. The wind blows the light chaff away, while the heavier grain falls in a heap. This explains many of the allusions in the Bible.



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"He asked permission to run home to Bethlehem to offer the sacrifice with his family," replied Jonathan.

At that the king grew furious in his rage. He told his son that David wanted to steal the kingdom away from him (for Jonathan was the oldest son and would be king when Saul died).

Saul was so angry that he even threw his spear at his own son, and so Jonathan knew that his father had determined to kill his friend.

David was hiding behind a great rock in the field, and, according to a plan they had made beforehand, Jonathan came out the next day with his bow and arrows and pretended to shoot at a mark. He had a little boy with him to run for the arrows.

The plan was this: If Jonathan said to the boy, "The arrows are on this side of you," David would know that all was safe. But if he said, "The arrows are beyond you," he would know that he was in great danger.

Jonathan came and shot his arrows, and cried, "The arrows are beyond you."

So David knew that the king intended to kill him. They waited until the boy had gone and then David came out, and Jonathan told {160} him how sorry he was that the friend he loved so much must go away. In many other ways Jonathan showed his great love for his friend.

At last both Saul and Jonathan were killed in a great battle with the Philistines. Then David mourned deeply for Jonathan and he made a song of mourning about their friendship. This is a part of it:--

"Saul and Jonathan were lovely and pleasant in their lives,
And in their death they were not divided;
They were swifter than eagles,
They were stronger than lions.
How are the mighty fallen in the midst of the battle!
O Jonathan, thou wast slain in thine high places!
I am distressed for thee, my brother Jonathan:
Very pleasant hast thou been to me,
Thy love was wonderful,
Passing the love of women.
How are the mighty fallen,
And the weapons of war perished!"

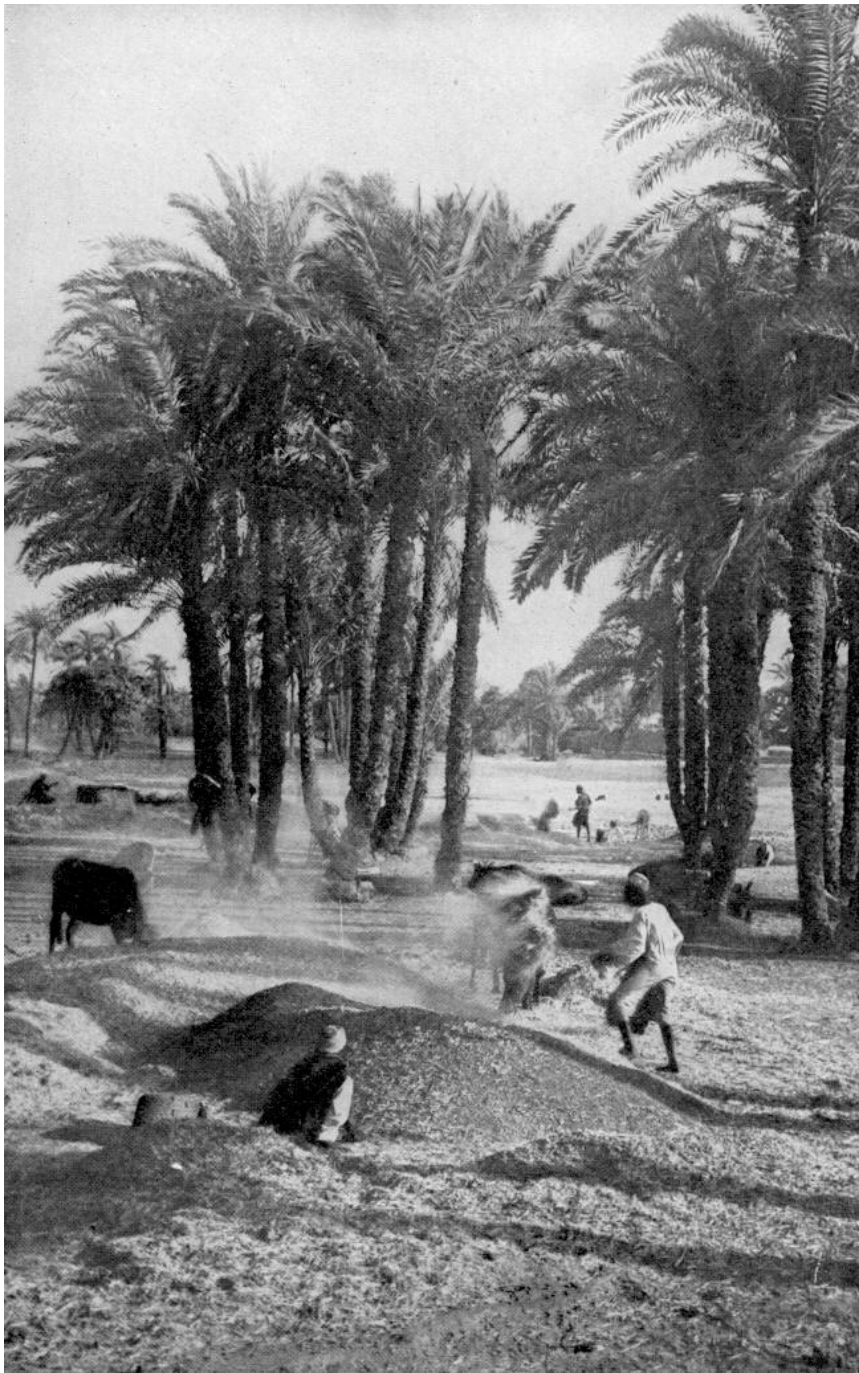
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WINNOWING OF GRAIN AFTER THRESHING IN EGYPT

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After the grain was threshed it was winnowed. The mixture of grain, chaff, and broken straw was turned over and shaken with a wooden fork. It was thrown high in the air so that the wind might carry away the chaff. This work was often carried on at night to take advantage of the night wind, which was usually stronger than during the day. After the first process another was carried on by the "fan," a kind of shovel by which there was a still further separation of impurities. The final cleansing was accomplished by a sieve. The chaff was burned or blown away by the wind. In the picture the blurred appearance is the chaff which has just been tossed up and is being blown away.



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DAVID AND HIS THREE BRAVE SOLDIERS

Once when David was fighting against the Philistines the little town of Beth-lehem was in the hands of the enemy. David had a great longing for a drink of the cool water of the well which was near the gate of the town. It seemed to him that he would be perfectly happy if he could taste that water which he used to enjoy so much when he was a boy. He wanted it so much that he spoke out loud and said, "Oh, that one would give me a drink of the water of the well of Beth-lehem which is near the gate!"

Some of his men overheard him as he said this to himself, and three of his brave soldiers left the cave where they were hiding, and broke through the enemy's lines and brought back a drink of the water to David. But when David saw them all bleeding from the wounds which they had received, he would not drink the water which they brought, because it had cost so much in the blood of his men.

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So he poured it out upon the ground as an offering to God of something very sacred and precious, and as a way of showing his friends that he prized their love more than the water for which he longed.

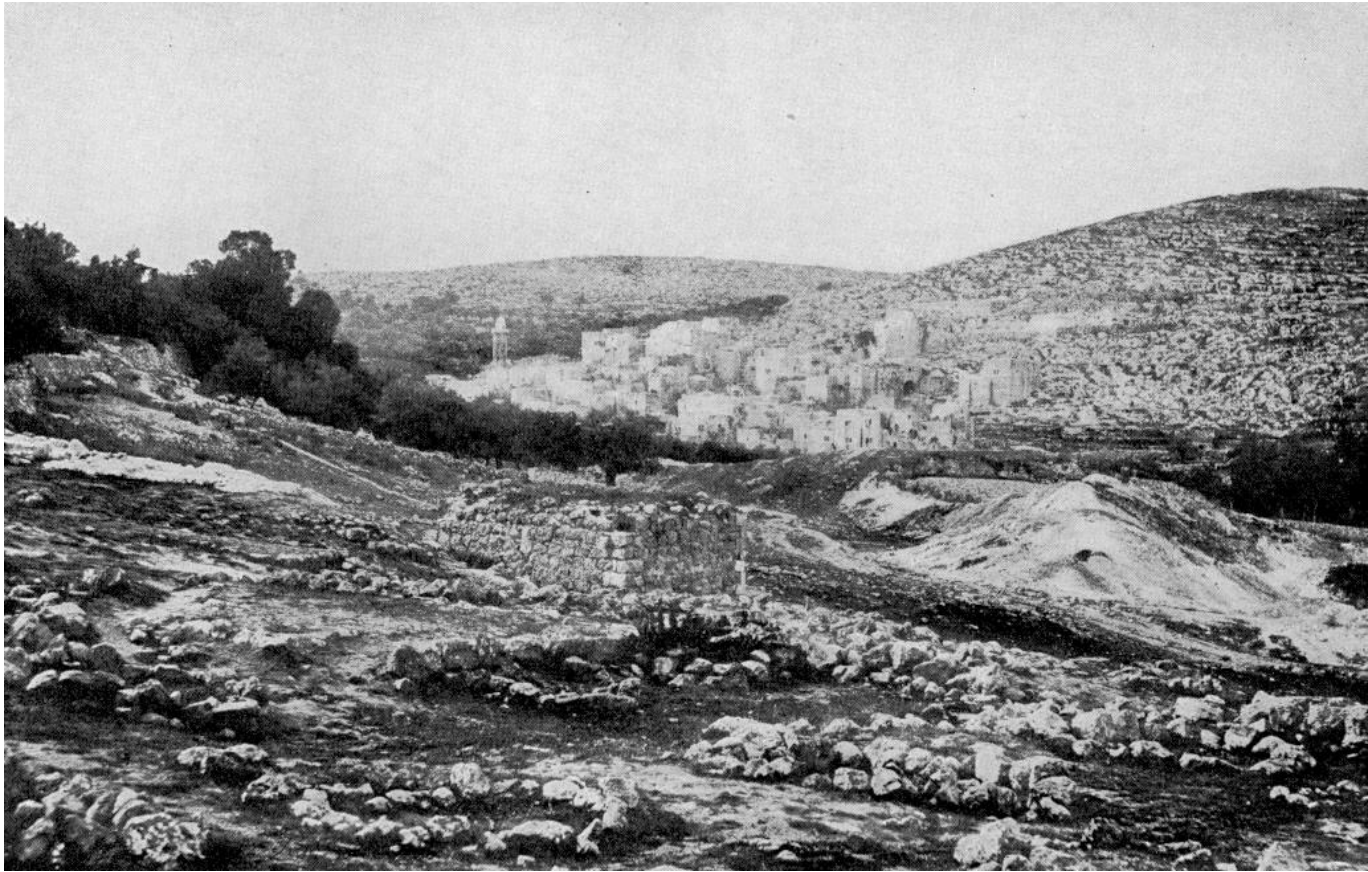
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HEBRON

From an old photograph in the possession of the Springfield Public Library, and used by kind permission.

It was here that perhaps the oldest city in Palestine was built. The picture shows the character of the country, the hills and valleys with the towns showing white on the hillsides or nestling in the valleys.



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DAVID AND HIS SON ABSALOM

After Saul and Jonathan had been killed in battle David became king. He did many brave and wise things and some foolish and evil things. For the wrong deeds he was punished by great sorrows.

He had a favorite son named Absalom. Absalom grew up to be a very bad boy. No doubt David was foolish in his affection and did not train the boy as he should.

He grew so bad at last that he gathered an army and rebelled against the king. At first he was successful and actually drove his father out of Jerusalem.

But David's army rallied and defeated Absalom and his bad friends in a great battle.

When Absalom knew that his army was defeated he tried to escape by riding away on the back of a swift mule. But as he passed under a great oak in the dark forest where the battle was fought, his long hair was caught in the low hanging branches: Here he hung helplessly {168} until the soldiers of David came up and killed him.

David was very sorrowful while the battle was being fought, because he loved the boy so much. He sat at the gate of the city and watched and waited. Suddenly the watchman on the tower called out that he saw a man running, and in a few moments he said that he saw another.

In the lands of the Bible, messengers, swift of foot and trained in running, always brought the news to the city as quickly as they could run.

When the first messenger came the king said quickly, "Is the young man Absalom safe?"

"I saw a great tumult when I left the battle field," said the runner, "but I knew not what it meant."

"Stand aside here," said the king.

Then came the second man and he called out, "Tidings, my lord the king!"

"Is my boy Absalom safe?" again cried the king.

Then the messenger replied, "The enemies of my lord the king, and all that rise up against thee to do thee hurt, be as that young man is."

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The king knew that this meant that the boy he loved so much was dead.

And the king was deeply moved, and went up to the chamber over the gate, and wept, and as he went there he said, "O my son Absalom, my son, my son Absalom! would God I had died for thee. O Absalom, my son, my son!"

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THE STORY OF A GOOD KING

When King David died, Solomon his son became king. He was the wisest and best king the people ever had. He is often called "the wise king." One night soon after he became king he had a dream. In his dream he seemed to see the Lord, who said, "Ask what I shall give thee."

Instead of asking for great riches or honor or power, Solomon asked for wisdom.

He said, "I am but a little child; I know not how to go out or come in. Give therefore thy servant an understanding heart."

And the Lord replied, "Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked for the life of thine enemies, but hast asked for thyself understanding, behold, I have done according to thy word; I have given thee a wise and an understanding heart, and I have given thee that which thou hast not asked, both riches and honor, so that there shall not be any among the kings like thee all thy days."

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CHILDREN AT CANA

From a photograph taken by Mrs. Fontaine Meriwether and used by her kind permission.



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Then Solomon awoke and knew it was a dream, but in after years the dream came true, and Solomon became the wisest and richest king in the world.

Every year his ships sailed away and brought many rare and costly things from the East. They brought gold, and silver, and precious stones, and ivory, and apes, and peacocks.

At one time Solomon had a visit from the Queen of Sheba, who had heard of his great wisdom and wished very much to see him. She came with a great many servants riding upon camels, and she brought him as presents, gold, and precious stones, and spices.

Many kings came also to see him and they brought as presents, gold, and silver, and costly cloths, and spices, and horses, and mules with their harnesses.

Solomon's greatest wish was to build a beautiful house in which to worship God. So he sent to King Hiram, who lived in the north country where the great cedars of Lebanon grew, and Hiram sent his woodcutters into the forest and they cut down the great cedars {174} and squared the logs into beams. Then the lumber was taken to the coast and floated on rafts in the sea along the shore and then brought over the land to Jerusalem.

There were also men working in the stone quarries hewing out the great stones for the foundation, and skillful workmen making the golden ornaments and the beautiful carving.

So carefully were the stones and timbers cut and marked that they were all put together without the sound of hammer or axe. This beautiful building was the first temple which the Israelites built and it has always been called "Solomon's Temple."

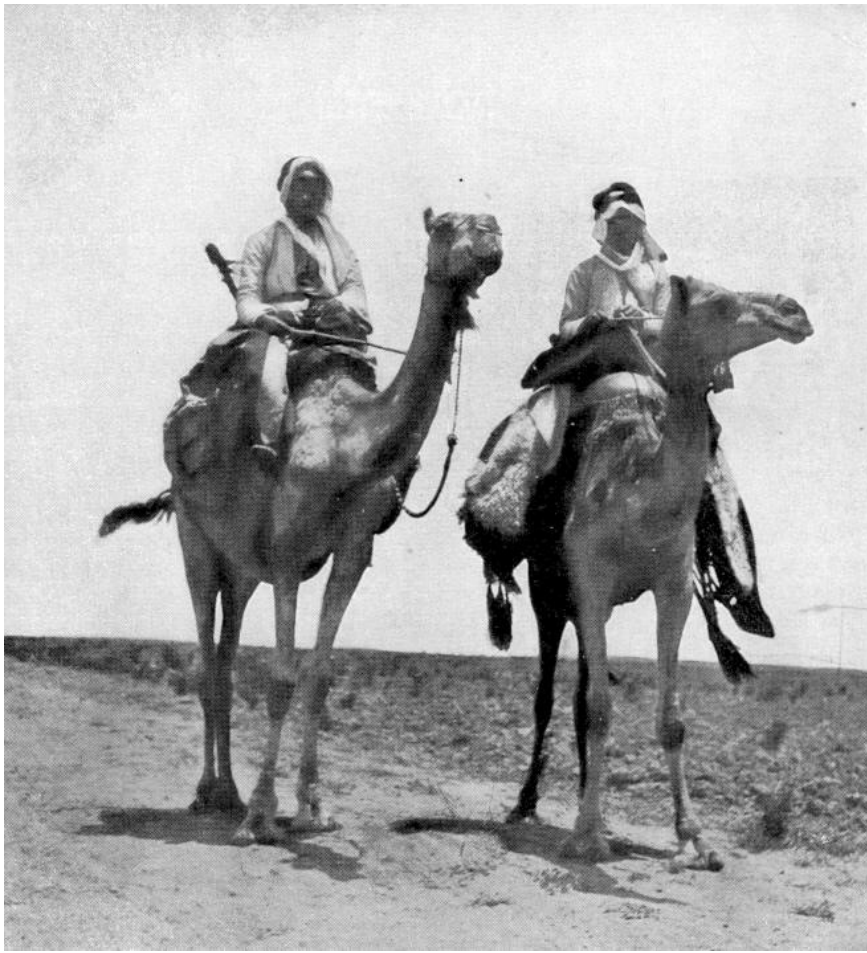
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CAMEL MERCHANTS

From a photograph taken by Mrs. Louise Seymour Houghton, and used by her kind permission.

These men are on the way from Palestine to sell their camels in Egypt. Every year great herds of camels are still brought from the East to sell for the carrying of merchandise in caravans, just as they were used in the days of the Bible.



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JOSEPH AND HIS BRETHREN

Vesture	Clothing.
Famine	A time when the crops fail and there is no food, and people often starve.
Hostage	One who is held by an enemy to be sure that promises are kept.
Myrrh and balm	Precious gums very much used in the East.

There was once a boy whose father loved him very much indeed. The boy's name was Joseph. His father's name was Jacob. The father gave the boy a coat of many colors. It was a very fine coat and he was very proud of it. He had eleven brothers, and they hated him because he was his father's favorite. He had a dream in which he saw the sun and the moon and eleven stars bowing down before him. This made the brothers hate him still more, and even his father was none too well pleased.

One day the brothers were taking care of the sheep in a distant pasture, and Jacob sent Joseph to see how the boys were getting along.

The shepherd boys saw him while he was still a long way off, and they said, "Here comes {178} the dreamer. Let us kill him and put him into some pit, and say to father, 'Some wild beast has killed him,' and then see what will become of his dreams!" They were very bad boys indeed.

They all agreed but Reuben, who was the only one who had any pity for Joseph. He really wanted to save his brother, but in order to deceive the others he said, "Do not kill him, but put him alive into some pit, in an out-of-the-way place." He said this hoping to come back and rescue Joseph when the others had gone.

They finally consented; so, when Joseph came up, they took off his coat of many colors and put him into a pit. Probably they did not handle him at all gently!

Then Reuben went away and the others calmly sat down to eat their dinner. While they were eating, they looked up and saw a long caravan with camels loaded with spices and balm and myrrh going from the East down to Egypt.

Then an idea came to Judah, one of the brothers. "Let us sell Joseph," he said, "so we shall get rid of him and no guilt of his blood will be on our hands."

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ONE OF THE PYRAMIDS

From an old photograph in the possession of the Springfield Public Library, and used by kind permission.

Another one of the great pyramids which rise above the level country of Egypt, monuments to the departed greatness of her rulers. Recent explorations show that the civilization of Egypt goes back more than four thousand years before the time of Christ.



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They drew Joseph, who must have been well frightened by this time, out of the pit, and sold him to the traders for twenty pieces of silver.

When Reuben came back he was very much distressed, but he did not dare to tell his father the truth. They agreed to dip Joseph's coat of many colors in blood and say that a wild beast had eaten him. Then they went home and pretended to be very sorry and told their poor old father this lie which they had made up. The father believed it because they showed him the coat of many colors which they had dipped in blood. Jacob was very sad and mourned a long time for his boy.

The traders carried Joseph to Egypt and sold him as a slave. He was treated badly and at last put into prison. While he was there the Pharaoh, the king of the country, had a dream. He dreamed that he saw seven fat oxen come up out of a river and feed in a meadow. Then seven lean and hungry oxen came out of the river and ate up the fat oxen. Then he saw seven fine full ears of corn on one stalk, but there grew also seven poor thin ears, which destroyed the good ears.

No one could tell the king what his dream {182} meant, until he heard that Joseph, who was in prison, was able to tell the meaning of dreams. So he called Joseph, who was very glad to come out of the dark prison. Joseph told the king at once what his dream meant. He said that there would be seven years of plenty in Egypt, when there would be great crops of grain. Then would come seven years of famine, when no crops would grow. Joseph advised the king to build great store houses and to store up the grain during the years of plenty, so that the people might not starve during the years of famine.

Pharaoh was much pleased because Joseph told him the meaning of the dream, and at once appointed him as the man to gather the grain during the years of plenty.

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

And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had, and they cried before him, "Bow the knee!" and he made him ruler over all the land of Egypt.

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TEMPLE AT THEBES

From an old photograph in the possession of the Springfield Public Library, and used by kind permission.

This is another of the great Egyptian temples, built thousands of years ago, with the massive columns still standing.



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And Pharaoh said unto Joseph, "I am Pharaoh, and without thy consent no man shall lift up his hand or foot in all the land of Egypt." So the shepherd boy, who had been sold as a slave in Egypt, became next to Pharaoh the chief man in all the country!

During the next seven years, there never had been such harvests, and Joseph went about gathering up the great loads of grain into all the storehouses.

Then came the terrible famine. No grain grew in the fields. But Joseph was ready. The people came to him and bought grain to keep them from starving.

All this time Joseph's father thought he was dead and he never ceased to mourn for his boy. By and by the famine reached the land where Joseph's father lived and he sent his sons down to Egypt to buy food, but of course they did not know that the ruler of Egypt was Joseph.

Ten of Jacob's sons, each with his donkey, went to Egypt, but the youngest boy, Benjamin, Jacob kept at home.

When they came to the palace where Joseph lived, he knew at once that they were his {186} brothers, but they did not know him. At first Joseph treated them roughly. He said they were spies. But they told him they were all brothers who lived in the land of Canaan and their youngest brother and their father they had left at home. Joseph still seemed to be very angry and put them in prison for three days.

Then he let them out and told them to go home, all but Simeon, whom he would keep as a hostage, and bring back their youngest brother, and then he would believe that they spoke the truth.

They started back, each with his donkey loaded with grain. When they stopped at an inn they found that the money which they had paid for the grain was in the top of each sack.

They reached home at last and told their father all that had happened. The story made the old man very sad. He would not let them go back to Egypt. He said that he had lost two sons, Joseph and Simeon, and he could not let Benjamin, whom he loved next to Joseph, go with them.

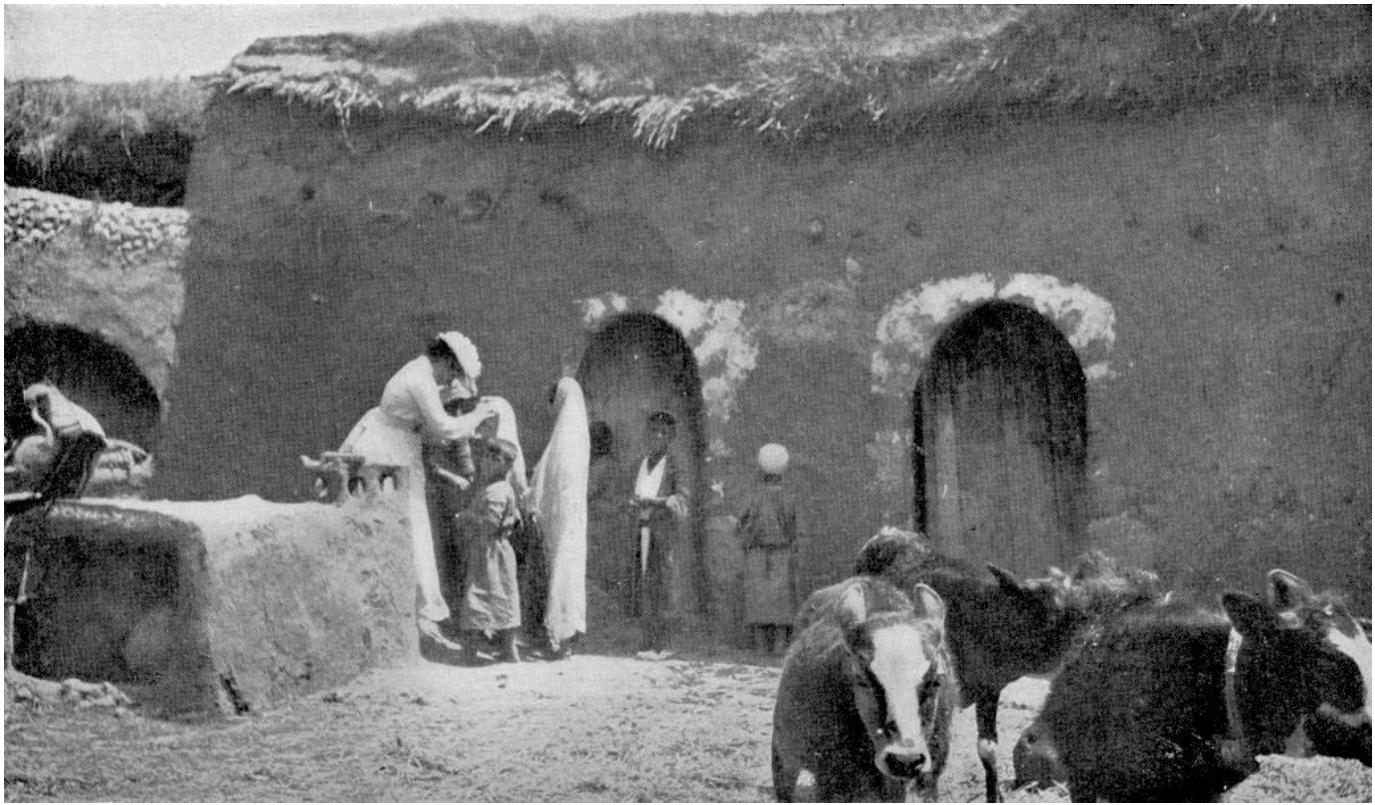
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AN EASTERN HOUSE

From a photograph taken by Mrs. Louise Seymour Houghton, and used by her kind permission.

This house is made of mud--that is, sun-dried clay, with a roof of thatch, and shows how houses were made and looked in Bible times. The children of the village have come to have their eyes treated by the doctor. Many of the children in the hot countries of the East have trouble with their eyes, and blindness. The little village of mud houses where this was taken is on the site of the ancient Ashdod, one of the five powerful cities of the Philistines.



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But the famine kept on. They had nothing to eat and at last Jacob was forced to let them go. They promised to take the best of care of Benjamin and started on their journey.

When they reached Egypt Joseph was more kind. He asked them how they were and said, "Is your father well, the old man of whom ye spoke? Is he yet alive?"

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

Then he saw Benjamin and said, "Is this your younger brother of whom ye spoke unto me?"

And he said, "God be gracious unto thee, my son."

He gave them a feast, and told them to go home, but as soon as they were gone he sent an officer after them. The officer caught up with them and opened the bags of grain, and there was Joseph's own golden cup in the mouth of Benjamin's sack!

They were wild with fear. They said that their poor old father would die if anything happened to Benjamin. But the stern officer took them back to Joseph.

Then Joseph told them who he was, and forgave them for the evil they had once done him.

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He said to them, "Go home and say to Jacob, 'Thus saith thy son Joseph, God hath made me lord of all Egypt; come down unto me, tarry not; and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou and thy children's children, and thy flocks and thy herds, and all that thou hast.' And ye shall tell my father of all my glory in Egypt and of all that ye have seen, and ye shall haste and bring down my father hither."

The brothers went home and the old man Jacob and all his family came to Egypt to live. So Jacob saw Joseph again before he died.

And Joseph ruled wisely and well over Egypt all the days of his life.

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THE GREAT STATUES OF MEMNON

From a photograph in the possession of the Springfield Public Library, and used by kind permission.

These great statues, carved out of the solid rock, were erected to the honor of two of the Pharaohs of Egypt. You may realize something of the immense size of these monuments by noticing how small the camel standing at the base seems in comparison.



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THE BOY WHO WAS RAISED FROM THE DEAD

Once upon a time there was a widow who lived, with her only son, in a city in the land of the Bible. She was very poor, and one year she found herself still poorer. Everybody was poor that year, for there was a famine in the land. How thin and hungry some of the children became! How glad they were to get even poor food! How carefully the poor widow watched her barrel of flour and her jar, or cruse, of oil, with which the flour was mixed for baking! How hard she worked to get more! At last she had only a little flour and a little oil left. She was almost starving. There was just enough left to make one more cake for herself and her boy, and after that was gone she did not know what they would do. Perhaps they must die. She went out to gather some sticks for a fire. While she was gathering them, a man came by. He was a prophet, named Elijah, but she did not know him. He called to {194} her, and said, "Fetch me, I pray thee, a little water in a vessel, that I may drink."

And as she was going to fetch it, he called to her, and said, "Bring me, I pray thee, a morsel of bread in thine hand."

And she said, "As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die."

And Elijah said to her, "Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it to me, and after make for thee and for thy son."

"For thus saith the Lord God of Israel, 'The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth.'"

And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days.

And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spoke by Elijah.

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ON THE ROAD NEAR TIBERIAS, WITH THE LAKE OF GALILEE IN THE DISTANCE

From a photograph taken by Mrs. Fontaine Meriwether, and used by her kind permission.

This interesting picture, with laden camel and group of native people, shows very well the nature of the country about the lake of Galilee, the hill rising above the lake and the village nestling on its shore. In the distance can be seen the waters of the lake and the shadowy hills upon the farther shore. It is thus that the country must have looked in the old days when it was the center of so much active life.



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And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

And she said to Elijah, "What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?"

And he said to her, "Give me thy son."

And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

And he cried to the Lord; and said, "O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?"

And he stretched himself upon the child three times, and cried to the Lord, and said, "O Lord my God, I pray thee, let this child's soul come into him again."

And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived.

And Elijah took the child, and brought him down out of the chamber into the house, and delivered him to his mother: and Elijah said, "See, thy son liveth!"

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And the woman said to Elijah, "Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth."

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GOING TO THE DOCTOR

From a photograph taken by Mrs. Louise Seymour Houghton, and used by her kind permission.

These poor women of the East have brought their poor little sick children on the patient old donkey to the doctor. As the custom is in the East, the faces of the women are covered by veils. This is the way the Eastern mothers used to bring their sick little children to Jesus in the old days.



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THE KINGDOM OF HEAVEN

The people of the Bible land had lost their kingdom before the time of Christ. They had no king of their own, but governors came from Rome, a city hundreds of miles away, and ruled them. But the people hoped that this would not last. They wanted a kingdom of their own. They believed God would give it to them some day. They prayed that it might come. When Jesus began to teach and hear people, they thought perhaps he would be a king to bring this kingdom that God would give them. But Jesus had something better than a great kingdom on earth. He tried to make them understand what it was. He called it the kingdom of heaven. By that he meant the rule of God in the world.

God's rule is not in a great palace, with soldiers and a throne and great splendor. It is in the heart, and grows up very quietly, like the plants in the field. Jesus once told a story to show this. It was the story of

THE MUSTARD SEED

"The kingdom of heaven is like a grain of mustard seed, which a man took, and sowed in his field.

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"Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

So the kingdom of heaven grows very quietly. But it is very precious, even if it is hidden away so closely. One might better let anything else go than that.

Again, he told them, the kingdom of heaven is like to a net, that was cast into the sea, and gathered of every kind.

Again, the kingdom is like to a merchant man, seeking goodly pearls.

How proud a man is to be a citizen of a great country! In this country we are proud to be Americans. Do you suppose you could be a citizen of the kingdom of God? Yes. Jesus said once that children and people who were like children belong to this kingdom.

"Suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

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LOADING CAMELS AT JERUSALEM

From a photograph taken by Prof. D. G. Lyon, and used by his kind permission.

In the East much of the commerce is still carried on by means of caravans of camels; sometimes there are several thousand camels in one of these great caravans conveying all kinds of merchandise from one point to another. The camel will carry a very heavy load, but it utters piteous cries of complaint when it thinks the load is too heavy.



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THE LITTLE CAPTIVE MAID

Leprosy.	A very dreaded disease.
Leper.	One who has leprosy.
Rent his clothes.	To show great sorrow or trouble.
Chariot.	A small wagon with two wheels, used in war.
Flesh shall come again.	In leprosy the flesh dries up, and the person becomes very thin.

In the old times war was very cruel. Houses were burned and men and women killed, and very often the little children were taken far away and sold for slaves. Sometimes they never came back to their homes or friends again.

There had been war between the people in Israel and the people who lived in a country called Syria, which lay to the north of Israel. In this war a little girl had been taken away, and sold as a slave. She was bought by a great general named Naaman, who took her home, and she waited on Naaman's wife. Naaman and his wife must have been kind to the little slave girl, for when he was sick she wished that he could be made well.

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Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance to Syria: he was also a mighty man of valor, but he was a leper. And the little maid said to her mistress, "Would God my lord were with the prophet that is in Samaria! for he would heal him of his leprosy." And one went in, and told his lord, saying, "Thus and thus said the maid that is of the land of Israel." And the king of Syria said, "I will send a letter unto the king of Israel."

And he departed, and took with him a large present of money and fine clothes.

And he brought the letter to the king of Israel, saying, "Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest heal him of his leprosy."

And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, "Am I God, to kill and to make alive, that this man doth send unto me to heal a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me."

And it was so, when Elisha the man of God {207} had heard that the king of Israel had rent his clothes, that he sent to the king, saying, "Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel."

So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

And Elisha sent a messenger unto him, saying, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean."

Then Naaman was angry, and turned to go away in a rage.

And his servants came near, and spoke unto him, and said, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, 'Wash, and be clean?'"

Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

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HOW THE PEOPLE TRAVELED IN THE LANDS OF THE BIBLE

Did they have railroads? Oh, no. Railroads were first built less than a hundred years ago, and the Bible times were many hundreds of years ago.

Then they must have traveled in wagons? Not often.

There were few roads, and wagons were not very common.

Then they went on horseback? Sometimes, but not often. In the earliest Bible times horses were only used in war, and only the kings of great countries kept a few, for their most honored soldiers to ride on.

How did they travel, then? Very often they rode on the backs of donkeys and asses. These are smaller than horses, but can go almost as fast. Do you remember how Jesus rode into Jerusalem on an ass, with the children shouting and waving palm branches before him? For short journeys, or in the land of Palestine itself, the ass was the animal most used.

But on many sides of the land of Palestine the roads that go out pass over country that is more and more bare, until finally the green grass is seen no more and only here and there is a small tree, and there are no flocks of white sheep, for there is nothing on which they can feed, and it is a long way, sometimes a whole day's journey, from one spring of water to another. Nothing but yellow sand and bare rocks!

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SHEPHERD BOY ON THE HILLS NEAR BETHLEHEM

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This attractive picture of the shepherd lad shows that the work of the shepherd still goes on in Judea as it did in the days of the shepherd boy, David. A writer gives this picture of the shepherd life at the present day: "Sometimes we enjoyed our noontime rest beside one of those Judean wells, to which two or three shepherds come down with their flocks. The flocks mixed with each other, and we wondered how each shepherd would get his own again. But after the watering and the playing were over, the shepherds one by one went up different sides of the valley, and each called out his peculiar call; and the sheep of each drew out of the crowd, to their own shepherd, and the flocks passed away as orderly as they came. 'The Shepherd of the Sheep, . . . when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow,' 'I am the Good Shepherd, and know my sheep and am known of mine.' These words our Lord spake in Judea."



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How the hot sun beats down in the summer! How dry all the ground looks! That is a desert. The little donkeys find it hard to travel on the long, stony desert roads. They must carry water to drink, or they would die of thirst. But if they carry water, they cannot carry much else.

Did you ever see a camel? They have long legs and broad feet, that can walk over the sand without sinking in. What long necks and queer humped backs they have! They are not beautiful animals. I am sorry to say that they are not very good tempered either, but are often very cross and stubborn. Sometimes they reach out that long neck and try to bite. Sometimes they refuse to go if they think they are loaded too heavily. But often they are very patient. They carry heavy loads and travel long distances. They can go a long time without drinking, where a horse or an ass would die of thirst. They are made for a desert country. Men call them "the ship of the desert." They were often used for long journeys in Bible times, as they are still in the same countries. Here is a story which tells how a servant of Abraham made a long journey on camels, and how the camels were given drink at the close of the journey.

"And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, to the city of {212} Nahor. And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water," and Rebekah, a niece of Abraham, "came out with her pitcher upon her shoulder. And the maiden was very fair to look upon: and she went down to the well, and filled her pitcher, and came up. And the servant ran to meet her, and said, 'Let me, I pray thee, drink a little water of thy pitcher.'

"And she said, 'Drink, my lord': and she hastened, and let down her pitcher upon her hand, and gave him to drink.

"And when she had done giving him drink, she said, 'I will draw water for thy camels also, until they have done drinking.'

"And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels."

Then she went home and told of him, and her brother ran and came out to the servant and said, "'Come in, thou blessed of the Lord; wherefore standest thou without? for I have prepared the house, and room for the camels.'

"And the man came into the house: and he girded his camels, and gave straw and {213} provender for the camels, and water to wash his

feet and the men's feet that were with him. And there was set food before him to eat."

A few days later Rebekah, with her servant, mounted the camels, too, and went back with Abraham's servant, the long desert journey, to be the wife of Abraham's son Isaac.

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HOUSES IN THE LANDS OF THE BIBLE

The people in Bible lands did not have houses like those we live in to-day. You would not like to live in their houses. They were low, and small, and dark. Some were built of stone, but many were built of a sun-dried brick. They had flat roofs, where the people often went and where they slept in warm weather. A stair led up to the roof from the outside. Those that were made of the sun-dried brick were not very durable. Thieves could easily "break through and steal." The house which the man "built upon the sand" crumbled into mud and was swept away when "the winds blew and the floods came" and "great was the fall of it."

Of course the king lived in a beautiful palace and rich people had fine houses, but the houses of the poor people were only huts.

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CHILDREN OF NAZARETH

From a photograph taken by Mrs. Fontaine Meriwether. and used by her kind permission.



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CHILDREN IN THE LANDS OF THE BIBLE

The children of Bible lands were very well cared for. They were sent to school. They were taught the Bible very carefully and every Sabbath they went to church. The children were very busy. They learned early to watch over the sheep, to work in the fields, to card and spin the wool and weave the cloth. Every child was taught some special trade or business. Still they had time to play and enjoyed their games as much as you do.

Jesus was taught to be a carpenter like Joseph. Nazareth, where he lived when he was a boy, is a small town in Galilee. There are beautiful fields and hills about. When he climbed the hills he could see, far away, the sea. He must have loved to pick the lovely lilies which grew in the fields. All the little boys and girls must have liked to play with Jesus, for he must have been always gentle and kind.

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JERUSALEM

The city that the Bible tells most about is Jerusalem. It is on a high ridge of hills in the middle of the land. On one side of it is a deep valley, and across the valley a hill called the Mount of Olives. On that hill there was a village, Bethany, where some of Jesus' friends lived. Deep valleys were on two other sides of the city.

Why did they build cities on the hilltops, and not in the valleys? Because, in the old days when wars often took place, a city on a hilltop could not be so easily taken. It was a safe place to live. To make it still safer, a wall was built around it, very thick and high. On the top there was a path, with a low wall outside, so that in war armed men could go up and shoot from the wall. In the walls there were great gates, that were shut at night and when there was a war.

In the city of Jerusalem was the palace of the Jewish kings, and the temple. King Solomon built the first temple. It stood for over three hundred and fifty years, then it was destroyed in a war. The city was burned and the walls thrown down, and many of the people were killed. After more than fifty years, another temple was built on the same spot. It was later added to and made more beautiful. It was built of white stone. A man who saw it wrote that it looked, when the sun shone on it, like a mountain of snow.

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THE SISTINE MADONNA
By Raphael (1483-1520)

Raphael is generally considered the greatest of all painters, and the Sistine Madonna is the most famous Madonna in the world.

"The Sistine Madonna is above all words of praise; all extravagance of expression is silenced before her simplicity. Not one false note, not one exaggerated emphasis, jars upon the harmony of body, soul, and spirit. Confident, but entirely unassuming; serious, but without sadness; joyous, but not to mirthfulness; eager, but without haste; she moves steadily forward with steps timed to the rhythmic music of the spheres."--*Estelle M. Hurl*



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This stood a long time, almost six hundred years, then in another war it also was thrown down, and never has been built again. It was this temple that was standing when Christ lived. He often taught in the open spaces about it. When he was a boy of twelve he first visited it, and the last days of his life he spent teaching in it. Jesus loved the temple and Jerusalem very much. He was very sorry that it must be destroyed. He said once, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!"

A Jewish poet wrote a little poem about Jerusalem, to show how he loved it. Here it is:--

"I was glad when they said unto me,
Let us go into the house of the Lord.

"Our feet shall stand within thy gates, O Jerusalem.

"Jerusalem is builded as a city that is compact together:

"Whither the tribes go up, the tribes of the
Lord, unto the testimony of Israel, to give

thanks unto the name of the Lord.

"Pray for the peace of Jerusalem:
they shall prosper that love thee. {222}

"Peace be within thy walls,
and prosperity within thy palaces.

"For my brethren and companions' sakes,
I will now say, Peace be within thee.

"Because of the house of the Lord our God
I will seek thy good."

Another poet who was living in a foreign land, wrote another poem:--

"By the rivers of Babylon, there we sat
down, yea, we wept, when we remembered Zion.

"We hung our harps upon the willows in
the midst thereof.

"For there they that carried us away captive
required of us a song; and they that
wasted us required of us mirth, saying,
Sing us one of the songs of Zion.

"How shall we sing the Lord's song in a strange land?

"If I forget thee, O Jerusalem,
let my right hand forget her cunning.

"If I do not remember thee, let my tongue
cleave to the roof of my mouth; if I prefer
not Jerusalem above my chief joy."

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When one Bible writer hoped for some great good in the future, and wanted to make a very glorious picture, as splendid as he could, he told of a city coming down from heaven, and called it the New Jerusalem, because that city was dearer to him than any other place he knew, and he said:--

"AND I JOHN SAW THE HOLY CITY,
NEW JERUSALEM,
COMING DOWN FROM GOD OUT OF HEAVEN."

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THE JORDAN

Up among the mountains in the North of the land of the Bible a little stream flows down from a rocky valley. After wandering through beautiful hills with many trees and vines, it comes into a wide valley and passes through a little lake. Then it goes tumbling and roaring down a narrow gorge with high rocks on each side.

After that it widens out into the beautiful lake of Gennesaret, or Sea of Galilee. In the time of Jesus there were many towns about this lake and many boats sailing over it.

After leaving this lake, the river flows through a valley, winding from one side of it to the other. The valley grows deeper and deeper, until at last to get into it one must go down, down long, steep hills by winding roads, down narrow valleys where the rocks are piled high above one. At last the river flows through a wide, sandy plain into the Dead Sea.

The Jordan is the largest river of the Bible {225} land. The Hebrews used to tell their little children that in the ancient time, when they first came into the land, the Jordan stopped flowing so that their fathers, with all their little children, and cattle and sheep, crossed it on dry ground. Later King David crossed it, once when he found that all his country had gone over to his enemies. A few weeks later he came back, and many people went down to the river to welcome him. The great general who had leprosy was sent to wash in the river, and he was healed.

Jesus was baptized in the river. He often crossed it, and he lived and taught on the banks of the Sea of Galilee, through which it flows.

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THE DEAD SEA

The strangest lake in the world is the lake that is called the Dead Sea. It is east of Canaan. The Jordan runs into it, but no river runs out of it. It lies deep down between mountains. On one side the hills rise so steep that one cannot climb them. On the other, there is only here and there a place where a man on horseback can scramble down the rocks into the valley.

Why is it called the Dead Sea? Because the water is so salt that no fish live in it. It looks very clear and beautiful as it lies in the sunshine, but no one can drink it, it is so salt. Sometimes people bathe in it. It is so heavy that no one can sink. No towns were ever on its shore. Not a single person lives near it. Few people have ever sailed on its waters. The valley in which it lies is so deep that it is much lower than the ocean. All these things make it the strangest lake in the world.

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ON THE SHORES OF THE DEAD SEA

From a photograph in the possession of Rev. Louis F. Giroux of the American International College, Springfield, Mass., and used by his kind permission.

"The water is very nauseous to the taste and oily to the touch, leaving on the skin when it dries a thick crust of salt. But it is very brilliant. Seen from far away no lake on earth looks more blue and beautiful. Swim out upon it, and at a depth of twenty feet you can count the pebbles through the transparent water. It is difficult to sink the limbs deep enough to swim; if you throw a stick on the surface it seems to rest as on a mirror, so little of it actually penetrates the water. No fish or any living thing can exist in its waters."

--*Smith*



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BETH-LEHEM

Moab A country east of Palestine.
Glean To follow after the reapers and pick up what they have left behind.

The "little town of Beth-lehem," as it lies among the hills of Judaea, is one of the most famous places in all the world. But it is not famous because of its wealth or its size, it is famous because of the people who lived there. Beth-lehem means in the Hebrew language, "House of Bread," and it was in the fields of Boaz about Beth-lehem that the beautiful Ruth of Moab gleaned.

Then it was David's home. In the pastures beyond the town he used to feed his father's flocks. Sometimes it has been called "the city of David."

But what makes it more famous than all else is the fact that in "Beth-lehem's manger" the little child Jesus was born, and over the old town hung in the night the star of Beth-lehem. It was here that the shepherds {230} who were keeping their flocks outside the town came to see the newborn child, and it was here that the Wise Men came to worship him and bring him gifts. It is true that Jesus did not stay here long. The wicked King Herod wished to kill him, and Mary and Joseph took him to Egypt. When they came back they lived in the town of Nazareth. But all the world loves the little town of Beth-lehem because it was Jesus' birthplace.

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HYMNS FOR THE DAY

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LORD OF ALL BEING

Lord of all being; throned afar,
Thy glory flames from sun and star;
Center and soul of every sphere,
Yet to each loving heart how near!

Sun of our life, Thy quickening ray
Sheds on our path the glow of day;
Star of our hope, Thy softened light
Cheers the long watches of the night.

Our midnight is Thy smile withdrawn;
Our noontide is Thy gracious dawn;
Our rainbow arch Thy mercy's sign;
All, save the clouds of sin, are Thine.

Lord of all life, below, above,
Whose light is truth, whose warmth is love,
Before Thy ever-blazing throne
We ask no luster of our own.

Grant us Thy truth to make us free,
And kindling hearts that burn for Thee,
Till all Thy living altars claim
One holy light, one heavenly flame.

--Oliver Wendell Holmes.

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ON OUR WAY REJOICING

On our way rejoicing,
As we homeward move,
Hearken to our praises,
O Thou God of love.
Is there grief or sadness?
Thine it cannot be.
Is our sky beclouded?
Clouds are not from Thee.

If with honest-hearted
Love for God and man,
Day by day Thou find us
Doing what we can,
Thou who giv'st the seedtime
Wilt give large increase,
Crown the head with blessings,
Fill the heart with peace.

On our way rejoicing
Gladly let us go;
Conquered hath our Leader;
Vanquished is our foe.
Christ without, our safety;
Christ within, our joy;
Who, if we be faithful,
Can our hope destroy?

--John Samuel Bewley Monsell.

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JESUS BLESSING THE LITTLE CHILDREN

By Bernard Plockhorst (1825-)

GOING TO JESUS

"The Master has come over Jordan."
Said Hannah the mother one day;
He is healing the people who throng Him
With a touch of His finger, they say.

"And now I shall carry the children,
Little Rachel and Samuel and John;
I shall carry the baby Esther
For the Lord to look upon."

The father looked at her kindly,
But he shook his head and smiled.
"Now who but a doting mother
Would think of a thing so wild?

"If the children were tortured by demons,

Or dying of fever, 't were well;
Or had they the taint of the leper,
Like many in Israel."

"Nay, do not hinder me. Nathan,
I feel such a burden of care;
If I carry it to the Master,
Perhaps I shall leave it there.

"If He lay His hands on the children,
My heart will be lighter, I know;
For a blessing for ever and ever
Will follow them as they go."

So over the hills of Judah,
Along the vine-rows green.
With Esther asleep on her bosom,
And Rachel her brothers between,

'Mong the people who hung on His teaching,
Or waited His touch or His word,
Through the row of proud Pharisees listening
She passed to the feet of her Lord.

"Now why shouldst thou hinder the Master,"
Said Peter, "with children like these?
Seest not how from morning to evening
He teacheth, and healeth disease?"

Then Christ said, "Forbid not the children;
Permit them to come unto Me:"
And He took in His arms little Esther,
And Rachel He set on His knee.

And the heavy heart of the mother
Was lifted all earth-care above,
As He laid His hands on the brothers,
And blest them with tenderest love;

As He said of the babes in His bosom,
"Of such is the kingdom of heaven:"
And strength for all duty and trial
That hour to her spirit was given.

--Julia Gill



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OF SUCH IS THE KINGDOM OF HEAVEN

I think, when I read that sweet story of old,
When Jesus was here among men,
How He called little children as lambs to His fold,
I should like to have been with them then.

I wish that His hands had been placed on my head,
That His arm had been thrown around me,
And that I might have seen His kind look when He said,
"Let the little ones come unto Me."

Yet still to His footstool in prayer I may go,
And ask for a share in His love;
And if I thus earnestly seek Him below,
I shall see Him and hear Him above,

In that beautiful place He has gone to prepare
For all who are washed and forgiven;
And many dear children shall be with Him there,
For "of such is the kingdom of heaven."

But thousands and thousands who wander and fall
Never heard of that heavenly home;
I wish they could know there is room for them all,
And that Jesus has bid them to come.

I long for the joy of that glorious time,
The sweetest, the brightest, the best,
When the dear children of every clime
Shall crowd to His arms and be blest.

--Jemima Thompson Luke.

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SUN OF MY SOUL

Sun of my soul, Thou Saviour dear,
It is not night if Thou be near;
Oh, may no earth-born cloud arise
To hide Thee from Thy servant's eyes!

When soft the dews of kindly sleep
My weary eyelids gently steep,
Be my last thought--how sweet to rest
Forever on my Saviour's breast.

Abide with me from morn till eve,
For without Thee I cannot live;
Abide with me when night is nigh,
For without Thee I dare not die.

Be near to bless me when I wake,
Ere through the world my way I take;
Abide with me till in Thy love
I lose myself in heaven above.

--*John Keble.*

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DAY BY DAY

Every day has its dawn,
Its soft and silent eve,
Its noontide hours of bliss or bale,--
Why should we grieve?

Why do we heap huge mounds of years
Before us and behind,
And scorn the little days that pass
Like angels on the wind?

Each turning round a small, sweet face,
As beautiful as near;
Because it has so small a face
We will not see it clear:

We will not clasp it as it flies,
And kiss its lips and brow:
We will not bathe our wearied souls
In its delicious Now.

And so it turns from us, and goes
A way in sad disdain:
Though we would give our lives for it,
It never comes again.

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WHAT CAN LITTLE HANDS DO?

Oh, what can little hands do
To please the King of heaven?
The little hands some work may try
To help the poor in misery:
Such grace to mine be given.

Oh, what can little lips do,
To please the King of heaven?
The little lips can praise and pray,
And gentle words of kindness say:
Such grace to mine be given.

Oh, what can little eyes do,
To please the King of heaven?
The little eyes can upward look,
And learn to read God's holy Book:
Such grace to mine be given.

Oh, what can little hearts do,
To please the King of heaven?
Our hearts, if God His Spirit send,
Can love and trust their Saviour-Friend:
Such grace to mine be given.

When hearts, and hands, and lips unite
To please the King of heaven,
And serve the Saviour with delight,
They are most precious in His sight:
Such grace to mine be given.

--*Fabin.*

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HOW GENTLE GOD'S COMMANDS

How gentle God's commands,
How kind His precepts are!
Come cast your burdens on the Lord,
And trust His constant care.

While Providence supports,
Let saints securely dwell;
That hand which bears all nature up
Shall guide His children well.

Why should this anxious load
Press down your weary mind?
Haste to your heavenly Father's throne,
And sweet refreshment find.

His goodness stands approved,
Down to the present day;
I'll drop my burden at His feet,
And bear a song away.

--*Philip Doddridge.*

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ABOVE THE CLEAR BLUE SKY

Above the clear blue sky,
In heaven's bright abode,
The angel host on high
Sing praises to their God:
Alleluia!
They love to sing
To God their King
Alleluia!

But God from children's tongues
On earth receiveth praise;
We then our cheerful songs
In sweet accord will raise:
Alleluia!
We, too, will sing
To God our King
Alleluia!

O blessed Lord, Thy truth
To all Thy flock impart,
And teach us in our youth
To know Thee as Thou art.
Alleluia!
Then shall we sing
To God our King
Alleluia!

--*John Chandler.*

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BEDTIME STORIES

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THE STORY OF THE FIRST CHRISTMAS

Once there were two little children who lived in a large, red brick house, on a quiet street in the city. The names of these little children were Margaret and Harold. Margaret was five years old, and Harold was eight. Margaret and Harold used to have the best of times together. They played with their dog Sport and their cat Spot. They built houses of blocks. They colored pictures with their crayons. In winter, Harold drew Margaret on his sled, and in summer they played in the garden. But, better than all else, they loved to hear their mamma tell stories. Every night, before they went to bed, she told them a story.

"What shall it be to-night?" said mamma, as they sat before the fire after a cold winter's day.

"A Bible story," said Margaret.

"Very well," replied mamma. "It shall be a Bible story to-night, and since it is almost Christmas-time, I will tell you about the dear little Christ-child who was born in Bethlehem, and the first Christmas."

So Margaret cuddled up in her mamma's lap, and Harold sat at her feet, and she began.

THE STORY OF THE FIRST CHRISTMAS.

"Once upon a time, there was a little town called Bethlehem of Judea, and late one afternoon in winter, a man named Joseph, and his wife named Mary, came to this {246} town. They were very glad to reach the village, for they were cold and hungry. But they were disappointed. No one would take them in. There is an old song which tells about it:--

"O, dark was the night,
And cold blew the wind,
But Joseph and Mary
No shelter could find.

"In all the fair city
Of Bethlehem,
In cottage or inn,
Was no room for them."

"Wouldn't anyone let them in?" said Margaret.

"No," said mamma. "They went to the inn, or hotel, of Bethlehem, and the keeper of the inn said, 'No room for you here, go away.' They went to each one of the houses, and the people who lived in them said crossly, 'No room for you here, go away.'"

"I would have let them in if I had been there," said Harold, earnestly.

"I would, too," said Margaret. "Were they very cold, dear mamma?"

"Yes, my dears," said mamma, smiling, "I know that you would have been kind to them. But you see this was before Jesus had taught people to be good and kind to others. Well, they were very cold and very sad, but at last the keeper of the inn let them go into his stable, and there were oxen there, and hay, and stalls for the cattle, and mangers."

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BETHLEHEM AT SUNSET

From a photograph taken by Mrs. Frank L. Goodspeed, and used by her kind permission.

This beautiful picture of Bethlehem was taken just at sunset, with a cloud effect unusual in Eastern skies. "So must the little town have looked when Joseph and Mary, weary from their long journey, approached it. The short winter's day was probably closing in as the two travelers from Nazareth neared their journey's end. The way had been long and weary. A sense of rest and peace must almost unconsciously have crept over the travelers when at last they reached the rich fields that surrounded the ancient 'House of Bread,' and, passing through the valley, which, like an amphitheater, sweeps up to the twain heights along which Bethlehem stretches, ascended through the terraced vineyards and gardens."

--*Edersheim*



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"Like grandpapa's barn?" asked Harold.

"Yes," answered mamma, "only not so nice and comfortable, for this stable was a cave, cut out of the rock. That night, in the stable, the little baby Jesus was born, and his dear mother Mary wrapped him all warmly up, and laid him in one of the cattle mangers for a cradle."

"Was he a little tiny, tiny baby, like Grace's little brother?" asked Margaret.

"Yes, my dear," said mamma, "and the sweetest little tiny baby you ever saw.

"And in the fields near by there were shepherds keeping watch over their flocks by night, and while they watched they saw suddenly a great light, and an angel stood before them and said, 'Be not afraid, for I bring you good tidings of great joy for all the people. For there is born in Bethlehem a little child Jesus, who is to be the Saviour of the world.' And when the angel had finished speaking, they heard voices, singing like a great chorus in the sky, and this was the song they sang,--

"Glory to God in the highest,
And on earth peace among men in whom he is well pleased.'

"Then the shepherds went to Bethlehem, and found the little child Jesus lying in the manger, and loved him, and told everyone what they had seen and heard.

"And later, wise men from the East came on their three white camels, guided by the star of Bethlehem, which shone in the sky. And as they came near to Bethlehem, they {250} said to everyone, 'Where is he which is born king of the Jews? for we have seen his star in the East, and have come to worship him.'

"And the star led them at last to the stable where Jesus was, and they brought beautiful gifts, gold, frankincense and myrrh, and they worshiped him."

"And that is how Christmas came!" said Margaret.

"I am very glad that the little child Jesus was born."

"You must love him very much," said mamma, "for he was born, and grew up, and died at last, for our sakes. And now I want to read you a sweet little poem, which a very good man, named Phillips Brooks, once wrote about Bethlehem. I want you both to learn it to say to papa. Now listen while I read."

"O little town of Bethlehem,
How still we see thee lie;
Above thy deep and dreamless sleep.
The silent stars go by;
Yet in thy dark streets shineth
The everlasting light;
The hopes and fears of all the years
Are met in thee to-night.

"O holy child of Bethlehem,
Descend to us we pray,
Cast out our sin, and enter in,
Be born in us to-day.
We hear the Christmas angels
The great glad tidings tell;

Oh, come to us, abide with us,
Our Lord Immanuel."

[Footnote: By courtesy of E. P. Dutton & Co.]

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THE STORY OF PALM SUNDAY

One Sunday Harold noticed that all the people who came from one of the churches wore a little piece of palm, or evergreen.

"What does that mean?" said Harold.

"Oh, this is Palm Sunday," said mamma. "This was one of the glad days in Jesus' life. To-night I will tell you all about it."

When it grew dark mamma called Margaret and Harold, and began

THE STORY OF PALM SUNDAY.

"You know that Jesus was poor and homeless, yet he was very rich in the love of his friends. He was never honored but once as his friends liked. That was on Palm Sunday, and the children helped to do it.

"It happened at the great city of Jerusalem. Jesus did not go to the city very often. He liked to live in the villages and in the country better. At this time there was a great feast in the city, and Jesus was going to the feast with his friends."

"What sort of a feast was it, mamma?" asked Harold.

"It was not exactly what we call a feast," mamma replied. "It was more like a great celebration. It recalled a great event in the nation's history, the escape of the Jews from captivity. It was called the 'Feast of the Passover.' {252} The Jewish people from all over the world came to Jerusalem to celebrate it."

"Why, it must have been the Fourth of July of the Jews," said Harold.

"Something like that," replied mamma, smiling. "Only the little Jewish boys did not make as much noise as my small son makes on his country's birthday.

"Well, the friends of Jesus who came with him to this feast wanted to show how much they loved him. They often wanted to treat him as though he were a king. Once they did treat him in this way, and Jesus did not forbid it. It does people good to show their friends how much they love them.

"Jesus stayed at night with his friends, in a village not far from the city, and every morning he came into the city. One morning he came over the hill, on the road which leads into the city, riding on an ass. It was a beautiful morning, and all his friends who were with him were filled with gladness. They shouted and sang as they marched along. They shouted 'Hosanna!' just as you shout 'Hurrah!' when you are marching in your processions. 'This man is going to be our king!' they called. 'Praise God for our king!' People from the city saw them coming and went out to meet them, so that there was a great multitude. They broke off branches of the palm trees along the way, and waved them in the air, just as the soldiers wave the royal banners of the king. Some of the people took off their cloaks and laid them on the ground for him to ride over, just as if he were a great king. They placed their palm branches on the ground, too, so that they seemed like a beautiful green carpet."

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JESUS ENTERING JERUSALEM IN TRIUMPH

By Bernard Plockhorst (1825-)

"And as he went, they spread their garments in the way. And as he was now drawing nigh, even at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen; saying, Blessed is the King that cometh in the name of the Lord: peace in heaven, and glory in the highest."--**Luke 19:36-38**



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"Oh," said Margaret, "how pleased Jesus must have been!"

"Yes," said mamma, "Jesus was pleased to know that the people loved him. And he was a king, you know, though he never sat upon a throne. The Bible sometimes calls him, 'King of kings, and Lord of lords.'

"When they reached the city, there were many little children in the streets and about the temple. Now the children always loved Jesus, and when they saw him coming in this procession they all ran to meet him. They all joined in the procession, and sang songs, and shouted 'Hosanna!' and waved their hands for the children's king. Some of those people who did not like Jesus tried to stop the children. But Jesus would not tell them to stop."

"If I had been there, I would have shouted for Jesus," said Harold.

"That is my brave boy," said mamma. "But you must remember that there is just as much chance to let people know that you stand up for Jesus now, as then. You must never be afraid to let it be known that you are Jesus' friend.

"Now we will sing that hymn that you like so much. It is a good hymn for Palm Sunday."

So they sang,--

"Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before. {256}
Christ, the royal Master,
Leads against the foe;
Forward into battle,
See, His banners go.

"Like a mighty army
Moves the church of God;
Brothers, we are treading
Where the saints have trod;
We are not divided,
All one body we,
One in hope and doctrine,
One in charity.

"Crowns and thrones may perish,
Kingdoms rise and wane,
But the church of Jesus
Constant will remain;
Gates of hell can never
'Gainst that church prevail;
We have Christ's own promise,
And that cannot fail.

"Onward, then, ye people,

Join our happy throng,
Blend with ours your voices
In the triumph song;
Glory, laud, and honor
Unto Christ the King;
This through countless ages
Men and angels sing."

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HOW JESUS GAVE HIS LIFE FOR THE WORLD

One afternoon in the springtime, just before Easter, Margaret was playing with her dolls. Her mamma came into the room and said:--

"I want my little girl to be good while I am gone; I am going to church."

"Why, mamma," said Margaret, "this is not Sunday, this is Friday."

"Yes," said mamma, "and this evening I will tell you and Harold why I am going to church on Friday."

At bedtime, mamma said, "Now I will tell you

HOW JESUS GAVE HIS LIFE FOR THE WORLD.

"It is a very sad and yet a very sweet story. It is very sad to think that Jesus had enemies who hated him so much that they could kill him, and yet we love the story because it tells us how much Jesus loved us.

"If we love anyone very much, we are willing to give up things for him."

"Yes," said Margaret, "Harold loves me, and he gave up his party when I was sick, and noise troubled me."

"That was a very kind and unselfish thing for Harold to do," said mamma, "but Jesus gave up very much more than that for our sakes.

"You would have to love anyone very much indeed to give up your home for him. You would have to love {258} anyone better than you love yourself to give up your life for him."

"Do you mean like Frank's papa," said Harold, "when he ran into the fire when his house burned, to get Frank, and almost died?"

"Yes," said mamma, "Frank's papa loved his little boy better than he loved his own life, and he was ready to give his own life that his little boy might be saved."

"But why is the story sad, then?" said Margaret.

"It is sad," replied mamma, "because his death was such a cruel one, and because he suffered so much.

"One night Jesus gathered his dearest friends about him, and they had supper together, and he told them how much he loved them, and that they must never forget him.

"After the supper was over he went out into the night, to a place called the Garden of Gethsemane. Then his enemies came with torches, and found him there, and seized hold upon him, and bound him with ropes, and led him away.

"After they had treated him with great cruelty, they took him to a hill called Calvary outside the city, and there, before a great multitude of people, they nailed his hands and his feet to a cross of wood, and after he had suffered very much, he died there upon the cross. Then it grew dark upon the hill, and an earthquake shook the ground, and the people ran away in terror, because they began to see what a wicked thing they had done."

"Oh, what wicked people," said Margaret, "to kill dear Jesus!"

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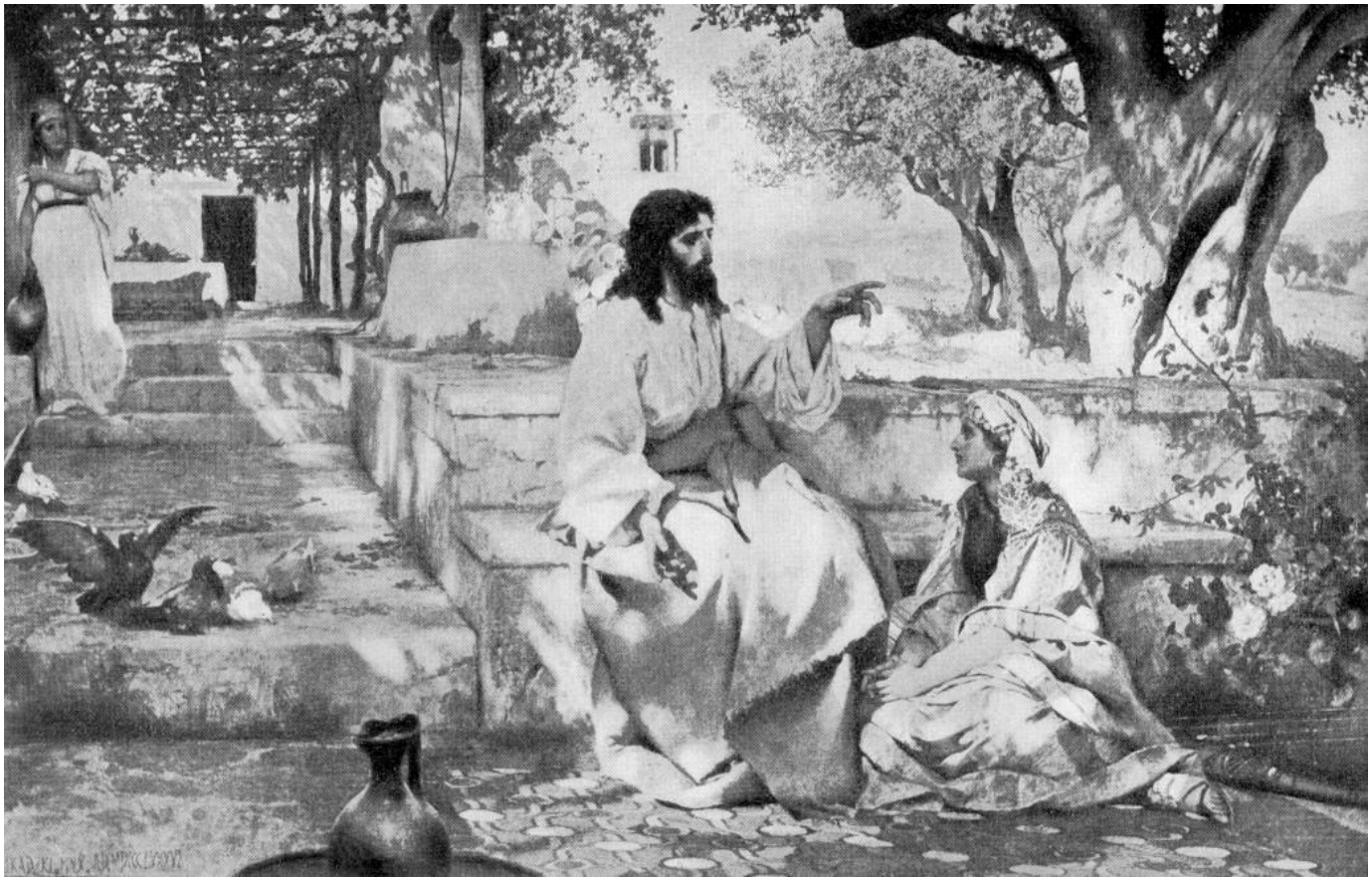
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JESUS IN THE HOME OF MARY AND MARTHA

By Siemiradski (1843-)

"And fast beside the olive-bordered way
Stands the blessed home where Jesus deigned to stay;
The peaceful home, to zeal sincere
And heavenly contemplation dear,
Where Martha loved to wait with reverence meet,
And wiser Mary lingered at Thy sacred feet."

--*John Keble*



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"Jesus loved even them," said mamma, softly. "He was so good that he loved them, even while they were killing him, and asked his Father in heaven to forgive them, too.

"You must remember that when we do what is wrong, we hurt our Father in heaven very much, but Jesus has taught us that he loves us still, and is ready to forgive us when we ask him.

"So this is the reason why we love Jesus so much. 'We love him because he first loved us.' This is the reason why mamma went to church to-day, to thank God for sending to the world such a loving Jesus, and to remember the day on which he died for us, and for all the world.

"Now mamma will sing you a beautiful hymn about the cross. The cross was dreadful then, but we love it now because it makes us remember the love of Jesus."

"In the cross of Christ I glory;
 Towering o'er the wrecks of time;
 All the light of sacred story
 Gathers round its head sublime.

"When the woes of life o'ertake me,
 Hopes deceive and fears annoy,
 Never shall the cross forsake me;
 Lo! it glows with peace and joy.

"When the sun of bliss is beaming
 Light and love upon my way,
 From the cross the radiance streaming
 Adds new luster to the day. {262}

"Bane and blessing, pain and pleasure,
 By the cross are sanctified;
 Peace is there that knows no measure,
 Joys that through all time abide.

"In the cross of Christ I glory;
 Towering o'er the wrecks of time;
 All the light of sacred story
 Gathers round its head sublime."

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THE FIRST EASTER DAWN

By J. K. Thompson

"The day of resurrection,
Earth, tell it out abroad:
The Passover of gladness,
The Passover of God.
From death to life eternal,
From earth unto the sky,
Our Christ hath brought us over
With hymns of victory."

--John of Damascus



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THE STORY OF THE FIRST EASTER DAY

It was Easter Day. Both Margaret and Harold went to church. It was a beautiful day, warm and pleasant. The grass was green, and the tulips and the crocuses were blossoming in the gardens. Everybody was glad that the snow and the cold of winter had gone. When they were on their way to church, they saw a robin on a branch of a tree. The children laughed with pleasure to see Mr. Robin Redbreast back again. At church there were beautiful flowers, and the choir sang Easter songs and hymns. One of the hymns Harold liked very much indeed. He said it made him feel that the world was so glad that it couldn't help singing its gladness right out. This hymn began--

"Christ the Lord is risen to-day
Sons of men and angels say,
Raise your joys and triumphs high,
Sing, ye heavens, and, earth, reply."

In the evening they sat with their mamma, watching the beautiful sunset.

"Mamma," said Harold, "I don't think that I just understand about that long word the minister used so much this morning--resurrection; won't you explain it, please?"

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"Well," said mamma, "it is not very easy for little folks to understand, but I will try. I will tell you the

STORY OF THE FIRST EASTER DAY.

"You know that the enemies of Jesus crucified him as I told you, and he died upon the cross."

"Yes," said Margaret, soberly, "I know about that. My little kittie died. She went to sleep, and couldn't wake up any more. Poor little kittie!"

"Yes," said mamma, "and you know that dear Grand-mamma White went to sleep and didn't wake up, and God took her dear, beautiful soul to be with him.

"After Jesus had suffered on the cross, he went to sleep, that sound, sound sleep that we call death. Then they took him from the cross, and placed his body in a tomb dug out of the rock, and rolled a great stone before the door. His disciples and all his friends were very, very sad,

because they thought they would never see him again."

"But they did, mamma," said Harold.

"Oh, yes," said Margaret, "he wasn't truly dead."

"Ah, yes, my dears," said mamma, "he was truly dead, but after he had lain there quietly for three days, a wonderful thing happened. He came to life again. He came out from the tomb. He went to see his friends and his disciples. He made them very happy. He told them that soon he must go back to his Father in heaven, and that they must go everywhere in all the world, telling people about him.

"Now I will read you the beautiful story of the first Easter Day, as it is told in the Bible:--

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"Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. She runneth, therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, "They have taken away the Lord out of the tomb, and we know not where they have laid him."

"Peter therefore went forth, and the other disciple, and they went toward the tomb. And they both ran together: and the other disciple outran Peter, and came first to the tomb; and stooping and looking in he seeth the linen cloths lying, yet entered he not in. Simon Peter therefore cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. Then entered in therefore the other disciple also, which came first to the tomb, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. So the disciples went away again unto their own home.

"But Mary was standing without at the tomb weeping. So, as she wept, she stooped and looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they say unto her, "Woman, why weepest thou?"

"She said unto them, "Because they have taken away my Lord, and I know not where they have laid him."

"When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus.

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"Jesus saith unto her, "Woman, why weepest thou? whom seekest thou?"

"She, supposing him to be the gardener, saith unto him, "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away."

"Jesus saith unto her, "Mary!"

"She turneth herself, and saith unto him in Hebrew, "Rabboni!" which is to say, "Master."

"Jesus saith to her, "Touch me not; for I am not yet ascended unto my Father and your Father, and my God and your God."

"Mary Magdalene cometh and telleth the disciples, "I have seen the Lord"; and how that he had said these things unto her."

"That is a very beautiful story, is it not?" said mamma, when she had finished reading. "And how glad Mary and all the friends of Jesus must have been to see him again! Now the sunset has faded, and I will sing you an Easter hymn."

[Footnote: Tune, "The Son of God goes forth to war."]

"The terror of the night has fled,
Its shadows fade away;
The tomb wherein our Lord lay dead
Is open to the day.

"That Easter morn when He came forth,
Who gave Him greeting there?
The flowers, the birds, the radiant earth,
And all the garden fair. {269}

"Once more the glorious day is here,
The day that saw Him rise,
When Love was victor over fear,
And glory filled the skies.

"Who comes to greet our risen King?
Not birds and flowers alone,
Our loyal hearts to Him we bring,
And worship at His throne."

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THE STORY OF THE FIRST THANKSGIVING

Harold and Margaret had been hoping for a snowy Thanksgiving, and they were very happy when, two days before Thanksgiving, the snow began to fall in great flakes. The sun shone again on Thanksgiving morning, and at nine o'clock the sleigh with the two dapple gray horses was ready to take all the family to Grandpa Emerson's over the river and away four miles across the snowy fields in the country. How they enjoyed the ride in the fresh cold air! What a merry tune was sung by the jingling of the sleighbells! And how happy they were after they reached the big old farmhouse! First, of course, they were kissed and hugged by Grandpa Emerson and Grandma Emerson. Then they went out to the barn to see the horses and cows. Then they went sliding down the hill behind the barn. Then they made a beautiful snow man, and by that time they were ready for Grandma Emerson's Thanksgiving dinner. They were to stay at the farm for a few days, and toward

evening as they sat before the roaring fire in the big fireplace they asked mamma for a story. "I will tell you," she said,

THE STORY OF THE FIRST THANKSGIVING.

"The first settlers of New England were the Pilgrims who came across the sea from England in the ship Mayflower."

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"Oh, yes," said Harold, "I remember when we went to Plymouth and saw the Plymouth Rock and the old houses and the monument on the hill."

"Yes," said mamma, "that is where they landed and built their log houses. I will recite a poem which I learned when I was a girl and went to school like Margaret."

"The breaking waves dashed high
On a stern and rockbound coast,
And the woods against a stormy sky
Their giant branches tossed;

"And the heavy night hung dark
The hills and waters o'er,
When a band of exiles moored their bark
On the wild New England shore.

"Not as the conqueror comes,
They, the true-hearted, came,
Not with the roll of the stirring drums,
And the trumpet that sings of fame;

"Not as the flying come,
In silence and in fear,--
They shook the depths of the desert gloom
With their hymns of lofty cheer.

"Amidst the storm they sang,
And the stars heard and the sea!
And the sounding aisles of the dim wood rang
To the anthem of the free! {272}

"The ocean eagle soared
From his nest by the white wave's foam,
And the rocking pines of the forest roared--
This was their welcome home!

"There were men with hoary hair
Amidst that pilgrim band--
Why had they come to wither there
Away from their childhood's land?

"There was woman's fearless eye,
Lit by her deep love's truth;
There was manhood's brow, serenely high,
And the fiery heart of youth.

"What sought they thus afar?
Bright jewels of the mine?
The wealth of seas, the spoils of war?--
They sought a faith's pure shrine.

"Ay, call it holy ground,
The soil where first they trod!
They have left unstain'd what there they found--
Freedom to worship God!"

"Did they have a very hard time at Plymouth?" said Margaret.

"Yes, my dear," replied mamma, "a very hard time. There were little children, and they often had to go cold and hungry. After the Mayflower brought them to Plymouth, it had to sail away again to England and leave them in the wilderness alone."

"There were Indians, too," said Harold.

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THRESHING

From a photograph taken by Mrs. Louise Seymour Houghton, and used by her kind permission.

In the East the grain is threshed by the trampling of beasts, or sometimes, as in this picture, by a rude kind of threshing wheel. The wheels are carried in the framework on which the man is sitting. Sometimes a sledg with iron or stone teeth driven into the bottom is used.



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"Yes," said mamma, "but they had the brave Miles Standish to protect them. At one time, so the story goes, they were almost starving. The winter was coming on, and they did not know what to do. So they set apart a certain day to fast and ask God's help in their distress. I am not sure that it is true, but we will suppose that a little girl and boy like you had climbed the hill to gather a few sticks of wood for the fire. We will suppose that the little girl was looking out to sea, and suddenly she cried, 'Oh, John, what can that be, is it a sail?'

"And we will suppose that John said, 'Oh, no, Priscilla, that is nothing but a seagull; there is no ship coming.'

"But Priscilla insisted.

"'It is, John, it is a sail.' And John looked again and cried, 'Yes! yes! it is, it is a sail!'

"Then how they ran to the village shouting, 'A sail! a sail!' and how the people came crowding out of the little church where they had gathered to pray, and how happy they all were!

"I do not know whether the children caught sight of the sail first, but it is true that on the day appointed for fast and prayer, a ship came from England, and the fast day was turned into a day of feasting and thanksgiving to God for his mercies. And ever after in New England, and now all over this country, the people keep this day; a day for feasting and joy, but a day also of humble thankfulness to God for all his goodness to his children.

"Now, we will draw the curtains and sing a Thanksgiving hymn."

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"O God, beneath Thy guiding hand
Our exiled fathers crossed the sea,
And when they trod the wintry strand
With prayer and psalm they worshiped Thee.

"Thou heard'st well pleased the song, the prayer:
Thy blessing came; and still its power
Shall onward through all ages bear
The memory of that holy hour.

"Laws, freedom, truth, and faith in God,
Came with those exiles o'er the waves.
And where their pilgrim feet have trod,
The God they trusted guards their graves.

"And here Thy name, O God of love,
Their children's children shall adore
Till these eternal hills remove,
And spring adorns the earth no more."

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SHEEP

By Jacque

"Little lambs, so white and fair,

Are the shepherd's constant care;
Now he leads their tender feet
Into pastures green and sweet.

"Now they listen and obey,
Following where he leads the way;
Heavenly Father, may we be
Thus obedient unto Thee."

--*Selected*



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WHO WAS THE NEIGHBOR?

"What is that long word?" asked Harold.

"That is 'neighbor,'" said mamma. "Can you tell me what it means?"

"Oh, yes," said Harold. "It means the people who live close by. Ralph and Elizabeth are our neighbors, because they live in the house next door."

"Yes," said mamma, "and in the old times when people did not travel as much as they do now, they did not know much about any except their neighbors. The Old Testament says that you should love your neighbor. That meant the people you meet day by day. The people of Jesus' time said that you should love your neighbor, but you might hate your enemy. Jesus said that was not right. Do you remember what he said about that, Harold?"

"I know," said Margaret, "we had it in our Sunday School class last Sunday. 'Love your enemies.'"

"Yes," said mamma, "and he once told a story about neighbors. It is called the story of

THE GOOD SAMARITAN.

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?"

"He said unto him, What is written in the law? How readest thou?"

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"And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

"And he said unto him, Thou hast answered right: this do, and thou shalt live.

"But he, willing to justify himself, said unto Jesus, And who is my neighbor?"

"And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment, and wounded him, and departed, leaving him half dead.

"And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

"And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him.

"And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

"And on the morrow when he departed, he took, out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again I will repay thee.

"Which now of these three, thinkest thou, was neighbor unto him that fell among thieves?

"And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.'

"What do you think that story means?" asked mamma.

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"I think," said Harold, "that it means that to be neighbor to anybody is to help him."

Margaret thought a minute. "It seems to me," she said, "that neighbors can live a long way off, then. Our teacher said she would tell us next Sunday how we could help poor little children in a big city five hundred miles away. That will make us neighbors to them, won't it, mamma?"

"Why, yes," said mamma. "So it will." Then she smiled a little and said, "I think we have some neighbors living in China and some others living in India."

What do you suppose mamma meant?

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THE GOOD SHEPHERD

Harold and Margaret were looking at a picture of an Eastern shepherd with his flocks.

"Mamma," said Harold, "is this our country? This man is not dressed as men are here."

"No," said mamma, "it is a picture of a shepherd and his sheep in the country of the Bible."

"What makes the shepherd go before the sheep, mamma?" asked Harold.

"In that country," said mamma, "the sheep are not driven, but led."

"Were sheep more plenty in the Bible land than in ours? I have never seen many sheep," said Harold.

"Yes," answered mamma, "most of the children in the Bible land knew all about sheep. Many of the hillsides had little white flocks of sheep on them. They were not kept in fields with fences. They wandered about over the open pasture lands; and so a man or a boy must be with them to watch over them. He was called the shepherd. He took them to the best pastures. At some seasons of the year he had to lead them a long way to find water. He kept the bears and the wolves and the lions away. He kept away the thieves who might come to steal the sheep. At night he drove the sheep to a fold, or shed, or sometimes he slept with them all night in the open air, beneath the stars.

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AN EASTERN SHEPHERD AND HIS SHEEP

From a photograph taken by W. J. Aitchison, Esq., of Hamilton, Canada, and used by his kind permission.

These sheep are feeding just outside Jerusalem. "All the plateaus east of the Jordan, and the mountains of Palestine and Syria, are pasture grounds for innumerable flocks and herds. In the spring there is plenty of grass. Later, when the rain has ceased, the sheep still nibble the dry herbage and stubble and flourish where, to a western eye, all is barren desert. They require water but once a day. The descendants of the same shepherds who tended the flocks in Bible days still occupy the great sheep walks of Palestine"



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The shepherd named the sheep, and the sheep all knew him and loved him. They would follow him, but they would not follow a stranger. Because the people of the Bible land knew so much about the sheep and the shepherds, the writers of the Bible said a good deal about them. Now get the Bible and I will read you some of the things which it says about sheep."

Margaret brought the Bible, and mamma read first what Jesus said about himself as the good shepherd:--

"'Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.'

"'Jesus said unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall go in and out, and shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly. I am the good shepherd: the good shepherd layeth down his life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, {286} and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep.'"

"This means, my dears," said mamma, "that Jesus cares for you and for all his children, just as a good and faithful shepherd cares for his sheep. The good shepherd brings his sheep safely home at night, and the porter, or keeper of the fold, opens the door and lets them in. The sheep hear his voice, and he calls each one by name and they follow him, but they will not follow a stranger."

"What does 'hireling' mean?" said Margaret.

"It means, dear," replied mamma, "one who is hired to care for the sheep, but who does not know them or love them as the good shepherd does."

"I know," said Harold; "it means that Jesus can take care of us better than anyone else."

"Yes," said mamma, "that is just what it means. And here is another story from the Bible, which Jesus told to show how very tenderly he loves and cares for his little ones":--

"'Jesus said, See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. How think ye? If any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains and seek that which goeth astray?

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THE GOOD SHEPHERD

By W. C. T. Dobson

"I am the good shepherd: the good shepherd layeth down his life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling, and careth not for his sheep. I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd."--**The Words of Jesus**



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And if so be that he find it, verily, I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray. Even so it is not the will of your Father which is in heaven that one of these little ones shall perish."

"In the book of the Bible called the Psalms," continued mamma, "the twenty-third is often called the Shepherd Psalm."

"Oh, we know that psalm," said Margaret.

"Suppose," said mamma, "that one of the sheep in our picture could talk and think like you. Would he not wish to say something about his shepherd, very much like this psalm? The sheep would tell you how the shepherd led him to the green pastures, and let him rest by the brooks that flow gently through the meadows, and kept him safe in the valleys where no wild beasts were hiding to kill him, and put out his long staff to guide him and to help him up the steep paths of the hills. Now let us say the psalm together."

"The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
He restoreth my soul:
He guideth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil; for thou art with me:
Thy rod and thy staff, they comfort me.
Thou preparest a table before me in the presence of mine enemies: {290}
Thou hast anointed my head with oil; my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life:

And I will dwell in the House of the Lord for ever."

"Mamma," said Harold, "sheep don't eat at tables, or have cups."

"No," said mamma, smiling, "that shows us that, after all, this psalm is about a man, and not about a sheep. It means that when troubles and dangers are all about us God still gives all that we need. Sometime that will mean a great deal more to you than it does now."

"I don't understand," said Margaret, "about anointing the head with oil, and dwelling in the house of the Lord."

"In the Bible land," said mamma, "when a man wished to honor a guest whom he had invited to a feast, he poured out a little sweet-smelling oil upon his head. The psalm means that God makes his people, even when they are in the midst of danger, feel as happy as though they were honored guests at a feast. To dwell in the house of the Lord forever means that we are to feel always perfectly secure, as though we were living in God's own house, where nothing could ever harm us."

Harold thought a moment, and then he said, "I think that I know what all the stories about sheep in the Bible mean. They mean that people are like sheep, and they can't take care of themselves, but that God loves them very much, and that he will always take care of them."

"Yes, that is just it," said mamma, "and now! as it is {291} growing dark, let us sing that song which is the twenty-third psalm put into different words."

"The Lord is my shepherd; no want shall I know;
I feed in green pastures, safe-folded I rest;
He leadeth my soul where the still waters flow,
Restores me when wandering, redeems when oppressed.

"Through the valley and shadow of death though I stray,
Since Thou art my guardian, no evil I fear;
Thy rod shall defend me, Thy staff be my stay;
No harm can befall, with my Comforter near.

"In the midst of affliction my table is spread;
With blessings unmeasured my cup runneth o'er;
With perfume and oil Thou anointest my head;
O what shall I ask of Thy providence more?

"Let goodness and mercy, my bountiful God,
Still follow my steps till I meet Thee above;
I seek, by the path which my forefathers trod
Through the land of their sojourn, Thy kingdom of love."

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LITTLE BROTHERS OF THE AIR AND FIELDS

Margaret and Harold had learned to be kind to animals. They belonged to a "Band of Mercy," a company of boys and girls who were pledged never to be unkind to any dumb creature, and to rescue any poor beast who might be in distress or suffering cruel treatment. They had many chances to help poor dogs and cats which were being persecuted by cruel boys. One day they came home from school and told about a poor little kitten which they had protected when it was almost dead from fright. "That was very kind," said mamma, "and to-night I will read you some stories and poems about kindness to animals which I have been saving. Margaret and Harold played with their dog Sport and their big cat Spot until supper time. After supper they were ready for the stories and poems.

"Once upon a time," said mamma, "there lived a very good man who came to be known as St. Francis of Assisi. He was very kind to all birds and animals. He called the birds 'little brothers of the air' and the animals 'little brothers of the field and woods.' These stories are told about him:--

"Once, full of joy, he was going on his way when, perceiving some flocks of birds, he turned aside a little from the road to go to them. Far from taking flight, they flocked around him as if to bid him welcome.

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HEAD OF DOG



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"Brother birds," he said to them, "you ought to praise and love your Creator very much. He has given you feathers for clothing, wings for flying, and all that is needful for you. He has made you the noblest of his creatures; he permits you to live in the pure air; you have neither to sow nor to reap, and yet he takes care of you, watches over you and guides you." Then the birds began to arch their necks, to spread out their wings, to open their beaks, to look at him, as if to thank him, while he went up and down in their midst stroking them with the border of his tunic, sending them away at last with his blessing.'

"In this same tour, passing through Alviano, he began to preach to the people, but the swallows so filled the air with their chirping that he could not make himself heard. "It is my turn to speak," he said to them; "little swallow sisters, hearken to the word of God; keep silent and be very quiet until I have finished."

"At Rieti a family of redbreasts were the guests of the monastery, and the young birds made marauding expeditions on the very table where the Brothers were eating. Not far from there, at Greccio, at another time, they brought to Francis a little rabbit that had been taken alive in a trap. "Come to me, Brother Rabbit," he said to it. And as the poor creature, being set free, ran to him for refuge, he took it up, caressed it, and finally put it on the ground that it might run away; but it returned to him again and again, so that he was obliged to send it to the neighboring forest before it would consent to return to freedom.'

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"One day he was crossing the Lake of Rieti. The boatman in whose bark he was making the passage offered him a fish of uncommon size. Francis accepted it with joy, but, to the great amazement of the fisherman, put it back into the water, bidding it bless God.'

"Here is a story which I once read about a very good and distinguished man who tells how he learned when he was a boy not to kill even the smallest animal needlessly.

"I saw one day a little spotted turtle sunning itself in the shallow water, and I lifted the stick in my hand to kill it, for, though I had never killed any creature, I had seen other boys kill birds, squirrels, and the like, and I had a disposition to follow their wicked example; but all at once something checked my little arm, and a voice within me said, clear and loud, "It is wrong," and so I held my uplifted stick until the turtle vanished from my sight. Then I went home and told my mother, and asked her what it was that told me it was wrong. She wiped a tear from her eye, and took me in her arms, and said: "Some call it conscience, but I call it the voice of God in the human soul. If you listen to it and obey it, then it will speak clearer and clearer, and always guide you right. But if you do not listen to it, or disobey it, then it will fade out, little by little, and leave you in the dark without a guide. Your life, my child, depends on heeding that little voice."

"And here are some poems which teach us to be gentle and kind to the dumb animals who depend upon us for life and look to us for mercy. The poet Cowper says:--

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BOY AND DOG

By Blume



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"I would not enter on my list of friends,
Though graced with polished manners and fine sense,
Yet wanting sensibility, the man
Who needlessly sets foot upon a worm.'

"Coleridge in a great poem, 'The Ancient Mariner,' which I will read to you when you are a little older, says:--

"He prayeth well who loveth well
Both man and bird and beast.

"He prayeth best who loveth best
All things, both great and small;
For the dear God who loveth us,
He made and loveth all.'

"And here are two verses whose author I do not know:--

"Maker of earth, and sea, and sky,
Creation's Sovereign Lord and King;
Who hung the starry worlds on high
And formed alike the sparrow's wing:
Bless the dumb creatures of Thy care,
And listen to their voiceless prayer.

"All-Father! who on Mercy's throne
Hear'st Thy dumb creatures' faintest moan,--
Thy love be ours, and ours shall be
Returned in deeds to these and Thee.'

"There is a poem by John Ruskin which speaks of that good time coming when cruelty shall cease and terrible wars shall be no more."

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A SONG OF PEACE.

"Put off, put off your mail, ye kings, and beat your brands to dust;
A surer grasp your hands must know, your hearts a better trust.
Nay, bend aback the lance's point, and break the helmet bar,
A noise is in the morning winds, but not the note of war!

"Among the grassy mountain paths the glittering troops increase;
They come! they come! how fair their feet--they come that publish peace.
Yea, Victory, fair Victory, our enemies are ours,
And all the clouds are clasped in light, and all the earth with flowers.

"Ah! still depressed and dim with dew, but wait a little while,
And radiant with the deathless rose the wilderness shall smile,
And every tender, living thing shall feed by streams of rest,
Nor lamb shall from the fold be lost, nor nursling from the nest."

"That reminds us of what the prophet said about the time when all the beasts even shall lose their cruel traits and live at peace with each other, and even play with little children."

"Could that ever be true, mamma?" interrupted Harold.

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ON GUARD



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"Well, even now, my dear," replied mamma, "wild and fierce animals have been wholly tamed by kindness. We cannot tell what beautiful things might happen if all evil and unkindness should be driven from the world and men should live as Christ taught us to live.

"Here are the prophet's words: 'And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.'

"These verses are from the Psalms and the Proverbs:--

"'For every beast of the forest is mine, and the cattle upon a thousand hills.

"'I know all the fowls of the mountains: and the wild beasts of the field are mine.'

"'The merciful man doeth good to his own soul; but he that is cruel troubleth his own flesh.'

"'A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel.'

"And here are some of the words of Jesus about animals and birds and about kindness:--

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"'Be ye therefore merciful, as your Father also is merciful.'

"'Blessed are the merciful, for they shall obtain mercy.'

"'The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.'

"'Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heavens, that they sow not, neither do they reap, nor gather into barns; and your Heavenly Father feedeth them. Are ye not of much more value than they?'

"'Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father; but the very hairs of your head are all numbered.'"

"And now it is late and my little lambs must go to their beds. I am sure that you both will be kind in every way to your little brothers of the air and the woods and fields, and your little dumb brothers in the streets of the city."

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SHEPHERD HYMNS

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THE GOOD SHEPHERD

By Bernard Plockhorst (1825-)

"Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers."

--The Words of Jesus



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SAVIOUR, LIKE A SHEPHERD LEAD US

Saviour, like a shepherd lead us,
Much we need Thy tenderest care;
In Thy pleasant pastures feed us,
For our use Thy folds prepare;
Blessed Jesus,
Thou hast bought us, Thine we are.

We are Thine, do Thou befriend us,
Be the guardian of our way;
Keep Thy flock, from sin defend us,
Seek us when we go astray;
Blessed Jesus,
Hear the children when they pray.

Early let us seek Thy favor,
Early let us do Thy will;
Holy Lord, our only Saviour,
With Thy grace our bosoms fill;
Blessed Jesus,
Thou hast loved us, love us still.

--*Dorothy Ann Thrupp.*

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WAS THERE EVER KINDEST SHEPHERD?

Was there ever kindest shepherd
Half so gentle, half so sweet
As the Saviour, who would have us
Come and gather round His feet?
There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.

For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.
If our love were but more simple,
We should take Him at His word;
And our lives would be all sunshine
In the sweetness of our Lord.

--*Frederick William Faber*

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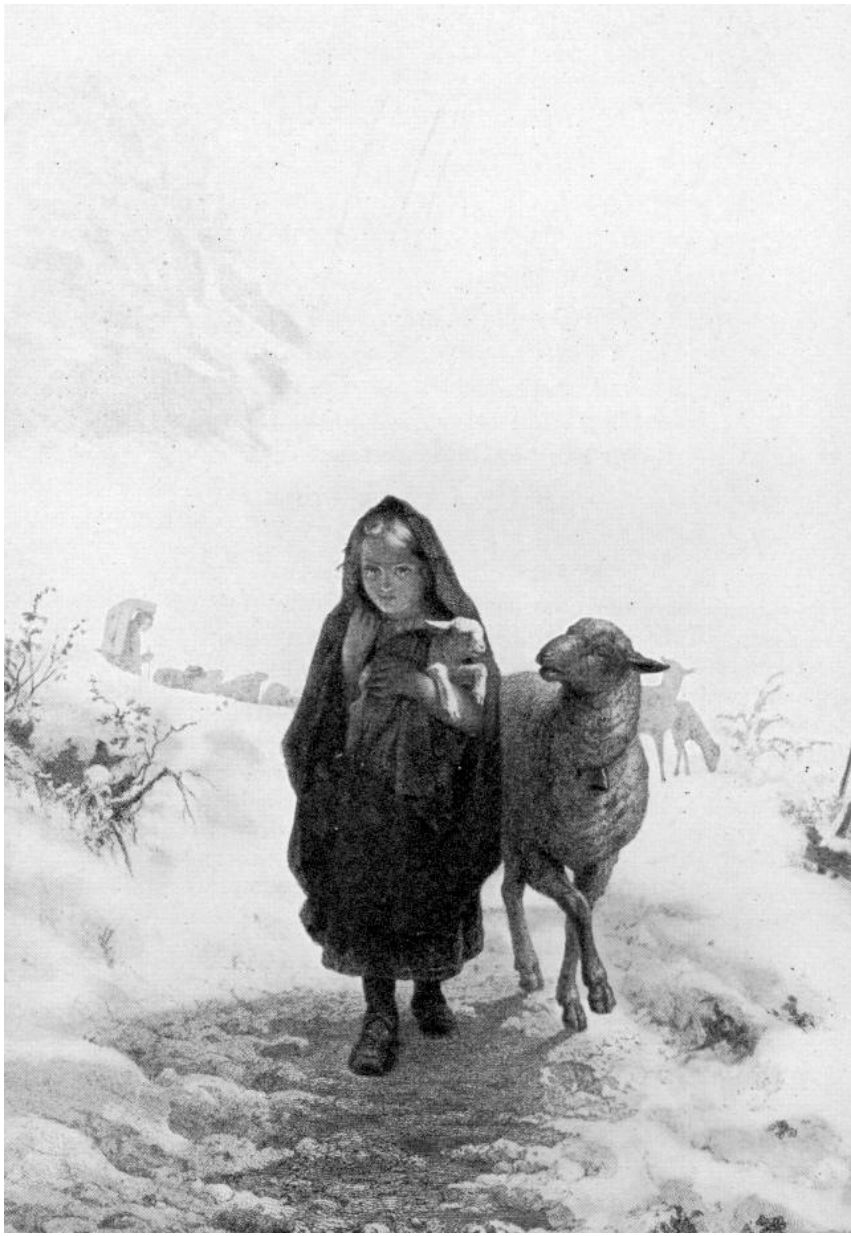
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THE LOST LAMB FOUND

By P. Giradet

Sometimes in winter the sheep suffer greatly from the cold and heavy snowstorms. This is a description of sheep covered by the snow in winter:--

"The flock was buried Beneath a great white billow as high as a barn and as broad as a house. This great drift was rolling and curling beneath the violent blast, tufting and combing with rustling swirls, and carved as if patterns of cornice where the grooving-chisel of the wind swept round. Ever and again the tempest snatched little whiffs from the channeled edges, twirled them round and made them dance over the chine of the monster pile, then let them lie like herringbones or the seams of the sand where the tide has been. And all the while, from the smothery sky, more and more fiercely at every blast, came the pelting pitiless arrows winged with murky white and pointed with the barbs of the frost."--*Blackmore*



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GRACIOUS SAVIOUR, HOLY SHEPHERD

Gracious Saviour, holy Shepherd,
Little ones are dear to Thee;
Gathered with Thine arms, and carried
In Thy bosom, may they be
Sweetly, fondly, safely tended,
From all want and danger free.

Let Thy holy words instruct them;
Fill their minds with heavenly light;
Let Thy love and grace constrain them
To approve whate'er is right;
Let them feel Thy yoke is easy,
Let them prove Thy burden light.

Taught to lisp Thy holy praises
Which on earth Thy children sing,
With both lips and hearts, unfeigned,
Glad thank-offering may they bring;
Then with all Thy saints in glory
Join to praise their Lord and King.

--*Jane E. Leeson and J. Whittemore.*

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IN HEAVENLY LOVE ABIDING

In heavenly love abiding,
No change my heart shall fear,
And safe is such confiding,
For nothing changes here.
The storm may roar without me,
My heart may low be laid;
But God is round about me,
And can I be dismayed?

Wherever He may guide me,
No want shall turn me back;
My Shepherd is beside me,
And nothing can I lack.
His wisdom ever waketh,
His sight is never dim,
He knows the way He taketh,
And I will walk with Him.

Green pastures are before me,
Which yet I have not seen;
Bright skies will soon be o'er me,
Where darkest clouds have been.
My hope I cannot measure,
My path to life is free;
My Saviour has my treasure,
And He will walk with me.

--Anna L. Waring.

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THE KING OF LOVE

The King of love my Shepherd is,
Whose goodness faileth never;
I nothing lack if I am His,
And He is mine forever.

Where streams of living water flow
My ransomed soul He leadeth,
And where the verdant pastures grow,
With food celestial feedeth.

Perverse and foolish oft I strayed,
But yet in love He sought me,
And on His shoulder gently laid,
And home, rejoicing, brought me.

In death's dark vale I fear no ill
With Thee, dear Lord, beside me;
Thy rod and staff my comfort still,
Thy cross before to guide me.

And so, through all the length of days
Thy goodness faileth never;
Good Shepherd, may I sing Thy praise
Within Thy house forever.

--Sir H. W. Baker.

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PRAYERS FOR LITTLE CHILDREN

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PRAYERS FOR LITTLE CHILDREN

Our Father which art in heaven,

Hallowed be Thy name.
Thy kingdom come.
Thy will be done, as in heaven, so on earth.
Give us this day our daily bread.
And forgive us our debts, as we also have forgiven our debtors.
And lead us not into temptation, but deliver us from evil.
For Thine is the kingdom, and the power, and the glory, for ever.
AMEN.

Jesus, take this heart of mine,
Make it pure, and only Thine.
I Thy little child would be,
Help me, Lord, to live for Thee. AMEN.

I thank Thee, Lord, for quiet rest,
And for Thy care of me;
Oh, let me through this day be blest,
And kept from harm by Thee.
Oh, let me thank Thee, kind Thou art
To children such as I,
Give me a gentle, loving heart;
Be Thou my friend on high. AMEN.

--Beginner's Reading Book.

Dear Lord, for these three things I pray:
To know Thee more clearly,
To love Thee more dearly,
To follow Thee more nearly.
Every day. AMEN.

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Father in heaven, help Thy little children
To love and serve Thee throughout this day.
Help us to be truthful, help us to be kindly,
That we may please Thee in all we do or say.

Dear Lord, we pray Thee, keep Thy little children
From doing wrong throughout this happy day.
Hear our morning promises. Father, help us keep them,
That we may please Thee in all we do or say. AMEN.

For Jesus Christ, the children's friend,
We thank Thee, heavenly Father.
For Jesus Christ, who keeps us to the end,
We thank Thee, heavenly Father. AMEN.

Father, we thank Thee for the night,
And for the pleasant morning light;
For rest and food and loving care,
And all that makes the day so fair.

Help us to do the things we should,
To be to others kind and good;
In all we do in work or play,
To grow more loving every day. AMEN.

Dear Lord, we thank Thee for Thy care,
And all Thy mercy sends;
For food we eat, the clothes we wear,
Our health and home and friends. AMEN.

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THE SOUL'S AWAKENING

By James Sant (1820-)

"Can a little child like me,
Thank the Father fittingly?
Yes, oh, yes,--be good and true,
Patient, kind in all you do,
Love the Lord and do your part,
Learn to say with all your heart,--
Father, we thank Thee;
Father in heaven, we thank Thee."

--*Mary Mapes Dodge*



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Loving Jesus, meek and mild,
Look upon a little child.
Make me gentle as Thou art,
Come and live within my heart.

Take my childish hand in Thine,
Guide these little feet of mine,
And the world shall ever see
Christ, the holy child, in me. AMEN.

Lord, though Thy home is in the sky,
Thou art not far away;
Thou lookest down with loving eye
When little children pray.

We thank Thee for Thy tender care,
And for Thy precious love,
For all the beauty Thou hast made
Of earth and heaven above. AMEN.

Jesus, tender Shepherd, hear me;
Bless Thy little lamb to-night.
Through the darkness be Thou near me;
Keep me safe till morning light.

All this day Thy hand has led me,
And I thank Thee for Thy care;
Thou hast warmed me, clothed and fed me,
Listen to my evening prayer.

Let my sins be all forgiven,
Bless the friends I love so well;
Take us all at last to heaven,
Happy there with Thee to dwell. AMEN.

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My Father in heaven, I thank Thee for my many blessings. I love Thee very much. Help me to love Thee more and to obey Thee better. Forgive all my sins, I pray Thee. Give me good thoughts. Give me understanding. Bless all my friends and keep them and me, both now and forever. AMEN.

--By courtesy of the Clarke School, Northampton, Mass.

A CHILD'S GRACE

Some hae meat and canna eat,
And some wad eat that want it;
But we hae meat and we can eat,
And sae the Lord be thankit. AMEN.

--Robert Burns.

GRACE FOR A CHILD

Here, a little child, I stand,
Heaving up my either hand;
Cold as paddocks though they be,
Here I lift them up to Thee,
For a benison to fall
On our meat and on us all. AMEN.

--Robert Herrick.

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OLD TIME VERSES FOR LITTLE CHILDREN

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AGAINST IDLENESS AND MISCHIEF

How doth the little busy bee
Improve each shining hour,
And gather honey all the day
From every opening flower!

How skillfully she builds her cell!

How neat she spreads the wax!
And labors hard to store it well.
With the sweet food she makes.

In works of labor or of skill
I would be busy, too:
For Satan finds some mischief still
For idle hands to do.

In books, or work, or healthful play,
Let my first years be pass'd;
That I may give for every day
Some good account at last.

--Isaac Watts.

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AGAINST PRIDE IN CLOTHES

How proud we are! how fond to show
Our clothes, and call them rich and new,
When the poor sheep and silkworm wore
That very clothing long before.

The tulip and the butterfly
Appear in gayer coats than I;
Let me be dress'd fine as I will,
Flies, worms, and flowers exceed me still.
Then will I set my heart to find
Inward adornings of the mind;
Knowledge and virtue, truth and grace!
These are the robes of richest dress.
No more shall worms with me compare,
This is the raiment angels wear;
The Son of God, when here below,
Put on this best apparel, too.

It never fades, it ne'er grows old,
Nor fears the rain, nor moth, nor mould;
It takes no spot, but still refines;
The more 't is worn the more it shines.
In this on earth would I appear,
Then go to heaven and wear it there;
God will approve it in His sight,
'Tis His own work and His delight.

--Isaac Watts.

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THE ANT, OR EMMET

These emmets, how little they are in our eyes!
We tread them to dust, and a troop of them dies,
Without our regard or concern;
Yet, as wise as we are, if we went to their school,
There's many a sluggard and many a fool
Some lessons of wisdom might learn.

They wear not their time out in sleeping or play,
But gather up corn in a sunshiny day,
And for winter they lay up their stores;
They manage their work in such regular forms
One would think they foresaw all the frosts and the storms,
And so brought their food within doors.

But I have less sense than a poor creeping ant
If I take not due care for the things I shall want,
Nor provide against dangers in time;
When death or old age shall once stare in my face,
What a wretch shall I be in the end of my days
If I trifle a way all their prime!

Now, while my strength and my youth are in bloom,
Let me think what shall serve me when sickness shall come,
And pray that my sins be forgiven;
Let me read in good books, and believe, and obey,
That, when death turns me out of this cottage of clay,
I may dwell in a palace in heaven.

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A MORNING SONG

My God, who makes the sun to know
His proper hour to rise,
And, to give light to all below,
Doth send him round the skies.

When from the chambers of the east
His morning race begins,
He never tires, nor stops to rest,
But round the world he shines.

So, like the sun, would I fulfill
The business of the day;
Begin my work betimes, and still
March on my heavenly way.

Give me, O Lord, Thine early grace,
Nor let my soul complain,
That the young morning of my days
Has all been spent in vain.

--Isaac Watts.

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MADONNA OF THE ANGELS

By Adolph Bouguereau (1825-1905)

"The mother with the Child,
Whose tender winning arts
Have to His little arms beguiled
So many wounded hearts."

--Matthew Arnold



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AN EVENING SONG

And now another day is gone,
I'll sing my Maker's praise;
My comforts every hour make known
His providence and grace.

But how my childhood runs to waste!
My sins, how great their sum!
Lord, give me pardon for the past,
And strength for days to come.

I lay my body down to sleep,
Let angels guard my head;
And, through the hours of darkness, keep
Their watch around my bed.

With cheerful heart I close my eyes,
Since Thou wilt not remove;
And in the morning let me rise,
Rejoicing in Thy love.

--*Isaac Watts.*

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THE SLUGGARD

"T is the voice of the Sluggard: I heard him complain,
"You have waked me too soon! I must slumber again!"
As a door on its hinges, so he on his bed
Turns his sides, and his shoulders, and his heavy head.

"A little more sleep and a little more slumber!"
Thus he wastes half his days and his hours without number;
And when he gets up he sits folding his hands,
Or walks about sauntering, or trifling he stands.

I pass'd by his garden and saw the wild brier,
The thorn and the thistle grow broader and higher;
The clothes that hang on him are turning to rags,
And his money still wastes, till he starves or he begs.

I made him a visit, still hoping to find
He had took better care for improving his mind:
He told me his dreams, talked of eating and drinking;
But he scarce reads his Bible, and never loves thinking.

Said I then to my heart, "Here's a lesson for me!
That man's but a picture of what I might be;
But thanks to my friends for their care in my breeding,
Who have taught me betimes to love working and reading."

--Isaac Watts.

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THE DIVINE SHEPHERD

By Murillo (1618-1682)



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PRAISE FOR MERCIES, SPIRITUAL AND TEMPORAL

Whene'er I take my walks abroad,
How many poor I see!
What shall I render to the Lord
For all His gifts to me!

Not more than others I deserve,
Yet God hath given me more;
For I have food, while others starve,
Or beg from door to door.

How many children in the street
Half naked I behold!
While I am clothed from head to feet
And cover'd from the cold.

While some poor wretches scarce can tell
Where they may lay their head,
I have a home wherein to dwell,
And rest upon my bed.

While others early learn to swear,
And curse, and lie, and steal;
Lord, I am taught Thy name to fear,
And do Thy holy will.

Are these Thy favors, day by day,

To me above the rest?
Then let me love Thee more than they,
And try to serve Thee best.

--Isaac Watts.

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THE ROSE

How fair is the Rose! What a beautiful flower!
The glory of April and May;
But the leaves are beginning to fade in an hour,
And they wither and die in a day.

Yet the Rose has one powerful virtue to boast,
Above all the flowers of the field!
When its leaves are all dead and fine colors are lost,
Still how sweet a perfume it will yield!

So frail is the youth and the beauty of man,
Though they bloom and look gay like the Rose;
But all our fond care to preserve them is vain,
Time kills them as fast as he goes.

Then I'll not be proud of my youth and my beauty,
Since both of them wither and fade;
But gain a good name by well doing my duty:
This will scent like a rose when I'm dead.

--Isaac Watts.

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MADONNA AND CHILD

By Carlo Dolci (1616-1686)



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PRAISE FOR CREATION AND PROVIDENCE

I sing th' Almighty power of God,
That made the mountains rise,
That spread the flowing seas abroad,
And built the lofty skies.

I sing the wisdom that ordain'd
The sun to rule the day;
The moon shines full at His command,
And all the stars obey.

I sing the goodness of the Lord,
That fill'd the earth with food;
He formed the creatures with His word,
And then pronounced them good.

Lord, how Thy wonders are display'd
Where'er I turn mine eye!
If I survey the ground I tread,
Or gaze upon the sky!

There's not a plant or flower below
But makes Thy glories known:
And clouds arise, and tempests blow,
By order from Thy throne.

Creatures (as numerous as they be)
Are subject to Thy care:
There's not a place where we can flee,
But God is present there.

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A GENERAL SONG OF PRAISE TO GOD

How glorious is our heavenly King,
Who reigns above the sky!
How shall a child presume to sing
His dreadful majesty?

How great His power is none can tell,
Nor think how large His grace:
Not men below, nor saints that dwell
On high before His face.

Not angels, that stand round the Lord,
Can search His secret will;
But they perform His heavenly word,
And sing His praises still.

Then let me join this holy tram,
And my first offerings bring;
The eternal God will not disdain
To hear an infant sing.

My heart resolves, my tongue obeys,
And angels shall rejoice,
To hear their mighty Maker's praise
Sound from a feeble voice.

--*Isaac Watts.*

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INNOCENT PLAY

Abroad in the meadows, to see the young lambs
Run sporting about by the side of their dams,
With fleeces so clean and so white;
Or a nest of young doves in a large open cage,
When they play all in love, without anger or rage,
How much we may learn from the sight!

If we had been ducks, we might dabble in mud;
Or dogs, we might play till it ended in blood:
So foul and so fierce are their natures;
But Thomas and William, and such pretty names,
Should be cleanly and harmless as doves or as lambs,
Those lovely, sweet innocent creatures.

Not a thing that we do, nor a word that we say,
Should injure another in jesting or play,
For he's still in earnest that's hurt:
How rude are the boys that throw pebbles and mire;
There's none but a madman will fling about fire,
And tell you, "'T is all but in sport!"

--*Isaac Watts.*

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AGAINST QUARRELING AND FIGHTING

Let dogs delight to bark and bite,
For God hath made them so;
Let bears and lions growl and fight,
For 't is their nature, too:

But, children, you should never let
Such angry passions rise;
Your little hands were never made
To tear each other's eyes.

Let love through all your actions run,
And all your words be mild;
Live like the blessed Virgin's Son,

That sweet and lovely Child.

His soul was gentle as a lamb;
And as His stature grew,
He grew in favor both with man
And God, His Father, too.

Now, Lord of all, He reigns above,
And from His heavenly throne
He sees what children dwell in love,
And marks them for His own.

--*Isaac Watts.*

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LOVE BETWEEN BROTHERS AND SISTERS

Whatever brawls disturb the street,
There should be peace at home;
Where sisters dwell and brothers meet,
Quarrels should never come.

Birds in their little nests agree,
And 't is a shameful sight,
When children of one family
Fall out, and chide, and fight.

Hard names at first, and threatening words
That are but noisy breath,
May grow to clubs and naked swords,
To murder and to death.

The devil tempts one mother's son
To rage against another;
So wicked Cain was hurried on
Till he had killed his brother.

The wise will make their anger cool,
At least before 't is night;
But in the bosom of a fool
It burns till morning light.

Pardon, O Lord, our childish rage,
Our little brawls remove;
That, as we grow to riper age,
Our hearts may all be love.

--*Isaac Watts.*

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A SUMMER EVENING

How fine has the day been! How bright was the sun!
How lovely and joyful the course that he run;
Though he rose in a mist when his race he begun,
And there follow'd some droppings of rain:
But now the fair traveler's come to the West,
His rays are all gold, and his beauties are best;
He paints the skies gay as he sinks to his rest,
And foretells a bright rising again.

Just such is the Christian. His course he begins,
Like the sun in the mist, when he mourns for his sins,
And melts into tears; then he breaks out and shines,
And travels his heavenly way:
But when he comes nearer to finish his race
Like a fine setting sun, he looks richer in grace,
And gives a sure hope, at the end of his days,
Of rising in brighter array.

--*Isaac Watts.*

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THE PITTI MADONNA

"The Pitti Madonna is one of this sweet company, and perhaps the loveliest of them all. Both she and her beautiful boy are full of gentle earnestness, and if they are too simple-minded to realize what is in store for them, they are none the less ready to do the Father's will."

--*Hurl*



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SUMMER

The heats of Summer come hastily on,
The fruits are transparent and clear;
The buds and the blossoms of April are gone,
And the deep colored cherries appear.

The blue sky above us is bright and serene,
No cloud on its bosom remains;
The woods and the fields and the hedges are green,
And the haycock smells sweet from the plains.

But, hark! from the woodlands what sound do I hear?
The voices of pleasure so gay;
The merry young haymakers cheerfully bear
The heat of the hot summer's day.

While some with bright scythe, singing shrill to the tone,
The tall grass and buttercups mow,
Some spread it with rakes, and by others 't is thrown
Into sweet smelling cocks in a row.

Then since joy and glee with activity join,
This moment to labor I'll rise;
While the idle love best in the shade to recline,
And waste precious time as it flies.

--*Jane Taylor*

THE STAR.

Jane Taylor.
Simply.

H. D. Sleeper.

V. 4.
1. Twin- kle, twin- kle, lit - tle star,

L.H. L.H. L.H. L.H.

Detailed description: This system contains the first four measures of the piece. It features a vocal line in treble clef and a piano accompaniment in grand staff (treble and bass clefs). The key signature has one flat (B-flat) and the time signature is 4/4. The piano part consists of chords in the right hand and a simple bass line in the left hand. The lyrics '1. Twin- kle, twin- kle, lit - tle star,' are written below the vocal line.

V. 3.
How I won- der what you are. Up a- bove the world so high, Like a .diamond

L.H.

Detailed description: This system contains the next four measures. The vocal line continues with the lyrics 'How I won- der what you are. Up a- bove the world so high, Like a .diamond'. The piano accompaniment continues with chords and a bass line. The tempo marking 'V. 3.' is placed above the vocal line.

poco rit. D.C.
in the sky, Twin- kle, twin- kle, How I won- der what you are.

L.H. L.H. L.H.

poco rit.

Detailed description: This system contains the final four measures of the piece. The vocal line concludes with the lyrics 'in the sky, Twin- kle, twin- kle, How I won- der what you are.'. The piano accompaniment ends with a final chord. The tempo marking 'poco rit.' appears above and below the piano part, and 'D.C.' (Da Capo) is written above the vocal line.

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THE STAR

Twinkle, twinkle, little star
 How I wonder what you are!
 Up above the world so high,
 Like a diamond in the sky.

When the blazing sun is gone,
 When he nothing shines upon,
 Then you show your little light,
 Twinkle, twinkle, all the night.

Then the traveler in the dark
 Thanks you for your tiny spark.
 He could not see which way to go,
 If you did not twinkle so.

In the dark blue sky you keep,
And often through my curtains peep;
For you never shut your eye
Till the sun is in the sky.

As your bright and tiny spark
Lights the traveler in the dark,
Though I know not what you are,
Twinkle, twinkle, little star.

--*Jane Taylor.*

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THE FLOWER AND THE LADY, ABOUT GETTING UP

Pretty flower, tell me why
All your leaves do open wide,
Every morning, when on high
The noble sun begins to ride.

This is why, my lady fair,
If you would the reason know,
For betimes the pleasant air
Very cheerfully doth blow.

And the birds on every tree
Sing a merry, merry tune,
And the busy honey bee
Comes to suck my sugar soon.

This is, then, the reason why
I my little leaves undo.
Little lady, wake and try
If I have not told you true.

--*Jane Taylor.*

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THE FIELD DAISY

I'm a pretty little thing,
Always coming with the spring.
In the meadows green I'm found,
Peeping just above the ground;
And my stalk is covered flat
With a white and yellow hat.

Little Mary, when you pass
Lightly o'er the tender grass,
Skip about, but do not tread
On my bright but lowly head;
For I always seem to say,
"Surely winter's gone away."

--*Jane Taylor.*

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THE LITTLE CHILD

I'm a very little child,
Only just have learned to speak;
So I should be very mild,
Very tractable and meek.

If my dear mamma were gone,
Oh, I think that I should die,
When she left me all alone,
Such a little thing as I.

Now what service can I do,
To repay her for her care?
For I cannot even sew,
Nor make anything I wear.

Well, then, I will always try

To be very good and mild;
Never now be cross or cry,
Like a fretful little child.

How unkind it is to fret,
And my dear mamma to tease,
When my lesson I should get,
Sitting still upon her knees!

Oh, how can I serve her so,
Such a good mamma as this?
Round her neck my arms I'll throw,
And her gentle cheek I'll kiss.

Then I'll tell her that I will
Try not any more to fret her,
And as I grow older still,
Try to show I love her better.

--Jane Taylor.

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THE "GRANDUCA MADONNA"

By Raphael

"Around the mighty master came
The marvels which his pencil wrought,
Those miracles of power, whose fame
Is wide as human thought.

"There drooped thy more than mortal face,
O Mother, beautiful and mild!
Enfolding in one dear embrace
Thy Saviour and thy Child!"

--John Greenleaf Whittier



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GOING TO BED

The moon is up, the sun is gone,
Now nothing here he shines upon;
The pretty birds are in their nest,
The cows are lying down to rest,
Or wait, beneath the farmer's shed,
To hear the merry milkmaid's tread.

The pleasant flowers that opened wide,
And smelt so sweet at morning-tide,
Fold up their leaves, as if to say,
"Good-by, we'll come another day;
And now, dear little lady, you
Must sleep, as we shall seem to do."

Yes,--here's my pretty bed, and I
Will kiss mamma, and say "by, by!"
So nice and warm, so smooth and white,
So comfortable all the night!
And when my little prayer is said,
How could I cry to go to bed?

--*Jane Taylor.*

TIME TO GET UP

The cock, who soundly sleeps at night,
Rises with the morning light;
Very loud and shrill he crows;
Then the sleeping ploughman knows
He must rise and hasten, too,
All his morning work to do.

And the little lark does fly
To the middle of the sky.
You may hear his merry tune,
In the morning very soon;
For he does not like to rest
Idly in his downy nest.

While the cock is crowing shrill,
Leave my little bed I will,
And I'll rise to hear the lark,
Now it is no longer dark.
'T would be a pity there to stay,
When 't is bright and pleasant day.

--*Jane Taylor.*

THE SNOWDROP

Now the spring is coming on,
Now the snow and ice are gone,
Come, my little snowdrop root,
Will you not begin to shoot?

Ah! I see your pretty head
Peeping on the flower bed,
Looking all so green and gay
On this fine and pleasant day.

For the mild south wind doth blow,
And hath melted all the snow,
And the sun shines out so warm,
You need not fear another storm.

So come up, you pretty thing,
Just to tell us it is spring,
Hanging down your modest head
On my pleasant flower bed.

--*Jane Taylor.*

GETTING UP.

Jane Taylor.
Brightly.

H. D. Sleeper.

V. 4.

1. Now, my ba - by, ope your eye, For the sun is in the sky, And he's
2. There now, sit in moth - er's lap, That she may un - tie your cap; For the

peep - ing once a - gain Thro' the frost - y win - dow - pane.
lit - tle strings have got Twist - ed in - to such a knot.

Lit - tle ba - by, do not keep An - y lon - ger fast a - sleep.
Yes, you know you've been at play With the bob - bin as you lay.

Ped. *

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GETTING UP

Now, my baby, ope your eye,
For the sun is in the sky,
And he's peeping once again
Through the frosty windowpane.
Little baby, do not keep
Any longer fast asleep.

There now, sit in mother's lap,
That she may untie your cap;
For the little strings have got
Twisted into such a knot.
Yes, you know you've been at play
With the bobbin as your lay.

There it comes, now let us see
Where your petticoats can be;
Oh, they're in the window seat,
Folded very smooth and neat;
When my baby older grows
She shall double up her clothes.

Now one pretty little kiss,
For dressing you so nice as this.

But before we go downstairs,
Don't forget to say your prayers,
For 't is God who loves to keep
Little babies fast asleep.

--*Jane Taylor.*

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A FINE THING

Who am I with noble face,
Shining in a clear blue place?
If to look at me you try,
I shall blind your little eye.

When my noble face I show,
Over yonder mountain blue,
All the clouds away do ride,
And the dusky night beside.

Then the clear wet dews I dry
With the look of my bright eye;
And the little birds awake,
Many a merry tune to make.

Cowslips, then, and harebells blue,
And lily-cups their leaves undo;
For they shut themselves up tight,
All the dark and foggy night.

Then the busy people go,
Some to plow, and some to sow;
When I leave, their work is done,
Guess if I am not the Sun.

--*Jane Taylor.*

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MADONNA AND CHILD

By Georg Papperitz



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A PRETTY THING

Who am I that shines so bright
With my pretty yellow light,
Peeping through your curtains gray?
Tell me, little girl, I pray.

When the sun is gone, I rise
In the very silent skies;
And a cloud or two doth skim
Round about my silver rim.

All the little stars do seem
Hidden by my brighter beam;
And among them I do ride,
Like a queen in all her pride.

Then the reaper goes along,
Singing forth a merry song,
While I light the shaking leaves
And the yellow harvest sheaves.

Little girl, consider well,
Who this simple tale doth tell;
And I think you'll guess it soon,
For I only am the Moon.

--*Ann Taylor.*

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THE SHEEP

Lazy sheep, pray tell me why
In the pleasant fields you lie,
Eating grass or daisies white,
From the morning till the night?
Everything can something do,
But what kind of use are you?

Nay, my little master, nay,
Do not serve me so, I pray.
Don't you see the wool that grows
On my back to make your clothes?
Cold, and very cold you'd be,
If you had not wool from me.

True, it seems a pleasant thing
To nip the daisies in the spring;
But many chilly nights I pass
On the cold and dewy grass,
Or pick a scanty dinner where
All the common's brown and bare.

Then the farmer comes at last,
When the merry spring is past,
And cuts my woolly coat away,
To warm you in the winter's day.
Little master, this is why
In the pleasant fields I lie.

--Jane Taylor.

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THE WOUNDED LAMB

By Von Bremen

"How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray. Even so it is not the will of your Father who is in heaven, that one of these little ones should perish."

--The Words of Jesus



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THE COW

Thank you, pretty cow, that made
Pleasant milk to soak my bread,
Every day, and every night,
Warm, and fresh, and sweet, and white.

Do not chew the hemlock rank,
Growing on the weedy bank;
But the yellow cowslips eat,
They perhaps will make it sweet.

Where the purple violet grows,
Where the bubbling water flows,
Where the grass is fresh and fine,
Pretty cow, go there and dine.

--*Jane Taylor.*

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Music for "Going to Bed".

GOING TO BED.

Jane Taylor.
p *Very gently*

H. D. Sleeper.

Lit-tle ba-by, lay your head On your pret-ty cra-dle bed;

poco cres.

Shut your eye-peeps, now the day And the light are gone a-way.

poco cres.

p

All the clothes are tucked in tight, Lit-tle ba-by dear, good-night.

p *rit.*

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GOING TO BED

Little baby, lay your head
On your pretty cradle-bed;
Shut your eye-peeps, now the day
And the light are gone away.
All the clothes are tucked in tight;
Little baby dear, good night!

Yes, my darling, well I know
How the bitter wind doth blow;
And the winter's snow and rain
Patter on the window pane.
But they cannot come in here,
To my little baby dear;

For the window shutteth fast,
Till the stormy night is past;
Or the curtains we may spread
Round about her cradle-bed.
So, till morning shineth bright,
Little baby dear, good night!

--Jane Taylor.

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BABY AND MAMMA

What a little thing am I!
Hardly higher than the table.
I can eat, and play, and cry,
But to work I am not able.

Nothing in the world I know,
But mamma will try and show me.
Sweet mamma, I love her so,
She's so very kind unto me.

And she sets me on her knee,
Very often, for some kisses.
Oh! how good I'll try to be,
For such a dear mamma as this is.

--*Jane Taylor.*

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CHILD WITH DOG

Sir Joshua Reynolds (1723-1792)



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THE TEMPEST

See the dark vapors cloud the sky,
The thunder rumbles round and round;
The lightning's flash begins to fly,
Big drops of rain bedew the ground:
The frightened birds with ruffled wing,
Fly through the air and cease to sing.

'T is God who on the tempest rides
And with a word directs the storm,
'T is at His nod the wind subsides,
Or heaps of heavy vapors form.
In fire and cloud He walks the sky,
And lets His stores of tempest fly.

--*Jane Taylor.*

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THE VIOLET

Down in a green and shady bed
A modest violet grew;
Its stalk was bent, it hung its head,
As if to hide from view.

And yet it was a lovely flower,
Its colors bright and fair.
It might have graced a rosy bower,
Instead of hiding there.

Yet there it was content to bloom,
In modest tints arrayed;
And there diffused its sweet perfume,
Within the silent shade.

Then let me to the valley go,
This pretty flower to see,
That I may also learn to grow
In sweet humility.

--*Jane Taylor.*

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SHEEP

By Rosa Bonheur (1822-1899)

One of the most famous artists of the world, born at Bordeaux, France, March 22, 1822, died 1899. Her best known pictures are the "Horse Fair" and "Tillage in Nivernais." During the siege of Paris her studio was saved by the special order of the crown prince of Prussia. She received the cross of the Legion of Honor in 1865



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MAY DAY SONG

April's gone, the king of showers;
May is come, the queen of flowers;
Give me something, gentles dear,
For a blessing on the year.
For my garland give, I pray,
Words and smiles of cheerful May:
Birds of spring, to you we come,
Let us pick a little crumb.

--*John Keble.*

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THE LAMB

Little lamb, who made thee?
Dost thou know who made thee,
Gave thee life and bade thee feed
By the stream and o'er the mead;
Gave thee clothing of delight,
Softest clothing, woolly, bright;
Gave thee such a tender voice,
Making all the vales rejoice?
Little lamb, who made thee?
Dost thou know who made thee?

Little lamb, I'll tell thee;
Little lamb, I'll tell thee.
He is called by thy name,
For He calls Himself a Lamb.
He is meek and He is mild,
He became a little child.
I a child and thou a lamb,
We are called by His name.
Little lamb, God bless thee.
Little lamb, God bless thee.

--*William Blake.*

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THE AGE OF INNOCENCE

Sir Joshua Reynolds (1723-1792)



SOME MURMUR WHEN THEIR SKY IS CLEAR

Some murmur when their sky is clear
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue.

And some with thankful love are filled,
If but one streak of light,
One ray of God's good mercy gild
The darkness of their night.

In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task
And all good things denied.

And hearts in poorest huts admire
How love has in their aid,
Love that not ever seems to tire,

Such rich provision made.

--*Archbishop Trench.*

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LITTLE DROPS OF WATER

Little drops of water,
Little grains of sand,
Make the mighty ocean,
And the pleasant land.

Then the little minutes,
Humble though they be,
Make the mighty ages
Of eternity.

--*Ebenezer Cobham Brewer.*

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CHRISTMAS HYMNS

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THE ANNOUNCEMENT TO THE SHEPHERDS

By Bernard Plockhorst (1825-)

"And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, 'Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, which is Christ the Lord. And this is the sign unto you; Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.'

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,--

'Glory to God in the highest,
And on earth peace among men in whom he is well pleased.'"

--*Luke 2:8-14*



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CHRISTMAS LULLABY

Sleep, baby, sleep. The mother sings:
Heaven's angels kneel and fold their wings.
Sleep, baby, sleep!

With swaths of scented hay Thy bed
By Mary's hand at eve was spread.
Sleep, baby, sleep!

At midnight came the shepherds, they
Whom seraphs wakened by the way.
Sleep, baby, sleep!

And three kings from the East afar,
Ere dawn, came, guided by the star.
Sleep, baby, sleep!

They brought Thee gifts of gold and gems,
Pure orient pearls, rich diadems.
Sleep, baby, sleep!

But Thou who liest slumbering there,
Art King of kings, earth, ocean, air.
Sleep, baby, sleep!

Sleep, baby, sleep. The shepherds sing:
Through heaven, through earth, hosannas ring.
Sleep, baby, sleep!

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THE STAR

They followed the star the whole night through;
As it moved with the midnight, they moved, too;
And cared not whither it led, nor knew,
Till Christmas day in the morning.

We have followed the star a whole long year,
And watched it beckon, now faint, now clear,
And now it stands still as we draw near
To Christmas day in the morning.

And just as the wise men did of old,
In the hush of the winter's dawning, cold,
We come to the stable, and we behold
The Child on the Christmas morning.

And just as the wise men deemed it meet
To offer Him gold and perfumes sweet,
We would lay our gifts at His holy feet,
Our gifts on Christmas morning.

O Babe, once laid in the oxen's bed,
With never a pillow for Thy head,
Now throned in the highest heaven instead,
O Lord of the Christmas morning!

Because we have known and have loved Thy star
And have followed it long and have followed it far
From the land where the shadows and darkness are
To find Thee on Christmas morning,--

Accept the gifts we dare to bring,
Though worthless and poor the offering,
And help our souls to rise and sing
On Christmas day in the morning.

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MADONNA AND CHILD By Sichel

"All my heart this night rejoices
As I hear, far and near,
Sweetest angel voices:
'Christ is born!' their choirs are singing,
Till the air everywhere
Now with joy is ringing."

--*Paul Gerhardt*



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A CHRISTMAS CAROL

What sweeter music can we bring,
Than a carol for to sing
The birth of this our heavenly King?
Awake the voice! Awake the string!
Heart, ear, and eye, and everything
Awake! the while the active finger
Runs divisions with the singer.

Dark and dull night, fly hence away,
And give the honor to this day,
That sees December turned to May.
If we may ask the reason, say
The why, and wherefore all things here
Seem like the springtime of the year?

Why does the chilling winter's morn
Smile like a field beset with corn?
Or smell like to a mead new shorn,
Thus on the sudden? Come and see
The cause why things thus fragrant be:
'Tis He is born, whose quickening birth
Gives light and luster, public mirth,
To heaven and the under earth.

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THE GUIDING STAR

As with gladness men of old
Did the guiding star behold,
As with joy they hailed its light,
Leading onward, beaming bright;
So, most gracious Lord, may we
Evermore be led by Thee.

As with joyful steps they sped
To that lowly manger bed,
There to bend the knee before
Him whom heaven and earth adore;
So may we with willing feet
Ever seek the mercy seat.

As they offered gifts most rare
At that manger rude and bare;
So may we with holy joy,
Pure and free from sin's alloy,
All our costliest treasures bring,
Christ, to Thee, our heavenly King.

--*William C. Dix.*

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THE HOLY NIGHT

By Correggio (1493-1534)

Antonio Allegri Correggio, named from the Italian town in which he was born.

"We sate among the stalls at Bethlehem;
The dumb kine from their fodder turning there,
Softened their horned faces
To almost human gazes
Toward the newly born.
The simple shepherds from the starlit brooks
Brought visionary looks,
As yet in their astonied hearing, rung
The strange, sweet angel tongue;
The Magi from the East in sandals worn
Knelt reverent, sweeping round
With long pale beards, their gifts upon the ground,
The incense, myrrh, and gold,
These baby hands are impotent to hold;
So let all earthlies and celestials wait
Upon thy royal state:
Sleep, O my kingly One!"

--*Elizabeth Barrett Browning*



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A CHRISTMAS CAROL

God rest ye, merry gentlemen; let nothing you dismay,
For Jesus Christ, our Saviour, was born on Christmas day.
The dawn rose red o'er Bethlehem, the stars shone through the gray,
When Jesus Christ, our Saviour, was born on Christmas day.

God rest ye, little children; let nothing you affright,
For Jesus Christ, your Saviour, was born this happy night;
Along the hills of Galilee the white flocks sleeping lay,
When Christ, the child of Nazareth, was born on Christmas day.

God rest ye, all good Christians; upon this blessed morn,
The Lord of all good Christians was of a woman born:
Now all your sorrows He doth heal, your sins He takes away;
For Jesus Christ, our Saviour, was born on Christmas day.

--*Dinah Maria Mulock.*

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HAIL THE NIGHT! ALL HAIL THE MORN!

Hail the night! All hail the morn!
When the Prince of Peace was born;
When, amid the watchful fold,
Tidings good the angel told.

Now our solemn chant we raise
Duly to the Saviour's praise;
Now with carol hymns we bless
Christ the Lord, our Righteousness.

While resounds the joyful cry,
"Glory be to God on high,
Peace on earth, good-will to men!"
Gladly we respond "amen!"

--*Old German Carol.*

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THE NATIVITY

"Some say that ever 'gainst that season comes,
Wherein our Saviour's birth is celebrated,
The bird of dawning singeth all night long;
And then, they say, no spirit can walk abroad;
The nights are wholesome; then no planets strike;
No fairy takes, nor witch hath power to charm;
So hallowed and so gracious is the time."

--*Shakespeare.*



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THE CHRISTMAS TREE

There's a wonderful tree, a wonderful tree,
The happy children rejoice to see,
Spreading its branches year by year,
It comes from the forest to flourish here;
Oh! this beautiful tree, with its branches wide,
Is always blooming at Christmas-tide.

'T is not alone in the summer's sheen
Its boughs are broad and its leaves are green,
It blooms for us when the wild winds blow,

And earth is white with feathery snow:
And this wonderful tree with its branches wide,
Bears many a gift for the Christmas-tide.

'T is all alight with its tapers' glow,
That flash on the shining eyes below,
And the strange sweet fruit on each laden bough
Is all to be plucked by the gatherers now.
Oh! this wonderful tree, with its branches wide,
We hail it with joy at the Christmas-tide.

And a voice is telling, its boughs among,
Of the shepherds' watch and angels' song;
Of a holy babe in a manger low,
The beautiful story of long ago,
When a radiant star threw its beams so wide
To herald the earliest Christmas-tide.

Then spread thy branches, wonderful tree,
And bring some dainty gift to me,
And fill my heart with a burning love
To Him who came from His home above--
From His beautiful home with the glorified,
To give us the joys of the Christmas-tide.

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A CHRISTMAS CAROL

It chanced upon the merry, merry Christmas eve
I went sighing past the church, across the moorland dreary,--
"Oh! never sin and want and woe this earth will leave,
And the bells but mock the wailing round, they sing so cheery.
How long, O Lord, how long, before Thou come again?
Still in cellar, and in garret, and on moorland dreary,
The orphans moan, and widows weep, and poor men toil in vain,
Till the earth is sick of hope deferred, though Christmas bells be cheery."

Then arose a joyous clamor from the wild fowl on the mere,
Beneath the stars, across the snow, like clear bells ringing,
And a voice within cried, "Listen! Christmas carols even here!
Though thou be dumb, yet o'er their work the stars and snows are singing.
Blind! I live, I love, I reign; and all the nations through
With the thunder of my judgments even now are ringing;
Do thou fulfill thy work, but as yon wild fowl do,
Thou wilt heed no less the wailing yet hear through it angels singing."

--*Charles Kingsley.*

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THE HOLY FAMILY

By Carl Mueller

"Ah, dearest Jesus, holy Child,
Make Thee a bed, soft, undefiled,
Within my heart that it may be,
A quiet chamber kept for Thee.

"My heart for very joy doth leap,
My lips no more can silence keep;
I, too, must sing with joyful tongue
That sweetest ancient cradle song."

--*Martin Luther*



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SONG OF THE ANGELS

While shepherds watched their flocks by night,
All seated on the ground,
The angel of the Lord came down;
And glory shone around.

"Fear not," said he, for mighty dread
Had seized their troubled minds;
"Glad tidings of great joy I bring
To you and all mankind.

"To you, in David's town, this day,
Is born of David's line,
The Saviour, who is Christ the Lord;
And this shall be the sign:

"The heavenly babe you there shall find
To human view displayed,
All meanly wrapped in swathing bands
And in a manger laid."

Thus spoke the seraph, and forthwith
Appeared a shining throng
Of angels, praising God, and thus
Addressed their joyful song:

"All glory be to God on high,
And to the earth be peace;
Good-will henceforth from heaven to men
Begin, and never cease."

--*Ancient Christmas Song.*

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CAROL, SWEETLY CAROL

Carol, sweetly carol,
A Saviour born to-day;
Bear the joyful tidings,
Oh, bear them far away!

Carol, sweetly carol,
Till earth's remotest bound
Shall hear the mighty chorus,
And echo back the sound.

CHORUS.

Carol, sweetly carol,
Carol sweetly to-day;
Bear the joyful tidings,
Oh, bear them far away.

Carol, sweetly carol,
As when the angel throng,
O'er the vales of Judah,
Awoke the heavenly song:
Carol, sweetly carol,
Good will, and peace, and love,
Glory in the highest
To God who reigns above.

Carol, sweetly carol,
The happy Christmas time:
Hark! the bells are pealing
Their merry, merry chime:
Carol, sweetly carol,
Ye shining ones above,
Sing in loudest numbers,
Oh, sing redeeming love!

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THE COMING OF THE MAGI

"What means this glory round our feet,
The Magi mused, 'more bright than morn?'
And voices chanted, clear and sweet,
'To-day the Prince of Peace is born.'"

--James Russell Lowell

"Lo! star-led chiefs Assyrian odors bring,
And bending Magi seek their Infant King."

--Heber



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CRADLE HYMN

Away in a manger, no crib for a bed,
The little Lord Jesus laid down His head.
The stars in the bright sky looked down where He lay--
The little Lord Jesus asleep on the hay.

The cattle are lowing, the baby awakes,
But little Lord Jesus, no crying He makes.
I love Thee, Lord Jesus, look down from the sky,
And stay by my cradle till morning is nigh.

--*Martin Luther.*

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CRADLE HYMN.

Isaac Watts.

H. D. Sleeper.

With gentle swaying motion.

1. Hush, my dear, lie still and slumber; Ho - ly an - gels guard thy bed;
 2. Sleep, my babe, thy food and raiment, House and home, thy friends pro - vide;
 3. How much bet - ter thou'rt at - tend - ed Than the Son of God could be,
 4. Soft and ea - sy is thy cra - dle; Coarse and hard thy Sav - iour lay,

Heav'n - ly bless - ings with - out num - ber Gent - ly fall - ing on thy head.
 All with - out thy care or pay - ment, All thy wants are well sup - plied.
 When from heav - en he de - scend - ed, And be - came a child like thee.
 When his birth - place was a sta - ble, And his soft - est bed was hay.

Refrain.

Hush, my dear, lie still and slum - ber; Ho - ly an - gels guard thy bed.

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CRADLE HYMN

Hush, my dear, lie still and slumber;
 Holy angels guard thy bed;
 Heav'nly blessings without number
 Gently falling on thy head.

Sleep, my babe, thy food and raiment,
 House and home, thy friends provide;
 All without thy care or payment,
 All thy wants are well supplied.

How much better thou'rt attended
 Than the Son of God could be,
 When from heaven he descended,
 And became a child like thee.

Soft and easy is thy cradle;
 Coarse and hard thy Saviour lay,
 When his birthplace was a stable,
 And his softest bed was hay.

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CHORUS

We see Him come, and know Him ours,
Who, with His sunshine and His showers,
Turns all the patient ground to flowers.

The Darling of the world is come,
And fit it is we find a room
To welcome Him. The nobler part
Of all the house here, is the heart,

Which we will give Him; and bequeath
This holly, and this ivy wreath,
To do Him honor, who's our King,
And Lord of all this reveling.

--*Robert Herrick.*

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THE ADORATION OF THE CHILDREN

Gherado delle Notte

"O come, all ye faithful, joyfully triumphant,
To Bethlehem hasten now with glad accord,
Lo! in a manger lies the King of angels;
O come, let us adore Him, Christ the Lord"



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ONCE IN ROYAL DAVID'S CITY

Once in royal David's city,

Stood a lowly cattle shed,
Where a mother hid her baby
In a manger for his bed;
Mary was that mother mild,
Jesus Christ her little child.

He came down to earth from heaven,
Who is God and Lord of all,
And His shelter was a stable,
And His cradle was a stall:
With the poor, and mean, and lowly,
Lived on earth our Saviour holy.

And thro' all His wondrous childhood,
He would honor and obey,
Love and watch the lowly maiden
In whose gentle arms He lay;
Christian children all must be
Mild, obedient, good as He.

For He is our childhood's pattern,
Day by day like us He grew,
He was little, weak and helpless,
Tears and smiles like us He knew:
And He feeleth for our sadness,
And He shareth in our gladness.

And our eyes at last shall see Him,
Through His own redeeming love,
For that Child so dear and gentle
Is our Lord in heaven above: {416}
And He leads His children on
To the place where He is gone.

Not in that poor lowly stable,
With the oxen standing by,
We shall see Him; but in heaven,
Set at God's right hand on high;
When like stars His children crowned
All in white shall wait around.

--Mrs. C. F. Alexander.

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MADONNA AND CHILD

"Thou didst leave Thy throne and Thy kingly crown
When Thou camest to earth for me;
But in Bethlehem's home there was found no room
For Thy holy nativity.
O come to my heart, Lord Jesus,
There is room in my heart for Thee."

--Emily Elizabeth Elliott.



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CALM ON THE LISTENING EAR OF NIGHT

Calm on the listening ear of night
Come heaven's melodious strains,
Where wild Judea stretches far
Her silver-mantled plains;
Celestial choirs from courts above
Shed sacred glories there;
And angels with their sparkling lyres
Make music on the air.

The answering hills of Palestine
Send back the glad reply,
And greet from all their holy heights
The Dayspring from on high.
O'er the blue depths of Galilee
There comes a holier calm;
And Sharon waves in solemn praise,
Her silent groves of palm.

"Glory to God!" the lofty strain
The realm of ether fills;
How sweeps the song of solemn joy
O'er Judah's sacred hills.
"Glory to God!" the sounding skies
Loud with their anthems ring:
"Peace on the earth; good will to men,
From heaven's eternal King."

Light on thy hills, Jerusalem!
The Saviour now is born!
More bright on Bethlehem's joyous plains
Breaks the first Christmas morn; {420}
And brighter on Moriah's brow,
Crowned with her temple-spires,
Which first proclaim the newborn light,

Clothed with its orient fires.

This day shall Christian tongues be mute,
And Christian hearts be cold?
O catch the anthem that from heaven
O'er Judah's mountains rolled!
When nightly burst from seraph-harps
The high and solemn lay,--
"Glory to God; on earth be peace;
Salvation comes to-day!"

--*Edmund Hamilton Sears.*

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HYMNS AND POEMS FOR THE TWILIGHT HOUR

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READY FOR BED

Hark! the clock strikes from the steeple;
Now good-night to all good people;
Bed is ready to receive us;
Yet you say, "Oh, do not leave us!"
Thank you, friends, but we must hurry,
Else our dear old nurse will worry.

Good-bye, father; good-bye, mother;
Come now, baby; come now, brother:
By your sisters three attended,
All must go, for play is ended.--
Early go, if wise and wealthy
We would be, and also healthy.

So good-night to all good people!
Hark! from yet another steeple,
One, two, three, four, five, six, seven:
Now to bed, and bless you, Heaven.
Good advice comes from the steeple:
So good-night to all good people!

--*Ida Fay.*

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BABY'S BOAT

Baby's in the boat,
Rocking to and fro;
Tautest craft afloat,--
Baby's watch below.

Snowy sails are set:
Little lullabies,
Hush the pretty pet,
Close the laughing eyes.

Storms can never harm;
Mother watches near:
Oh! her loving arm
Knows the way to steer.

Quiet now, at last,
Till the morning beams;
Baby's anchored fast
In the port of dreams.

--*George Cooper.*

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THE ADORATION OF THE ANGELS

By William Adolph Bouguereau (1825-1905)

"Angels from the realms of glory,
Wing your flight o'er all the earth,
Ye who sang creation's story,
Now proclaim Messiah's birth;
Come and worship,
Worship Christ, the newborn King."

--*James Montgomery*



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LITTLE VOICES

What says the little brook?
"I am but a little brook;
Yet on me
The stars as brightly gleam
As on the mighty stream;
I sparkle on my way
To the sea."

What says the little ray?
"I am but a little ray,
Sent to earth
By the sun so great and bright,
Giving food and heat and light;
Yet I gladden every spot
The palace and the cot
Hail my birth."

What says the little flower?
"I am but a little flower
At your feet;
Yet on the path you tread,
Some joy and grace I shed;
So I am happy too
For the little I can do
When we meet."

What says the little lamb?
"I am but a little lamb
Soft and mild;
Yet in the meadows sweet
I ramble and I bleat; {428}
And soon my wool will grow,
To clothe you with, you know,
Darling child."

What says the little bird?
"I am but a little bird
With my song;
Come, hear me singing now,
As I hop from bough to bough;
For I cheer the old and sad
With my voice, and I am glad
All day long,"

What says the little child?
"I am but a little child
Fond of play;
Yet in my heart, I know
The grace of God will grow,
If I try to do His will,
And His law of love fulfill,
And obey."

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THE TWILIGHT FALLS, THE NIGHT IS NEAR

The twilight falls, the night is near.
I fold my work away,
And kneel to One who bends to hear
The story of the day.

The old, old story; yet I kneel
To tell it at Thy call,
And cares grow lighter as I feel
That Jesus knows them all.

Thou knowest all: I lean my head;
My weary eyelids close;
Content and glad awhile to tread
This path, since Jesus knows.

And He has loved me: all my heart
With answering love is stirred,
And every anguished pain and smart
Finds healing in the word.

So here I lay me down to rest,
As nightly shadows fall,
And lean confiding on His breast
Who knows and pities all.

{430}

Saviour, breathe an evening blessing
Ere repose our spirits seal;
Sin and want we come confessing,
Thou canst bless, and Thou canst heal.

Though destruction walk around us,
Though the arrow past us fly,
Angel-guards from Thee surround us,
We are safe if Thou art nigh.

Though the night be dark and dreary,
Darkness cannot hide from Thee;
Thou art He who, never weary,
Watchest where Thy people be.

--*James Edmeston.*

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THE MADONNA OF THE HARPIES

By Andrea del Sarto (1487-1583)

One of the most famous painters of the Florentine school. He lived and worked in his native city of Florence except for a sojourn at Paris, where he was invited by Francis I. This picture is called the "Madonna of the Harpies" because of the strange figures of harpies in the border, not shown in this reproduction



{433}

SUMMER RAIN

The mountain streams are silent,
Or whisper faint and low;
The earth is grateful to the dews
For moisture which the clouds refuse;

Blow, west wind, blow!
And fall, O gentle rain!
Awake the music of the bowers,
Unfold the beauty of the flowers;
The cornfields long to hear thy voice,
And woods and orchards will rejoice
To see thee, gentle rain!

It comes! The gushing wealth descends!
Hark! how it patters on the leaves!
Hark! how it drops from cottage eaves!
The pastures and the clouds are friends.
Drop gently, gentle rain!
The fainting cornstalk lifts its head,
The grass grows greener at thy tread,
The woods are musical again;
And from the hillside springing,
Down comes the torrent singing,
With grateful nature in accord,
A full-voiced anthem to the Lord,
To thank Him for the rain.

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THE GLORIOUS HEAVENS

The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim.
Th' unwearied sun, from day to day,
Does his Creator's power display,
And publishes to every land
The work of an almighty hand.

Soon as the evening shades prevail
The moon takes up the wondrous tale,
And nightly to the listening earth
Repeats the story of her birth;
Whilst all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

What though in solemn silence all
Move round the dark terrestrial ball?
What though nor real voice nor sound
Amidst the radiant orbs be found?
In reason's ear they all rejoice,
And utter forth a glorious voice,
Forever singing as they shine,
"The hand that made us is divine."

--*Addison*.

Adapted from the nineteenth Psalm

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JESUS AND JOHN

By Murillo (1618-1682)



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TWILIGHT

The twilight is sad and cloudy,
The wind blows wild and free,
And like the wings of sea-birds
Flash the white caps of the sea.

But in the fisherman's cottage
There shines a sudden light;
And a little face at the window
Peers out into the night.

Close, close it is pressed to the window,
As if those childish eyes
Were looking into the darkness
To see some form arise.

And a woman's waving shadow
Is passing to and fro,
Now rising to the ceiling,
Now bowing and bending low.

What tale do the roaring ocean,
And the night wind, bleak and wild,
As they beat at the crazy casement,
Tell to that little child?

And why do the roaring ocean,
And the night wind, wild and bleak,
As they beat at the heart of the mother,
Drive the color from her cheek?

--Henry Wadsworth Longfellow.

THE PEBBLE AND THE ACORN

"I am a Pebble and yield to none!"
 Were the swelling words of a tiny stone;
 "Nor change nor season can alter me:
 I am abiding while ages flee.
 The pelting hail and the drizzling rain
 Have tried to soften me long in vain;
 And the tender dew has sought to melt
 Or to touch my heart,--but it was not felt.

"None can tell of the Pebble's birth;
 For I am as old as the solid earth.
 The children of men arise and pass
 Out of the world like blades of grass;
 And many a foot on me has trod
 That's gone from sight and under the sod!
 I am a Pebble! but who art thou,
 Rattling along from the restless bough?"

The Acorn was shocked at this rude salute,
 And lay for a moment abashed and mute;
 And she felt for a while perplexed to know
 How to answer a thing so low.
 But to give reproof of nobler sort
 Than the angry look or the keen retort,
 At length she said, in a gentle tone,
 "Since it has happened that I am thrown

"From the lighter element, where I grew,
 Down to another so hard and new, {439}
 And beside a personage so august,
 Abashed I will cover my head with dust,
 And quickly retire from the sight of one
 Whom time nor season, nor storm nor sun,
 Nor the gentler dew, nor the grinding wheel,
 Has ever subdued or made to feel."

And soon in the earth she sunk away
 From the comfortless spot where the Pebble lay;
 But it was not long ere the soil was broke
 By the peering head of an ancient oak;
 And as it arose, and its branches spread,
 The Pebble looked up, and, wondering, said,--
 "A modest acorn never to tell
 What was enclosed in her simple shell--

"That the pride of the forest was thus shut up
 Within the space of her little cup!
 And meekly to sink in the darksome earth
 To prove that nothing could hide her worth.
 And, O, how many will tread on me
 To come and admire that beautiful tree,
 Whose head is towering toward the sky,
 Above such a worthless thing as I!

"Useless and vain, a cumberer here,
 I have been idling from year to year;
 But never from this shall a vaunting word
 From the humble Pebble again be heard,
 Till something without me, or within,
 Can show the purpose for which I've been!"
 The Pebble could not its vow forget
 And it lies there wrapped in silence yet.

--*Gould.*

A PSALM OF LIFE

Tell me not, in mournful numbers,
 Life is but an empty dream!
 For the soul is dead that slumbers,
 And things are not what they seem.

Life is real! Life is earnest!
 And the grave is not its goal;
 "Dust thou art, to dust returnest,"

Was not spoken of the soul.

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act, that each to-morrow
Find us farther than to-day.

Art is long and Time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.

In the world's broad field of battle,
In the bivouac of Life,
Be not like dumb, driven cattle!
Be a hero in the strife!

Trust no Future, howe'er pleasant!
Let the dead Past bury its dead!
Act,--act in the living Present!
Heart within, and God o'erhead! {441}

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;--

Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

--Henry Wadsworth Longfellow.

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WHILE THEE I SEEK, PROTECTING POWER

While Thee I seek, protecting Power,
Be my vain wishes stilled;
And may this consecrated hour
With better hopes be filled.
Thy love the power of thought bestowed,
To Thee my thoughts would soar,
Thy mercy o'er my life has flowed,
That mercy I adore.

In each event of life, how clear
Thy ruling hand I see;
Each blessing to my soul more dear,
Because conferred by Thee.
In every joy that crowns my days,
In every pain I bear,
My heart shall find delight in praise,
Or seek relief in prayer.

When gladness wings my favored hour,
Thy love my thoughts shall fill;
Resigned, when storms of sorrow lower,
My soul shall meet Thy will.
My lifted eye, without a tear,
The lowering storm shall see;
My steadfast heart shall know no fear,
That heart will rest on Thee.

--Helen Maria Williams.

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MADONNA DELLA TENDA

By Raphael (1483-1520)

"Think ye the notes of holy song
On Milton's tuneful ear have died?
Think ye that Raphael's angel throned
Has vanished from his side?

"Oh, no!--We live our life again;
Or warmly touched, or coldly dim,
The pictures of the Past remain,--
Man's works shall follow him!"

--*John Greenleaf Whittier.*



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OFT IN THE STILLY NIGHT

Oft in the stilly night,
Ere slumber's chain has bound me,
Fond memory brings the light
Of other days around me;
The smiles, the tears,
Of boyhood's years,
The words of love then spoken,
The eyes that shone,
Now dimmed and gone,
The cheerful hearts now broken!
Thus in the stilly night
Ere slumber's chain has bound me,
Sad memory brings the light
Of other days around me.

When I remember all
The friends, so link'd together,
I've seen around me fall,
Like leaves in wintry weather;
I feel like one
Who treads alone,
Some banquet hall deserted,
Whose lights are fled,
Whose garlands dead,
And all but he departed.
Thus in the stilly night,
Ere slumber's chain has bound me,
Sad memory brings the light
Of other days around me.

-- *Thomas Moore.*

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THE BRIDGE

I stood on the bridge at midnight,
As the clocks were striking the hour,
And the moon rose o'er the city,
Behind the dark church tower.

I saw her bright reflection
In the waters under me,
Like a golden goblet falling
And sinking into the sea.

And far in the hazy distance
Of that lovely night in June,
The blaze of the flaming furnace
Gleamed redder than the moon.

Among the long, black rafters
The wavering shadows lay,
And the current that came from the ocean
Seemed to lift and bear them away;

As, sweeping and eddying through them,
Rose the belated tide,
And, streaming into the moonlight,
The seaweed floated wide.

And like those waters rushing
Among the wooden piers,
A flood of thoughts came o'er me
That filled my eyes with tears.

How often, O how often,
In the days that had gone by,
I had stood on that bridge at midnight
And gazed on that wave and sky! {447}

How often, O how often,
I had wished that the ebbing tide
Would bear me away on its bosom
O'er the ocean wild and wide!

For my heart was hot and restless,
And my life was full of care,
And the burden laid upon me
Seemed greater than I could bear.

But now it has fallen from me,
It is buried in the sea;
And only the sorrow of others
Throws its shadow over me.

Yet whenever I cross the river
On its bridge with wooden piers,
Like the odor of brine from the ocean
Comes the thought of other years.

And I think how many thousands
Of care encumbered men,
Each bearing his burden of sorrow,
Have crossed the bridge since then.

I see the long procession
Still passing to and fro,

The young heart hot and restless,
And the old subdued and slow!

And forever and forever,
As long as the river flows,
As long as the heart has passions,
As long as life has woes;

The moon and its broken reflection
And its shadows shall appear
As the symbol of love in heaven,
And its wavering image here.

--Henry Wadsworth Longfellow.

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KINDNESS

A little word in kindness spoken,
A motion or a tear,
Has often healed the heart that's broken,
And made a friend sincere.

A word--a look--has crushed to earth
Full many a budding flower,
Which, had a smile but owned its birth,
Would bless life's darkest hour.

Then deem it not an idle thing
A pleasant word to speak;
The face you wear, the thoughts you bring,
A heart may heal or break.

--Colesworthy.

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MADONNA

By Murillo (1618-1682)

"Bright angels are around thee,
They that have served thee from thy birth are there;
Their hands with stars have crowned thee;
Thou, peerless Queen of Air,
As sandals to thy feet the silver moon doth wear."

--Henry Wadsworth Longfellow.



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PERSEVERANCE

A swallow in the spring
Came to our granary, and 'neath the eaves
Essayed to make her nest, and there did bring
Wet earth, and straw, and leaves.

Day after day she toiled
With patient art; but ere her work was crowned
Some sad mishap the tiny fabric spoiled
And dashed it to the ground.

She found the ruin wrought;
Yet not cast down, forth from her place she flew
And with her mate fresh earth and grasses brought
And built her nest anew.

But scarcely had she placed
The last soft feather on its ample floor,
When wicked hands, or chance, again laid waste,
And wrought the ruin o'er.

But still her heart she kept
And toiled again; and, last night hearing calls,
I looked, and lo! three little swallows slept
Within the earth-made walls.

What trust is here, O man!
Hath Hope been smitten in its early dawn?

Have clouds o'ercast thy purpose, trust, or plan?
Have faith, and struggle on!

{452}

THE LIGHT OF STARS

The night is come, but not too soon;
And sinking silently,
All silently, the little moon
Drops down behind the sky.

There is no light in earth or heaven,
But the cold light of stars;
And the first watch of night is given
To the red planet Mars.

Is it the tender star of love?
The star of love and dreams?
O no! from that blue tent above
A hero's armor gleams.

And earnest thoughts within me rise,
When I behold afar,
Suspended in the evening skies
The shield of that red star.

O star of strength! I see thee stand
And smile upon my pain;
Thou beckonest with thy mailed hand,
And I am strong again.

Within my breast there is no light,
But the cold light of stars;
I give the first watch of the night
To the red planet Mars. {453}

The star of the unconquered will.
He rises in my breast
Serene, and resolute, and still.
And calm, and self-possessed.

And thou, too, whosoe'er thou art
That readest this brief psalm,
As one by one thy hopes depart,
Be resolute and calm.

O fear not in a world like this,
And thou shalt know ere long,
Know how sublime a thing it is
To suffer and be strong.

--Henry Wadsworth Longfellow.

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WE ARE SEVEN

I met a little cottage girl;
She was eight years old she said;
Her hair was thick with many a curl
That clustered round her head.

She had a rustic woodland air,
And she was wildly clad;
Her eyes were fair, and very fair,
--Her beauty made me glad.

"Sisters and brothers, little maid,
How many may you be?"
"How many? Seven in all," she said,
And wondering looked at me.

"And who are they? I pray you tell."
She answered, "Seven are we;
And two of us at Conway dwell
And two are gone to sea.

"Two of us in the churchyard lie,
My sister and my brother;
And in the churchyard cottage, I
Dwell near them with my mother."

"You say that two at Conway dwell
And two are gone to sea,
Yet ye are seven! I pray you tell,
Sweet maid, how this may be." {455}

Then did the little maid reply,
"Seven boys and girls are we;
Two of us in the churchyard lie
Beneath the churchyard tree."

"You run about, my little maid,
Your limbs they are alive;
If two are in the churchyard laid,
Then ye are only five."

"Their graves are green, they may be seen,"
The little maid replied,
"Twelve steps or more from my mother's door,
And they are side by side."

"My stockings there I often knit,
My kerchiefs there I hem;
And there upon the ground I sit
And sing a song to them."

"And often after sunset, sir,
When it is light and fair,
I take my little porringer
And eat my supper there."

"The first that died was sister Jane;
In bed she moaning lay
Till God released her from her pain;
And then she went away."

"So in the churchyard she was laid;
And, when the grass was dry,
Together round her grave we played,
My brother John and I."

"And when the ground was white with snow,
And I could run and slide,
My brother John was forced to go,
And he lies by her side." {456}

"How many are you then," said I,
"If there are two in heaven?"
Quick was the little maid's reply,
"O master! We are seven."

"But they are dead: those two are dead;
Their spirits are in heaven!"
'T was throwing words away; for still
The little maid would have her will,
And said, "Nay, we are seven!"

--*William Wordsworth.*

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JESUS IN THE TEMPLE

By William Holman Hunt (1827-1910)

One of the famous English school of so called pre-Raphaelite painters. This picture, "Jesus in the Temple," is one of his most celebrated paintings



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CHILDREN

Come to me, O ye children!
For I hear you at your play,
And the questions that perplexed me
Have vanished quite away.

Ye open the eastern windows,
That look toward the sun,
Where thoughts are singing swallows
And the brooks of morning run.

In your hearts are the birds and the sunshine,
In your thoughts the brooklet's flow,
But in mine is the wind of autumn
And the first fall of the snow.

Ah! what would the world be to us
If the children were no more?
We should dread the desert behind us
Worse than the dark before.

What the leaves are to the forest,
With light and air for food,
Ere their sweet and tender juices
Have been hardened into wood,--

That to the world are children;
Through them it feels the glow
Of a brighter and sunnier climate
Than reaches the trunks below. {460}

Come to me, O ye children!
And whisper in my ear
What the birds and the winds are singing
In your sunny atmosphere.

For what are all our contrivings,
And the wisdom of our books,
When compared with your caresses,
And the gladness of your looks?

Ye are better than all the ballads
That ever were sung or said;
For ye are living poems,
And all the rest are dead.

--Henry Wadsworth Longfellow.

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ONE BY ONE

One by one the sands are flowing,
One by one the moments fall;
Some are coming, some are going;
Do not strive to grasp them all.

One by one thy duties wait thee,
Let thy whole strength go to each;
Let no future dreams elate thee,
Learn thou first what these can teach.

One by one (bright gifts from heaven)
Joys are sent thee here below;
Take them readily when given,--
Ready, too, to let them go.

One by one thy griefs shall meet thee,
Do not fear an armed band;
One will fade as others greet thee--
Shadows passing through the land.

Do not look at life's long sorrow;
See how small each moment's pain;
God will help thee for to-morrow;
So each day begin again.

Every hour, that fleets so slowly,
Has its task to do or bear;
Luminous the crown and holy,
When each gem is set with care. {462}

Do not linger with regretting,
Or for passing hours despond;
Nor, the daily toil forgetting,
Look too eagerly beyond.

Hours are golden links, God's token,
Reaching heaven; but one by one
Take them, lest the chain be broken,
Ere the pilgrimage be done.

--*Adelaide Ann Procter.*

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TO-DAY AND TO-MORROW

If Fortune, with a smiling face,
Strew roses in our way,
When shall we stoop to pick them up?--
To-day, my friend, to-day.
But should she frown with face of care
And talk of coming sorrow,
When shall we grieve, if grieve we must?--
To-morrow, friend, to-morrow.

If those who've wronged us own their faults
And kindly pity pray,
When shall we listen and forgive?--
To-day, my friend, to-day.
But if stern Justice urge rebuke,
And warmth from memory borrow,
When shall we chide, if chide we dare?--
To-morrow, friend, to-morrow.

For virtuous acts and harmless joys
The minutes will not stay;
We've always time to welcome them
To-day, my friend, to-day.
But care, resentment, angry words,
And unavailing sorrow,
Come far too soon, if they appear
To-morrow, friend, to-morrow.

STILL WITH THEE

Still, still with Thee, my God,
I would desire to be,
By day, by night, at home, abroad,
I would be still with Thee.

With Thee when dawn comes in,
And calls me back to care,
Each day returning to begin
With Thee, my God, in prayer.

With Thee amid the crowd
That throngs the busy mart,
To hear Thy voice, 'mid clamor loud,
Speak softly to my heart.

With Thee when day is done,
And evening calms the mind;
The setting, as the rising, sun
With Thee my heart would find.

With Thee when darkness brings
The signal of repose,
Calm in the shadow of Thy wings
Mine eyelids I would close.

With Thee, in Thee, by faith
Abiding I would be;
By day, by night, in life, in death,
I would be still with Thee.

--James Drummond Burns.

THE LIGHT OF THE WORLD

By William Holman Hunt (1827-1910)

The original of this famous picture is owned by Keble College, Oxford, and is hung in a small room adjoining the chapel.

"The legend beneath it is the beautiful verse--'Behold I stand at the door and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.' REV. iii. 26. On the left-hand side of the picture is seen this door of the human soul. It is fast barred; its bars and nails are rusty; it is knitted and bound to its stanchions by creeping tendrils of ivy, shewing that it has never been opened. A bat hovers about it; its threshold is overgrown with brambles, nettles, and fruitless corn,--the wild grass, 'whereof the mower filleth not his hand, nor he that bindeth the sheaves his bosom.' Christ approaches it in the night-time,--Christ, in his everlasting offices, of Prophet, Priest, and King. He wears the white robe, representing the power of the Spirit upon him; the jeweled robe and breastplate, representing the sacerdotal investiture; the rayed crown of gold, inwoven with the crown of thorns; not dead thorns, but now bearing soft leaves, for the healing of the nations.

"Now, when Christ enters any human heart, he bears with him a twofold light: first, the light of conscience, which displays past sin, and afterwards the light of peace, the hope of salvation. The lantern, carried in Christ's left hand, is this light of conscience. Its fire is red and fierce; it falls only on the closed door, on the weeds which encumber it, and on an apple shaken from one of the trees of the orchard, thus marking that the entire awakening of the conscience is not merely to committed, but to hereditary guilt.

"The light is suspended by a chain wrapt about the wrist of the figure, shewing that the light which reveals sin appears to the sinner also to chain the hand of Christ. The light which proceeds from the head of the figure, on the contrary, is that of the hope of salvation; it springs from the crown of thorns, and, though itself sad, subdued, and full of softness, is yet so powerful that it entirely melts into the glow of it the forms of the leaves and boughs, which it crosses, shewing that every earthly object must be hidden by this light, where its sphere extends."-
-Ruskin, "Arrows of the Chace."



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LEAD, KINDLY LIGHT

Lead, kindly Light, amid th' encircling gloom,
Lead Thou me on;
The night is dark and I am far from home,
Lead Thou me on;
Keep Thou my feet; I do not ask to see
The distant scene; one step enough for me.

I was not ever thus, nor prayed that Thou
Should'st lead me on;
I loved to choose and see my path, but now
Lead Thou me on!
I loved the garish day, and spite of fears
Pride ruled my will; remember not past years.

So long Thy power has blest me, sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone,
And with the morn those angel faces smile
Which I have loved long since, and lost awhile!

--John Henry Newman.

NOW THE DAY IS OVER

Now the day is over,
Night is drawing nigh,
Shadows of the evening
Steal along the sky.

Now the darkness gathers,
Stars begin to peep;
Birds and beasts and flowers
Soon will be asleep.

Jesus, give the weary
Calm and sweet repose:
With Thy tenderest blessing
May our eyelids close.

Grant to little children
Visions bright of Thee;
Guard the sailors tossing
On the deep blue sea.

Comfort every sufferer
Watching late in pain;
Those who plan some evil
From their sin restrain.

Through the long night watches
May Thine angels spread
Their white wings above me,
Watching round my bed.

When the morning wakens,
Then may I arise,
Pure, and fresh, and sinless
In Thy holy eyes.

--*S. Baring-Gould.*

THE LITTLE MOTHER

By Ferruzzi



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A FAREWELL

My fairest child, I have no song to give you,
No lark could pipe to skies so dull and gray,
Yet ere we part, one lesson I can leave you,
For every day.

Be good, sweet child, and let who will be clever;
Do noble things, not dream them all day long,
And make life, death, and that vast forever,
One grand, sweet song.

--*Charles Kingsley.*

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GOOD NIGHT AND GOOD MORNING

A fair little girl sat under a tree
Sewing as long as her eyes could see;
Then smoothed her work and folded it right,
And said, "Dear work, good night, good night!"

Such a number of rooks came over her head
Crying "Caw, caw!" on their way to bed;
She said, as she watched their curious flight,
"Little black things, good night, good night!"

The horses neighed and the oxen lowed;
The sheep's "Bleat, bleat!" came over the road,
All seeming to say, with a quiet delight,
"Good little girl, good night, good night!"

She did not say to the sun "Good night!"
Though she saw him there like a ball of light;
For she knew that he had God's own time to keep
All over the world, and never could sleep.

The tall pink foxglove bowed his head,
The violets curtsied and went to bed;
And good little Lucy tied up her hair,
And said, on her knees, her favorite prayer.

And while on her pillow she softly lay,
She knew nothing more till again it was day,
And all things said to the beautiful sun,
"Good morning, good morning! our work is begun!"

--Lord Houghton.

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CHRISTMAS BELLS

By Edwin Howland Blashfield (1848-)

"It is the calm and solemn night!
A thousand bells ring out, and throw
Their joyous peals abroad, and smite
The darkness, charmed and holy now!
The night that erst no name had worn,
To it a happy name is given;
For in that stable lay new born,
The peaceful Prince of Earth and Heaven,
In the solemn midnight
Centuries ago!"

--Alfred Domett



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NEW YEAR'S EVE

Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light;
The year is dying in the night;
Ring out, wild bells, and let him die.

Ring out the old, ring in the new;
Ring, happy bells, across the snow;
The year is going, let him go;
Ring out the false, ring in the true.

Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease,

Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

--*Alfred Tennyson.*

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ALL THINGS BEAUTIFUL

All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all.

Each little flower that opens,
Each little bird that sings,
He made their glowing colors,
He made their tiny wings.

The purple-headed mountains,
The river running by,
The morning and the sunset
That lighteth up the sky.

The tall trees in the greenwood,
The pleasant summer sun,
The ripe fruits in the garden,
He made them everyone.

He gave us eyes to see them,
And lips that we might tell,
How great is God Almighty,
Who hath made all things well.

--*John Keble.*

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THE CHAMBERED NAUTILUS

This is the ship of pearl, which, poets feign,
Sails the unshadowed main,--
The venturous bark that flings
On the sweet summer wind its purpled wings
In gulfs enchanted, where the Siren sings,
And coral reefs lie bare,
Where the cold sea maids rise to sun their streaming hair.

Its webs of living gauze no more unfurl;
Wrecked is the ship of pearl!
And every chambered cell,
Where its dim dreaming life was wont to dwell,
Before thee lies revealed,--
Its irised ceiling rent, its sunless crypt unsealed!

Year after year beheld the silent toil
That spread his lustrous coil;
Still, as the spiral grew,
He left the past year's dwelling for the new,
Stole with soft step its shining archway through,
Built up its idle door,
Stretched in his last-found home, and knew the old no more.

Thanks for the heavenly message brought by thee,
Child of the wandering sea,
Cast from her lap forlorn!
From thy dead lips a clearer note is born
Than ever Triton blew from wreathed horn.
While on mine ear it rings,
Through the deep caves of thought I hear a voice that sings:--

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Build thee more stately mansions, O my soul,
As the swift seasons roll!

Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!

--*Oliver Wendell Holmes.*

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THE CHILDREN OF THE SHELL

By Murillo (1618-1682)

This is one of the famous pictures of the great artist Murillo. The little child John is giving the little Jesus a drink from a shell. "The child nature is charmingly portrayed, so innocent and gentle--seeming to suggest a lovable nature in the artist himself. His pictures always arouse the reverential feeling--which puts the stamp of artistic greatness upon them."



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THE DAY IS DONE

The day is done, and the darkness
Falls from the wings of Night,
As a feather is wafted downward
From an eagle in his flight.

I see the lights of the village
Gleam through the rain and the mist,
And a feeling of sadness comes o'er me
That my soul cannot resist:

A feeling of sadness and longing,
That is not akin to pain,
And resembles sorrow only
As the mist resembles the rain.

Come, read to me some poem,
Some simple and heartfelt lay,
That shall soothe this restless feeling,
And banish the thoughts of day.

Not from the grand old masters,
Not from the bards sublime,
Whose distant footsteps echo

Through the corridors of Time.

For, like strains of martial music,
Their mighty thoughts suggest
Life's endless toil and endeavor;
And to-night I long for rest.

Read from some humbler poet,
Whose songs gushed from his heart,
As showers from the clouds of summer,
Or tears from the eyelids start; {482}

Who, through long days of labor,
And nights devoid of ease,
Still heard in his soul the music
Of wonderful melodies.

Such songs have power to quiet
The restless pulse of care,
And come like the benediction
That follows after prayer.

Then read from the treasured volume
The poem of thy choice,
And lend to the rhyme of the poet
The beauty of thy voice.

And the night shall be filled with music,
And the cares that infest the day,
Shall fold their tents, like the Arabs,
And as silently steal away.

--Henry Wadsworth Longfellow.

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A CHILD'S THOUGHT OF GOD

They say that God lives very high.
But if you look above the pines
You cannot see God. And why?

And if you dig down in the mines
You never see Him in the gold
Though from Him all that's glory shines.

God is so good, He wears a fold
Of heaven and earth across His face--
Like secrets kept, for love, untold.

But still I feel that His embrace
Slides down by thrills, through all things made,
Through sight and sound of every place:

As if my tender mother laid
On my shut lids her kisses' pressure,
Half waking me at night; and said,
"Who kissed through the dark, dear guesser?"

--Elizabeth Barrett Browning.

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LULLABY SONG

Sleep, baby, sleep!
Thy father watches his sheep;
Thy mother is shaking the dreamland tree,
And down comes a little dream on thee.
Sleep, baby, sleep!

Sleep, baby, sleep!
The large stars are the sheep;
The little stars are the lambs, I guess;
And the gentle moon is the shepherdess.
Sleep, baby, sleep!

Sleep, baby, sleep!
Our Saviour loves His sheep:

He is the Lamb of God on high,
Who for our sakes came down to die.
Sleep, baby, sleep!

--*From the German.*

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HEAD OF ANGEL

"See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven."--*The Words of Jesus*



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THE PILGRIMS OF THE NIGHT

Hark, hark, my soul, angelic songs are swelling
O'er earth's green fields and ocean's wave-beat shore.
How sweet the truth those blessed strains are telling
Of that new life, when sin shall be no more.
Angels of Jesus,
Angels of light,
Singing to welcome
The pilgrims of the night.

Onward we go, for still we hear them singing,
"Come, weary souls, for Jesus bids you come."
And through the dark, its echoes sweetly ringing,
The music of the gospel leads us home.
Angels of Jesus,
Angels of light,
Singing to welcome
The pilgrims of the night.

Far, far away, like bells at evening pealing,
The voice of Jesus sounds o'er land and sea;
And laden souls by thousands meekly stealing,
Kind Shepherd, turn their weary steps to Thee.
Angels of Jesus,
Angels of light,
Singing to welcome
The pilgrims of the night. {488}

Rest comes at last; though life be long and dreary,
The day must dawn, and darksome night be past;
All journeys end in welcomes to the weary,
And heaven, the heart's true home, will come at last.
Angels of Jesus,
Angels of light,
Singing to welcome
The pilgrims of the night.

Angels, sing on, your faithful watches keeping,
Sing us sweet fragments of the songs above,
While we toil on, and soothe ourselves with weeping,
Till life's long night shall break in endless love.
Angels of Jesus,
Angels of light,
Singing to welcome
The pilgrims of the night.

--Frederick William Faber.

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MEMORY VERSES

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MEMORY VERSES

One for Each Week of the Year.

I said, "Thou art my God."
My times are in thy hand.

--Psalms 31:14-15.

Let the words of my mouth,
and the meditations of my heart,
be acceptable in thy sight,
O Lord, my strength and my redeemer.

--Psalms 19:14.

Let your speech be always with grace.

--Colossians 4:6.

O Lord, thou hast searched me,
and known me.

--Psalms 139:1.

Bless the Lord, O my soul;
and all that is within me,
bless his holy name.

--Psalms 103:1.

Blessed are the peacemakers:
for they shall be called
the children of God.

--Matthew 5:9.

Ye are of God, little children.

--I John 4:4.

Mark the perfect man,
and behold the upright,
for the end of that man is peace.

--Psalms 37:37.

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Let not your heart be troubled:
ye believe in God,
believe also in me.
In my Father's house are many mansions.

--John 14:1.

Thou wilt keep him in perfect peace,
whose mind is stayed on thee:
because he trusteth in thee.

--Isaiah 26:3.

Ask, and it shall be given you.

--Matthew 7:7.

Blessed are the pure in heart:
for they shall see God.

--Matthew 5:8.

Be not overcome of evil,
but overcome evil with good.

--Romans 12:21.

Let us therefore follow after
the things which make for peace.

--Romans 14:19.

Keep yourselves in the love of God.

--Jude 21.

The Lord is merciful and gracious,
slow to anger, and plenteous in mercy.

--Psalms 103:8.

Be not weary in well-doing.

--II Thessalonians 3:13.

Bear ye one another's burdens,
and so fulfill the law of Christ.

--Galatians 6:2.

Thy word is a lamp unto my feet,
and a light unto my path.

--Psalms 119:105.

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He that loveth not, knoweth not God;
for God is love.

--I John 4:8.

Blessed is the nation
whose God is the Lord.

--Psalms 33:12.

The Lord is on my side; I will not fear.

--Psalms 118:6.

Abstain from every form of evil.

--I Thessalonians 5:22.

If ye love me keep my commandments.

--John 14:15.

Thou shalt love the Lord thy God
with all thine heart,
and with all thy soul,
and with all thy might.

--Deuteronomy 6:5.

The heavens declare the glory of God;

and the firmament showeth his handiwork.

--*Psalms 19:1.*

Seek ye the Lord while he may be found,
call ye upon him while he is near.

--*Isaiah 55:6.*

Hear instruction, and be wise,
and refuse it not.

--*Proverbs 8:33.*

Suffer the little children
to come unto me; forbid them not:
for of such is the kingdom of God.

--*Mark 10:14.*

Prove all things.
Hold fast that which is good.

--*I Thessalonians 5:21.*

Blessed are the merciful:
for they shall obtain mercy.

--*Matthew 5:7.*

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For there is not a word in my
tongue, but, lo, O Lord,
thou knowest it altogether.

--*Psalms 139:4.*

Like as a father pitieth his children,
so the Lord pitieth them that fear him.

--*Psalms 103:13.*

Come unto me, all ye that
labor and are heavy laden,
and I will give you rest.

--*Matthew 11:28.*

This is my commandment,
that ye love one another,
as I have loved you.

--*John 15:12.*

Be strong in the Lord,

and in the strength of his might.

--Ephesians 6:10.

Rejoice in the Lord always.

--Philippians 4:4.

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

--Exodus 20:12.

Bless them which persecute you;
bless, and curse not.

--Romans 12:14.

Thou shalt not steal.

--Exodus 20:15.

Give to him that asketh thee.

--Matthew 5:42.

Thou shalt not bear false witness
against thy neighbor.

--Exodus 20:16.

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Thou shalt love thy neighbor as thyself.

--Matthew 22:39.

I will say of the Lord,
He is my refuge, and my fortress:
my God; in him will I trust.

--Psalms 91:2.

In the day of my trouble
I will call upon thee:
for thou wilt answer me.

--Psalms 86:7.

The eyes of the Lord
are upon the righteous,
and his ears are open unto their cry.

--Psalms 34:15.

Show me thy ways,
O Lord, teach me thy paths.

--Psalms 25:4.

Be ye therefore followers of God,
as dear children.

--Ephesians 5:1.

I am the good shepherd,
and know my sheep, and am known of mine.

--John 10:14

Ye are the light of the world.
A city that is set on a hill
cannot be hid.

--Matthew 5:14

God is our refuge and strength,
a very present help in trouble.

--Psalms 46:1

My peace I give unto you:
not as the world giveth,
give I unto you.

--John 14:27.

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God tells us in the Bible.

Thou shalt love the Lord thy God.

--Matthew 22:37.

Love one another.

--I John 3:23.

Be ye kind one to another.

--Ephesians 4:23.

Pray to thy Father.

--Matthew 6:6.

Lie not.

--*Colossians 3:9.*

Speak the truth.

--*Zechariah 8:16.*

Thou shalt not steal.

--*Exodus 20:15.*

Thou shalt not kill.

--*Exodus 20:13.*

Children, obey your parents.

--*Ephesians 6:1.*

Give to the poor.

--*Matthew 19:21.*

Remember the Sabbath day to keep it holy.

--*Exodus 20:8.*

Search the Scriptures (study the Bible).

--*John 5:39.*

Do no wrong.

--*Jeremiah 22:3.*

Do that which is right.

--*Exodus 15:26.*

Sin not.

--*John 5:14.*

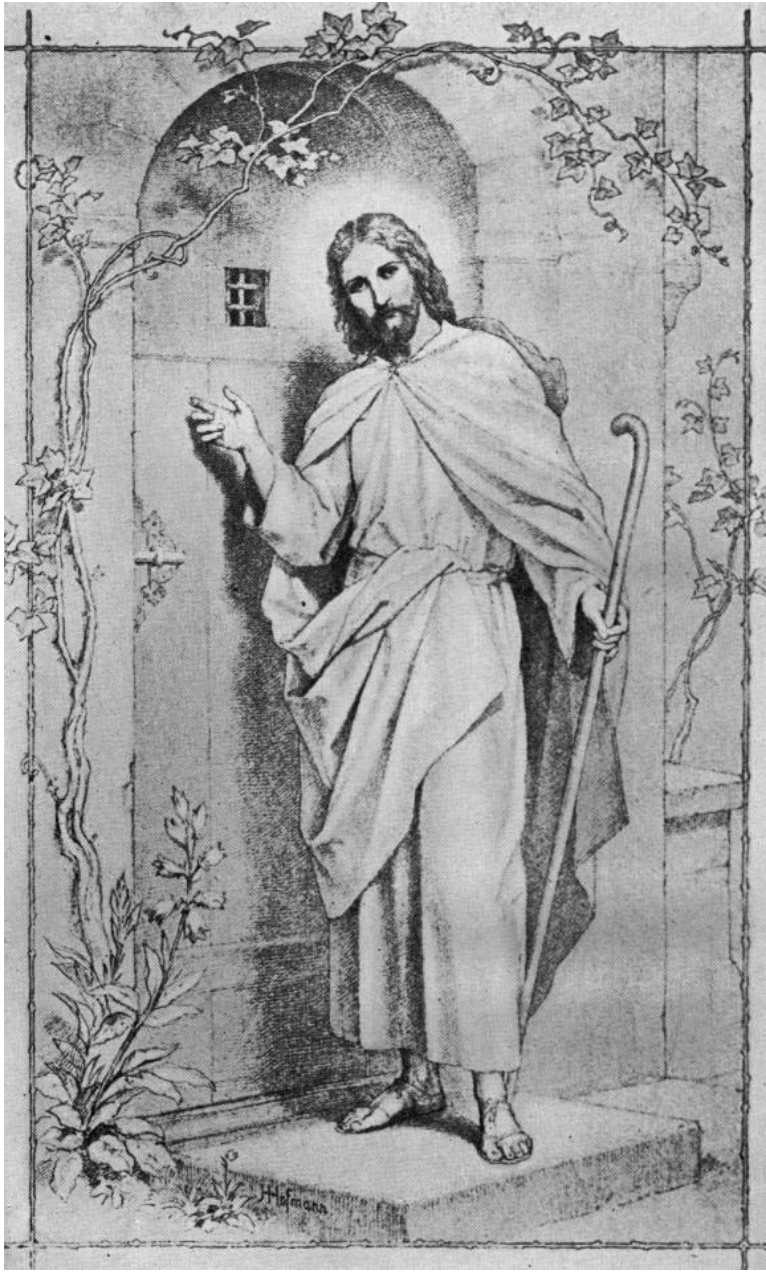
[*By courtesy of the Clarke School, Northampton. Mass.*]

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JESUS KNOCKING AT THE DOOR

By Heinrich Hofmann (1824-)



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PROVERBS

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PROVERBS

These wise and true sayings are taken from the book in the Bible called "Proverbs." Some of them are said to have been written by Solomon, the wise king of Israel.

My son, if sinners entice thee,
Consent thou not.

A wise son maketh a glad father:
But a foolish son is the heaviness of his mother.

He becometh poor that dealeth with a slack hand:
But the hand of the diligent maketh rich.

The tongue of the righteous is as choice silver:
The heart of the wicked is little worth.

The blessing of the Lord, it maketh rich:
And he addeth no sorrow therewith.

A false balance is an abomination to the Lord:

But a just weight is His delight.

A righteous man regardeth the life of his beast:
But the tender mercies of the wicked are cruel.

A wise son heareth his father's instruction:
But a scorner heareth not rebuke.

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Walk with wise men, and thou shalt be wise:
But the companion of fools shall smart for it.

Righteousness exalteth a nation:
But sin is a reproach to any people.

A soft answer turneth away wrath:
But a grievous word stirreth up anger.

The eyes of the Lord are in every place:
Keeping watch upon the evil and the good.

A merry heart maketh a cheerful countenance:
But by sorrow of heart is the spirit broken.

Better is a little with the fear of the Lord:
Than great treasure and trouble therewith.
Better is a dinner of herbs where love is:
Than a stalled ox and hatred therewith.

A wise son maketh a glad father:
But a foolish man despiseth his mother.

A wrathful man stirreth up contention:
But he that is slow to anger appeaseth strife.

Pride goeth before destruction:
And a haughty spirit before a fall.

The hoary head is a crown of glory,
If it be found in the way of righteousness.

He that is slow to anger is better than the mighty;
And he that ruleth his spirit than he that taketh a city.

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A merry heart is a good medicine:
But a broken spirit drieth up the bones.

Wine is a mocker,
Strong drink is a brawler;
And whoso erreth thereby is not wise.

Even a child maketh himself known by his doings,
Whether his work be pure, and whether it be right.

Whoso stoppeth his ears at the cry of the poor,
He also shall cry, but shall not be heard.

He that followeth after righteousness and mercy
Findeth life, righteousness, and honour.

A good name is rather to be chosen than great riches,
And loving favour rather than silver and gold.

The rich and the poor meet together:
The Lord is the maker of them all.

Train up a child in the way he should go,
And when he is old he will not depart from it.

He that loveth pureness of heart,
For the grace of his lips the king shall be his friend.

Remove not the ancient landmark,
Which thy fathers have set.

Seest thou a man diligent in his business?
He shall stand before kings;

He shall not stand before mean men.

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A word fitly spoken
Is like apples of gold
In baskets of silver.

Seest thou a man wise in his own conceit?
There is more hope for a fool than for him.

If thine enemy be hungry, give him bread to eat;
And if he be thirsty, give him water to drink:
For thou shalt heap coals of fire upon his head,
And the Lord shall reward thee.

Seest thou a man hasty in his words?
There is more hope for a fool than for him.

Let another man praise thee, and not thine own mouth;
A stranger, and not thine own lips.

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PROVERBS

The following proverbs are from various sources outside the Bible.

An idle youth becomes in age a beggar.
Idle people take the most pains.
Let honesty and industry be thy constant companions.

--*Franklin.*

Haste makes waste and waste makes want.
The more haste the less speed.
Ill habits gather by unseen degrees,
As brooks make rivers, rivers run to seas.

--*Dryden.*

Small habits well pursued betimes
May reach the dignity of crimes.

--*Hannah More.*

God is always at leisure to do good to those that ask it.
God helps those who help themselves.
What we gave we have,
what we spent we had,
what we left we lost.

--*Epitaph of Edward, Earl of Devon.*

You may know him by the company he keeps.
Better alone than in bad company.

A guilty conscience needs no accuser.

Content is more than a kingdom.

Deeds not words.

A goodly outside apple rotten at the heart,
O what a goodly outside falsehood hath.

--*Shakespeare.*

Cleanliness is next to godliness.

--*Wesley.*

They conquer who believe they can.

--*Virgil.*

Never make a mountain out of a mole hill.
Employ thy time well, and since thou art
not sure of a minute throw not away an hour.
Virtue is its own reward.

--*Prior.*

Early to bed and early to rise,
Makes a man healthy, wealthy and wise.

--*Franklin.*

Count that day lost whose low descending sun
Views from thy hand no worthy action done.

Never leave that till to-morrow
which you can do to-day.

--*Franklin.*

Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits.

--*New Education Reader.*

Do you know how many children,
Go to little beds at night,
And, without a care or trouble,
Wake up with the morning light?
God in heaven each name can tell;
Knows you, too, and knows you well.

--*New Education Reader.*

Be kind and be gentle,
To those who are old,
For kindness is dearer
And better than gold.

--*New Education Reader.*

Please is a very little word,
And thank-you is not long.

Jesus loves me, this I know,
For the Bible tells me so.
Little ones to Him belong,
I am weak, but He is strong.

Love God with all your soul and strength,
With all your heart and mind,
And love your neighbor as yourself,
Be faithful, just, and kind.
Deal with another as you'd have
Another deal with you:
What you're unwilling to receive,
Be sure you never do.

--New England Primer.

Politeness is to do or say
The kindest thing in the kindest way.

--New Education Reader.

Do all the good you can
In all the ways you can,
For all the people you can
Just as long as you can.

--Lippincott's Beginner's Reading Book.

Be to others kind and true,
As you'd have others be to you.

--New Education Reader.

[End of "VOLUME ONE: THE GOLDEN BOOK"]

[Start of "VOLUME TWO; HERO TALES"]

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THE BIBLE STORY

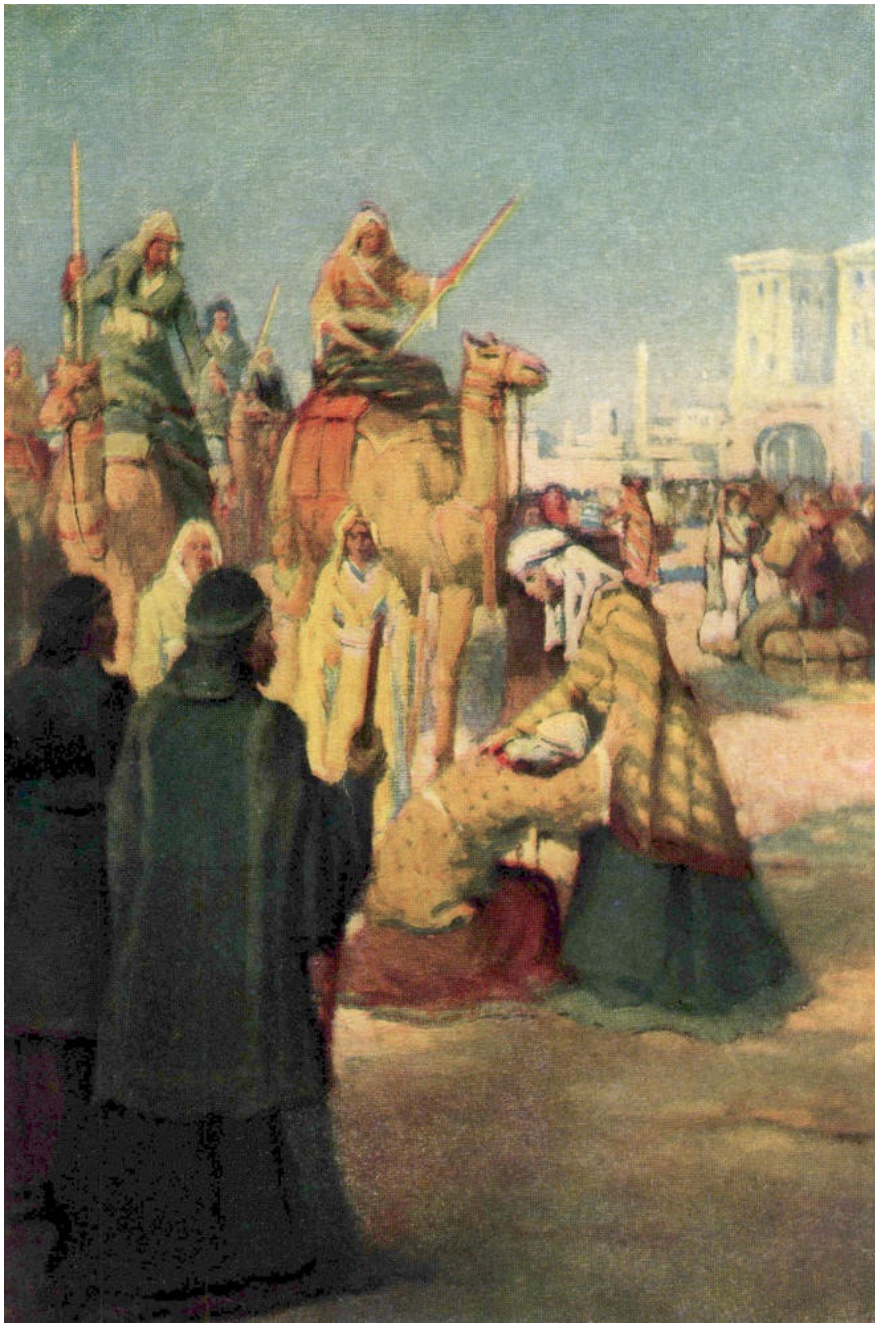
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Joseph, the Prime Minister, Greeting his family.

"And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and he presented himself unto him, and fell on his neck, and wept on his neck a good while."



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THE BIBLE STORY

VOLUME TWO HERO TALES

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THE KING-RICHARDSON COMPANY
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PREFACE

This volume contains those Old Testament stories of heroic lives, which never lose their charm. No better nor more fascinating stories were ever written than those of Abraham, and Joseph, and Gideon, and Moses. In the ordinary volume, however, they are scattered over many chapters and even books, and the reader has great difficulty in piecing them together. Here they are told as continuous narratives, with illustrations of the famous places, which enhance their charm. We believe that the old heroic figures will come, in this way, before the children, and older people as well, with a vividness and reality never before realized.

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ON THE WEST OF JERUSALEM, LOOKING TOWARD BETHLEHEM

From a photograph belonging to the Forbes Library, Northampton, Mass., and used by special permission.



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PALESTINE

Blest land of Judea! thrice hallowed of song,
 Where the holiest of memories pilgrim-like throng;
 In the shade of thy palms, by the shores of thy sea,
 On the hills of thy beauty, my heart is with thee.

With the eye of a spirit I look on that shore,
 Where pilgrim and prophet have lingered before;
 With the glide of a spirit I traverse the sod
 Made bright by the steps of the angels of God.

Blue sea of the hills!--in my spirit I hear
 Thy waters, Gennesaret, chime on my ear;
 Where the Lowly and Just with the people sat down.
 And thy spray on the dust of His sandals was thrown.

Beyond are Bethulia's mountains of green,
 And the desolate hills of the wild Gadarene;
 And I pause on the goat-craggs of Tabor to see
 The gleam of thy waters, O dark Galilee!

Hark, a sound in the valley! where, swollen and strong
 Thy river, O Kishon, is sweeping along;
 Where the Canaanite strove with Jehovah in vain,
 And thy torrent grew dark with the blood of the slain.

There down from his mountains stern Zebulon came,
 And Naphtali's stag, with his eyeballs of flame,
 And the chariots of Jabin rolled harmlessly on,
 For the arm of the Lord was Abinoam's son! {16}

There sleep the still rocks and the caverns which rang
 To the song which the beautiful prophetess sang,
 When the princes of Issachar stood by her side,
 And the shout of a host in its triumph replied.

Lo, Bethlehem's hill-site before me is seen,
 With the mountains around, and the valleys between;
 There rested the shepherds of Judah, and there
 The song of the angels rose sweet on the air.

And Bethany's palm-trees in beauty still throw
 Their shadows at noon on the ruins below;
 But where are the sisters who hastened to greet
 The lowly Redeemer, and sit at His feet?

I tread where the Twelve in their wayfaring trod,

I stand where they stood with the Chosen of God,--
Where His blessing was heard and His lessons were taught,
Where the blind were restored and the healing was wrought.

Oh, here with His flock the sad Wanderer came,--
These hills He toiled over in grief are the same,--
The founts where He drank by the wayside still flow,
And the same airs are blowing which breathed on His brow!

And throned on her hills sits Jerusalem yet,
But with dust on her forehead, and chains on her feet;
For the crown of her pride to the mocker hath gone,
And the holy Shechinah is dark where it shone.

But wherefore this dream of the earthly abode
Of Humanity clothed in the brightness of God?
Were my spirit but turned from the outward and dim,
It could gaze, even now, on the presence of Him!

Not in clouds and in terrors, but gentle as when,
In love and in meekness, He moved among men;
And the voice which breathed peace to the waves of the sea
In the hush of my spirit would whisper to me! {17}

And what if my feet may not tread where He stood,
Nor my ears hear the dashing of Galilee's flood,
Nor my eyes see the cross which He bowed Him to bear,
Nor my knees press Gethsemane's garden of prayer?

Yet, Loved of the Father, Thy Spirit is near,
To the meek, and the lowly, and penitent here;
And the voice of Thy love is the same even now
As at Bethany's tomb on Olivet's brow.

Oh, the outward hath gone!--but, in glory and power,
The Spirit surviveth the things of an hour;
Unchanged, undecaying, its Pentecost flame
On the heart's secret altar is burning the same!

--*John Greenleaf Whittier.*

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The Patriarchs

The earliest years of Jewish history are called the Patriarchal Age, and the men who were the leaders of the people were called Patriarchs. It was a very simple age. The people were nomadic, wandering from place to place to find pasturage for their great flocks and herds. They lived in tents. The patriarchs were the sheiks of the tribes, like sheik Ilderim in the story of "Ben-Hur." It must be remembered that they lived in a rude and uncivilized time. They had none of the high moral teaching which we have. They often did things which were evil, but they also sought earnestly after God, and often in the silence of the desert, under the stars of night, found him, and worshiped him as truly as we do. Their story is the common human tale of struggle and defeat and victory, which is repeated under different circumstances in every age.

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ABRAHAM

The Story of the First Great Hero of Israel's History. How He Tented with His Flocks on the Upland Pastures of Palestine, and Became the Father of a Great Nation.

THE MIGRATION.

He Leaves His Father's Home and Journeys to a New Country.

There was a man named Abram, who lived in the city of Ur of the Chaldees.

Now the Lord said unto Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed."

So Abram went, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out

of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and all their families and servants; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

And Abram passed through the land unto the place of {22} Shechem, unto the oak of Moreh. And the Lord appeared unto Abram, and said, "Unto thy family will I give this land": and there builded he an altar unto the Lord, who appeared unto him.

And he removed from thence unto the mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Ai on the east; and there he builded an altar unto the Lord, and called upon the name of the Lord. And Abram journeyed, going on still toward the South.

ABRAM AND LOT.
The Division of the Land.

And Abram was very rich in cattle, in silver, and in gold. And Lot also, who went with Abram, had flocks, and herds, and tents. And the land was not able to hold them, that they might dwell together: for their substance was great, so that they could not dwell together. And there was a strife between the herd men of Abram's cattle and the herdmen of Lot's cattle.

And Abram said unto Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we are brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou take the right hand, then I will go to the left."

And Lot lifted up his eyes, and beheld all the Plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, like the garden of the Lord, like the land of Egypt.

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THE TRADITIONAL OAK OF ABRAHAM, NEAR HEBRON

From a photograph belonging to Miss Julia W. Snow and used by her kind permission.

"And Abram passed through the land unto the place of Shechem, unto the Oak of Moreh."



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So Lot chose for himself all the Plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the Plain, and moved his tent as far as Sodom. Now the men of Sodom were wicked and sinners against the Lord exceedingly. And the Lord said unto Abram, after Lot was separated from him, "Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward: for all the land which thou seest, to thee will I give it, and to thy family for ever. And I will make thy family as the dust of the earth: so that if a man can number the dust of the earth, then shall thy family also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for unto thee will I give it."

And Abram moved his tent, and came and dwelt by the oaks of Mamre, which are in Hebron, and built there an altar un to the Lord.

THE FIGHT OF THE FIVE KINGS AGAINST THE FOUR.
The Capture of Lot, and His Rescue by Abram.

And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboim, and the king of Bela (the same is Zoar); and they set the battle in array against them in the vale of Siddim; against Chedorlaomer, king of Elam, and Tidal, king of Goiim, and Amraphel, king of Shinar, and Arioch, king of Ellasar; four kings against the five.

Now the vale of Siddim was full of pitch pits; and the {26} kings of Sodom and Gomorrah fled, and they fell there, and they that remained fled to the mountain. And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed. And there came one that had escaped, and told Abram the Hebrew.

And when Abram heard that his brother was taken captive, he led forth his trained men, born in his house, three hundred and eighteen, and pursued as far as Dan. And he divided himself against them by night, he and his servants, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

And the king of Sodom went out to meet him, after his return from the slaughter of Chedorlaomer and the kings that were with him. And Melchizedek, king of Salem, brought forth bread and wine: and he was priest of God Most High. And he blessed him, and said, "Blessed be Abram of God Most High, possessor of heaven and earth: and blessed be God Most High, who hath delivered thine enemies into thy hand." And he gave him a tenth of all.

And the king of Sodom said unto Abram, "Give me the persons and take the goods to thyself." And Abram said to the king of Sodom, "I have lifted up my hand unto the Lord, God Most High, possessor of heaven and earth, that I will not take a thread or a shoelatchet nor ought that is thine, lest thou shouldest say, 'I have made Abram rich': {27} save only that which the young men have eaten, and the portion of the men which went with me; let them take their portion."

GOD'S PROMISES. *The Making of the Covenant.*

After these things the word of the Lord came unto Abram in a vision, saying, "Fear not, Abram: I am thy shield, and thy exceeding great reward."

And Abram said, "O Lord God, what wilt thou give me, seeing I am childless, and he that shall be possessor of my house is my servant, Eliezer of Damascus?"

And Abram said, "Behold, to me thou hast given no child: and, lo, one born in my house is mine heir." And, behold, the word of the Lord came unto him, saying, "This man shall not be thine heir; but he that shall be thine own son shall be thine heir."

And he brought him forth abroad, and said, "Look now toward heaven, and number the stars, if thou be able to number them": and he said unto him, "So shall thy family be."

And he believed in the Lord; and he counted it to him for righteousness. And he said unto him, "I am the Lord who brought thee out of Ur of the Chaldees, to give thee this land to inherit it." And he said, "O Lord God, whereby shall I know that I shall inherit it?"

And he said unto him, "Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon."

And he took him all these, and divided them in the {28} midst, and laid each half over against the other: but the birds divided he not. And the birds of prey came down upon the carcasses, and Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. And he said unto Abram, "Know of a surety that thy family shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. But thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. And in the fourth generation they shall come hither again: for the iniquity of the Amorite is not yet full."

And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a flaming torch that passed between these pieces. In that day the Lord made a covenant with Abram, saying, "Unto thy family have I given this land, from the river of Egypt unto the great river Euphrates."

THE BIRTH OF ISHMAEL. *Abram Receives a New Name. Visit of the Messengers.*

(Now Sarai, Abram's wife, had no children, and, as the custom sometimes was in those days, she gave him her handmaid Hagar, to be his wife. And Hagar had a child, and Abram called the name of the child Ishmael.)

And when Abram was ninety and nine years old, the Lord appeared to Abram, and said unto him, "I am God Almighty; walk before me, and be thou perfect. And I {29} will make my covenant between me and thee, and will multiply thee exceedingly."

And Abram fell on his face: and God talked with him, saying, "As for me, behold, my covenant is with thee, and thou shalt be the father of a multitude of nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy family after thee throughout their generations for an everlasting covenant, to be a God unto thee and to thy family after thee. And I will give unto thee, and to thy family after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their God."

And God said unto Abraham, "And as for thee, thou shalt keep my covenant, thou, and thy family after thee throughout their generations."

And God said unto Abraham, "As for Sarai, thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and moreover I will give thee a son of her: yea, I will bless her, and she shall be a mother of nations; she shall bear thee a son; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant for his family after him."

And the Lord appeared unto him by the oaks of Mamre, as he sat in the tent door in the heat of the day; and he lifted up his eyes and looked, and, lo, three men stood over against {30} him: and when he saw them, he ran to meet them from the tent door, and bowed himself to the earth and said, "My lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant: let now a little water be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your heart; after that ye shall pass on: forasmuch as ye are come to your servant."

And they said, "So do, as thou hast said."

And Abraham hastened into the tent unto Sarah, and said, "Make ready quickly three measures of fine meal, knead it, and make cakes."

And Abraham ran to the herd, and fetched a calf tender and good, and gave it to the servant; and he hastened to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. And the Lord said, "Shall I hide from Abraham that which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the Lord, to do justice and judgment; to the end that the Lord may bring upon Abraham that which he hath spoken of him."

And the Lord said, "Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; {31} I will go down now, and see whether they have done altogether according to the report of it, which is come unto me; and if not, I will know."

And the men turned from thence, and went toward Sodom: but Abraham stood yet before the Lord. And Abraham drew near, and said, "Wilt thou consume the righteous within the city: wilt thou consume and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked, that so the righteous should be as the wicked; that be far from thee: shall not the Judge of all the earth do right?"

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

And Abraham answered and said, "Behold now, I have taken upon me to speak unto the Lord, who am but dust and ashes: peradventure there shall lack five of the fifty righteous; wilt thou destroy all the city for lack of five?"

And he said, "I will not destroy it, if I find there forty and five."

And he spake unto him yet again, and said, "Peradventure there shall be forty found there."

And he said, "I will not do it for the forty's sake."

And he said, "Oh, let not the Lord be angry, and I will speak: peradventure there shall be thirty found there."

And he said, "I will not do it, if I find thirty there." And he said, "Behold now, I have taken upon me to speak unto the Lord: peradventure there shall be twenty found there."

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And he said, "I will not destroy it for the twenty's sake." And he said, "Oh, let not the Lord be angry, and I will speak but this once: peradventure ten shall be found there."

And he said, "I will not destroy it for the ten's sake." And the Lord went his way, as soon as he had done communing with Abraham: and Abraham returned unto his place.

DESTRUCTION OF THE CITIES OF THE PLAIN. *The Fate of Sodom and Gomorrah.*

And the two angels came to Sodom at evening; and Lot sat in the gate of Sodom: and Lot saw them and rose up to meet them; and he bowed himself with his face to the earth; and he said, "Behold now, my lords, turn aside, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your way."

And they said, "Nay; but we will abide in the street all night."

And he urged them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and baked unleavened bread, and they ate.

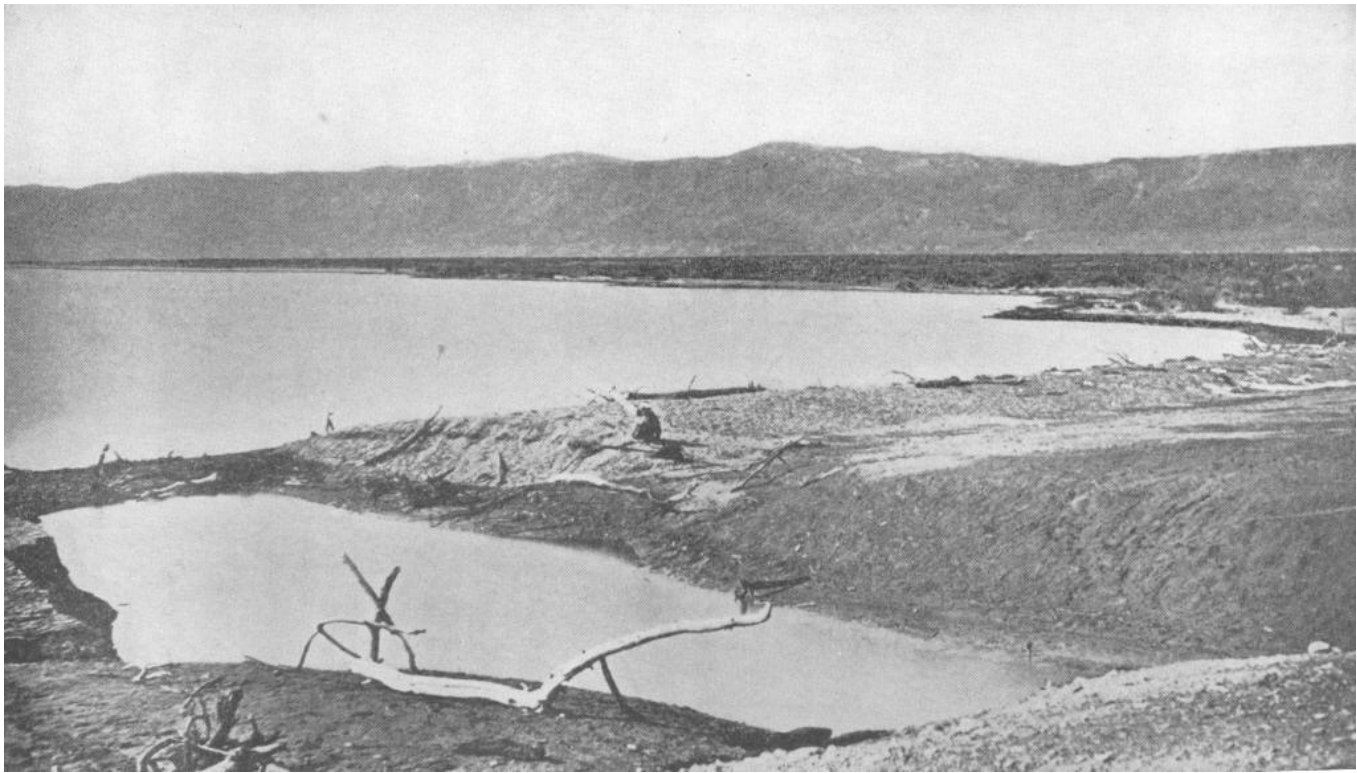
And the men said unto Lot, "Hast thou here any besides? son in law, and thy sons, and thy daughters, and whomsoever thou hast in the city; bring them out of the place: for we will destroy this place, because the cry of them has grown great before the Lord; and the Lord hath sent us to destroy it."

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THE DEAD SEA

The five "Cities of the Plain" are supposed to have been situated to the north of the Dead Sea. The Dead Sea is 47 miles long, with an extreme breadth of about 10 miles. It lies 1290 feet below the sea level and is itself 1300 feet deep in the deepest part. (See note on [page 257](#))



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And Lot went out, and spoke to his sons in law, which married his daughters, and said, "Up, get you out of this place; for the Lord will destroy the city." But he seemed to his sons in law as one who mocked.

And when the morning came, then the angels hastened Lot, saying, "Arise, take thy wife, and thy two daughters who are here; lest thou be consumed in the iniquity of the city."

But he lingered; and the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city.

And it came to pass, when they had brought them forth abroad, that he said, "Escape for thy life; look not behind thee, neither stay thou in all the Plain; escape to the mountain, lest thou be consumed."

And Lot said to them, "Oh, not so, my lord: behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life; and I cannot escape to the mountain, lest evil overtake me, and I die: behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither (is it not a little one?) and my soul shall live."

And he said unto him, "See, I have accepted thee concerning this thing also, that I will not overthrow the city of which thou hast spoken. Haste thee, escape thither; for I cannot do anything till thou be come thither." Therefore the name of the city was called Zoar, that is, "Little."

The sun was risen upon the earth when Lot came to Zoar. Then the Lord rained upon Sodom and upon Gomorrah {36} brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the Plain and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt.

And Abraham got up early in the morning to the place where he had stood before the Lord: and he looked toward Sodom and Gomorrah, and toward all the land of the Plain, and beheld, and, lo, the smoke of the land went up as the smoke of a furnace.

And it came to pass, when God destroyed the cities of the Plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

BIRTH OF ISAAC.

Hagar and Ishmael Are Cast Out. Treaty with Abimelech.

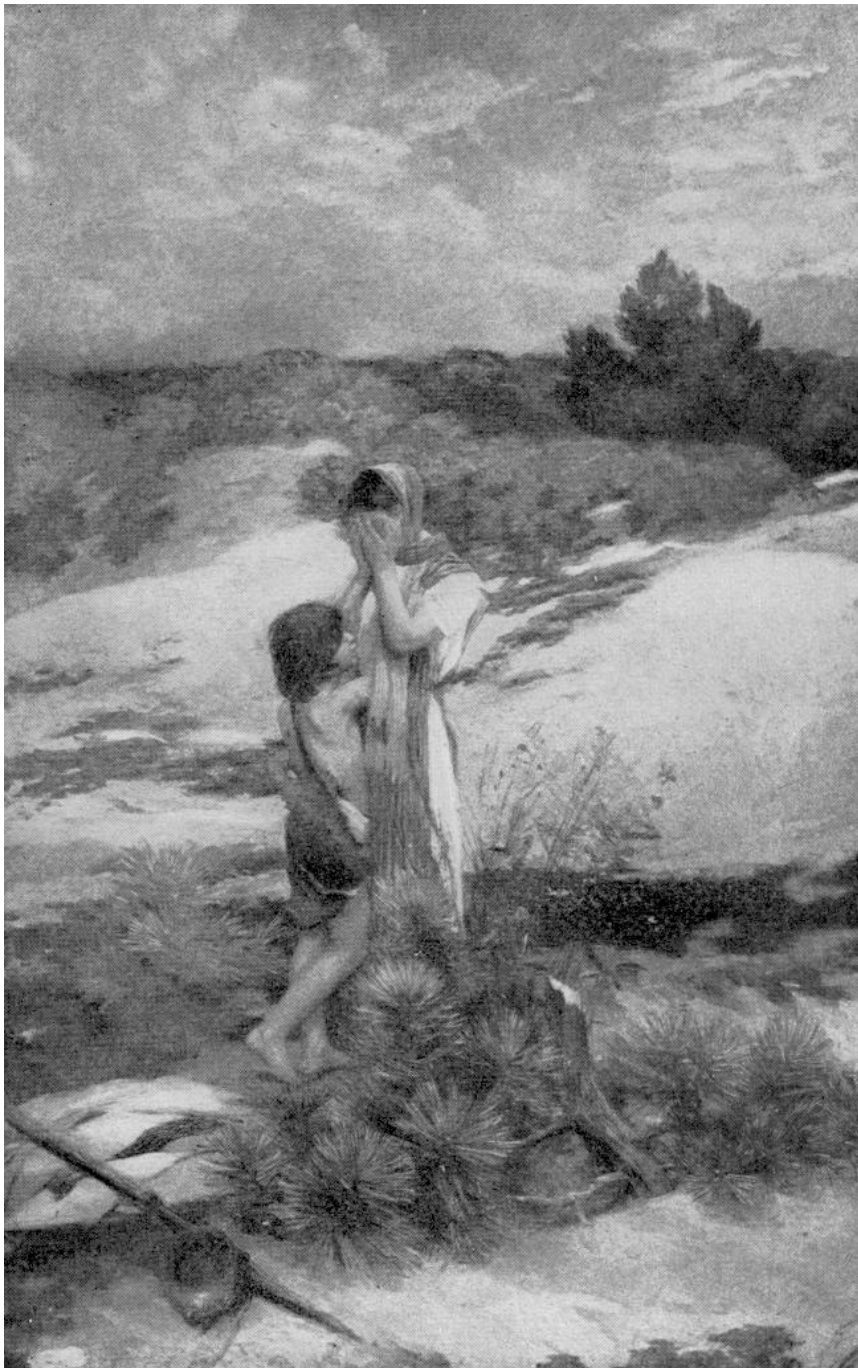
And a child was born to Sarah, according as the Lord had promised, and Abraham called the name of his son, Isaac. And the child grew, and was weaned: and Abraham made a great feast on the day that Isaac was weaned. And Sarah saw the son of Hagar, the Egyptian, which she had borne unto Abraham, mocking. Wherefore she said unto Abraham, "Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac."

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HAGAR AND ISHMAEL

By Cazin



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And the thing was very grievous in Abraham's sight on account of his son. And God said unto Abraham, "Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah saith unto thee, hearken unto her voice; for in Isaac shall thy family be called. And also of the son of the bondwoman will I make a nation, because he is thy son."

And Abraham rose up early in the morning, and took bread and a bottle of water, and gave it to Hagar, putting it on her shoulder, and the child, and sent her away: and she departed and wandered in the wilderness of Beer-sheba. And the water in the bottle was spent, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, "Let me not look upon the death of the child."

And she sat over against him, and lifted up her voice, and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, "What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation."

And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad, and he grew; and he dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

And it came to pass at that time, that Abimelech and Phicol, the captain of his host, spoke to Abraham, saying, "God is with thee in all that thou doest: now therefore swear {40} unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned."

And Abraham said, "I will swear."

And Abraham reproveth Abimelech because of the well of water, which Abimelech's servants had violently taken away. And Abimelech said, "I know not who hath done this thing; neither didst thou tell me, neither yet heard I of it, but to-day."

And Abraham took sheep and oxen, and gave them unto Abimelech; and they two made a covenant. And Abraham set seven ewe lambs of

the flock by themselves. And Abimelech said unto Abraham, "What mean these seven ewe lambs which thou hast set by themselves?"

And he said, "These seven ewe lambs shalt thou take of my hand, that it may be a witness unto me, that I have digged this well."

Wherefore he called that place Beer-sheba; because there they sware both of them. So they made a covenant at Beer-sheba: and Abimelech rose up, and Phicol, the captain of his host, and they returned into the land of the Philistines. And Abraham planted a tamarisk tree in Beer-sheba, and called there on the name of the Lord, the Everlasting God. And Abraham sojourned in the land of the Philistines many days.

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THE TESTING OF ABRAHAM. *God Provides the Sacrifice.*

And it came to pass after these things, that God proved Abraham, and said to him, "Abraham!"

And he said, "Here am I."

And he said, "Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."

And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he split the wood for the burnt offering, and rose up, and went unto the place of which God had told him. On the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said to his young men, "Abide ye here with the ass, and I and the lad will go yonder; and we will worship, and come again to you."

And Abraham took the wood of the burnt offering, and laid it upon Isaac, his son; and he took in his hand the fire and the knife; and they went both of them together. And Isaac spoke unto Abraham, his father, and said, "My father": and he said, "Here am I, my son."

And he said, "Behold, the fire and the wood: but where is the lamb for a burnt offering?"

And Abraham said, "God will himself provide the lamb for a burnt offering, my son": so they went both of them together.

And they came to the place which God had told him of; and Abraham built the altar there, and laid the wood in {42} order, and bound Isaac his son, and laid him on the altar, upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, "Abraham, Abraham."

And he said, "Here am I."

And he said, "Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me."

And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in the thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the place of his son. And Abraham called the name of that place Jehovah-jireh (that is, Jehovah will provide): as it is said to this day, "In the mount of the Lord it shall be provided." And the angel of the Lord called unto Abraham a second time out of heaven, and said, "By myself have I sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy son, thine only son: that I will certainly bless thee, and I will certainly multiply thy family as the stars of the heaven, and as the sand which is upon the sea shore; and thy family shall possess the gate of his enemies; and in thy family shall all the nations of the earth be blessed; because thou hast obeyed my voice."

So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

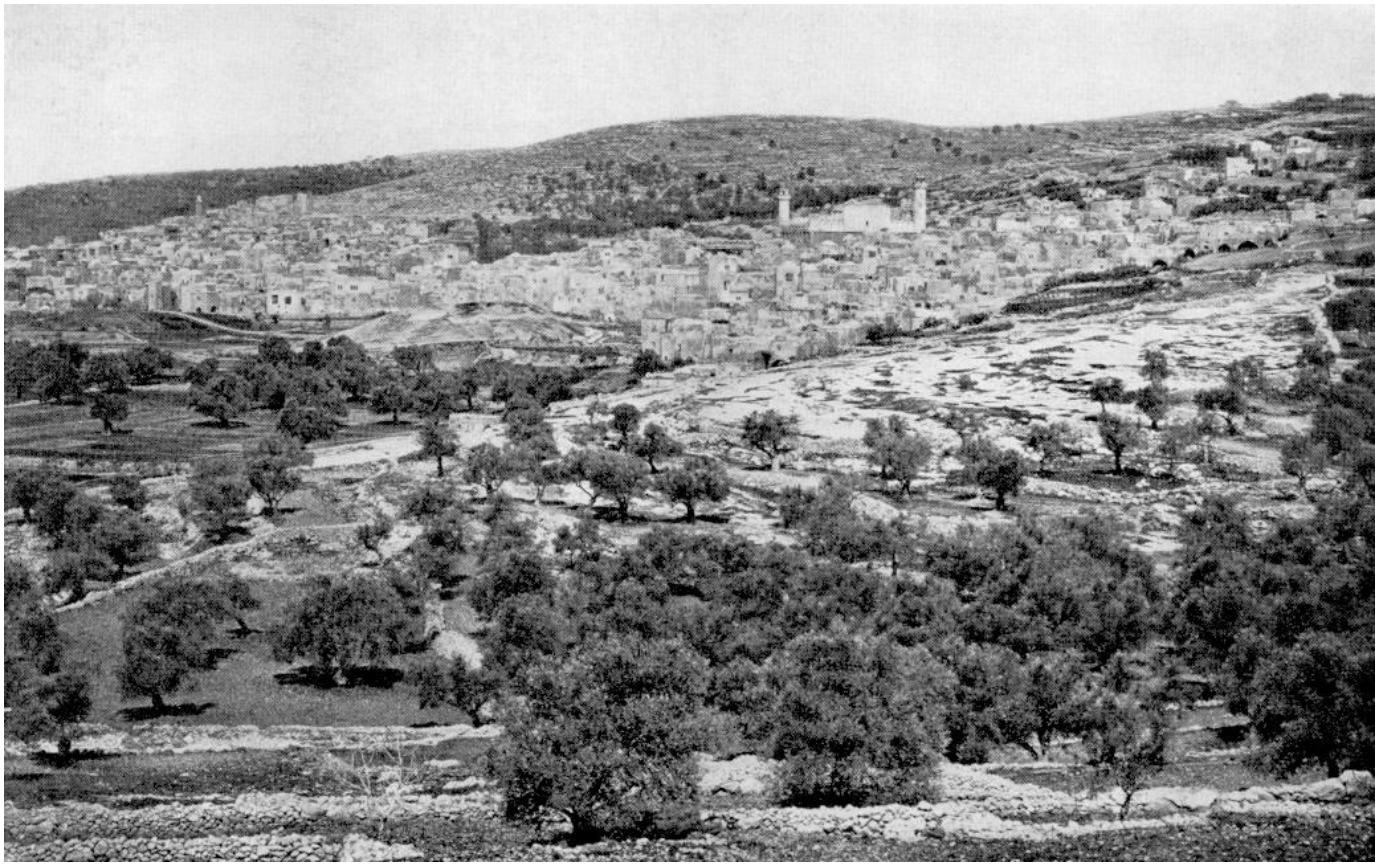
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HEBRON

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This is one of the most interesting spots in all the world; for here is the cave of Machpelah, the one ancient burial place which has been handed down from remote antiquity as the genuine site. The spot, as the burial place of Abraham and Sarah, Isaac and Rebekah, Jacob and Leah, has been venerated always by the adherents of the three great religions--Jews, Moslems, and Christians. The space containing the caves is inclosed by a great quadrangle of masonry 197 feet long and 111 feet wide called the Haram. Within this inclosure, directly over the caves, is built a mosque. For six hundred years no European except, in disguise was known to have set foot in the sacred precincts. In 1862 the Prince of Wales was given permission, with much reluctance, to visit the inclosure. Since then a few visits have been made, but the cave itself has never been explored. A few visitors have been permitted to look down a shaft in the rock beneath the mosque, but there is no positive information as to what exists below the surface.



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DEATH AND BURIAL OF SARAH.
Abraham Buys a Place to Lay His Dead.

And the life of Sarah was an hundred and seven and twenty years: these were the years of the life of Sarah. And Sarah died in Kiriath-arba (the same is Hebron), in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. And Abraham rose up from before his dead, and spoke unto the children of Heth, saying, "I am a stranger and a sojourner with you: give me a possession of a burying place with you, that I may bury my dead out of my sight."

And the children of Heth answered Abraham, saying unto him, "Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead."

And Abraham rose up and bowed himself to the people of the land, even to the children of Heth. And he communed with them, saying, "If it be your mind that I should bury my dead out of my sight, hear me, and intreat for me to Ephron, the son of Zohar, that he may give me the cave of Machpelah, which he hath, which is in the end of his field; for the full price let him give it to me in the midst of you for a possession of a burying place."

Now Ephron was sitting in the midst of the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying, "Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it {46} thee; in the presence of the sons of my people give I it thee: bury thy dead."

And Abraham bowed himself down before the people of the land. And he spoke unto Ephron in the audience of the people of the land, saying, "But if thou wilt, I pray thee, hear me: I will give the price of the field; take it of me, and I will bury my dead there."

And Ephron answered Abraham, saying unto him, "My lord, hearken unto me: a piece of land worth four hundred shekels of silver, what is that betwixt me and thee? bury therefore thy dead."

And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the children of Heth, four hundred shekels of silver, current money with the merchant. So the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the border thereof round about, were made sure unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of the city.

And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre (the same is Hebron), in the land of Canaan. And the field, and the cave that is therein, were made sure unto Abraham for a possession of a burying place by the children of Heth.

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REBEKAH AND ELIEZER

From the Sculpture by Therwaldsen.

"And she said, 'Drink, my Lord.' And she hastened and let down her pitcher upon her hand and gave him drink."



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ISAAC

The Story of a Man Who Was Quiet and Gentle in His Nature, Who Lived in Peace with God and Man.

ISAAC AND REBEKAH.

How Abraham Sought a Fair Maiden of Nahor to be His Son's Wife.

And Abraham was old, and the Lord had blessed Abraham in all things.

And Abraham said to his servant, who ruled over all that he had, "Put, I pray thee, thy hand under my thigh: and I will make thee swear by the Lord, the God of heaven and the God of the earth, that thou shalt not take a wife for my son of the daughters of the Canaanites, among whom I dwell: but thou shalt go unto my country, and to my kindred, and take a wife for my son Isaac."

And the servant said unto him, "Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?"

And Abraham said to him, "Beware thou that thou bring not my son thither again. The Lord, the God of heaven, who took me from my father's house, and from the land of my nativity, and that spoke unto me, and that swore unto me, saying, 'Unto thy family will I give this land'; he shall send his angel before thee, and thou shalt {50} take a wife for my son from thence. And if the woman be not willing to follow thee, then thou shalt be clear from this my oath; only thou shalt not bring my son thither again."

And the servant put his hand under the thigh of Abraham his master, and swore to him concerning this matter. And the servant took ten camels, of the camels of his master, and departed; having all goodly things of his master's in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor. And he made the camels kneel down outside the city by the well of water at the time of evening, the time that women go out to draw water.

And he said, "O Lord, the God of my master Abraham, send me, I pray thee, good speed this day, and shew kindness unto my master Abraham. Behold, I stand by the fountain of water; and the daughters of the men of the city come out to draw water: and let it come to pass, that the maiden 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."

And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the maiden was very fair to look upon, and she went down to the fountain, and filled her pitcher, and came up. And the servant ran to meet her, and said, "Give me to drink, I pray thee, a little water out of thy pitcher."

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And she said, "Drink, my lord": and she hastened, and let down her pitcher upon her hand, and gave him drink.

And when she had done giving him drink, she said, "I will draw for thy camels also, until they have done drinking."

And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw, and drew for all his camels. And the man looked steadfastly on her; holding his peace, to know whether the Lord had made his journey prosperous or not.

And it came to pass, as the camels had done drinking, that the man took a golden ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold; and said, "Whose daughter art thou? tell me, I pray thee. Is there room in thy father's house for us to lodge in?"

And she said unto him, "I am the daughter of Bethuel, the son of Milcah, which she bare unto Nahor." She said moreover unto him, "We have both straw and provender enough, and room to lodge in."

And the man bowed his head, and worshiped the Lord. And he said, "Blessed be the Lord, the God of my master Abraham, who hath not forsaken his mercy and his truth toward my master: as for me, the Lord hath led me in the way to the house of my master's brethren."

And the maiden ran, and told her mother's house according to these words. And Rebekah had a brother, and his name was Laban: and

Laban ran out unto the man, unto the fountain. And it came to pass, when he saw the {52} ring, and the bracelets upon his sister's hands, and when he heard the words of Rebekah, his sister, saying, "Thus spoke the man unto me"; that he came unto the man; and, behold, he stood by the camels at the fountain.

And he said, "Come in, thou blessed of the Lord; wherefore standest thou without? for I have prepared the house, and room for the camels."

And the man came into the house, and he ungirded the camels; and he gave straw and provender for the camels, and water to wash his feet and the men's feet that were with him.

And there was set food before him to eat: but he said, "I will not eat, until I have told mine errand."

And he said, "Speak on."

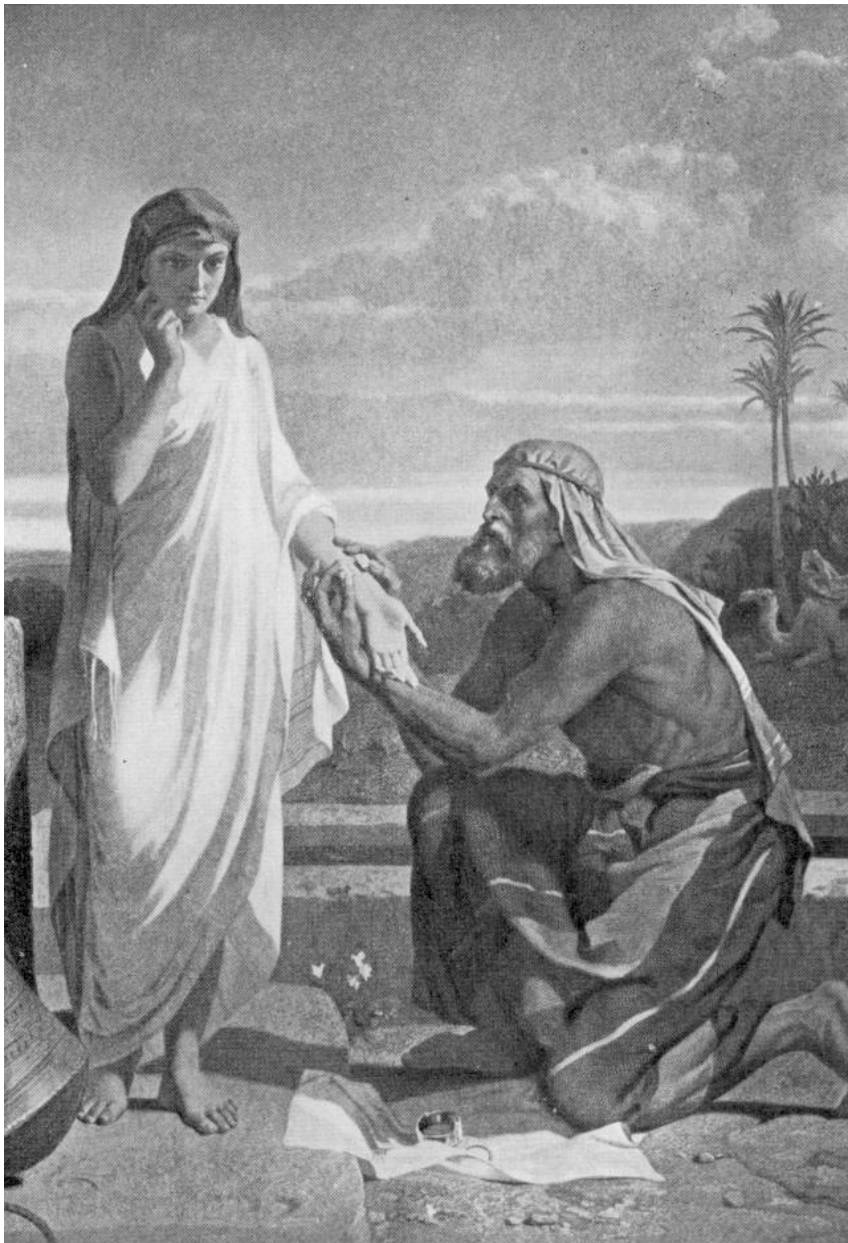
And he said, "I am Abraham's servant. And the Lord hath blessed my master greatly; and he is become great: and he hath given him flocks and herds, and silver and gold, and menservants and maidservants, and camels and asses. And Sarah, my master's wife, bore a son to my master when she was old: and unto him hath he given all that he hath. And my master made me swear, saying, 'Thou shalt not take a wife for my son of the daughters of the Canaanites, in whose land I dwell: but thou shalt go unto my father's house, and to my kindred, and take a wife for my son.' And I said unto my master, 'Peradventure the woman will not follow me.' And he said unto me, 'The Lord, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house: then shalt thou be clear from my oath, when thou comest to my kindred; and if they give her not to thee, thou shalt be clear from my oath.'

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REBEKAH

By Goodall.



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"And I came this day unto the fountain, and said, 'O Lord, the God of my master Abraham, if now thou do prosper my way which I go: behold, I stand by the fountain of water; and let it come to pass, that the maiden which cometh forth to draw, to whom I shall say, "Give me, I pray thee, a little water out of thy pitcher to drink"; and she shall say to me, "Both drink thou, and I will also draw for thy camels": let the

same be the woman whom the Lord hath appointed for my master's son.' And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the fountain, and drew: and I said unto her, 'Let me drink, I pray thee.' And she made haste, and let down her pitcher from her shoulder, and said, 'Drink, and I will give thy camels drink also': so I drank, and she made the camels drink also. And I asked her, and said, 'Whose daughter art thou?' And she said, 'The daughter of Bethuel, Nahor's son, whom Milcah bore unto him': and I put the ring upon her nose, and the bracelets upon her hands. And I bowed my head and worshiped the Lord, and blessed the Lord, the God of my master Abraham, which had led me in the right way to take my master's brother's daughter for his son. And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left."

Then Laban and Bethuel answered and said, "The {56} thing proceedeth from the Lord: we cannot speak unto thee bad or good. Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the Lord hath spoken."

And it came to pass, that, when Abraham's servant heard their words, he bowed himself down to the earth unto the Lord. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things.

And they ate and drank, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, "Send me away unto my master."

And her brother and her mother said, "Let the maiden abide with us a few days, at the least ten; after that she shall go."

And he said unto them, "Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my master."

And they said, "We will call the maiden, and inquire of her."

And they called Rebekah, and said unto her, "Wilt thou go with this man?"

And she said, "I will go." And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

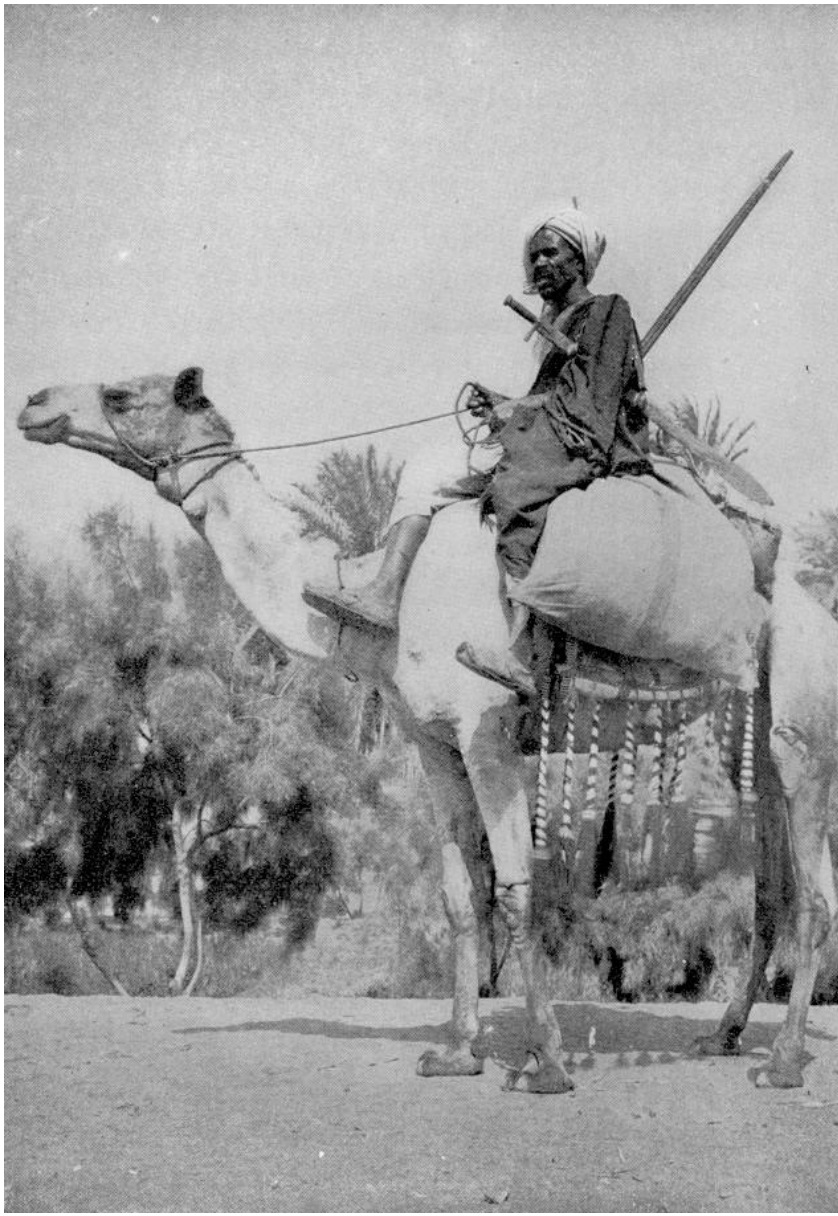
And they blessed Rebekah, and said to her, "Our sister, be thou the mother of thousands of ten thousands, and let thy family possess the gate of those who hate them."

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A CAMEL RIDER

From a photograph belonging to Miss Clara L. Bodman and used by her kind permission.



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And Rebekah arose, and her maidservants, and they rode upon the camels, and followed the man: and the servant took Rebekah and went his way.

And Isaac came from the way of Beer-lahai-roi; for he dwelt in the land of the South. And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, there were camels coming.

And Rebekah lifted up her eyes, and when she saw Isaac, she alighted from the camel. And she said unto the servant, "What man is this who walketh in the field to meet us?"

And the servant said, "It is my master": and she took her veil and covered herself. And the servant told Isaac all the things that he had done. And Isaac brought her to 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.

THE DEATH OF ABRAHAM.

And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years. And Abraham died in a good old age, an old man, and full of years; and was gathered to his people. And Isaac and Ishmael his sons buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre; the field which Abraham purchased of the children of Heth: there was Abraham buried, and Sarah, his wife. And it came to pass after the death of Abraham, that God blessed Isaac his son.

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JACOB

The Story of the Man Who Struggled Much Between Right and Wrong and Who Suffered Many Things.

THE STRIFE BETWEEN THE BROTHERS.

Esau Sells His Birthright. Jacob Deceives His Father and Receives the Blessing Intended for Esau.

(Isaac, the son of Abraham, and Rebekah, his wife, had twin sons, named Jacob and Esau. Esau was a bold, rough, reckless boy, fond of hunting and adventure. Jacob was more quiet, but also more cunning. The recklessness of Esau and the cunning of Jacob many times cost them dear in later life.)

And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.

Now Isaac loved Esau, because he ate of his venison: and Rebekah loved Jacob. And Jacob boiled pottage: and Esau came in from the field, and he was faint: and Esau said to Jacob, "Feed me, I pray thee, with that same red pottage; for I am faint."

And Jacob said, "Sell me this day thy birthright."

And Esau said, "Behold, I am at the point of death: and what profit shall the birthright be to me?"

And Jacob said, "Swear to me this day"; and he swore unto him: and he sold his birthright to Jacob.

And Jacob gave Esau bread and pottage of lentils; and {61} he ate and drank, and rose up, and went his way: so Esau despised his birthright.

And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his elder son, and said to him, "My son": and he said to him, "Here am I."

And he said, "Behold now, I am old, I know not the day of my death. Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me venison; and make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die."

And Rebekah heard when Isaac spoke to Esau his son. And Esau went to the field to hunt for venison, and to bring it. And Rebekah spoke to Jacob her son, saying, "Behold, I heard thy father speak to Esau thy brother, saying, 'Bring me venison, and make me savoury meat, that I may eat, and bless thee before the Lord before my death.' Now therefore, my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: and thou shalt bring it to thy father, that he may eat, so that he may bless thee before his death."

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

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

And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved. And Rebekah took the goodly garments of Esau her elder son, which were with her in the house, and put them upon Jacob her younger son: and she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: and she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob. And he came unto his father, and said, "My father": and he said, "Here am I; who art thou, my son?"

And Jacob said unto his father, "I am Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me."

And Isaac said unto his son, "How is it that thou hast found it so quickly, my son?"

And he said, "Because the Lord thy God sent me good speed."

And Isaac said unto Jacob, "Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not."

And Jacob went near unto Isaac his father; and he felt him, and said, "The voice is Jacob's voice, but the hands are the hands of Esau."

And he knew him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

And he said, "Art thou my very son Esau?"

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JACOB'S DREAM

By Murillo



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And he said, "I am."

And he said, "Bring it near to me, and I will eat of my son's venison, that my soul may bless thee."

And he brought it near to him, and he ate: and he brought him wine, and he drank. And his father Isaac said unto him, "Come near now, and kiss me, my son." And he came near, and kissed him.

And he smelled the smell of his garment, and blessed him, and said,--

"See, the smell of my son
Is as the smell of a field which the Lord hath blessed:
And God give thee of the dew of heaven,
And of the fatness of the earth,
And plenty of corn and wine:
Let peoples serve thee,
And nations bow down to thee:
Be lord over thy brethren,
And let thy mother's sons bow down to thee:
Cursed be everyone that curseth thee,
And blessed be everyone that blesseth thee."

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also made savoury meat, and brought it unto his father; and he said unto his father, "Let my father arise, and eat of his son's venison, that thy soul may bless me."

And Isaac his father said unto him, "Who art thou?"

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And he said, "I am thy son, thy firstborn, Esau." And Isaac trembled very exceedingly, and said, "Who then is he that hath taken venison and brought it to me, and I have eaten of all before thou earnest, and have blessed him? yea, and he shall be blessed."

When Esau heard the words of his father, he cried with an exceeding great and bitter cry, and said unto his father, "Bless me, even me also, O my father."

And he said, "Thy brother came with guile, and hath taken away thy blessing."

And he said, "Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing."

And he said, "Hast thou not reserved a blessing for me?"

And Isaac answered and said unto Esau, "Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what then shall I do for thee, my son?"

And Esau said unto his father, "Hast thou but one blessing, my father? bless me, even me also, O my father."

And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him:--

"Behold, of the fatness of the earth shall be thy dwelling,

And of the dew of heaven from above;
And by thy sword shalt thou live, and thou shalt serve thy brother; {67}
And it shall come to pass when thou shalt break loose,
That thou shalt shake his yoke from off thy neck."

And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, "The days of mourning for my father are at hand; then will I slay my brother Jacob."

And the words of Esau her elder son were told to Rebekah; and she sent and called Jacob her younger son, and said unto him, "Behold, thy brother Esau comforts himself, purposing to kill thee. Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; and tarry with him a few days, until thy brother's fury turn away; until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be bereaved of you both in one day?"

JACOB GOES FORTH FROM HOME.

He Dreams a Dream of of Ladder Reaching to Heaven.

And Isaac called Jacob, and blessed him, and charged him, and said unto him, "Thou shalt not take a wife of the daughters of Canaan. Arise, go to Paddan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a company of peoples; and give thee the blessing of Abraham, to thee, and to thy family with thee; that thou mayest {68} inherit the land of thy sojournings, which God gave unto Abraham."

And Isaac sent away Jacob: and he went to Paddan-aram to Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother. Now Esau saw that Isaac had blessed Jacob and sent him away to Paddan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, "Thou shalt not take a wife of the daughters of Canaan"; and that Jacob obeyed his father and his mother, and was gone to Paddan-aram.

And Jacob went out from Beer-sheba, and went toward Haran. And he came upon a certain place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, "I am the Lord, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy family; and thy family shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy family shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for {69} I will not leave thee, until I have done that which I have spoken to thee of."

And Jacob awaked out of his sleep, and he said, "Surely the Lord is in this place; and I knew it not."

And he was afraid, and said, "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven."

And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el: but the name of the city was Luz at the first.

And Jacob vowed a vow, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God, and this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee."

JACOB AND RACHEL.

How Jacob Served Seven Years for the Woman He Loved.

Then Jacob went on his journey, and came to the land of the children of the east. And he looked, and behold a well in the field, and, lo, three flocks of sheep lying there by it; for out of that well they watered the flocks: and the stone upon the well's mouth was great. And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and {70} put the stone again upon the well's mouth in its place. And Jacob said unto them, "My brethren, whence are ye?" And they said, "Of Haran are we." And he said unto them, "Know ye Laban the son of Nahor?"

And they said, "We know him."

And he said unto them, "Is it well with him?"

And they said, "It is well: and, behold, Rachel his daughter cometh with the sheep."

And he said, "Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them."

And they said, "We cannot, until all the flocks be gathered together, and they roll the stone from the well's mouth; then we water the sheep."

While he yet spoke with them, Rachel came with her father's sheep; for she kept them. And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. And Jacob kissed Rachel, and lifted up his voice, and wept. And Jacob told Rachel that he was her father's nephew, and that he was Rebekah's son: and she ran and told her father. And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

And Laban said to him, "Surely thou art my bone and my flesh."

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And he abode with him the space of a month.. And Laban said unto Jacob, "Because thou art my nephew, shouldest thou therefore serve me for nought? tell me what shall thy wages be?"

And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. And Leah's eyes were tender; but Rachel was beautiful and well favored. And Jacob loved Rachel; and he said, "I will serve thee seven years for Rachel thy younger daughter."

And Laban said, "It is better that I give her to thee, than that I should give her to another man: abide with me."

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

JACOB SETS OUT FOR HIS NATIVE LAND.

He Is Pursued by Laban, but a Covenant of Peace Is Made Between Them.

(Jacob also took Leah to be his wife. After many years of service, in which time many sons and daughters were born to him, Jacob, who increased exceedingly, and had large flocks, and maidservants and menservants, and camels and asses, wished to depart from the household of his father-in-law to his native land. So he went away secretly, with his wives and all his possessions.)

Now Laban was angry, and pursued Jacob, and Laban came up with Jacob. Now Jacob had pitched his tent in the mountain: and Laban with his brethren pitched in the mountain of Gilead. And Laban said to Jacob, "What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters as captives of the {72} sword? Wherefore didst thou flee secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth and with songs, with tabret and with harp; and hast not suffered me to kiss my sons and my daughters? now hast thou done foolishly. It is in the power of my hand to do you hurt: but the God of your father spoke unto me yesternight, saying, "Take heed to thyself that thou speak not to Jacob either good or bad."

And Jacob was wroth with Laban: and Jacob answered and said to Laban, "What is my trespass? what is my sin, that thou hast hotly pursued after me? This twenty years have I been with thee. The sheep of the flock which were torn of beasts I brought not unto thee; I bore the loss of them; of my hand didst thou require them, whether stolen by day or stolen by night. Thus I was; in the day the drought consumed me, and the frost by night; and my sleep fled from mine eyes. These twenty years have I been in thy house; I served thee fourteen years for thy two daughters, and six years for thy flock: and thou hast changed my wages ten times. Except the God of my father, the God of Abraham, and the Fear of Isaac, had been with me, surely now hadst thou sent me away empty. God hath seen mine affliction and the labor of my hands, and rebuked thee yesternight."

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HEBRON

Hebron, famous in Old Testament story, is to-day one of the four sacred cities of the Moslems. It is in a little valley surrounded by hills, which are still covered with vineyards.



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And Laban answered and said unto Jacob, "The daughters are my daughters, and the children are my children, and the flocks are my flocks and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have borne? And now come, let us make a covenant, I and thou; and let it be for a witness between me and thee."

And Jacob took a stone, and set it up for a pillar. And Jacob said unto his brethren, "Gather stones"; and they took stones, and made an heap: and they ate there by the heap. And Laban called it "Jegar-sahadutha": but Jacob called it Galeed.

And Laban said, "This heap is witness between me and thee this day." Therefore was the name of it called Galeed: and "Mizpah" (that is, watchtower), for he said,

**"The Lord watch between me and thee,
When we are absent one from another."**

"If thou shalt afflict my daughters, and if thou shalt take wives beside my daughters, no man is with us; see, God is witness between me and

thee."

And Laban said to Jacob, "Behold this heap, and behold the pillar, which I have set between me and thee. This heap be witness, and the pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

"The God of Abraham, and the God of Nahor, the God of their father, judge between us."

And Jacob swore by the Fear of his father Isaac. And Jacob offered a sacrifice in the mountain, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mountain. And early in the morning {76} Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

And Jacob went on his way, and the angels of God met him. And Jacob said when he saw them, "This is God's host": and he called the name of that place Mahanaim (that is, Two Hosts).

JACOB FEARS THE WRATH OF ESAU.

He Wrestles with the Angel. The Brothers Meet and are Reconciled.

And Jacob sent messengers before him to Esau his brother unto the land of Seir, the field of Edom. And he commanded them, saying, "Thus shall ye say unto my lord Esau; 'Thus saith thy servant Jacob, I have sojourned with Laban, and stayed until now: and I have oxen, and asses and flocks, and menservants and maidservants: and I have sent to tell my lord, that I may find grace in thy sight.'"

And the messengers returned to Jacob, saying, "We came to thy brother Esau, and moreover he cometh to meet thee, and four hundred men with him."

Then Jacob was greatly afraid and was distressed: and he divided the people that was with him, and the flocks, and the herds, and the camels, into two companies; and he said, "If Esau come to the one company, and smite it, then the company which is left shall escape."

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THE VALLEY OF THE JABBOK

From a photograph taken by Prof. H. G. Mitchell and used by his kind permission.

Over this stream Jacob sent his family and his flock while he remained to wrestle with the angel through the night.



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And Jacob said, "O God of my father Abraham, and God of my father Isaac, O Lord, who saidst unto me, 'Return unto thy country, and to thy kindred, and I will do thee good': I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two companies. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he come and smite me, the mother with the children. And thou saidst, 'I will surely do thee good, and make thy family as the sand of the sea, which cannot be numbered for multitude.'"

And he lodged there that night; and took of that which he had with him a present for Esau his brother; two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams, thirty milch camels and their colts, forty cows and ten bulls, twenty she-asses and ten foals. And he delivered them into the hand of his servants, every drove by itself; and said unto his servants, "Pass over before me, and put a space between drove and drove."

And he commanded the foremost, saying, "When Esau my brother meeteth thee, and asketh thee, saying, 'Whose art thou? and whither goest thou? and whose are these before thee?' then thou shalt say, 'They are thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, he also is behind us.'"

And he commanded also the second, and the third, and all that followed the droves, saying, "On this manner shall ye speak unto Esau, when ye find him; and ye shall say, 'Moreover, behold, thy servant Jacob is behind us.'"

For he said, "I will appease him with the present that {80} goeth before me, and afterward I will see his face; peradventure he will accept me."

So the present passed over before him: and he himself lodged that night in the company.

And he rose up that night, and took his two wives, and his two handmaids, and his eleven children, and passed over the ford of Jabbok. And he took them, and sent them over the stream, and sent over that which he had. And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was strained, as he wrestled with him. And he said, "Let me go, for the day breaketh."

And he said, "I will not let thee go, except thou bless me."

And he said unto him, "What is thy name?"

And he said, "Jacob."

And he said, "Thy name shall be called no more Jacob, but Israel: for thou hast striven with God and with men, and hast prevailed."

And Jacob asked him and said, "Tell me, I pray thee, thy name."

And he said, "Wherefore is it that thou dost ask after my name?"

And he blessed him there. And Jacob called the name of the place Peniel: for, said he, "I have seen God face, to face, and my life is preserved."

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NABLOUS, THE ANCIENT SHECHEM, IN THE VALLEY BETWEEN MOUNTS EBAL AND GERIZIM

Used by special permission of the Detroit Photograph Company.

The first camping place of Abraham. Jacob built an altar here, and dug a well, and here Joseph was buried. Joshua set up a great stone "as a witness" here at the end of his life. It was here at "Jacob's well," about a mile and a half from the town, that Jesus met the woman of Samaria.



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And the sun rose upon him as he passed over Peniel, and he limped upon his thigh.

And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. And he himself passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. And he lifted up his eyes,

and saw the women and the children; and said, "Who are these with thee?"

And he said, "The children which God hath graciously given thy servant."

Then the handmaids came near, they and their children, and they bowed themselves. And Leah also and her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves. And he said, "What meanest thou by all this company which I met?"

And he said, "To find grace in the sight of my lord." And Esau said, "I have enough; my brother, let that which thou hast be thine."

And Jacob said, "Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: forasmuch as I have seen thy face, as one seeth the face of God, and thou wast pleased with me. Take, I {84} pray thee, my gift that is brought to thee; because God hath dealt graciously with me, and because I have enough."

And he urged him, and he took it.

And he said, "Let us take our journey, and let us go, and I will go before thee."

And he said unto him, "My lord knoweth that the children are tender, and that the flocks and herds with me have their young: and if they overdrive them one day, all the flocks will die. Let my lord, I pray thee, pass over before his servant: and I will lead on gently, according to the pace of the cattle that are before me and according to the pace of the children, until I come unto my lord unto Seir."

And Esau said, "Let me now leave with thee some of the folk that are with me."

And he said, "What needeth it? let me find grace in the sight of my lord."

So Esau returned that day on his way unto Seir. And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.

And Jacob came in peace to the city of Shechem, which is in the land of Canaan, when he came from Paddan-aram; and encamped before the city. And he bought the parcel of ground where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. And he erected there an altar, and called it "God, the God of Israel."

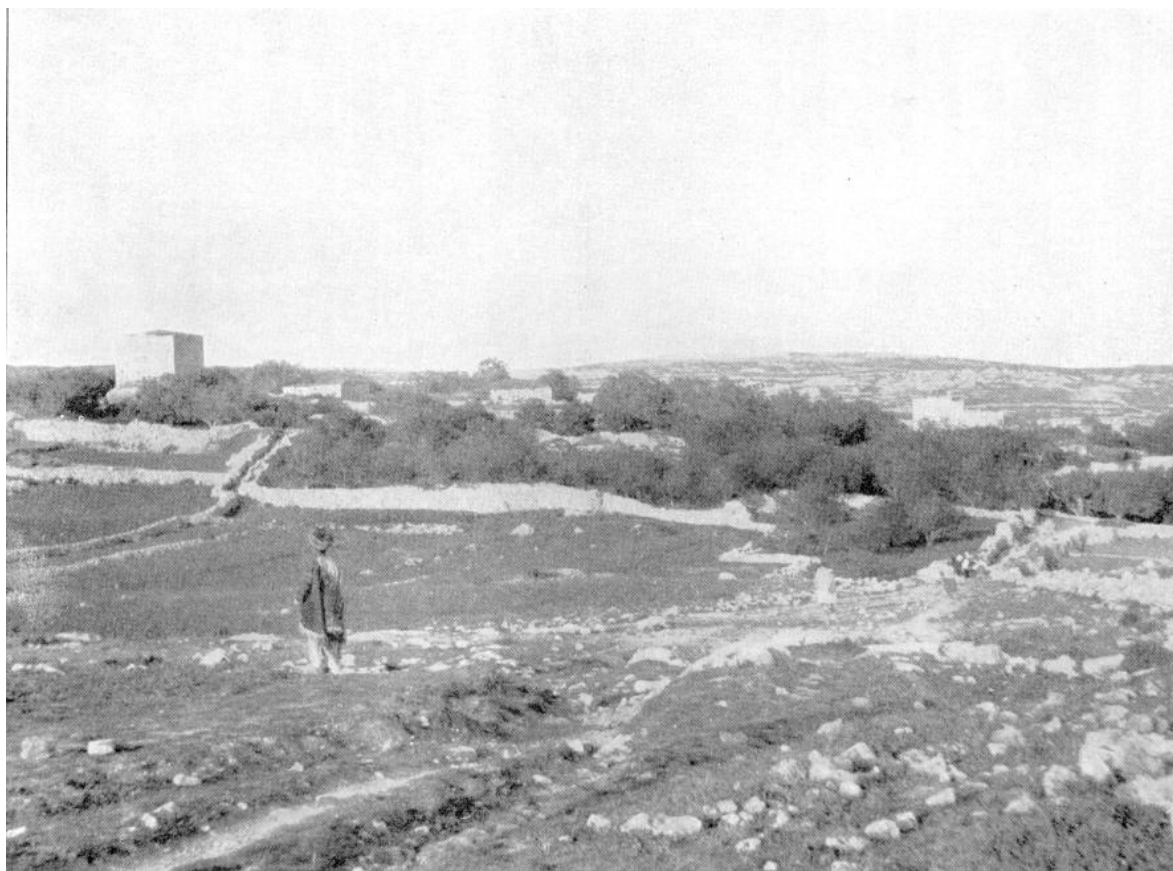
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BETHEL

Photograph taken by Mrs. Frank L. Goodspeed, of Springfield, Mass., and used by her kind permission.

One of Abraham's camping grounds and the place of Jacob's dream.



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JACOB ERECTS AN ALTAR AT BETH-EL. *He Is Given a New Name. The Death of Rachel.*

And God said to Jacob, "Arise, go up to Beth-el, and dwell there: and make there an altar unto God, who appeared unto thee when thou fleddest from the face of Esau thy brother."

Then Jacob said unto his household, and to all that were with him, "Put away the foreign gods that are among you, and purify yourselves,

and change your garments: and let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went."

And they gave to Jacob all the foreign gods which were in their hand, and the rings which were in their ears; and Jacob hid them under the oak which was by Shechem. And they journeyed: and a great terror was upon the cities that were round about them, and they did not pursue after the sons of Jacob. So Jacob came to Luz (the same is Beth-el), he and all the people that were with him. And he built there an altar, and called the place, "The God of Beth-el": because there God was revealed to him, when he fled from the face of his brother. And Deborah Rebekah's nurse died, and she was buried below Beth-el under the oak: and the name of it was called "The Oak of Weeping."

And God appeared to Jacob again, when he came from Paddan-aram, and blessed him. And God said unto him, "Thy name is Jacob: thy name shall not be called any {88} more Jacob, but Israel shall be thy name:" and he called his name Israel.

And God said unto him, "I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come from thee; and the land which I gave unto Abraham and Isaac, to thee I will give it, and to thy family after thee will I give the land."

And God went up from him in the place where he spoke with him. And Jacob set up a pillar in the place where he spoke with him, a pillar of stone: and he poured out a drink offering thereon, and poured oil thereon. And Jacob called the name of the place where God spoke with him, "Beth-el."

And Rachel died, and was buried in the way to Ephrath (the same is Bethlehem). And Jacob set up a pillar upon her grave: the same is the Pillar of Rachel's grave unto this day.

(In this place Jacob lived for many years; but the sorrow that came to him, and the wonderful things that befell him in his old age, and how he journeyed to Egypt, and died there, are told in the next story, the story of Joseph, his son.)

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MOSES

From the frieze of the Prophets, by Sargent, in the Boston Public Library.



JOSEPH

The Story of the Shepherd Boy Who Was Sold into Bondage, and How He Became Ruler in a Great Nation.

A COWARDLY DEED.

Joseph Arouses the Enmity of His Older Brethren, and They Sell Him into Slavery.

(Joseph and Benjamin were the sons of Rachel, Jacob's best loved wife. Their mother died while Joseph was still a little boy and Benjamin was a baby. Their father loved the two motherless boys very much.)

Joseph, when he was seventeen years old, was feeding the flock with his brethren; and he was a lad with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought an evil report of them unto their father. Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors. And his brethren saw that their father loved him more than all his brethren; and they hated him, and could not speak peaceably unto him. And Joseph dreamed a dream, and he told it to his brethren: and they hated him yet the more. And he said unto them, "Hear, I pray you, this dream which I have dreamed: for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and stood upright; and, {92} behold, your sheaves came round about, and bowed down to my sheaf."

And his brethren said to him, "Shalt thou indeed reign over us? or shalt thou indeed have dominion over us?"

And they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it to his brethren, and said, "Behold, I have dreamed yet a dream; and, behold, the sun and the moon and eleven stars bowed down to me."

And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, "What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?"

And his brethren envied him; but his father kept the saying in mind. And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, "Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them."

And he said to him, "Here am I."

And he said to him, "Go now, see whether it is well with thy brethren, and well with the flock; and bring me word again."

So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, "What seekest thou?" And he said, "I seek my brethren: tell me, I pray thee, where they are feeding the flock."

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A CARAVAN LOADING FOR A JOURNEY

From a photograph in the possession of Dr. W. J. Moulton and used by his kind permission.



And the man said, "They are departed hence: for I heard them say, 'Let us go to Dothan.'"

And Joseph went after his brethren, and found them in Dothan. And they saw him afar off, and before he came near unto them, they conspired against him to slay him. And they said one to another, "Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into one of the pits, and we will say, 'An evil beast hath devoured him': and we shall see what will become of his dreams."

And Reuben heard it, and delivered him out of their hand; and said, "Let us not take his life."

And Reuben said unto them, "Shed no blood; cast him into this pit that is in the wilderness, but lay no hand upon him": that he might deliver him out of their hand, to restore him to his father.

And it came to pass, when Joseph was come unto his brethren, that they stript Joseph of his coat, the coat of many colors that was on him; and they took him and cast him into the pit: and the pit was empty, there was no water in it. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a caravan of Ishmaelites came from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, "What profit is it if we slay our brother and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother, our flesh," And his brethren hearkened unto him.

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And they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver. And they brought Joseph into Egypt. And Reuben returned un to the pit; and, behold, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren, and said, "The child is not; and I, whither shall I go?"

And they took Joseph's coat, and killed a he-goat, and dipped the coat in the blood; and they sent the coat of many colors, and they brought it to their father; and said, "This have we found: know now whether it be thy son's coat or not."

And he knew it, and said, "It is my son's coat; an evil beast hath devoured him; Joseph is without doubt torn in pieces."

And Jacob rent his garments, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, "For I will go down to the grave to my son mourning." And his father wept for him.

JOSEPH IN EGYPT.

Fortunate at First, He is Cast into Prison, but Even There He Finds Favor.

And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh's, the captain of the guard, an Egyptian, bought him of the hand of the Ishmaelites, who had brought him down thither. And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

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A VIEW OF THE PYRAMIDS AND THE SPHINX

From a photograph belonging to Miss Clara L. Bodman and used by her kind permission.

Egypt is a land of wonder and romance, the seat of one of the oldest civilizations on the face of the globe. Its ancient temples and statues, though in ruins, are among the most beautiful and wonderful in the world. Many of the tombs have been plundered, yet one has only just been opened which contained untouched the priceless memorial of that early time. This is the land over which the Hebrew shepherd lad Joseph ruled and out of which the Hebrew people finally marched to freedom.



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And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. And Joseph found grace in his sight, and he ministered unto him: and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had, in the house and in the field. And he left all that he had in Joseph's hand; and he knew not aught that was with him, save the bread which he did eat.

(But Joseph's mistress was a wicked woman, and, because Joseph would not do wrong, told what was not true about him to his master, so that Joseph's master took him, and put him into the prison, the place where the king's prisoners were bound: and he was there in the prison.)

But the Lord was with Joseph, and showed kindness unto him, and gave him favor in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to anything that was under his hand, because the Lord was with him; and that which he did, the Lord made it to prosper.

JOSEPH INTERPRETS THE DREAMS OF PHARAOH'S OFFICERS.
The Fate of the Chief Butler and of the Baker of the King.

And it came to pass after these things, that the butler of the king of Egypt and his baker offended their lord the {100} king of Egypt. And Pharaoh was wroth against his two officers, against the chief of the butlers, and against the chief of the bakers. And he put them into the prison, the place where Joseph was bound. And the captain of the guard charged Joseph with them, and he ministered unto them: and they continued a season in prison.

And they dreamed a dream both of them, each man his dream, in one night, the butler and the baker of the king of Egypt, who were bound in the prison. And Joseph came in to them in the morning, and saw them, and, behold, they were sad. And he asked Pharaoh's officers that were with him in prison, saying, "Wherefore look ye so sad to-day?"

And they said unto him, "We have dreamed a dream, and there is none that can interpret it."

And Joseph said unto them, "Do not interpretations belong to God? Tell it me, I pray you."

And the chief butler told his dream to Joseph, and said to him, "In my dream, behold, a vine was before me; and in the vine were three branches: and it was as though it budded, and its blossoms shot forth; and the clusters thereof brought forth ripe grapes: and Pharaoh's cup was in my hand; and I took the grape: and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand."

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A GROVE OF DATE PALMS IN EGYPT

From a photograph belonging to Miss Clara L. Bodman and used by her kind permission.



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And Joseph said unto him, "This is the interpretation of it: the three branches are three days; within yet three days shall Pharaoh lift up

thine head, and restore thee unto thine office: and thou shalt give Pharaoh's cup into his hand, after the former manner when thou wast his butler. But have me in thy remembrance when it shall be well with thee, and show kindness, I pray thee, to me, and make mention of me unto Pharaoh, and bring me out of this house: for indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon."

When the chief baker saw that the interpretation was good, he said unto Joseph, "I also was in my dream, and, behold, three baskets of white bread were on my head: and in the uppermost basket there was all manner of bakemeats for Pharaoh; and the birds ate them out of the basket upon my head."

And Joseph answered and said, "This is the interpretation thereof: the three baskets are three days; within yet three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee."

And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and the head of the chief baker among his servants. And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: but he hanged the chief baker: as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgot him.

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THE SEVEN FAT KINE AND THE SEVEN LEAN KINE

Which Joseph Told the King Meant Seven Fat Years of Plenty and Seven Lean Years of Want. The Hebrew Boy is Made Chief Ruler of Egypt. The Famine Comes.

And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. And, behold, there came up out of the river seven kine, well favored and fatfleshed; and they fed in the reed-grass. And, behold, seven other kine came up after them out of the river, ill favored and leanfleshed; and stood by the other kine upon the brink of the river. And the ill favored and leanfleshed kine did eat up the seven well favored and fat kine. So Pharaoh awoke.

And he slept and dreamed a second time: and, behold, seven ears of corn came up upon one stalk, full and good. And, behold, seven ears, thin and blasted with the east wind, sprung up after them. And the thin ears swallowed up the seven full and good ears. And Pharaoh awoke, and, behold, it was a dream. And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

Then spoke the chief butler unto Pharaoh, saying, "I do remember my faults this day: Pharaoh was wroth with his servants, and put me in prison in the house of the captain of the guard, me and the chief baker: and we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And {105} there was with us there a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass as he interpreted to us, so it was; me he restored unto mine office, and him he hanged."

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

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

And Joseph answered Pharaoh, saying, "It is not in me: God shall give Pharaoh an answer of peace."

And Pharaoh spoke unto Joseph, "In my dream, behold, I stood upon the brink of the river: and, behold, there came up out of the river seven kine, fatfleshed and well favored; and they fed in the reed-grass: and, behold, seven other kine came up after them, poor and very ill favored and leanfleshed, such as I never saw in all the land of Egypt for badness: and the lean and ill favored kine ate up the first seven fat kine: and when they had eaten them up, it could not be known that they had eaten them; but they were still ill favored as at the beginning. So I awoke.

"And I saw in my dream, and, behold, seven ears came up upon one stalk, full and good: and, behold, seven ears, {106} withered, thin, and blasted with the east wind, sprung up after them: and the thin ears swallowed up the seven good ears: and I told it unto the magicians; but there was none that could declare it to me."

And Joseph said unto Pharaoh, "The dream of Pharaoh is one: what God is about to do he hath declared unto Pharaoh. The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven lean and ill favored kine that came up after them are seven years, and also the seven empty ears blasted with the east wind; they shall be seven years of famine. That is the thing which I spoke unto Pharaoh: what God is about to do he hath showed unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; and the plenty shall not be known in the land by reason of that famine which followeth; for it shall be very grievous. And the reason that the dream was doubled to Pharaoh is because the thing is established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint overseers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of these good years that come, and lay up corn under the hand of Pharaoh for food in the cities, and let them keep it. And the food shall be for {107} a store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine."

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said to his servants, "Can we find such a one as this, a man in whom the spirit of God is?"

And Pharaoh said unto Joseph, "Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou: thou shalt be over my house, and according to thy word shall all my people be ruled: only in the throne will I be greater than thou." And Pharaoh said unto Joseph, "See, I have set thee over all the land of Egypt."

And Pharaoh took off his signet ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, "Bow the knee": and he set him over all the land of Egypt. And Pharaoh said to Joseph, "I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Egypt."

And Pharaoh gave Joseph Asenath the daughter of Poti-phaera the priest of On to be his wife. And Joseph went out over the land of Egypt.

And Joseph was thirty years old when he stood before Pharaoh, king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of {108} Egypt. And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. And Joseph laid up corn as the sand of the sea, very much, until he left measuring; for it was without measure. And to Joseph were born two sons before the year of famine came, which his wife Asenath the daughter of Poti-phaera priest of On

bore to him. And Joseph called the name of the firstborn Manasseh: "For," said he, "God hath made me forget all my toil, and all my father's house." And the name of the second called he Ephraim: "For God hath made me fruitful in the land of my affliction."

And the seven years of plenty, that was in the land of Egypt, came to an end. And the seven years of famine began to come, according as Joseph had said: and there was famine in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, "Go to Joseph; what he saith to you, do."

And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine was sore in the land of Egypt. And all countries came into Egypt to Joseph to buy corn; because the famine was sore in all the earth.

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A VIEW OF THE PYRAMIDS, WITH A VILLAGE IN THE FOREGROUND

From a photograph belonging to Miss Clara L. Bodman and used by her kind permission.

The pyramids, which are seen in the distance in this picture, were considered one of the "Seven Wonders of the World." There are seventy of them in Egypt and they were built as tombs of the Pharaohs. The "Great Pyramid" is four hundred and eighty feet and nine inches high; it is supposed to have taken one hundred thousand men fifty years to build it, and the date is given as from 3229 to 2123 B.C.



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THE SONS OF JACOB COME TO EGYPT TO BUY CORN.

They Do Not Recognize, in the Ruler of the Land, the Brother Whom They Sold. He Commands Them to Bring Their Youngest Brother to Egypt.

Now Jacob saw that there was corn in Egypt, and Jacob said to his sons, "Why do ye look one upon another?"

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

And Joseph's ten brethren went down to buy corn from Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, "Lest peradventure mischief befall him."

And the sons of Israel came to buy among those that came: for the famine was in the land of Canaan. And Joseph was the governor over the land; he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves to him with their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange to them, and spoke roughly with them; and he said unto them, "Whence come ye?"

And they said, "From the land of Canaan to buy food." And Joseph knew his brethren, but they knew not him.

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

And they said unto him, "Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men, thy servants are no spies."

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And he said to them, "Nay, but to see the nakedness of the land ye are come."

And they said, "We thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not."

And Joseph said unto them, "That is it that I spoke unto you, saying, 'Ye are spies': hereby ye shall be proved: 'by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be bound, that your words may be proved, whether there be truth in you: or else by the life of Pharaoh surely ye are spies.'" And he put them all together into prison three days.

And Joseph said unto them the third day, "This do, and live; for I fear God: if ye be true men, let one of your brethren be bound in your prison house; but go ye, carry corn for the famine of your houses: and bring your youngest brother unto me; so shall your words be verified, and ye shall not die."

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

And Reuben answered them, saying, "Spoke I not unto you, saying, 'Do not sin against the child'; and ye would not hear? therefore also, behold, his blood is required."

And they knew not that Joseph understood them; for there was an interpreter between them.

And he turned himself about from them, and wept; {113} and he returned to them, and spoke to them, and took Simeon from among them, and bound him before their eyes. Then Joseph commanded to fill their vessels with corn, and to restore every man's money into his sack, and to give them provisions for the way: and thus was it done unto them. And they loaded their asses with their corn, and departed thence. And as one of them opened his sack to feed his ass in the lodging place, he espied his money; and, behold, it was in the mouth of his sack. And he said unto his brethren, "My money is restored; and, lo, it is even in my sack": and their heart failed them, and they turned trembling one to another, saying, "What is this that God hath done unto us?"

And they came to Jacob their father to the land of Canaan, and told him all that had befallen them; saying, "The man, the lord of the land, spoke roughly with us, and took us for spies of the country. And we said to him, 'We are true men; we are no spies: we are twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan.'

"And the man, the lord of the land, said unto us, 'Hereby shall I know that ye are true men; leave one of your brethren with me, and take corn for the famine of your houses, and go your way: and bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffic in the land.'"

And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and {114} when they and their father saw their bundles of money, they were afraid. And Jacob their father said unto them, "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me."

And Reuben spoke unto his father, saying, "Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again." And he said, "My son shall not go down with you; for his brother is dead, and he only is left: if mischief befall him by the way in which ye go, then shall ye bring down my gray hairs with sorrow to the grave."

JOSEPH AND HIS BROTHERS.

Jacob at First Refuses, but at Length Consents, to Let Benjamin Go. Joseph Places the Money in the Sacks. He Threatens the Brothers with Punishment. He tells His Brothers Who He Is, Forgives Them, and Takes Them Into His Favor.

And the famine was sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, "Go again, buy us a little food."

And Judah spoke unto him, saying, "The man did solemnly protest unto us, saying, 'Ye shall not see my face, except your brother be with you.' If thou wilt send our brother with us, we will go down and buy thee food: but if thou wilt not send him, we will not go down: for the man said unto us, 'Ye shall not see my face, except your brother be with you.'"

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And Israel said, "Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?"

And they said, "The man asked strictly concerning ourselves, and concerning our kindred, saying, 'Is your father yet alive? have ye another brother?' and we told him according to the nature of these words: could we in any wise know that he would say, 'Bring your brother down?'"

And Judah said unto Israel his father, "Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: for except we had lingered, surely we had now returned a second time."

And their father Israel said unto them, "If it be so now, do this; take of the choice fruits of the land in your vessels, and carry down the man a present, a little balm, and a little honey, spicery and myrrh, nuts, and almonds: and take double money in your hand; and the money that was returned in the mouth of your sacks carry again in your hand; peradventure it was an oversight: take also your brother, and arise, go again unto the man: and God Almighty give you mercy before the man, that he may release unto you your other brother and Benjamin. And if I be bereaved of my children, I am bereaved."

And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. And when {116} Joseph saw Benjamin with them, he said to the steward of his house, "Bring the men into the house, and slay, and make ready; for the men shall dine with me at noon."

And the man did as Joseph bade; and the man brought the men into Joseph's house. And the men were afraid, because they were brought into Joseph's house; and they said, "Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses."

And they came near to the steward of Joseph's house, and they spoke unto him at the door of the house, and said, "Oh my lord, we came indeed down at the first time to buy food: and it came to pass, when we came to the lodging place, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand. And other money have we brought down in our hand to buy food: we know not who put our money in our sacks."

And he said, "Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money."

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

and he gave their asses provender. And they made ready the present for Joseph's coming at noon: for they heard that they should eat there.

And when Joseph came home, they brought him the present which was in their hand into the house, and bowed {117} down themselves to him to the earth. And he asked them of their welfare, and said, "Is your father well, the old man of whom ye spoke? Is he yet alive?" and they said, "Thy servant our father is well, he is yet alive." And they bowed the head, and made obeisance.

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

And Joseph made haste; for his heart yearned over his brother: and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face and came out; and he refrained himself, and said, "Set on food."

And they set on for him by himself, and for them by themselves, and for the Egyptians, who ate with him, by themselves: because the Egyptians could not eat with the Hebrews; for that is an abomination to the Egyptians. And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marveled one with another. And he took of the food and sent portions to them from before him: but Benjamin's portion was five times as much as any of theirs. And they drank, and were merry with him.

And he commanded the steward of his house, saying, "Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money."

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And he did according to the word that Joseph had spoken. As soon as the morning was light the men were sent away, they and their asses. And when they were gone out of the city, and were not yet far off, Joseph said to his steward, "Up, follow after the men; and when thou dost overtake them, say to them, 'Wherefore have ye rewarded evil for good? Is not this the cup from which my lord drinketh, and whereby he indeed divineth? ye have done evil in so doing.'"

And he overtook them, and he spoke unto them these words. And they said unto him, "Wherefore speaketh my lord such words as these? God forbid that thy servants should do such a thing. Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, let him die, and we also will be my lord's bondmen."

And he said, "Now also let it be according unto your words: he with whom it is found shall be my bondman; and ye shall be blameless."

Then they hasted, and took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left off at the youngest: and the cup was found in Benjamin's sack. Then they rent their clothes, and loaded every man his ass, and returned to the city. And Judah and his brethren came to Joseph's house; and he was yet there: and they fell before him on the ground. And Joseph said {119} unto them, "What deed is this that ye have done? know ye not that such a man as I can indeed divine?"

And Judah said, "What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's bondmen, both we, and he also in whose hand the cup is found."

And he said, "God forbid that I should do so: the man in whose hand the cup is found, he shall be my bondman; but as for you, get you up in peace unto your father."

Then Judah came near unto him, and said, "Oh my lord, let thy servant, I pray thee, speak a word to my lord, and let not thine anger burn against thy servant: for thou art even as Pharaoh. My lord asked his servants, saying, 'Have ye a father, or a brother?' And we said unto my lord, 'We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.' And thou saidst unto thy servants, 'Bring him down unto me, that I may set mine eyes upon him.' And we said to my lord, 'The lad cannot leave his father: for if he should leave his father, his father would die.' And thou saidst unto thy servants, 'Except your youngest brother come down with you, ye shall see my face no more.' And it came to pass when we came up to thy servant my father, we told him the words of my lord. And our father said, 'Go again, buy us a little food.' And we said, 'We cannot go down: if our youngest brother be with us, then will {120} we go down: for we may not see the man's face, except our youngest brother be with us.' And thy servant my father said to us, 'Ye know that my wife bore me two sons: and the one went out from me, and I said, "Surely he is torn in pieces"; and I have not seen him since: and if ye take this one also from me, and mischief befall him, ye shall bring down my gray hairs in sorrow to the grave.' Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; it shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, 'If I bring him not unto thee, then shall I bear the blame to my father for ever.' Now therefore, let thy servant, I pray thee, abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest I see the evil that shall come on my father."

Then Joseph could not refrain himself before all them that stood by him; and he cried, "Cause every man to go out from me."

And there stood no man with him, while Joseph made himself known to his brethren. And he wept aloud: and the Egyptians heard, and the house of Pharaoh heard. And Joseph said unto his brethren, "I am Joseph; doth my father yet live?"

And his brethren could not answer him; for they were {121} troubled at his presence. And Joseph said to his brethren, "Come near to me, I pray you."

And they came near. And he said, "I am Joseph your brother, whom ye sold into Egypt. And now be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years hath the famine been in the land: and there are yet five years, in the which there shall be neither plowing nor harvest. And God sent me before you to preserve you a remnant in the earth, and to save you alive by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and ruler over all the land of Egypt. Haste ye, and go up to my father, and say unto him, 'Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: and there will I nourish thee; for there are yet five years of famine; lest thou come to poverty, thou, and thy household, and all that thou hast. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you.' And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither."

And he fell upon his brother Benjamin's neck and wept; and Benjamin wept upon his neck. And he kissed all his {122} brethren, and wept with them: and after that his brethren talked with him.

And the report thereof was heard in Pharaoh's house, saying, "Joseph's brethren are come": and it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph, "Say unto thy brethren, 'This do ye; load your beasts, and go, get you unto the land of Canaan; and take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.' Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your possessions; for the good of all the land of Egypt is yours."

And the sons of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provisions for the way. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she-asses laden with corn and bread and victual for his father by the way.

So he sent his brethren away, and they departed: and he said to them, "See that ye fall not out by the way."

And they went up out of Egypt, and came into the land of Canaan to Jacob their father. And they told him, saying, "Joseph is yet alive, and he is ruler over all the land of Egypt." And his heart fainted, for he {123} believed them not. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: and Israel said, "It is enough; Joseph my son is yet alive: I will go and see him before I die."

JACOB IN EGYPT.

The Famine Wastes the Land. Death of Jacob. Death of Joseph.

And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices to the God of his father Isaac. And God spoke unto Israel in the visions of the night, and said, "Jacob, Jacob."

And he said, "Here am I."

And he said, "I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes."

And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his family with him: his sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his family brought he with him into Egypt.

And he sent Judah before him unto Joseph, to show the way before him unto Goshen; and they came into the {124} land of Goshen. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and he presented himself to him, and fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, "Now let me die, since I have seen thy face, and know that thou art yet alive."

And Joseph said to his brethren, and to his father's house, "I will go up, and tell Pharaoh, and will say unto him, 'My brethren, and my father's house, which were in the land of Canaan, are come unto me; and the men are shepherds, for they have been keepers of cattle; and they have brought their flocks, and their herds, and all that they have.' And it shall come to pass, when Pharaoh shall call you, and shall say, 'What is your occupation?' that ye shall say, 'Thy servants have been keepers of cattle from our youth even until now, both we, and our fathers': that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians."

Then Joseph went in and told Pharaoh, and said, "My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen."

And from among his brethren he took five men, and presented them to Pharaoh. And Pharaoh said to his brethren, "What is your occupation?"

And they said to Pharaoh, "Thy servants are shepherds, both we, and our fathers."

And they said to Pharaoh, "To sojourn in the land are we come; for there is no pasture for thy servants' {125} flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen."

And Pharaoh spoke unto Joseph, saying, "Thy father and thy brethren are come to thee: the land of Egypt is before thee; in the best of the land make thy father and thy brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any able men among them, then make them rulers over my cattle."

And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, "How many are the days of the years of thy life?"

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

And Jacob blessed Pharaoh, and went out from the presence of Pharaoh. And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. And Joseph nourished his father, and his brethren, and all his father's household, with food, according to their families.

And there was no food in all the land; for the famine was very sore, so that the land of Egypt and the land of Canaan fainted by reason of the famine. And Joseph gathered up all the money that was found in the land of {126} Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house. And when the money was all spent in the land of Egypt, and in the land of Canaan, all the Egyptians came to Joseph, and said, "Give us bread: for why should we die in thy presence? for our money faileth."

And Joseph said, "Give your cattle; and I will give you for your cattle if money fail."

And they brought their cattle unto Joseph: and Joseph gave them food in exchange for the horses, and for the flocks, and for the herds, and for the asses: and he fed them with food in exchange for all their cattle for that year. And when that year was ended, they came to him the second year, and said to him, "We will not hide from my lord, how that our money is all spent; and the herds of cattle are my lord's; there is nought left in the sight of my lord, but our bodies, and our lands: wherefore should we die before thine eyes, both we and our land? buy us and our land for food, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, and that the land be not desolate."

So Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine was sore upon them: and the land became Pharaoh's. And as for the people, he removed them to the cities from one end of the border of Egypt even to the other end thereof.

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A VIEW IN LUXOR

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Only the land of the priests bought he not: for the priests had a portion from Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their land. Then Joseph said unto the people, "Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land. And it shall come to pass at the ingatherings, that ye shall give a fifth to Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones."

And they said, "Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants."

And Joseph made it a statute concerning the land of Egypt unto this day, that Pharaoh should have the fifth; only the land of the priests alone became not Pharaoh's. And Israel dwelt in the land of Egypt, in the land of Goshen; and they got them possessions therein, and were fruitful, and multiplied exceedingly.

And Jacob lived in the land of Egypt seventeen years: so the days of Jacob, the years of his life, were an hundred forty and seven years. And the time drew near that Israel must die: and he called his son Joseph, and said unto him, "If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt: bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field from Ephron the Hittite for a possession of a buryingplace: there they {130} buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah: the field and the cave that is therein, which was purchased from the children of Heth."

And when Jacob made an end of charging his sons, he laid himself down upon his bed and died. And Joseph fell upon his father's face, and wept upon him, and kissed him. And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. And forty days were fulfilled for him; for so are fulfilled the days of embalming: and the Egyptians wept for him threescore and ten days.

And when the days of weeping for him were past, Joseph spoke unto the house of Pharaoh, saying, "If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, 'My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.'"

And Pharaoh said, "Go up, and bury thy father, according as he made thee swear." And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen: and it was a very great {131} company. And they came to the threshing-floor of Atad, which is beyond Jordan, and there they lamented with a very great and sore lamentation: and he made a mourning for his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, "This is a grievous mourning to the Egyptians": wherefore the name of it was called "The Mourning of Egypt," which is beyond Jordan. And his sons did unto him according as he commanded them: for his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a buryingplace, of Ephron the Hittite, before Mamre.

And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father. And when Joseph's brethren saw that their father was dead, they said, "It may be that Joseph will hate us, and will fully requite us all the evil which we did unto him." And they sent a message unto Joseph, saying, "Thy father did command before he died, saying, 'So shall ye say unto Joseph, Forgive, I pray thee now, the transgression of thy brethren, and their sin, in that they did unto thee evil': and now, we pray thee, forgive the transgression of the servants of the God of thy father."

And Joseph wept when they spoke unto him. And his brethren also went and fell down before his face; and they said, "Behold, we are thy servants." And Joseph {132} said unto them, "Fear not: for am I in the place of God? And as for you, ye meant evil against me; but God meant it for good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones." And he comforted them, and spoke kindly unto them.

And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years. And Joseph saw Ephraim's children of the third generation. And Joseph said unto his brethren, "I die: but God will surely visit you, and bring you up out of this land unto the land which he swore to Abraham, to Isaac, and to Jacob."

And Joseph took an oath of the children of Israel, saying, "God will surely visit you, and ye shall carry up my bones from hence."

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

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The Great Captains

The word "captain" following the use in the Bible and all literature down to the present day, is not the particular term, designating the commander of a small company of soldiers, but a general term, standing for leadership in the largest sense. Moses, according to this meaning of the word, was one of the greatest of the worlds captains, for he took a cowardly, unorganized mob of slaves and led them through the most appalling difficulties and dangers, to freedom, and to a position where national existence was possible. While there was little actual fighting in the journey from Egypt to Palestine, yet there was necessity, every step of the way, for the highest qualities of leadership.

Joshua was a great captain in the more strictly military sense of the word. He found the force organized and disciplined by the leadership of Moses, and he used it as a skillful swordsman uses a keen and tempered blade. In his campaigns he displayed the abilities of the great military genius.

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THE FINDING OF MOSES

Slow glides the Nile: amid the margin flags,
Closed in a bulrush ark, the babe is left,--
Left by a mother's hand. His sister waits
Far off; and pale, 'tween hope and fear, beholds
The royal maid, surrounded by her train,
Approach the river bank,--approach the spot
Where sleeps the innocent: she sees them stoop
With meeting plumes; the rushy lid is oped,
And wakes the infant, smiling in his tears,
As when along a little mountain lake
The summer south-wind breathes, with gentle sigh,
And parts the reeds, unveiling, as they bend,
A water-lily floating on the wave.

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VIEW FROM RAMAH, THE TRADITIONAL HOME OF SAMUEL

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"We know not with certainty the situation of Ramah. Of Samuel as of Moses it may be said, 'No man knoweth of his sepulchre unto this day.' But the lofty peak above Gibeon, which has long borne his name, has this feature (in common, to a certain extent, with any high place which can have been the scene of his life and death), that it overlooks the whole of that broad table-land, on which the fortunes of the Jewish monarchy were afterwards unrolled. Its towering eminence, from which the pilgrims first obtained their view of Jerusalem, is no unfit likeness of the solitary grandeur of the prophet Samuel, who lived and died in the very midst of the future glory of his country"



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MOSES

The Story of the Man Who Led a Race of Slaves Out of Bondage, and Became the Emancipator of a Great Nation.

THE ISRAELITES ARE ENSLAVED IN EGYPT.

The Slave Who Was Brought Up in a King's Palace. Moses Kills One of the Egyptian Taskmasters and Flees from the Country.

Now there arose a new king over Egypt, who knew not Joseph. And he said to his people, "Behold, the people of the children of Israel are more and mightier than we: come, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land."

Therefore they set over them taskmasters to afflict them with their burdens. And they built for Pharaoh store cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and the more they spread abroad. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigor: and they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field, all their service, wherein they made them serve with rigor.

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

And there went a man of the house of Levi, and took for his wife a daughter of Levi. And the woman had a son: and when she saw that he was a goodly child, she hid him three months. And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with pitch; and she put the child therein, and laid it in the flags by the river's brink. And his sister stood afar off, to know what would be done to him. And the daughter of Pharaoh came down to bathe at the river; and her maidens walked along by the river side; and she saw the ark among the flags, and sent her handmaid to fetch it. And she opened it and saw the child: and, behold, the babe wept. And she had compassion on him, and said, "This is one of the Hebrews' children."

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

And Pharaoh's daughter said to her, "Go."

And the maid went and called the child's mother. And Pharaoh's daughter said to her, "Take this child away, and nurse it for me, and I will give thee thy wages."

And the woman took the child, and nursed it. And the child grew, and she brought him to Pharaoh's daughter, and he became her son. And she called his name Moses, and said, "Because I drew him out of the water."

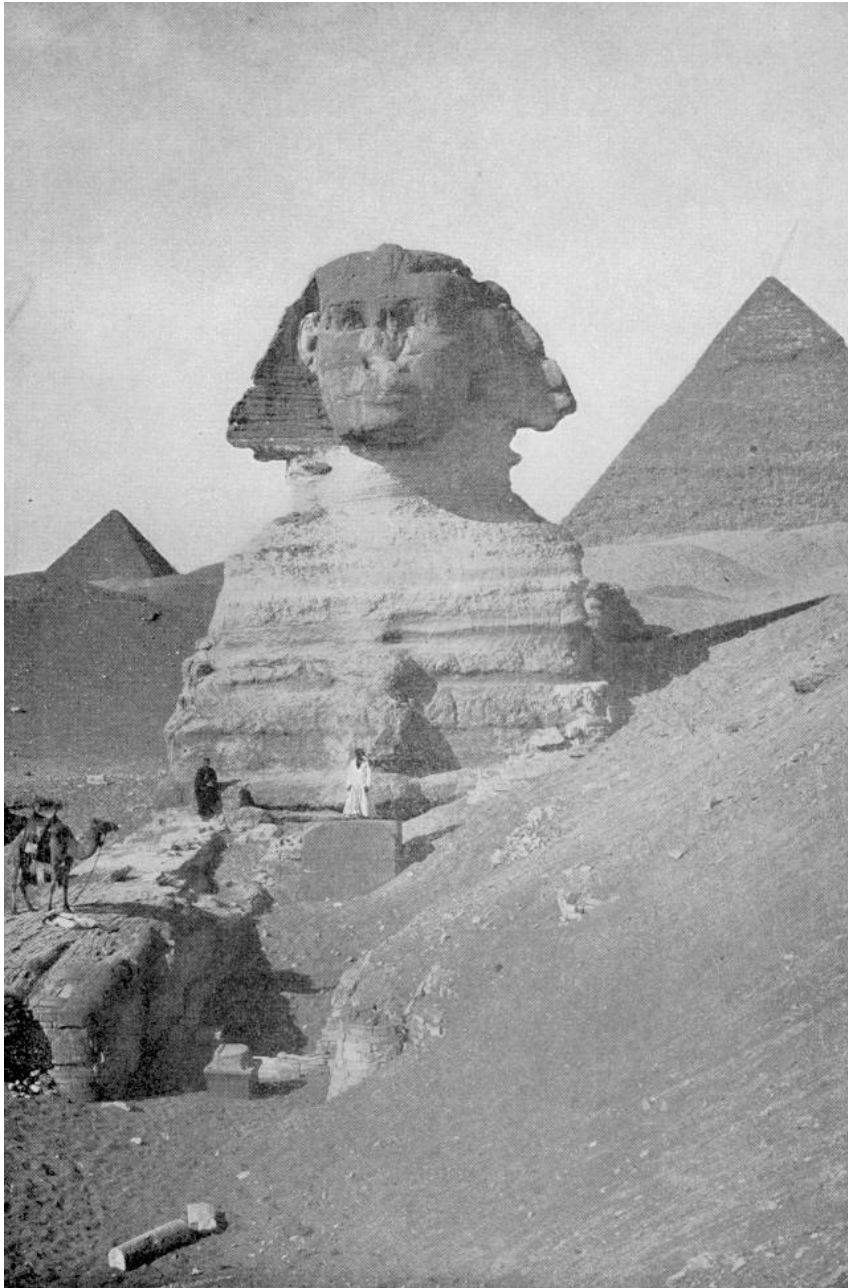
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THE SPHINX

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The Great Sphinx at Gizeh is a colossal figure carved out of the solid rock. It perhaps represents the reigning monarch as a conqueror. The age of the Great Sphinx is thought to be about the same as that of the pyramids



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And it came to pass in those days, when Moses was grown up, that he went out to his brethren, and looked on their burdens: and he saw an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he smote the Egyptian, and hid him in the sand. And he went out the second day, and, behold, two men of the Hebrews strove together: and he said to him that did the wrong, "Wherefore smitest thou thy fellow?"

And he said, "Who made thee a prince and a judge over us? thinkest thou to kill me, as thou killedst the Egyptian?"

And Moses feared, and said, "Surely the thing is known."

Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well. Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock. And

when they came to Reuel their father, he said, "How is it that ye are come so soon to-day?"

And they said, "An Egyptian delivered us out of the hand of the shepherds, and moreover he drew water for us, and watered the flock." And he said to his daughters, "And where is he? why is it that ye have left the man? call him, that he may eat bread."

And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. And she had a {142} son, and he called his name Gershom: for he said, "I have been a sojourner in a strange land."

And it came to pass in the course of those many days, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered them.

THE VOICE OF GOD FROM THE BURNING BUSH.
The Lord Commissions Moses to Lead His People Out of Bondage.

Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back of the wilderness, and came to the mountain of God, to Horeb. And the angel of the Lord appeared to him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, "I will turn aside now, and see this great sight, why the bush is not burnt."

And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, "Moses, Moses."

And he said, "Here am I."

And he said, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Moreover he said, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob."

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And Moses hid his face; for he was afraid to look upon God. And the Lord said, "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land to a good land and a large, to a land flowing with milk and honey. And now, behold, the cry of the children of Israel is come to me: moreover I have seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt."

And Moses said to God, "Who am I, that I should go to Pharaoh, and that I should bring forth the children of Israel out of Egypt?"

And he said, "Certainly I will be with thee; and this shall be the token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain."

And Moses said unto God, "Behold, when I come unto the children of Israel, and shall say unto them, 'The God of your fathers hath sent me unto you'; and they shall say to me, 'What is his name?' what shall I say unto them?" And God said unto Moses, "I am that I am": and he said, "Thus shalt thou say unto the children of Israel, 'I am hath sent me unto you.'"

[Footnote: These phrases are a reference to the name Jehovah, which was thought to mean "He is."]

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And God said moreover to Moses, "Thus shalt thou say to the children of Israel, 'The Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me to you': this is my name for ever, and this is my memorial to all generations. Go, and gather the elders of Israel together, and say unto them, 'The Lord, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, hath appeared to me, saying, I have surely visited you, and seen that which is done to you in Egypt: and I have said, I will bring you up out of the affliction of Egypt, to a land flowing with milk and honey.' And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, to the king of Egypt, and ye shall say to him, 'The Lord, the God of the Hebrews, hath met with us: and now let us go, we pray thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God.' And I know that the king of Egypt will not give you leave to go, no, not by a mighty hand. And I will put forth my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. And I will give this people favor in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: but every woman shall ask of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians."

And Moses answered and said, "But, behold, they will {145} not believe me, nor hearken unto my voice: for they will say, 'The Lord hath not appeared to thee.'"

And the Lord said unto him, "What is that in thine hand?"

And he said, "A rod."

And he said, "Cast it on the ground."

And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, "Put forth thine hand, and take it by the tail." And he put forth his hand, and laid hold of it, and it became a rod in his hand.

And the Lord said furthermore to him, "Put now thine hand into thy bosom."

And he put his hand into his bosom: and when he took it out, behold, his hand was leprous, as white as snow. And he said, "Put thine hand into thy bosom again." And he put his hand into his bosom again; and when he took it out of his bosom, behold, it was turned again as his other flesh.

The Lord said, "It shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe even these two signs, neither hearken to thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land."

And Moses said unto the Lord, "Oh Lord, I am not eloquent, neither heretofore, nor since thou hast spoken {146} unto thy servant: for I am slow of speech, and of a slow tongue."

And, the Lord said unto him, "Who hath made man's mouth? or who maketh a man dumb, or deaf, or seeing, or blind? is it not I, the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak."

And he said, "Oh Lord, send, I pray thee, by the hand of him whom thou wilt send."

And the anger of the Lord was kindled against Moses, and he said, "Is there not Aaron thy brother the Levite? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak to him, and put the words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and it shall come to pass, that he shall be to thee a mouth, and thou shalt be to him as God. And thou shalt take in thine hand this rod, wherewith thou shalt do the signs."

And Moses went and returned to Jethro his father-inn law, and said unto him, "Let me go, I pray thee, and return to my brethren which are in Egypt, and see whether they be yet alive."

And Jethro said to Moses, "Go in peace."

And the Lord said to Moses in Midian, "Go, return into Egypt: for all the men are dead which sought thy life."

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THE BANKS OF THE NILE NEAR CAIRO

From a photograph owned by Mr. S. E. Bridgman and used by his kind permission.

The Nile was the life and glory of Egypt. It afforded a magnificent waterway for commerce, and the annual overflow gave the greatest fertility to the soil.



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And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand. And the Lord said to Moses, "When thou goest back into Egypt, see that thou do before Pharaoh all the wonders which I have put in thine hand: but I will harden his heart, and he will not let the people go. And thou shalt say to Pharaoh, 'Thus saith the Lord, Israel is my son, my firstborn: and I have said to thee, Let my son go, that he may serve me; and thou hast refused to let him go: behold I will slay thy son, thy firstborn.'"

And the Lord said to Aaron, "Go into the wilderness to meet Moses." And he went, and met him in the mountain of God, and kissed him. And Moses told Aaron all the words of the Lord wherewith he had sent him, and all the signs wherewith he had charged him. And Moses and Aaron went and gathered together all the elders of the children of Israel: and Aaron spoke all the words which the Lord had spoken to Moses, and did the signs in the sight of the people. And the people believed.

"LET MY PEOPLE GO."

Moses and Aaron Demand the Release of the Israelites. Pharaoh Refuses.

And afterward Moses and Aaron came, and said to Pharaoh, "Thus saith the Lord, the God of Israel, 'Let my people go, that they may hold a feast unto me in the wilderness.'"

And Pharaoh said, "Who is the Lord, that I should hearken to his voice to let Israel go? I know not the Lord, and moreover I will not let Israel go."

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And they said, "The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the wilderness, and sacrifice to the Lord our God; lest he fall upon us with pestilence, or with the sword."

And the king of Egypt said to them, "Wherefore do ye, Moses and Aaron, loose the people from their works? get you to your burdens." And Pharaoh said, "Behold, the people of the land are now many, and ye make them rest from their burdens."

And the same day Pharaoh commanded the taskmasters of the people, and their officers, saying, "Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the number of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish aught thereof: for they are idle; therefore they cry, saying, 'Let us go and sacrifice to our God.' Let heavier work be laid upon the men, that they may labor therein; and let them not regard lying words."

And the taskmasters of the people went out, and their officers, and they spoke to the people, saying, "Thus saith Pharaoh, I will not give you straw. Go yourselves, get you straw where ye can find it: for naught of your work shall be diminished."

So the people were scattered abroad throughout all the land of Egypt to gather stubble for straw. And the taskmasters were urgent, saying, "Fulfill your works, your daily tasks, as when there was straw."

And the officers of the children of Israel, which {151} Pharaoh's taskmasters had set over them, were beaten, and demanded, "Wherefore have ye not fulfilled your task both yesterday and to-day, in making brick as heretofore?"

Then the officers of the children of Israel came and cried to Pharaoh, saying, "Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, 'Make brick': and, behold, thy servants are beaten; but the fault is in thine own people."

But he said, "Ye are idle, ye are idle: therefore ye say, 'Let us go and sacrifice to the Lord.' Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the number of bricks."

And the officers of the children of Israel saw that they were in deep trouble when it was said, "Ye shall not diminish aught from your bricks, your daily tasks."

And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: and they said to them, "The Lord look upon you, and judge; because ye have made us to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us."

And the Lord said unto Moses, "Now shalt thou see what I will do to Pharaoh: for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land."

And it came to pass on the day when the Lord spoke unto Moses in the land of Egypt, that the Lord spoke to Moses, saying, "I am the Lord: speak thou to Pharaoh king of Egypt all that I speak to thee."

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And Moses said before the Lord, "Behold, I am slow of speech and of a slow tongue, and how shall Pharaoh hearken unto me?"

And the Lord said unto Moses, "See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy spokesman. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he let the children of Israel go out of his land. And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh will not hearken unto you, and I will lay my hand upon Egypt, and bring forth my hosts, my people the children of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them."

And Moses and Aaron did so; as the Lord commanded them, so did they.

And the Lord spoke to Moses and to Aaron, saying, "When Pharaoh shall speak to you, saying, 'Show a wonder for you:' then thou shalt say unto Aaron, 'Take thy rod, and cast it down before Pharaoh, that it become a serpent.'"

And Moses and Aaron went in unto Pharaoh, and they did so, as the Lord had commanded: and Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent. Then Pharaoh also called for the wise men and the magicians: and they also did in like manner with their enchantments.

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THE RIVER NILE

From a photograph belonging to Miss Clara L. Bodman and used by her kind permission.

"And all the waters that were in the river were turned to blood."

This picture shows the broad Nile with one of the boats now in use called a "dahabiyeh." There has been built recently on the upper Nile an immense dam which will be used to regulate the flow of water and bring great agricultural prosperity to Egypt



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For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. And Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had spoken.

THE PLAGUES OF EGYPT.

1. The Plague Of Blood.

And the Lord said unto Moses, "Pharaoh's heart is stubborn, he refuseth to let the people go. Get thee to Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink to meet him; and the rod which was turned to a serpent shalt thou take in thine hand. And thou shalt say unto him, 'The Lord, the God of the Hebrews, hath sent me to thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou hast not hearkened. Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. And the fish that are in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink water from the river.'"

And the Lord said to Moses, "Say unto Aaron, 'Take thy rod, and stretch out thine hand over the waters of Egypt, over their rivers, over their streams, and over their pools, and over all their ponds of water, that they may become blood; and there shall be blood throughout all the land of Egypt, both in vessels of wood and in vessels of stone.'"

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And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that were in the river died; and the river stank, and the Egyptians could not drink water from the river; and the blood was throughout all the land of Egypt.

And the magicians of Egypt did in like manner with their enchantments: and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had spoken. And Pharaoh turned and went into his house, neither did he lay even this to heart. And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river. And seven days were fulfilled, after the Lord had smitten the river.

2. The Plague Of Frogs.

And the Lord spoke to Moses, "Go in unto Pharaoh, and say unto him, 'Thus saith the Lord, Let my people go, that they may serve me. And if thou refuse to let them go, behold, I will smite all thy borders with frogs: and the river shall swarm with frogs, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs: and the frogs shall come up both upon thee, and upon thy people, and upon all thy servants.'"

And the Lord said to Moses, "Say to Aaron, 'Stretch {157} forth thine hand with thy rod over the rivers, over the streams, and over the pools, and cause frogs to come up upon the land of Egypt.'"

And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. And the magicians did in like manner with their enchantments, and brought up frogs upon the land of Egypt.

Then Pharaoh called for Moses and Aaron, and said, "Intreat the Lord, that he take away the frogs from me, and from my people; and I will let the people go, that they may sacrifice unto the Lord."

And Moses said to Pharaoh, "For what time shall I intreat for thee, and for thy servants, and for thy people, that the frogs be destroyed from thee and thy houses, and remain in the river only?"

And he said, "For to-morrow."

And he said, "Be it according to thy word: that thou mayest know that there is none like unto the Lord our God. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only."

And Moses and Aaron went out from Pharaoh: and Moses cried unto the Lord concerning the frogs which he had brought upon Pharaoh. And the Lord did according to the word of Moses; and the frogs died out of the houses, out of the courts, and out of the fields. And they gathered them together in heaps: and the land stank. But when Pharaoh saw that there was relief, he {158} hardened his heart, and hearkened not unto them; as the Lord had spoken.

3. The Plague Of Lice.

And the Lord said unto Moses, "Say unto Aaron, 'Stretch out thy rod, and smite the dust of the earth, that it may become lice throughout all the land of Egypt.'"

And they did so; and Aaron stretched out his hand with his rod, and smote the dust of the earth, and there were lice upon man, and upon beast; all the dust of the earth became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not: and there were lice upon man, and upon beast.

Then the magicians said to Pharaoh, "This is the finger of God": and Pharaoh's heart was hardened, and he hearkened not to them; as the Lord had spoken.

4. The Plague Of Flies.

And the Lord said to Moses, "Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say to him, 'Thus saith the Lord, Let my people go, that they may serve me. Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. And I will set apart in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the {159} Lord in the midst of the earth. And I will put a division between my people and thy people: by to-morrow shall this sign be.'"

And the Lord did so; and there came grievous swarms of flies into the house of Pharaoh, and into his servants' houses: and in all the land of Egypt the land was corrupted by reason of the swarms of flies. And Pharaoh called for Moses and for Aaron, and said, "Go ye, sacrifice to your God in the land."

And Moses said, "It is not right so to do; for we shall sacrifice the holy things of the Egyptians to the Lord our God: lo, shall we sacrifice the holy things of the Egyptians before their eyes, and will they not stone us? We will go three days' journey into the wilderness, and sacrifice to the Lord our God, as he shall command us."

And Pharaoh said, "I will let you go, that ye may sacrifice to the Lord your God in the wilderness; only ye shall not go very far away: intreat for me."

And Moses said, "Behold, I go out from thee, and I will intreat the Lord that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to-morrow: only let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the Lord."

And Moses went out from Pharaoh and intreated the Lord. And the Lord did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one. And Pharaoh hardened his heart this time also, and he did not let the people go.

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5. The Plague Of Cattle Disease.

Then the Lord said unto Moses, "Go in to Pharaoh, and tell him, 'Thus saith the Lord, the God of the Hebrews, Let my people go that they may serve me. For if thou refuse to let them go, and wilt hold them still, behold, the hand of the Lord is upon thy cattle which are in the field, upon the horses, upon the asses, upon the camels, upon the herds, and upon the flocks: there shall be a very grievous distemper. And the Lord shall distinguish between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that belongeth to the children of Israel.'"

And the Lord appointed a set time, saying, "To-morrow the Lord shall do this thing in the land."

And the Lord did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one. And Pharaoh sent, and, behold, there was not so much as one of the cattle of the Israelites dead. But the heart of Pharaoh was stubborn, and he did not let the people go.

6. The Plague Of Boils.

And the Lord said unto Moses and unto Aaron, "Take to you handfuls of ashes, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust over all the land of Egypt, and shall be a boil breaking forth upon man and upon beast, throughout all the land of Egypt."

And they took ashes, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth upon man and upon beast.

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And the magicians could not stand before Moses because of the boils; for the boils were upon the magicians, and upon all the Egyptians. And the Lord hardened the heart of Pharaoh, and he hearkened not to them: as the Lord had spoken to Moses.

And the Lord said to Moses, "Rise up early in the morning, and stand before Pharaoh, and say to him, 'Thus saith the Lord, the God of the Hebrews, Let my people go, that they may serve me. For I will this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. For now I had put forth my hand, and smitten thee and

thy people with pestilence, and thou hadst been cut off from the earth: but for this very cause have I made thee to stand, in order to show thee my power, that my name may be declared throughout all the earth. Exaltest thou thyself still against my people, that thou wilt not let them go? Behold, to-morrow about this time I will cause a very grievous hail, such as hath not been in Egypt since the day it was founded even until now. Now therefore send, hasten in thy cattle and all that thou hast in the field; for every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die."

He that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses: and he that regarded not the word of the Lord left his servants and his cattle in the field.

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THE SEVENTH PLAGUE OF EGYPT

I.

'T was morn,--the rising splendor rolled
On marble towers and roofs of gold;
Hall, court, and gallery, below,
Were crowded with a living flow;
Egyptian, Arab, Nubian, there,--
The bearers of the bow and spear,
The hoary priest, the Chaldee sage,
The slave, the gemmed and glittering page,--
Helm, turban, and tiara, shone
A dazzling ring round Pharaoh's throne.

II.

There came a man:--the human tide
Shrank backward from his stately stride:
His cheek with storm and time was tanned;
A shepherd's staff was in his hand;
A shudder of instinctive fear
Told the dark king what step was near;
On through the host the stranger came,
It parted round his form like flame.

III.

He stooped not at the footstool stone,
He clasped not sandal, kissed not throne;
Erect he stood amid the ring,
His only words, "Be just, a king!"
On Pharaoh's cheek the blood flushed high,
A fire was in his sullen eye; {163}
Yet on the chief of Israel
No arrow of his thousands fell;
All mute and moveless as the grave
Stood chilled the satrap and the slave.

IV.

"Thou'rt come," at length the monarch spoke;
(Haughty and high the words outbroke;)
"Is Israel weary of its lair,
The forehead peeled, the shoulder bare?
Take back the answer to your band:
Go, reap the wind! go, plow the sand!
Go, vilest of the living vile,
To build the never-ending pile,
Till, darkest of the nameless dead,
The vulture on their flesh is fed!
What better asks the howling slave
Than the base life our bounty gave?"

V.

Shouted in pride the turbaned peers,
Upclashed to heaven the golden spears..
"King! thou and thine are doomed!--Behold!"
The prophet spoke,--the thunder rolled!
Along the pathway of the sun
Sailed vapory mountains, wild and dun.
"Yet there is time," the prophet said:
He raised his staff,--the storm was stayed:
"King! be the word of freedom given:
What art thou, man, to war with Heaven?"

VI.

There came no word.--The thunder broke!--

Like a huge city's final smoke,
Thick, lurid, stifling, mixed with flame,
Through court and hall the vapors came.
Loose as the stubble in the field, {164}
Wide flew the men of spear and shield;
Scattered like foam along the wave,
Flew the proud pageant, prince and slave;
Or in the chains of terror bound,
Lay, corpse-like, on the smouldering ground.
"Speak, king!--the wrath is but begun!--
Still dumb?--then, Heaven, thy will be done!"

VII.

Echoed from earth a hollow roar
Like ocean on the midnight shore!
A sheet of lightning o'er them wheeled,
The solid ground beneath them reeled;
In dust sank roof and battlement;
Like webs the giant walls were rent;
Red, broad, before his startled gaze
The monarch saw his Egypt blaze.
Still swelled the plague,--the flame grew pale,
Burst from the clouds the charge of hail:
With arrowy keenness, iron weight,
Down poured the ministers of fate;
Till man and cattle, crushed, congealed,
Covered with death the boundless field.

VIII.

Still swelled the plague,--uprose the blast,
The avenger, fit to be the last:
On ocean, river, forest, vale,
Thundered at once the mighty gale.
Before the whirlwind flew the tree,
Beneath the whirlwind roared the sea;
A thousand ships were on the wave--
Where are they?--ask that foaming grave!
Down go the hope, the pride of years,
Down go the myriad mariners;
The riches of earth's richest zone,
Gone! like a flash of lightning, gone! {165}

IX.

And, lo! that first fierce triumph o'er,
Swell's ocean on the shrinking shore;
Still onward, onward, dark and wide,
Engulfs the land the furious tide..
Then bowed thy spirit, stubborn king,
Thou serpent, reft of fang and sting;
Humbled before the prophet's knee,
He groaned, "Be injured Israel free!"

X.

To heaven the sage upraised his hand;
Back rolled the deluge from the land;
Back to its caverns sank the gale;
Fled from the moon the vapors pale;
Broad burned again the joyous sun:
The hour of wrath and death was done.

--*Croly.*

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7. The Plague Of Hail.

And the Lord said to Moses, "Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt."

And Moses stretched forth his rod toward heaven: and the Lord sent thunder and hail, and lightning; and the Lord sent hail upon the land of Egypt. So there was hail, and lightning mingled with the hail, very grievous, such as had not been in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and broke every tree of the field. Only in the land of Goshen, where the children of Israel were, was there no hail. And Pharaoh sent, and called for Moses and Aaron, and said to them, "I have sinned this time: the Lord is righteous, and I and my people are wicked. Intreat the Lord; for there hath been enough of these mighty thunderings and hail; and I will let you go, and ye shall stay no longer."

And Moses said unto him, "As soon as I am gone out of the city, I will spread abroad my hands to the Lord; the thunders shall cease, neither shall there be any more hail; that thou mayest know that the earth is the Lord's. But as for thee and thy servants, I know that ye will not yet fear the Lord God."

And Moses went out of the city from Pharaoh, and {167} spread abroad his hands unto the Lord: and the thunders and hail ceased, and the rain was not poured upon the earth. And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. And the heart of Pharaoh was hardened, and he did not let the children of Israel go; as the Lord had spoken by Moses.

And the Lord said unto Moses, "Go in to Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs in the midst of them: and that thou mayest tell to thy son, and to thy son's son, what things I have wrought upon Egypt, and my signs which I have done among them; that ye may know that I am the Lord."

And Moses and Aaron went in unto Pharaoh, and said to him, "Thus saith the Lord, the God of the Hebrews, 'How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me. Else, if thou refuse to let my people go, behold, to-morrow will I bring locusts into thy border: and they shall cover the face of the earth, that one shall not be able to see the earth: and they shall eat what remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field: and thy houses shall be filled, and the houses of all thy servants, and the houses of all the Egyptians; as neither thy fathers nor thy fathers' fathers have seen, since the day that they were upon the earth to this day.'" And he turned, and went out from Pharaoh.

And Pharaoh's servants said unto him, "How long {168} shall this man be a snare unto us? let the men go, that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed?"

And Moses and Aaron were brought again to Pharaoh: and he said unto them, "Go, serve the Lord your God: but who are they that shall go?" And Moses said, "We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the Lord."

And he said unto them, "No, I will not let you go with your little ones. Not so. But go now ye that are men, and serve the Lord; for that is what ye desire."

And they were driven out from Pharaoh's presence.

8. The Plague Of Locusts.

And the Lord said to Moses, "Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left."

And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all the night; and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the borders of Egypt; very grievous were they; before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they ate every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing, either tree or herb of the field, through all the land of Egypt.

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CLIFFS NEAR LUXOR. TEMPLE OF DAR EL BAHARI

From a photograph belonging to Miss Clara L. Bodman and used by her kind permission.



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Then Pharaoh called for Moses and Aaron in haste; and he said, "I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and intreat the Lord your God, that he may take away from me this death only."

And he went out from Pharaoh, and intreated the Lord. And the Lord turned an exceeding strong west wind, which took up the locusts, and drove them into the Red Sea; there remained not one locust in all the border of Egypt. But the Lord hardened Pharaoh's heart, and he did not let the children of Israel go.

9. The Plague Of Darkness.

And the Lord said to Moses, "Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt."

And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days; they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

And Pharaoh called to Moses, and said, "Go ye, serve the Lord; only let your flocks and your herds be stayed: let your little ones also go with you."

And Moses said, "Thou must also give into our hand sacrifices and burnt offerings, that we may sacrifice unto the Lord our God. Our cattle also shall go with us; there {172} shall not an hoof be left behind; for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord, until we come thither."

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

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

And Moses said, "Thou hast spoken well; I will see thy face again no more."

And the Lord said to Moses, "Yet one plague more will I bring upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether. Speak now to the people, and let them ask every man of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold."

And the Lord gave the people favor in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

And Moses said, "Thus saith the Lord, 'About midnight will I go out into the midst of Egypt: and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even to the firstborn of the maidservant who grinds at the mill; and all the firstborn of cattle. And there shall be a great cry throughout all the land of Egypt, such as there hath been none like it, nor shall be like it any more. But against {173} any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel.' And all these thy servants shall come down unto me, and bow down themselves unto me, saying, 'Get thee out, and all the people that follow thee: and after that I will go out.'" And he went out from Pharaoh in hot anger.

And the Lord said unto Moses, "Pharaoh will not hearken unto you: that my wonders may be multiplied in the land of Egypt."

And Moses and Aaron did all these wonders before Pharaoh: and the Lord hardened Pharaoh's heart, and he did not let the children of Israel go out of his land.

(After the ninth plague, the plague of darkness, came a tenth plague, the very worst of all, the description of which is given in another place.)

THE FEAST OF THE PASSOVER.

The Israelites Make Ready for the March.

And the Lord spoke to Moses and Aaron in the land of Egypt, saying, "This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye to all the congregation of Israel, saying, 'In the tenth day of this month they shall take to them every man a lamb, according to their fathers' houses, a lamb for an household: and if the household be too little for a lamb, then shall he and his neighbor next unto his house take one according to the number of the souls. {174} Your lamb shall be without blemish, a male of the first year: ye shall take it from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it at even. And they shall take of the blood, and put it on the two side posts and on the lintel, upon the houses wherein they shall eat it. And they shall eat the flesh in that night, roasted with fire, and unleavened bread; with bitter herbs they shall eat it. Eat not of it raw, nor boiled with water, but roast with fire; its head with its legs and with the inwards thereof. And ye shall let nothing of it remain until the morning; but that which remaineth of it until the morning ye shall burn with fire."

"And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste: it is the Lord's passover. For I will go through the land of Egypt in that night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and there shall no plague be upon you to destroy you, when I smite the land of Egypt."

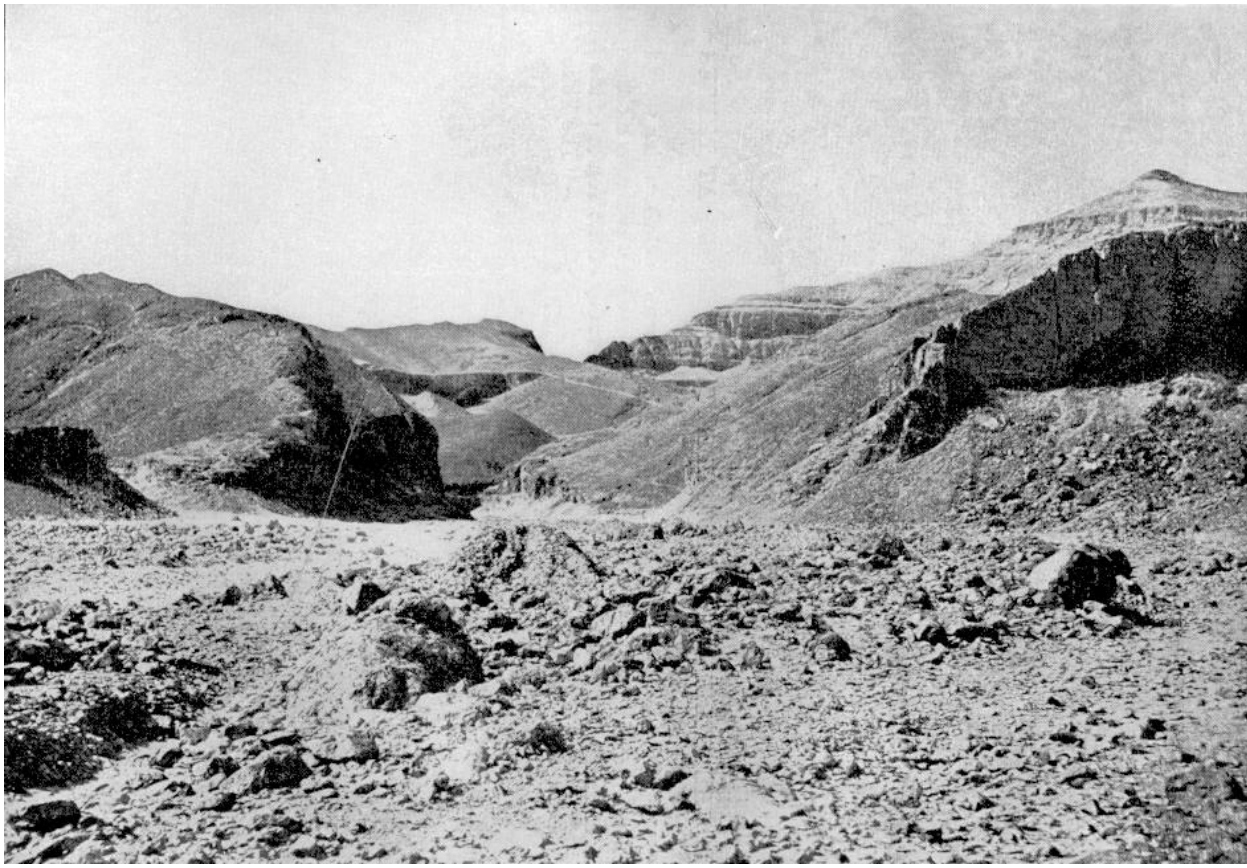
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THE VALLEY OF THE TOMBS OF THE KINGS, AT THEBES

Here the steep ramparts were divided by a tortuous cleft, which wound back with many cross fissures deep into the desert. The ravine was simply a chasm with perpendicular sides of naked rock. This was the valley of the Tombs of the Kings.

--"The Yoke"



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Then Moses called for all the elders of Israel, and said unto them, "Draw out, and take you lambs according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out of the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, 'What mean ye by this service?' that ye shall say, 'It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses.'"

And the people bowed the head and worshipped. And the children of Israel went and did so; as the Lord had commanded Moses and Aaron, so did they.

10. The Plague Of The Death Of The Firstborn.

And it came to pass at midnight, that the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne to the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was {178} not one dead. And he called for Moses and Aaron by night, and said, "Rise up, get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Take both your flocks and your herds, as ye have said, and be gone; and bless me also."

And the Egyptians were urgent upon the people, to send them out of the land in haste; for they said, "We be all dead men."

And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of silver, and jewels of gold, and raiment: and the Lord gave the people favor in the sight of the Egyptians, so that they let them have what they asked. And they took the spoil of the Egyptians.

OUT OF BONDAGE.

On the Road to Freedom.

And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any food. Now the sojourning of the children of Israel, which they sojourned {179} in Egypt, was four hundred and thirty years. And it came to pass at the end of four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt. It is a night to be much observed unto the Lord for bringing them out from the land of Egypt.

And it came to pass, when Pharaoh had let the people go, that God led them not by the way of the land of the Philistines, although that was near; for God said, "Lest peradventure the people repent when they see war, and they return to Egypt."

But God led the people about, by the way of the wilderness by the Red Sea: and the children of Israel went up armed out of the land of Egypt. And Moses took the bones of Joseph with him: for he had strictly charged the children of Israel, saying, "God will surely visit you; and ye shall carry up my bones away hence with you."

And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; that they might go by day and by night: the pillar of cloud by day, and the pillar of fire by night.

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"THE HORSE AND HIS RIDER HATH HE THROWN INTO THE SEA."
Pursuit of the Egyptians. The Host of Pharaoh Is Drowned in the Red Sea.

And the Lord spoke unto Moses, saying, "Speak unto the children of Israel, that they turn back and encamp by the sea. And Pharaoh will say of the children of Israel, 'They are entangled in the land, the wilderness hath shut them in.' And I will harden Pharaoh's heart, and he shall follow after them; and I will get me honor upon Pharaoh, and upon all his host; and the Egyptians shall know that I am the Lord." And they did so.

And it was told the king of Egypt that the people were fled: and the heart of Pharaoh and of his servants was changed towards the people, and they said, "What is this we have done, that we have let Israel go from serving us?"

And he made ready his chariot, and took his people with him: and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over all of them. And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: for the children of Israel went out with an high hand.

And the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea. And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the Lord.

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THE VALLEY OF THE TOMBS OF THE KINGS AT THEBES
(A view nearer the entrance)

From a photograph in the possession of the Springfield Public Library and used by permission.

"There is nothing in the whole valley of the Nile which is more grandly characteristic of old Egypt than the Tombs of the Kings at Thebes. The entire course of the ravine presents a spectacle of desolate grandeur which is to the highest degree impressive"



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And they said unto Moses, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to bring us forth out of Egypt? Is not this the word that we spoke unto thee in Egypt, saying, 'Let us alone, that we may serve the Egyptians?' For it were better for us to serve the Egyptians, than that we should die in the wilderness."

And Moses said unto the people, "Fear ye not, stand still, and see the salvation of the Lord, which he will work for you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace."

And the Lord said unto Moses, "Wherefore criest thou unto me? speak to the children of Israel, that they go forward. And lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go into the midst of the sea on dry ground. And I, behold, I will harden the hearts of the Egyptians, and they shall go in after them: and I will get me honor upon Pharaoh, and upon all his

host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the Lord, when I have gotten me honor upon Pharaoh, upon his chariots, and upon his horsemen."

And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them: and it came between the camp of Egypt and the camp of Israel; and there was the cloud and the {184} darkness, yet gave it light by night: and the one came not near the other all the night. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall to them on their right hand, and on their left.

And the Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. And it came to pass in the morning watch, that the Lord looked forth upon the host of the Egyptians through the pillar of fire and of cloud, and discomfited the host of the Egyptians. And he took off their chariot wheels, that they drove them heavily: so that the Egyptians said, "Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians."

And the Lord said to Moses, "Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen."

And Moses stretched forth his hand over the sea, and the sea returned to its strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, even all the host of Pharaoh that went in after them into the sea; there remained not so much as one of them.

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

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LOOKING ACROSS THE RED SEA FROM SINAI TOWARD EGYPT

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"The Israelites were encamped on the western shore of the Red Sea, when suddenly a cry of alarm ran through the vast multitude. Over the ridges of the desert hills were seen the well-known horses, the terrible chariots of the Egyptian host: Pharaoh pursued after the children of Israel, and they were sore afraid

"They were sore afraid; and in that terror and perplexity the sun went down behind the huge mountain range which rose on their rear, and cut off their return to Egypt; and the dark night fell over the waters of the sea which rolled before them, and cut off their advance into the desert. So closed in upon them that evening; where were they when the morning broke over the hills of Arabia? Where were they, and where were their enemies?

"They stood in safety on the further shore; and the chariots, and the horsemen, and the host of Pharaoh had vanished in the waters"



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Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw the great work which the Lord did upon the Egyptians, and the people feared the Lord: and they believed in the Lord, and in his servant Moses.

For the horses 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; but the children of Israel walked on dry land in the midst of the sea. And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

And Miriam sang:--

THE SONG OF VICTORY.

Sing ye to the Lord, for he hath triumphed gloriously;
The horse and his rider hath he thrown into the sea.
Thy right hand, O Lord, dasheth in pieces the enemy.
And in the greatness of thine excellency thou
 overthrowest them that rise up against thee:
Thou sendest forth thy wrath, it consumeth them as stubble.
And with the blast of thy nostrils the waters were piled up,
The floods stood upright as an heap;
The deeps were congealed in the heart of the sea.
The enemy said,
"I will pursue, I will overtake, I will divide the spoil: {188}
My desire shall be satisfied upon them;
I will draw my sword, my hand shall destroy them."
Thou didst blow with thy wind, the sea covered them:
They sank as lead in the mighty waters.

Who is like unto thee, O Lord, among the gods?
Who is like thee, glorious in holiness,
Fearful in praises, doing wonders?
Thou stretchedst out thy right hand,
The earth swallowed them.
Thou in thy mercy hast led the people which thou hast redeemed:
Thou hast guided them in thy strength to thy holy habitation.
The peoples have heard, they tremble:
Pangs have taken hold on the inhabitants of Philistia.
Then were the dukes of Edom amazed;
The mighty men of Moab, trembling taketh hold upon them:
All the inhabitants of Canaan are melted away.
Terror and dread falleth upon them;
By the greatness of thine arm they are as still as a stone;
Till thy people pass over, O Lord,
Till the people pass over which thou hast purchased.
Thou shalt bring them in, and plant them in the
mountain of thine inheritance,
The place, O Lord, which thou hast made for thee to dwell in,
The sanctuary, O Lord, which thy hands have established.
The Lord shall reign for ever and ever.

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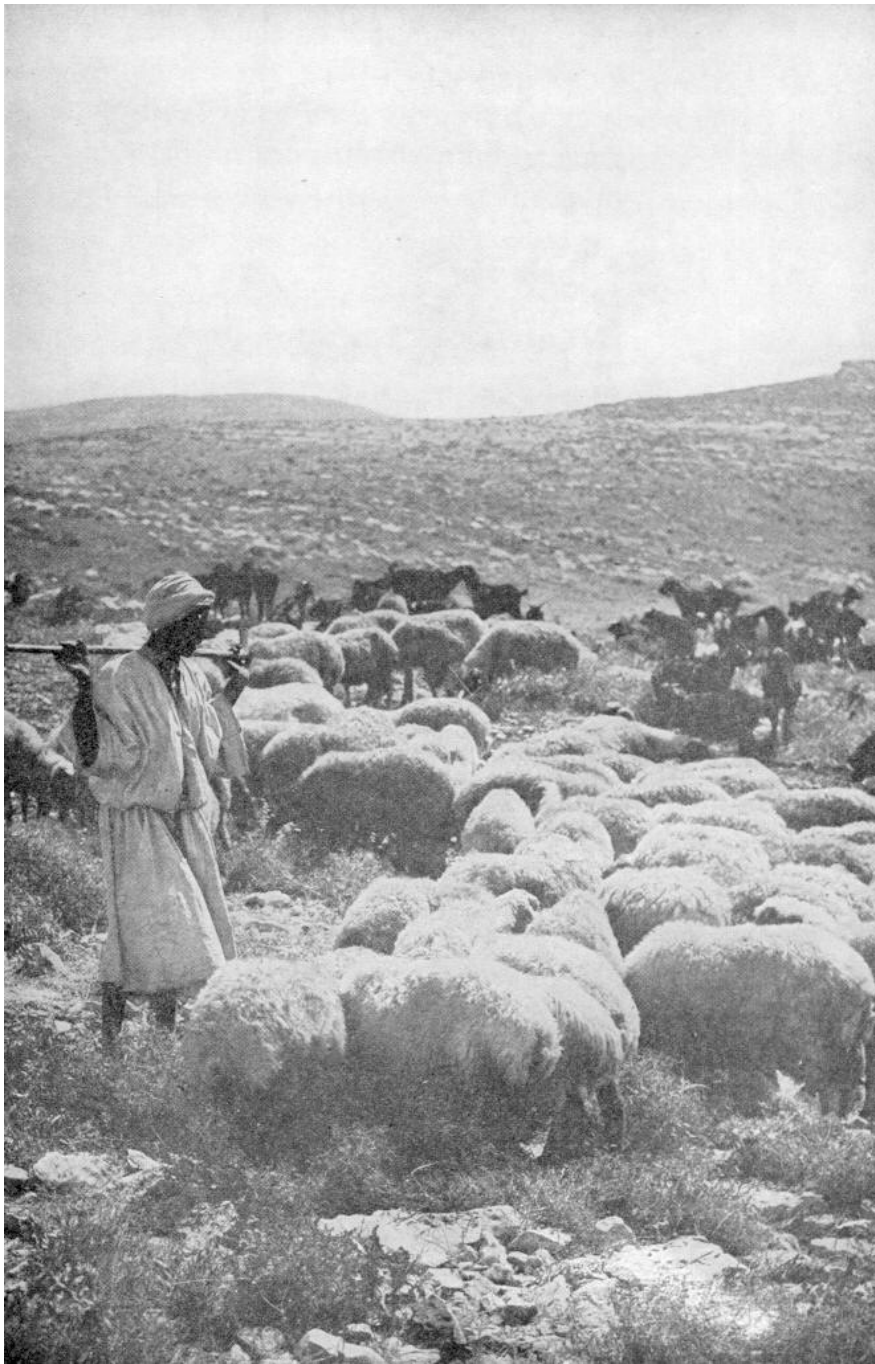
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SHEPHERD WITH HIS FLOCK NEAR TEKOA

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Two of the great prophets of Israel lived in this region, Amos at Tekoa and Jeremiah at Anathoth. It is a wild and desolate region

"The wilderness of Judea played a great part in her history as the refuge of political fugitives and religious solitaries--a part which it still continues. The story of Saul's hunt after David and of David's narrow escapes becomes very vivid among those tossed and broken hills, where the valleys are all alike and large bodies of men may camp near each other without knowing it. Ambushes are everywhere possible and alarms pass rapidly across the bare and silent hills. You may travel for hours and feel as solitary as at sea without a sail in sight; but if you are in search of anyone, your guide's signal will make men leap from slopes that did not seem to shelter a rabbit, and if you are suspected, your passage may be stopped by a dozen men as though they had sprung from the earth."



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THE WANDERINGS IN THE WILDERNESS

THE RED SEA IS LEFT BEHIND AND THE MARCH TO CANAAN IS BEGUN.

The Bitter Water of Marah.

And Moses led Israel onward from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called "Marah," that is, bitter.

And the people murmured against Moses, saying, "What shall we drink?"

And he cried to the Lord; and the Lord showed him a tree, and he cast it into the waters, and the waters were made sweet. There he made for them a statute and an ordinance, and there he proved them; and he said, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all his statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians: for I am the Lord that healeth thee."

And they came to Elim, where were twelve springs of water, and threescore and ten palm trees: and they encamped there by the waters.

And they took their journey from Elim, and all the {192} congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and against Aaron in the wilderness: and the children of Israel said unto them, "Would that we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole multitude with hunger."

The Quails and the Manna.

Then said the Lord unto Moses, "Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in my law, or not. And it shall come to pass on the sixth day, that they shall prepare that which they bring in, and it shall be twice as much as they gather daily."

And Moses and Aaron said to all the children of Israel, "At even, then ye shall know that the Lord hath brought you out from the land of Egypt: and in the morning, then ye shall see the glory of the Lord; for that he heareth your murmurings against the Lord: and what are we, that ye murmur against us?"

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

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RESTING PLACE UNDER THE PALMS AT THE "SPRING OF MOSES" IN THE WILDERNESS OF SINAI
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This brackish pool of water with palms growing about it is supposed to be the place of the "bitter waters of Marah" which Moses sweetened for the weary Israelites in their flight, the first stopping place after escaping from Egypt. This place is not far from Suez.



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And it came to pass, as Aaron spoke unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud. And the Lord spoke to Moses, saying, "I have heard the murmurings of the children of Israel: speak unto them, saying, 'At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God.'"

And it came to pass at even, that the quails came up, and covered the camp: and in the morning the dew lay round about the camp. And when the dew that lay was gone up, behold, upon the face of the wilderness a small round thing, small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, "What is it?" for they knew not what it was.

And Moses said to them, "It is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, 'Gather ye of it every man according to his eating; an omer a head, according to the number of your persons, shall ye take it, every man for them which are in his tent.'"

And the children of Israel did so, and gathered some more, some less. And Moses said unto them, "Let no man leave of it till the morning."

Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. And they gathered it morning by morning, every man according to his eating: and when the sun grew hot, it melted. And it came to pass, that on the sixth day they {196} gathered twice as much bread, two omers for each one: and all the rulers of the congregation came and told Moses. And he said to them, "This is that which the Lord hath spoken, 'To-morrow is a solemn rest, a holy sabbath unto the Lord: bake that which ye will bake, and boil that which ye will boil; and all that remaineth over lay up for you to be kept until the morning.'"

And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, "Eat that to-day; for to-day is a sabbath unto the Lord: to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day is the sabbath, in it there shall be none."

And it came to pass on the seventh day, that there went out some of the people to gather, and they found none.

And the Lord said unto Moses, "How long refuse ye to keep my commandments and my laws? See, because the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day."

So the people rested on the seventh day. And the house of Israel called the name thereof "Manna": and it was like coriander seed, white; and the taste of it was like wafers made with honey.

And Moses said, "This is the thing which the Lord hath commanded, 'Let an omerful of it be kept for your generations; that they may see the bread wherewith I fed you {197} in the wilderness, when I brought you forth from the land of Egypt.'"

And Moses said unto Aaron, "Take a pot, and put an omerful of manna therein, and lay it up before the Lord, to be kept for your generations."

As the Lord commanded Moses, so Aaron did. And the children of Israel ate the manna forty years, until they came to a land inhabited; they ate the manna, until they came to the borders of the land of Canaan.

The Battle with Amalek at Rephidim.

Then came Amalek, and fought with Israel in Rephidim. And Moses said to Joshua, "Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with the rod of God in mine hand."

So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword.

And Moses built an altar, and called the name of it Jehovah my Banner: and he said, "The Lord hath sworn: the Lord will have war with Amalek from generation to generation."

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THE SONG OF THE MANNA GATHERERS

Comrades, haste! the tent's tall shading
Lies along the level sand,
Far and faint: the stars are fading
Over the gleaming western strand,
Airs of morning
Freshen the bleak burning land.

Haste, or e'er the third hour glowing
With its eager thirst prevail
O'er the moist pearls, now bestrowing
Thymy slope and rushy vale.

.....

Comrades--what our sires have told us,
Watch and wait, for it will come.

.....

Not by manna show'rs at morning
Shall our board be then supplied,
But a strange pale gold, adorning
Many a tufted mountain's side,
Yearly feed us,
Year by year our murmurings chide.

There, no prophet's touch awaiting,
From each cool deep cavern start
Rills, that since their first creating
Ne'er have ceased to sing their part;
Oft we hear them

In our dreams, with thirsty heart.

--*John Keble.*

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IN THE WILDERNESS OF SINAI

From a photograph belonging to the Forbes Library, Northampton, Mass., and used by special permission.



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MOSES CLIMBS MOUNT SINAI TO TALK WITH GOD.
The Giving of the Commandments.

In the third month after the children of Israel had gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. And when they were departed from Rephidim, and were come to the wilderness of Sinai, they camped in the wilderness; and there Israel camped before the mount. And Moses went up to God, and the Lord called to him out of the mountain, saying, "Thus shalt thou say to the house of Jacob, and tell the children of Israel; 'Ye have seen what I did unto the Egyptians, and how I bore you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure to me from among all peoples: for all the earth is mine: and ye shall be to me a kingdom of priests, and an holy nation.' These are words which thou shalt speak unto the children of Israel."

And Moses came and called for the elders of the people, and set before them all these words which the Lord commanded him. And all the people answered together, and said, "All that the Lord hath spoken we will do."

And Moses brought forth the people out of the camp to meet God; and they stood at the foot of the mount. And all Mount Sinai smoked, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet grew louder and louder, Moses spoke, and God answered him by a voice. And the {202} Lord came down upon Mount Sinai, to the top of the mount: and the Lord called Moses to the top of the mount; and Moses went up.

And God spoke all these words, saying,--

THE COMMANDMENTS.

"I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage.

I.

"Thou shalt have none other gods before me.

II.

"Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children upon the third and upon the fourth generation of them that hate me; and shewing mercy unto thousands, of them that love me and keep my commandments.

III.

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

IV.

"Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is a sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and {203} earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

V.

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI.

"Thou shalt not kill.

VII.

"Thou shalt not commit adultery.

VIII.

"Thou shalt not steal.

IX.

"Thou shalt not bear false witness against thy neighbor.

X.

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, not his manservant, not his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

And all the people saw the thunderings, and the lightnings, and the voice of the trumpet, and the mountain smoking: and when the people saw it, they trembled, and stood afar off. And they said to Moses, "Speak thou with us, and we will hear: but let not God speak with us, lest we die."

And Moses said to the people, "Fear not: for God is come to prove you, and that his fear may be before you, that ye sin not."

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

THE GOLDEN CALF.

Israel Sins Grievously and Is Severely Punished.

And when the people saw that Moses delayed to come down from the mount, the people gathered themselves together about Aaron, and said to him, "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him."

And Aaron said to them, "Break off the golden rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them to me."

And all the people broke off the golden rings which were in their ears, and brought them unto Aaron. And he received the gold at their hand, and fashioned it with a graving tool, and made it a molten calf: and they said, "These are thy gods, O Israel, which brought thee up out of the land of Egypt."

And when Aaron saw this, he built an altar before it; and Aaron made proclamation, and said, "To-morrow shall be a feast to the Lord."

And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

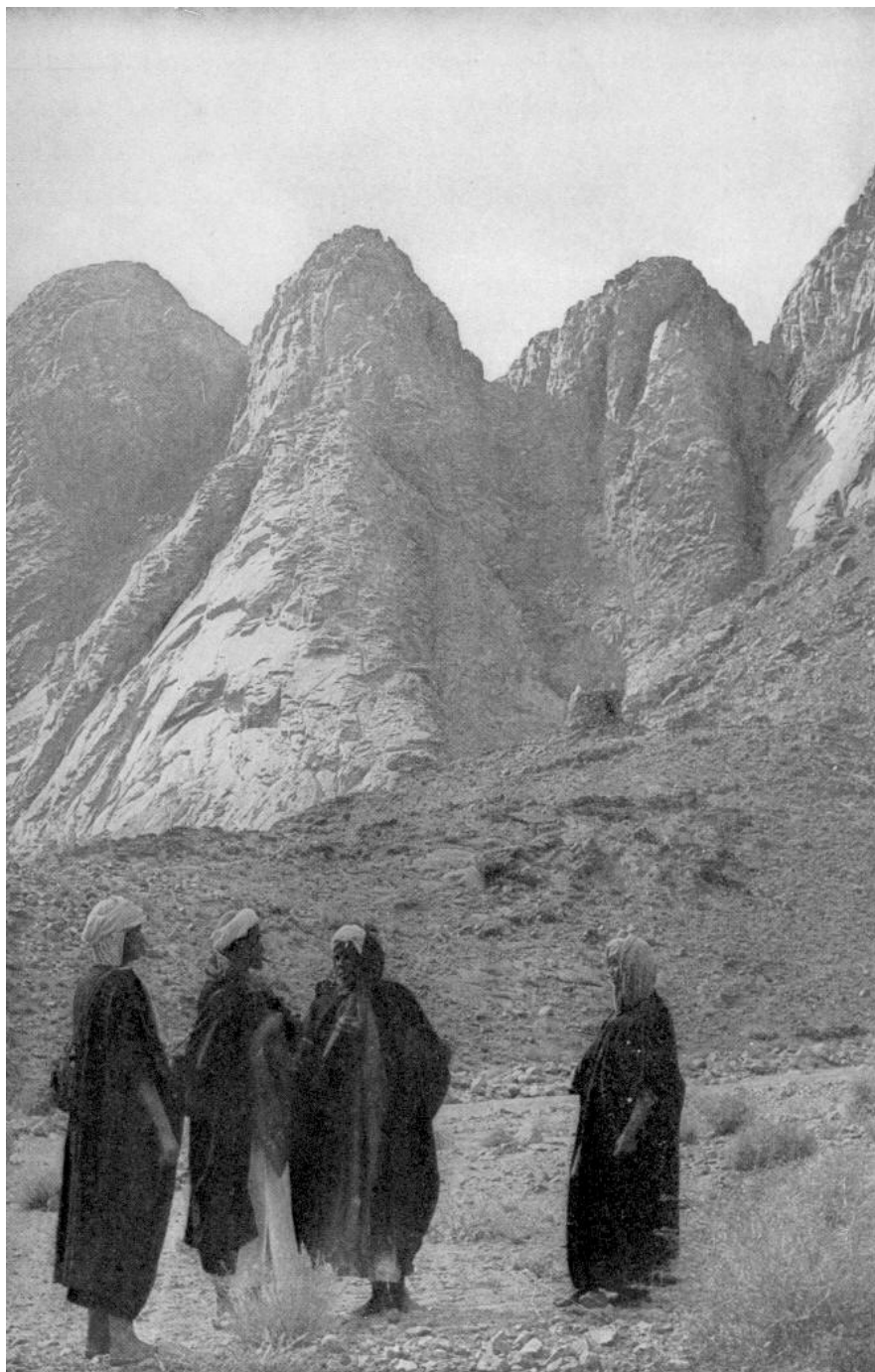
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HILL OF THE GOLDEN CALF (JEBEL AARON) AND ITS MOSLEM TOWER BELOW THE RIDGE OF SINAI

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A traveler writes: "We started to descend by the gorge on the northeast side of the mountain (Jethro's Path), by which possibly Moses may have descended when he heard the sounds of the camp before he could see what was taking place there. We were completely shut in by the sides of the gorge until just as we emerged near the bottom. There was no sound below for us to hear, but we could readily accept Mr. Palmeston's statement that he had distinctly heard the sounds of his own camp at the foot of the mountain which was entirely hidden from view. If the worship of the golden calf be supposed to have taken place anywhere in the neighborhood of the hill of Aaron this circumstance would be in striking conformity with the several other facts which singularly adapt this place to be the scene of the lawgiving."



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And the Lord spoke unto Moses, "Go, get thee down; for thy people, which thou broughtest up out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshiped it, and have sacrificed unto it, and said, 'These are thy gods, O Israel, which brought thee up out of the land of Egypt.'"

And the Lord said to Moses, "I have seen this people, and, behold, it is a stiffnecked people: now therefore let me alone, that my wrath may grow hot against them, and that I may consume them: and I will make of thee a great nation."

And Moses besought the Lord his God, and said, "Lord, why doth thy wrath grow hot against thy people, which thou hast brought forth out of the land of Egypt with great power and with a mighty hand? Wherefore should the Egyptians speak, saying, 'For evil did he bring them forth, to slay them in the mountains, and to consume them from the face of the earth'? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, 'I

will multiply your family as the stars of heaven, and all this land that I have spoken of will I give unto your family, and they shall inherit it for ever."

And the Lord repented of the evil which he said he would do unto his people.

And Moses turned, and went down from the mount, with the two tables of the testimony in his hand; tables that were written on both sides; on the one side and on {208} the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

And when Joshua heard the noise of the people as they shouted, he said to Moses, "There is a noise of war in the camp."

And he said, "It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear."

And it came to pass, as soon as he came nigh unto the camp, that he saw the calf and the dancing: and Moses' anger grew hot, and he cast the tables out of his hands, and broke them beneath the mount.

And he took the calf which they had made, and burnt it with fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it. And Moses said to Aaron, "What did this people unto thee, that thou hast brought a great sin upon them?"

And Aaron said, "Let not the anger of my lord grow hot: thou knowest the people, that they are set on evil. For they said to me, 'Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him.' And I said to them, 'Whosoever hath any gold, let them break it off'; so they gave it me: and I cast it into the fire, and there came out this calf."

And when Moses saw that the people were broken loose; for Aaron had let them loose for a derision among their enemies: then Moses stood in the gate of the camp, and said, "Whoso is on the Lord's side, let him come unto me."

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FAMOUS MONASTERY OF SAINT CATHERINE IN THE SHADOW OF MOUNT SINAI
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It was in this monastery that Prof. C. Tischendorf discovered one of the oldest and most valuable manuscripts of the Bible in existence. Tischendorf made three visits to the monastery, in 1844, 1853, and 1859. On the first visit he found forty-three leaves of the manuscript in a wastebasket. Later he found the entire manuscript with the exception of a few pages. It was published by Czar Alexander II in celebration of the first millennium of the Russian Empire. A traveler says, "When on a visit to Mount Sinai in March, 1877, I saw a copy of the magnificent four volume edition in the convent library and mentioned the name of Tischendorf, the sub-prior kindled up in indignation and called him a thief, who had stolen their greatest treasure on the pretext of a temporary loan; and when I reminded him of the large reward of the Emperor of Russia, who had furnished a new silver shrine for the coffin of Saint Catherine, he admitted it reluctantly, but remarked that they did not want the silver, but the manuscript--the manuscript which their monks could not read and were about to throw into the fire."



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And all the sons of Levi gathered themselves together unto him. And he said unto them, "Thus saith the Lord, the God of Israel, 'Put ye every man his sword upon his thigh, and go to and fro from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor.'"

And the sons of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. And Moses said, "Consecrate yourselves to-day to the Lord, yea, every man against his son, and against his brother; that he may bestow upon you a blessing this day."

And it came to pass on the morrow, that Moses said unto the people, "Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make atonement for your sin."

And Moses returned unto the Lord, and said, "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written."

And the Lord said to Moses, "Whosoever hath sinned against me, him will I blot out of my book. And now go, lead the people unto the place of which I have spoken unto thee: behold, mine angel shall go before thee: nevertheless in the day when I punish, I will punish them for their sins."

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And the Lord smote the people, because they made the calf, which Aaron made.

THE NEW TABLES OF STONE.
How the Tables Which Had Been Broken Were Replaced.

And the Lord said unto Moses, "Hew thee two tables of stone like unto the first: and I will write upon the tables the words that were on the first tables, which thou brokest.

"And be ready by the morning, and come up in the morning unto Mount Sinai, and present thyself there to me on the top of the mount.

"And no man shall come up with thee; neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount."

And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto Mount Sinai, as the Lord had commanded him, and took in his hand two tables of stone.

And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord.

And the Lord passed by before him, and a voice said, "The Lord, the Lord, a God merciful and gracious, slow to anger, and abundant in loving kindness and truth; keeping loving kindness for thousands, forgiving iniquity and transgression and sin; who will by no means clear the guilty."

And Moses made haste, and bowed his head toward the earth, and worshiped.

And he said, "If now I have found favor in thy sight, {213} O Lord, let the Lord, I pray thee, go in the midst of us; and pardon our iniquity and our sin, and take us for thine inheritance."

And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

And Moses came down from Mount Sinai with the two tables of the testimony in his hand.

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THE TABERNACLE IN THE WILDERNESS THE PEOPLE GIVE A FREE-WILL OFFERING TO THE LORD.

And Moses assembled all the congregation of the children of Israel, and said unto them, "These are the words which the Lord hath commanded, that ye should do them. 'Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of solemn rest to the Lord: whosoever doeth any work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the sabbath day.'"

And Moses spoke unto all the congregation of the children of Israel, saying, "This is the thing which the Lord commanded, saying, 'Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, the Lord's offering; gold, and silver, and brass; and blue, and purple, and scarlet, and fine linen, and goats' hair; and rams' skins dyed red, and sealskins, and acacia wood; and oil for the light, and spices for the anointing oil, and for the sweet incense; and onyx stones, and stones to be set, for the ephod, and for the breastplate.

"And let every skilled workman among you come, and make all that the Lord hath commanded; the tabernacle, its tent, and its covering, its clasps, and its boards, its bars, its pillars, and its sockets; the ark, and the staves {215} thereof, the mercy-seat, and the veil of the screen; the table, and its staves, and all its vessels, and the shewbread; the candlestick also for the light, and its vessels, and its lamps, and the oil for the light; and the altar of incense, and its staves, and the anointing oil, and the sweet incense, and the screen for the door, at the door of the tabernacle; the altar of burnt offering, with its grating of brass, its staves, and all its vessels, the laver and its base; the hangings of the court, the pillars thereof, and their sockets, and the screen for the gate of the court; the pins of the tabernacle, and the pins of the court, and their cords; the finely wrought garments, for ministering in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office."

And all the congregation of the children of Israel departed from the presence of Moses.

And they came, everyone whose heart stirred him up, and everyone whom his spirit made willing, and brought the Lord's offering, for the work of the tent of meeting, and for all the service thereof, and for the holy garments.

And they came, both men and women, as many as were willing hearted, and brought brooches, and earrings, and signet-rings, and armlets, all jewels of gold; even every man that offered an offering of gold unto the Lord.

And every man, who had blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and sealskins, brought them. Everyone that offered an offering of silver and brass brought the Lord's offering: {216} and every man, who had acacia wood for any work of the service, brought it.

And all the women that were skillful spun with their hands, and brought that which they had spun, the blue, and the purple, the scarlet, and the fine linen.

And all the women who were skillful spun the goats' hair.

And the rulers brought the onyx stones, and the stones to be set, for the ephod, and for the breastplate; and the spice, and the oil; for the light, and for the anointing oil, and for the sweet incense.

The children of Israel brought a freewill offering unto the Lord; every man and woman, whose heart made them willing to bring for all the work, which the Lord had commanded to be made by the hand of Moses.

And Moses said unto the children of Israel, "See, the Lord hath called by name Bezalel, the son of Uri, the son of Hur, of the tribe of Judah; and he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones for setting, and in carving of wood, to work in all manner of cunning workmanship. And he hath put in his heart that he may teach, both he, and Oholiab, the son of Ahisamach, of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of workmanship, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the {217} weaver, even of them that do any workmanship, and of those that devise cunning works."

THE TABERNACLE AND ITS FURNISHINGS. *The Tent.*

And every skillful man among them that wrought the work made the tabernacle with ten curtains; of fine linen, and blue, and purple, and

scarlet, with cherubim the work of the cunning workman made he them. The length of each curtain was eight and twenty cubits, and the breadth of each curtain four cubits: all the curtains had one measure. And he coupled five curtains one to another: and the other five curtains he coupled one to another. And he made loops of blue upon the edge of the one curtain from the selvedge in the coupling: likewise he made in the edge of the curtain that was outmost in the second coupling. Fifty loops made he in the one curtain, and fifty loops made he in the edge of the curtain that was in the second coupling: the loops were opposite one to another. And he made fifty clasps of gold, and coupled the curtains one to another with the clasps: so the tabernacle was one. And he made curtains of goats' hair for a tent over the tabernacle: eleven curtains he made. The length of each curtain was thirty cubits, and four cubits the breadth of each curtain: the eleven curtains had one measure. And he coupled five curtains by themselves, and six curtains by themselves. And he made fifty loops on the edge of the curtain that was outmost in the coupling, and fifty loops made he upon the edge of the curtain which {218} was outmost in the second coupling. And he made fifty clasps of brass to couple the tent together, that it might be one. And he made a covering for the tent of rams' skins dyed red, and a covering of sealskins above.

And he made the boards for the tabernacle of acacia wood, standing up. Ten cubits was the length of a board, and a cubit and a half the breadth of each board. Each board had two tenons, joined one to another: thus did he make for all the boards of the tabernacle. And he made the boards for the tabernacle; twenty boards for the south side southward; and he made forty sockets of silver under the twenty boards; two sockets under one board for its two tenons, and two sockets under another board for its two tenons. And for the second side of the tabernacle, on the north side, he made twenty boards, and their forty sockets of silver; two sockets under one board, and two sockets under another board. And for the hinder part of the tabernacle westward he made six boards. And two boards made he for the corners of the tabernacle in the hinder part. And there were eight boards, and their sockets of silver, sixteen sockets; under every board two sockets. And he made bars of acacia wood; five for the boards of the one side of the tabernacle, and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the hinder part westward. And he made the middle bar to pass through in the midst of the boards from the one end to the other. And he overlaid the boards with gold, and made their rings of gold for places for the bars, and overlaid the bars with gold.

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And he made the veil of blue, and purple, and scarlet, and fine twined linen: with cherubim the work of the cunning workman made he it. And he made thereunto four pillars of acacia, and overlaid them with gold: their hooks were of gold; and he cast for them four sockets of silver. And he made a screen for the door of the Tent, of blue, and purple, and scarlet, and fine linen, the work of the embroiderer; and the five pillars of it with their hooks: and he overlaid their capitals and their fillets with gold: and their five sockets were of brass.

The Workmen Are Chosen.

"And Bezalel and Oholiab shall work, and every skillful man, in whom the Lord hath put wisdom and understanding to know how to work all the work for the service of the sanctuary, according to all that the Lord hath commanded."

And Moses called Bezalel and Oholiab, and every skillful man, in whose heart the Lord had put wisdom, even everyone whose heart stirred him up to come unto the work to do it: and they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it. And they brought yet unto him freewill offerings every morning. And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they wrought; and they spoke unto Moses, saying, "The people bring much more than enough for the service of the work, which the Lord commanded to make."

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And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying,--

"Let neither man nor woman make any more work for the offering of the sanctuary." So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much.

The Ark.

And Bezalel made the ark of acacia wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it: and he overlaid it with pure gold within and without, and made a rim of gold to it round about. And he cast for it four rings of gold, in the four feet thereof; two rings on the one side of it, and two rings on the other side of it. And he made staves of acacia wood, and overlaid them with gold. And he put the staves into the rings on the sides of the ark, to bear the ark. And he made a mercy seat of pure gold: two cubits and a half was the length thereof, and a cubit and a half the breadth thereof. And he made two cherubim of gold; of beaten work made he them, at the two ends of the mercy seat; one cherub at the one end, and one cherub at the other end: of one piece with the mercy seat made he the cherubim at the two ends thereof. And the cherubim spread out their wings on high, covering the mercy seat with their wings, with their faces one to another; toward the mercy seat were the faces of the cherubim.

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The Table.

And he made the table of acacia wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof: and he overlaid it with pure gold, and made thereto a rim of gold round about. And he made for it a border of an handbreadth round about, and made a golden rim to the border thereof round about. And he cast for it four rings of gold, and put the rings in the four corners that were on the four feet thereof. Close by the border were the rings, the places for the staves to bear the table. And he made the staves of acacia wood, and overlaid them with gold, to bear the table. And he made the vessels which were upon the table, the dishes thereof, and the spoons thereof, and the bowls thereof, and the flagons thereof, to pour out of, pure gold.

The Candlestick.

And he made the candlestick of pure gold: of beaten work made he the candlestick, even its base, and its shaft; its cups, its knobs, and its flowers, were of one piece with it: and there were six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof: three cups made like almond blossoms in one branch, a knob and a flower; and three cups made like almond blossoms in the other branch, a knob and a flower: so for the six branches going out of the candlestick. And in the candlestick were four cups made like almond blossoms, the knobs thereof, and the flowers {222} thereof: and a knob under two branches of one piece with it, and a knob under two branches of one piece with it, and a knob under two branches of one piece with it, for the six branches going out of it. Their knobs and their branches were of one piece with it: the whole of it was one beaten work of pure gold. And he made the lamps thereof, seven, and the tongs thereof, and the snuff-dishes thereof, of pure gold. Of a talent of pure gold made he it, and all the vessels thereof.

The Altar of Incense.

And he made the altar of incense of acacia wood: a cubit was the length thereof, and a cubit the breadth thereof, foursquare; and two cubits was the height thereof; the horns thereof were of one piece with it. And he overlaid it with pure gold, the top thereof, and the sides thereof round about, and the horns of it: and he made unto it a rim of gold round about. And he made for it two golden rings under the rim thereof, upon the two ribs thereof, upon the two sides of it, for places for staves to bear it withal. And he made the staves of acacia wood, and overlaid them with gold. And he made the holy anointing oil, and the pure incense of sweet spices, after the art of the perfumer.

The Altar of Burnt Offering.

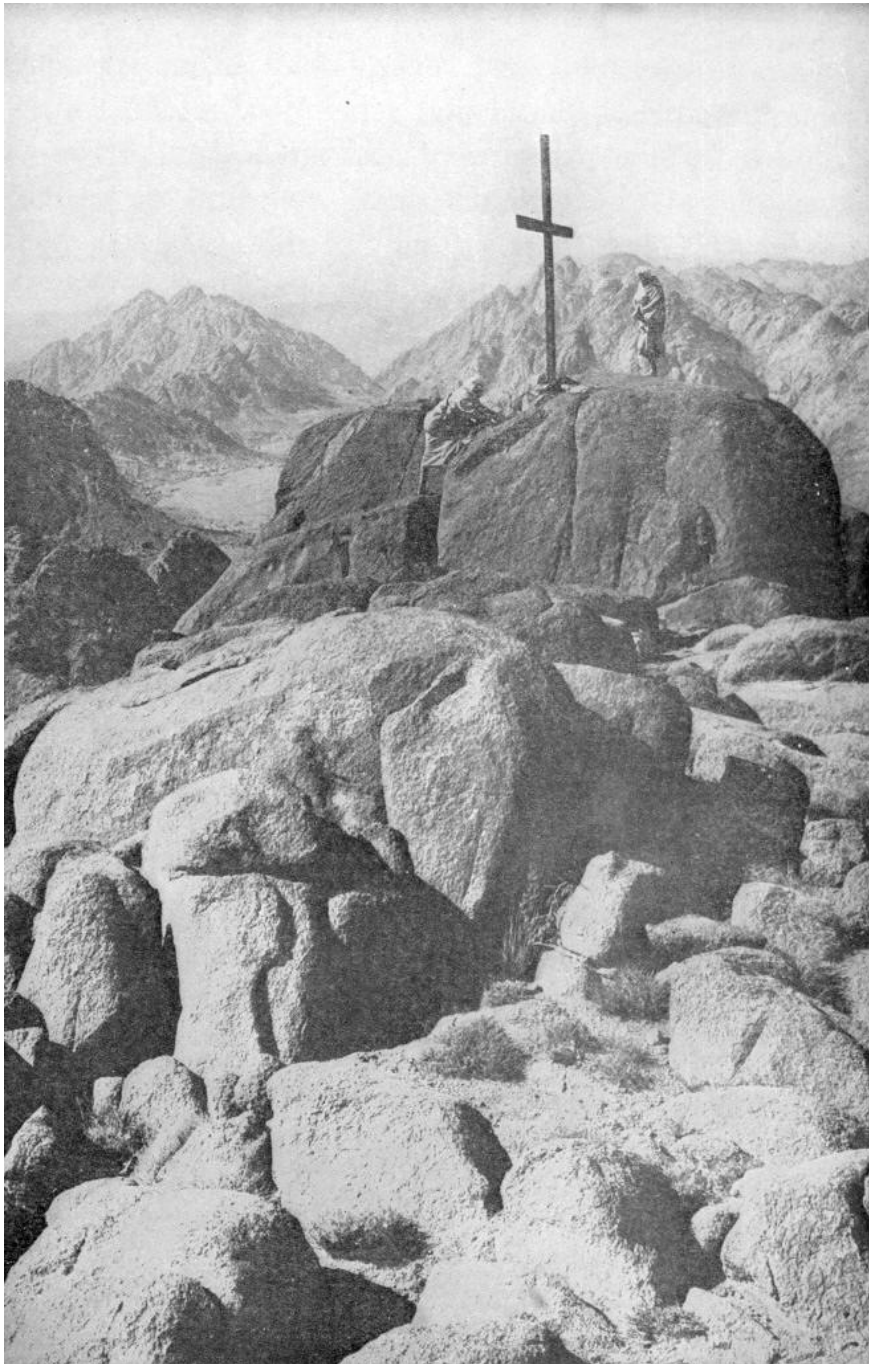
And he made the altar of burnt offering of acacia wood: five cubits was the length thereof, and five cubits the breadth thereof, foursquare; and three cubits the height thereof.

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THE TRADITIONAL SPOT ON WHICH MOSES READ THE TEN COMMANDMENTS
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The traditional Sinai is bounded on the north by the great plain Er-Rahab out of which it rises precipitately. The northernmost peak is called the "Head of the Willow," probably from a willow tree growing in one of the gullies, and is commonly taken as the place of the giving of the Law. The height of the peak is 6,937 feet. "Now the whole prospect is before us. The vast plain of Er-Rahab, flecked with a few camels and black Arab tents, and capable of holding millions of people all in view of the Mount, gradually slopes away from the eminences where we are."



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And he made the horns thereof upon the four corners of it; the horns thereof were of one piece with it: and he overlaid it with brass. And he made all the vessels of the altar, the pots, and the shovels, and the basins, the fleshhooks, and the firepans: all the vessels thereof made he of brass. And he made for the altar a grating of network of brass, under the ledge round it beneath, reaching halfway up. And he cast four rings for the four ends of the grating of brass, to be places for the staves. And he made the staves of acacia wood, and overlaid them with brass. And he put the staves into the rings on the sides of the altar, to bear it withal; he made it hollow with planks.

And he made the laver of brass, and the base thereof of brass, of the mirrors of the serving women which served at the door of the tent of meeting.

The Court.

And he made the court: for the south side southward the hangings of the court were of fine linen, an hundred cubits: their pillars were twenty, and their sockets twenty, of brass; the hooks of the pillars and their fillets were of silver. And for the north side an hundred cubits, their pillars twenty, and their sockets twenty, of brass; the hooks of the pillars and their fillets of silver. And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets of silver. And for the east side eastward fifty cubits. The hangings for the one side of the gate were {226} fifteen cubits; their pillars three, and their sockets three; and so for the other side: on this hand and that hand by the gate of the court were hangings of fifteen cubits; their pillars three, and their sockets three. All the hangings of the court round about were of fine linen. And the sockets for the pillars were of brass; the hooks of the pillars and their fillets of silver; and the overlaying of their capitals of silver; and all the pillars of the court were filleted with silver. And the screen for the gate of the court was the work of the embroiderer, of blue, and purple, and scarlet, and fine twined linen: and twenty cubits was the length, and the height in the breadth was five cubits, corresponding to the hangings of the court. And their pillars were four, and their sockets four, of brass; their hooks of silver, and the overlaying of their capitals and their fillets of silver. And all the pins of the tabernacle, and of the court round about, were of brass.

The Workmen and the Materials.

This is the sum of the things for the tabernacle, even the tabernacle of the testimony, as they were counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, the son of Aaron the priest. And Bezalel the son of Uri, the son of Hur, of the tribe of Judah, made all that the Lord commanded Moses. And with him was Oholiab, the son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

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All the gold that was used for the work in all the work of the sanctuary, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary. And the silver of them that were numbered of the congregation was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary. And the hundred talents of silver were for casting the sockets of the sanctuary, and the sockets of the veil; an hundred sockets for the hundred talents, a talent for a socket. And of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their capitals, and made fillets for them. And the brass of the offering was seventy talents, and two thousand and four hundred shekels. And therewith he made the sockets of the door of the tent of meeting, and the brazen altar, and the brazen grating for it, and all the vessels of the altar, and the sockets of the court round about, and the sockets of the gate of the court, and all the pins of the tabernacle, and all the pins of the court round about.

The Garments of the Priests.

And of the blue, and purple, and scarlet, they made finely wrought garments, for ministering in the holy place, and made the holy garments for Aaron; as the Lord commanded Moses.

And he made the ephod of gold, blue, and purple, and scarlet, and fine linen. And they beat the gold into thin plates, and cut it into wires, to work it in the blue, and {228} in the purple, and in the scarlet, and in the fine linen, the work of the cunning workman. They made shoulderpieces for it, joined together: at the two ends was it joined together. And the cunningly woven band, that was upon it, to gird it on withal, was of the same piece and like the work thereof; of gold, of blue, and purple, and scarlet, and fine twined linen; as the Lord commanded Moses.

And they wrought the onyx stones, inclosed in clasps of gold, graven with the engravings of a signet, according to the names of the children of Israel. And he put them on the shoulderpieces of the ephod, to be stones of memorial for the children of Israel; as the Lord commanded Moses.

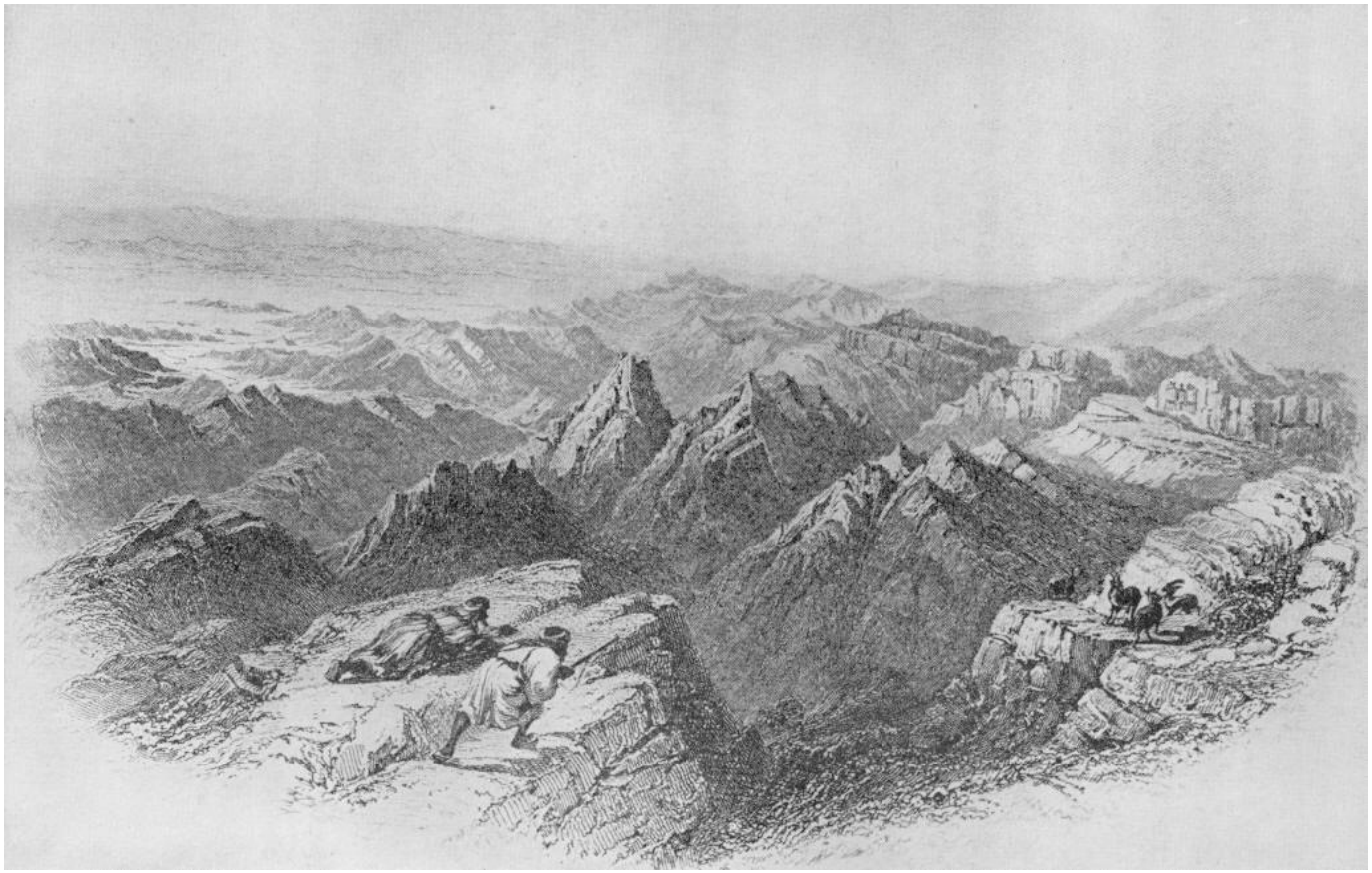
And he made the breastplate, the work of the cunning workman, like the work of the ephod; of gold, of blue, and purple, and scarlet, and fine linen. It was foursquare; they made the breastplate double: a span was the length thereof, and a span the breadth thereof, being double. And they set in it four rows of stones: a row of sardius, topaz, and carbuncle was the first row. And the second row, an emerald, a sapphire, and a diamond. And the third row, a jacinth, an agate, and an amethyst. And the fourth row, a beryl, an onyx, and a jasper: they were inclosed in clasps of gold in their settings. And the stones were according to the names of the children of Israel, twelve, according to their names; like the engravings of a signet, everyone according to his name, for the twelve tribes.

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VIEW FROM MOUNT HOR

From an old engraving.



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And he made the robe of the ephod of woven work, all of blue; and the hole of the robe in the midst thereof, as the hole of a coat of mail, with a binding round about the hole of it, that it should not be rent. And they made upon the skirts of the robe pomegranates of blue, and purple, and scarlet, and linen. And they made bells of pure gold, and put the bells between the pomegranates upon the skirts of the robe round about, between the pomegranates; a bell and a pomegranate, a bell and a pomegranate, upon the skirts of the robe round about, to minister in; as the Lord commanded Moses.

And they made the coats of fine linen of woven work for Aaron, and for his sons, and the miter of fine linen, and the goodly turbans of fine linen, and the linen breeches of fine linen, and the girdle of fine twined linen, and blue, and purple, and scarlet, the work of the embroiderer; as the Lord commanded Moses.

And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like the engravings of a signet, "Holy to the Lord." And they tied unto it a lace of blue, to fasten it upon the miter above; as the Lord commanded Moses.

Thus was finished all the work of the tabernacle of the tent of meeting: and the children of Israel did according to all that the Lord commanded Moses, so did they.

The Work Is Approved.

And they brought the tabernacle to Moses, the Tent, and all its furniture, its clasps, its boards, its bars, and {232} its pillars, and its sockets; and the covering of rams' skins dyed red, and the covering of sealskins, and the veil of the screen; the ark of the testimony, and the staves thereof, and the mercy seat; the table, all the vessels thereof, and the shewbread; the pure candlestick, the lamps thereof, even the lamps to be set in order, and all the vessels thereof, and the oil for the light; and the golden altar, and the anointing oil, and the sweet incense, and the screen for the door of the Tent; the brazen altar, and its grating of brass, its staves, and all its vessels, the laver and its base; the hangings of the court, its pillars, and its sockets, and the screen for the gate of the court, the cords thereof, and the pins thereof, and all the instruments of the service of the tabernacle, for the tent of meeting; the finely wrought garments for ministering in the holy place, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office. According to all that the Lord commanded Moses, so the children of Israel did all the work. And Moses saw all the work, and, behold, they had done it; as the Lord had commanded, even so had they done it: and Moses blessed them.

The Tabernacle Is Set Up.

And the Lord spoke unto Moses, saying, "On the first day of the first month shalt thou set up the tabernacle of the tent of meeting. And thou shalt put therein the ark of the testimony, and thou shalt screen the ark with the veil. And thou shalt bring in the table, and set in order the things that are upon it; and thou shalt bring in the candlestick, and light the lamps thereof.

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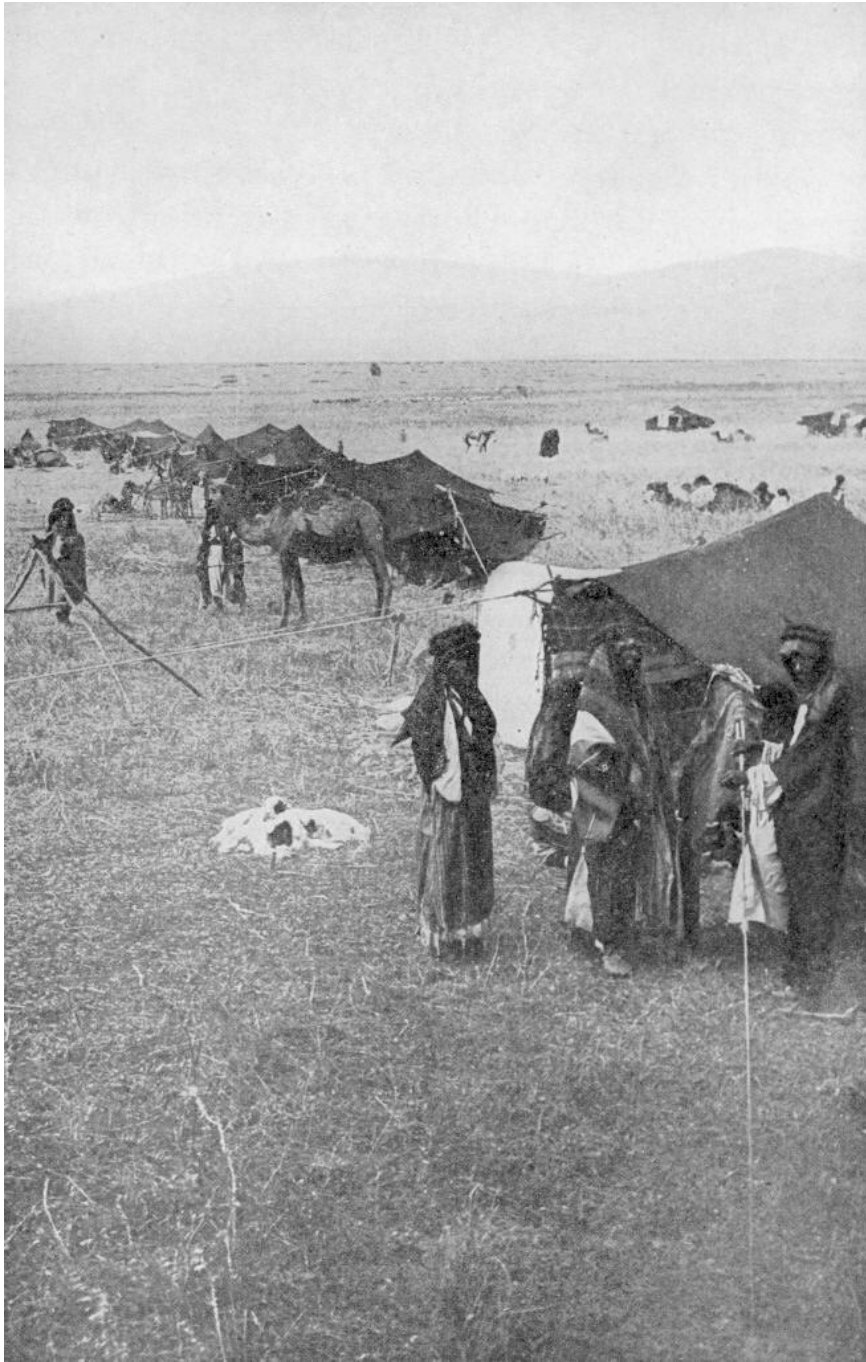
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FOUR THOUSAND YEARS UNCHANGED PATRIARCHAL LIFE IN PALESTINE TO-DAY

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The unchanged habits of the East render it in this respect a kind of living Pompeii. The outward appearances, which in the case of the Greeks and Romans we know only through art and writing, through marble, fresco, and parchment, in the case of Jewish history we know

through the forms of actual men, living and moving before us, wearing almost the same garb, speaking in almost the same language, and certainly with the same general turns of speech and tone and manners. Such as we see them now, starting on a pilgrimage, or a journey, were Abraham and his brother's son, when they "went forth" to go into the land of Canaan. All their substance that they had "gathered" is heaped high on the backs of their kneeling camels. The slaves that they "had bought in Haran" run along by their sides. Round about them are their flocks of sheep and goats, and the asses moving underneath the towering forms of the camels. The chief is there, amidst the stir of movement, or resting at noon within his black tent, marked out from the rest by his cloak of brilliant scarlet, by the fillet of rope which binds the loose handkerchief round his head, by the spear which he holds in his hand to guide the march, and to fix the encampment. The chief's wife, the princess of the tribe, is there in her own tent, to make the cakes and prepare the usual meal of milk and butter; the slave or the child is ready to bring in the red lentil soup for the weary hunter, or to kill the calf for the unexpected guest



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And thou shalt set the golden altar for incense before the ark of the testimony, and put the screen of the door to the tabernacle. And thou shalt set the altar of burnt offering before the door of the tabernacle of the tent of meeting. And thou shalt set the laver between the tent of meeting and the altar, and shalt put water therein. And thou shalt set up the court round about, and hang up the screen of the gate of the court. And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the furniture thereof: and it shall be holy. And thou shalt anoint the altar of burnt offering, and all its vessels, and sanctify the altar: and the altar shall be most holy. And thou shalt anoint the laver and its base, and sanctify it. And thou shalt bring Aaron and his sons unto the door of the tent of meeting, and thou shalt wash them with water. And thou shalt put upon Aaron the holy garments; and thou shalt anoint him, and sanctify him, that he may minister unto me in the priest's office. And thou shalt bring his sons, and put coats upon them: and thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: and their anointing shall be to them for an everlasting priesthood throughout their generations." Thus did Moses: according to all that the Lord commanded him, so did he.

And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up. And Moses set up the tabernacle, and laid its {236} sockets, and set up the boards thereof, and put in the bars thereof, and set up its pillars. And he spread the tent over the tabernacle, and put the covering of the tent above upon it; as the Lord commanded Moses. And he put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark: and he brought the ark into the tabernacle, and set up the veil of the screen, and screened the ark of the testimony; as the Lord commanded Moses. And he put the table in the tent of meeting, upon the side of the tabernacle northward, without the veil. And he set the bread in order upon it before the Lord; as the Lord commanded Moses. And he put the candlestick in the tent of meeting, over against the table, on the side of the tabernacle

southward. And he lighted the lamps before the Lord; as the Lord commanded Moses. And he put the golden altar in the tent of meeting before the veil: and he burnt therein incense of sweet spices; as the Lord commanded Moses. And he put the screen of the door to the tabernacle. And he set the altar of burnt offering at the door of the tabernacle of the tent of meeting, and offered upon it the burnt offering and the meal offering; as the Lord commanded Moses. And he set the laver between the tent of meeting and the altar, and put water therein, to wash withal. And Moses and Aaron and his sons washed their hands and their feet thereat; when they went into the tent of meeting, and when they came near unto the altar, they washed: as the Lord commanded Moses. And he reared up the court round about the tabernacle {237} and the altar, and set up the screen of the gate of the court. So Moses finished the work.

The Cloud of the Glory of God in the Tent.

Then the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of the Lord filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Israel went onward, throughout all their journeys: but if the cloud was not taken up, then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the tabernacle by day, and there was fire therein by night, in the sight of all the house of Israel, throughout all their journeys.

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LEAD ME ON

Traveling to the better land,
O'er the desert's scorching sand,
Father! let me grasp thy hand;
 Lead me on, lead me on!

When at Marah, parched with heat,
I the sparkling fountain greet,
Make the bitter water sweet;
 Lead me on!

When the wilderness is drear,
Show me Elim's palm-grove near,
And her wells, as crystal clear:
 Lead me on!

Through the water, through the fire,
Never let me fall or tire,
Every step brings Canaan nigher:
 Lead me on!

Bid me stand on Nebo's height,
Gaze upon the land of light,
Then, transported with the sight,
 Lead me on!

When I stand on Jordan's brink,
Never let me fear or shrink;
Hold me, Father, lest I sink:
 Lead me on!

When the victory is won,
And eternal life begun,
Up to glory lead me on!
 Lead me on, lead me on!

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MOUNT HOREB

From a photograph in the possession of the Forbes Library and used by permission.



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THE MARCH TO THE PROMISED LAND

THE PILLAR OF FIRE AND THE CLOUD OF SMOKE.

And on the day that the tabernacle was set up the cloud covered the tabernacle, even the tent of the testimony: and at even it was upon the tabernacle as it were the appearance of fire, until morning. So it was always: the cloud covered it, and the appearance of fire by night. And whenever the cloud was taken up from over the Tent, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel encamped. At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they encamped: as long as the cloud abode upon the tabernacle they remained encamped. And when the cloud tarried upon the tabernacle many days, then the children of Israel kept the charge of the Lord, and journeyed not. And sometimes the cloud was a few days upon the tabernacle; then according to the commandment of the Lord they remained encamped, and according to the commandment of the Lord they journeyed. And sometimes the cloud was from evening until morning; and when the cloud was taken up in the morning, they journeyed: or if it continued by day and by night, when the cloud was taken up, they journeyed.

Whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, abiding thereon, the {242} children of Israel remained encamped, and journeyed not: but when it was taken up, they journeyed. At the commandment of the Lord they encamped, and at the commandment of the Lord they journeyed: they kept the charge of the Lord, at the commandment of the Lord by the hand of Moses.

The Long Journey from Sinai Begins.

And it came to pass in the second year, in the second month, on the twentieth day of the month, that the cloud was taken up from over the tabernacle of the testimony. And the children of Israel set forward according to their journeys out of the wilderness of Sinai; and the cloud abode in the wilderness of Paran. And they first took their journey according to the commandment of the Lord by the hand of Moses.

And they set forward from the mount of the Lord three days' journey; and the ark of the covenant of the Lord went before them three days' journey, to seek out a resting place for them. And the cloud of the Lord was over them by day, when they set forward from the camp.

And it came to pass, when the ark set forward, that Moses said,--

**"Rise up, O Lord, and let thine enemies be scattered;
And let them that hate thee flee before thee."**

And when it rested he said,--

**"Return, O Lord,
Unto the ten thousands of the thousands of Israel."**

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THE SENDING OUT OF THE SPIES.

They Report "a Land Flowing with Milk and Honey."

And the Lord spoke to Moses, saying, "Send thou men, that they may spy out the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, everyone a prince among them."

And Moses sent them from the wilderness of Paran according to the commandment of the Lord: all of them men who were heads of the children of Israel.

And Moses sent them to spy out the land of Canaan, and said to them, "Get you up this way by the south, and go up into the mountains: and see the land, what it is; and the people that dwelleth therein, whether they are strong or weak, whether they are few or many; and what the land is that they dwell in, whether it is good or bad; and what cities they are that they dwell in, whether in camps, or in strong holds; and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land."

Now the time was the time of the first ripe grapes. So they went up, and spied out the land from the wilderness of Zin unto Rehob, to the entering in of Hamath. And they went up by the south, and came to Hebron; and the children of Anak were there.

And they came unto the valley of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bore it upon a staff between two; they brought also of the pomegranates, and of the figs. That place was called the valley of Eshcol (that is, "cluster"). And they returned {244} from spying out the land at the end of forty days. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, to the wilderness of Paran, to Kadesh; and brought back word unto them, and to all the congregation, and showed them the fruit of the land. And they told him, and said, "We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Howbeit the people that dwell in the land are strong, and the cities are fortified and very great: and moreover we saw the children of Anak there. Amalek dwelleth in the land of the south: and the Hittite, and the Jebusite, and the Amorite, dwell in the mountains: and the Canaanite dwelleth by the sea, and along by the side of Jordan."

And Caleb stilled the people before Moses, and said, "Let us go up at once, and possess it; for we are well able to overcome it."

But the men that went up with him said, "We are not able to go up against the people; for they are stronger than we."

And they brought up an evil report of the land which they had spied out unto the children of Israel, saying, "The land, through which we have gone to spy it out, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature. And there we saw the giants, the sons of Anak: and we were in our own sight as grasshoppers, and so we were in their sight."

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MOSES SMITING THE ROCK

By Murillo



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And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, "Would God, that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore doth the Lord bring us unto this land, to fall by the sword? Our wives and our little ones shall be a prey: were it not better for us to return into Egypt?"

And they said one to another, "Let us make a captain, and let us return into Egypt."

Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. And Joshua the son of Nun and Caleb the son of Jephunneh, which were of them that spied out the land, rent their clothes: and they spoke unto all the congregation of the children of Israel, saying, "The land, which we passed through to spy it out, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it to us; a land which floweth with milk and honey. Only rebel not against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is removed from over them, and the Lord is with us: fear them not."

WATER FROM THE ROCK. *Passage Through Edom Refused.*

(The people refused to believe the report of the courageous spies, and their wanderings continued.)

And the children of Israel, even the whole multitude, {248} came into the wilderness of Zin in the first month: and the people abode in

Kadesh; and Miriam died there, and was buried there. And there was no water for the multitude: and they assembled themselves together against Moses and against Aaron.

And the people strove with Moses, and spoke, saying, "Would God that we had died when our brethren died before the Lord! And why have ye brought the people of the Lord into this wilderness, that we should die there, we and our cattle? And wherefore have ye made us to come up out of Egypt, to bring us unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink."

And Moses and Aaron went from the presence of the people to the door of the tent of meeting, and fell upon their faces: and the glory of the Lord appeared to them. And the Lord spoke to Moses, saying, "Take the rod, and assemble the multitude, thou, and Aaron thy brother, and speak ye to the rock before their eyes, that it give forth its water; and thou shalt bring forth to them water out of the rock: so thou shalt give the multitude and their cattle drink."

And Moses took the rod from before the Lord, as he commanded him. And Moses and Aaron gathered the people together before the rock, and he said unto them, "Hear now, ye rebels; shall we bring you forth water out of this rock?"

And Moses lifted up his hand, and smote the rock with his rod twice: and water came forth abundantly, and the {249} multitude drank, and their cattle. And the Lord said to Moses and Aaron, "Because ye believed not in me, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this people into the land which I have given them." These are the waters of Meribah (that is, strife); because the children of Israel strove with the Lord, and he was sanctified in them.

And Moses sent messengers from Kadesh to the king of Edom, "Thus saith thy brother Israel, 'Thou knowest all the trouble that hath befallen us: how our fathers went down into Egypt, and we dwelt in Egypt a long time: and the Egyptians oppressed us, and our fathers: and when we cried to the Lord, he heard our voice, and sent an angel, and brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of thy border: let us pass, I pray thee, through thy land: we will not pass through field or through vineyard, neither will we drink of the water of the wells: we will go along the king's highway, we will not turn aside to the right hand nor to the left, until we have passed thy border.'"

And Edom said unto him, "Thou shalt not pass through my land, lest I come out with the sword against thee."

And the children of Israel said unto him, "We will go up by the highway: and if we drink of thy water, I and my cattle, then will I give the price thereof: let me only, without doing anything else, pass through on my feet."

And he said, "Thou shalt not pass through."

And Edom came out against him with much people, and with a strong hand. Thus Edom refused to give {250} Israel passage through his border: wherefore Israel turned away from him.

And they journeyed from Kadesh: and the children of Israel, even the whole multitude, came unto Mount Hor. And the Lord spoke unto Moses and Aaron in Mount Hor, by the border of the land of Edom, saying, "Aaron shall be gathered to his people: for he shall not enter into the land which I have given to the children of Israel, because ye rebelled against my word at the waters of Meribah. Take Aaron and Eleazar his son, and bring them up unto Mount Hor: and strip Aaron of his priestly garments, and put them upon Eleazar his son: and Aaron shall be gathered to his people, and shall die there."

And Moses did as the Lord commanded: and they went up into Mount Hor in the sight of all the multitude. And Moses stripped Aaron of his priestly garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount. And when all the multitude saw that Aaron was dead, they wept for Aaron thirty days, even all the house of Israel.

THE BRAZEN SERPENT.

And they journeyed from Mount Hor by the way to the Red Sea, to go around the land of Edom: and the soul of the people was much discouraged because of the difficulties. And the people spoke against God, and against Moses, "Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, and there is no water; and our soul loatheth this bread of manna."

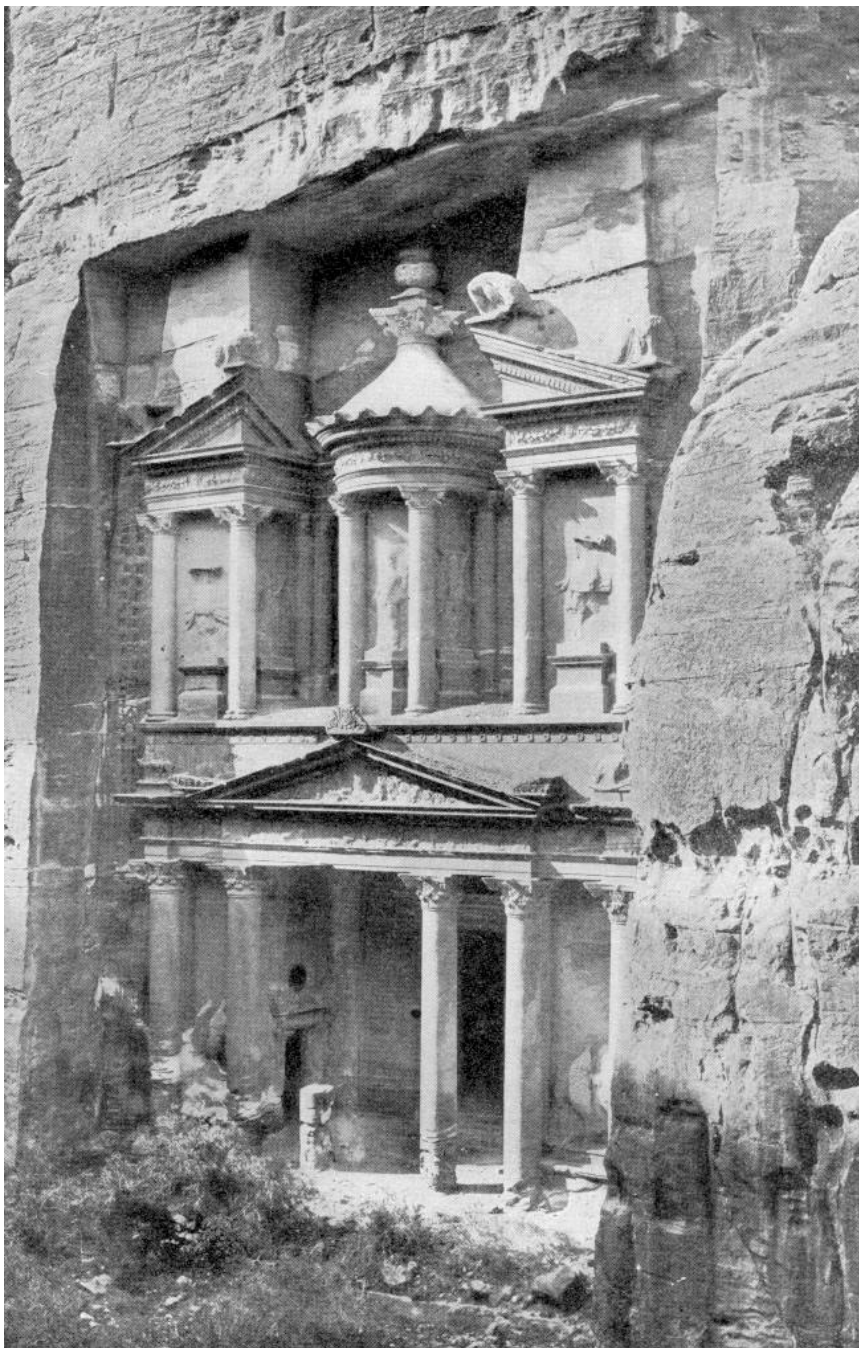
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ROCK TEMPLE IN PETRA, IN THE LAND OF EDOM

From a photograph belonging to the Forbes Library, Northampton, Mass., and used by special permission.

Hidden away in the rocky gorges of Edom, Petra is one of the strangest and most marvelous cities of the world. Even yet it has not been fully explored. Its temples and tombs are carved out of the solid rock



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And the Lord sent fiery serpents among the people, and they bit the people; and many people of Israel died. And the people came to Moses, and said, "We have sinned, because we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us."

And Moses prayed for the people. And the Lord said unto Moses, "Make thee a fiery serpent, and set it upon a standard: and it shall come to pass, that everyone who is bitten, when he seeth it, shall live."

And Moses made a serpent of brass, and set it upon the standard: and it came to pass, that if a serpent had bitten any man, when he looked unto the serpent of brass, he lived.

Battles by the Way.

And from thence they journeyed to Beer: that is the well whereof the Lord said unto Moses, "Gather the people together, and I will give them water."

Then sang Israel this song:--

THE SONG OF THE WELL.

"Spring up, O well; sing ye unto it:
The well, which the princes digged,
Which the nobles of the people delved,
With the scepter, and with their staves."

And from the wilderness they journeyed past many places, to the top of Pisgah, which looketh down upon the desert.

And Israel sent messengers unto Sihon king of the {254} Amorites, saying, "Let me pass through thy land: we will not turn aside into field, or into vineyard; we will not drink of the water of the wells: we will go by the king's highway, until we have passed thy border." And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness, and came to Jahaz: and he fought against Israel. And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon was strong.

And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the towns thereof. For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even to Arnon. Wherefore they that speak in proverbs say,--

"Come ye to Heshbon,
Let the city of Sihon be built and established:
For a fire is gone out of Heshbon,
A flame from the city of Sihon.
It hath devoured Ar of Moab,
The lords of the high places of Arnon.
Woe to thee, Moab!
Thou art undone, O people of Chemosh:
He hath given his sons as fugitives,
And his daughters into captivity,
Unto Sihon king of the Amorites. {255}
We have shot at them; Heshbon is perished even unto Dibon,
And we have laid waste even unto Nophah,
Which reacheth unto Medeba."

Thus Israel dwelt in the land of the Amorites. And Moses sent to spy out Jazer, and they took the towns thereof, and drove out the Amorites that were there.

And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he and all his people, to battle at Edrei. And the Lord said to Moses, "Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst to Sihon king of the Amorites, which dwelt at Heshbon."

So they smote him, and his sons, and all his people, until there was none left him remaining: and they possessed his land.

BALAAAM AND BALAK.

The Story of the Prophet Who Was Tempted by a Bribe and of the Ass Which Knew More Than His Master.

And the children of Israel journeyed, and encamped in the plains of Moab beyond the Jordan at Jericho.

And Balak the son of Zippor saw all that Israel had done to the Amorites. And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel. And Moab said unto the elders of Midian, "Now shall this multitude lick {256} up all that is round about us, as the ox licketh up the grass of the field."

And Balak the son of Zippor was king of Moab at that time. And he sent messengers unto Balaam the son of Beor, to Pethor, which is by the River, to the land of the children of his people, to call him, saying, "Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I know that he whom thou blessest is blessed, and he whom thou cursest is cursed."

And the elders of Moab and the elders of Midian departed with bribes in their hands; and they came unto Balaam, and spoke unto him the words of Balak.

And he said unto them, "Lodge here this night, and I will bring you word again, as the Lord shall speak unto me."

And the princes of Moab abode with Balaam. And God came unto Balaam, and said, "What men are these with thee?"

And Balaam said unto God, "Balak the son of Zippor, king of Moab, hath sent unto me, saying, 'Behold, the people that is come out of Egypt, it covereth the face of the earth: now, come curse me them; peradventure I shall be able to fight against them, and shall drive them out.'"

And God said unto Balaam, "Thou shalt not go with them; thou shalt not curse the people: for they are blessed."

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VIEW OF THE DEAD SEA

From a photograph taken by Mr. Louis L. Tribus, Consulting Engineer and Commissioner of Public Works of the Borough of Richmond, City of New York.

An interesting fact in connection with this picture of the Dead Sea concerns the boat which is floating upon it. The owner succeeded in securing a concession from the Turkish Government to put a steamboat upon the Dead Sea. When he started to run it he was advised that the concession had not included the operation of the boat and a considerable further sum of money was desired by the officials. This being beyond the power of the man to raise, the boat has not been operated and remains as the picture shows it.

The water of the Dead Sea contains about 25 per cent. of solid substances. There are common salt, chloride of calcium, chloride of magnesium, and other ingredients, and it is not to be wondered at that the human body floats easily on the surface.

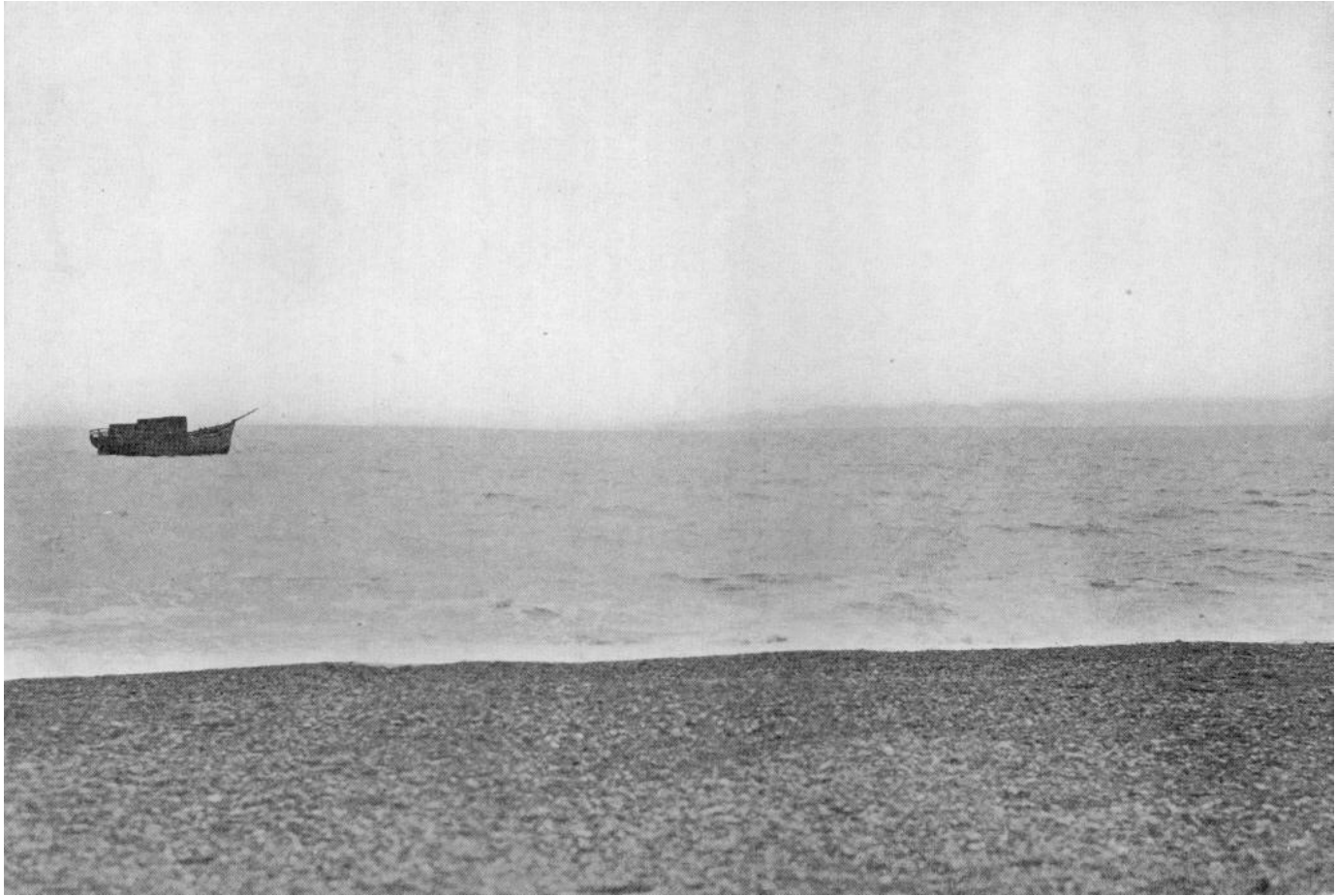
The area of the sea is 360 square miles. Its length is 47-1/2 miles; its greatest width, 10 miles. The surface is about 1295 feet below sea level.

Scientific observation justifies the estimate that a daily average of 6,500,000 tons of water is received into the Dead Sea from the Jordan and other sources during the year. During the rainy season the amount is very much greater; during the dry season it is, of course, very

much less, but this average will be maintained year after year.

There is no outlet, and the level is kept down by evaporation only, which is very rapid because of the intense heat, the dry atmosphere and the dry winds which are constantly blowing down the gorges between the mountains.

The waters of the Jordan, when they reach the sea, are as brown as the earth through which they flow--a thick solution of mud--but the instant they mingle with the salt water of the lake the particles of soil are precipitated and they become as clear as crystal, with an intensely green tint.



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And Balaam rose up in the morning, and said unto the princes of Balak, "Get you into your land: for the Lord refuseth to give me leave to go with you."

And the princes of Moab rose up, and they went unto Balak, and said, "Balaam refuseth to come with us."

And Balak sent yet again princes, more, and more honorable than they. And they came to Balaam, and said to him, "Thus saith Balak the son of Zippor, 'Let nothing, I pray thee, hinder thee from coming unto me: for I will promote thee unto very great honor, and whatsoever thou sayest unto me I will do: come therefore, I pray thee, curse me this people.'"

And Balaam answered and said unto the servants of Balak, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more. Now therefore, I pray you, tarry ye also here this night, that I may know what the Lord will speak unto me more."

And God came unto Balaam at night, and said unto him, "If the men be come to call thee, rise up, go with them; but only the word which I speak unto thee, that shalt thou do."

And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. And God's anger was kindled because he went: and the angel of the Lord placed himself in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him. And the ass saw the angel of the Lord standing in the way, with his sword drawn in his hand: {260} and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

Then the angel of the Lord stood in a hollow place between the vineyards, a fence being on this side, and a fence on that side. And the ass saw the angel of the Lord, and she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

And the angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left.

And the ass saw the angel of the Lord, and she lay down under Balaam: and Balaam's anger was kindled, and he smote the ass with his staff.

And the Lord opened the mouth of the ass, and she said unto Balaam, "What have I done unto thee, that thou hast smitten me these three times?"

And Balaam said unto the ass, "Because thou hast mocked me: I would there were a sword in mine hand, for now I had killed thee."

And the ass said unto Balaam, "Am not I thine ass, upon which thou hast ridden all thy life long unto this day? was I ever wont to do so unto thee?"

And he said, "No."

Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, with his sword drawn in his hand: and he bowed his head, and fell on his face.

And the angel of the Lord said unto him, "Wherefore {261} hast thou smitten thine ass these three times? behold, I am come forth for an adversary, because thy way is perverse before me: and the ass saw me, and turned aside before me these three times: unless she had turned aside from me, surely now I had even slain thee, and saved her alive."

And Balaam said unto the angel of the Lord, "I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again."

And the angel of the Lord said unto Balaam, "Go with the men: but only the word that I shall speak unto thee, that thou shalt speak."

So Balaam went with the princes of Balak. And when Balak heard that Balaam was come, he went out to meet him unto the city of Moab, which is on the border of Arnon.

And Balak said unto Balaam, "Did I not earnestly send unto thee to call thee? wherefore earnest thou not unto me? am I not able indeed to promote thee to honor?"

And Balaam said unto Balak, "Lo, I am come unto thee: have I now any power at all to speak anything? the word that God putteth in my mouth, that shall I speak."

And Balaam went with Balak, and they came unto Kiriath-huzoth. And Balak sacrificed oxen and sheep, and sent to Balaam, and to the princes that were with him. And it came to pass in the morning, that Balak took Balaam, and brought him up into the high places of {262} Baal, and he saw from thence the utmost part of the people.

And Balaam said unto Balak, "Build me here seven altars, and prepare me here seven bullocks and seven rams."

And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram.

And Balaam said unto Balak, "Stand by thy burnt offering, and I will go; peradventure the Lord will come to meet me: and whatsoever he showeth me I will tell thee." And he went to a bare summit.

And God met Balaam: and he said unto him, "I have prepared the seven altars, and I have offered up a bullock and a ram on every altar."

And the Lord put a word in Balaam's mouth, and said, "Return unto Balak, and thus thou shalt speak."

And he returned unto him, and, lo, he stood by his burnt offering, he, and all the princes of Moab. And Balaam said,--

"From Aram hath Balak brought me,
The king of Moab from the mountains of the East:
'Come, curse me Jacob,
And come, defy Israel.'
How shall I curse, whom God hath not cursed?
And how shall I defy, whom the Lord hath not defied?
For from the top of the rocks I see him,
And from the hills I behold him:
Lo, it is a people that dwell alone,
And shall not be reckoned among the nations. {263}
Who can count the dust of Jacob,
Or number the fourth part of Israel?
Let me die the death of the righteous,
And let my last end be like his!"

And Balak said unto Balaam, "What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether."

And he answered and said, "Must I not take heed to speak that which the Lord putteth in my mouth?"

And Balak said unto him, "Come, I pray thee, with me unto another place, from whence thou mayest see them; thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence."

And he took him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered up a bullock and a ram on every altar.

And he said unto Balak, "Stand here by thy burnt offering, while I meet the Lord yonder."

And the Lord met Balaam, and put a word in his mouth, and said, "Return unto Balak, and thus shalt thou speak."

And he came to him, and, lo, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, "What hath the Lord spoken?" And he said,--

"Rise up, Balak, and hear;
Hearken unto me, thou son of Zippor:
God is not a man, that he should lie;
Neither the son of man, that he should repent: {264}
Hath he said, and shall he not do it?
Or hath he spoken, and shall he not make it good?
Behold, I have received commandment to bless:
And he hath blessed, and I cannot reverse it.
He hath not beheld iniquity in Jacob,
Neither hath he seen perverseness in Israel:
The Lord his God is with him,
And the shout of a king is among them.
God bringeth them forth out of Egypt;
He hath as it were the strength of the wild ox.
Surely there is no enchantment with Jacob,
Neither is there any divination with Israel:
Now shall it be said of Jacob and of Israel,

"What hath God wrought!
Behold, the people riseth up as a lioness,
And as a lion doth he lift himself up:
He shall not lie down until he eat of the prey,
And drink the blood of the slain."

And Balak said unto Balaam, "Neither curse them at all, nor bless them at all." But Balaam answered and said unto Balak, "Told not I thee, saying, 'All that the Lord speaketh, that I must do'?"

And Balak said unto Balaam, "Come now, I will take thee unto another place; peradventure it will please God that thou mayest curse me them from thence."

And Balak took Balaam unto the top of Peor, that looketh down upon the desert.

And Balaam said unto Balak, "Build me here seven altars, and prepare me here seven bullocks and seven rams."

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And Balak did as Balaam had said, and offered up a bullock and a ram on every altar.

And when Balaam saw that it pleased the Lord to bless Israel, he set his face toward the wilderness. And Balaam lifted up his eyes, and he saw Israel dwelling according to their tribes; and the spirit of God came upon him. And he said,--

"Balaam the son of Beor saith,
And the man whose eye was closed saith:
He saith, who heareth the words of God,
Who seeth the vision of the Almighty,
Falling down, and having his eyes open:
How goodly are thy tents, O Jacob,
Thy tabernacles, O Israel!
As valleys are they spread forth,
As gardens by the river side,
As aloes which the Lord hath planted,
As cedar trees beside the waters.
Water shall flow from his buckets,
And his family shall be in many waters,
And his king shall be higher than Agag,
And his kingdom shall be exalted.
God bringeth him forth out of Egypt;
He hath as it were the strength of the wild ox:
He shall eat up the nations his adversaries,
And shall break their bones in pieces,
And smite them through with his arrows.
He couched, he lay down as a lion,
And as a lioness; who shall rouse him up?
Blessed be everyone that blesseth thee,
And cursed be everyone that curseth thee."

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And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, "I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. Therefore now flee thou to thy place: I thought to promote thee unto great honor; but, lo, the Lord hath kept thee back from honor."

And Balaam said unto Balak, "Spoke I not also to thy messengers which thou sentest unto me, saying, 'If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord, to do either good or bad of mine own mind; what the Lord speaketh, that will I speak'?"

"And now, behold, I go unto my people: come, and I will announce to thee what this people shall do to thy people in the latter days." And he said,--

"Balaam the son of Beor saith,
And the man whose eye was closed saith:
He saith, who heareth the words of God,
And knoweth the knowledge of the Most High,
Who seeth the vision of the Almighty,
Falling down, and having his eyes open:
I see him, but not now:
I behold him, but not nigh:
There shall come forth a star out of Jacob,
And a scepter shall rise out of Israel,
And shall smite through the corners of Moab,
And break down all the sons of tumult.
And Edom shall be a possession,
Seir also shall be a possession, which were his enemies; {267}
While Israel doeth valiantly.
And out of Jacob shall one have dominion,
And shall destroy the remnant from the city."

And he looked on Amalek, and said,--

"Amalek was the first of the nations;
But his latter end shall come to destruction."

And he looked on the Kenite, and said,--

"Strong is thy dwelling place,
And thy nest is set in the rock.
Nevertheless Kain shall be wasted,
Until Asshur shall carry thee away captive."

And he said,--

"Alas, who shall live when God doeth this?
But ships shall come from the coast of Kittim,
And they shall afflict Asshur, and shall afflict Eber,
And he also shall come to destruction."

And Balaam rose up, and went and returned to his place: and Balak also went his way.

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THE DEATH OF MOSES.
He Sees but Cannot Enter the Promised Land.

(After the Israelites had wandered for many years in the desert, they approached at last the river Jordan, on the borders of the promised land. Moses, their great hero and leader, was not permitted to cross the river, but, after giving the people his last words of advice, climbed the rugged slopes of Mount Nebo, and was never again seen by the eye of man.)

And Moses went and spoke these words unto all Israel. And he said to them, "I am an hundred and twenty years old this day; I can no more go out and come in: and the Lord hath said to me, 'Thou shalt not go over this Jordan.' The Lord thy God, he will go over before thee; he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as the Lord hath spoken. And the Lord shall do unto them as he did to Sihon and to Og, the kings of the Amorites, and unto their land; whom he destroyed. And the Lord shall deliver them up before you, and ye shall do to them according unto all the commandment which I have commanded you. Be strong and of a good courage, fear not, nor be affrighted at them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee."

And Moses called to Joshua, and said to him in the sight of all Israel, "Be strong and of a good courage: for thou shalt go with this people into the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. And the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed."

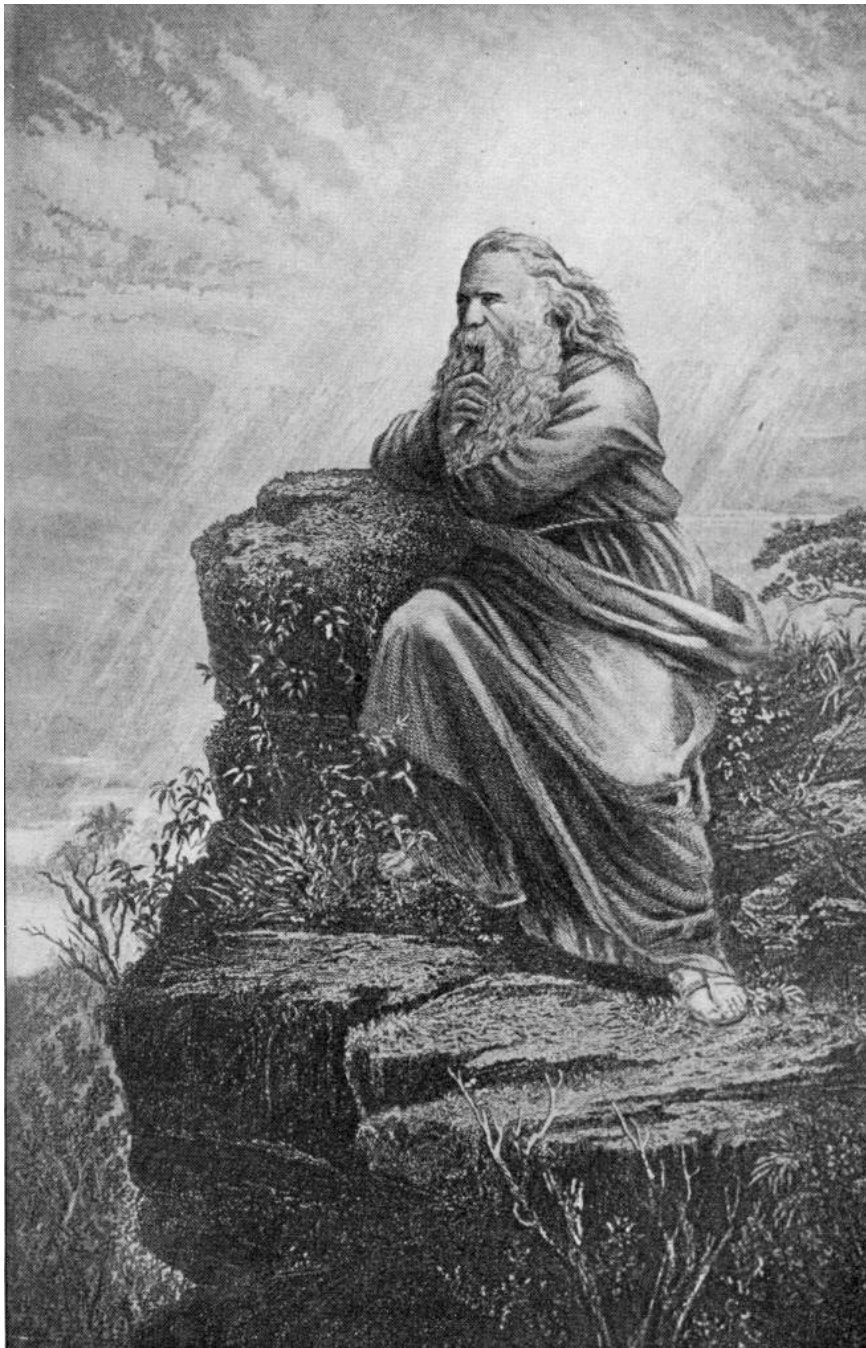
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MOSES ON MOUNT NEBO

Thomas Nast

This picture by the famous cartoonist Nast, represents Moses from the summit of Nebo gazing into the land which he was never to enter



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"For this commandment which I command thee this day, it is not too hard for thee, neither is it far off. It is not in heaven, that thou shouldest say, 'Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it?' Neither is it beyond the sea, that thou shouldest say, 'Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it?' But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

"See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply, and that the Lord thy God may bless thee in the land whither thou goest in to possess it. But if thine heart turn away, and thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I announce to you this day, that ye shall surely perish; ye shall not prolong your days upon the land, whither thou passest over Jordan to go in to possess it. I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live, thou and thy families: to love the Lord thy God, to obey his voice, and to cleave unto him: for he is thy life, and the length of thy days: that thou mayest {272} dwell in the land which the Lord swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them."

And Moses made an end of speaking all these words to all Israel: and he said to them, "Set your heart to all the words which I testify to you this day; which ye shall command your children, to observe to do all the words of this law. For it is no vain thing for you; because it is your life, and through this thing ye shall prolong your days upon the land, whither ye go over Jordan to possess it."

And the Lord spoke to Moses that selfsame day, saying, "Get thee up into this mountain of Abarim, unto Mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession: and die in the mount whither thou goest up; as Aaron thy brother died in Mount Hor: because ye trespassed against me in the midst of the children of Israel at the waters of Meribah of Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel. For thou shalt see the land before thee; but thou shalt not go thither into the land which I give the children of Israel."

And Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, that is over against Jericho. And the Lord showed him all the land of Gilead, as far as Dan; and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, to the western sea; and the South, and the Plain of the valley of Jericho the city of palm trees, as far as Zoar. And the Lord said to {273} him, "This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, 'I will give it unto thy family': I have caused thee to see it with thine eyes, but thou shalt not go over thither."

So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And He buried him in the valley in the land of Moab over against Beth-pear: but no man knoweth of his sepulcher unto this day.

And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping in the mourning for Moses were ended.

And there hath not arisen a prophet since in Israel like unto Moses, whom the Lord knew face to face; in all the signs and the wonders, which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land; and in all the mighty hand, and in all the great terror, which Moses wrought in the sight of all Israel.

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THE BURIAL OF MOSES

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave.
And no man knows that sepulcher,
And no man saw it e'er,
For the angels of God upturned the sod,
And laid the dead man there.

That was the grandest funeral
That ever passed on earth;
But no man heard the trampling,
Or saw the train go forth:
Noiselessly as the daylight
Comes back when night is done,
And the crimson streak on ocean's cheek
Grows into the great sun;

Noiselessly as the spring-time
Her crown of verdure weaves,
And all the trees on all the hills
Open their thousand leaves;
So without sound of music
Or voice of them that wept,
Silently down from the mountain's crown
The great procession swept.

Perchance that bald old eagle
On gray Beth-Peor's height,
Out of his lonely eyrie
Looked on the wondrous sight: {275}
Perchance the lion, stalking,
Stills shuns that hallowed spot,
For beast and bird have seen and heard
That which man knoweth not.

But when the warrior dieth,
His comrades in the war,
With arms reversed and muffled drum,
Follow his funeral car;
They show the banners taken,
They tell his battles won,
And after him lead his masterless steed,
While peals the minute-gun.

Amid the noblest of the land
We lay the sage to rest,
And give the bard an honored place.
With costly marble drest,
In the great minster transept
Where lights like glories fall,
And the organ rings and the sweet choir sings
Along the emblazoned wall.

This was the truest warrior
That ever buckled sword,
This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced with his golden pen,
On the deathless page, truths half so sage
As he wrote down for men.

And had he not 'nigh honor,--
The hillside for a pall,
To lie in state while angels wait,
With stars for tapers tall, {276}
And the dark rock-pines like tossing plumes
Over his bier to wave,
And God's own hand, in that lonely land,
To lay him in the grave?

In that strange grave without a name,
Whence his uncoffined clay
Shall break again, O wondrous thought!
Before the judgment day,
And stand with glory wrapt around
On the hills he never trod,
And speak of the strife that won our life
With the Incarnate Son of God.

O, lonely grave in Moab's land!
O, dark Beth-Peor's hill!
Speak to these curious hearts of ours,
And teach them to be still.
God hath his mysteries of grace,
Ways that we cannot tell;
He hides them deep, like the hidden sleep
Of him he loved so well.

--*Cecil Frances Alexander.*

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JOSHUA

The Story of the Hero Whose Genius as a Warrior Won the Land of Canaan for Israel.

(The Israelites found the land of Canaan occupied by a fierce and warlike people with whom they fought many battles and waged long campaigns. The story of this warfare is filled with deeds of cruelty and violence, yet it is no more terrible than war has always been. We cannot understand why God has permitted so much suffering, but we know that in some cases at least the world has advanced in freedom through the loss and sacrifice of war. Even in war men have grown less cruel, and we may hope for the time when all war shall cease and men shall live together as brethren.)

JOSHUA IS MADE CAPTAIN OF THE HOST.

Spies Are Sent to Jericho.

Now it came to pass after the death of Moses the servant of the Lord, that the Lord spoke to Joshua the son of Nun, saying, "Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, to the land which I give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, to you have I given it, as I spoke to Moses. From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and to the great sea to the going down of the sun, shall {278} be your border. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage: for thou shalt cause this people to inherit the land which I swore unto their fathers to give them. Only be strong and very courageous, to observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest. This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not affrighted, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

Then Joshua commanded the officers of the people, saying, "Pass through the midst of the camp, and command the people, saying, 'Prepare you victuals; for within three days ye are to pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it.'"

And Joshua the son of Nun sent out of Shittim two men as spies secretly, saying, "Go view the land, and Jericho." And they went, and came into the house of a woman whose name was Rahab, and lay there. And it was told the king of Jericho, saying, "Behold, there came men in hither to-night of the children of Israel to search out the land."

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MOUNDS MARKING THE SITE OF OLD JERICHO

From the road from Jerusalem to Jericho

From a photograph taken by Prof. D. G. Lyon and used by his kind permission.

Jericho, "the city of palm trees," was the only important place in the Jordan valley. In Bible times it was a beautiful and prosperous city, but now it is only a waste. Its palm trees are gone and the site is desolate. It was often conquered by the armies which passed through Palestine. After its walls fell down before Joshua's hosts, "no great man was born in Jericho; no heroic deed was ever done in her. She never stood a siege and her inhabitants were always running away."

--*Smith*



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And the king of Jericho sent to Rahab, saying, "Bring forth the men that are come to thee, which are entered into thine house: for they are come to search out all the land."

And the woman took the two men, and hid them; and she said, "Yea, the men came unto me, but I knew not whence they were: and it came to pass about the time of the shutting of the gate, when it was dark, that the men went out: whither the men went I know not: pursue after them quickly; for ye shall overtake them."

But she had brought them up to the roof, and hid them with the stalks of flax, which she had laid in order upon the roof. And the men pursued after them along the way to Jordan to the fords: and as soon as those who pursued after them were gone out, they shut the gate. And before they were laid down, she came up to them upon the roof; and she said to the men, "I know that the Lord hath given you the land, and that the fear of you is fallen upon us, and that all the inhabitants of the land melt away before you. For we have heard how the Lord dried up the water of the Red Sea before you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were beyond Jordan, unto Sihon and to Og, whom ye utterly destroyed. And as soon as we had heard it, our hearts melted, neither did there remain any more spirit in any man, because of you: for the Lord your God, he is God in heaven above, and on earth beneath. Now {282} therefore, I pray you, swear unto me by the Lord, since I have dealt kindly with you, that ye also will deal kindly with my father's house, and give me a true token: and that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and will deliver our lives from death."

And the men said to her, "Our life for yours, if ye speak not of this our business; and it shall be, when the Lord giveth us the land, that we will deal kindly and truly with thee."

Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall. And she said to them, "Get you to the mountain, lest the pursuers find you; and hide yourselves there three days, until the pursuers have returned: and afterward may ye go your way."

And the men said unto her, "We will be guiltless of this thine oath which thou hast made us to swear, unless, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt gather into the house thy father, and thy mother, and thy brethren, and all thy father's household. And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him. But if thou speak of this our business, then we will be guiltless or thine oath which thou hast made us to swear."

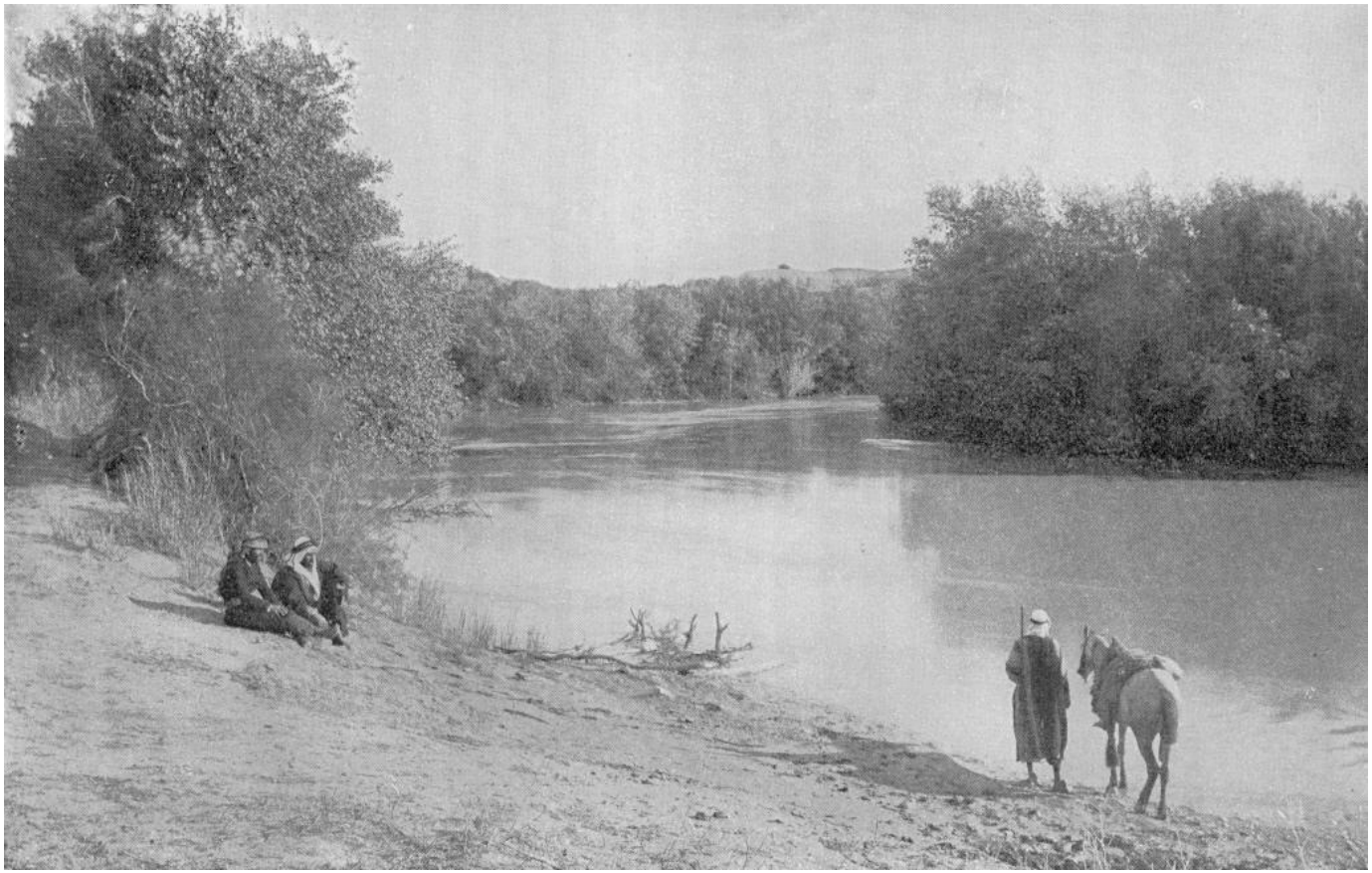
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LOWER FORDS OF THE JORDAN

From a photograph in the possession of Rev. Louis F. Giroux of the International College, Springfield, Mass., and used by his kind permission.

Jordan river is a narrow, winding stream flowing down on the eastern border of the "Promised Land." When not in flood its width does not average over two hundred feet and it is rarely over five feet deep at such times; in flood it becomes in places a mile broad. It is so winding that in sixty-five miles direct course it covers a distance of two hundred miles. There are some fifty fords across the river, and in Roman times it was spanned by bridges. This picture shows the "lower fords." At this point, or near here, the Israelites crossed. "There are hundreds of other streams more large, more useful, or more beautiful; there is none which has been more spoken about by mankind"



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And she said, "According to your words, so be it." And she sent them away, and they departed: and she bound the scarlet line in the window.

And they went, and came to the mountain, and hid there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not. Then the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun; and they told him all that had befallen them. And they said unto Joshua, "Truly the Lord hath delivered into our hands all the land; and moreover all the inhabitants of the land do melt away before us."

THE PASSAGE OF THE JORDAN.

The Israelites Leave the Jordan Behind Them as They Left the Red Sea.

And Joshua rose up early in the morning, and they marched from Shittim, and came to Jordan, he and all the children of Israel; and they lodged there before they passed over. And it came to pass after three days, that the officers went through the midst of the camp; and they commanded the people, saying, "When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall advance from your place, and go after it. Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go; for ye have not passed this way heretofore."

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And Joshua said to the people, "Sanctify yourselves: for to-morrow the Lord will do wonders among you."

And Joshua spoke to the priests, saying, "Take up the ark of the covenant, and pass over before the people." And they took up the ark of the covenant, and went before the people.

And the Lord said to Joshua, "This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee. And thou shalt command the priests that bear the ark of the covenant, saying, 'When ye are come to the brink of the waters of Jordan, ye shall stand still in Jordan.'"

And Joshua said unto the children of Israel, "Come hither, and hear the words of the Lord your God."

And Joshua said, "Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanite, and all the people of the land. Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan. Now therefore take you twelve men out of the tribes of Israel, for every tribe a man. And it shall come to pass, when the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off, even the waters that come down from above; and they shall stand in one heap."

And it came to pass, when the people removed from their tents, to pass over Jordan, the priests that bore the ark of the covenant being before the people; and when they {287} that bore the ark were come to Jordan, and the feet of the priests that bore the ark were dipped in the brink of the water (for Jordan overfloweth all its banks all the time of harvest), that the waters which came down from above stood, and rose up in one heap, a great way off, at Adam, the city that is beside Zarethan: and those that went down toward the Salt Sea were wholly cut off: and the people passed over right opposite Jericho.

And the priests that bore the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all Israel passed over on dry ground, until all the nation were passed wholly over Jordan.

How the Walls of the City Fell Down.

And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went to him, and said to him, "Art thou for us, or for our adversaries?"

And he said, "Nay; but as captain of the host of the Lord am I now come."

And Joshua fell on his face to the earth, and worshiped, and said to him, "What saith my Lord to his servant?" And the captain of the Lord's host said to Joshua, "Put off thy shoe from off thy foot; for the place whereon thou standest is holy."

And Joshua did so.

(Now Jericho was closely besieged by the children {288} of Israel: none went out, and none came in.) And the Lord said to Joshua, "See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor. And ye shall march around the city, all the men of war, going about the city once. Thus shalt thou do six days. And seven priests shall bear seven trumpets of rams' horns before the ark: and the seventh day ye shall march around the city seven times, and the priests shall blow the trumpets. And it shall be, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall go up every man straight before him."

And Joshua the son of Nun called the priests, and said unto them, "Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord."

And they said unto the people, "Pass on, and march around the city, and let the armed men pass on before the ark of the Lord."

And it was so, that when Joshua had spoken unto the people, the seven priests bearing the seven trumpets of rams' horns before the Lord passed on, and blew the trumpets: and the ark of the covenant of the Lord followed them. And the armed men went before the priests that blew the trumpets, and the rear guard went after the ark, the priests blowing the trumpets as they went.

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THE PLAIN OF JERICHO, LOOKING TOWARD THE JORDAN FROM THE HILLS TO THE WEST.
From a photograph taken by Prof. H. G. Mitchell and used by his kind permission.

A view of the Jordan plain, showing the desolate nature of the country.



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And Joshua commanded the people, saying, "Ye shall not shout, nor let your voice be heard, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout."

So he caused the ark of the Lord to pass around the city, going about it once: and they came into the camp, and lodged in the camp.

And Joshua rose early in the morning, and the priests took up the ark of the Lord. And the seven priests bearing the seven trumpets of rams' horns before the ark of the Lord went on continually, and blew the trumpets: and the armed men went before them; and the rear guard came after the ark of the Lord, the priests blowing the trumpets as they went.

And the second day they marched around the city once, and returned into the camp: so they did six days. And it came to pass on the seventh day, that they rose early at the dawning of the day, and marched around the city after the same manner seven times. And it came to pass at the seventh time, when the priests blew the trumpets, Joshua said to the people, "Shout! for the Lord hath given you the city. And the city shall be devoted, even it and all that is therein, to the Lord: only Rahab shall live, she and all that are with her in the house,

because she hid the messengers that we sent. And ye, be sure to keep yourselves from the devoted thing, lest when ye have devoted it, ye take of the devoted thing; so should ye make the camp of Israel accursed, and trouble it. But all the silver, and gold, and vessels of brass and iron, are holy {292} unto the Lord: they shall come into the treasury of the Lord."

So the people shouted, and the priests blew the trumpets: and it came to pass, when the people heard the sound of the trumpet, that the people shouted with a great shout, and the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. And they utterly destroyed all that was in the city, both man and woman, both young and old, and ox, and sheep, and ass, with the edge of the sword.

And Joshua said unto the two men that had spied out the land, "Go into Rahab's house, and bring out thence the woman, and all that she hath, as ye swore unto her." And the young men who were the spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had, all her kindred also they brought out; and they set them without the camp of Israel.

And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord.

But Rahab and her father's household, and all that she had, did Joshua save alive; and she dwelt in the midst of Israel, to this day; because she hid the messengers, which Joshua sent to spy out Jericho.

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THE FALL OF JERICHO

Sound, sound for ever, Clarions of Thought!
When Joshua 'gainst the high-walled city fought,
He marched around it with his banners high.
His troops in serried order following nigh.
But not a sword was drawn, no shaft outsprang,
Only the trumpets the shrill onset rang.
At the first blast, smiled scornfully the king,
And at the second sneered, half wonderingly:
"Hop'st thou with noise my stronghold to break down?"
At the third round, the ark of old renown
Swept forward, still the trumpets sounding loud,
And then the troops with ensigns waving proud.
Stepped out upon the old walls children dark
With horns to mock the notes and hoot the ark.

At the fourth turn, braving the Israelites,
Women appeared upon the crenelated heights--
Those battlements embrowned with age and rust--
And hurled upon the Hebrews stones and dust,
And spun and sang when weary of the game.
At the fifth circuit came the blind and lame,
And with wild uproar clamorous and high
Railed at the clarion ringing to the sky.
At the sixth time, upon a tower's tall crest,
So high that there the eagle built his nest,
So hard that on it lightning lit in vain,
Appeared in merriment the king again:
"These Hebrew Jews musicians are, me-seems!"
He scoffed, loud laughing, "but they live on dreams."
The princes laughed, submissive to the king,
Laughed all the courtiers in their glittering ring,
And thence the laughter spread through all the town.
At the seventh blast--the city walls fell down.

--*Victor Hugo.*

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THE ATTACK UPON AI.

The Story of a Rout and an Ambush. Defeat Turned to Victory.

(The spoil of the city of Jericho was "devoted," that is offered to the Lord, and could be the private property of no person. How the greed of one soldier got the better of him, the evil consequences, the execution of the guilty soldier for disobedience of military orders, and the subsequent victory of the Israelites are told in the following chapter.)

But the children of Israel committed a trespass in the devoted thing: for Achan, of the tribe of Judah, took of the devoted thing: and the anger of the Lord was kindled against the children of Israel.

And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of Beth-el, and spoke unto them, saying, "Go up and spy out the land." And the men went up and spied out Ai.

And they returned to Joshua, and said unto him, "Let not all the people go up, but let about two or three thousand men go up and smite Ai; make not all the people to toil thither; for they are but few."

So there went up thither of the people about three thousand men: and they fled before the men of Ai. And the men of Ai smote of them about thirty and six men: and they chased them from before the gate even unto Shebarim, and smote them at the descent: and the hearts of the people melted, and became as water. And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the evening, he and the elders of Israel; and they put dust upon their heads.

And Joshua said, "Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to cause us to perish? would that we had been content and dwelt beyond Jordan! O Lord, what shall I say, after Israel hath turned their backs before their enemies! For the Canaanites and all the inhabitants of the land shall hear of it, and shall surround us round, and cut off our name from the earth: and what wilt thou do for thy great name?"

And the Lord said unto Joshua, "Get thee up; wherefore art thou thus fallen upon thy face? Israel hath sinned; yea, they have even transgressed my covenant which I commanded them: yea, they have even taken of the devoted thing; and have also stolen, and lied also, and they have even put it among their own goods. Therefore the children of Israel cannot stand before their enemies, they turn their backs before their enemies, because they are become accursed: I will not be with you any more, except ye destroy the devoted thing from among you. Up, sanctify the people, and say, 'Sanctify yourselves against tomorrow: for thus saith the Lord, the God of Israel, There is a devoted thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the devoted thing from among you. In the morning therefore ye shall be brought near by your tribes: and it shall be, that the tribe which the Lord taketh shall come near by families; and the family which the Lord shall take shall come near by households; and the household which the Lord shall take shall come near man by man. And it {296} shall be, that he that is taken with the devoted thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel.'"

So Joshua rose up early in the morning, and brought Israel near by their tribes; and the tribe of Judah was taken: and he brought near the family of Judah; and he took the family of the Zerahites: and he brought near the family of the Zerahites man by man; and Zabdi was taken: and he brought near his household man by man; and Achan was taken. And Joshua said unto Achan, "My son, give, I pray thee, glory to the Lord, the God of Israel, and make confession to him; and tell me now what thou hast done; hide it not from me."

And Achan answered Joshua, and said, "Of a truth I have sinned against the Lord, the God of Israel, and thus and thus have I done: when I saw among the spoil a goodly Babylonish mantle, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it."

So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it. And they took them from the midst of the tent, and brought them to Joshua, and to all the children of Israel; and they laid them down before the Lord. And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the mantle, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his {297} sheep, and his tent, and all that he had: and they brought them up unto the valley of Achor.

And Joshua said, "Why hast thou troubled us? the Lord shall trouble thee this day."

And all Israel stoned him with stones; and they burned them with fire, and stoned them with stones. And they raised over him a great heap of stones, to this day; and the Lord turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of Achor (that is, troubling), unto this day.

And the Lord said unto Joshua, "Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land: and thou shalt do to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: set thee an ambush for the city behind it."

So Joshua arose, and all the people of war, to go up to Ai: and Joshua chose out thirty thousand men, the mighty men of valor, and sent them forth by night. And he commanded them, saying, "Behold, ye shall lie in ambush against the city, behind the city: go not very far from the city, but be ye all ready: and I, and all the people that are with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them; and they will come out after us, till we have drawn them away from the city: for they will say, 'They flee before us, as at the first'; so we will {298} flee before them: and ye shall rise up from the ambush, and take possession of the city: for the Lord your God will deliver it into your hand. And it shall be, when ye have seized upon the city, that ye shall set the city on fire; according to the word of the Lord shall ye do: see, I have commanded you."

And Joshua sent them forth: and they went to the ambushment, and took their place between Beth-el and Ai, on the west side of Ai: but Joshua camped that night among the people.

And Joshua rose up early in the morning, and mustered the people, and went up, he and the elders of Israel, before the people to Ai. And all the people, even the men of war that were with him, went up, and drew nigh, and came before the city, to the north side of Ai: now there was a valley between him and Ai. And he took about five thousand men, and set them in ambush between Beth-el and Ai, on the west side of the city. So they set the people, even all the host that was on the north of the city, and their liers in wait that were on the west of the city; and Joshua went that night into the midst of the vale. And it came to pass, when the king of Ai saw it, that they hastened and rose up early, and the men of the city went out against Israel to battle, he and all his people, at the time appointed, before the valley; but he knew not that there was an ambush against him behind the city.

And Joshua and all Israel pretended that they were beaten before them, and fled by the way of the {299} wilderness. And all the people that were in the city were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city. And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel. And the Lord said unto Joshua, "Stretch out the javelin that is in thy hand toward Ai; for I will give it into thine hand."

And Joshua stretched out the javelin that was in his hand toward the city. And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand, and entered into the city, and took it; and they hastened and set the city on fire. And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers. And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again and slew the men of Ai. And the others came forth out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let none of them remain or escape.

And the king of Ai they took alive, and brought him to Joshua. And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they pursued them, and they were all fallen by the edge of the sword, until they were {300} consumed, that all Israel returned unto Ai, and smote it with the edge of the sword. And all that fell that day, both of men and women, were twelve thousand, even all the men of Ai. For Joshua drew not back his hand, wherewith he stretched out the javelin, until he had utterly destroyed all the inhabitants of Ai. Only the cattle and the spoil of that city Israel took for a prey to themselves, according to the word of the Lord which he commanded Joshua. So Joshua burnt Ai, and made it an heap for ever, even a desolation, unto this day.

THE SUBMISSION OF GIBEON.
How a Timid People Used a Successful Trick.

And it came to pass, when all the kings which were beyond Jordan, in the hill country, and in the lowland, and on all the shore of the great sea in front of Lebanon, heard of this, they gathered themselves together, to fight with Joshua and with Israel, with one accord.

But when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai, they were very cunning, and they pretended to be ambassadors, and took old sacks upon their asses, and wine skins, old and rent and bound up; and shoes old and patched upon their feet, and old garments upon them; and all the bread of their provision was dry and was become mouldy. And they went to Joshua to the camp at Gilgal, and said to him, and to the men of Israel, "We are come from a far country: now therefore make ye a covenant with us."

And the men of Israel said unto the Gibeonites, "Perhaps {301} ye dwell among us; and how shall we make a covenant with you?"

And they said to Joshua, "We are thy servants."

And Joshua said to them, "Who are ye? and from whence come ye?"

And they said unto him, "From a very far country thy servants are come because of the name of the Lord thy God: for we have heard the fame of him, and all that he did in Egypt, and all that he did to the two kings of the Amorites, that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan. And our elders and all the inhabitants of our country spoke to us, saying, 'Take provision in your hand for the journey, and go to meet them, and say unto them, We are your servants: and now make ye a covenant with us.' This bread we took hot for our provision out of our houses on the day we came forth to go to you; but now, behold, it is dry, and is become mouldy: and these wine skins, which we filled, were new; and, behold, they are rent: and these garments and our shoes are become old by reason of the very long journey."

And the men took of their provision, and asked not counsel at the mouth of the Lord.

And Joshua made peace with them, and made a covenant with them, to let them live: and the princes of the congregation swore unto them. And it came to pass at the end of three days after they had made a covenant with them, that they heard that they were their neighbors, and that they dwelt among them. And the children of Israel {302} journeyed, and came to their cities on the third day. And the children of Israel smote them not, because the princes of the host had sworn unto them by the Lord, the God of Israel. And all the host murmured against the princes. But all the princes said unto all the host, "We have sworn unto them by the Lord, the God of Israel: now therefore we may not touch them. This we will do to them, and let them live; lest wrath be upon us, because of the oath which we swore unto them." And the princes said unto them, "Let them live: so they become hewers of wood and drawers of water to all the people;" as the princes had spoken unto them.

And Joshua called for them, and he spoke unto them, saying, "Wherefore have ye tricked us, saying, 'We are very far from you'; when ye dwell among us? Now therefore ye are cursed, and there shall never fail to be of you bondmen, both hewers of wood and drawers of water for the house of my God."

And they answered Joshua, and said, "Because it was certainly told thy servants how that the Lord thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you; therefore we were sore afraid for our lives because of you, and have done this thing. And now, behold, we are in thine hand: as it seemeth good and right unto thee to do to us, do."

And so did he to them, and delivered them out of the hand of the children of Israel, that they slew them not. And Joshua made them that day hewers of wood and drawers of water for the people, and for the altar of the Lord, to this day, in the place which he should choose.

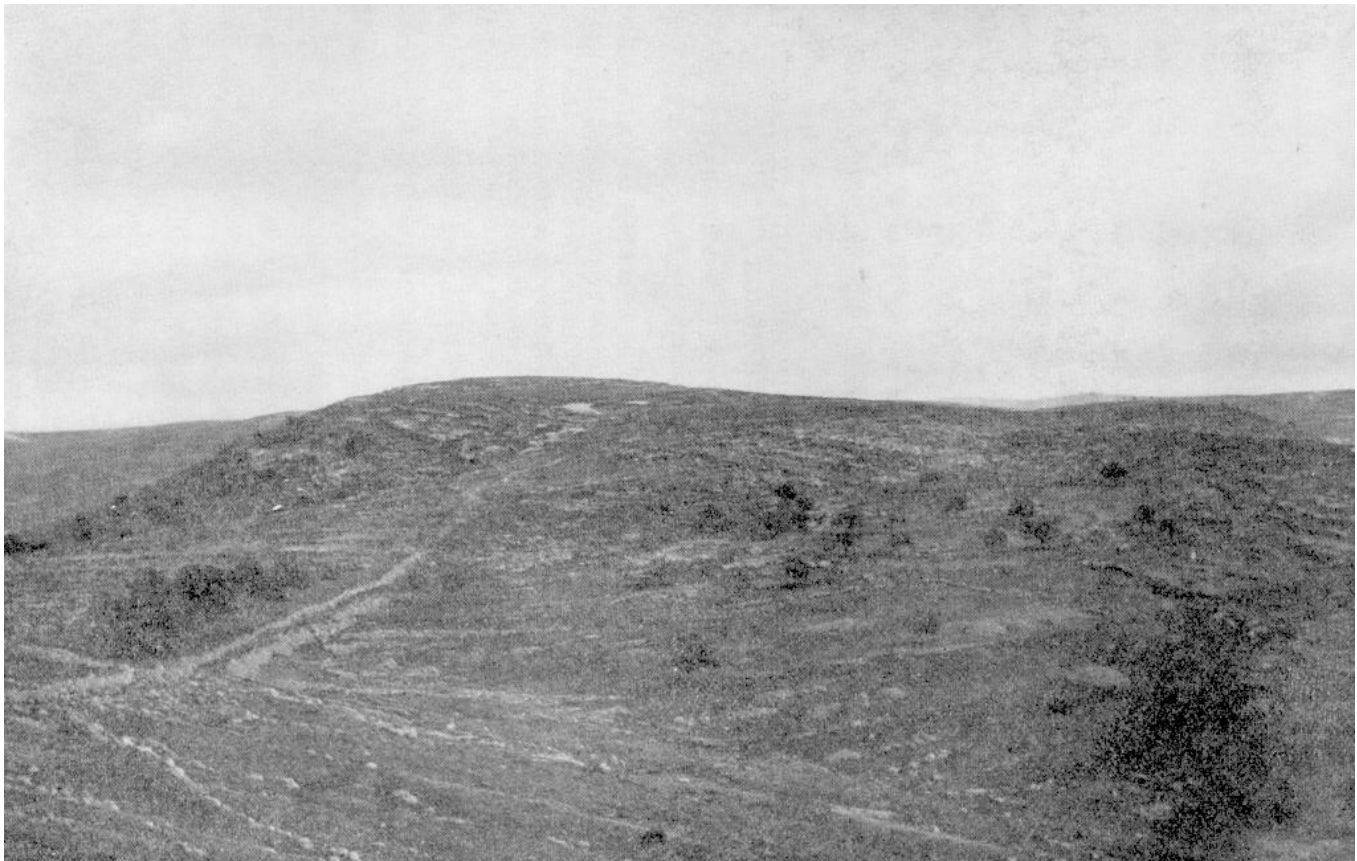
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A PORTION OF THE RIDGE BY WHICH THE ROAD RAN EASTWARD FROM UPPER BETH-HORON

From a photograph taken by Prof. H. G. Mitchell and used by his kind permission.

This road along the ridge was one of the important highways of the East. Throughout history we see hosts swarming up this avenue or swept down it in flight. Here Joshua fought his famous fight with the five kings. Here Judas Maccabaeus won a great battle with the Syrians (see Tales of the Maccabees, Vol. III.). Joshua in his battle drove the Canaanites over the ridge and then cut them to pieces in the ravine on the other side.



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THE BATTLE WITH THE FIVE KINGS.
How Joshua Won a Great Fight.

Now it came to pass, when Adoni-zedek king of Jerusalem heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them; that they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty. Wherefore Adoni-zedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying, "Come up to me, and help me, and let us smite Gibeon: for it hath made peace with Joshua and with the children of Israel."

Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped against Gibeon, and made war against it. And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, "Desert not thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the hill country are gathered together against us."

So Joshua went up from Gilgal, he, and all the people {306} of war with him, and all the mighty men of valor. And the Lord said to Joshua, "Fear them not: for I have delivered them into thine hands; there shall not a man of them stand before thee."

Joshua therefore came upon them suddenly; for he went up from Gilgal, marching all the night. And the Lord discomfited them before Israel, and he slew them with a great slaughter at Gibeon, and chased them by the way of the ascent to Beth-horon, and smote them to Azekah, and unto Makkedah. And it came to pass, as they fled from before Israel, while they were in the descent of Beth-horon, that the Lord cast down great hailstones from heaven upon them, and they died: they were more who died with the hailstones than they whom the children of Israel slew with the sword.

Then spoke Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel; and he said in the sight of Israel,--

"Sun, stand thou still upon Gibeon;
And thou, Moon, in the valley of Aijalon."
And the sun stood still, and the moon stayed,
Until the nation had avenged themselves of their enemies.

Is not this written in the book of Jashar? And the sun stayed in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel.

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And these five kings fled, and hid themselves in the cave at Makkedah. And it was told Joshua, saying, "The five kings are found, hidden in the cave at Makkedah." And Joshua said, "Roll great stones unto the mouth of the cave, and set men by it to keep them: but stay not ye; pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the Lord your God hath delivered them into your hand."

And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, and the remnant which remained of them had entered into the fortified cities, that all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel. Then said Joshua, "Open the mouth of the cave, and bring forth those five kings to me out of the cave."

And they did so, and brought forth those five kings to him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon. And it came to pass, when they brought forth those kings to Joshua, that Joshua called for all the men of Israel, and said to the chiefs of the men of war which went with him, "Come near, put your feet upon the necks of these kings."

And they came near, and put their feet upon the necks of them.

And Joshua said unto them, "Fear not, nor be {308} dismayed; be strong and of good courage: for thus shall the Lord do to all your enemies against whom ye fight."

And afterward Joshua smote them and put them to death, and hung them on five trees: and they were hanging upon the trees until the evening. And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had hidden themselves, and laid great stones on the mouth of the cave, to this very day.

THE LAST ADDRESSES OF JOSHUA TO THE PEOPLE.
Words of Warning and Advice.

And it came to pass after many days, when the Lord had given rest unto Israel from all their enemies round about, and Joshua was old; that Joshua called for all Israel, for their elders and for their heads, and for their judges and for their officers, and said to them, "I am old and well stricken in years: and we have seen all that the Lord your God hath done unto all these nations because of you; for the Lord your God, he it is that hath fought for you.

"Therefore be ye very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left; that ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow down yourselves to them; but be loyal to the Lord your God, as ye have done unto this day.

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AN OLD TOMB AT TIMNEH, CALLED THE TOMB OF JOSHUA
From a photograph of the Palestine Exploration Fund and used by special permission.

This is a good example of the rock-hewn tombs of Palestine. It is tradition only which calls it the resting place of the great captain.



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"For the Lord hath driven out from before you great nations and strong: but as for you, no man hath stood before you unto this day. One man of you shall chase a thousand; for the Lord your God, he it is that fighteth for you, as he spoke unto you. Take good heed therefore unto yourselves, that ye love the Lord your God."

And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.

And Joshua said unto all the people, "Thus saith the Lord, the God of Israel, 'Fear the Lord, and serve him in sincerity and in truth; and put away the gods which your fathers served beyond the River, and in Egypt; and serve ye the Lord.' And if it seem evil to you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were beyond the River, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."

And the people answered and said, "Far be it from us that we should forsake the Lord, to serve other gods; for the Lord our God, he it is that brought us and our fathers up out of the land of Egypt, from the house of bondage, and that did those great signs in our sight, and preserved us in an the way wherein we went, and among all the peoples through the midst of whom we passed; and the Lord drove out from before us all the peoples, even the Amorites that dwelt in the land: therefore we also will serve the Lord; for he is our God."

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And Joshua said unto the people, "Ye are not able to serve the Lord; for he is a holy God; he is a jealous God; he will not forgive your transgression nor your sins. If ye forsake the Lord, and serve foreign gods, then he will turn and do you evil, and consume you, after that he hath done you good."

And the people said unto Joshua, "Nay; but we will serve the Lord."

And Joshua said unto the people, "Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him."

And they said, "We are witnesses."

THE DEATH OF JOSHUA. *The Great Captain Is Laid at Rest.*

And after many years of fighting, and many victories, Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old. And they buried him in the border of his inheritance in Timnath-serah, which is in the hill country of Ephraim, on the north of the mountain of Gaash. And Israel served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, and had known all the work of the Lord, that he had wrought for Israel.

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The Judges

After the death of Joshua there followed a long period of unrest and fighting. The land was by no means conquered. Many times the Israelites were opposed by the neighboring people, and all but wiped out of existence. But each time a hero arose who overthrew the oppressor, and became the leader or judge, as the office was called, of the people. These leaders were not all of the highest character, but they served to hold the nation together, and to preserve it from extinction, during this period of trouble and unrest.

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EHUD

The Story of the Young Man Who Killed a King.

And the children of Israel again did that which was evil in the sight of the Lord: and the Lord strengthened Eglon the king of Moab against Israel, because they had done that which was evil in the sight of the Lord. And he gathered to him the children of Ammon and Amalek; and he went and smote Israel, and they possessed the city of palm trees (that is, Jericho). And the children of Israel served Eglon the king of Moab eighteen years. But when the children of Israel cried unto the Lord, the Lord raised them up a saviour, Ehud the son of Gera, the Benjamite, a left-handed man: and the children of Israel sent a present by him unto Eglon the king of Moab. And Ehud made him a sword which had two edges, of a cubit length; and he girded it under his raiment upon his right thigh. And he offered the present unto Eglon king of Moab: now Eglon was a very fat man. And when he had made an end of offering the present, he sent away the people that bore the present. But he himself turned back from the quarries that were by Gilgal, and said, "I have a secret errand unto thee, O king."

And he said, "Keep silence." And all that stood by him went out from him. And Ehud came to him; and he was sitting by himself alone in his summer room. {316} And Ehud said, "I have a message from God to thee." And he arose out of his seat.

And Ehud put forth his left hand, and took the sword from his right thigh, and thrust it into his body: and the haft also went in after the blade; and the fat closed upon the blade, for he drew not the sword out of his body; and it came out behind. Then Ehud went forth into the porch, and shut the doors of the room upon him, and locked them. Now when he was gone out, his servants came; and they saw, and, behold, the doors of the room were locked.

And they tarried till they were ashamed: and, behold, he opened not the doors of the room; therefore they took the key, and opened them: and, behold, their lord was fallen down dead on the earth.

And Ehud escaped while they tarried, and passed beyond the quarries, and escaped to Seirah.

And it came to pass, when he was come, that he blew a trumpet in the hill country of Ephraim, and the children of Israel went down with him from the hill country, and he before them. And he said unto them, "Follow after me: for the Lord hath delivered your enemies the Moabites into your hand."

And they went down after him, and took the fords of Jordan against the Moabites, and suffered not a man to pass over. And they smote of Moab at that time about ten thousand men, every strong man, and every man of valor; and there escaped not a man. So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

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A CAMP IN THE DESERT

The black tents of the Arabs on the desert sands.

From a photograph belonging to Mr. S. E. Bridgman and used by his kind permission.

"The Midianites came up with their cattle and their tents, they came in as locusts for multitude; both they and their camels were without number: and they came into the land to destroy it." This is no doubt just the way in which the camps of the Midianites looked in the old days when they raided the farms of the Israelites.



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GIDEON
The Story of a Brave Man Who Freed His People from Oppression.

(There was a time when every year one of the tribes of the desert which lies south and east of Palestine raided the farms and pastures of the Israelites, plundering and burning, and carrying off the crops and herds.)

The Midianites came up with their cattle and their tents, they came in as locusts for multitude; both they and their camels were without number: and they came into the land to destroy it. And Israel was brought very low because of Midian; and the children of Israel cried unto the Lord.

And it came to pass, when the children of Israel cried unto the Lord because of Midian, that the Lord sent a prophet to the children of Israel: and he said unto them, "Thus saith the Lord, the God of Israel, 'I brought you up from Egypt, and brought you forth out of the house of bondage; and I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drove them out from before you, and gave you their land; and I said to you, I am the Lord your God; ye shall not fear the gods of the Amorites, in whose land ye dwell: but ye have not hearkened unto my voice.'"

And the angel of the Lord came, and sat under the {320} oak which was in Ophrah, which was on the land of Joash the Abiezrite: and his son Gideon was beating out wheat in the wine press, to hide it from the Midianites. And the angel of the Lord appeared to him, and said to him, "The Lord is with thee, thou mighty man of valor."

And Gideon said to him, "O my lord, if the Lord is with us, why then is all this befallen us? and where are all his wondrous works of which our fathers told us, saying, 'Did not the Lord bring us up from Egypt?' but now the Lord hath cast us off, and delivered us into the hand of Midian."

And the Lord looked upon him, and said, "Go in thy might, and save Israel from the hand of Midian: have not I sent thee?"

And he said to him, "O Lord, wherewith shall I save Israel? behold, my family is the poorest in Manasseh, and I am the least in my father's house."

And the Lord said unto him, "Surely I will be with thee, and thou shalt smite the Midianites as one man."

And he said unto him, "If now I have found grace in thy sight, then show me a sign that it is thou that talkest with me. Depart not hence, I pray thee, until I come to thee, and bring forth my present, and lay it before thee."

And he said, "I will tarry until thou come again."

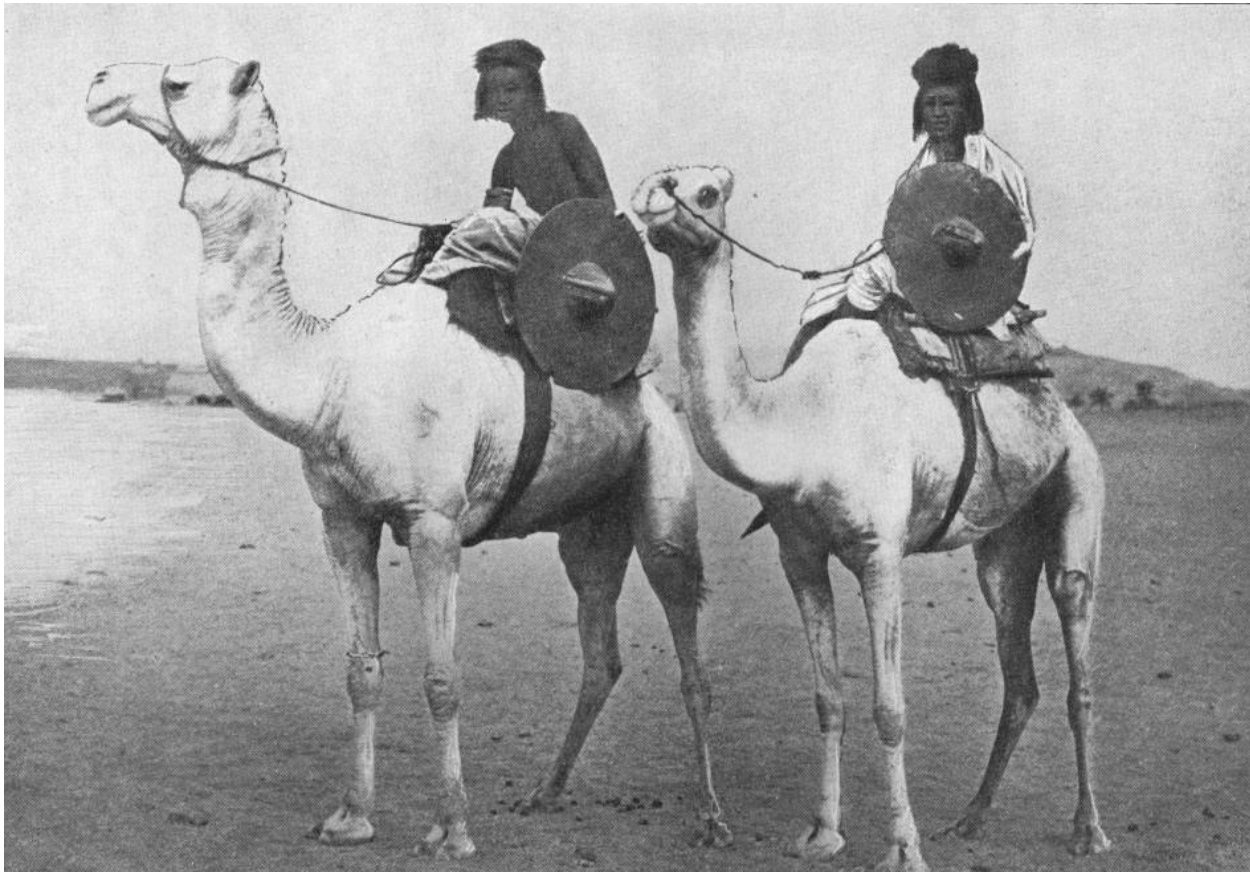
And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of meal: the flesh he put in a basket, and he put the broth in a pot, and brought it out to him under the oak, and presented it. And the angel of God said unto him, "Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth."

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DESERT WARRIORS

Riding thus on their camels the hosts of Midian came out of the desert like locusts and swarmed over the fair fields of Palestine.



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And he did so. Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there went up fire out of the rock, and consumed the flesh and the unleavened cakes; and the angel of the Lord departed out of

his sight. And Gideon saw that he was the angel of the Lord; and Gideon said, "Alas, O Lord God! because I have seen the angel of the Lord face to face."

And the Lord said unto him, "Peace be to thee; fear not: thou shalt not die."

Then Gideon built an altar there to the Lord, and called it "Jehovah is Peace": to this day it is yet in Ophrah of the Abiezrites.

And it came to pass the same night, that the Lord said to him, "Take thy father's bullock, and throw down the altar of Baal that thy father hath, and cut down the pillar that is by it: and build an altar to the Lord thy God upon the top of this stronghold, in the proper manner, and take a bullock, and offer a burnt offering with the wood of the pillar which thou shalt cut down." Then Gideon took ten men of his servants, and did as the Lord had spoken to him: and it came to pass, because he feared his father's household and the men of the city, so that he dared not do it by day, that he did it by night. And when the men of the city arose early in the morning, behold, the altar of Baal was broken down, and the pillar was cut down that was by it, and the bullock was offered upon {324} the altar that was built. And they said one to another, "Who hath done this thing?" And when they inquired and asked, they said, "Gideon the son of Joash hath done this thing."

Then the men of the city said to Joash, "Bring out thy son, that he may die: because he hath broken down the altar of Baal, and because he hath cut down the pillar that was by it."

And Joash said to all that stood against him, "Will ye plead for Baal? or will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath broken down his altar."

Therefore on that day he called him Jerubbaal, that is, "Let Baal plead."

How a Few Brave Men Saved the Nation.

Then all the Midianites and the Amalekites and the children of the east assembled themselves together; and they passed over, and camped in the valley of Jezreel. But the spirit of the Lord came upon Gideon; and he blew a trumpet; and the men of Abiezer were gathered together after him. And he sent messengers throughout all Manasseh; and they also were gathered together after him: and he sent messengers to Asher, and to Zebulun, and to Naphtali; and they came up to meet them. And Gideon said to God, "If thou wilt save Israel by mine hand, as thou hast spoken, behold, I will put a fleece of wool on the threshing-floor; if there be dew on the fleece only, and it {325} be dry upon all the ground, then shall I know that thou wilt save Israel by mine hand, as thou hast spoken."

And it was so: for he rose up early on the morrow, and pressed the fleece together, and wrung the dew out of the fleece, a bowlful of water.

And Gideon said to God, "Let not thine anger be kindled against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew."

And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

Then Jerubbaal (which is another name for Gideon), and all the people that were with him, rose up early, and camped beside the spring of Harod: and the camp of Midian was on the north side of them, by the hill of Moreh, in the valley.

And the Lord said to Gideon, "The people that are with thee are too many for me to give the Midianites into their hand, lest Israel boast themselves against me, saying, 'Mine own hand hath saved me.' Now therefore, proclaim in the ears of the people, saying, 'Whosoever is fearful and trembling, let him return and depart from Mount Gilead.'"

And there returned of the people twenty and two thousand; and there remained ten thousand.

And the Lord said to Gideon, "The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say {326} unto thee, 'These shall go with thee,' the same shall go with thee; and of whomsoever I say unto thee, 'These shall not go with thee,' the same shall not go."

So he brought down the people unto the water: and the Lord said unto Gideon, "Everyone that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise everyone that boweth down upon his knees to drink."

And the number of them that lapped, putting their hand to their mouth, was three hundred men: but all the rest of the people bowed down upon their knees to drink water.

And the Lord said unto Gideon, "By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the people go every man to his place."

So the people took victuals in their hand, and their trumpets: and he sent all the men of Israel every man to his tent, but retained the three hundred men: and the camp of Midian was beneath him in the valley.

And it came to pass the same night, that the Lord said to him, "Arise, get thee down into the camp; for I have delivered it into thine hand. But if thou fear to go down, go thou with Purah thy servant down to the camp: and thou shalt hear what they say; and afterward shall thine hands be strengthened to go down into the camp."

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THE PLAIN OF ESDRAELON

From a photograph belonging to Prof. H. G. Mitchell and used by his kind permission.

The plain of Esdraelon or Jezreel is one of the famous battle fields of the world's history. Lying in the heart of Palestine, the great highways of commerce come down through the hills and cross its level fields. Through it runs the little river Kishon. On the banks of this stream the hosts of Sisera were routed (see [Tales of Brave Women, Vol. III](#)). Here Gideon and his three hundred men swept before them the hordes of Midian in the panic of the night attack. Here began the battle between Saul and the Philistines which ended in the death of the king, whose force had been pushed back to the height of Gilboa (see [The Great Kings](#) in this volume). Here King Josiah was mortally wounded in his fatal fight with the armies of Egypt (see [The Story of a Divided Kingdom, Vol. III](#)). Through its fertile fields in all ages of history the armies of the great kingdoms of the East have marched to battle and conquest



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Then went he down with Purah his servant to the outermost part of the armed men that were in the camp. And the Midianites and the Amalekites and all the children of the east lay along in the valley like locusts for multitude; and their camels were without number, as the sand which is upon the sea shore for multitude. And when Gideon was come, behold, there was a man that told a dream to his fellow, and said, "Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the camp of Midian, and came to the tent, and smote it that it fell, and turned it upside down, that the tent lay flat."

And his fellow answered and said, "This is nothing else save the sword of Gideon the son of Joash, a man of Israel: into his hand God hath delivered Midian, and all the host."

And when Gideon heard the telling of the dream, and the interpretation thereof, he worshiped; and returned into the camp of Israel, and said, "Arise; for the Lord hath delivered into your hand the host of Midian."

And he divided the three hundred men into three companies, and he put into the hands of all of them trumpets, and empty pitchers, with torches within the pitchers. And he said to them, "Look on me, and do likewise: and, behold, when I come to the outermost part of the camp, it shall be that, as I do, so shall ye do. When I blow the trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say,--

"For the Lord and for Gideon."

So Gideon, and the hundred men that were with him, came unto the outermost part of the camp in the beginning of the middle watch, when they had but newly set {330} the watch: and they blew the trumpets, and broke in pieces the pitchers that were in their hands. And the three companies blew the trumpets, and broke the pitchers, and held the torches in their left hands, and the trumpets in their right hands to blow wherewith: and they cried, "The sword of the Lord and of Gideon."

And they stood every man in his place round about the camp: and all the host ran; and they shouted, and put them to flight. And they blew the three hundred trumpets, and the Lord set every man's sword against his fellow, and against all the host: and the host fled in confusion. And the men of Israel were gathered together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after Midian. And Gideon sent messengers throughout all the hill country of Ephraim, saying, "Come down against Midian, and hold the fords as far as the fords of Jordan." So all the men of Ephraim were gathered together, and held the fords as far as the fords of Jordan. And they took the two princes of Midian, Oreb and Zeeb; and they slew Oreb at the rock of Oreb, and Zeeb they slew at the wine press of Zeeb, and pursued Midian: and they brought the heads of Oreb and Zeeb to Gideon beyond Jordan.

Then the men of Israel said unto Gideon, "Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast saved us out of the hand of Midian."

And Gideon said unto them, "I will not rule over you, neither shall my son rule over you: the Lord shall rule over you."

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So Midian was subdued before the children of Israel, and they lifted up their heads no more. And the land had rest forty years in the days of Gideon.

And Gideon the son of Joash died in a good old age, and was buried in the sepulcher of Joash his father, in Ophrah of the Abiezrites.

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ABIMELECH

The Story of the Sons of Gideon, and the Evil Which Befell Them.

ABIMELECH SEIZES THE LEADERSHIP.

(This is the first of the bloody conflicts for leadership in Hebrew history, so common after the kingdom was established. Abimelech, the son of Gideon, whose mother was a woman of Shechem and a servant, killed all the other children but Jotham, and died himself in battle after a brief period of supremacy.)

And Abimelech the son of Jerubbaal went to Shechem to his mother's brethren, and spoke with them, and with all the family of the house of his mother's father, saying, "Speak, I pray you, in the ears of all the men of Shechem, 'Which is better for you, that all the sons of Jerubbaal, who are threescore and ten persons, rule over you, or that one rule over you? remember also that I am your bone and your flesh.'"

And his mother's brethren spoke of him in the ears of all the men of Shechem all these words: and their hearts inclined to follow Abimelech; for they said, "He is our brother." And they gave him threescore and ten pieces of silver, wherewith Abimelech hired vain and light fellows, who followed him. And he went unto his father's house at Ophrah, and slew his brethren the sons of {333} Jerubbaal, being threescore and ten persons, upon one stone: but Jotham the youngest son of Jerubbaal was left; for he hid himself.

AN OLD FABLE.

(This is one of the earliest of those stories called fables in which animals or trees or other things not living are represented as speaking and acting like living persons. Such stories were usually told to teach some lesson.)

And all the men of Shechem assembled themselves together, and all the house of Millo, and went and made Abimelech king, by the oak of the pillar that was in Shechem. And when they told it to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, "Hearken unto me, ye men of Shechem, that God may hearken unto you. The trees went forth on a time to anoint a king over them; and they said unto the olive tree, 'Reign thou over us.' But the olive tree said unto them, 'Should I leave my fatness, wherewith by me they honor God and man, and go to wave to and fro over the trees?' And the trees said to the fig tree, 'Come thou, and reign over us.' But the fig tree said unto them, 'Should I leave my sweetness, and my good fruit, and go to wave to and fro over the trees?' And the trees said to the vine, 'Come thou, and reign over us.' And the vine said unto them, 'Should I leave my wine, which cheereth God and man, and go to wave to and fro over the trees?' Then said all the trees to the bramble, 'Come thou, and reign over us.' And the bramble {334} said to the trees, 'If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.'

"Now therefore, if ye have dealt truly and uprightly, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done to him according to the deserving of his hands; (for my father fought for you, and adventured his life, and delivered you out of the hand of Midian: and ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maid-servant, king over the men of Shechem, because he is your brother;) if ye then have dealt truly and uprightly with Jerubbaal and with his house this day, then rejoice ye in Abimelech, and let him also rejoice in you: but if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech." And Jotham ran away, and fled, for fear of Abimelech his brother.

THE FATE OF ABIMELECH.

After Several Years of Uneasy Rule Abimelech Met His Fate at the Hands of His Enemies.

And it was told Abimelech that all the men of the tower of Shechem were gathered together. And Abimelech went up to mount Zalmon, he and all the people that were with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it up, and laid it on his shoulder: and he said to the people that were with him, "What ye have seen me do, make haste, and do as I have done."

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SHECHEM

In the time of the Judges, Shechem was known as the City of Abimelech. The people of the town first made him king and then revolted against him. Afterward he captured the city and utterly destroyed it



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And all the people likewise cut down every man his bough, and followed Abimelech, and put them about the tower, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.

Then went Abimelech to Thebez, and encamped against Thebez, and took it. But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut themselves in, and went up to the roof of the tower. And Abimelech came unto the tower, and fought against it, and went close under the door of the tower to burn it with fire. And a certain woman cast an upper millstone upon Abimelech's head, and broke his skull. Then he called hastily unto the young man his armor-bearer, and said unto him, "Draw thy sword, and kill me, that men say not of me, 'A woman slew him.'"

And his young man thrust him through, and he died.

And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

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SAMUEL

The Story of a Man Who Began to Do Right When He Was a Boy, and Who Never Departed from the Way in Which He Began.

(Samuel is one of the finest characters in the Old Testament. In the midst of evil times, and in contact with evil men, he never departed from the strict way of truth and righteousness and service to God. Samuel was fortunate in having an excellent mother. She dedicated her son to God, and gave him very early to the service of God. She loved him very much, and no doubt missed him very much from the home. Every year she went to see him, and brought him a little coat which she had made.

"But Samuel ministered before the Lord, being a child. Moreover his mother made him a little robe, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.")

HOW SAMUEL LEARNED TO OBEY THE VOICE OF GOD.

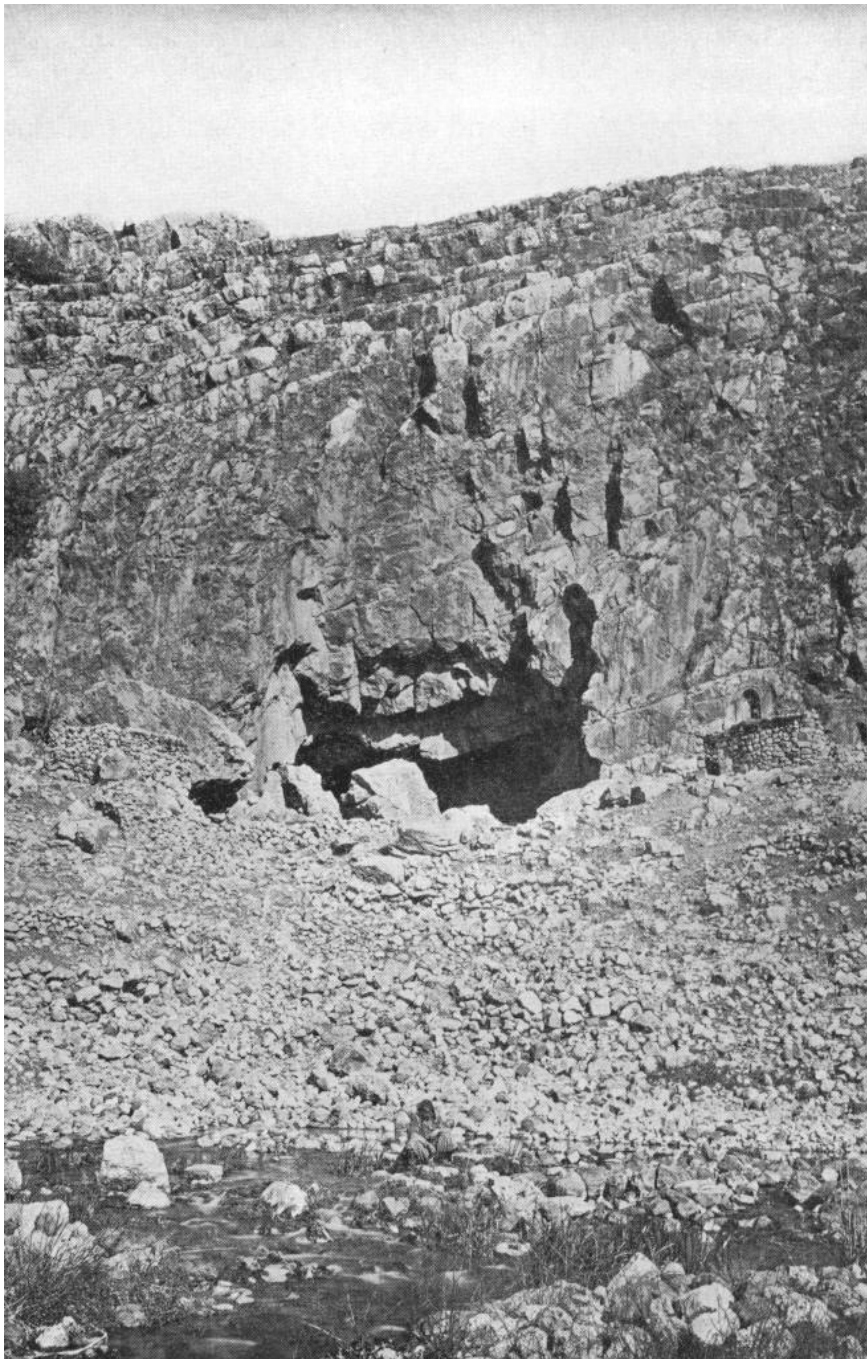
And the child Samuel ministered to the Lord before Eli. And the word of the Lord was precious in those days; there was no open vision. And it came to pass at that time, when Eli was laid down in his place (now his eyes had begun to grow dim, so that he could not see), and the lamp of God was not yet gone out, and Samuel was laid down to sleep, in the temple of the Lord, where the ark of God was; that the Lord called Samuel: and he said, "Here am I."

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SOURCES OF THE JORDAN. THE ANCIENT DAN

Dan was a city on the northern boundary of Palestine, and Beer-sheba was a city on the southern boundary, so there came to be a national saying "from Dan to Beer-sheba," to indicate the whole kingdom. "And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the Lord." The picture is taken near the supposed site of the ancient city at the point where a great spring bursting forth forms the principal source of the Jordan river.



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And he ran to Eli, and said, "Here am I; for thou calledst me."

And he said, "I called not; lie down again."

And he went and lay down. And the Lord called yet again, "Samuel."

And Samuel arose and went to Eli, and said, "Here am I; for thou calledst me."

And he answered, "I called not, my son; lie down again."

Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed to him. And the Lord called Samuel again the third time. And he arose and went to Eli, and said, "Here am I; for thou calledst me."

And Eli perceived that the Lord had called the child.

Therefore Eli said to Samuel, "Go, lie down: and it shall be, if he call thee, that thou shalt say, 'Speak, Lord; for thy servant heareth.'"

So Samuel went and lay down in his place. And the Lord came, and stood, and called as at other times, "Samuel, Samuel."

Then Samuel said, "Speak; for thy servant heareth." And the Lord said, "Behold, I will do a thing in Israel, at which both the ears of everyone that heareth it shall tingle. In that day I will perform against Eli all that I have spoken concerning his house, from the beginning even unto the end. For I have told him that I will judge {342} his house for ever, for the iniquity which he knew, because his sons did bring a curse upon themselves, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever."

And Samuel lay until the morning, and opened the doors of the house of the Lord. And Samuel feared to show Eli the vision. Then Eli called Samuel, and said, "Samuel, my son."

And he said, "Here am I."

And he said, "What is the thing that the Lord hath spoken unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide anything from me of all the things that he spoke unto thee."

And Samuel told him every word, and hid nothing from him. And he said, "It is the Lord: let him do what seemeth him good."

And Samuel grew, and the Lord was with him, and let none of his words fall to the ground. And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the Lord.

HOW THE WICKEDNESS OF THE LEADERS BROUGHT SORE DEFEAT UPON ISRAEL AND HOW ELI DIED WHEN HE HEARD THE NEWS.

Now Israel went out against the Philistines to battle, and camped beside Eben-ezer: and the Philistines camped in Aphek. And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men.

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THE RUINS OF SHILOH (SEILUN), FROM THE NORTHEAST Used by special permission of the Palestine Exploration Fund.

The mound is covered with foundations, heaps of stones, and walls.

"And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head." Shiloh was one of the principal sanctuaries of Israel throughout the time of the Judges. Here the ark was kept, and here Eli was living when the man of Benjamin came out of the fatal fight to tell Eli that his sons were slain and the Ark of God was taken by the Philistines.



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And when the people were come into the camp, the elders of Israel said, "Wherefore hath the Lord smitten us to-day before the Philistines? Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that it may come among us, and save us out of the hand of our enemies."

So the people sent to Shiloh, and they brought from thence the ark of the covenant of the Lord of hosts, which sitteth upon the cherubim: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God. And when the ark of the covenant of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again. And when the Philistines heard the noise of the shout, they said, "What meaneth the noise of this great shout in the camp of the Hebrews?"

And they understood that the ark of the Lord was come into the camp. And the Philistines were afraid, for they said, "God is come into the camp." And they said, "Woe unto us! for there hath not been such a thing heretofore. Woe unto us! who shall deliver us out of the hand of these mighty gods? these are the gods that smote the Egyptians with all manner of plagues in the wilderness. Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight."

And the Philistines fought, and Israel was smitten, and they fled every man to his tent: and there was a very {346} great slaughter; for there fell of Israel thirty thousand footmen. And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain. And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head. And when he came, lo, Eli sat upon his seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out. And when Eli heard the noise of the crying, he said, "What meaneth the noise of this tumult?"

And the man hastened, and came and told Eli. Now Eli was ninety and eight years old; and his eyes were set, that he could not see.

And the man said unto Eli, "I am he that came out of the army, and I fled to-day out of the army."

And he said, "How went the matter, my son?"

And he that brought the tidings answered and said, "Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken."

And it came to pass, when he made mention of the ark of God, that he fell from off his seat backward by the side of the gate, and his neck broke, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

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The Great Kings

After the judges came the kings. There were many kings in Israel's history, but the first three were really the greatest. Saul was the founder of the kingdom, a mighty king in spite of his faults. David made the nation great because he was great himself. Solomon by his wisdom and skill raised Israel to such wealth and splendor as it never had before or after.

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SAUL

The Story of the Farmer Who Became King.

(Samuel was the last and the best of the Judges of Israel. He conquered the Philistines, and for many years the land had peace. He was a "circuit judge," going from district to district. As he grew old he attempted to put his sons in his place, but they were not like their father. They took bribes and did that which was evil. Then the people demanded a king. How Samuel at first resisted, but at last yielded and anointed Saul as king, is told in the following story.)

THE PEOPLE DEMAND A KING TO RULE OVER THEM.

Samuel Warns Them of the Dangers of a Kingdom.

After a great victory over the Philistines, Samuel took a stone, and set it between Mizpah and Shen, and called the name of it Eben-ezer (that is, the stone of help), saying, "Hitherto hath the Lord helped us."

So the Philistines were subdued, and they came no more within the border of Israel: and the hand of the Lord was against the Philistines all the days of Samuel.

And Samuel judged Israel all the days of his life. And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpah; and he judged Israel in all those places. And his return was to Ramah, for there was his house; and there he judged Israel: and he built there an altar unto the Lord.

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And it came to pass, when Samuel was old, that he made his sons judges over Israel. Now the name of his firstborn was Joel; and the name of his second, Abijah: they were judges in Beer-sheba. And his sons walked not in his ways, but turned aside after money, and took bribes, and perverted judgment.

Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah: and they said to him, "Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations."

But the thing displeased Samuel, when they said, "Give us a king to judge us."

And Samuel prayed unto the Lord. And the Lord said unto Samuel, "Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not be king over them. According to all the works which they have done since the day that I brought them up out of Egypt even to this day, in that they have forsaken me, and served other gods, so do they also to thee. Now therefore hearken to their voice: howbeit thou shalt protest solemnly to them, and shalt show them the manner of the king that shall reign over them."

And Samuel told all the words of the Lord unto the people that asked of him a king. And he said, "This will be the manner of the king that shall reign over you: he will take your sons, and appoint them unto him, for his chariots, and to be his horsemen; and they shall run before {351} his chariots: and he will appoint them for captains of thousands, and captains of fifties; and he will set some to plow his ground, and to reap his harvest, and to make his instruments of war, and the instruments of his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your flocks: and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not answer you in that day."

But the people refused to hearken to the voice of Samuel; and they said, "Nay; but we will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles."

And Samuel heard all the words of the people, and he repeated them in the ears of the Lord. And the Lord said to Samuel, "Hearken to their voice, and make them a king."

And Samuel said to the men of Israel, "Go ye every man unto his city."

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THE TALL SON OF KISH IS CHOSEN.

Saul Is Secretly Anointed by Samuel to Be King.

Now there was a man of Benjamin, whose name was Kish, a Benjamite, a mighty man of valor. And he had a son whose name was Saul, a young man and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people. And the asses of Kish Saul's father were lost. And Kish said to Saul his son, "Take now one of the servants with thee, and arise, go seek the asses."

And he passed through the hill country of Ephraim, but they found them not: and he passed through the land of the Benjamites, but they found them not. When they were come to the land of Zuph, Saul said to his servant that was with him, "Come and let us return; lest my father stop caring for the asses, and be anxious for us."

And he said to him, "Behold now, there is in this city a man of God, and he is a man who is held in honor; all that he saith cometh surely to pass: now let us go thither; peradventure he can tell us concerning our journey whereon we go."

Then said Saul to his servant, "But, behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God: what have we?" And the servant answered Saul again, and said, "Behold, I have in my hand the fourth part of a shekel of silver: that will I give to the man of God, to tell us our way."

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Then said Saul to his servant, "Well said; come, let us go."

So they went unto the city where the man of God was. As they went up the ascent to the city, they found young maidens going out to draw water, and said to them, "Is the seer here?"

And they answered them and said, "He is; behold, he is before thee: make haste now, for he is come to-day into the city; for the people have a sacrifice to-day in the high place: as soon as ye are come into the city, ye shall straightway find him, before he goes up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards those eat who are bidden. Now therefore get you up; for at this time ye shall find him."

And they went up to the city; and as they came within the city, behold, Samuel came out toward them to go up to the high place.

Now the Lord had revealed to Samuel a day before Saul came, saying, "To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be prince over my people Israel, and he shall save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me."

And when Samuel saw Saul, the Lord said to him, "Behold the man of whom I spoke to thee! this same shall have authority over my people."

Then Saul drew near to Samuel in the gate, and said. "Tell me, I pray thee, where the seer's house is."

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And Samuel answered Saul, and said, "I am the seer; go up before me unto the high place, for ye shall eat with me to-day: and in the morning I will let thee go, and will tell all that is in thine heart. And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And for whom is all that is desirable in Israel? Is it not for thee, and for all thy father's house?"

And Saul answered and said, "Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou to me after this manner?"

And Samuel took Saul and his servant and brought them into the guest chamber, and made them sit in the chiefest place among those who were bidden, who were about thirty persons. And Samuel said to the cook, "Bring the portion which I gave thee, of which I said to thee, 'Set it by thee.'"

And the cook took up the shoulder, and that which was upon it, and set it before Saul. And Samuel said, "Behold that which hath been reserved! set it before thee and eat; because to the appointed time hath it been kept for thee, for I said, 'I have invited the people.'"

So Saul did eat with Samuel that day. And when they were come down from the high place into the city, he communed with Saul upon the housetop.

And they arose early: and it came to pass about the dawning of the day, that Samuel called to Saul on the housetop, saying, "Up, that I may send thee away."

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THE ANCIENT MIZPAH, LOOKING FROM THE SOUTH.
It is situated on a high hill to the northwest of Jerusalem.
From a photograph taken by Prof. H. G. Mitchell. and used by his kind permission.

There were many places in Palestine called Mizpah, "watch tower," but it seems probable that the location shown in the picture was the site of Samuel's home.



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And Saul arose, and they went out both of them, he and Samuel, abroad. As they were going down at the end of the city, Samuel said to Saul, "Bid the servant pass on before us" (and he passed on), "but stand thou still that I may cause thee to hear the word of God."

Then Samuel took the vial of oil, and poured it upon his head, and kissed him, and said, "Is it not that the Lord hath anointed thee to be prince over his inheritance?" And Saul departed from Samuel.

And when Saul reached home his uncle said to him and to his servant, "Whither went ye?" And he said, "To seek the asses: and when we saw that they were not found, we came to Samuel."

And Saul's uncle said, "Tell me, I pray thee, what Samuel said to you." And Saul said to his uncle, "He told us plainly that the asses were found." But concerning the matter of the kingdom, whereof Samuel spoke, he told him not.

SAUL IS PUBLICLY PROCLAIMED KING.
"God Save the King!"

And Samuel called the people together to the Lord to Mizpah; and he said to the children of Israel, "Thus saith the Lord, the God of Israel, I brought up Israel out of Egypt, and I delivered you out of the hand of the Egyptians, and out of the hand of all the kingdoms that oppressed you: but ye have this day rejected your God, who himself saveth you out of all your calamities and your distresses; and ye have said to him, 'Nay, but set a king over us.' Now {358} therefore present yourselves before the Lord by your tribes, and by your thousands."

So Samuel brought all the tribes of Israel near, and the tribe of Benjamin was chosen. And he brought the tribe of Benjamin near by their families, and the family of the Matrites was chosen: and Saul the son of Kish was chosen; but when they sought him, he could not be found. Therefore they asked of the Lord further, "Is the man yet come hither?"

And the Lord answered, "Behold, he hath hid himself in the camp."

And they ran and fetched him thence; and when he stood among the people, he was higher than any of the people from his shoulders and

upward. And Samuel said to all the people, "See ye him whom the Lord hath chosen, that there is none like him among all the people?"

And all the people shouted, and said,--

"God save the king!"

Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord. And Samuel sent all the people away, every man to his house. And Saul also went to his house to Gibeah; and there went with him the host, whose hearts God had touched.

But certain worthless fellows said, "How shall this man save us?"

And they despised him, and brought him no present. But he held his peace.

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SAUL IS TRIED AND IS NOT FOUND WANTING.

The First Battle of the New King.

Then Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said to Nahash, "Make a covenant with us, and we will serve thee."

And Nahash the Ammonite said unto them, "On this condition will I make it with you, that all your right eyes be put out; and I will lay it for a reproach upon all Israel."

And the elders of Jabesh said to him, "Give us seven days' respite, that we may send messengers to all the borders of Israel: and then, if there be none to save us, we will come out to thee."

Then came the messengers to Gibeah of Saul, and spoke these words in the ears of the people: and all the people lifted up their voice, and wept. And, behold, Saul came following the oxen out of the field; and Saul said, "What aileth the people that they weep?"

And they told him the words of the men of Jabesh. And the spirit of God came mightily upon Saul when he heard those words, and his anger was kindled greatly. And he took a yoke of oxen, and cut them in pieces, and sent them throughout all the borders of Israel by the hand of messengers, saying, "Whosoever cometh not forth after Saul and after Samuel, so shall it be done to his oxen."

And the dread of the Lord fell on the people, and they came out as one man. And he numbered them in Bezek; and the children of Israel were three hundred thousand, and the men of Judah thirty thousand. And they said {360} to the messengers that came, "Thus shall ye say unto the men of Jabesh-gilead, 'To-morrow, by the time the sun is hot, ye shall have deliverance.'"

And the messengers came and told the men of Jabesh; and they were glad. Therefore the men of Jabesh said, "To-morrow we will come out unto you, and ye shall do with us all that seemeth good unto you."

And it was so on the morrow, that Saul put the people in three companies; and they came into the midst of the camp in the morning watch, and smote the Ammonites until the heat of day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

And the people said to Samuel, "Who is he that said, 'Shall Saul reign over us?' bring the men, that we may put them to death."

And Saul said, "There shall not a man be put to death this day: for to-day the Lord hath wrought deliverance in Israel."

SAUL THE WARRIOR.

Battles and Victories.

Saul was thirty years old when he began to reign; and he reigned two years over Israel. And Saul chose him three thousand men of Israel; whereof two thousand were with Saul in Michmash and in the mount of Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent. And Jonathan smote the garrison of the Philistines that was in Geba, and the Philistines heard of it. And Saul {361} blew the trumpet throughout all the land, saying, "Let the Hebrews hear." And all Israel heard that Saul had smitten the garrison of the Philistines, and that Israel also was held in abomination by the Philistines. And the people were gathered together after Saul to Gilgal.

And the Philistines assembled themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude: and they came up and pitched in Michmash, eastward of Beth-aven. When the men of Israel saw that they were in a strait (for the people were distressed), then the people hid themselves in caves, and in thickets, and in rocks, and in holds, and in pits. Now some of the Hebrews had gone over Jordan to the land of Gad and Gilead; but as for Saul, he was yet in Gilgal, and all the people followed him trembling.

And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him. And Saul said, "Bring hither the burnt offering to me, and the peace offerings." And he offered the burnt offering. And it came to pass that, as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him. And Samuel said, "What hast thou done?" And Saul said, "Because I saw that the people were scattered from me, and that thou earnest not within the days appointed, and that the Philistines assembled themselves together at Michmash; therefore said I, 'Now will the Philistines come {362} down upon me to Gilgal, and I have not intreated the favor of the Lord': I forced myself therefore to do it, and offered the burnt offering."

And Samuel said to Saul, "Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel forever. But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath appointed him to be prince over his people, because thou hast not kept that which the Lord commanded thee."

And Samuel arose, and went up from Gilgal to Gibeah of Benjamin. And Saul numbered the people that were present with him, about six hundred men. And Saul, and Jonathan his son, and the people that were present with them, abode in Geba of Benjamin: but the Philistines encamped in Michmash. And bands of the Philistines came out and ravaged the country all about.

Now there was no blacksmith found throughout all the land of Israel: for the Philistines said, "There shall be no blacksmith, lest the Hebrews make them swords or spears": but all the Israelites went down to the Philistines, to sharpen their axes and ploughshares and other tools.

So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan; except in the hands of Saul and Jonathan his son. And the garrison of the Philistines went out unto the pass of Michmash.

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THE VALLEY OF AIJALON

"Throughout history we see hosts swarming up this avenue or swept down it in flight. Joshua drove the Canaanites down this valley. Down Aijalon the early men of Ephraim and Benjamin raided the Philistines. Up Aijalon the Philistines swarmed to the very heart of Israel's territory at Michmash, disarmed the Israelites, and forced them to come down the vale to get their tools sharpened, so that the mouth of the vale was called the 'Valley of the Smiths,' even till after the Exile. Down Aijalon Saul and Jonathan beat the Philistines from Michmash."

--George Adam Smith

David also fought in Aijalon, and in 66 A. D., a Roman army suffered a terrible defeat in the valley.



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Now it fell upon a day, that Jonathan the son of Saul said unto the young man who bore his armor, "Come and let us go over to the Philistines' garrison, that is on yonder side."

But he told not his father. And Saul abode in the uttermost part of Gibeah under the pomegranate tree which is in Migron: and the people that were with him were about six hundred men. And the people knew not that Jonathan was gone. And between the passes, by which Jonathan sought to go over unto the Philistines' garrison, there was a rocky crag on the one side, and a rocky crag on the other side. The one crag rose up on the north in front of Michmash, and the other on the south in front of Geba. And Jonathan said to the young man that bore his armor, "Come and let us go over unto the garrison of the Philistines: it may be that the Lord will work for us: for there is no reason why the Lord cannot save by many or by few."

And his armorbearer said to him, "Do all that is in thine heart: turn thee, behold I am with thee according to thy wish." Then said Jonathan, "Behold, we will pass over to the men, and we will show ourselves to them. If they say thus unto us, 'Tarry until we come to you'; then we will stand still in our place, and will not go up to them. But if they say thus, 'Come up to us'; then we will go up: for the Lord hath delivered them into our hand: and this shall be the sign to us."

And both of them showed themselves to the garrison of the Philistines: and the Philistines said, "Behold, the Hebrews come forth out of the holes where they had hid {366} themselves." And the men of the garrison answered Jonathan and his armorbearer, and said, "Come up to us, and we will show you something."

And Jonathan said to his armorbearer, "Come up after me: for the Lord hath delivered them into the hand of Israel."

And Jonathan climbed up upon his hands and upon his feet, and his armorbearer after him: and they fell before Jonathan; and his armorbearer slew them after him. And that first slaughter, which Jonathan and his armorbearer made, was about twenty men, within an acre of land. And there was a trembling in the camp, in the field, and among all the people. And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went hither and thither.

Then said Saul to the people that were with him, "Number now, and see who is gone from us."

And when they had numbered, behold, Jonathan and his armorbearer were not there. And Saul said to Ahijah, "Bring hither the ark of God."

For the ark of God was there at that time with the children of Israel. And it came to pass, while Saul talked unto the priest, that the tumult that was in the camp of the Philistines went on and increased: and Saul said to the priest, "Withdraw thine hand."

And Saul and all the people that were with him were gathered together, and came to the battle: and, behold, every man's sword was against his fellow, and there was a very great rout. Now the Hebrews that were with the {367} Philistines as beforetime, which went up with them into the camp from the country round about; even they also turned to be with the Israelites that were with Saul and Jonathan.

Likewise all the men of Israel which had hid themselves in the hill country of Ephraim, when they heard that the Philistines fled, even they also followed hard after them in the battle.

So the Lord saved Israel that day: and the battle passed over by Beth-aven. And the men of Israel were distressed that day: but Saul commanded the people, saying, "Cursed be the man that eateth any food until it be evening, and I be avenged on mine enemies." So none of the people tasted food. And all the people came into the forest; and there was honey upon the ground. And when the people were come unto the forest, behold, the honey dropped: but no man ate any; for the people feared the oath. But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in the honeycomb, and ate it; and he was strengthened. Then said one of the people, "Thy father straitly charged the people with an oath, saying, "Cursed be the man that eateth food this day."

And the people were faint. Then said Jonathan, "My father hath troubled the land: see, I pray you, how I have been strengthened, because I tasted a little of this honey. How much more, if the people had eaten freely to-day of the spoil of their enemies which they found? for now hath there been no great slaughter among the Philistines."

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And they smote of the Philistines that day from Michmash to Aijalon: and the people were very faint. And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew them on the ground: and the people did eat them with the blood. Then they told Saul, saying, "Behold, the people sin against the Lord, in that they eat with the blood." And he said, "Ye have dealt treacherously: roll a great stone to me this day."

And Saul said, "Disperse yourselves among the people, and say to them, 'Bring me hither every man his ox, and every man his sheep, and slay them here, and eat; and sin not against the Lord in eating with the blood.'"

And all the people brought every man his ox with him that night, and slew them there. And Saul built an altar unto the Lord: the same was the first altar that he built to the Lord.

And Saul said, "Let us go down after the Philistines by night, and fight them until the morning light, and let us not leave a man of them."

And they said, "Do whatsoever seemeth good unto thee." Then said the priest, "Let us draw near hither to God."

And Saul asked counsel of God, "Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel?"

But he answered him not that day. And Saul said, "Draw nigh hither, all ye chiefs of the people: and know and see wherein this sin hath been this day. For as the Lord liveth, who saveth Israel, though it be in Jonathan {369} my son, he shall surely die." But there was not a man among all the people that answered him.

Then said he unto all Israel, "Be ye on one side, and I and Jonathan my son will be on the other side."

And the people said to Saul, "Do what seemeth good to thee."

Therefore Saul said to the Lord, the God of Israel, "Show the right."

And Jonathan and Saul were chosen by lot: but the people escaped.

And Saul said, "Cast lots between me and Jonathan my son." And Jonathan was chosen.

Then Saul said to Jonathan, "Tell me what thou hast done."

And Jonathan told him, and said, "I did certainly taste a little honey with the end of the rod that was in mine hand; and, lo, I must die."

And Saul said, "God do so and more also: for thou shalt surely die, Jonathan."

And the people said to Saul, "Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day."

So the people rescued Jonathan, that he died not.

Then Saul went up from following the Philistines: and the Philistines went to their own place.

Now when Saul had taken the kingdom over Israel, he fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, {370} and against the kings of Zobah, and against the Philistines: and whithersoever he went he defeated them.

THE DISOBEDIENCE OF SAUL. **"To Obey Is Better than Sacrifice."**

And Samuel said to Saul, "The Lord sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou to the voice of the words of the Lord. Thus saith the Lord of hosts, 'I have marked that which Amalek did to Israel, how he set himself against him in the way, when he came up out of Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.'"

And Saul summoned the people, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. And Saul came to the city of Amalek, and laid wait in the valley. And Saul said unto the Kenites, "Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye showed kindness to all the children of Israel, when they came up out of Egypt."

So the Kenites departed from among the Amalekites, and Saul smote the Amalekites and defeated them. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but everything that was useless and refuse, that they destroyed utterly. .

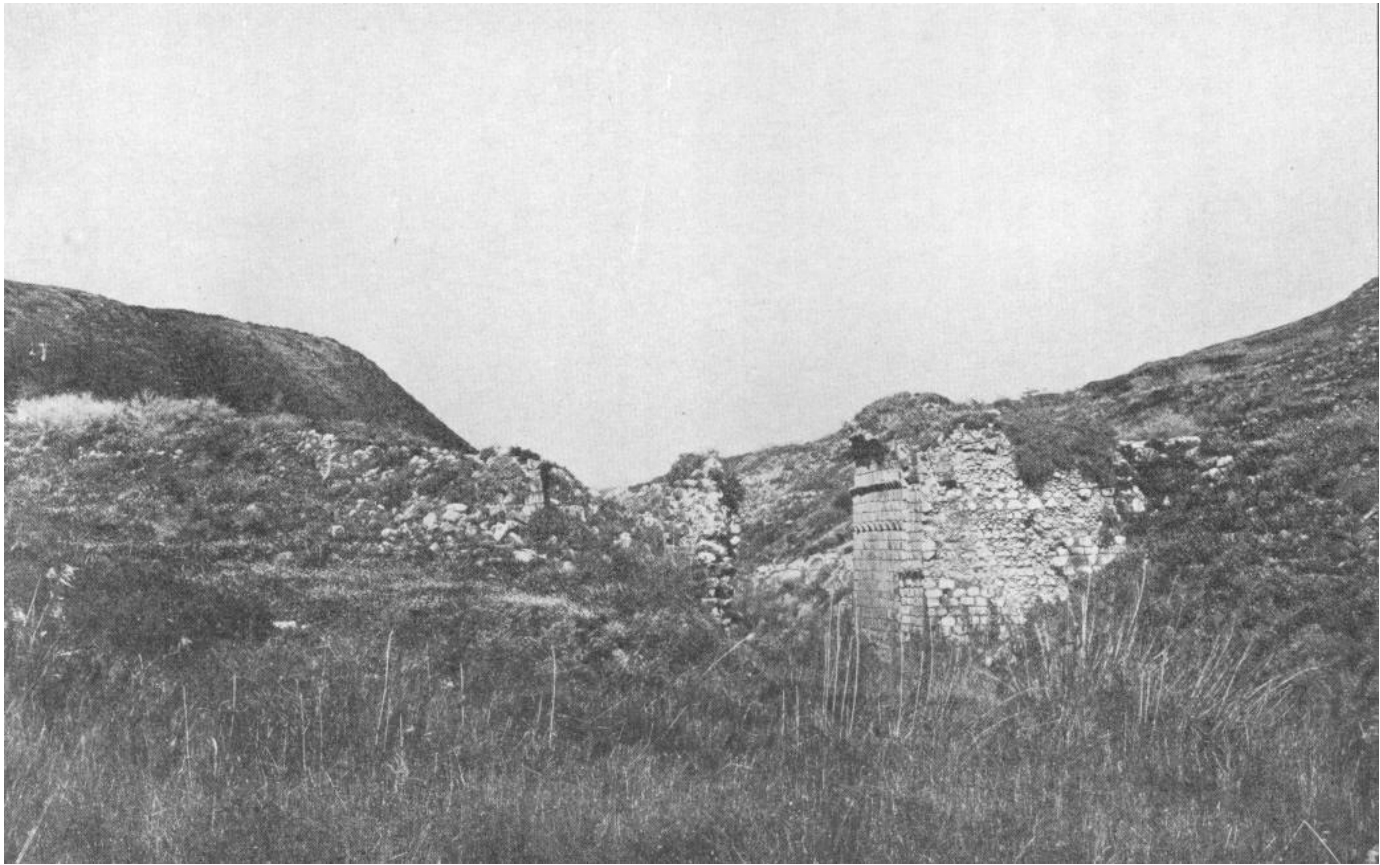
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RUINS OF A ROMAN BRIDGE AT BETH-SHAN, OVER WHICH THE ROAD TO GADARA PASSED
Used by special permission of the Palestine Exploration Fund.

After the battle of Gilboa the bodies of Saul and his sons were found on the field by the Philistines and carried to the town of Beth-shan and

fastened to the wall. But the men of Jabesh-Gilead heard of this indignity to the dead, and making a night march removed the bodies.



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Then came the word of the Lord unto Samuel, saying, "It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments."

And Samuel was wroth; and he cried to the Lord all night. And Samuel rose early to meet Saul in the morning; and it was told Samuel, saying, "Saul came to Carmel, and, behold, he set him up a monument, and is gone about, and passed on, and gone down to Gilgal." And Samuel came to Saul: and Saul said to him, "Blessed be thou of the Lord: I have performed the commandment of the Lord."

And Samuel said, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?"

And Saul said, "They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice to the Lord thy God; and the rest we have utterly destroyed."

Then Samuel said to Saul, "Stay, and I will tell thee what the Lord hath said to me this night."

And he said unto him, "Say on."

And Samuel said, "Though thou wast little in thine own sight, wast thou not made the head of the tribes of Israel? And the Lord anointed thee king over Israel; and the Lord sent thee on a journey, and said, 'Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.' Wherefore then didst thou not obey {374} the voice of the Lord, but didst fly upon the spoil, and didst that which was evil in the sight of the Lord?"

And Saul said unto Samuel, "Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the devoted things, to sacrifice unto the Lord thy God in Gilgal."

And Samuel said, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold,--

**"To obey is better than sacrifice,
and to harken than the fat of rams."**

"For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and image worship. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

And Saul said to Samuel, "I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord."

And Samuel said to Saul, "I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel."

And as Samuel turned about to go away, he laid hold upon the skirt of his robe, and it rent. And Samuel said to him, "The Lord hath rent the kingdom of Israel from {375} thee this day, and hath given it to a neighbor of thine, that is better than thou. And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent."

Then he said, "I have sinned: yet honor me now, I pray thee, before the elders of my people, and before Israel; and turn again with me, that I may worship the Lord thy God."

So Samuel turned again after Saul; and Saul worshiped the Lord.

Then said Samuel, "Bring ye hither to me Agag the king of the Amalekites." And Agag came unto him cheerfully. And Agag said, "Surely the bitterness of death is past."

And Samuel said, "As thy sword hath made women childless, so shall thy mother be childless among women."

And Samuel hewed Agag in pieces before the Lord in Gilgal.

Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul. And Samuel came no more to see Saul until the day of his death; for Samuel mourned for Saul: and the Lord repented that he had made Saul king over Israel.

THE DOWNFALL OF THE KING.
"God is Departed from Me."

(For some time after this Saul continued to be king over Israel, but he had many troubles. These troubles made him sad {376} and despondent, so that often the people thought him insane. At last war broke out again with the fierce and powerful Philistines, who lived on the plains to the west of the hill-country which was the home of the Israelites. Saul was very much discouraged at the beginning of this war. The story of what he did, and how he died at last like a hero on the battle-field, is as follows.)

Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land. And the Philistines gathered themselves together, and came and camped in Shunem: and Saul gathered all Israel together, and they camped in Gilboa. And when Saul saw the host of the Philistines, he was afraid, and his heart trembled greatly. And when Saul inquired of the Lord, the Lord answered him not.

Then said Saul to his servants, "Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her."

And his servants said to him, "Behold, there is a woman that hath a familiar spirit at En-dor."

And Saul disguised himself and put on other raiment, and went, he and two men with him, and they came to the woman by night: and he said, "Divine unto me, I pray thee, by the familiar spirit, and bring me up whomsoever I shall name unto thee."

And the woman said unto him, "Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?"

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EN-DOR

This was where the great king came at night, in despair, to consult the woman "with the familiar spirit."



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And Saul swore to her by the Lord, saying, "As the Lord liveth, there shall no punishment happen to thee for this thing."

Then said the woman, "Whom shall I bring up unto thee?"

And he said, "Bring me up Samuel."

And when the woman saw Samuel, she cried with a loud voice: and the woman spoke to Saul, saying, "Why hast thou deceived me? for thou art Saul."

And the king said to her, "Be not afraid: for what seest thou?"

And the woman said to Saul, "I see one like a god coming up out of the earth."

And he said unto her, "What form is he of?"

And she said, "An old man cometh up; and he is covered with a robe."

And Saul perceived that it was Samuel, and he bowed with his face to the ground, and did obeisance. And Samuel said to Saul, "Why hast thou disquieted me, to bring me up?"

And Saul answered, "I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known to me what I shall do."

And Samuel said, "Wherefore dost thou ask of me, seeing the Lord is departed from thee, and is become thine {380} adversary? And the Lord hath done unto thee as he spoke by me: and the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David. Because thou obeyedst not the voice of the Lord, and didst not execute his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover the Lord will deliver Israel also with thee into the hand of the Philistines: and to-morrow shalt thou and thy sons be with me: the Lord shall deliver the host of Israel also into the hand of the Philistines."

Then Saul fell straightway his full length upon the earth, and was sore afraid, because of the words of Samuel; and there was no strength in him; for he had eaten no food all the day, nor all the night.

THE FATAL FIELD OF GILBOA.

The Tide of Battle Rolls Over King Saul and His Sons.

Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in Mount Gilboa. And the Philistines followed hard upon Saul, and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Malchi-shua, the sons of Saul. And the battle went sore against Saul, and the archers overtook him; and he was greatly distressed by reason of the archers.

Then said Saul to his armorbearer, "Draw thy sword, and thrust me through therewith; lest the Philistines come and thrust me through, and maltreat me."

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But his armorbearer would not; for he was sore afraid. Therefore Saul took his sword and fell upon it.

And when his armorbearer saw that Saul was dead, he likewise fell upon his sword, and died with him. So Saul died, and his three sons, and his armorbearer, and all his men, that same day together. And when the men of Israel that were on the other side of the valley, and they that were beyond Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in Mount Gilboa. And they cut off his head, and stripped off his armor, and sent into the land of the Philistines round about, to carry the tidings unto the house of their idols, and to the people. And they put his armor in the house of the god Ashtaroth: and they fastened his body to the wall of Beth-shan. And when the inhabitants of Jabesh-gilead heard what the Philistines had done to Saul, all the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan; and they came to Jabesh, and burnt them there. And they took their bones and buried them under the tamarisk tree in Jabesh, and fasted seven days.

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DAVID

The Story of the Shepherd Boy Who Became King.

THE SHEPHERD LAD OF BETHLEHEM.

Samuel Secretly Anoints David as the Future King of Israel.

(After Samuel had said to Saul that God wanted no king who would not do exactly as he said, he himself became very sad, because he loved Saul.)

But the Lord said to Samuel, "How long wilt thou mourn for Saul, seeing I have rejected him from being king over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons."

And Samuel said, "How can I go? if Saul hear it, he will kill me."

And the Lord said, "Take an heifer with thee, and say, 'I am come to sacrifice to the Lord.' And call Jesse to the sacrifice, and I will show thee what thou shalt do: and thou shalt anoint to me him whom I name to thee."

And Samuel did that which the Lord spoke, and came to Beth-lehem. And the elders of the city came to meet him trembling, and said, "earnest thou peaceably?"

And he said, "Peaceably: I am come to sacrifice to the Lord: sanctify yourselves, and come with me to the sacrifice." And he sanctified Jesse and his sons, and called them to the sacrifice.

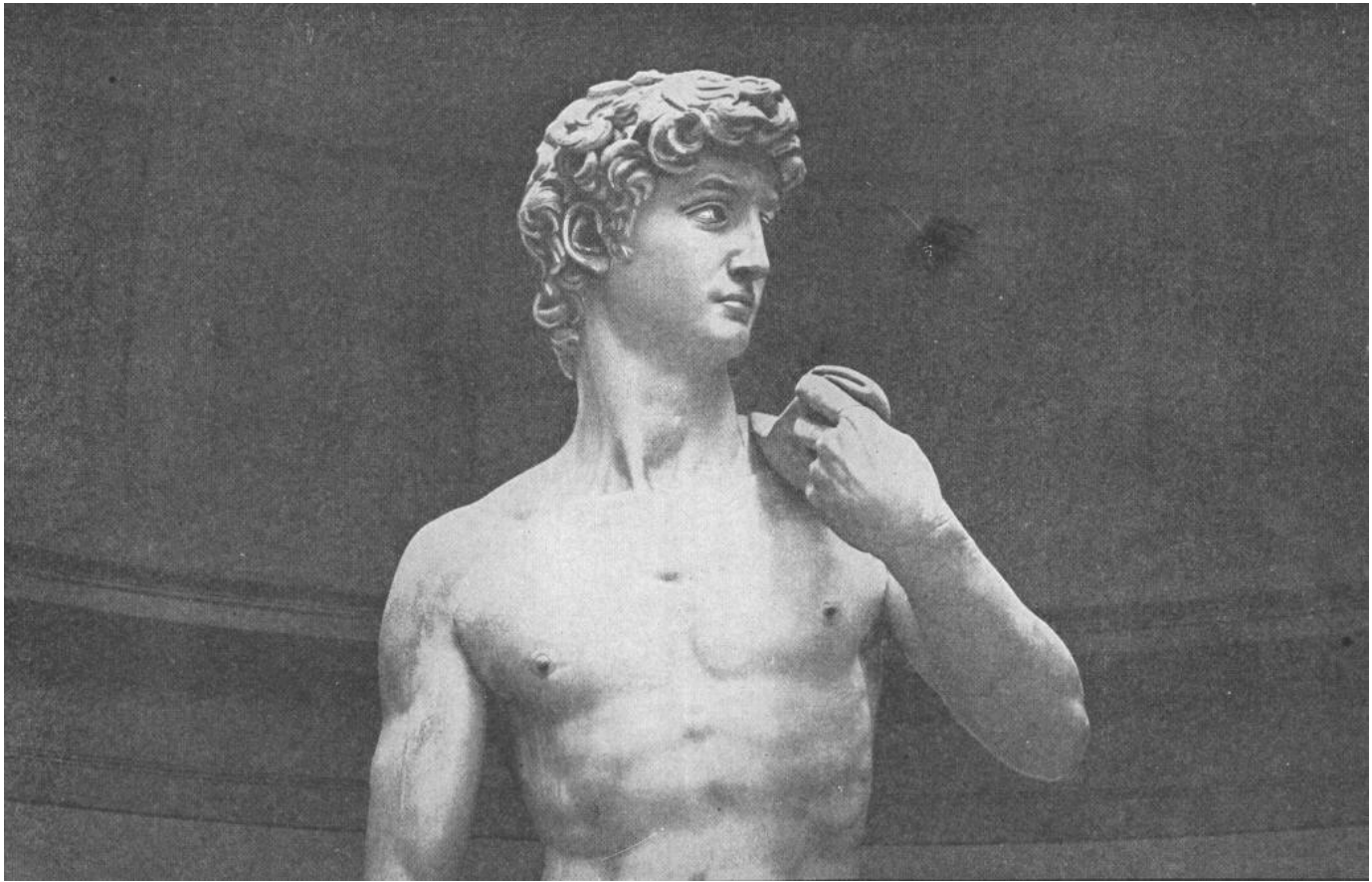
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DAVID

This is the head of the great statue of David in Florence, carved by the most famous of all sculptors, Michael Angelo. The story is that the great sculptor took a piece of marble partly spoiled by another man, and carved this wonderful statue out of it. The statue shows the young

shepherd with his sling, ready for the conflict with the giant.



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And it came to pass, when they were come, that he looked on Eliab, and said, "Surely the Lord's anointed is before him."

But the Lord said unto Samuel, "Look not on his countenance, or on the height of his stature; because I have rejected him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

Then Jesse called Abinadab, and made him pass before Samuel. And he said, "Neither hath the Lord chosen this."

Then Jesse made Shammah to pass by. And he said, "Neither hath the Lord chosen this."

And Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, "The Lord hath not chosen these."

And Samuel said unto Jesse, "Are here all thy children?"

And he said, "There remaineth yet the youngest, and, behold, he keepeth the sheep."

And Samuel said unto Jesse, "Send and fetch him: for we will not sit down till he come hither."

And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look upon. And the Lord said, "Arise, anoint him; for this is he."

Then Samuel took the horn of oil, and anointed him {386} in the midst of his brethren: and the spirit of the Lord came mightily upon David from that day forward. So Samuel rose up, and went to Ramah.

DAVID AND GOLIATH.

How a Giant Was Killed by a Stone from a Shepherd's Sling.

Now the Philistines gathered together their armies to battle. And Saul and the men of Israel were gathered together, and camped in the vale of Elah, and set the battle in array against the Philistines. And the Philistines stood on the mountain on the one side, and Israel stood on the mountain on the other side: and there was a valley between them.

And there went out a champion out of the camp of the Philistines, named Goliath of Gath, whose height was six cubits and a span. And he had a helmet of brass upon his head, and he was clad with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a javelin of brass between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and his shieldbearer went before him. And he stood and cried to the armies of Israel, and said to them, "Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. If he be able to fight with me, and kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us."

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SCENE OF THE FIGHT BETWEEN DAVID AND GOLIATH IN THE VALLEY OF ELAH
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"It is the very battlefield for those ancient foes. Israel in one of the gateways to her mountain land; the Philistines on the low hills they so

often overran; and between them the great valley. The Philistines were probably on the hill of Sochoh.

"Sochoh is a strong position isolated from the rest of the ridge, and it keeps open the line of retreat down the valley. Saul's army was probably not immediately opposite, but a little way up on the slopes of the incoming Wady el Jindy, and so placed that the Philistines, in attacking it, must cross not only the level land and the main stream, but one of the two other streams as well, and must also climb the slopes for some distance. Both positions were thus very strong, and this fact perhaps explains the long hesitation of the armies in face of each other, even though the Philistines had the advantage of Goliath. The Israelite position certainly looks the stronger. It is interesting, too, that from its rear the narrow pass goes right up to the interior of the land near Bethlehem; so that the shepherd boy, whom the story represents as being sent by his father for news of the battle, would have almost twelve miles to cover between his father's house and the camp"



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And the Philistine said, "I defy the armies of Israel this day; give me a man, that we may fight together."

And when Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

Now David was the son of that Ephrathite of Bethlehem-judah, whose name was Jesse; and he had eight sons: and the man was an old man in the days of Saul. And the three eldest sons of Jesse had gone after Saul to the battle: and the names of his three sons that went to the battle were Eliab the firstborn, and next unto him Abinadab, and the third Shammah. And David was the youngest: and the three eldest followed Saul.

And Jesse said to David his son, "Take now for thy brethren an ephah of this parched corn, and these ten loaves, and carry them quickly to the camp to thy brethren; and bring these ten cheeses unto the captain of their thousand; and look how thy brethren fare, and bring back some token of their welfare."

Now Saul, and they, and all the men of Israel, were in the vale of Elah, fighting with the Philistines. And David rose up early in the morning, and left the sheep with a keeper, and took the presents and went, as Jesse had commanded him; and he came to the barricade of wagons, as the host which was going forth to the fight shouted for the battle. And Israel and the Philistines put the battle in array, army against army. And David left the presents he had brought in the hand of the keeper of the baggage, and ran to the army, and came and saluted his brethren. And as he talked with them, behold, there {390} came up the champion, the Philistine of Gath, Goliath by name, out of the ranks

of the Philistines, and spoke as before: and David heard him. And all the men of Israel, when they saw the man, fled from him, and were sore afraid. And the men of Israel said, "Have ye seen this man that is come up? surely to defy Israel is he come up, and it shall be that the man who killeth him, the king will enrich him with great riches, and will give him his daughter in marriage, and make his father's house free in Israel."

And David spoke to the men that stood by him, saying, "What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this Philistine, that he should defy the armies of the living God?"

And the people answered him after this manner, saying, "So shall it be done to the man that killeth him."

And Eliab his eldest brother heard when he spoke unto the men; and Eliab's anger was kindled against David, and he said, "Why art thou come down? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle."

And David said, "What have I done now? I have only asked a question."

And he turned away from him toward another, and spoke after the same manner: and the people answered him again in the same way. And when the words were heard which David spoke, they rehearsed them before Saul; and he sent for him. And David said to Saul, "Let no {391} man's heart fail because of him; thy servant will go and fight with this Philistine."

And Saul said to David, "Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth."

And David said to Saul, "Thy servant kept his father's sheep; and when there came a lion, or a bear, and took a lamb out of the flock, I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant smote both the lion and the bear: and this Philistine shall be as one of them, seeing he hath defied the armies of the living God." And David said, "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine."

And Saul said to David, "Go, and the Lord shall be with thee."

And Saul clad David with his own garments, and he put an helmet of brass upon his head, and he clad him with a coat of mail. And David girded on his sword. But David said to Saul, "I cannot go with these; for I have not proved them."

And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in the shepherd's bag which he had, and his sling was in his hand: and he drew near to the Philistine. And the Philistine came on and drew near to David; and the man that bore the shield went before him. And when {392} the Philistine looked about, and saw David, he despised him: for he was but a youth, and ruddy, and of a fair countenance. And the Philistine said to David, "Am I a dog, that thou comest to me with staves?"

And the Philistine cursed David by his gods. And the Philistine said to David, "Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field."

Then said David to the Philistine, "Thou comest to me with a sword, and with a spear, and with a javelin: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from off thee; and I will give the carcasses of the host of the Philistines this day to the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel: and that all this host may know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hand."

And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hastened, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slung it, and smote the Philistine in his forehead; and the stone sank into his forehead, and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. Then {393} David ran, and stood over the Philistine, and took his sword and drew it out of its sheath, and slew him, and cut off his head therewith. And when the Philistines saw that their champion was dead, they fled. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, to the gates of Ekron. And the wounded of the Philistines fell down by the way. And the children of Israel returned from chasing after the Philistines, and they plundered their camp. And David took the head of the Philistine, and brought it to Jerusalem; but he put his armor in his tent.

And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, "Abner, whose son is this youth?"

And Abner said, "As thy soul liveth, O king, I cannot tell."

And the king said, "Inquire thou whose son the stripling is."

And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. And Saul said to him, "Whose son art thou, young man?"

And David answered, "I am the son of thy servant Jesse the Beth-lehemite."

And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

And Saul took him that day, and would let him go no more home to his father's house. Then Jonathan and {394} David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his apparel, even to his sword, and to his bow, and to his girdle. And David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and it was good in the sight of all the people, and also in the sight of Saul's servants.

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SAUL AND DAVID

Deep was the furrow in the royal brow,
When David's hand, lightly as vernal gales
Rippling the brook of Kedron, skimm'd the lyre:
He sung of Jacob's youngest born,—the child
Of his old age,—sold to the Ishmaelite;
His exaltation to the second power
In Pharaoh's realm; his brethren thither sent;
Suppliant they stood before his face, well known,

Unknowing,--till Joseph fell upon the neck
Of Benjamin, his mother's son, and wept.
Unconsciously the warlike shepherd paused;
But when he saw, down the yet quivering string,
The tear-drop trembling glide, abash'd, he check'd,
Indignant at himself, the bursting flood,
And, with a sweep impetuous, struck the chords:
From side to side his hands transversely glance,
Like lightning 'thwart a stormy sea; his voice
Arises 'mid the clang, and straightway calms
Th' harmonious tempest, to a solemn swell
Majestical, triumphant; for he sings
Of Arad's mighty host by Israel's arm
Subdued; of Israel through the desert led
He sings; of him who was their leader, call'd
By God himself, from keeping Jethro's flock,
To be a ruler o'er the chosen race.
Kindles the eye of Saul; his arm is poised,
Harmless the javelin quivers in the wall.

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THE JEALOUSY OF SAUL.

How Saul Was Jealous of David and Hated Him, and How Jonathan Loved Him.

And it came to pass as they came, when David returned from the slaughter of the Philistine, that the women came out of all the cities of Israel, singing and dancing, to meet King Saul, with timbrels, with joy, and with instruments of music. And the women sang one to another in their play, and said,--

"Saul hath slain his thousands,
And David his ten thousands."

And Saul was very wroth, and this saying displeased him; and he said, "They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?"

And Saul eyed David jealously from that day and forward.

And it came to pass on the morrow, that an evil spirit from God came mightily upon Saul, and he raved in the midst of the house: and David played upon his harp, as he did day by day: and Saul had his spear in his hand. And Saul cast the spear; for he said, "I will smite David even to the wall."

And David escaped from his presence twice. And Saul was afraid of David, because the Lord was with him, and was departed from Saul. Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people. And David behaved himself wisely in all his ways; and the Lord was with him.

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THE VALLEY OF THE KIDRON, IN THE WILDERNESS OF JUDEA.

The building on the left is the convent of Mar Saba.
Used by special permission of the Palestine Exploration Fund.

The "Wilderness of Judaea" is a wonderful place. Much of it is not a wilderness at all in our understanding of the term. It is, on its western edge at least, just a wild pasture land. But it was a very wild, desolate, and solitary place. The shepherd who kept his flocks there was in danger from the wild beasts and from raids of fierce robbers. Below the pasture land it is wilderness indeed. The land breaks off abruptly and falls in crag and precipice down to the very shores of the Dead Sea. "You cannot live in Judaea without being daily aware of the presence of the awful deep which bounds it on the east. From Beth-lehem and other points you look down into that deep, and you feel Judaea rising from it about you almost as a sailor feels his narrow deck."



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And when Saul saw that he behaved himself very wisely, he stood in awe of him. But all Israel and Judah loved David; for he went out and came in before them.

And Saul spoke to Jonathan his son, and to all his servants, that they should slay David. But Jonathan Saul's son delighted much in David. And Jonathan told David, saying, "Saul my father seeketh to slay thee: now therefore, I pray thee, take heed to thyself in the morning, and abide in a secret place, and hide thyself: and I will go out and stand beside my father in the field where thou art, and I will talk with my father of thee; and if I see aught, I will tell thee."

And Jonathan spoke good of David unto Saul his father, and said unto him, "Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been very good toward thee; for he put his life in his hand, and smote the Philistine, and the Lord wrought a great victory for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?"

And Saul hearkened unto the voice of Jonathan: and Saul swore, "As the Lord liveth, he shall not be put to death."

And Jonathan called David, and Jonathan showed him all those things. And Jonathan brought David to Saul, and he was in his presence, as before.

And there was war again: and David went out, and fought with the Philistines, and slew them with a great {400} slaughter; and they fled before him. And an evil spirit from the Lord was upon Saul, as he sat in his house with his spear in his hand; and David played upon his harp. And Saul sought to smite David even to the wall with the spear; but he slipped away out of Saul's presence, and he struck the spear into the wall: and David fled, and escaped that night.

And David came and said to Jonathan, "What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life?"

And he said, "God forbid; thou shalt not die: behold, my father doeth nothing either great or small, but that he discloseth it unto me: and why should my father hide this thing from me? it is not so."

And David swore moreover, and said, "Thy father knoweth well that I have found grace in thine eyes; and he saith, 'Let not Jonathan know this, lest he be grieved': but truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death."

Then said Jonathan to David, "Whatsoever thy soul desireth, I will even do it for thee."

And David said to Jonathan, "Behold, to-morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field until the third day at even. If thy father miss me at all, then say, 'David earnestly asked leave of me that he might run to Beth-lehem his city: for it is the yearly sacrifice there for all the family.' If he say thus, 'It is well'; thy servant shall have peace: but if he be wroth, then know {401} that evil is determined by him. Therefore deal kindly with thy servant; for thou hast brought thy servant into a covenant of the Lord with thee: but if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?"

And Jonathan said, "Far be it from thee: for if I should at all know that evil were determined by my father to come upon thee, then would not I tell it thee?"

Then said David to Jonathan, "Who shall tell me if perchance thy father answer thee roughly?"

And Jonathan said to David, "Come and let us go out into the field." And they went out both of them into the field.

And Jonathan said to David, "The Lord, the God of Israel, be witness; when I have sounded my father about this time to-morrow, or the third day, behold, if there be good toward David, shall I not then send unto thee, and disclose it unto thee? The Lord do so to Jonathan, and more also, should it please my father to do thee evil, if I disclose it not unto thee, and send thee away, that thou mayest go in peace: and the Lord

be with thee, as he hath been with my father. And thou shalt not only while yet I live show me the kindness of the Lord, that I die not: but also thou shalt not cut off thy kindness from my house for ever: no, not when the Lord hath cut off the enemies of David everyone from the face of the earth."

So Jonathan made a covenant with David.

And Jonathan caused David to swear again, for the love that he had to him: for he loved him as he loved his {402} own soul. Then Jonathan said to him, "To-morrow is the feast of the new moon: and thou shalt be missed, because thy seat will be empty. And when thou hast stayed three days, thou shalt go down quickly, and come to the place where thou didst hide thyself before. And I will shoot three arrows, as though I shot at a mark. And, behold, I will send the lad, saying, 'Go, find the arrows.' If I say to the lad, 'Behold, the arrows are on this side of thee: take them,' then come; for there is peace to thee and no hurt, as the Lord liveth. But if I say thus to the boy, 'Behold, the arrows are beyond thee': go thy way; for the Lord hath sent thee away. And as touching the matter which thou and I have spoken of, behold, the Lord is between thee and me for ever."

So David hid himself in the field: and when the feast of the new moon was come, the king sat down to eat. And the king sat upon his seat, as at other times, even upon the seat by the wall; and Jonathan stood up, and Abner sat by Saul's side: but David's place was empty. Nevertheless Saul spoke not anything that day: for he thought, "Something hath befallen him." And it came to pass on the morrow after the new moon, which was the second day, that David's place was empty: and Saul said to Jonathan his son, "Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to-day?"

And Jonathan answered Saul, "David earnestly asked leave of me to go to Beth-lehem: and he said, 'Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there: and now, if I have found favor in thine eyes, let me get away, I pray thee, and see my brethren.' Therefore he is not come unto the king's table."

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RUINS OF THE FORTRESS OF MASSADA, WILDERNESS OF JUDEAEA

This is another picture of a portion of the "Wilderness of Judaea." It is easy to see how David, who was thoroughly familiar with the country, could hide himself and his men safely from pursuit during the time in which he was an outlaw and a fugitive from the king.

This fortress was the scene of a terrible siege and massacre in 70 A. D., after the fall of Jerusalem. About a thousand men, women, and children fled to this place. The Romans followed and in spite of almost insurmountable difficulties besieged the place. Driven to the last extremity, the defenders killed the women and children and then themselves. Only two women and five children survived



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Then Saul's anger was kindled against Jonathan, and he said, "Do not I know that thou hast chosen the son of Jesse to thine own shame? For as long as the son of Jesse liveth upon the ground, thou shalt not be stablished, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die."

And Jonathan answered Saul his father, and said to him, "Wherefore should he be put to death? what hath he done?"

And Saul cast his spear at him to smite him: whereby Jonathan knew that it was determined of his father to put David to death. So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. And he said to his lad, "Run, find now the arrows which I shoot."

And as the lad ran, he shot an arrow beyond him.

And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, "Is not the arrow beyond thee?"

And Jonathan cried after the lad, "Make speed, haste, stay not."

And Jonathan's lad gathered up the arrows, and came {406} to his master. But the lad knew not anything: only Jonathan and David knew the matter. And Jonathan gave his weapons to his lad, and said unto him, "Go, carry them to the city."

And as soon as the lad was gone, David arose out of his hiding place, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another. And Jonathan said to David, "Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, 'The Lord shall be between me and thee, and between my family and thy family, for ever.'"

And he arose and departed: and Jonathan went into the city.

DAVID AN OUTLAW.
How He Showed Mercy to His Enemy.

(After this David became a fugitive from the king, who pursued him and tried to kill him. David gathered a band of followers and for a time lived as an outlaw, hiding in caves, plundering farms, living from hand to mouth. Several times he had the king in his power, but each time he allowed him to escape. This is the story of one of these adventures.)

And the Ziphites came to Saul to Gibeah, saying, "Doth not David hide himself in the hill of Hachilah, which is before the desert?"

Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph. And Saul encamped in the hill of Hachilah, which is before the {407} desert. But David abode in the wilderness, and he saw that Saul came after him into the wilderness. David therefore sent out spies, and understood that Saul was certainly come. And David arose, and came to the place where Saul had encamped: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay within the barricade of the wagons, and the people were encamped round about him. Then said David, "Who will go down with me to Saul to the camp?"

And Abishai said, "I will go down with thee."

So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the barricade of the wagons, with his spear stuck in the ground at his head: and Abner and the people lay round about him. Then said Abishai to David, "God hath delivered up thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear to the earth at one stroke, and I will not need to smite him the second time."

And David said to Abishai, "Destroy him not: for who can put forth his hand against the Lord's anointed, and be guiltless?"

And David said, "As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall go down into the battle, and perish. The Lord forbid that I should put forth mine hand against the Lord's anointed: but now take, I pray thee, the spear that is at his head, and the jar of water, and let us go."

So David took the spear and the jar of water from Saul's {408} head; and they went away, and no man saw it, nor knew it, neither did any awake: for they were all asleep; because a deep sleep from the Lord was fallen upon them. Then David went over to the other side, and stood on the top of the mountain afar off; a great space being between them: and David cried to the people, and to Abner the son of Ner, saying, "Answerest thou not, Abner?"

Then Abner answered and said, "Who art thou that criest to the king?"

And David said to Abner, "Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept watch over thy lord the king? for there came one of the people in to destroy the king thy lord. This thing is not good that thou hast done. As the Lord liveth, ye are worthy to die, because ye have not kept watch over your lord, the Lord's anointed. And now, see where the king's spear is, and the jar of water that was at his head."

And Saul knew David's voice, and said, "Is this thy voice, my son David?"

And David said, "It is my voice, my lord, O king." And he said, "Wherefore doth my lord pursue after his servant? for what have I done? or what evil is in mine hand? Now therefore, I pray thee, let my lord the king hear the words of his servant. If it be the Lord that hath stirred thee up against me, let him accept an offering: but if it be the children of men, cursed be they before the Lord; for they have driven me out this day that I should not cleave to the inheritance of the Lord, saying, 'Go, serve other gods.'"

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A SHEPHERD NEAR DAVID'S HOUSE LEADING HIS FLOCK OVER THE JUDEAN HILLS.
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The principal business and the greatest interest of the people in the hill country of Judea was connected with the flocks.

"If, as we have seen, the prevailing character of Judaea be pastoral, with husbandry only incidental to her life, it is not surprising that the forms which have impressed both her history and her religion upon the world should be those of the pastoral habit. Her origin; more than once her freedom and power of political recuperation; more than once her prophecy; her images of God, and her sweetest poetry of the spiritual life, have been derived from this source. It is the stateliest shepherds of all time whom the dawn of history reveals upon her fields--men not sprung from her own remote conditions, nor confined to them, but moving across the world in converse with great empires, and bringing down from heaven truths sublime and universal to wed with the simple habits of her life. These were the patriarchs of the nation. The founder of its one dynasty, and the first of its literary prophets, were also taken from following the flocks. The king and every true leader of men was called a shepherd. Jehovah was the Shepherd of His people, and they the sheep of His pasture. It was in Judaea that Christ called Himself the Good Shepherd, as it was in Judaea also that, taking the other great feature of her life, He said He was the True Vine."



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Now therefore, let not my blood fall to the earth away from the presence of the Lord: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains."

Then said Saul, "I have sinned: return, my son David: for I will no more do thee harm, because my life was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly."

And David answered and said, "Behold the spear, O king! let then one of the young men come over and fetch it. And the Lord shall render to every man his righteousness and his faithfulness: because the Lord delivered thee into my hand to-day, and I would not put forth mine hand against the Lord's anointed. And, behold, as thy life was very precious this day in mine eyes, so let my life be precious in the eyes of the Lord, and let him deliver me out of all tribulation."

Then Saul said to David, "Blessed be thou, my son David: thou shalt both do mightily, and shalt surely prevail."

So David went his way, and Saul returned to his place.

SAUL'S PURSUIT OF DAVID.

How David a Second Time Spared the King's Life.

(Day after day Saul pursued David. First, some one would report David at a certain point, then he would be seen at another. But every time, by forced marches, hiding in caves by day, and stealing out by night, the bold outlaw escaped his foe. Once Saul entered the very cave where David and his faithful men were {412} hiding in the shadows. Again Saul was in David's power. Again his men wished him to kill the king, but David refused, and spared the king's life.)

And David abode in the wilderness in the strongholds, and remained in the hill country in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand.

And David saw that Saul was come out to seek his life: and David was in the wilderness of Ziph in the wood. And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God. And he said unto him, "Fear not: for the hand of Saul my father shall

not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth."

And they two made a covenant before the Lord: and David abode in the wood, and Jonathan went to his house.

Then came up the Ziphites to Saul to Gibeah, saying, "Doth not David hide himself with us in the strongholds in the wood, in the hill of Hachilah, which is on the south of the desert? Now therefore, O king, come down, according to all the desire of thy soul to come down; and our part shall be to deliver him up into the king's hand."

And Saul said, "Blessed be ye of the Lord; for ye have had compassion on me. Go, I pray you, make yet more sure, and know and see his place where his haunt is, and who hath seen him there: for it is told me that he dealeth very subtilly. See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me of a certainty, and I will go with you: and it {413} shall come to pass, if he be in the land, that I will search him out among all the thousands of Judah."

And they arose, and went to Ziph before Saul: but David and his men were in the wilderness of Maon. And Saul and his men went to seek him. And they told David: wherefore he came down to the rock, and abode in the wilderness of Maon. And when Saul heard that, he pursued after David in the wilderness of Maon.

And Saul went on this side of the mountain, and David and his men on the other side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them. But there came a messenger to Saul, saying, "Haste thee, and come; for the Philistines have made a raid upon the land."

So Saul returned from pursuing after David.

And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, "Behold, David is in the wilderness of En-gedi."

Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

And he came to the sheepcotes by the way, where was a cave; and Saul went in.

Now David and his men were abiding in the innermost parts of the cave. And the men of David said unto him, "Behold, the day of which the Lord said unto thee, 'Behold, I will deliver thine enemy into thine hand, and thou shalt do to him as it shall seem good unto thee.'"

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Then David arose, and cut off the skirt of Saul's robe privily. And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.

And he said unto his men, "The Lord forbid that I should do this thing unto my lord, the Lord's anointed, to put forth mine hand against him, seeing he is the Lord's anointed."

So David checked his men with these words, and suffered them not to rise against Saul. And Saul rose up out of the cave, and went on his way.

David also arose afterward, and went out of the cave, and cried after Saul, saying, "My lord the king!"

And when Saul looked behind him, David bowed with his face to the earth, and did obeisance.

And David said to Saul, "Wherefore hearkenest thou to men's words, saying, 'Behold, David seeketh thy hurt'? Behold, this day thine eyes have seen how that the Lord had delivered thee to-day into mine hand in the cave: and some bade me kill thee: but mine eye spared thee; and I said, 'I will not put forth mine hand against my lord; for he is the Lord's anointed.'"

"Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee, though thou huntest after my soul to take it.

"The Lord judge between me and thee, and the Lord avenge me of thee: but mine hand shall not be upon thee."

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STREET OF JERUSALEM
"The Joppa Gate" in the center.

This is a characteristic scene in Jerusalem, the bazaars in the area outside, the camels and donkeys with their burdens, and the traffic going in and out of the city. "In an aperture of the western wall of Jerusalem hang the 'oaken valves' called the Beth-lehem or Joppa Gate. The area outside is one of the notable places of the city. Long before David coveted Zion there was a citadel there. When at last the son or Jesse ousted the Jebusites, and began to build, the site of the citadel became the northwest corner of the wall, defended by a tower much more imposing than the old one. The location of the gate, however, was not disturbed, for the reason, most likely, that the roads which met and merged in front of it could not well be transferred to another spot, while the area outside had become a recognized market place. In Solomon's day there was a great traffic at this locality, shared in by traders from Egypt and the rich dealers from Tyre and Sidon."

--Lew Wallace in "*Ben-Hur*"



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And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, "Is this thy voice, my son David?" And Saul lifted up his voice, and wept.

And he said to David, "Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil.

"And thou hast showed this day how that thou hast dealt well with me: forasmuch as when the Lord had delivered me into thine hand, thou killedst me not.

"For if a man find his enemy, will he let him go well away? wherefore the Lord reward thee good for that thou hast done unto me this day.

"And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.

"Swear now therefore unto me by the Lord, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house."

And David swore unto Saul. And Saul went home; but David and his men went up to the stronghold.

ONE OF DAVID'S ADVENTURES IN THE WILDERNESS.
How the Sheep Master of Maon Refused to Pay Tribute.

(While David was roaming about the country followed by a company of men as young and gallant as himself, much as Robin Hood roamed about the forests of England, he had many adventures, some of them chivalrous and some of which he was perhaps afterward, when he became king, just a little ashamed. This is the story of one of these adventures.)

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There was a man in Maon whose possessions were in Carmel; and the man was very rich, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

Now the name of the man was Nabal (the Fool); and the name of his wife Abigail: and the woman was of good understanding, and of a beautiful countenance: but the man was churlish and evil in his doings; and he was of the house of Caleb.

And David heard in the wilderness that Nabal sheared his sheep. And David sent ten young men, and David said unto the young men, "Get you up to Carmel, and go to Nabal, and greet him in my name: and thus shall ye say, 'All hail! Peace be both unto thee, and peace be to thine house, and peace be unto all that thou hast. And now I have heard that thou hast shearers: thy shepherds have now been with us, and we did them no hurt, neither was there aught missing unto them, all the while they were in Carmel. Ask thy young men, and they will tell thee: wherefore let the young men find favor in thine eyes, for we come in a good day: give, I pray thee, whatsoever cometh to thine hand, unto thy servants, and to thy son David.'"

And when David's young men came, they spoke to Nabal according to all those words in the name of David, and ceased.

And Nabal answered David's servants, and said, "Who is David? and who is the son of Jesse? there are many servants nowadays that break away every man from his {419} master. Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men of whom I know not whence they be?"

So David's young men turned on their way, and went back, and came and told him according to all these words.

And David said unto his men, "Gird ye on every man his sword." And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred remained in the camp.

But one of the young men told Abigail, Nabal's wife, saying, "Behold, David sent messengers out of the wilderness to salute our master; and he flew upon them. But the men were very good unto us, and we were not hurt, neither missed we anything, as long as we were with them, when we were in the fields: they were a wall unto us both by night and by day, all the while we were with them keeping the sheep. Now therefore consider what thou wilt do; for evil is determined against our master, and against all his house: for he is such a worthless fellow that one cannot speak to him."

Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses.

And she said unto her young men, "Go on before me; behold, I come after you."

But she told not her husband Nabal. And it was so, {420} as she rode on her ass, and came down by the covert of the mountain, that, behold, David and his men came down against her; and she met them.

Now David had said, "Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertained unto him: and he hath returned me evil for good. God do so unto the enemies of David, and more also, if I leave of all that pertain to him by the morning light so much as one man child."

And when Abigail saw David, she hastened, and lighted off her ass, and fell before David on her face, and bowed herself to the ground. And she fell at his feet, and said, "Upon me, my lord, upon me be the iniquity: and let thine handmaid, I pray thee, speak in thine ears, and hear thou the words of thine handmaid.' Let not my lord, I pray thee, regard this worthless fellow, even Nabal: for as his name is, so is he; Nabal [the Fool] is his name, and folly is with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

"Now therefore, my lord, as the Lord liveth, and as thy soul liveth, seeing the Lord hath withholden thee from bloodguiltiness, and from avenging thyself with thine own hand, now therefore let thine enemies, and them that seek evil to my lord, be as Nabal. And now this present which thy servant hath brought unto my lord, let it be given unto the young men that follow my lord. "Forgive, I pray thee, the trespass of thine handmaid: for the Lord will certainly make my lord a sure house, because my lord fighteth the battles of the Lord; and evil shall not be found in thee all thy days.

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JERUSALEM, LOOKING UP THROUGH THE VALLEY OF HINNOM.

It is said that continual fires were kept burning in the valley of Hinnom for the destruction of the refuse from the city. It was here, too, that the human sacrifices to the god Molech took place, where the victims were made "to pass through the fire."



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And though man be risen up to pursue thee, and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the Lord thy God; and the souls of thine enemies, them shall he sling out, as from the hollow of a sling.

"And it shall come to pass, when the Lord shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee prince over Israel; that this shall be no grief unto thee, nor offense of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: and when the Lord shall have dealt well with my lord, then remember thine handmaid."

And David said to Abigail, "Blessed be the Lord, the God of Israel, which sent thee this day to meet me: and blessed be thy wisdom, and blessed be thou, which hast kept me this day from bloodguiltiness, and from avenging myself with mine own hand. For in very deed, as the Lord, the God of Israel, liveth, which hath withholden me from hurting thee, except thou hadst hastened and come to meet me, surely there had not been left unto Nabal by the morning light so much as one man child."

So David received of her hand that which she had brought him: and he said unto her, "Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person."

And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunken: {424} wherefore she told him nothing, less or more, until the morning light.

And it came to pass in the morning, when the wine was gone out of Nabal, that his wife told him these things, and his heart died within him, and he became as a stone.

And it came to pass about ten days after, that the Lord smote Nabal, that he died.

And when David heard that Nabal was dead, he said, "Blessed be the Lord, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept back his servant from evil: and the evil-doing of Nabal hath the Lord returned upon his own head."

And David sent and spoke concerning Abigail, to take her to him to wife. And when the servants of David were come to Abigail to Carmel, they spoke unto her, saying, "David hath sent us unto thee, to take thee to him to wife."

And she arose, and bowed herself with her face to the earth, and said, "Behold, thine handmaid is a servant to wash the feet of the servants of my lord."

And Abigail hastened, and arose, and rode upon an ass, with five damsels of hers that followed her; and she went after the messengers of David, and became his wife.

DAVID BECOMES KING.

The Lament for Saul and Jonathan. After Long Waiting the Throne is Gained.

(At last came that fatal battle with the Philistines in the hills and, when the sun set, Saul and his three sons lay dead upon the field.)

And it came to pass after the death of Saul, on the {425} third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head: and when he came to David, he fell to the earth, and did obeisance. And David said to him, "From whence comest thou?" And he said unto him, "Out of the camp of Israel am I escaped."

And David said to him, "How went the day? I pray thee, tell me."

And he answered, "The people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are

dead also."

And David said to the young man that told him, "How knowest thou that Saul and Jonathan his son are dead?"

And the young man that told him said, "As I happened by chance upon Mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and the horsemen followed hard after him. And when he looked behind him, he saw me, and called unto me. And I answered, 'Here am I.'

"And he said unto me, 'Who art thou?'

"And I answered him, 'I am an Amalekite.'

"And he said to me, 'Stand, I pray thee, beside me, and slay me, for anguish hath taken hold of me; because my life is yet whole in me.' So I stood beside him, and slew him, because I was sure that he could not live after he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord."

Then David took hold of his clothes, and rent them; {426} and likewise all the men that were with him: and they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel; because they were fallen by the sword. And David said to the young man that told him, "Whence art thou?"

And he answered, "I am the son of a stranger, an Amalekite."

And David said to him, "Why wast thou not afraid to put forth thine hand to destroy the Lord's anointed?"

And David called one of the young men and said, "Go near, and fall upon him." And he smote him that he died.

And David said to him, "Thy blood be upon thy head; for thy mouth hath testified against thee, saying, 'I have slain the Lord's anointed.'"

And David lamented with this lamentation over Saul and over Jonathan his son: and he bade them teach the children of Judah the song of the bow.

The Song of the Bow.

Thy glory, O Israel, is slain upon thy high places!
How are the mighty fallen!
Tell it not in Gath,
Publish it not in the streets of Ashkelon;
Lest the daughters of the Philistines rejoice,
Lest the daughters of our enemies triumph.
Ye mountains of Gilboa,
Let there be no dew nor rain upon you, neither fields of offerings:
For there the shield of the mighty was vilely cast away,
The shield of Saul, not anointed with oil.
From the blood of the slain, from the fat of the mighty,
The bow of Jonathan turned not back,
And the sword of Saul returned not empty.
Saul and Jonathan were lovely and pleasant in their lives,
And in their death they were not divided:
They were swifter than eagles,
They were stronger than lions.
Ye daughters of Israel, weep over Saul,
Who clothed you in scarlet delicately,
Who put ornaments of gold upon your apparel.
How are the mighty fallen in the midst of the battle!
Jonathan is slain upon thy high places.
I am distressed for thee, my brother Jonathan:
Very pleasant hast thou been unto me:
Thy love to me was wonderful,
Passing the love of women.
How are the mighty fallen,
And the weapons of war perished!

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"DAVID STREET" IN JERUSALEM
From a picture taken by Prof. Lyon and used by his kind permission.

This narrow, busy street in Jerusalem still bears the name of the great king who scaled the heights and took the citadel from the Jebusites so long ago



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And they told David, saying, "The men of Jabesh-gilead were they that buried Saul." And David sent messengers unto the men of Jabesh-gilead, and said to them, "Blessed be ye of the Lord, that ye have showed this kindness to your lord, even to Saul, and have buried him. And now the Lord show kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing. Now therefore let your hands be strong, and be ye valiant: for Saul your lord is dead, and also the house of Judah have anointed me king over them."

Then came all the tribes of Israel to David unto Hebron, {430} and spoke, saying, "Behold, we are thy bone and thy flesh. In times past, when Saul was king over us, it was thou that didst lead out and bring in Israel: and the Lord said to thee, 'Thou shalt feed my people Israel, and thou shalt be prince over Israel.'"

So all the elders of Israel came to the king to Hebron; and King David made a covenant with them in Hebron before the Lord: and they anointed David king over Israel.

David was thirty years old when he began to reign, and he reigned forty years.

AN EVIL DEED.

How a Brave Prophet Rebuked a King.

(David once did a very evil deed. He wished to have as his wife the wife of another man, named Uriah, a very brave soldier in the royal army. David caused this soldier to be placed in a very dangerous place in the battle, where he knew he would be killed. The prophet told the king a story to show him how wicked he was. Then the eyes of the king were opened to his sin, and he repented, but the child which had been born to him died.)

And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah. And he wrote in the letter, saying, "Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die."

And it came to pass, when Joab kept watch upon the city, that he assigned Uriah unto the place where he knew that valiant men were. And the men of the city went out, and fought with Joab: and there fell some of the people, even of the servants of David; and Uriah the {431} Hittite died also. Then Joab sent and told David all the things concerning the war; and he charged the messenger, saying, "When thou hast made an end of telling all the things concerning the war to the king, it shall be that, if the king's wrath arise, and he say unto thee, 'Wherefore went ye so nigh unto the city to fight? knew ye not that they would shoot from the wall? why went ye so near the wall?' then shalt thou say, 'Thy servant Uriah the Hittite is dead also.'"

So the messenger went, and came and showed David all that Joab had sent him for. And the messenger said to David, "The men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate. And the archers shot at thy servants from off the wall; and some of the king's servants are dead, and thy servant Uriah the Hittite is dead also."

Then David said to the messenger, "Thus shalt thou say unto Joab, 'Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it': and encourage thou him."

And when the wife of Uriah heard that Uriah her husband was dead, she made lamentation for her husband. And when the mourning was past, David sent and took her home to his house, and she became his wife, and a child was born to them. But the thing that David had done displeased the Lord.

And the Lord sent Nathan to David. And he came {432} to him, and said to him, "There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: but the poor man had nothing save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own morsel of food, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveler to the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come to him, but took the poor man's lamb, and dressed it for the man that was come to him."

And David's anger was greatly kindled against the man; and he said to Nathan, "As the Lord liveth, the man that hath done this is worthy to

die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity."

And Nathan said to David,--

"Thou art the man!"

"Thus saith the Lord, the God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and if that had been too little, I would have added unto thee such and such things. Wherefore hast thou despised the word of the Lord, to do that which is evil in his sight? thou hast smitten Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore, the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife."

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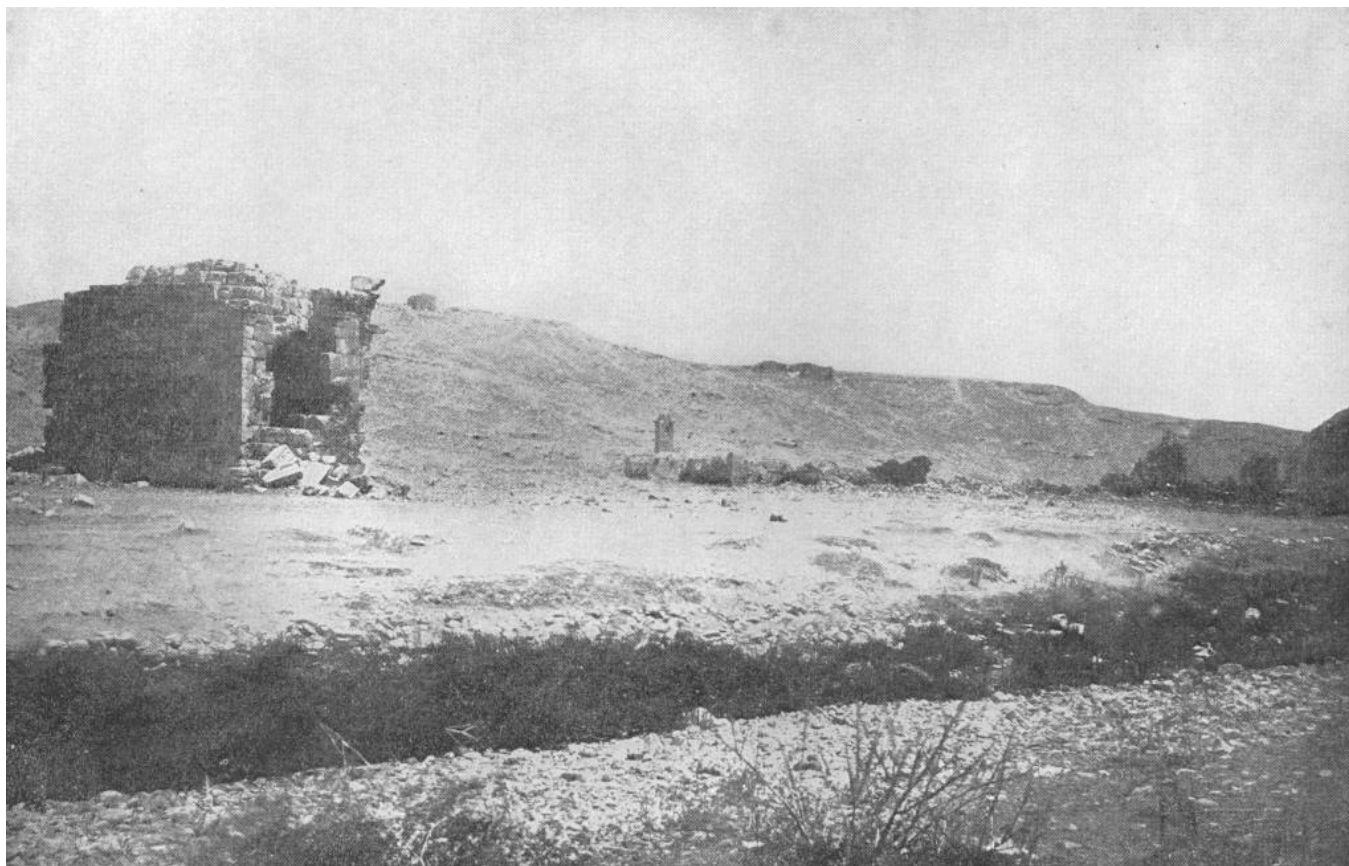
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RUINS OF RABBATH AMMON

An important city in Moab, taken by David.

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It was during the long siege of this city that Uriah the Hittite, whose wife David wished as his own, was killed. The army of Joab, David's general, encamped about the city and finally by the capture of the springs which supplied water to the people the strong walled place fell. Joab sent for David, so that he was on the ground when the last assault was made and the city was taken. Very rich spoil fell into the hands of the victors



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And David said to Nathan, "I have sinned against the Lord."

And Nathan said to David, "The Lord also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die."

And Nathan departed to his house.

And the child which had been born to David was very sick. David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, and stood beside him, to raise him up from the earth: but he would not, neither did he eat with them. And it came to pass on the seventh day, that the child died, And the servants of David feared to tell him that the child was dead: for they said, "Behold, while the child was yet alive, we spoke unto him, and he hearkened not to our voice: what will he then do if we tell him that the child is dead?"

But when David saw that his servants whispered together, David perceived that the child was dead: and David said to his servants, "Is the child dead?"

And they said, "He is dead."

Then David arose from the earth, and washed, and anointed himself, and changed his apparel; and he came into the house of the Lord, and worshiped: then he came to his own house; and when he required they set food {436} before him, and he ate. Then said his servants to him, "What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat."

And he said, "While the child was yet alive, I fasted and wept: for I said 'Who knoweth whether the Lord will not be gracious to me, that the child may live?' But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me."

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CAVE OF ADULLAM

David and his three captains bold
Kept ambush once within a hold.
It was in Adullam's cave,
Nigh which no water they could have,
Nor spring nor running brook was near
To quench the thirst that parched them there.
Then David, King of Israel,
Straight bethought him of a well,
Which stood beside the city gate
At Bethlehem; where, before his state
Of kingly dignity, he had
Oft drunk his fill, a shepherd lad;
But now his fierce Philistine foe
Encamped before it he does know.
Yet ne'er the less, with heat opprest,
Those three bold captains he address;
And wished that one to him would bring
Some water from his native spring.
His valiant captains instantly
To execute his will did fly.
The mighty three the ranks broke through
Of armed foes, and water drew
For David, their beloved king,
At his own sweet native spring.
Back through their armed foes they haste,
With the hard-earned treasure graded.
But when the good king David found
What they had done, he on the ground
The water poured. "Because," said he,
"That it was at the jeopardy
Of your three lives this thing ye did,
That I should drink it, God forbid."

--*Charles Lamb.*

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A KNIGHTLY DEED.

David and His Three Brave Captains. How They Brought the Water for Which He Longed and How He Would Not Drink It.

There were three valiant captains in David's army. These three went down, and came to David in the harvest time to the cave of Adullam; and the troop of the Philistines were encamped in the valley of Rephaim.

And David was then in the stronghold, and the garrison of the Philistines was then in Beth-lehem. And David longed, and said, "Oh that one would give me water to drink of the well of Beth-lehem, which is by the gate!"

And the three mighty men broke through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David: but he would not drink thereof, but poured it out to the Lord.

And he said, "Be it far from me, O Lord, that I should do this: shall I drink the blood of the men that went in jeopardy of their lives?" therefore he would not drink it.

These things did the three mighty men.

HOW DAVID BOUGHT A THRESHING-FLOOR FOR AN ALTAR.

"Neither Will I Offer Burnt Offerings Unto the Lord My God of That Which Cost Me Nothing."

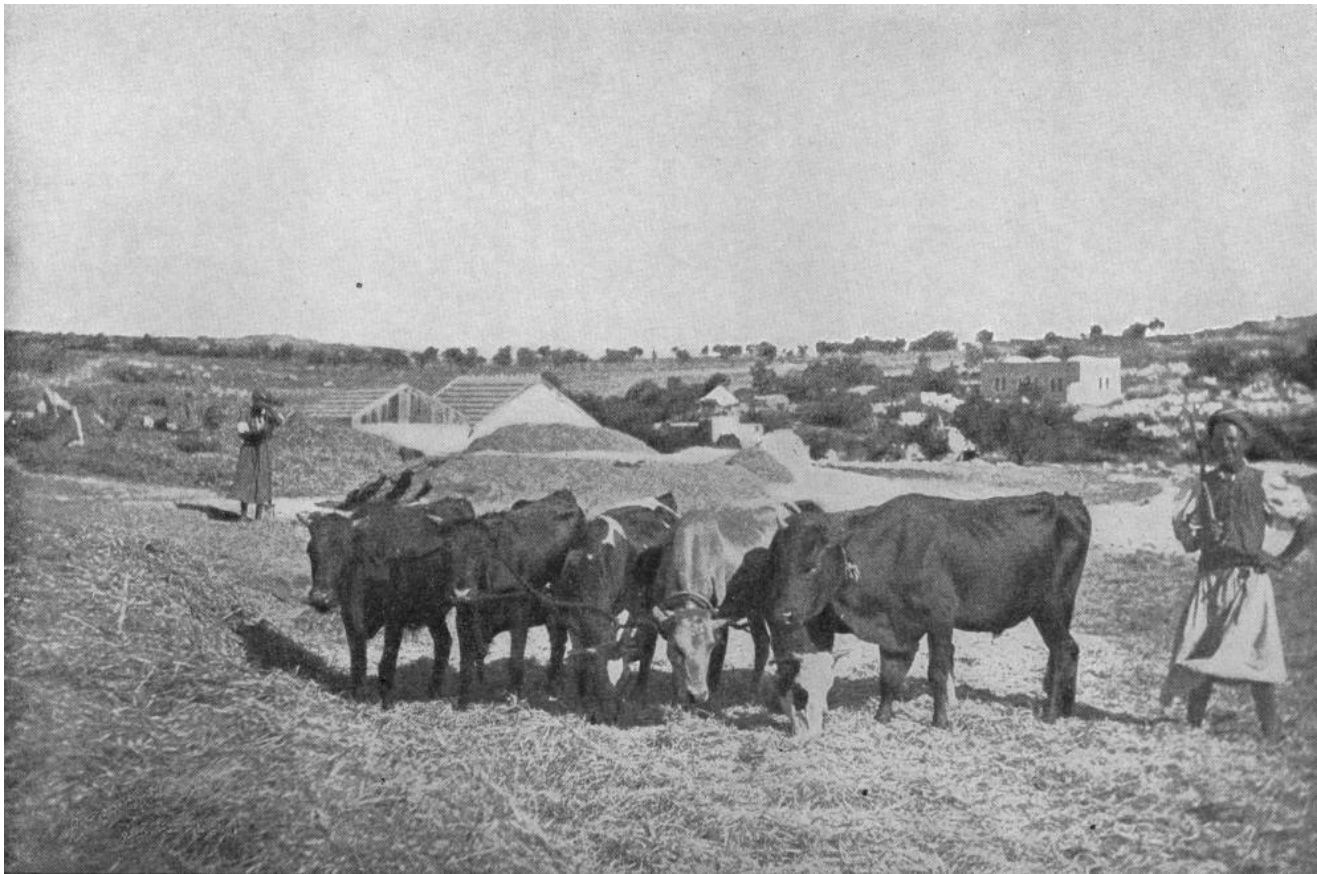
And David said unto the Lord, "I have sinned greatly in that I have done: but now, O Lord, put away, I beseech thee, the iniquity of thy servant; for I have done very foolishly."

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A PALESTINE THRESHING FLOOR, WITH CATTLE TREADING OUT THE GRAIN From a photograph belonging to Dr. W. J. Moulton and used by his kind permission.

This was the method, still in use, whereby during all the times of the Bible the farmer in Palestine threshed out his grain. It was then thrown up by forks and the wind blew away the chaff. A level place for a threshing floor was much prized. It was such a floor that David bought of Araunah as a suitable place to build an altar.



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And when David rose up in the morning, the word of the Lord came to the prophet Gad, David's seer, saying, "Go and speak to David, 'Thus saith the Lord: I offer thee three things; choose thee one of them, that I may do it unto thee.'"

So Gad came to David, and told him, and said unto him, "Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thy foes while they pursue thee? or shall there be three days' pestilence in thy land? now advise thee, and consider what answer I shall return to him that sent me."

And David said unto Gad, "I am in a great strait: let us fall now into the hand of the Lord; for his mercies are great: and let me not fall into the hand of man."

So the Lord sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men.

And when the angel stretched out his hand toward Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, "It is enough; now stay thine hand."

And the angel of the Lord was by the threshing-floor of Araunah the Jebusite. And David spoke unto the Lord when he saw the angel that smote the people, and said, "Lo, I have sinned, and I have done perversely: but these sheep, my people, what have they done? let thine hand, I pray thee, be against me, and against my father's house."

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And Gad came that day to David, and said unto him, "Go up, rear an altar unto the Lord in the threshing-floor of Araunah the Jebusite."

And David went up according to the saying of Gad, as the Lord commanded. And Araunah looked forth, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king with his face to the ground.

And Araunah said, "Wherefore is my lord the king come to his servant?"

And David said, "To buy the threshing-floor of thee, to build an altar unto the Lord, that the plague may be stayed from the people."

And Araunah said unto David, "Let my lord the king take and offer up what seemeth good unto him: behold, the oxen for the burnt offering, and the threshing instruments and the furniture of the oxen for the wood: all this, O king, doth Araunah give unto the king."

And Araunah said unto the king, "The Lord thy God accept thee."

And the king said unto Araunah, "Nay; but I will verily buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God which cost me nothing."

So David bought the threshing-floor and the oxen for fifty shekels of silver.

And David built there an altar unto the Lord, and offered burnt offerings and peace offerings. So the Lord was intreated for the land, and the plague was stayed from Israel.

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THE REBELLION OF ABSALOM.
How an Evil Son Met His Fate in the Branches of an Oak.

(David had much trouble and many wars during his reign, but the rebellion of his own son Absalom brought more grief to him than anything

else. For a time the rebellion was successful, and David was driven from his own palace. Then the tide turned and Absalom was defeated and slain in a great battle. The strange way in which Absalom met his death, and how David mourned for his son, are told in the following story.)

And David numbered the people that were with him, and set captains of thousands and captains of hundreds over them. And David sent forth the people, a third part under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said to the people, "I will surely go forth with you myself also."

But the people said, "Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but thou art worth ten thousand of us: therefore now it is better that thou be ready to succor us out of the city."

And the king said to them, "What seemeth to you best I will do."

And the king stood by the gate side, and all the people went out by hundreds and by thousands. And the king commanded Joab and Abishai and Ittai, saying, "Deal gently for my sake with the young man, even with Absalom."

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And all the people heard when the king gave all the captains charge concerning Absalom. So the people went out into the field against Israel: and the battle was in the forest of Ephraim. And the people of Israel were smitten there before the servants of David, and there was a great slaughter there that day of twenty thousand men. For the battle was there spread over the face of all the country: and the forest devoured more people that day than the sword devoured. And Absalom chanced to meet the servants of David. And Absalom rode upon his mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went on. And a certain man saw it and told Joab, and said, "Behold, I saw Absalom hanging in an oak."

And Joab said to the man that told him, "And, behold, thou sawest it, and why didst thou not smite him there to the ground? and I would have given thee ten pieces of silver and a girdle."

And the man said to Joab, "Though I should receive a thousand pieces of silver in mine hand, yet would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, 'Beware that none touch the young man Absalom.' Otherwise if I had dealt falsely against his life (and there is no matter hid from the king), then thou thyself wouldest have stood aloof."

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JERUSALEM, FROM THE WELL OF EN-ROGEL

"Leaving Jerusalem by St. Stephen's Gate and walking down the valley of Jehoshaphat, by the dry bed of the Kidron, you meet at length the deep rugged valley of Hinnom, skirting the city in a semi-circular form on the southern and western sides. At the junction of these two valleys stands a low, vaulted stone building--this is the well of En-Rogel."



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Then said Joab, "I may not tarry thus with thee." And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak. And ten young men that bore Joab's armor came up and smote Absalom, and slew him. And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people. And they took Absalom and cast him into the great pit in the forest, and raised over him a very great heap of stones: and all Israel fled everyone to his tent.

Then said Ahimaaz the son of Zadok, "Let me now run, and bear the king tidings, how that the Lord hath avenged him of his enemies."

And Joab said to him, "Thou shalt not be the bearer of tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead."

Then said Joab to the Cushite, "Go tell the king what thou hast seen."

And the Cushite bowed himself unto Joab, and ran. Then said Ahimaaz the son of Zadok yet again to Joab, "But come what may, let me, I pray thee, also run after the Cushite."

And Joab said, "Wherefore wilt thou run, my son, seeing that thou wilt have no reward for the tidings?"

"But come what may," said he, "I will run."

And he said unto him, "Run."

Then Ahimaaz ran by the way of the Plain, and outran the Cushite.

Now David sat between the two gates: and the watchman went up to the roof of the gate unto the wall, and {448} lifted up his eyes, and looked, and, behold, a man running alone. And the watchman cried, and told the king. And the king said, "If he be alone, there is tidings in his mouth."

And he came apace, and drew near. And the watchman saw another man running: and the watchman called unto the porter, and said, "Behold, another man running alone."

And the king said, "He also bringeth tidings."

And the watchman said, "I think the running of the foremost is like the running of Ahimaaz the son of Zadok."

And the king said, "He is a good man, and cometh with good tidings."

And Ahimaaz called, and said unto the king, "All is well."

And he bowed himself before the king with his face to the earth, and said, "Blessed be the Lord thy God, who hath delivered up the men that lifted up their hand against my lord the king."

And the king said, "Is it well with the young man Absalom?"

And Ahimaaz answered, "When Joab sent the king's servant, even me thy servant, I saw a great tumult, but I knew not what it was."

And the king said, "Turn aside, and stand here."

And he turned aside, and stood still. And, behold, the Cushite came; and the Cushite said, "Tidings for my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee."

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ANCIENT TOMBS NEAR JERUSALEM.

From a photograph belonging to Dr. W. J. Moulton and used by his kind permission.

Many of the kings of Judah were buried in these rock tombs. "Every family who could afford it had their tomb hewn out of the rock, with niches for the reception of many bodies."



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And the king said unto the Cushite, "Is it well with the young man Absalom?"

And the Cushite answered, "The enemies of my lord the king, and all that rise up against thee to do thee hurt, be as that young man is."

And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

THE PASSING OF DAVID.
"I Go the Way of All the Earth."

Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, "I go the way of all the earth: be thou strong therefore, and show thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, according to that which is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself: that the Lord may establish his word which he spoke concerning me, saying, 'If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee a man on the throne of Israel.'"

And David died, and his son Solomon reigned in his stead.

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SOLOMON

The Story of the Wisest and Greatest King Israel Ever Had.

(After some opposition on the part of the other sons of David, Solomon was established on the throne.)

THE DREAM OF SOLOMON.
He Makes a Wise Choice.

And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt offerings did Solomon offer upon that altar. In Gibeon the Lord appeared to Solomon in a dream by night: and God said, "Ask what I shall give thee."

And Solomon said, "Thou hast showed unto thy servant David my father great kindness, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child; I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this thy great people?"

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A CEDAR OF LEBANON

From a photograph belonging to the Public Library of Springfield, Mass., and used by special permission.

This is the largest of the "Cedars of Lebanon" now standing. It measures forty feet in circumference near the roots. These great trees grow in abundance upon the Lebanon range, and cedar wood was very much used in Bible times. Solomon's temple had beams of cedar, David's palace was built of it, and one of Solomon's palaces was called the house of the forest of Lebanon.



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And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, "Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy word: lo, I have given thee a wise and an understanding heart; so that there hath been none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honor, so that there shall not be any among the kings like to thee, all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days."

And Solomon awoke, and, behold, it was a dream: and he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

LORD OF THE LANDS.

The Prosperity and the Wisdom of Solomon.

And Solomon ruled over all the kingdoms from the River Euphrates to the land of the Philistines, and to the border of Egypt: they brought presents, and served Solomon all the days of his life. And Solomon's provision for one day was thirty measures of fine flour, and threescore {456} measures of meal; ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and gazelles, and roebucks, and fatted fowl. For he had dominion over all the region on this side the River Euphrates, from Tiphseh even to Gaza, over all the kings on this side the River Euphrates: and he had peace on all sides round about him. And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon. And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. And those officers provided victual for King Solomon, and for all that came unto King Solomon's table, every man in his month: they let nothing be lacking. Barley also and straw for the horses and swift steeds brought they to the place where the officers were, every man according to his charge.

And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore.

And Solomon's wisdom excelled the wisdom of all the children of the east, and all the wisdom of Egypt. For he was wiser than all men; and his fame was in all the nations round about. And he spoke three thousand proverbs: and his songs were a thousand and five. And he spoke of trees, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall: he spoke also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all peoples to hear the {457} wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

THE TREATY WITH KING HIRAM.

Cedars of Lebanon and Stones from the Quarries for the Temple.

And Hiram king of Tyre sent his servants to Solomon; for he had heard that they had anointed him king instead of his father: for Hiram was ever a lover of David. And Solomon sent to Hiram, saying, "Thou knowest how David my father could not build an house for the name of the Lord his God for the wars which were about him on every side, until the Lord put his enemies under his feet. But now the Lord my God hath given me rest on every side; there is neither adversary, nor evil happening. And, behold, I purpose to build an house for the name of the Lord my God, as the Lord spoke to David my father, saying, 'Thy son, whom I will set upon thy throne in thy room, he shall build the house for my name.' Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants; and I will give thee hire for thy servants according to all that thou shalt say: for thou knowest that there is not among us any that has skill to hew timber like unto the Zidonians."

And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, "Blessed be the Lord this day, who hath given unto David a wise son over this great people."

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And Hiram sent to Solomon, saying, "I have heard the message which thou hast sent to me: I will do all thy desire concerning timber of cedar, and concerning timber of fir. My servants shall bring them down from Lebanon to the sea: and I will make them into rafts to go by sea to the place that thou shalt appoint me, and will cause them to be broken up there, and thou shalt receive them: and thou shalt accomplish my desire, in giving food for my household."

So Hiram gave Solomon timber of cedar and timber of fir according to all his desire. And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year. And the Lord gave Solomon wisdom, as he promised him; and there was peace between Hiram and Solomon; and they two made a league together.

And King Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by turns: a month they were in Lebanon, and two months at home: and Adoniram was over the levy. And Solomon had three score and ten thousand that bore burdens, and fourscore thousand that were hewers in the mountains; besides Solomon's chief officers that were over the work, three thousand and three hundred, which were overseers of the people that wrought in the work. And the king commanded, and they hewed out great stones, costly stones, to lay the foundation of the house with wrought stone. And Solomon's builders and Hiram's builders did fashion them, and prepared the timber and the stones to build the house.

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THE LEBANON RANGE AND A GROVE OF CEDARS.

The grand mountain range called Lebanon, "white," from the snow which lies for seven months on its summits, is very often mentioned in the Old Testament. The highest summits are from five thousand five hundred to seven thousand feet.



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SOLOMON'S TEMPLE. *The House of the Lord Is Built.*

Then Solomon began to build the house of the Lord at Jerusalem in Mount Moriah, where the Lord appeared to David his father, which he made ready in the place that David had appointed, in the threshing-floor of Araunah the Jebusite.

And he began to build in the second day of the second month, in the fourth year of his reign. Now these are the foundations which Solomon laid for the building of the house of God. The length by cubits after the first measure was threescore cubits, and the breadth twenty cubits. And the porch that was before the house, the length of it, according to the breadth of the house, was twenty cubits, and the height an hundred and twenty: and he overlaid it within with pure gold.

And the greater house he ceiled with fir tree, which he overlaid with fine gold, and wrought thereon palm trees and chains. And he adorned the house with precious stones for beauty: and the gold was gold of Parvaim. He overlaid also the house, the beams, the thresholds, and the walls thereof, and the doors thereof, with gold; and graved cherubim on the walls.

And he made the most holy house; the length thereof, according to the breadth of the house, was twenty cubits, and the breadth thereof twenty cubits: and he overlaid it {462} with fine gold, amounting to six hundred talents. And the weight of the nails was fifty shekels of gold. And he overlaid the upper chambers with gold. And in the most holy house he made two cherubim of image work; and they overlaid them with gold. And the wings of the cherubim were twenty cubits long: the wing of the one cherub was five cubits, reaching to the wall of the house; and the other wing was likewise five cubits, reaching to the wing of the other cherub. And the wing of the other cherub was five cubits, reaching to the wall of the house: and the other wing was five cubits also, joining to the wing of the other cherub. The wings of these cherubim spread themselves forth twenty cubits: and they stood on their feet, and their faces were toward the house.

And he made the veil of blue, and purple, and crimson, and fine linen, and wrought cherubim thereon. Also he made before the house two pillars of thirty and five cubits high, and the capital that was on the top of each of them was five cubits. And he made chains in the oracle, and put them on the tops of the pillars; and he made an hundred pomegranates, and put them on the chains. And he set up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz.

Moreover he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof. Also he made the molten sea of ten cubits from brim to brim, round in compass, and the height thereof was five cubits; and a line of thirty cubits compassed it round about.

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THE MOSQUE OF OMAR AND THE ANCIENT TEMPLE AREA

In the background is the Mosque of El Akoa and beyond are the Judaeae hills, to the south and southeast

Used by special permission of the Detroit Photograph Company.

The Mohammedan Mosque of Omar now stands upon the old temple area. It is a handsome octagonal building, standing on a platform near the center of the area, from which it is elevated by several steps. It is said to have been built in 636 by the Caliph Omar. In 1099, when the Crusaders captured Jerusalem, ten thousand Arabs were massacred in this enclosure. In 1187 the Moslems, under Saladin, again took the city, and the mosque has been one of their most sacred places ever since.



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And under it were the images of oxen, which did compass it round about, for ten cubits, compassing the sea round about. The oxen were in two rows, cast when it was cast. It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set upon them above, and all their hinder parts were inward. And it was an handbreadth thick; and the brim thereof was wrought like the brim of a cup, like the flower of a lily: it received and held three thousand baths.

He made also ten lavers, and put five on the right hand, and five on the left, to wash in them; such things as belonged to the burnt offering they washed in them: but the sea was for the priests to wash in.

And he made the ten candlesticks of gold according to the ordinance concerning them; and he set them in the temple, five on the right hand, and five on the left.

He made also ten tables, and placed them in the temple, five on the right side, and five on the left. And he made an hundred basins of gold.

Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass. And he set the sea on the right side of the house eastward, toward the south. And King Solomon made the two pillars, and the bowls, and the two capitals which were on the top of the pillars; and the two networks to cover the two bowls of the capitals {466} that were on the top of the pillars; and the four hundred pomegranates for the two networks; two rows of pomegranates for each network, to cover the two bowls of the capitals that were upon the pillars. He made also the bases, and the lavers made he upon the bases; one sea, and the twelve oxen under it. The pots also, and the shovels, and the flesh-hooks, and all the vessels thereof, did King Solomon make for the house of the Lord of bright brass. In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zeredah. Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out.

And Solomon made all the vessels that were in the house of God, the golden altar also, and the tables whereon was the showbread; and the

candlesticks with their lamps, that they should burn according to the ordinance before the oracle, of pure gold; and the flowers, and the lamps, and the tongs, of gold, and that perfect gold; and the snuffers, and the basins, and the spoons, and the firepans, of pure gold: and as for the entry of the house, the inner doors thereof for the most holy place, and the doors of the house, to wit, of the temple, were of gold.

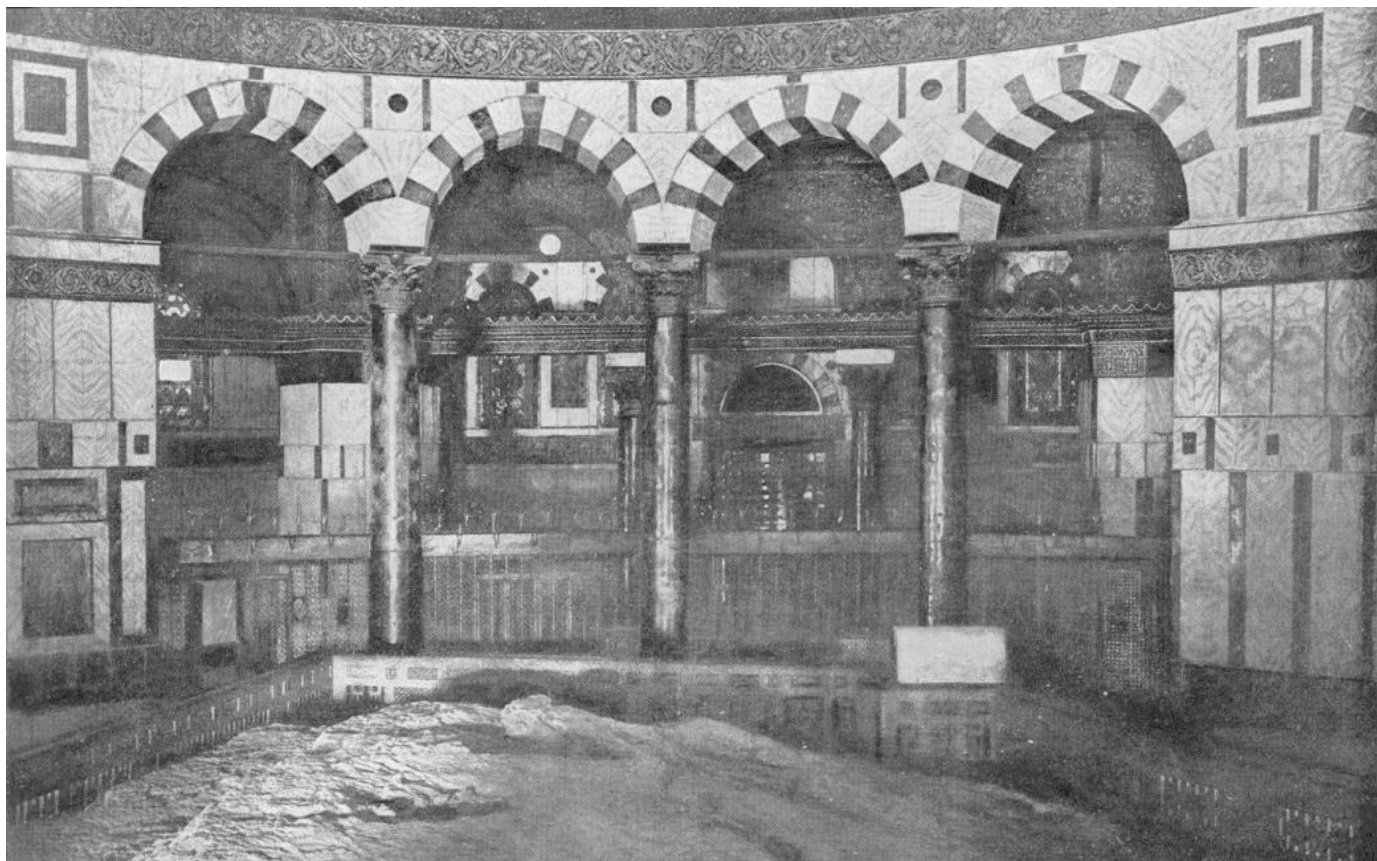
Thus all the work that Solomon wrought for the house of the Lord was finished. And Solomon brought in the things that David his father had dedicated; even the silver, and the gold, and all the vessels, and put them in the treasuries of the house of God.

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INTERIOR OF THE MOSQUE OF OMAR
Used by special permission of the Detroit Photograph Company.

The center of the mosque is occupied by the top of the natural rock, shown in the foreground. It is possible that the great altar of Solomon's temple was at this place.



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SOLOMON'S PALACE.
Costly and Beautiful.

And Solomon was building his own house thirteen years, and he finished all his house. For he built the house of the forest of Lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars. And it was covered with cedar above over the forty and five beams, that were upon the pillars; fifteen in a row. And there were three rows of latticed windows. And he made the porch of pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits; and a porch before them; and pillars and thick beams before them. And he made the porch of the throne where he was to judge, even the porch of judgment: and it was covered with cedar from floor to floor. And his house where he was to dwell, the other court within the porch, was of the like work.

He made also an house for Pharaoh's daughter (whom Solomon had taken to wife), like unto this porch. All these were of costly stones, even of hewn stone, according to measure, sawed with saws, within and without, even from the foundation unto the coping, and so on the outside unto the great court. And the foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits. And above were costly stones, even hewn stone, according to measure, and cedar wood. And the great court round about had three rows of hewn stone, {470} and a row of cedar beams; like the inner court of the house of the Lord, and the porch of the house.

THE DEDICATION OF THE TEMPLE.
The Great Assembly and Sacrifice.

Then Solomon assembled the elders of Israel, and all the heads of the tribes, the princes of the fathers' houses of the children of Israel, unto King Solomon in Jerusalem, to bring up the ark of the covenant of the Lord out of the city of David, which is Zion. And they brought up the ark of the Lord, and the tent of meeting, and all the holy vessels that were in the Tent.

And King Solomon and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. And the priests brought in the ark of the covenant of the Lord unto its place, into the oracle of the house, to the most holy place. There was nothing in the ark save the two tables of stone which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt. And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord filled the house of the Lord.

Then spoke Solomon, "The Lord hath said that he would dwell in the thick darkness. I have surely built thee an house of habitation, a place for thee to dwell in for ever."

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And the king turned his face about, and blessed all the congregation of Israel: and all the congregation of Israel stood. And he said, "Blessed be the Lord, the God of Israel, which spoke with his mouth unto David my father, and hath with his hand fulfilled it, saying, 'Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be there; but I chose David to be over my people Israel.' Now it was in the heart of David my father to build an house for the name of the Lord, the God of Israel. But the Lord said unto David my father, 'Whereas it was in thine heart to build an house for my name, thou didst well that it was in thine heart: nevertheless thou shalt not build the house; but thy son, he shall build the house for my name.' And the Lord hath established his word that he spoke; for I am risen up in the place of David my father, and sit on the throne of Israel, as the Lord promised, and have built the house for the name of the Lord, the God of Israel. And there have I set a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt."

The Prayer of the King.

And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven: and he said, "O Lord, the God of Israel, there is no God like thee, in heaven above, or on earth beneath; who keepest covenant and mercy with {472} thy servants, that walk before thee with all their heart: who hast kept with thy servant David my father that which thou didst promise him: yea, thou hast spoken with thy mouth, and hast fulfilled it with thine hand, as it is this day.

"Now therefore, O Lord, the God of Israel, keep with thy servant David my father that which thou hast promised him, saying, 'There shall not fail thee a man in my sight to sit on the throne of Israel; if only thy children take heed to their way, to walk before me as thou hast walked before me.' Now therefore, O God of Israel, let thy word, I pray thee, be verified, which thou hast spoken unto thy servant David my father. But will God in very deed dwell on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house that I have builded!

"Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee this day: that thine eyes may be open toward this house night and day, even toward the place whereof thou hast said, 'My name shall be there': to hearken unto the prayer which thy servant shall pray toward this place. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: yea, hear thou in heaven thy dwelling place; and when thou hearest, forgive.

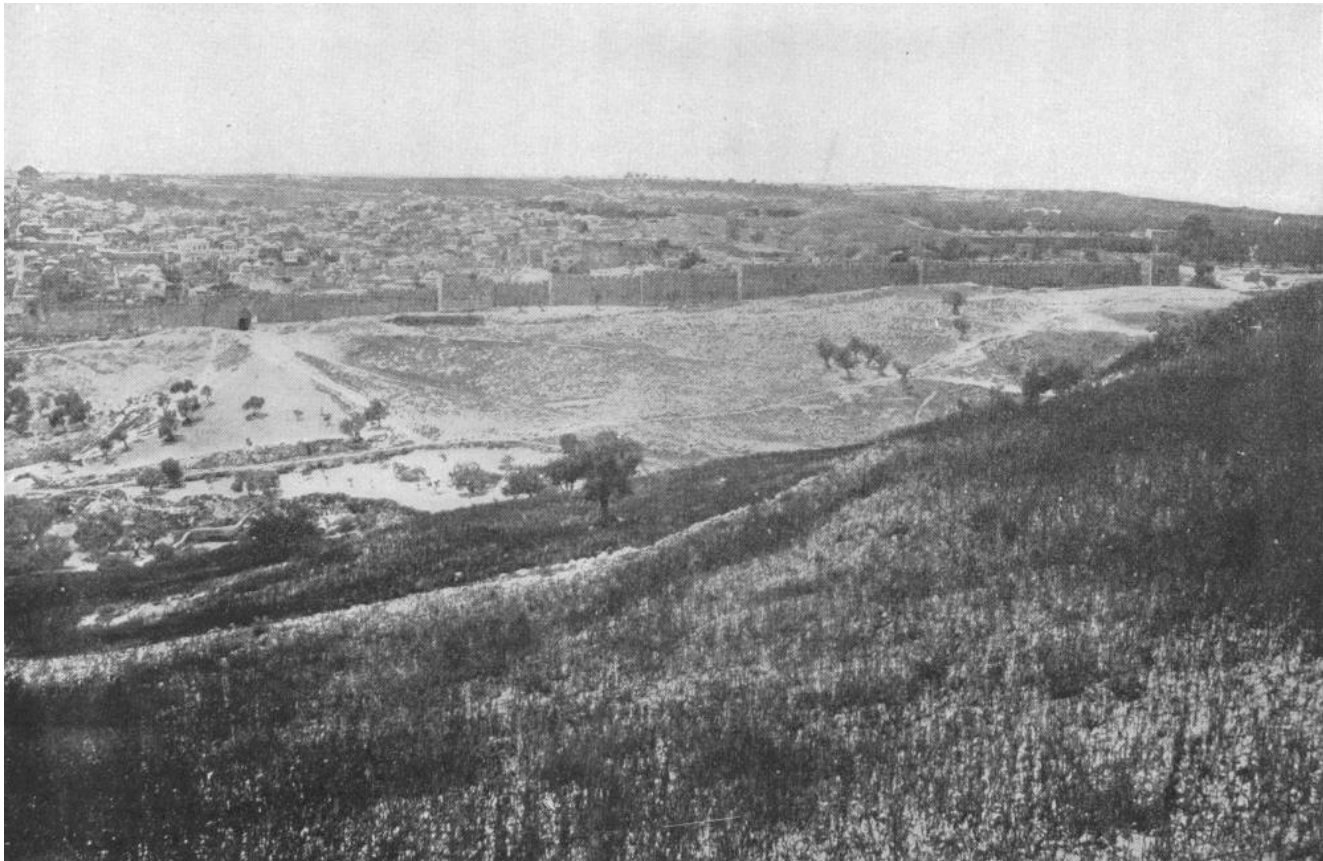
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JERUSALEM, FROM THE MOUNT OF OLIVES

From an old photograph in the possession of the Springfield Public Library and used by kind permission.

The view of Jerusalem from the Mount of Olives in the days of the city's glory, was one of splendor. Of this view in the time of Christ a writer says, referring especially to the temple, "In the setting even more than the rising sun, must the vast proportions, the symmetry, and the sparkling sheen of this mass of snowy marble and gold have stood out gloriously."



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"If a man sin against his neighbor, and an oath be laid upon him to cause him to swear, and he come and swear before thine altar in this house: then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his own head; and justifying the righteous, to give him according to his righteousness.

"When thy people Israel be smitten down before the enemy, because they have sinned against thee; if they turn again to thee, and confess thy name, and pray and make supplication unto thee in this house: then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers. When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them: then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, when thou teachest them the good way wherein they should walk; and send rain upon thy land, which thou hast given to thy people for an inheritance.

"If there be in the land famine, if there be pestilence, if there be blasting or mildew, locust or caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be; what prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house: then hear thou in heaven thy dwelling place, and forgive, and do, and render unto every man according to all his ways, whose heart thou knowest (for thou, even thou only, knowest the hearts of all the children of men); {476} that they may fear thee all the days that they live in the land which thou gavest unto our fathers.

"Moreover concerning the stranger, that is not of thy people Israel, when he shall come out of a far country for thy name's sake (for they shall hear of thy great name, and of thy mighty hand, and of thy stretched out arm); when he shall come and pray toward this house: hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for; that all the peoples of the earth may know thy name, to fear thee, as doth thy people Israel, and that they may know that this house which I have built is called by thy name.

"If thy people go out to battle against their enemy, by whatsoever way thou shalt send them, and they pray unto the Lord toward the city which thou hast chosen, and toward the house which I have built for thy name: then hear thou in heaven their prayer and their supplication, and maintain their cause.

"If they sin against thee (for there is no man that sinneth not), and thou be angry with them, and deliver them to the enemy, so that they carry them away captive unto the land of the enemy, far off or near; yet if they shall bethink themselves in the land whither they are carried captive, and turn again, and make supplication unto thee in the land of them that carried them captive, saying, 'We have sinned, and have done perversely, we have dealt wickedly'; if they return unto thee with all their heart and with all their soul in the land of their enemies, which carried them captive, and pray unto thee toward their land, which thou {477} gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name: then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause; and forgive thy people which have sinned against thee, and all their transgressions wherein they have transgressed against thee; and give them compassion before those who carried them captive, that they may have compassion on them: for they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron: that thine eyes may be open to the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them whensoever they cry unto thee. For thou didst separate them from among all the peoples of the earth, to be thine inheritance, as thou hast spoken by Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God."

And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread forth toward heaven. And he stood, and blessed all the congregation of Israel with a loud voice, saying, "Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by Moses his servant. The Lord our God be with us, as he was with our fathers: let him not leave us nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and keep his {478} commandments, and his statutes, and his judgments, which he commanded our fathers. And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel, as every day shall require: that all the peoples of the earth may know that the Lord, he is God; there is none else. Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day."

And the king, and all Israel with him, offered sacrifice before the Lord. And Solomon offered for the sacrifice of peace offerings, which he offered unto the Lord, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the Lord.

A ROYAL PILGRIMAGE. *The Visit of the Queen of Sheba.*

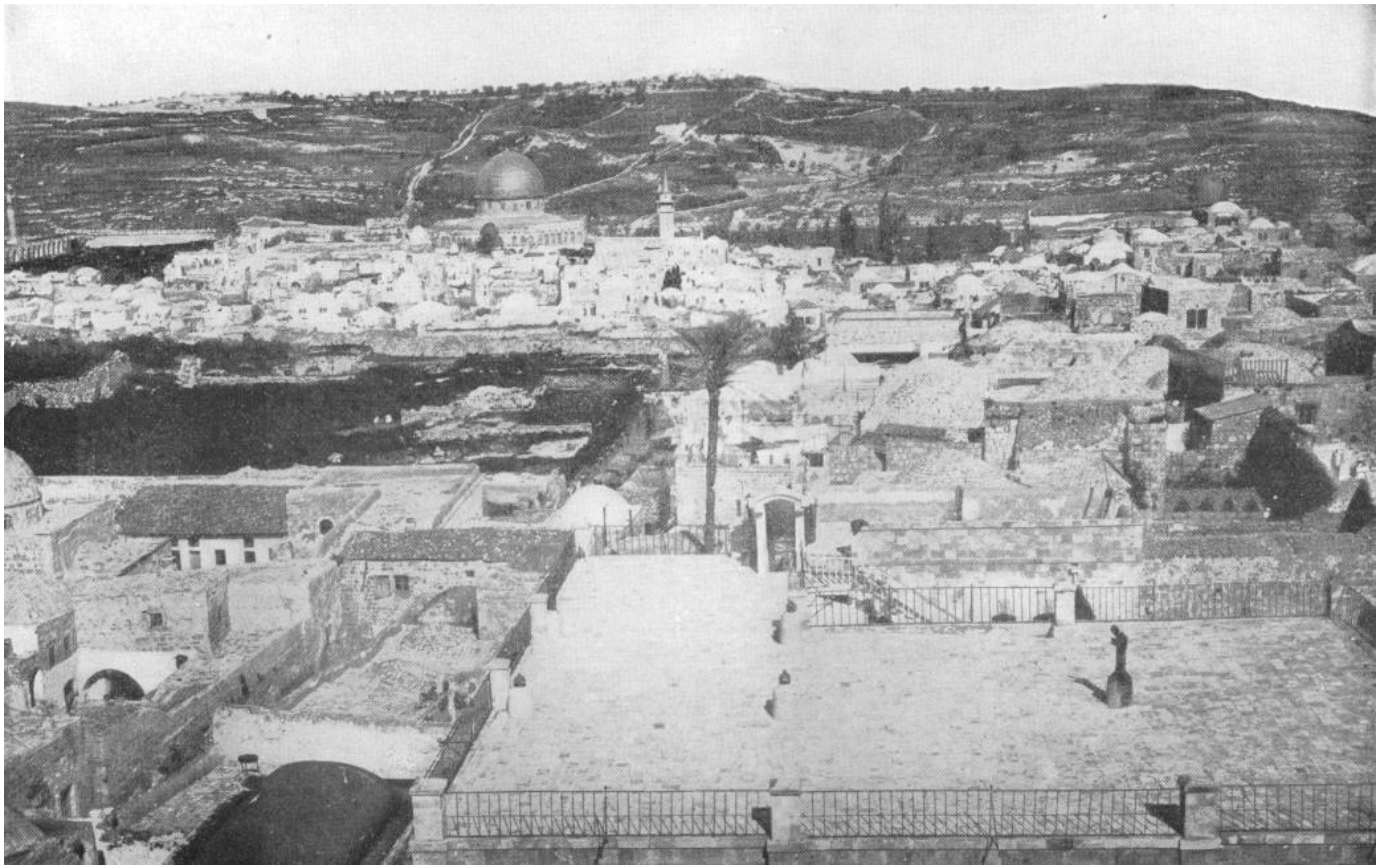
And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions. And she came to Jerusalem with a very great caravan, with camels that bore spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: there was not anything hid from the king which he told her not. And when the queen of Sheba had seen all the wisdom of Solomon, and the house that he had built, and the meat of his table and the seating of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her.

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JERUSALEM, FROM THE CITADEL, LOOKING TOWARD THE MOUNT OF OLIVES.
From a picture in the possession of the Forbes Library and used by kind permission.

This view reverses the position of the spectator in the previous picture Looking from the citadel, the slope of the Mount of Olives rises in the east.



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And she said to the king, "It was a true report that I heard in mine own land of thine acts, and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel for ever, therefore made he thee king, to do judgment and justice."

And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to King Solomon.

And King Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned, and went to her own land, she and her servants.

THE GREATNESS OF SOLOMON'S EMPIRE. *Gold and Ivory Brought by Ship and Caravan.*

(For forty years Solomon reigned in Jerusalem, and during nearly all this time the land was peaceful and prosperous. The empire of Solomon was greater in extent than the territory {482} ruled over by any king which came after him. At last the great king died and was buried in Jerusalem, the city which his father had made the capital.)

And King Solomon made a navy of ships in Ezion-geber, which is beside Elath, at the head of the Red Sea, in the land of Edom. And Hiram sent in the navy his servants, sailors that had knowledge of the sea, with the servants of Solomon. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to King Solomon.

And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees and precious stones. And the king made of the almug trees pillars for the house of the Lord, and for the king's house, harps also and psalteries for the singers: there came no such almug trees, nor were seen, unto this day.

Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold, beside that which the traders brought, and the traffic of the merchants, and of all the kings of the mingled people, and of the governors of the country. And King Solomon made two hundred bucklers of beaten gold: six hundred shekels of gold went to one buckler. And he made three hundred shields of beaten gold; three pounds of gold went to one shield: and the king put them in the house of the forest of Lebanon.

Moreover the king made a great throne of ivory, and overlaid it with the finest gold. There were six steps to the throne, and the top of the throne was round behind: {483} and there were arms on either side of the seat, and two lions standing beside the arms. And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom. And all King Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: none were of silver; it was nothing accounted of in the days of Solomon.

For the king had at sea a navy of Tarshish with the navy of Hiram: once every three years came the navy of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks.

So King Solomon exceeded all the kings of the earth in riches and in wisdom. And all the earth sought the presence of Solomon, to hear his wisdom, which God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and raiment, and armor, and spices, horses, and mules, a rate year by year.

And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he bestowed in the chariot cities, and with the king at Jerusalem. And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the lowland, for abundance.

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NOTES.

ABRAHAM. HIS JOURNEYS.

Ur of the Chaldees was an ancient city on the great plain of Babylon.

Haran. A city lying far to the north of Ur, northeast of Palestine, on the road from the east to the Mediterranean coast.

Canaan, Palestine, the Land of Israel, are all names which have been used at different times for the same country. Canaan is the oldest Biblical name. It means "the lowlands" near the Mediterranean, but was used for the whole country.

Shechem. A city in the middle of Canaan, in a valley between two mountains, Ebal and Gerizim.

Oak of Mamre. The name suggests an oak that was connected with a sacred place. Its exact site is not known, but it must be somewhere near Hebron.

Beth-el was a sacred place, in later times very important. It is on the great road north and south, about twelve miles north of Jerusalem. **ai** was about two miles east, in the head of a valley which falls rapidly toward the Jordan.

The South was used as the name of the country to the south of Canaan, as we use "the South" and "the West" to mean sections of our own country.

DIVISION OF THE LAND.

Plain of the Jordan. The river Jordan runs through a deep valley, which broadens out in its southern part into a plain. It was warm, rich and fertile. Here were situated the cities of Sodom and Gomorrah.

Zoar. One of the cities of the Plain of the Jordan, perhaps on higher ground than the others.

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Hebron, near which the oaks of Mamre were, lies about twenty miles south of Jerusalem. It was from very early time regarded as a sacred city. It is still a town of considerable size.

THE FIGHT OF THE FIVE KINGS.

The five kings were from Babylonia and the mountain country of Elam beyond Babylonia. As the story stands, the king of Elam had conquered Babylonia and the land of Canaan. After a time, part of the land of Canaan revolted, and he came, with his Babylonian allies, to punish the rebellious Canaanites.

Slime pits. Pits of bitumen, a black, sometimes sticky mineral, which is found in the valley of Jordan.

Dan. A town in the north of Palestine. The story makes Abraham's chase of the kings extend all the length of the land afterwards held by the Hebrews.

Hobah. A town north of Damascus, not mentioned elsewhere in the Bible.

Damascus. A very old city, northeast of Palestine. It is situated in a beautiful spot, watered by two rivers, and has been the starting point of caravans for the east, west, and south since long before the days of Abraham.

Melchizedek. King of Salem. Salem was probably Jerusalem. Melchizedek was, like many other ancient kings, also the chief priest of his city. As such, it was right that he should bless the returning chief in war.

A COVENANT BETWEEN GOD AND ABRAHAM.

Euphrates. The greatest river of western Asia. It rises in the mountains of Armenia and flows to the Persian gulf. The Bible often calls it simply "the Great River."

Beer-sheba. The farthest town to the south in Palestine. "From Dan to Beer-sheba" was used to mean all the land from the north to the south.

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EN ROGEL, FROM THE SOUTH

From a photograph taken by Prof. H. G. Mitchell and used by his kind permission.

A nearer view of the famous old well outside the walls of Jerusalem.



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Wilderness of Paran. The half desert country lying south of Palestine.

TESTING OF ABRAHAM.

Land of Moriah. An unknown region. The Jews later supposed that Isaac was sacrificed on the hill at Jerusalem on which Solomon built the temple, but the Bible itself does not affirm it.

Sacrifices were offered on bare rocks or on altars built of stone or earth. At first they were a way of expressing fellowship with God. The people ate part of an offering, and the rest of it was burnt, to symbolize that it was God's share. Later the offering was something given to God. This last is the idea in the story of the sacrifice of Isaac.

DEATH AND BURIAL OF SARAH.

Hittites and **children of Heth** mean the Hittites, one of the tribes of peoples in Palestine before the arrival of the Hebrews. There was a great Hittite empire north of Palestine.

Shekel. An amount of money; in early times not a coin but a weight of money. In this story Abraham "weighed" the silver.

ISAAC AND REBEKAH.

Mesopotamia means "between the rivers," the wide land far east between the Euphrates and the Tigris.

Cave of Machpelah. In early times caves were often used as burial places. The present inhabitants of Hebron believe the cave of Machpelah is under a building in their city.

JACOB.

Pottage. A sort of stew of lentils, a vegetable like beans.

Birthright. In many parts of the world, the oldest child has, by his birth, the right of becoming the head of the family {492} at the death of his father, with sometimes other rights and responsibilities.

Paddan-aram or **Padan-aram.** "The country of Syria," lying northeast of Palestine, between Damascus and the river Euphrates.

Pillars of stone. Standing stones and heaps of stones were often set up at places held sacred. Oil was poured on such stones as an offering to God, or to express the idea that the places were holy. Such sacred places are found in almost all lands, and were very common in Palestine. The stones are still sometimes found standing.

Jegar-sahadutha and **Galeed** both mean "heap of witness," one in the language of Canaan, the other in that of Mesopotamia.

Jabbok. A stream flowing into the Jordan from the east.

Peniel. "Face of God." Sometimes spelled Penuel.

Seir. A section of country southeast of Palestine. It is high and rocky, sometimes called Mt. Seir.

Succoth, "booths." Its site is not known.

Allon-bacuth, "the oak of weeping"

JOSEPH.

Dothan. About ten miles north of Samaria. A story about Elisha is also located at Dothan. [*Tales of Old Judea, 148.*](#)

Caravan. A train of camels or horses. In the East people traveled together in caravans for protection against robbers.

Egypt. A land where civilization is very ancient. All through the Old Testament times it was a powerful kingdom. Its king was called, in the early stories of the Bible, the Pharaoh.

Divining cup. The custom of divining, that is, discovering hidden secrets by magic, was widespread in the ancient world. Sometimes cups of sacred water were used, and a special cup might be thought to have special value for divination.

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Goshen. A section in the northeast of Egypt, next to the Isthmus of Suez.

Rameses. A city in the land of Goshen. "The land of Rameses" is the country about this city.

Embalming was a custom in Egypt. These people thought that their life in the next world depended on keeping the body from decay; so they filled the body with certain chemicals which kept it from the natural decay. The preserved body is called a mummy.

JOSHUA.

Shittim. A place on the east of the Jordan. The site is not known.

Jerusalem, Hebron, Jarmuth, Lachish, and Eglon are all in the southern part of Palestine, in what was later the kingdom of Judah.

Book of Jashar. A collection of poems of ancient heroes, from which also the beautiful lament of David over Saul is taken. [*Hero Tales, 426*](#)

THE JUDGES.

Hill country of Ephraim. The mountain ridge in the central part of Palestine, which belonged to the tribe of Ephraim.

Summer room. A room built on the flat top of a house, to get the cool breezes in the hot summer days.

Philistines. A people who, like the Hebrews, migrated into the land of the Canaanites. They occupied the land along the coast of the Mediterranean. For a long time they were stronger in war than the Hebrews, and ruled over them. This name "Palestine" comes from "Philistine."

Beating out wheat in the wine press. Ordinarily in the East, wheat is threshed by being trodden out with oxen on a bare, hard piece of ground. It is usually in a prominent place, to get the wind for winnowing, and so could be easily seen by the {494} enemy. The wine press furnished a small, flat place where the little wheat they had could be threshed in secret.

Angel of the Lord. Any messenger from God, sometimes thought of in early times as being God himself in the form of a man.

Ophrah. A place in northern central Palestine, site not known.

Baal and Asherah. The Baals were the gods of the Canaanites. Each locality had its Baal (Lord), with an altar and a stone pillar, on some prominent place (the "high places" of the Bible). The asherah was a sacred tree or post standing near the stone pillar.

Jezreel. A beautifully situated town in northern central Palestine.

Pitchers. Jars in which were hidden torches. When the jars were broken with a crash, the torches suddenly flamed out in the darkness, and the noise and the unexpected light made a panic in the Midianite army.

SAUL.

Mizpah. A town on the east of Jordan. Probably the same place that is mentioned in the story of Jacob.

Ramah, "hill." A common name of places in Palestine.

Vial. A vessel in which was carried a sacred oil. A common way to honor a guest was to pour a little oil on his head. Kings and priests were set apart for their office by anointing with oil.

Jabesh. A city east of the Jordan. The people of the city did not forget the good deed of Saul. Many years later, when Saul was defeated and killed, brave men from this city traveled all night, took his body from the battlefield, and gave it an honorable funeral at Jabesh.

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The view is taken from Mount Scopus, the northward extension of the Mount of Olives. The valley between is the head of the Kidron.

This fine picture gives a distinct view of the modern city with its walls and towers, and the valley which lies between.



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Ammonites. A people who lived on the east of the Jordan, with whom the Hebrews had made war.

Michmash. A small town about seven miles north of Jerusalem, on the edge of a deep ravine going down toward the Jordan.

Eating with the blood. The blood was not eaten by the Hebrews. They thought of it as the seat of life, and, since life belonged to God, man ought not to eat it.

Familiar Spirit. "Familiar" is here connected with "family," household. It means a spirit which is ready to serve one, like one of his servants. The woman with a "familiar spirit" was a "medium," who was supposed to be able to summon spirits.

DAVID.

Cubit. See Weights and Measures. Span. The half of a cubit, about nine inches.

Gath. A Philistine city on the plain west of the hills of Judaea.

Armor. The helmet of brass was not uncommon. The "coat of mail" was a close-fitting cloak, covered with brass scales, so as to allow free movement. The greaves were coverings for the shins and the knees. The armor of the Bible times was much simpler than that in Europe in the middle ages.

SOLOMON.

Tyre. A city on the coast of the Mediterranean, north of Palestine, for a long time the center of much commerce between Egypt, Asia, Greece, and the lands farther west. Its inhabitants were Phoenicians.

Zidon, like Tyre, a Phoenician coast city, rich and commercial.

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Sheba. A land in southern Arabia, which got wealth by trading between Egypt and the countries on the Mediterranean, and the distant south and east.

Ophir. A land about which there have been many opinions. Some have thought it in East Africa, some in the far east-India or the Malay Peninsula,--some in Southeast Arabia. Perhaps the last opinion is as probable as any.

Almug. A wood evidently valued for its rarity and beauty. What the wood was is not known, nor where it came from.

Ezion-Geber. A town at the head of the Eastern gulf, now called the Gulf of Akabah, of the Red Sea. In ancient times it was a port of commerce, but now there is no trade anywhere on this gulf.

Red Sea. Between Egypt and Arabia. In the time of Solomon there was commerce on it with Southern Arabia, Eastern Africa, and perhaps with 'Countries still farther away. Part of Solomon's wealth came from his share in this commerce.

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TABLE OF MEASURES.

	Palm	Span	Cubit	Value in Inches
Palm.	1			3
Span.	3	1		9
Cubit	6	2	1	18

WEIGHTS.

A shekel. The English equivalent of this weight is not known. It varied at different times in the history of Israel. According to our estimate a shekel was about 0.3 of an avoirdupois ounce. Probably the earliest standard of weight was a grain of wheat and the early Babylonian shekel was equal to 180 grains of wheat. According to this estimate the weight of Goliath's coat of brass was about 90 pounds and the weight of his spearhead about 10 pounds.

A mina. A weight equal to 60 shekels.

A talent. A weight equal to 60 minas.

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MEMORY VERSES

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MEMORY VERSES.

One for Each Week of the Year.

Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

--Psalms 90:1,2.

If God be for us, who can be against us?

--Romans 8:31.

Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand.

--Ephesians 6:13.

Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

--I Timothy 6:12.

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

--Psalms 24:7.

The Lord reigneth, let the earth rejoice; let the multitude of isles be glad thereof.

--Psalms 97:1.

The Lord is my strength and my shield.

--Psalms 28:7.

Only be thou strong and very courageous.

--Joshua 1:7.

The Lord is my strength and song, and he is become my salvation; he is my God, and I will prepare him an {504} habitation; my father's God, and I will exalt him.

--Exodus 15:2.

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

--Philippians 3:13,14.

Finally, my brethren, be strong in the Lord, and in the power of his might.

--Ephesians 6:10.

Then said Jesus unto his disciples, "If any man will come after me, let him deny himself, and take up his cross and follow me."

--Matthew 16:24.

Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

--I Corinthians 9:24.

He that findeth his life, shall lose it: and he that loseth his life for my sake, shall find it.

--Matthew 10:39.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

--Romans 8:18.

The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.

--Romans 13:12.

He that is not with me is against me: and he that gathereth not with me scattereth.

--Luke 11:23.

We will rejoice in thy salvation, and in the name of God we will setup our banners.

--Psalms 20:5.

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His banner over me was love.

--Song of Solomon 2:4.

And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

--I Corinthians 9:25.

Watch ye, stand fast in the faith, quit you like men, be strong.

--I Corinthians 16:13.

Whosoever will be chief among you, let him be your servant.

--Matthew 20:27.

For the kingdom of God is not in word but in power.

--I Corinthians 4:20.

Give unto the Lord, ye kindreds of the people, give unto the Lord glory and strength.

--I Chronicles 16:28.

The Lord is my rock, and my fortress, and my deliverer.

--II Samuel 22:2.

I will say of the Lord, he is my refuge and my fortress: my God; in him will I trust.

--Psalms 91:2.

I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection.

--I Corinthians 9:26, 27.

Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

--Hebrews 11:33,34.

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Thou therefore endure hardness, as a good soldier of Jesus Christ.

--II Timothy 2:3.

Be thou faithful unto death, and I will give thee the crown of life.

--Revelations 2:10.

Walk worthily of God, who calleth you unto his kingdom and glory.

--I Thessalonians 2:12.

Hold fast the profession of our faith without wavering; for he is faithful that promised.

--Hebrews 10:23.

Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

--Ephesians 6:11.

I can do all things through Christ who strengtheneth me.

--Philippians 4:13.

Blessed are those servants, whom the Lord, when he cometh, shall find watching.

--Luke 12:37.

Take ye heed, watch and pray.

--Mark 13:33.

He that taketh not his cross, and followeth after me, is not worthy of me.

--Matthew 10:38.

Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever: and let the whole

earth be filled with his glory.

--*Psalms 72:18,19.*

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

--*Proverbs 16:32.*

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, {507} and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

--*Hebrews 12:1.*

Let the heavens be glad, and let the earth rejoice, and let men say among the nations, the Lord reigneth.

--*I Chronicles 16:31.*

Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.

--*Isaiah 42:10.*

Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.

--*Psalms 28:9.*

Give us help from trouble; for vain is the help of man.

--*Psalms 60:11.*

And ye shall know the truth, and the truth shall make you free.

--*John 8:32.*

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

--*Galatians 5:1.*

But the salvation of the righteous is of the Lord: he is their strength in the time of trouble.

--*Psalms 37:39.*

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

--*Psalms 118:14.*

He giveth power to the faint: and to them that have no might he increaseth strength.

--*Isaiah 40:29.*

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or {508} nakedness, or sword? Nay, in all these things we are more than conquerors through him that loved us.

--*Romans 8:35,37.*

Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.

--*Luke 12:32.*

I have fought a good fight,
I have finished my course,
I have kept the faith.

--*II Timothy 4:7.*

[End of "VOLUME TWO; HERO TALES"]

[Start of "VOLUME THREE; TALES OF OLD JUDAEA"]

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THE BIBLE STORY

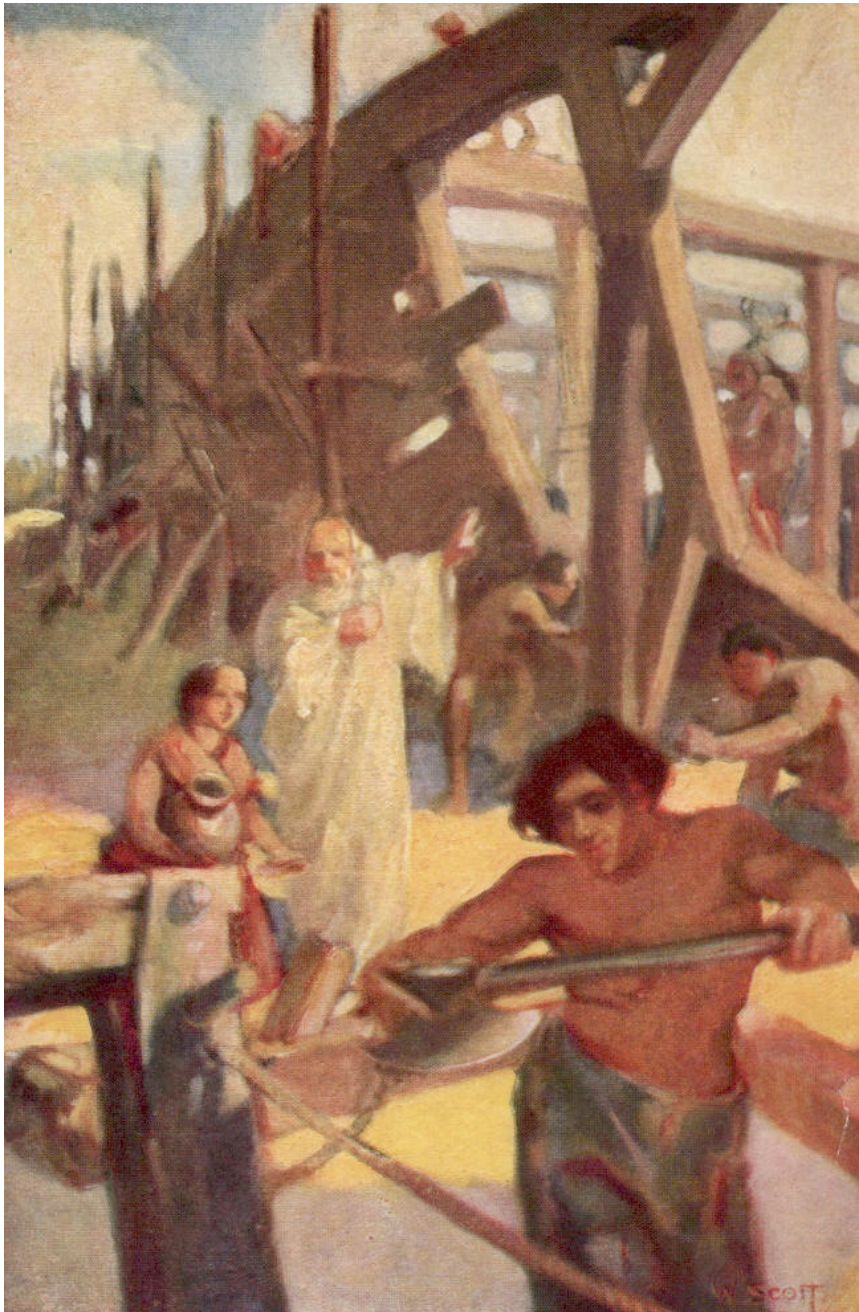
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BUILDING THE ARK

"Make thee an ark of gopher wood; rooms shall thou make in the ark and shall cover it within and without with pitch. And this is how thou shalt make it; the length of the ark three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits."



{7}

THE BIBLE STORY

VOLUME THREE

TALES OF OLD JUDAEA

ARRANGED AND EDITED BY
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PREFACE

This volume contains stories from the Old Testament, not included in the previous volume of this series, "Hero Tales from the Old Testament." It tells of brave women and strong men, of marvelous adventures and escapes, of gallant struggles for liberty, of good and bad kings, of national deliverance and captivity. Some of these stories are given in the form of great symbolic poems and stories like the "Pilgrim's Progress," conveying some great truth by means of poetic imagery, others are the literal recital of historic facts. All are full of the deepest interest and are of profound moral value.

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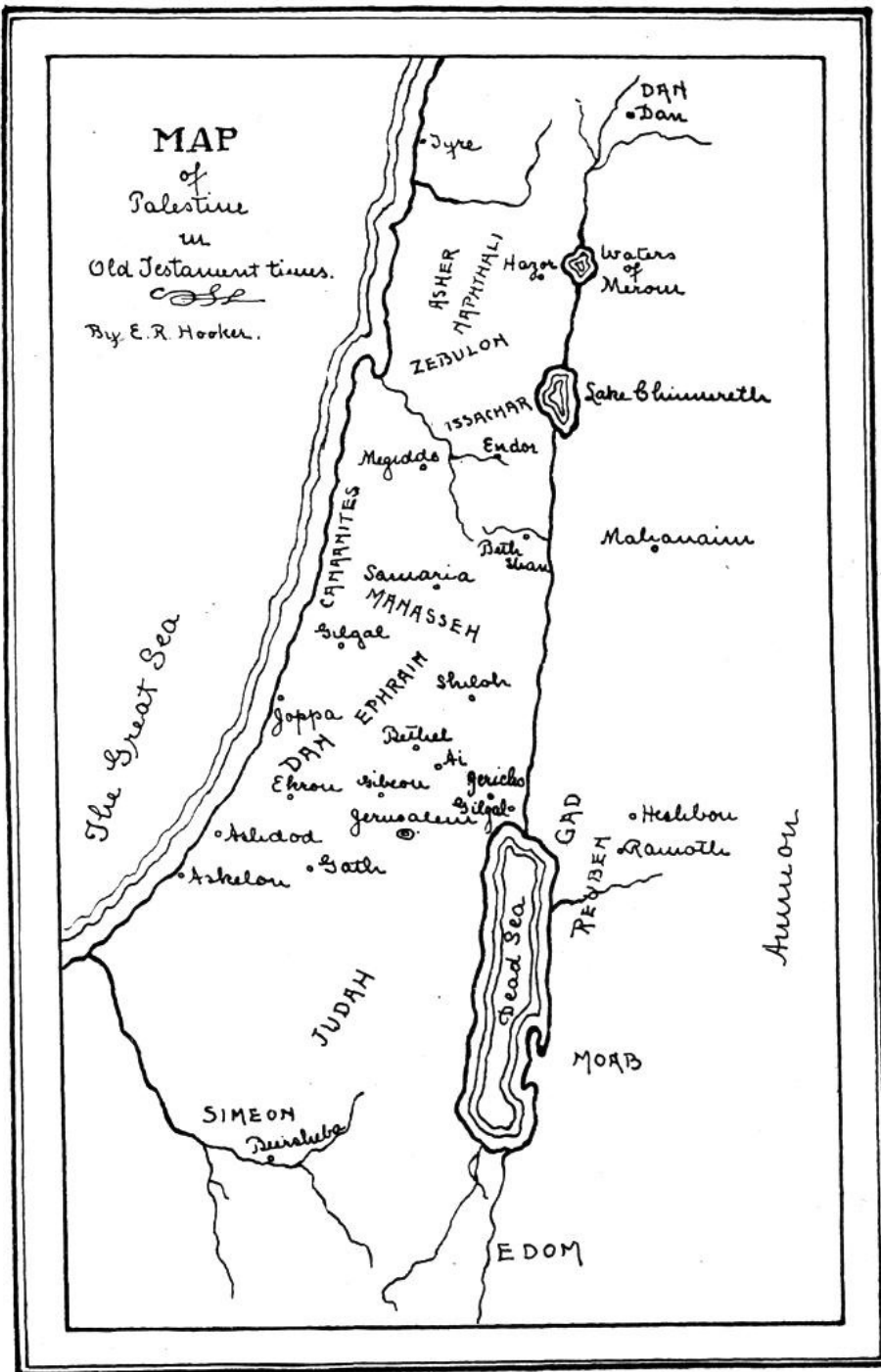
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TALES OF THE FAR-OFF DAYS

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Map of Palestine in Old Testament times.



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THE STORY OF THE CREATION.
"In the Beginning God Created the Heaven and the Earth."

In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep: and the spirit of God moved upon the face of the waters. And God said, "Let there be light": and there was light. And God saw the light that it was good: and God divided the light from the darkness. And God called the light "Day," and the darkness he called "Night." And there was evening and there was morning, one day.

And God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament "Heaven." And there was evening and there was morning, a second day.

And God said, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear": and it was so.

And God called the dry land "Earth"; and the gathering together of the waters called he "Seas": and God saw that it was good. And God said, "Let the earth put forth grass, herb yielding seed, and fruit tree bearing fruit after {16} its kind, wherein is the seed thereof, upon the earth": and it was so.

And the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit, wherein is the seed thereof, after its kind: and God saw that it was good. And there was evening and there was morning, a third day.

And God said, "Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years: and let them be for lights in the firmament of the heaven to give light upon the earth:" and it was so.

And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And there was evening and there was morning, a fourth day.

And God said, "Let the waters swarm with swarms of living creatures, and let the birds fly above the earth in the open firmament of heaven."

And God created the great sea-monsters, and every living creature that moveth, with which the waters swarmed, after their kinds, and every winged bird after its kind: and God saw that it was good. And God blessed them, saying, "Be fruitful, and multiply, and fill the waters in the seas, and let birds multiply on the earth." And there was evening and there was morning, a fifth day.

And God said, "Let the earth bring forth living {17} creatures after their kind, cattle and creeping things, and beasts of the earth after their kind": and it was so.

And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creepeth upon the ground after its kind: and God saw that it was good. And God said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

And God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them: and God said unto them, "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the air, and over every living thing that moveth upon the earth."

And God said, "Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for food: and to every beast of the earth, and to every bird of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for food:" and it was so.

And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

And the heaven and the earth were finished, and all the host of them. And on the seventh day God finished {18} his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and hallowed it: because that in it he rested from all his work which he had created and made.

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A STORY OF DISOBEDIENCE AND ITS CONSEQUENCES. *How Adam and Eve Lost Eden.*

Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said to the woman, "Yea, hath God said, 'Ye shall not eat of any tree of the garden?'"

And the woman said unto the serpent, "Of the fruit of the trees of the garden we may eat: but of the fruit of the tree which is in the midst of the garden, God hath said, 'Ye shall not eat of it, neither shall ye touch it, lest ye die.'"

And the serpent said to the woman, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil."

And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and ate; and she gave also unto her husband with her, and he ate. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and the man and his wife {20} hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called to the man, and said unto him, "Where art thou?"

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

And he said, "Who told thee that thou wast naked?"

Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?"

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

And the Lord God said to the woman, "What is this thou hast done?"

And the woman said, "The serpent beguiled me, and I ate."

And the Lord God said unto the serpent, "Because thou hast done this, cursed art thou above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel."

And to Adam he said, "Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, 'Thou shalt not eat of it': cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return to the ground; for out of it wast thou {21} taken: for dust thou art, and unto dust shalt thou return."

Then the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life.

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THE STORY OF THE FIRST MURDER. *"Am I My Brother's Keeper?"*

(After Adam and Eve were driven from the garden of Eden, two sons were born to them. They named these sons Cain and Abel.)

And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in time it came to pass, that Cain brought of the fruit of the ground an offering to the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect to Abel and to his offering: but to Cain and to his offering he had not respect. And Cain was very angry, and his countenance fell. And the Lord said to Cain, "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin croucheth at the door: and to thee shall be his desire, and thou shalt rule over him."

And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said to Cain, "Where is Abel thy brother?"

And he said, "I know not: am I my brother's keeper?"

And he said, "What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now cursed art thou from the ground, which hath opened her mouth to receive thy brother's blood from thy hand; {23} when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a wanderer shalt thou be in the earth."

And Cain said to the Lord, "My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the ground; and from thy face shall I be hid; and I shall be a fugitive and a wanderer in the earth; and it shall come to pass, that whosoever findeth me will slay me."

And the Lord said to him, "Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold." And the Lord appointed a sign for Cain, lest any finding him should smite him.

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THE STORY OF THE FLOOD. *How the First Ship, "The Ark," Weathered the Storm.*

THE WICKEDNESS OF THE WORLD.

The Lord saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And the Lord repented that he had made man on the earth, and it grieved him at his heart. And the Lord said, "I will destroy man whom I have created from the face of the ground; both man, and beast, and creeping thing, and birds of the air; for I repent that I have made them."

But Noah found favor in the eyes of the Lord.

THE BUILDING OF "THE ARK."

Noah was a righteous man, and Noah walked with God. And Noah had three sons, Shem, Ham, and Japheth. And the earth was corrupt before God, and the earth was filled with violence. And God saw the earth, and, behold, it was corrupt; for all life had corrupted itself upon the earth.

And God said to Noah, "The end of all life is come before me; for the earth is filled with violence; and, behold, I will destroy life on the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt {25} pitch it within and without with pitch. And this is how thou shalt make it: the length of the ark three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A roof shalt thou make to the ark; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. And I, behold, I do bring the flood of waters upon the earth, to destroy all life from under heaven; everything that is in the earth shall die. But I will establish my covenant with thee; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of the birds after their kind, and of the cattle after their kind, of every creeping thing of the ground after its kind, two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and gather it to thee; and it shall be for food for thee, and for them."

Thus did Noah; according to all that God commanded him, so did he.

THE GREAT FLOOD.

And the Lord said to Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee seven and seven, the male and his female; and of the beasts that are not clean two, the male and his female; of the birds also of the air, seven and seven, male {26} and female: to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living thing that I have made will I destroy from off the face of the ground."

And Noah did according unto all that the Lord commanded him.

And Noah was six hundred years old when the flood of waters was upon the earth. And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. Of clean beasts, and of beasts that are not clean, and of birds and of everything that creepeth upon the ground, there went in two and two unto Noah into the ark, male and female, as God commanded Noah. And it came to pass after the seven days, that the waters of the flood were upon the earth. In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights.

In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; they, and every beast after its kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after its kind, and every bird after its kind. And they went in with Noah into the ark, two and two of all flesh wherein is the breath of life. And they that went in, went in male and female of all flesh, as God commanded him: and the Lord shut him in.

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THE END OF THE FLOOD. By Moritz Oppenheim, born at Hanan 1801-died 1882.

"And the dove came in to him at eventide; and, lo, in her mouth an olive leaf plucked off; so Noah knew that the waters were abated from off the earth."



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And the flood was forty days upon the earth; and the waters increased, and bore up the ark, and it was lifted up above the earth. And the waters prevailed, and increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high mountains that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all life died that moved upon the earth, both bird, and cattle, and beast, and every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living thing was destroyed which was upon the face of the ground, both man, and cattle, and creeping thing, and bird of the heaven; and they were destroyed from the earth: and Noah only was left, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days.

THE DOVE AND THE OLIVE LEAF.

And God remembered Noah, and every living thing, and all the cattle that were with him in the ark: and God made a wind to pass over the earth, and the waters assuaged; the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; and the waters returned from off the earth continually: and after the end of an hundred and fifty {30} days the waters decreased. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: and he sent forth a raven, and it went forth to and fro, until the waters were dried up from off the earth. And he sent forth a dove from him, to see if the waters were abated from off the face of the ground; but the dove found no rest for the sole of her foot, and she returned unto him to the ark, for the waters were on the face of the whole earth: and he put forth his hand, and took her, and brought her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark; and the dove came in to him at eventide; and, lo, in her mouth an olive leaf plucked off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent forth the dove; and she returned not again unto him any more. And it came to pass in the six hundred and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dried. And in the second month, on the seven and twentieth day of the month, was the earth dry.

And Noah went forth, and his sons, and his wife, and his sons' wives with him: every beast, every creeping {31} thing, and every bird, whatsoever moveth upon the earth, after their families, went forth out of the ark.

THE RAINBOW IN THE SKY.

And God said, "I will establish my covenant with you; neither shall all life be cut off any more by the waters of the flood; neither shall there any more be a flood to destroy the earth. This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all life. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. This is the token of the covenant which I have established between me and all flesh that is upon the earth."

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A Foolish Plan and Its Failure.

And the whole earth was of one language and of one speech. And it came to pass, as they journeyed east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, "Come, let us make brick, and burn them thoroughly."

And they had brick for stone, and pitch had they for mortar. And they said, "Come, let us build us a city, and a tower, whose top may reach unto heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth."

And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, "Behold, they are one people, and they have all one language; and this is what they begin to do: and now nothing will be withholden from them, which they purpose to do. Come, let us go down, and there confound their language, that they may not understand one another's speech."

So the Lord scattered them abroad from thence upon the face of all the earth: and they left off building the city. Therefore was the name of it called Babel (that is, confusion); because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

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TALES OF BRAVE WOMEN

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RUTH

PERSONS OF THE STORY.

Naomi, Elimelech,

Mahlon, Chilion,

Ruth, Orpah,

Boaz,,

Reapers.

Gleaners.

A second kinsman of Naomi.,

Hebrews who went to live in Moab.

Sons of Naomi and Elimelech.

Daughters-in-law of Naomi and Elimelech.

A wealthy farmer of Beth-lehem and kinsman of Naomi..

PLACE OF THE STORY.

Moab.

Beth-lehem of Judah.

RUTH.

(One of the sweetest stories of the Bible is that of Ruth the Moabitess. Many of the pages of the Old Testament are filled with the noise and tumult of battle, but this tale breathes only of peace and calm, of sunny harvest days when fair Ruth gleaned in, the fields around the old town of Beth-lehem.)

And it came to pass in the days when the judges judged, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons. And the name {36} of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, men of Beth-lehem-judah. And they came into the country of Moab, and continued there.

And Elimelech Naomi's husband died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years.

And Mahlon and Chilion died both of them; and the woman was bereft of her two children and of her husband. Then she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab that the Lord had visited his people in giving them bread. And she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah.

And Naomi said to her two daughters-in-law, "Go, return each of you to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead, and with me. The Lord grant you that ye may find rest, each of you in the house of her husband."

Then she kissed them; and they lifted up their voice, and wept. And they said to her, "Nay, but we will return with thee to thy people."

And Naomi said, "Turn again, my daughters: why will ye go with me? Turn again, my daughters, go your way."

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THE FAMILY OF ELIMELECH GOING TO MOAB

By Bida

"And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons."



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And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her.

And she said, "Behold, thy sister-in-law is gone back to her people, and to her god: return thou after thy sister-in-law."

And Ruth said, "Intreat me not to leave thee, and to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me."

And when she saw that she was steadfastly minded to go with her, she left off speaking to her. So they two went on to Beth-lehem.

And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and the women said, "Is this Naomi?"

And she said unto them, "Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty: why call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?"

So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest.

And Naomi had a kinsman of her husband's, a man of great wealth, of the family of Elimelech; and his name was Boaz. And Ruth the Moabitess said to Naomi, "Let {40} me now go to the field, and glean among the ears of grain after him in whose sight I shall find favor."

And she said to her, "Go, my daughter."

And she went, and came and gleaned in the field after the reapers: and she chanced to come to the part of the field belonging to Boaz, who was of the family of Elimelech.

And, behold, Boaz came from Beth-lehem, and said to the reapers, "The Lord be with you."

And they answered him, "The Lord bless thee."

Then said Boaz to his servant that was set over the reapers, "What young woman is this?"

And the servant that was set over the reapers answered and said, "It is the Moabitish maiden that came back with Naomi out of the country of Moab: and she said, 'Let me glean, I pray you, and gather after the reapers among the sheaves': so she came, and hath continued even from the morning until now, save that she tarried a little in the house."

Then said Boaz to Ruth, "Hearest thou not, my daughter? Go not to glean in another field, neither pass from hence, but abide here fast by my maidens. Let thine eyes be on the field that they reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go to the vessels, and drink of that which the young men have drawn."

Then she fell on her face, and bowed herself to the ground, and said to him, "Why have I found favor in thy sight that thou shouldest take knowledge of me, seeing I am a stranger?"

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And Boaz answered and said to her, "It hath fully been showed me, all that thou hast done to thy mother-in-law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come to a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord, the God of Israel, under whose wings thou art come

to take refuge."

Then she said, "Let me find favor in thy sight, my lord; because thou hast comforted me, and because thou hast spoken kindly unto thine handmaid, though I am a stranger."

And at mealtime Boaz said unto her, "Come hither, and eat of the bread, and dip thy morsel in the cup."

And she sat beside the reapers: and they passed her parched grain, and she ate and was satisfied.

And when she was risen up to glean, Boaz commanded his young men, saying, "Let her glean even among the sheaves, and reproach her not. And also pull out some for her from, the bundles, and leave it, and let her glean, and rebuke her not."

So she gleaned in the field until even; and she beat out what she had gleaned, and it was about an ephah of barley. And she took it up, and went into the city: and her mother-in-law saw what she had gleaned.

And she said unto her, "Where hast thou gleaned today? and where hast thou worked? blessed be he that helped thee."

And she showed her mother-in-law with whom she had {42} worked, and said, "The man's name with whom I worked to-day is Boaz."

And Naomi said to her daughter-in-law, "Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead. The man is nigh of kin unto us, one of our near kinsmen."

And Ruth the Moabitess said, "Yea, he said unto me, 'Thou shalt keep fast by my young men, until they have ended all my harvest.'"

And Naomi said to Ruth, her daughter-in-law, "It is good, my daughter, that thou go out with his maidens, and that they meet thee not in any other field."

So she kept fast by the maidens of Boaz to glean until the end of barley harvest and of wheat harvest; and she dwelt with her mother-in-law.

And Naomi her mother-in-law said unto her, "My daughter, shall I not seek rest for thee, that it may be well with thee? And now is there not Boaz our kinsman, with whose maidens thou wast? Behold, he winnoweth barley to-night in the threshing-floor. Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and go down to the threshing-floor: but make not thyself known to the man, until he shall have done eating and drinking. And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do."

And she said to her, "All that thou sayest I will do."

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RUTH IN THE HARVEST FIELDS OF BOAZ
By Brück-Lajos. Born at Papa, Hungary, November 3, 1846-

"And she came and gleaned in the field after the reapers: and she
chanced to come to the part of the field belonging to Boaz."

"Perhaps the selfsame song that found a path
Through the sad heart of Ruth, when, sick for home,
She stood in tears amid the alien corn."

--*Keats*--"*Ode to a Nightingale*".



{45}

And she went down unto the threshing-floor, and did according to all that her mother-in-law bade her.

And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet. And he said, "Who art thou?"

And she answered, "I am Ruth thine handmaid: spread therefore thy robe over thine handmaid; for thou art a near kinsman."

And he said, "Blessed be thou of the Lord, my daughter: thou hast showed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. And now, my daughter, fear not; I will do to thee all that thou sayest: for all the city of my people doth know that thou art a worthy woman. And now it is true that I am a near kinsman: howbeit there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth: lie down until the morning."

And she lay at his feet until the morning: and she rose up before one could discern another.

For he said, "Let it not be known that a woman came to the threshing-floor."

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And he said, "Bring the mantle that is upon thee, and hold it."

And she held it: and he measured six measures of barley, and gave it to her: and he went into the city.

And when she came to her mother-in-law, she said, "How hast thou fared, my daughter?"

And she told her all that the man had done to her. And she said, "These six measures of barley gave he me; for he said, 'Go not empty unto thy mother-in-law.'"

Then said she, "Sit still, my daughter, until thou know how the matter will fall: for the man will not rest, until he has finished the thing this day."

Now Boaz went up to the gate, and sat down there: and, behold, the near kinsman of whom Boaz spoke came by; to whom he said, "Ho, kinsman! turn aside, sit down here."

And he turned aside, and sat down.

And he took ten men of the elders of the city, and said, "Sit ye down here."

And they sat down.

And he said to the near kinsman, "Naomi, who has come again out of the country of Moab, selleth the piece of land, which was our brother Elimelech's: and I thought to inform thee, saying, 'Buy it before them that sit here, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee.'"

And he said, "I will redeem it."

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Then said Boaz, "The day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance."

And the near kinsman said, "I cannot redeem it for myself, lest I mar mine own inheritance: take thou my right of redemption on thee; for I cannot redeem it."

(Now this was the custom in former time in Israel concerning redeeming and concerning exchanging, to confirm all things; a man drew off his shoe, and gave it to his neighbor: and this was the manner of attestation in Israel.)

So the near kinsman said unto Boaz, "Buy it for thyself." And he drew off his shoe.

And Boaz said to the elders, and unto all the people, "Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren: ye are witnesses this day."

And all the people that were in the gate, and the elders, said, "We are witnesses. The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephrathah, and be famous in Beth-lehem."

So Boaz took Ruth, and she became his wife.

And a son was born to them.

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And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbors gave it a name, saying, "There is a son born to Naomi"; and they called his name Obed: he is the father of Jesse, the father of David.

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RUTH

She stood breast high amid the corn,
Clasped by the golden light of morn,
Like the sweetheart of the sun,
Who many a glowing kiss had won.

On her cheek an autumn flush
Deeply ripened;--such a blush
In the midst of brown was born,
Like red poppies grown with corn.

Round her eyes her tresses fell,--
Which were blackest none could tell;
But long lashes veiled a light
That had else been all too bright.

And her hat, with shady brim,
Made her tressy forehead dim;--
Thus she stood amid the stooks,
Praising God with sweetest looks.

Sure, I said, Heaven did not mean
Where I reap thou shouldst but glean;
Lay thy sheaf adown and come,
Share my harvest and my home.

--*Thomas Hood.*

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DEBORAH AND Jael

PERSONS OF THE STORY.

Deborah, the Prophetess.
Jael, wife of Heber, the Kenite.
Jabin, King of Canaan.
Sisera, captain of Jabin's host.
Heber, the Kenite.
Barak, leader of the Israelites.

PLACE OF THE STORY.

"The Palm Tree of Deborah."
The River Kishon.
The Tent of Heber, the Kenite.

DEBORAH AND Jael.

THE STORY OF TWO WOMEN WHO HELPED TO OVERCOME AND KILL A MIGHTY WARRIOR.

And the children of Israel did that which was evil in the sight of the Lord. And the Lord gave them into the hand of Jabin king of Canaan, who reigned in Hazor; the captain of whose host was Sisera. And the children of Israel cried to the Lord: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

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Now Deborah, a prophetess, the wife of Lappidoth, judged Israel at that time. And she dwelt under the palm tree of Deborah between Ramah and Beth-el in the hill country of Ephraim: and the children of Israel came up to her for judgment. And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said to him, "Hath not the Lord, the God of Israel: commanded, saying, 'Go to Mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? And I will bring to thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his host; and I will deliver him into thine hand.'"

And Barak said to her, "If thou wilt go with me, then I will go: but if thou wilt not go with me, I will not go."

And she said, "I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honor; for the Lord will give Sisera into the hand of a woman."

And Deborah arose, and went with Barak to Kedesh. And Barak called the tribes of Zebulun and Naphtali together to Kedesh; and there went up ten thousand men with him: and Deborah went up with him. Now Heber the Kenite had separated himself from the Kenites, and had pitched his tent by an oak near Kedesh. And they told Sisera that Barak the son of Abinoam was gone up to Mount Tabor. And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him. And Deborah said unto Barak, "Up; for this {53} is the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee?"

So Barak went down from Mount Tabor, and ten thousand men with him. And the Lord discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; and Sisera leaped down from his chariot and fled away on foot. But Barak pursued after the chariots, and after the host: and all the host of Sisera fell by the edge of the sword; there was not a man left.

Howbeit Sisera fled away on foot to the tent of Jael the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite. And Jael went out to meet Sisera, and said to him, "Turn in, my lord, turn in to me; fear not."

And he turned in to her into the tent, and she covered him with a rug. And he said to her, "Give me, I pray thee, a little water to drink; for I am thirsty."

And she opened a bottle of milk, and gave him drink, and covered him. And he said to her, "Stand in the door of the tent, and it shall be, when any man doth come and inquire of thee, and say, 'Is there any man here?' that thou shalt say, 'No.'"

Then Jael, Heber's wife, took a tent-pin, and took an hammer in her hand, and went softly to him, and smote the pin into his temples, and it pierced through into the ground; for he was in a deep sleep, and weary; so he died. And, behold, as Barak pursued Sisera, Jael came out to meet him, and said to him, "Come, and I will show thee the man whom thou seekest." And he came to her; {54} and, behold, Sisera lay dead and the tent-pin was in his temple.

So God subdued on that day Jabin the king of Canaan before the children of Israel. And the hand of the children of Israel prevailed more and more against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

Then sang Deborah and Barak the son of Abinoam on that day,--

A SONG OF TRIUMPH.

"For that the leaders took the lead in Israel,
For that the people offered themselves willingly,
Bless ye the Lord.

"Hear, O ye kings; give ear, O ye princes;
I, even I, will sing unto the Lord;
I will sing praise to the Lord, the God of Israel.
Lord, when thou wentest forth out of Seir,
When thou marchedst out of the field of Edom,
The earth trembled, the heavens also dropped,
Yea, the clouds dropped water
The mountains quaked at the presence of the Lord,
Even yonder Sinai at the presence of the Lord, the God of Israel.

"In the days of Shamgar the son of Anath,

In the days of Jael, the highways were unoccupied,
And the travelers walked through byways.
The rulers ceased in Israel, they ceased,
Until that I Deborah arose,
That I arose a mother in Israel.

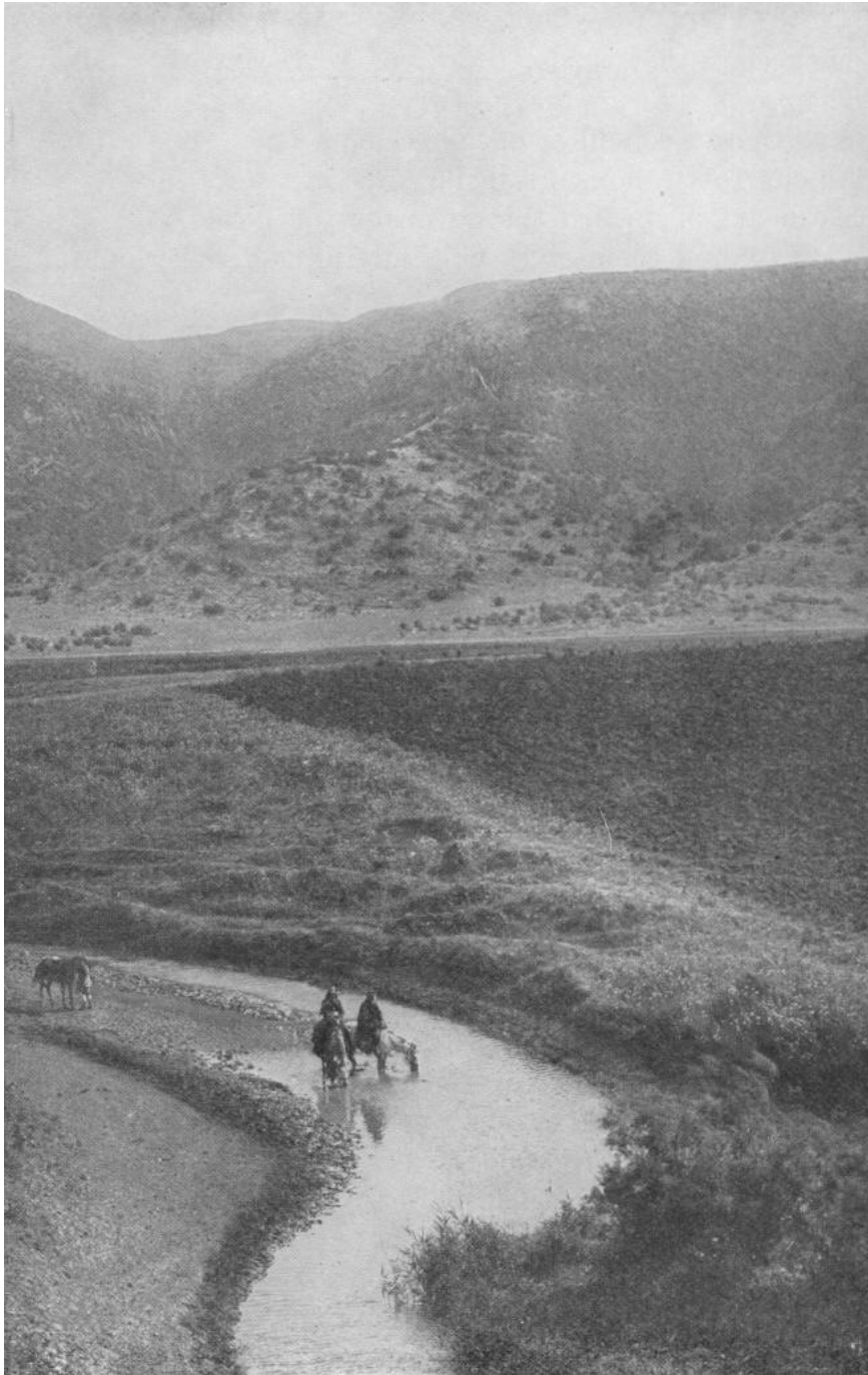
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RIVER KISHON AND MOUNT CARMEL

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Esdraelon is usually regarded as one plain under one name from sea to Jordan. In reality, however, it is not one but several plains, more or less divided by the remains of ridges, which once upon a time sustained across it the continuity of "the backbone of Palestine." Thus, nine miles from the sea, near Tell el Kasis, the traditional site of the slaughter of the priests of Baal, a promontory of the Galilean hills shoots south to within a hundred yards of Carmel, leaving only that space for the Kishon to break through. Eight or nine miles farther east, at Lejjun, probably the ancient Megiddo, low ridges run out from both north and south, as if they had once met, and again leave Kishon but a narrow pass. And once more, between Jezreel and a spot west of Shunem, about twenty-four miles from the coast, there is a sudden fall of level eastwards, which visibly separates Esdraelon proper from the narrower valley sloping towards Jordan and is perhaps evidence of a former connection between Gilboa and Moreh.



{57}

They chose new gods;
Then was war in the gates:
Was there a shield or spear seen

Among forty thousand in Israel?
My heart is toward the governors of Israel,
That offered themselves willingly among the people:
Bless ye the Lord.

"Tell of it, ye that ride on white asses,
Ye that sit on rich carpets,
And ye that walk by the way.
Far from the noise of archers, in the places of drawing water,
There shall they rehearse the righteous acts of the Lord,
Even the righteous acts of his rule in Israel.
Then the people of the Lord went down to the gates.

"Awake, awake, Deborah;
Awake, awake, sing a song:
Arise, Barak, and lead thy captivity captive, thou son of Abinoam.
Then came down a remnant of the nobles and the people;
The Lord came down for me against the mighty.
Out of Ephraim came down they whose root is in Amalek;
After thee, Benjamin, among thy peoples;
Out of Machir came down governors,
And out of Zebulun they that handle the marshal's staff.
And the princes of Issachar were with Deborah;
As was Issachar, so was Barak;
Into the valley they rushed forth at his feet.
By the watercourses of Reuben
There were great resolves of heart.
Why satest thou among the sheepfolds, {58}
To hear the pipings for the flocks?
At the watercourses of Reuben
There were great searchings of heart.
Gilead abode beyond Jordan:
And Dan, why did he remain in ships?
Asher sat still at the haven of the sea,
And abode by his creeks.
Zebulun was a people that jeopardated their lives to the death,
And Naphtali, upon the high places of the field.

"The kings came and fought;
Then fought the kings of Canaan,
In Taanach by the waters of Megiddo:
They took no gain of money.
They fought from heaven,
The stars in their courses fought against Sisera.
The river Kishon swept them away,
That ancient river, the river Kishon.
O my soul, march on with strength.
Then did the horse hoofs stamp
By reason of the prancings, the prancings of their strong ones.

"Curse ye Meroz, said the angel of the Lord,
Curse ye bitterly the inhabitants thereof;
Because they came not to the help of the Lord,
To the help of the Lord against the mighty.

"Blessed above women shall Jael be,
The wife of Heber the Kenite,
Blessed shall she be above women in the tent.
He asked water, and she gave him milk; {59}
She brought him butter in a lordly dish.
She put her hand to the nail,
And her right hand to the workmen's hammer;
And with the hammer she smote Sisera, she smote through his head,
Yea, she pierced and struck through his temples.
At her feet he bowed, he fell, he lay:
At her feet he bowed, he fell:
Where he bowed, there he fell down dead.

"Through the windows she looked forth, and cried,
The mother of Sisera cried through the lattice,
'Why is his chariot so long in coming?
Why tarry the wheels of his chariots?'
Her wise ladies answered her,
Yea, she returned answer to herself,
'Have they not found, have they not divided the spoil?
A damsel, two damsels to every man;
To Sisera a spoil of dyed garments,
A spoil of dyed garments embroidered,
Of dyed garments embroidered on both sides, on the necks of the spoil?'

"So let all thine enemies perish, O Lord:
But let them that love him be as the sun when he goeth
forth in his might."

ESTHER

PERSONS OF THE STORY.

Ahasuerus, King of Persia.

Vashti, Queen of Ahasuerus, deposed by him.

Esther, Queen of Ahasuerus.

Mordecai, an officer of the Court.

Courtiers, officers, women of the harem, messengers.

PLACE OF THE STORY.

The Palace of Ahasuerus.

ESTHER.

THE STORY OF A BRAVE QUEEN WHO SAVED HER PEOPLE IN A FOREIGN LAND.

Now it came to pass in the days of Ahasuerus (this is Ahasuerus who reigned, from India even to Ethiopia, over an hundred and seven and twenty provinces): that in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace, in the third year of his reign, he made a feast for all his princes and his servants; the mighty men of Persia and Media, the nobles and princes of the provinces, being before him: when he showed the riches of his glorious kingdom and the honor {61} of his excellent majesty many days, even an hundred and eighty days.

And when these days were ended, the king made a feast for all the people that were present in Shushan the palace, both great and small, seven days, in the court of the garden of the king's palace; there were hangings of white cloth, of green, and of blue, fastened with cords of fine linen and purple to silver rings and pillars of marble: the couches were of gold and silver, upon a pavement of red, and white, and yellow, and black marble. And they gave them drink in vessels of gold, (the vessels being different one from another,) and royal wine in abundance, according to the bounty of the king.

Also Vashti the queen made a feast for the women in the royal house who belonged to King Ahasuerus.

On the seventh day, when the heart of the king was merry with wine, he commanded the seven chamberlains that ministered in the presence of Ahasuerus the king, to bring Vashti the queen before the king with the crown royal, to show the peoples and the princes her beauty: for she was fair to look on. But the queen Vashti refused to come at the king's commandment by the chamberlains: therefore was the king very wroth, and his anger burned in him. Then the king said to the wise men, "What shall we do to the queen Vashti according to law, because she hath not done the bidding of the king Ahasuerus by the chamberlains?"

And one of the wise men answered before the king and the princes, "Vashti the queen hath not done wrong {62} to the king only, but also to all the princes, and to all the peoples who are in all the provinces of the king Ahasuerus. For this deed of the queen will come abroad to all women, to make their husbands contemptible in their eyes, when it shall be reported, 'The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.' And this day will the princesses of Persia and Media which have heard of the deed of the queen say the like unto all the king's princes. So shall there arise much contempt and wrath. If it please the king, let there go forth a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, that Vashti come no more before King Ahasuerus; and let the king give her royal estate to another who is better than she.

"And when the king's decree which he shall make shall be published throughout all his kingdom, all the wives shall give to their husbands honor, both to great and small."

And the saying pleased the king and the princes; and the king did according to the word of the wise men: for he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and should publish it according to the language of his people.

After these things, when the wrath of King Ahasuerus was pacified, he remembered Vashti and what she had done, and what was decreed against her. Then said the king's servants that ministered unto him, "Let there be fair young {63} maidens sought for the king: and let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young maidens to Shushan the palace, to the house of the women, unto the custody of Hegai the king's chamberlain, keeper of the women; and let the maiden which pleaseth the king be queen instead of Vashti." And the thing pleased the king; and he did so.

There was a certain Jew in Shushan the palace, whose name was Mordecai, a Benjamite; who had been carried away from Jerusalem with the captives which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maiden was fair and beautiful; and when her father and mother were dead, Mordecai took her for his own daughter. So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together to Shushan the palace, to the custody of Hegai, that Esther was taken into the king's house, to the custody of Hegai, keeper of the women. And the maiden pleased him, and she obtained kindness of him. Esther had not made known her people nor her kindred: for Mordecai had charged her that she should not make it known. And Mordecai walked every day before the court of the women's house, to know how Esther did, and what would become of her. Now when the turn of every maiden was come to go in to King Ahasuerus, in this wise came the maiden to the king, whatsoever she desired was given her to go {64} with her out of the house of the women to the king's house. In the evening she went, and on the morrow she returned into the second house of the women: she came in to the king no more, except the king delighted in her, and that she were called by name.

Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in to the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favor in the sight of all them that looked upon her. So Esther was taken to King Ahasuerus in to his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign. And the king loved Esther above all the women, and she obtained favor and kindness in his sight more than all the maidens, so that he set the royal crown upon her head, and made her queen instead of Vashti.

Then the king made a great feast to all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the bounty of the king. And when the maidens were gathered together the second time, then Mordecai sat in the king's gate. Esther had not yet made known her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, just as when she was brought up with him.

In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those who kept the door, were wroth, and sought to lay {65} hands on the king Ahasuerus. And the thing was known to Mordecai, who showed it unto Esther the queen; and Esther told the king thereof in Mordecai's name. And when inquiry was made into the matter, and it was found to be so, they were both hanged on a tree: and it was written in the book of the chronicles before the king.

After these things did King Ahasuerus promote Haman and advanced him, and set his seat above all the princes that were with him. And all the king's servants, who were in the king's gate, bowed down, and did reverence to Haman: for the king had so commanded concerning

him. But Mordecai bowed not down, nor did him reverence. Then the king's servants, who were in the king's gate, said unto Mordecai, "Why transgressest thou the king's commandment?"

Now it came to pass, when they spoke daily to him, and he hearkened not to them, that they told Haman, to see how Mordecai's case would stand: for he had told them that he was a Jew. And when Haman saw that Mordecai bowed not down, nor did him reverence, then was Haman full of wrath. But he thought scorn to lay hands on Mordecai alone; for they had made known to him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai. In the first month, which is the month Nisan, in the twelfth year of King Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, which is the month Adar.

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And Haman said unto King Ahasuerus, "There is a certain people scattered abroad and dispersed among the peoples in all the provinces of thy kingdom; and their laws are diverse from those of every people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they be destroyed: and I will pay ten thousand talents of silver into the hands of those that have the charge of the king's business, to bring it into the king's treasuries."

And the king took his ring from his hand, and gave it unto Haman, the Jew's enemy.

And the king said unto Haman, "The silver is given to thee, the people also, to do with them as it seemeth good to thee."

Then were the king's scribes called in the first month, on the thirteenth day thereof, and there was written according to all that Haman commanded unto the king's satraps, and to the governors that were over every province, and to the princes of every people; to every province according to the writing thereof, and to every people after their language; in the name of King Ahasuerus was it written, and it was sealed with the king's ring. And letters were sent by the king's messengers into all the king's provinces, to destroy, to slay, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey. A copy of the writing, that the decree should {67} be given out in every province, was published to all the peoples, that they should be ready at that day. The king's messenger went forth in haste by the king's commandment, and the decree was given out in Shushan the palace: and the king and Haman sat down to drink; but the city of Shushan was perplexed.

Now when Mordecai knew all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry: and he came even before the king's gate: for none might enter within the king's gate clothed with sackcloth.

And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes. And Esther's maidens and her chamberlains came and told it her; and the queen was exceedingly grieved: and she sent raiment to clothe Mordecai, and to take his sackcloth from off him: but he received it not.

Then called Esther for Hathach, one of the king's chamberlains, whom he had appointed to attend upon her, and charged him to go to Mordecai, to know what this was, and why it was. So Hathach went forth to Mordecai unto the public square of the city, which was before the king's gate. And Mordecai told him of all that had happened to him, and the exact sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. Also he gave him the copy of the writing {68} of the decree that was given out in Shushan to destroy them, to show it unto Esther, and to declare it unto her; and to charge her that she should go in to the king, to make supplication unto him, and to make request before him, for her people.

And Hathach came and told Esther the words of Mordecai. Then Esther spoke to Hathach, and gave him a message unto Mordecai, saying: "All the king's servants, and the people of the king's provinces, know, that whosoever, whether man or woman, shall come to the king into the inner court, who is not called, there is one law for him, that he be put to death, except those to whom the king shall hold out the golden scepter, that he may live: but I have not been called to come in unto the king these thirty days."

And they told to Mordecai Esther's words.

Then Mordecai bade them return answer unto Esther, "Think not that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall relief and deliverance arise to the Jews from another place, but thou and thy father's house shall perish: and who knoweth whether thou art not come to the kingdom for such a time as this?"

Then Esther bade them return answer unto Mordecai, "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast in like manner; and so will I go in to the king, which is not according to the law: and if I perish, I perish."

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So Mordecai went his way, and did according to all that Esther had commanded him.

Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the entrance of the house. And when the king saw Esther the queen standing in the court, she obtained favor in his sight: and the king held out to Esther the golden scepter that was in his hand. So Esther drew near, and touched the top of the scepter. Then said the king to her, "What wilt thou, Queen Esther? and what is thy request? it shall be given thee even to the half of the kingdom."

And Esther said, "If it seem good to the king, let the king and Haman come this day to the banquet that I have prepared for him."

Then the king said, "Cause Haman to make haste, that it may be done as Esther hath said."

So the king and Haman came to the banquet that Esther had prepared. And the king said to Esther at the banquet of wine, "What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed."

Then answered Esther, and said, "My petition and my request is: if I have found favor in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do tomorrow as the king hath said."

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Then went Haman forth that day joyful and glad of heart: but when Haman saw Mordecai in the king's gate, that he stood not up nor moved for him, he was filled with wrath against Mordecai. Nevertheless Haman controlled himself, and went home; and he sent and brought his friends and Zeresh his wife. And Haman recounted unto them the glory of his riches, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said moreover, "Yea, Esther the queen let no man come in with the king to the banquet that she had prepared but myself; and to-morrow also am I invited by her together with the king. Yet all this

availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate."

Then said Zeresh his wife and all his friends unto him, "Let a gallows be made fifty cubits high, and in the morning speak thou to the king that Mordecai may be hanged thereon: then go thou in merrily with the king to the banquet." And the thing pleased Haman; and he caused the gallows to be made.

On that night the king could not sleep; and he commanded to bring the book of records of the chronicles, and they were read before the king. And it was found written, that Mordecai had told of Bigthan and Teresh, two of the king's chamberlains, of those that kept the door, who had sought to lay hands on the king Ahasuerus. And the king said, "What honor and dignity hath been bestowed upon Mordecai for this?"

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Then said the king's servants that ministered unto him, "There is nothing done for him."

And the king said, "Who is in the court?"

Now Haman had come into the outward court of the king's house, to speak to the king to hang Mordecai on the gallows that he had prepared for him.

And the king's servants said unto him, "Behold, Haman standeth in the court."

And the king said, "Let him come in."

So Haman came in. And the king said to him, "What shall be done unto the man whom the king delighteth to honor?"

Now Haman said in his heart, "To whom would the king delight to do honor more than to myself?"

And Haman said to the king, "For the man whom the king delighteth to honor, let royal apparel be brought which the king is accustomed to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: and let the apparel and the horse be delivered to the hand of one of the king's most noble princes, that they may array the man therewith whom the king delighteth to honor, and cause him to ride on horseback through the street of the city, and proclaim before him, "Thus shall it be done to the man whom the king delighteth to honor."

Then the king said to Haman, "Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken."

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Then took Haman the apparel and the horse, and arrayed Mordecai, and caused him to ride through the street of the city, and proclaimed before him, "Thus shall it be done unto the man whom the king delighteth to honor."

And Mordecai came again to the king's gate. But Haman hasted to his house, mourning and having his head covered. And Haman recounted unto Zeresh his wife and all his friends everything that had befallen him.

Then said his wise men, and Zeresh his wife unto him, "If Mordecai, before whom thou hast begun to fall, be of the race of the Jews, thou shalt not prevail against him, but shalt surely fall before him."

While they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

So the king and Haman came to the banquet with Esther the queen. And the king said again to Esther on the second day at the banquet of wine, "What is thy petition, Queen Esther? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed."

Then Esther the queen answered and said, "If I have found favor in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: for we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my peace, although the adversary could not have compensated for the king's damage."

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Then spoke the king Ahasuerus and said to Esther the queen, "Who is he, and where is he, that dares presume in his heart to do so?"

And Esther said, "An adversary and an enemy, even this wicked Haman."

Then Haman was afraid before the king and the queen.

And the king arose in his wrath from the banquet of wine and went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king. Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the couch whereon Esther was. Then said the king, "Will he even do harm to the queen before me in the house?" As the word went out of the king's mouth, they covered Haman's face.

Then said Harbonah, one of the chamberlains that were before the king, "Behold also, the gallows fifty cubits high, which Haman hath made for Mordecai, who spoke good for the king, standeth in the house of Haman."

And the king said, "Hang him thereon."

So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

On that day the king Ahasuerus gave the house of Haman the Jew's enemy to Esther the queen. And Mordecai came before the king; for Esther had told what he was to her. And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman. And {74} Esther spoke yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman, and the device that he had devised against the Jews. Then the king held out to Esther the golden scepter.

So Esther arose, and stood before the king. And she said, "If it please the king, and if I have found favor in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman, which he wrote to destroy the Jews which are in all the king's provinces: for how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?"

Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, "Behold, I have given Esther the house of Haman, and him

they have hanged upon the gallows, because he laid his hand upon the Jews. Write ye also to the Jews, as it pleaseth you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse."

Then were the king's scribes called at that time, in the third month, which is the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the satraps, and the governors and princes of the provinces which are from India unto Ethiopia, an hundred and twenty and seven provinces, unto every province according to the writing thereof, and unto every people after {75} their language, and to the Jews according to their writing, and according to their language.

And he wrote in the name of King Ahasuerus, and sealed it with the king's ring, and sent letters by king's messengers on horseback, riding on swift steeds that were used in the king's service: wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, their little ones and women, and to take the spoil of them for a prey, upon one day in all the provinces of King Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar. A copy of the writing, that the decree should be given out in every province, was published unto all the peoples, and that the Jews should be ready on that day to avenge themselves on their enemies.

So the king's messengers that rode upon swift steeds that were used in the king's service went out, being hastened and urged on by the king's commandment; and the decree was given out in Shushan the palace. And Mordecai went forth from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a robe of fine linen and purple: and the city of Shushan shouted and was glad. The Jews had light and gladness, and joy and honor. And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had gladness and joy, a feast and a good day. And many among the peoples of the land {76} became Jews; for the fear of the Jews was fallen upon them.

Now in the twelfth month, which is the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have rule over them; whereas it was turned to the contrary, that the Jews had rule over them that hated them, the Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them was fallen upon all the peoples. And all the princes of the provinces, and the satraps, and the governors, and they that did the king's business, helped the Jews; because the fear of Mordecai was fallen upon them. For Mordecai was great in the king's house, and his fame went forth throughout all the provinces: for the man Mordecai grew greater and greater. And the Jews smote all their enemies with the stroke of the sword and with great slaughter and destruction, and did what they would unto them that hated them. And in Shushan the palace the Jews slew and destroyed five hundred men. And the ten sons of Haman, the Jews' enemy, they slew; but on the spoil they laid not their hand. On that day the number of those that were slain in Shushan the palace was brought before the king. And the king said unto Esther the queen, "The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's {77} provinces! Now what is thy petition? and it shall be granted thee; or what is thy request further? and it shall be done."

Then said Esther, "If it please the king, let it be granted to the Jews which are in Shushan to do to-morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows."

And the king commanded it so to be done: and a decree was given out in Shushan; and they hanged Haman's ten sons. And the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men in Shushan; but on the spoil they laid not their hand. And the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of them that hated them seventy and five thousand; but on the spoil they laid not their hand. This was done on the thirteenth day of the month Adar; and on the fourteenth day of the same they rested, and made it a day of feasting and gladness. But the Jews that were in Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness. Therefore do the Jews of the villages, that dwell in the unwall'd towns, make the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending gifts one to another.

And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king {78} Ahasuerus, both far and near, to enjoin them that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly, as the days wherein the Jews had rest from their enemies, and the month which was turned unto them from sorrow to gladness, and from mourning into a good day: that they should make them days of feasting and gladness, and of sending presents one to another, and gifts to the poor. And the Jews undertook to do as they had begun, and as Mordecai had written unto them; because Haman, the enemy of all the Jews, had plotted against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them; but when the matter came before the king, he commanded by letters that his wicked device, which he had devised against the Jews, should return upon his own head; and that he and his sons should be hanged on the gallows. Wherefore they called these days Purim, after the name of Pur. Therefore because of all the words of this letter, and of that which they had seen concerning this matter, and that which had come unto them, the Jews ordained, and took upon them, and upon their race, and upon all such as joined themselves unto them, so that it should not fail, that they would keep these two days according to the writing thereof, and according to the appointed time thereof, every year; and that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their race. Then Esther {79} the queen, and Mordecai the Jew, wrote with all authority to confirm this second letter of Purim.

And he sent letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth, to confirm these days of Purim in their appointed times, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had ordained for themselves and for their race. And the commandment of Esther confirmed these matters of Purim; and it was written in the book.

And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea. And all the acts of his power and of his might, and the full account of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia? For Mordecai the Jew was next unto King Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren; seeking the good of his people, and speaking peace to all his race.

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JUDITH

PERSONS OF THE STORY.

Judith, a widow of Bethulia.

Holofernes, captain of the hosts of Nebuchadnezzar.

Ozias, elder in Bethulia.

Maid of Judith's.

People of Bethulia, soldiers of Holofernes.

PLACE OF THE STORY.

Bethulia.
Camp of Holofernes.
Tent of Holofernes.

JUDITH.

(The story of Judith, and how she delivered Israel by cutting off the head of Holofernes, a great captain of the armies of King Nebuchadnezzar, is told in the Apocrypha.

According to the story, King Nebuchadnezzar made war upon Arphaxad, king of the Medes. He summoned all nations to aid him, and having been victorious, he sent an army of 132,000 men to take vengeance upon those nations which refused to come at his call. This great army swept down from the North, destroying everything in its path.)

The March of Holofernes.

And Holofernes went forth from the presence of his lord, and called all the governors and the captains and {81} officers of the host of Asshur; and he numbered chosen men for the battle, as his lord had commanded him, up to a hundred and twenty thousand, and twelve thousand archers on horseback; and he ranged them, as a great army is ordered for the war. And he took camels and asses and mules for their baggage, an exceeding great multitude; and sheep and oxen and goats without number for their provision; and great stores of food for every man, and exceeding much gold and silver out of the king's house. And he went forth, he and all his host, on their journey, to go before King Nebuchadnezzar, and to cover all the face of the earth westward with their chariots and horsemen and chosen footmen. And a great company of many nations went forth with them like locusts, and like the sand of the earth: for they could not be numbered by reason of their multitude.

And they went out of Nineveh three days' journey toward the plain of Bectileth, and encamped from Bectileth near the mountain which is at the left hand of the upper Cilicia. And he took all his host, his footmen and horsemen and chariots, and went away from thence into the hill country, and destroyed many peoples.

And the fear and the dread of him fell upon them that dwelt on the sea coast, from the north to the south. And they sent to him messengers with words of peace, saying, "Behold, we the servants of Nebuchadnezzar the great king lie before thee: use us as it is pleasing in thy sight. Behold, our dwellings, and all our country, and all our fields of wheat, and our flocks and herds, and all the sheepcotes {82} of our tents, lie before thy face: use them as it may please thee. Behold, even our cities and they that dwell in them are thy servants: come and deal with them as it is good in thine eyes." And the men came to Holofernes, and spoke to him according to these words.

And he came down toward the sea coast, he and his host, and set garrisons in the great cities, and took out of them chosen men for allies. And they received him, they and all the country round about them, with garlands and dances and timbrels. And he cast down all their defenses, and cut down their sacred groves: and it had been given to him to destroy all the gods of the land, that all the nations should worship Nebuchadnezzar only, and that all their tongues and their tribes should call upon him as god. And he came towards Esdraelon near to Dotaea, which is over against the great ridge of Judaea. And he encamped between Geba and Scythopolis, and he was there a whole month, that he might gather together all the baggage of his host.

The Siege of Bethulia.

(After ravaging the coast, Holofernes pushed up into the hill country to attack the cities of Israel.)

But the next day Holofernes gave command to all his army and to all his people which were come to be his allies, that they should remove their camp toward Bethulia, and take beforehand the ascents of the hill country, and make war against the children of Israel. And every mighty man of them removed that day, and the host of their men of {83} war was a hundred and seventy thousand footmen, and twelve thousand horsemen, beside the baggage, and the men that were afoot among them, an exceeding great multitude. And they encamped in the valley near unto Bethulia, by the fountain, and they spread out over all the land.

But the children of Israel, when they saw the multitude of them, were troubled exceedingly, and said every one to his neighbor, "Now shall these men lick up the face of all the earth; and neither the high mountains, nor the valleys, nor the hills, shall be able to bear their weight."

And every man took up his weapons of war, and when they had kindled fires upon their towers, they remained and watched all that night.

But on the second day Holofernes led out all his horse in the sight of the children of Israel which were in Bethulia, and viewed the ascents to their city, and searched out the fountains of the waters, and seized upon them, and set garrisons of men of war over them, and himself departed to his people.

And there came to him all the rulers of the children of Esau, and all the leaders of the people of Moab, and the captains of the sea coast, and said,--

"Let our lord now hear a word, that thy host be not overthrown. For this people of the children of Israel do not trust in their spears, but in the height of the mountains wherein they dwell, for it is not easy to come up to the tops of their mountains. And now, my lord, fight not against them in battle array, and there shall not so much as one man {84} of thy people perish. Remain in thy camp, and keep safe every man of thy host, and let thy servants get possession of the fountain of water, which issueth forth at the foot of the mountain: because all the inhabitants of Bethulia have their water hence; and thirst shall kill them, and they shall give up their city: and we and our people will go up to the tops of the mountains that are near, and will encamp upon them, to watch that not one man go out of the city. And they shall be consumed with famine, they and their wives and their children, and before the sword come against them they shall be laid low in the streets where they dwell. And thou shalt render them an evil reward; because they rebelled, and met thee not in peace."

And their words were pleasing in the sight of Holofernes and in the sight of all his servants; and he commanded to do as they had spoken. And the army of the children of Ammon removed, and with them five thousand of the children of Asshur, and they encamped in the valley, and seized upon the waters and the fountains of the waters of the children of Israel. And the children of Esau went up with the children of Ammon, and encamped in the hill country; and the rest of the army of the Assyrians encamped in the plain, and covered all the face of the land; and their tents and baggage were pitched upon it, and they were an exceeding great multitude.

And the children of Israel cried unto the Lord their God, because their heart failed, for all their enemies had compassed them round about, and there was no way to escape from among them. And all the army of Asshur {85} remained about them, their footmen and their chariots and their horsemen, four and thirty days; and all their vessels of water failed all the inhabitants of Bethulia. And the cisterns were emptied, and they had not water to drink their fill for one day: for they gave them drink by measure. And their young children were dying, and the women and the young men fainted for thirst, and they fell down in the streets of the city, and in the passages of the gates, and there was no longer any strength in them. And all the people were gathered together against Ozias, and against the rulers of the city, the young men and

the women and the children, and they cried with a loud voice, and said before all the elders,--

"God be judge between you and us: because ye have done us great wrong, in that ye have not spoken words of peace with the children of Asshur. And now we have no helper: but God hath given us into their hands, that we should be laid low before them with thirst and great destruction. And now call them unto you, and deliver up the whole city for a prey to the people of Holofernes, and to all his host. For it is better for us to be made a spoil for them: for we shall be servants, and our souls shall live, and we shall not see the death of our babes before our eyes, and our wives and our children fainting in death. We take to witness against you the heaven and the earth, and our God and the Lord of our fathers, who punisheth us according to our sins and the sins of our fathers, that he do not according as we have said this day."

And there was great weeping of all with one consent {86} in the midst of the assembly; and they cried unto the Lord God with a loud voice. And Ozias said to them, "Brethren, be of good courage, let us yet endure five days, in the which space the Lord our God may turn his mercy toward us; for he will not forsake us utterly. But if these days pass, and there come no help unto us, I will do according to your words."

And he dispersed the people, every man to his own camp; and they went away unto the walls and towers of their city; and he sent the women and children into their houses: and they were brought very low in the city.

Then there arose a saviour for Israel in the person of Judith.

And in those days Judith heard thereof, whose husband was Manasses, of her tribe and of her family, and he died in the days of barley harvest. For he stood over them that bound sheaves in the field, and the heat came upon his head, and he fell on his bed, and died in his city Bethulia. And Judith was a widow in her house three years and four months. And she made her a tent upon the top of her house, and put on sackcloth; and the garments of her widowhood were upon her.

And she was of a goodly countenance, and exceeding beautiful to behold: and her husband Manasses had left her gold, and silver, and menservants, and maidservants, and cattle and lands. And there was none that gave her an evil word; for she feared God exceedingly.

And she heard the evil words of the people against the governor, because they fainted for lack of water; and {87} Judith heard all the words that Ozias spoke unto them, how he swore to them that he would deliver the city unto the Assyrians after five days. And she sent her maid, who was over all things that she had, to call Ozias and the elders of her city. And they came to her, and she said to them,--

"Hear me now, O ye rulers of the inhabitants of Bethulia: for your word that ye have spoken before the people this day is not right, and ye have set the oath which ye have pronounced between God and you, and have promised to deliver the city to our enemies, unless within these days the Lord turn to help you. And now who are ye that have tempted God this day, and stand instead of God among the children of men? And now try the Lord Almighty and ye shall never know anything. For ye cannot find the depth of the heart of man, and ye cannot perceive the things that he thinketh: and how can ye search out God, which hath made all these things, and know his mind, and comprehend his purpose? Nay, my brethren, provoke not the Lord our God to anger. For if he be not minded to help us within these five days, he hath power to defend us when he will, or to destroy us before the face of our enemies. But do not ye pledge the counsels of the Lord our God: for God is not as man, that he should be threatened; neither as the son of man, that he should be turned by intreaty. Wherefore let us wait for the salvation that cometh from him, and call upon him to help us, and he will hear our voice, if it please him. For there arose none in our age, neither is there any of us to-day, {88} tribe, or kindred, or family, or city, which worship gods made with hands, as it was in the former days; for which cause our fathers were given to the sword, and for a spoil, and fell with a great fall before our enemies. But we know no other god beside him, wherefore we hope that he will not despise us, nor any of our race. For if we be taken so, all Judea shall lie waste, and our sanctuary shall be spoiled; and of our blood shall he require the profanation thereof. And the slaughter of our brethren, and the captivity of the land, and the desolation of our inheritance, shall he turn upon our heads among the Gentiles, wheresoever we shall be in bondage; and we shall be an offense and a reproach before them that take us for a possession. For our bondage shall bring favor: but the Lord our God shall turn it to dishonor.

"And now, brethren, let us show an example to our brethren, because their soul hangeth upon us, and the sanctuary and the house and the altar rest upon us. Besides all this let us give thanks to the Lord our God, which trieth us, even as he did our fathers also. Remember all the things which he did to Abraham, and all the things in which he tried Isaac, and all the things which happened to Jacob in Mesopotamia of Syria, when he kept the sheep of Laban his mother's brother. For he hath not tried us in the fire, as he did them, to search out their hearts, neither hath he taken vengeance on us; but the Lord doth scourge them that come near unto him, to admonish them."

And Ozias said to her, "All that thou hast spoken hast {89} thou spoken with a good heart, and there is none that shall deny thy words. For this is not the first day wherein thy wisdom is manifested; but from the beginning of thy days all the people have known thine understanding, because the disposition of thy heart is good. But the people were exceeding thirsty, and compelled us to do as we spoke to them, and to bring an oath upon ourselves, which we will not break. And now pray thou for us, because thou art a godly woman, and the Lord shall send us rain to fill our cisterns, and we shall faint no more."

And Judith said to them, "Hear me, and I will do a thing, which shall go down to all generations among the children of our race. Ye shall stand at the gate this night, and I will go forth with my maid: and, within the days after which ye said ye would deliver the city to our enemies, the Lord shall visit Israel by my hand. But ye shall not inquire of mine act: for I will not declare it unto you, till the things be finished that I do."

And Ozias and the rulers said unto her, "Go in peace, and the Lord God be before thee, to take vengeance on our enemies." And they returned from the tent and went to their stations.

But Judith fell upon her face, and put ashes upon her head, and uncovered the sackcloth wherewith she was clothed; and the incense of that evening was now being offered at Jerusalem in the house of God, and Judith cried unto the Lord with a loud voice, and said:--

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THE PRAYER OF JUDITH.

"O God, O my God, hear me! Behold, the Assyrians are multiplied in their power; they are exalted with horse and rider; they have gloried in the strength of their footmen; they have trusted in shield and spear and bow and sling; and they know not that thou art the Lord that breaketh the battles: the Lord is thy name. Dash thou down their strength in thy power, and bring down their force in thy wrath: for they have purposed to profane thy sanctuary, and to defile the tabernacle where thy glorious name resteth, and to cast down with the sword the horn of thine altar. Look upon their pride, and send thy wrath upon their heads: give into my hand, who am a widow, the might that I have conceived. Smite by the deceit of my lips the servant with the prince, and the prince with his servant: break down their stateliness by the hand of a woman. For thy power standeth not in multitude, nor thy might in strong men: but thou art a God of the afflicted, thou art a helper of the oppressed, an upholder of the weak, a protector of the forlorn, a saviour of them that are without hope. I pray thee, I pray thee, God of my father, and God of the inheritance of Israel, Lord of the heavens and of the earth, Creator of the waters, King of every creature, hear thou my prayer: and make my speech and deceit to be their wound and stripe, who have purposed hard things against thy covenant, and thy hallowed house, and the top of Sion, and the house of the possession of thy children. And make every nation and tribe of thine to know that thou art God, the God of all power and might, and that there is none other that protecteth the race of Israel but thou."

Judith Goes to the Camp of the Enemy.

And it came to pass, when she had ceased to cry to the God of Israel, and had made an end of all these words, that she rose up where she had fallen down, and called her maid, and went down into the house, in the which she was wont to abide on the Sabbath days and on her feast days, and pulled off her sackcloth which she had put on, and put off the garments of her widowhood, and washed with water, and anointed herself with rich ointment, and braided the hair of her head, and put on her garments of gladness, wherewith she was wont to be clad in the days of the life of Manasses her husband. And she took sandals for her feet, and put her chains about her, and her bracelets, and her rings, and her earrings, and all her ornaments, and decked herself bravely, to beguile the eyes of all men that should see her. And she gave her maid a leathern bottle of wine, and a cruse of oil, and filled a bag with parched corn and lumps of figs and fine bread; and she packed all her vessels together, and laid them upon her.

And they went forth to the gate of the city of Bethulia, and found standing thereby Ozias, and the elders of the city. But when they saw her, that her countenance was altered, and her apparel was changed, they wondered much at her beauty, and said to her, "The God of our fathers give thee favor, and accomplish thy purposes to the glory of the children of Israel, and to the exaltation of Jerusalem."

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And she worshiped God, and said to them, "Command that they open to me the gate of the city, and I will go forth to accomplish the things whereof ye spoke with me." And they commanded the young men to open unto her, as she had spoken: and they did so.

And Judith went out, she, and her handmaid with her; and the men of the city looked after her, until she was gone down the mountain, until she had passed the valley, and they could see her no more. And they went straight onward in the valley: and the outpost of the Assyrians met her; and they took her, and asked her, "Of what people art thou? and whence comest thou? and whither goest thou?"

And she said, "I am a daughter of the Hebrews, and I flee away from their presence; because they are about to be given you to be consumed: and I am coming into the presence of Holofernes the chief captain of your host, to declare words of truth; and I will show him a way, whereby he shall go, and win all the hill country, without losing one of his men."

Now when the men heard her words, and beheld her countenance, they wondered greatly at her beauty, and they said to her, "Thou hast saved thy life, in that thou hast hastened to come down to the presence of our lord: and now come to his tent, and some of us shall conduct thee, until they shall deliver thee into his hands. But when thou standest before him, be not afraid in thine heart, but declare unto him according to thy words; and he will treat thee well." And they chose out of them a hundred men, {93} and appointed them to accompany her and her maid; and they brought them to the tent of Holofernes.

And there was a concourse throughout all the camp, for her coming was noised among the tents; and they came and gathered about, as she stood without the tent of Holofernes, until they told him of her. And they marveled at her beauty, and marveled at the children of Israel because of her, and each one said to his neighbor, "Who shall despise this people, that have among them such women? for it is not good that one man of them be left, seeing that, if they are let go, they shall be able to deceive the whole earth."

And they that lay near Holofernes, and all his servants, went forth and brought her into the tent. And Holofernes was resting upon his bed under the canopy, which was woven with purple and gold and emeralds and precious stones. And they told him of her; and he came forth into the space before his tent, with silver lamps going before him. But when Judith was come before him and his servants, they all marveled at the beauty of her countenance; and she fell down upon her face, and did reverence unto him: and his servants raised her up.

And Holofernes said to her, "Woman, be of good comfort, fear not in thy heart: for I never hurt any that hath chosen to serve Nebuchadnezzar, the king of all the earth. And now, if thy people that dwelleth in the hill country had not set light by me, I would not have lifted up my spear against them: but they have done these things to themselves. And now tell me wherefore thou didst flee {94} from them and earnest unto us: for thou art come to save thyself; be of good comfort, thou shalt live this night, and hereafter: for there is none that shall wrong thee, but all shall treat thee well, as is done unto the servants of King Nebuchadnezzar my lord."

And Judith said to him, "Receive the words of thy servant, and let thy handmaid speak in thy presence, and I will declare no lie to my lord this night. And if thou shalt follow the words of thy handmaid, God shall bring the thing to pass perfectly with thee; and my lord shall not fail of his purposes. As Nebuchadnezzar king of all the earth liveth, and as his power liveth, who hath sent thee for the preservation of every living thing, not only do men serve him by thee, but also the beasts of the field and the cattle and the birds of the heaven shall live through thy strength, in the time of Nebuchadnezzar and of all his house. For we have heard of thy wisdom and the subtle devices of thy soul, and it hath been reported in all the earth, that thou only art brave in all the kingdom, and mighty in knowledge, and wonderful in feats of war.

"And now as concerning the matter: our race shall not be punished, neither shall the sword prevail against them, except they sin against their God. And now, that my lord be not defeated and his purpose frustrated, and that death may fall upon them, their sin hath overtaken them, wherewith they shall provoke their God to anger, whensoever they shall do wickedness. Since their victuals failed them, and all their water was scant, they took counsel to lay hands upon their cattle, and determined to consume all {95} those things, which God charged them by his laws that they should not eat: and they are resolved to spend the first fruits of the corn, and the tenths of the wine and the oil, which they had sanctified, and reserved for the priests that stand before the face of our God in Jerusalem; the which things it is not lawful for any of the people so much as to touch with their hands.

"Wherefore I thy servant, knowing all this, fled away from their presence; and God sent me to work things with thee, wherewith all the earth shall be astonished, even as many as shall hear it. For thy servant is religious, and serveth the God of heaven day and night: and now, my lord, I will abide with thee, and thy servant will go forth by night into the valley, and I will pray to God, and he shall tell me when they have committed their sins: and I will come and show it also to thee; and thou shalt go forth with all thy host, and there shall be none of them that shall resist thee. And I will lead thee through the midst of Judaea, until thou comest over against Jerusalem; and I will set thy seat in the midst thereof; and thou shalt drive them as sheep that have no shepherd, and a dog shall not so much as open his mouth before thee: for these things were told me according to my foreknowledge, and were declared unto me, and I was sent to tell thee."

And her words were pleasing in the sight of Holofernes and of all his servants; and they marveled at her wisdom, and said, "There is not such a woman from one end of the earth to the other, for beauty of face, and wisdom of words."

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And Holofernes said to her, "God did well to send thee before the people, that might should be in our hands, and destruction among them that lightly regarded my lord. And now thou art beautiful in thy countenance, and wise in thy words: for if thou shalt do as thou hast spoken, thy God shall be my God, and thou shalt dwell in the house of King Nebuchadnezzar, and shalt be renowned through the whole earth."

And he commanded to bring her in where his silver vessels were set, and bade that they should prepare for her of his own meats, and that she should drink of his own wine. And Judith said, "I will not eat thereof, lest there be an offense: but provision shall be made for me of the

things that are come with me."

And Holofernes said to her, "But if thy provisions should fail, whence shall we be able to give thee the like? for there is none of thy race with us."

And Judith said to him, "As thy soul liveth, my lord, thy servant shall not spend those things that be with me, until the Lord work by my hand the things that he hath determined."

And the servants of Holofernes brought her into the tent, and she slept till midnight, and she rose up toward the morning watch, and sent to Holofernes, saying, "Let my lord now command that they suffer thy servant to go forth to prayer."

And Holofernes commanded his guards that they should not stay her: and she abode in the camp three days, and went out every night into the valley of Bethulia. {97} and washed herself at the fountain of water in the camp. And when she came up, she besought the Lord God of Israel to direct her way to the raising up of the children of his people. And she came in, and remained in the tent, until she took her food toward evening.

Holofernes Makes a Feast.

And it came to pass on the fourth day, Holofernes made a feast to his own servants only, and called none of the officers to the banquet. And he said to his officer who had charge over all that he had, "Go now, and persuade this Hebrew woman which is with thee, that she come to us, and eat and drink with us."

And the officer went from the presence of Holofernes, and came in to her, and said, "Let not this fair damsel fear to come to my lord, and to be honored in his presence, and to drink wine and be merry with us, and to be made this day as one of the daughters of the children of Asshur, which serve in the house of Nebuchadnezzar."

And Judith said to him, "And who am I, that I should deny my lord? for whatsoever shall be pleasing in his eyes I will do speedily, and this shall be my joy unto the day of my death."

And she arose, and decked herself with her apparel and all her woman's attire; and her servant went and laid rugs of soft skins on the ground for her over against Holofernes, which she had received of the officer for her daily use, that she might sit and eat upon them. And {98} Judith came in and sat down, and Holofernes' heart was ravished with her, and his soul was moved, and he desired exceedingly her company.

And Holofernes said to her, "Drink now, and be merry with us."

And Judith said, "I will drink now, my lord, because my life is magnified in me this day more than all the days since I was born."

And she ate and drank before him what her servant had prepared. And Holofernes took great delight in her, and drank exceedingly much wine, more than he had drunk at any time in one day since he was born.

But when the evening was come, his servants made haste to depart, and his officer shut the tent without, and dismissed them that waited from the presence of his lord; and they went away to their beds: for they were all weary, because the feast had been long. But Judith was left alone in the tent, and Holofernes lying along upon his bed: for he was drunk with wine. And Judith had commanded her servant to stand without her bedchamber, and wait for her coming forth, as she did daily: for she said she would go forth to her prayer; and she spoke to the officer according to the same words.

Judith Kills the Great Captain.

And all went away from her presence, and none was left in the bedchamber, neither small nor great. And Judith, standing by his bed, said in her heart, "O Lord God of all power, look in this hour upon the works of my {99} hands for the exaltation of Jerusalem. For now is the time to help thine inheritance, and to do the thing that I have purposed to the destruction of the enemies which are risen up against us."

And she came to the rail of the bed, which was at Holofernes' head, and took down his scimitar from thence; and she drew near unto the bed, and took hold of the hair of his head, and said, "Strengthen me, O Lord God of Israel, this day."

And she smote twice upon his neck with all her might, and took away his head from him, and tumbled his body down from the bed, and took down the canopy from the pillars; and after a little while she went forth, and gave Holofernes' head to her maid; and she put it in her bag of victuals: and they two went forth together unto prayer, according to their custom: and they passed through the camp, and the valley, and went up to the mountain of Bethulia, and came to the gates thereof.

And Judith said afar off to the watchmen at the gates, "Open, open now the gate: God is with us, even our God, to shew his power yet in Israel, and his might against the enemy, as he hath done even this day."

And it came to pass, when the men of her city heard her voice, they made haste to go down to the gate of their city, and they called together the elders of the city. And they ran all together, both small and great, for it was strange to them that she was come: and they opened the gate, and received them, making a fire to give light, and gathered them round about. And she said to them {100} with a loud voice, "Praise God, praise him: praise God, who hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by my hand this night."

And she took forth the head out of the bag, and shewed it, and said to them, "Behold, the head of Holofernes, the chief captain of the host of Asshur, and behold, the canopy, wherein he did lie in his drunkenness; and the Lord smote him by the hand of a woman. And as the Lord liveth, who preserved me in my way that I went, my countenance deceived him to his destruction."

And all the people were exceedingly amazed, and bowed themselves, and worshiped God, and said with one accord, "Blessed art thou, O our God, who hast this day brought to nought the enemies of thy people."

And Ozias said to her, "Blessed art thou, daughter, in the sight of the Most High God, above all the women upon the earth; and blessed is the Lord God, who created the heavens and the earth, who directed thee to the smiting of the head of the prince of our enemies. For thy hope shall not depart from the heart of men that remember the strength of God for ever. And God turn these things to thee for a perpetual praise, to visit thee with good things, because thou didst not spare thy life by reason of the affliction of our race, but didst avenge our fall, walking a straight way before our God." And all the people said, "Amen! Amen!"

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Upper and lower Beth-horon are in the northernmost of the three gorges which break through the steep wall of the western front of the central ranges of Palestine. A path leads up the ravine to lower Beth-horon, which stands on a ridge about 1,240 feet above the sea.

Mounting a long and steep ascent, rocky and rough, but with the rock in places cut into steps, the traveler after an hour's climb reaches upper Beth-horon, which stands 1,730 feet above the sea, on a mountain spur with a deep valley both to north and south. The village is small, but exhibits traces of ancient walls and foundations, and to the east of it is a reservoir, apparently of great antiquity.

So situated, the Beth-horons could not fail to be connected with the march and retreat of armies and often hosts swarmed up this avenue or swept down it in flight. More than one memorable battle takes its name from Beth-horon. Thrice the two towns were fortified, by Solomon, by the Syrian general Bacchides, and by the Jews against Holofernes. It was by Beth-horon that Certius Gallus advanced in the first onset of the Roman armies against Jerusalem, and down its gorge he was driven in rout by the insurgent Jews. And Beth-horon saw the first Crusaders march to Jerusalem; and saw Richard, the third Crusader, in vain try to force a passage by the same route.



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And Judith said to them, "Hear me now, my brethren, and take this head, and hang it upon the battlement of your wall. And it shall be, so soon as the morning shall appear, and the sun shall come forth upon the earth, ye shall take up everyone his weapons of war, and go forth every valiant man of you out of the city, and ye shall set a captain over them, as though ye would go down to the plain toward the outposts of the children of Asshur; and ye shall not go down. And these shall take up their armor, and shall go into their camp, and rouse up the captains of the host of Asshur, and they shall run together to the tent of Holofernes, and they shall not find him: and fear shall fall upon them, and they shall flee before your face. And ye, and all that inhabit every region of Israel, shall pursue them and overthrow them as they go."

And as soon as the morning arose, they hung the head of Holofernes upon the wall, and every man took up his weapons, and they went forth by companies unto the passes of the mountain. But when the children of Asshur saw them, they sent hither and thither to their leaders. And they came to Holofernes' tent, and said to him that was over all that he had, "Waken now our lord: for the slaves have been bold to come down against us to battle, that they may be utterly destroyed."

And the officer went in, and knocked at the outer door of the tent. But when none answered, he opened it, and went into the bedchamber, and found him thrown upon the threshold dead, and his head had been taken from him. And he cried with a loud voice, with weeping and {104} groaning and a mighty cry, and rent his garments. And he entered into the tent where Judith lodged: and he found her not, and he leaped out to the people, and cried aloud, "The slaves have dealt treacherously: one woman of the Hebrews hath brought shame upon the house of King Nebuchadnezzar; for, behold, Holofernes lieth upon the ground, and his head is not on him."

But when the rulers of the host of Asshur heard the words, they rent their robes, and their souls were troubled exceedingly, and there was a cry and an exceeding great noise in the midst of the camp.

And when they that were in the tents heard, they were amazed at the thing that was come to pass. And trembling and fear fell upon them, and no man dared abide any more in the sight of his neighbor, but rushing out with one accord, they fled into every way of the plain and of the hill country. And they that had encamped in the hill country round about Bethulia fled away. And then the children of Israel, everyone that was a warrior among them, rushed out upon them, and fell upon the camp of Asshur, and spoiled them, and were enriched exceedingly. But the children of Israel returned from the slaughter, and took possession of that which remained; and the villages and the cities, that were in the hill country and in the plain country, took much spoil: for there was an exceeding great store.

And Joakim the high priest, and the elders of Jerusalem came to behold the good things which the Lord had showed to Israel, and to see Judith, and to salute her. {105} But when they came unto her, they all blessed her with one accord, and said unto her, "Thou art the exaltation of Jerusalem, thou art the great glory of Israel, thou art the great rejoicing of our race: thou hast done all these things by thy hand: thou hast done with Israel the things that are good, and God is pleased therewith: blessed be thou with the Almighty Lord for evermore." And all the people said, "Amen!"

And the people plundered the camp for the space of thirty days: and they gave unto Judith Holofernes' tent, and all his silver cups, and his beds, and his vessels, and all his furniture: and she took them, and placed them on her mule, and made ready her wagons, and heaped them thereon.

And all the women of Israel ran together to see her; and they blessed her, and made a dance among them for her; and she took branches in her hand, and gave to the women that were with her. And they made themselves garlands of olive, she and they that were with her, and she went before all the people in the dance, leading all the women: and all the men of Israel followed in their armor with garlands, and with songs in their mouths. And Judith began to sing this thanksgiving in all Israel, and all the people sang with loud voices this song of praise. And Judith sang--

THE SONG OF JUDITH.

"Begin unto my God with timbrels,
Sing unto my Lord with cymbals: {106}
Sing unto him psalm and praise:
Exalt him, and call upon his name.
For the Lord is the God that breaketh the battles:
For in his armies in the midst of the people
He delivered me out of the hand of them that persecuted me.
Asshur came out of the mountains from the north,
He came with ten thousands of his host,
The multitudes whereof stopped the torrents,
And their horsemen covered the hills.
He bragged that he would burn up my borders,
And kill my young men with the sword,
And throw my sucking children to the ground,
And give mine infants for a prey,
And make my virgins a spoil.
The Almighty Lord brought them to nought by the hand of a woman.
For their mighty one did not fall by young men,
Neither did sons of the Titans smite him,
Nor did great giants set upon him:
But Judith the daughter of Merari made him weak with
the beauty of her countenance.
For she put off the apparel of her widowhood
For the exaltation of those that were distressed in Israel,
She anointed her face with ointment,
And bound up her hair,
And took a linen garment to deceive him.
Her sandal ravished his eye,
And her beauty took his soul prisoner,
The scimitar passed through his neck.
The Persians quaked at her daring,
And the Medes were daunted at her boldness.
Then my lowly ones shouted aloud,
And my weak ones were terrified and crouched for fear: {107}
They lifted up their voice, and they were turned to flight.
The sons of damsels pierced them through,
And wounded them as fugitives' children;
They perished by the battle of my Lord.

"I will sing unto my God a new song:
O Lord, thou art great and glorious,
Marvelous in strength, invincible.
Let all thy creation serve thee:
For thou didst speak, and they were made,
Thou didst send forth thy spirit, and it builded them.
And there is none that shall resist thy voice.
For the mountains shall be moved from their foundations with the waters,

And the rocks shall melt as wax at thy presence:
But thou art yet merciful to them that fear thee.
For all sacrifice is little for a sweet savor,
And all the fat is very little for a whole burnt offering to thee:
But he that feareth the Lord is great continually.
Woe to the nations that rise up against my race:
The Lord Almighty will take vengeance on them in the day of judgment,
To put fire and worms in their flesh;
And they shall weep and feel their pain for ever."

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TALES OF ELIJAH AND ELISHA

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ELIJAH AND ELISHA

PERSONS OF THE STORY.

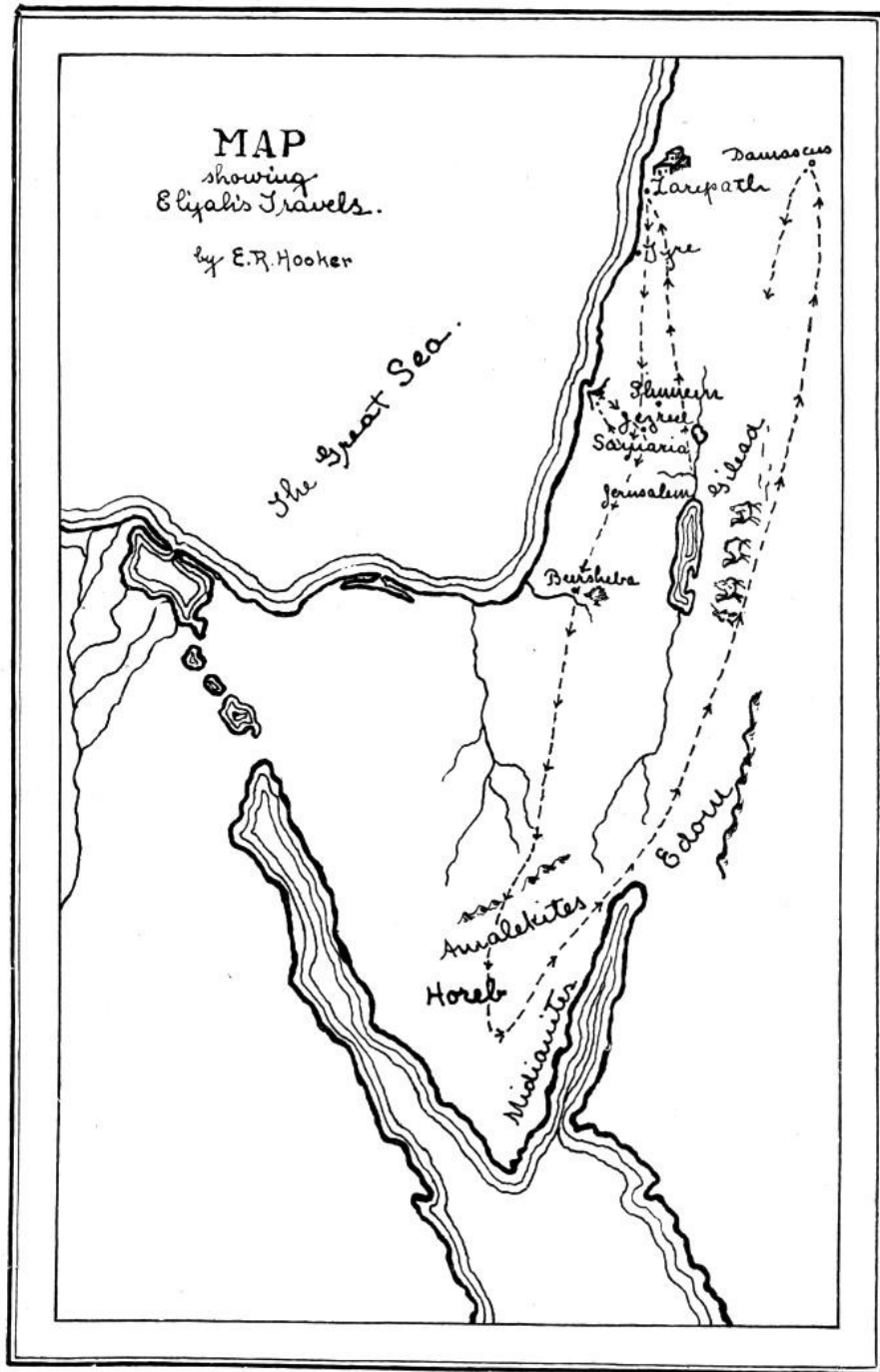
Elijah, Elisha, Prophets.
Ahab, King of Israel.
Jezebel, his wife.
Joram, son of Ahab.
A widow in Zarephath, her son.
Obadiah, an officer of the king.
Naboth, a Jezreelite.
A woman of Shunem, her husband and son.
Naaman, captain of the hosts of Syria.
A little Hebrew captive maiden.
Gehazi, servant of Elisha.
Ben-hadad, King of Syria.
A King of Israel.
An officer of the King.
Jehu, a captain of the Hebrew army, afterward king.
Priests of Baal, courtiers, soldiers, servants.

PLACES OF THE STORY.

Samaria, the brook Cherith, Zarephath, Mount Carmel, Mount Horeb, the Jordan, Shunem, Damascus.

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Map showing Elijah's Travels, by E. R. Hooker.



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ELIJAH AND ELISHA.

STORIES OF THE WONDERFUL DEEDS PERFORMED BY TWO MEN OF GOD WHO LIVED IN ISRAEL.

How Elijah Pronounced the Doom of Drouth. How He Was Entertained by a Poor Widow, and How He Paid for His Hospitality.

(In the Northern kingdom of Israel, a very wicked king named Ahab came to the throne. This very wicked king married a woman named Jezebel, who was even more wicked than himself, and they both did continually that which was evil in the sight of God. They worshiped idols, and they cruelly put to death those who worshiped God. Then there arose a prophet named Elijah, and one day he came to the court of the wicked king and queen, and spoke these words):--

"As the Lord, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."

This made the king very angry, and he would have killed Elijah, but he escaped, for the word of the Lord came to him, saying, "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there."

So he went and did according unto the word of the Lord: {114} for he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And it came to pass after a while, that the brook dried up, because there was no rain in the land.

And the word of the Lord came to him, saying, "Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow there to sustain thee."

So he arose and went to Zarephath; and when he came to the gate of the city, behold, a widow was there gathering sticks: and he called to her, and said, "Bring me, I pray thee, a little water in a vessel, that I may drink."

And as she was going to bring it, he called to her, and said, "Bring me, I pray thee, a morsel of bread in thine hand."

And she said, "As the Lord thy God liveth, I have not a cake, but an handful of meal in the barrel, and a little oil in the cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die."

And Elijah said unto her, "Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it forth unto me, and afterward make for thee and for thy son. For thus saith the Lord, the God of Israel, "The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth.'"

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And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. The barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spoke by Elijah.

And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said to Elijah, "What have I to do with thee, O thou man of God? thou art come unto me to bring my sin to remembrance, and to slay my son!"

And he said to her, "Give me thy son."

And he took him out of her bosom, and carried him up into the chamber, where he abode, and laid him upon his own bed. And he cried to the Lord, and said, "O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?"

And he stretched himself upon the child three times, and cried to the Lord, and said, "O Lord my God, I pray thee, let this child's soul come into him again."

And the Lord hearkened to the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him to his mother: and Elijah said, "See, thy son liveth."

And the woman said to Elijah, "Now I know that thou art a man of God, and that the word of the Lord in thy mouth is truth."

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How the Prophets of Baal Were Tested, and Failed-- How the Lord Answered Elijah in Fire--How the Great Drought Was at Last Broken.

And it came to pass after many days, that the word of the Lord came to Elijah, in the third year, saying, "Go, show thyself unto Ahab; and I will send rain upon the earth."

And Elijah went to show himself to Ahab. And the famine was sore in Samaria. And Ahab called Obadiah, who was over the household. (Now Obadiah feared the Lord greatly: for, when Jezebel cut off the prophets of the Lord, Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) And Ahab said to Obadiah, "Go through the land, to all the fountains of water, and to all the brooks: perhaps we may find grass and save the horses and mules alive, that we lose not all the beasts."

So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself. And as Obadiah was on the way, behold, Elijah met him: and he knew him, and fell on his face, and said, "Is it thou, my lord Elijah?"

And he answered him, "It is I: go, tell thy lord, 'Behold, Elijah is here.'"

And he said, "Wherein have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, 'He is not here,' he took an oath of the kingdom and nation, that they found thee not."

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ROCK OF ELIJAH'S ALTAR ON MOUNT CARMEL AND OUTLOOK NORTH OVER PLAIN OF ESDRAELON.
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But it is as sanctuary that the long hill of Carmel is best remembered in history. In its separation from other hills, its position on the sea, its visibleness from all quarters of the country; in its uselessness for war or traffic; in its profusion of flowers, its high platforms and groves with their glorious prospects of land and sea, Carmel must have been a place of retreat and of worship from the earliest times. It was claimed for Baal; but, even before Elijah's day, an altar had stood upon it for Jehovah. About this altar--as on a spot whose sanctity they equally felt--the rival faiths met in that contest, in which for most of us all the history of Carmel consists. It is not without interest to know that the awful debate, whether Jehovah or Baal was supreme lord of the elements, was fought out for a full day in face of one of the most sublime prospects of earth and sea and heaven. Before him, who stands on Carmel, nature rises in a series of great stages from sea to Alp: the Mediterranean, the long coast to north and south, with its hot sands and palms; Esdraelon covered with wheat, Tabor and the lower hills of Galilee with their oaks,--then, over the barer peaks of Upper Galilee and the haze that is about them, the clear snow of Hermon, hanging like an only cloud in the sky. It was in face of that miniature universe that the Deity who was Character was vindicated as Lord against the deity who was not. It was over all that realm that the rain swept up at the call of the same God who exposed the injustice of the tyrant and avenged the wrongs of Naboth.



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"And now thou sayest, 'Go, tell thy lord, Behold, Elijah is here.' And it shall come to pass, as soon as I am gone from thee, that the spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the Lord from my youth. Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water? And now thou sayest, 'Go, tell thy lord, Behold, Elijah is here': and he shall slay me."

And Elijah said, "As the Lord of hosts liveth, before whom I stand, I will surely show myself to him to-day."

So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah. And it came to pass, when Ahab saw Elijah, that Ahab said to him, "Is it thou, thou troubler of Israel?"

And he answered, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baal. Now therefore send, and gather to me all Israel to Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the Asherah four hundred, who eat at Jezebel's table."

So Ahab sent to all the children of Israel, and gathered the prophets together to Mount Carmel. And Elijah came near to all the people, and said, "How long halt ye {120} between two opinions? if the Lord be God, follow him: but if Baal, then follow him." And the people answered him not a word.

Then said Elijah to the people, "I, even I only, am left a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on the wood, and put no fire under: and I will dress the other bullock, and lay it on the wood, and put no fire under. And call ye on the name of your god, and I will call on the name of the Lord: and the God that answereth by fire, let him be God."

And all the people answered and said, "It is well spoken."

And Elijah said to the prophets of Baal, "Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your god, but put no fire under."

And they took the bullock which was given them, and they dressed it and called on the name of Baal from morning even until noon, saying, "O Baal, hear us."

But there was no voice, nor any that answered. And they leaped about the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, "Cry aloud: for he is a god; either he is musing, or he is gone aside, or he is in a journey, or perhaps he sleepeth, and must be awaked."

And they cried aloud, and cut themselves after their manner with knives and lances, till the blood gushed out {121} upon them. And when midday was past, they prophesied until the time of the offering of the evening sacrifice; but there was neither voice, nor any to answer, nor any that regarded.

And Elijah said unto all the people, "Come near unto me"; and all the people came near unto him.

And he repaired the altar of the Lord that was thrown down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob. And with the stones he built an altar in the name of the Lord; and he made a trench about the altar. And he put the wood in order, and cut the bullock in pieces, and laid it on the wood. And he said, "Fill four barrels with water, and pour it on the burnt offering, and on the wood."

And he said, "Do it the second time"; and they did it the second time.

And he said, "Do it the third time"; and they did it the third time.

And the water ran round about the altar; and he filled the trench also with water. And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, "O Lord, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou, Lord, art God, and that thou hast turned their heart back again."

Then the fire of the Lord fell, and consumed the burnt {122} offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, "The Lord, he is God; the Lord, he is God."

And Elijah said to them, "Take the prophets of Baal; let not one of them escape." And they took them: and Elijah brought them down to the brook Kishon, and slew them there. And Elijah said unto Ahab, "Get thee up, eat and drink; for there is the sound of abundance of rain.;"

So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he bowed himself down upon the earth, and put his face between his knees. And he said to his servant, "Go up now, look toward the sea."

And he went up and looked; and said, "There is nothing."

And he said, "Go again seven times."

And it came to pass at the seventh time, that he said, "Behold, there ariseth a cloud out of the sea, as small as a man's hand."

And he said, "Go up, say to Ahab, 'Make ready thy chariot, and get thee down, that the rain stop thee not.'"

And it came to pass in a little while, that the heaven grew black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

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How Elijah, Threatened by Queen Jezebel, Lost Courage. How He Made a Long Journey to Hear God Speak.

And Ahab told Jezebel all that Elijah had done, and how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, "So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time."

And when he heard this, he arose, and fled for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he prayed that he might die; and said, "It is enough; now, O Lord, take away my life; for I am not better than my fathers."

And he lay down and slept under a juniper tree; and behold, an angel touched him, and said unto him, "Arise and eat."

And he looked, and, behold, there was at his head a cake baked on the coals, and a cruse of water. And he ate and drank, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, "Arise and eat; because the journey is too great for thee."

And he arose, and ate and drank, and went in the strength of that food forty days and forty nights to Horeb the mount of God. And he came thither to a cave and lodged there; and, behold, the word of the Lord came to him, and he said to him, "What doest thou here, Elijah?"

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And he said, "I have been very jealous for the Lord, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life, to take it away."

And he said, "Go forth; and stand upon the mount before the Lord."

And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And, when Elijah heard it, he wrapped his face in his mantle, and went out, and stood at the entrance of the cave. And, behold, there came a voice unto him, and said, "What doest thou here, Elijah?"

And he said, "I have been very jealous for the Lord, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away."

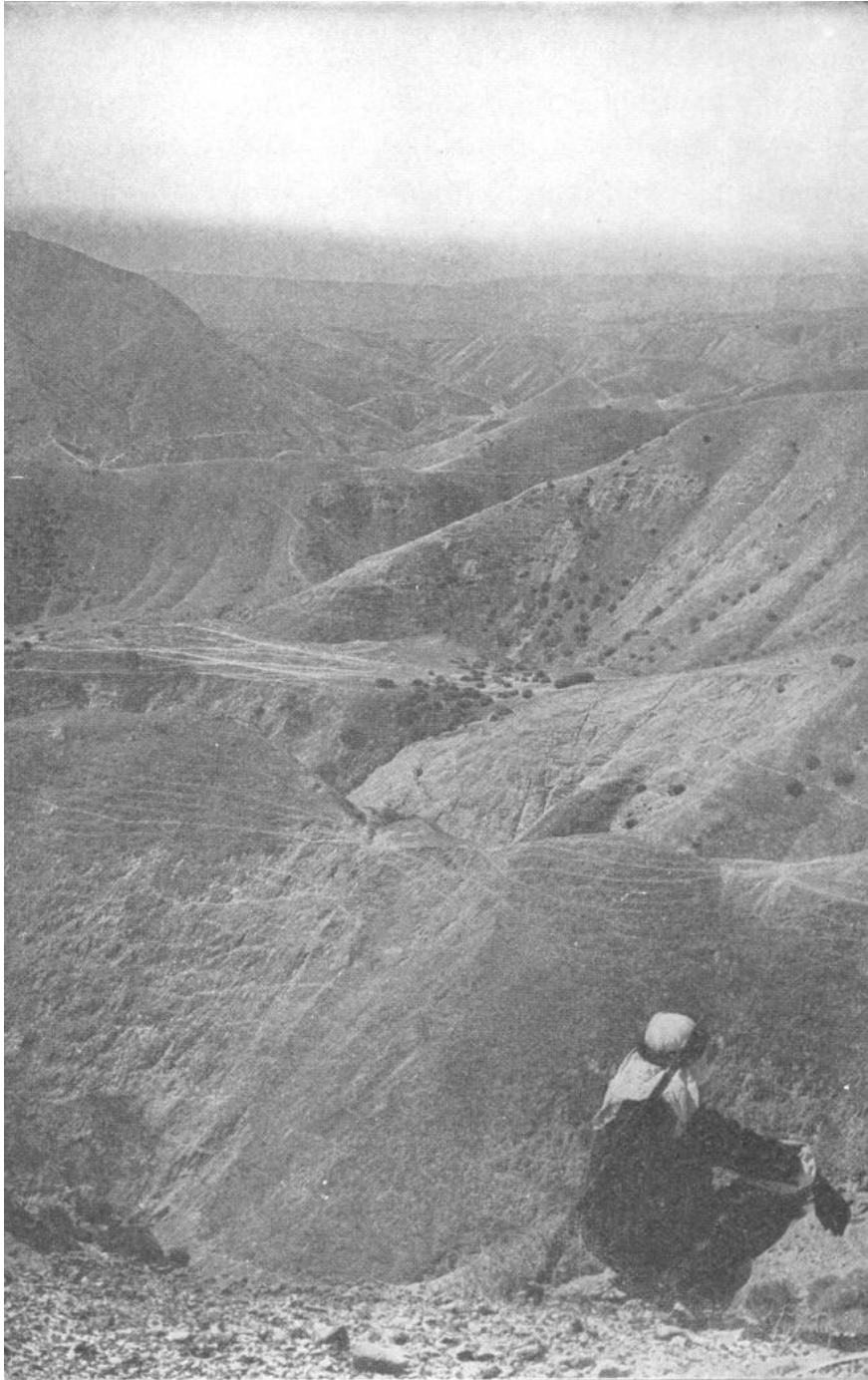
And the Lord said to him, "Go, return on thy way to the wilderness of Damascus: and when thou comest, thou shalt anoint Hazael to be king over Syria: and Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy stead."

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It was in this wild country that Elijah stayed while the drought was wasting the land. The exact location of the "brook Cherith" is not known.

Of this region the following description tells: "When you realize that this howling waste came within reach of nearly every Jewish child; when you climb the Mount of Olives, or any hill about Bethlehem, or the hill of Tekoa, and, looking east, see those fifteen miles of chaos, sinking to a stretch of the Dead Sea, you begin to understand the influence of the desert on Jewish imagination and literature. It gave the ancient natives of Judaea, as it gives the mere visitor of to-day, the sense of living next door to doom; the sense of how narrow is the border between life and death; the awe of the power of God, who can make contiguous regions so opposite in character. 'He turneth rivers into a wilderness, and water springs into a thirsty ground.' The desert is always in the face of the prophets, and its howling of beasts and its dry sand blow mournfully across their pages the foreboding of judgment."



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"And it shall come to pass, that him that escapeth from the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. Yet will I leave me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed over unto him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, "Let me, I pray thee, kiss my father and my mother, and then I will follow thee."

And he said unto him, "Go back again; for what have I done to thee?"

And he returned from following him, and took the yoke of oxen, and slew them, and made a feast of their flesh, and gave to the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

How the Wicked King and Queen Did an Evil Deed, and How They Were Rebuked by Elijah.

And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria. And Ahab spoke to Naboth, saying, "Give me thy vineyard, that I may have it for a garden of herbs, because it is near to my house; and I will give thee for it a better vineyard than it: or, if it seem good to thee, I will give thee the worth of it in money."

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And Naboth said to Ahab, "The Lord forbid it, that I should give the inheritance of my fathers to thee."

And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, "I will not give thee the inheritance of my fathers."

And he laid him down upon his bed, and turned away his face, and would eat no bread. But Jezebel his wife came to him, and said to him, "Why is thy spirit so sad, that thou eatest no bread?"

And he said to her, "Because I spoke to Naboth the Jezreelite, and said to him, 'Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it': and he answered, 'I will not give thee my vineyard.'"

And Jezebel his wife said unto him, "Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite."

So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters to the elders and to the nobles that were in his city, and that dwelt with Naboth. And she wrote in the letters, saying, "Proclaim a fast, and set Naboth on high among the people: and set two men, base fellows, before him, and let them bear witness against him, saying, 'Thou didst curse God and the king.' And then carry him out, and stone him to death."

And the men of his city, even the elders and the nobles who dwelt in his city, did as Jezebel had sent to them, {129} according as it was written in the letters which she had sent to them. They proclaimed a fast, and set Naboth on high among the people. And the two base fellows came in and sat before him: and bore witness against him, even against Naboth in the presence of the people, saying, "Naboth cursed God and the king."

Then they carried him forth out of the city, and stoned him to death. Then they sent to Jezebel, saying, "Naboth is stoned, and is dead." And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, "Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead."

And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

And the word of the Lord came to Elijah the Tishbite, saying, "Arise, go down to meet Ahab king of Israel, who dwelleth in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to take possession of it. And thou shalt speak to him, saying, 'Thus saith the Lord, Hast thou killed, and also taken possession?' and thou shalt speak unto him, saying, 'Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.'"

And Ahab said to Elijah, "Hast thou found me, O mine enemy?"

And he answered, "I have found thee: because thou hast sold thyself to do that which is evil in the sight of {130} the Lord. Behold, I will bring evil upon thee, and will utterly sweep thee away: and I will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and hast made Israel to sin."

And of Jezebel also spoke the Lord, saying, "The dogs shall eat Jezebel by the rampart of Jezreel. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the birds of the air eat."

And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and humbled himself. And the word of the Lord came to Elijah the Tishbite, saying, "Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house."

How God Took Elijah in a Chariot of Fire.

And it came to pass, when the Lord would take up Elijah by a whirlwind into heaven, that Elijah went with Elisha from Gilgal. And Elijah said to Elisha, "Tarry here, I pray thee; for the Lord hath sent me as far as Beth-el."

And Elisha said, "As the Lord liveth, and as thy soul liveth, I will not leave thee."

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THE GREAT ROAD GOING DOWN FROM JERUSALEM TO JERICHO.

From a photograph taken by Prof. David G. Lyon of Harvard University, and used by his kind permission.

This road is the shortest from Jericho to Jerusalem, and therefore the usual pilgrim route in both directions. Pereans and Galileans came up to the temple by it; it was the path of our Lord and his disciples, "when he set his face steadfastly toward Jerusalem"; and from then till now it has been trodden in the opposite direction by pilgrims from all lands to the scene of his baptism. When taken upwards a more hot and heavy way it is impossible to conceive--between blistered limestone rocks, and in front the bare hills piled high without shadow or verdure. There is no water from Jericho till you reach the roots of the Mount of Olives.



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So they went down to Beth-el. And the sons of the prophets who were at Beth-el came forth to Elisha, and said unto him, "Knowest thou that the Lord will take away thy master from thee to-day?"

And he said, "Yea, I know it; hold ye your peace." And Elijah said to him, "Elisha, tarry here, I pray thee; for the Lord hath sent me to Jericho."

And he said, "As the Lord liveth, and as thy soul liveth, I will not leave thee."

So they came to Jericho. And the sons of the prophets that were at Jericho came near to Elisha, and said to him, "Knowest thou that the Lord will take away thy master from thee to-day?"

And he answered, "Yea, I know it; hold ye your peace." And Elijah said unto him, "Tarry here, I pray thee; for the Lord hath sent me to Jordan."

And he said, "As the Lord liveth, and as thy soul liveth, I will not leave thee."

And they two went on. And fifty men of the sons of the prophets went, and stood over against them afar off: and they two stood by Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. And it came to pass, when they were gone over, that Elijah said unto Elisha, "Ask what I shall do for thee, before I be taken from thee."

And Elisha said, "I pray thee, let a double portion of thy spirit be upon me."

And he said, "Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee: but if not, it shall not be so."

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And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, which parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, "My father, my father, the chariots of Israel and the horsemen thereof!"

And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan. And he took the mantle of Elijah that fell from him, and smote the waters, and said, "Where is the Lord, the God of Elijah?" and when he also had smitten the waters, they were divided hither and thither: and Elisha went over.

And when the sons of the prophets which were at Jericho over against him saw him, they said, "The spirit of Elijah doth rest on Elisha." And they came to meet him, and bowed themselves to the ground before him. And they said to him, "Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest perhaps the spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley."

And he said, "Ye shall not send."

And when they urged him till he was wearied, he said, "Send." They sent therefore fifty men; and they sought three days, but found him not.

And they came back to him, while he tarried at Jericho; and he said unto them, "Did I not say unto you, 'Go not'?"

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THE VILLAGE OF SHUNEM

The little village of Shunem nestled on the slopes of one of the hills which surround the plain of Esdraelon, the scene of so much stirring life and so many battles. Looking across the plain one sees Mount Gilboa, where the great disaster befell the army of Israel when King Saul and sons went down in the tide of defeat which rolled over the host. It is supposed that the Philistine army was encamped at Shunem before the battle. The town was very familiar to Elijah, who often visited it on his travels

***How Elisha Healed the Waters.***

And the men of the city said to Elisha, "Behold, we pray thee, the situation of this city is pleasant, as my lord seeth: but the water is bad, and the land is unfruitful."

And he said, "Bring me a new jar, and put salt therein." And they brought it to him. And he went forth to the spring of the waters, and cast salt therein, and said, "Thus saith the Lord, 'I have healed these waters; there shall not be from thence any more death or unfruitfulness.'"

So the waters were healed unto this day, according to the word of Elisha which he spoke.

How Elisha Helped a Poor Woman to Pay a Debt.

Now there cried a certain woman of the wives of the sons of the prophets to Elisha, saying, "Thy servant my husband is dead: and thou knowest that thy servant feared the Lord: and the creditor is come to take my two children to be bondmen."

And Elisha said to her, "What shall I do for thee? tell me; what hast thou in the house?"

And she said, "Thine handmaid hath nothing in the house, save a jar of oil."

Then he said, "Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few. And thou shalt go in, and shut the door upon thee and upon thy sons, and pour out into all those vessels; and thou shalt set aside that which is full."

So she went from him, and shut the door upon her {138} and upon her sons; they brought the vessels to her and she poured out. And it came to pass, when the vessels were full, that she said to her son, "Bring me yet a vessel."

And he said to her, "There is not a vessel more." And the oil stayed.

Then she came and told the man of God. And he said, "Go, sell the oil, and pay thy debt, and live thou and thy sons upon the rest."

How Elisha Brought to Life a Boy Who Had Died.

And it happened one day, that Elisha passed to Shunem, where was a woman of wealth; and she persuaded him to eat bread. And so, as often as he passed by, he turned in thither to eat bread. And she said to her husband, "Behold now, I perceive that this is an holy man of God, who passeth by us continually. Let us make, I pray thee, a little chamber on the wall; and let us set for him there a bed, and a table, and a seat, and a candlestick: and, when he cometh to us, then will he turn in thither."

And it happened one day, that he came thither, and he turned into the chamber and lay there. And he said to Gehazi his servant, "Call this Shunammite."

And when he had called her, she stood before him.

And he said to him, "Say now to her, 'Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host?'"

And she answered, "I dwell among mine own people."

And he said, "What then is to be done for her?"

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ELISHA RAISES THE SHUNAMMITE'S SON.

One of the most touching stories of the Old Testament is that of the rich woman of Shunem, who made a little chamber for the stern prophet Elisha, with a "bed and a table and a seat and a candlestick." Richly did the good man repay this hospitality, when he gave the dear little lad, the mother's only child, who was sunstruck in the hot sunshine of the harvest days, alive and well again back to her arms.



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And Gehazi answered, "Verily she hath no son."

And he said, "Call her."

And when he had called her, she stood in the door. And he said, "At this season, when the time cometh round, thou shalt embrace a son."

And she said, "Nay, my lord, thou man of God, do not lie to thine handmaid." But, as Elisha had said to her, a son was born.

And when the child was grown, it happened one day, that he went out to his father to the reapers. And he said to his father, "My head! my head!"

And he said to his servant, "Carry him to his mother." And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. And she went up and laid him on the bed of the man of God, and shut the door upon him, and went out. And she called to her husband, and said, "Send me, I pray thee, one of the servants, and one of the asses, that I may run to the man of God, and come again."

And he said, "Wherefore wilt thou go to him to-day? it is neither new moon nor Sabbath."

And she said, "It shall be well."

Then she saddled an ass, and said to her servant, "Drive, and go forward; slacken not the riding, except I bid thee."

So she went, and came to the man of God to Mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, "Behold, yonder is the Shunammite: run, I pray thee, now to meet {142} her, and say to her, 'Is it well with thee? is it well with thy husband? is it well with the child?'"

And she answered, "It is well."

And when she came to the man of God to the hill, she caught hold of his feet. And Gehazi came near to thrust her away; but the man of God said, "Let her alone: for her soul is vexed within her; and the Lord hath hid it from me, and hath not told me."

Then she said, "Did I desire a son of my lord? did I not say, 'Do not deceive me'?"

Then he said to Gehazi, "Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child."

And the mother of the child said, "As the Lord liveth, and as thy soul liveth, I will not leave thee."

And he arose, and followed her. And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing.

Wherefore he returned to meet him, and told him, saying, "The child is not awaked."

And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door, and prayed to the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon him; and the flesh of the child became warm. Then he returned, and walked in the house once to and fro; and went up and {143} stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

And he called Gehazi, and said, "Call this Shunammite."

So he called her. And when she was come to him, he said, "Take up thy son."

Then she went in, and fell at his feet, and bowed herself to the ground; and she took up her son, and went out.

How a Great Soldier Was Healed of Leprosy.

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given victory to Syria: he was also a mighty man of valor, but he was a leper. And the Syrians had gone out in bands, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

And she said to her mistress, "Would God my lord were with the prophet that is in Samaria! then would he heal him of his leprosy."

And one went in, and told his lord, saying, "Thus and thus said the maid that is of the land of Israel."

And the king of Syria said, "Go now, go, and I will send a letter to the king of Israel."

And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, "And now when this letter is come to thee, behold, {144} I have sent Naaman my servant to thee, that thou mayest heal him of his leprosy."

And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, "Am I God, to kill and to make alive, that this man doth send to me to recover a man of his leprosy? but consider, I pray you, and see how he seeketh a quarrel against me."

And, when Elisha the man of God heard that the king of Israel had rent his clothes, he sent to the king, saying, "Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel."

So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha. And Elisha sent a messenger to him, saying, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean."

But Naaman was wroth, and went away, and said, "Behold, I thought, 'He will surely come out to me, and stand, and call on the name of the Lord his God, and wave his hand over the place, and heal the leper.' Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?" So he turned and went away in a rage.

And his servants came near, and spoke to him, and said, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, 'Wash, and be clean?'"

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SHUNAMMITE BOY

Photograph taken by Mrs. Frank L. Goodspeed of Springfield, Mass., and used by her kind permission.

This is a charming picture of a modern Shunammite boy. Just so must have looked the son of the wealthy Shunammite of Elisha's day as he left her in the morning to follow his father in the harvest fields.



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Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like the flesh of a little child, and he was clean. And he returned to the man of God, he and all his company, and came, and stood before him: and he said, "Behold now, I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a present from thy servant."

But he said, "As the Lord liveth, before whom I stand, I will receive none." And he urged him to take it; but he refused.

And Naaman said, "If not, yet I pray thee let there be given to thy servant two mules' burden of earth; for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but to the Lord. In this thing the Lord pardon thy servant; when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon, when I bow myself in the house of Rimmon, the Lord pardon thy servant in this thing."

And he said to him, "Go in peace." So he departed from him a little way.

But Gehazi, the servant of Elisha the man of God, said, "Behold, my master hath spared this Naaman the Syrian, in not receiving at his hands that which he brought: as the Lord liveth, I will run after him, and take something from him."

So Gehazi followed after Naaman. And when Naaman saw one running after him, he alighted from the chariot to meet him, and said, "Is all well?"

And he said, "All is well. My master hath sent me, {148} saying, 'Behold, even now there are come to me from the hill country of Ephraim two young men of the sons of the prophets; give them, I pray thee, a talent of silver, and two changes of raiment.'"

And Naaman said, "Be pleased to take two talents."

And he urged him, and bound two talents of silver in two bags, with two changes of raiment, and laid them upon two of his servants; and they bore them before him.

And when he came to the hill, he took them from their hand, and stowed them in the house: and he let the men go, and they departed. But he went in, and stood before his master.

And Elisha said to him, "Whence comest thou, Gehazi?"

And he said, "Thy servant went nowhere."

And he said to him, "Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards and vineyards, and sheep and oxen, and menservants and maidservants? The leprosy therefore of Naaman shall cleave to thee, and unto thy seed for ever."

And he went out from his presence a leper as white as snow.

How Elisha Returned Good for Evil.

Now the king of Syria warred against Israel; and he took counsel with his servants, saying, "In such and such a place shall be my camp."
And the man of God sent to the king of Israel, saying, "Beware that thou pass not such a place; for thither the Syrians are coming down."

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LEPERS AT THE LEPER HOSPITAL, JERUSALEM
From a picture by Prof. D. G. Lyon and used by his kind permission

Leprosy was one of the terrible diseases in the days of the Old Testament. It was much more prevalent then than now, and it spared neither king nor commoner. "To be a leper was to be treated as dead--to be excluded from the city as a corpse; to be spoken to by the best beloved and most loving only at a distance: to dwell with none but lepers; to be utterly unprivileged: to be denied the rites of the temple and the synagogue: to go about with rent garments and covered mouth, except when crying 'Unclean! unclean!' to find home in the wilderness or in abandoned tombs; afraid to die, yet without hope except in death."

--*Gen. Lew Wallace in "Ben Hur".*



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And the king of Israel sent to the place which the man of God told him and warned him of; and he saved himself there, not once nor twice. And the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said to them, "Will ye not show me which of us is for the king of Israel?"

And one of his servants said, "Nay, my lord, O king: but Elisha, the prophet who is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber."

And he said, "Go and see where he is, that I may send and fetch him."

And it was told him, saying, "Behold, he is in Dothan." Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. And when the servant of the man of God was risen early, and gone forth, behold, an host with horses and chariots was round about the city. And his servant said to him, "Alas, my master! what shall we do?"

And he answered, "Fear not: for they that be with us are more than they that be with them."

And Elisha prayed, and said, "Lord, I pray thee, open his eyes, that he may see."

And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha. And when they came down to him, Elisha prayed to the Lord, and said, "Smite {152} this people, I pray thee, with blindness." And he smote them with blindness according to the word of Elisha.

And Elisha said to them, "This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek." And he led them to Samaria.

And it came to pass, when they were come into Samaria, that Elisha said, "Lord, open the eyes of these men that they may see."

And the Lord opened their eyes, and they saw; and, behold, they were in the midst of Samaria. And the king of Israel said to Elisha, when he saw them, "My father, shall I smite them? shall I smite them?"

And he answered, "Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master."

And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. And the bands of Syria came no more into the land of Israel.

How the City of Samaria Was Sorely Besieged, and How It Was Wonderfully Delivered.

And it came to pass that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria. And there was a great famine in Samaria: and after they had besieged it for a long time, so that the city was in desperate straits, Elisha said, "Hear ye the word of the Lord: thus saith the Lord, 'To-morrow about this time shall a {153} measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.'"

Then the captain on whose hand the king leaned answered the man of God, and said, "Behold, if the Lord should make windows in heaven, might this thing be?"

And he said, "Behold, thou shalt see it with thine eyes, but shalt not eat thereof."

Now there were four leprous men at the entrance of the gate: and they said one to another, "Why sit we here until we die? If we say, 'We will enter into the city,' then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us go over to the host of the Syrians: if they save us alive, we shall live; but if they kill us, we shall but die."

And they rose up in the twilight, to go to the camp of the Syrians: and when they were come to the outermost part of the camp of the Syrians, behold, there was no man there. For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, "Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us."

Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life. And when these lepers came to the outermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and they came back, and entered into another tent, and {154} carried thence also, and went and hid it. Then they said one to another, "We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, punishment will overtake us: now therefore come, let us go and tell the king's household."

So they came and called unto the porter of the city: and they told them, saying, "We came to the camp of the Syrians, and, behold, there was no man there, neither voice of man, but the horses tied, and the asses tied, and the tents as they were."

And he called the porters; and they told it to the king's household within. And the king arose in the night, and said to his servants, "I will now show you what the Syrians have done to us. They know that we are hungry; therefore are they gone out of the camp to hide themselves in the field, saying, 'When they come out of the city, we shall take them alive, and get into the city.'"

And one of his servants answered and said, "Let some take, I pray thee, five of the horses that remain, which are left in the city, and let us send and see."

They took therefore two chariots with horses; and the king sent after the host of the Syrians, saying, "Go and see."

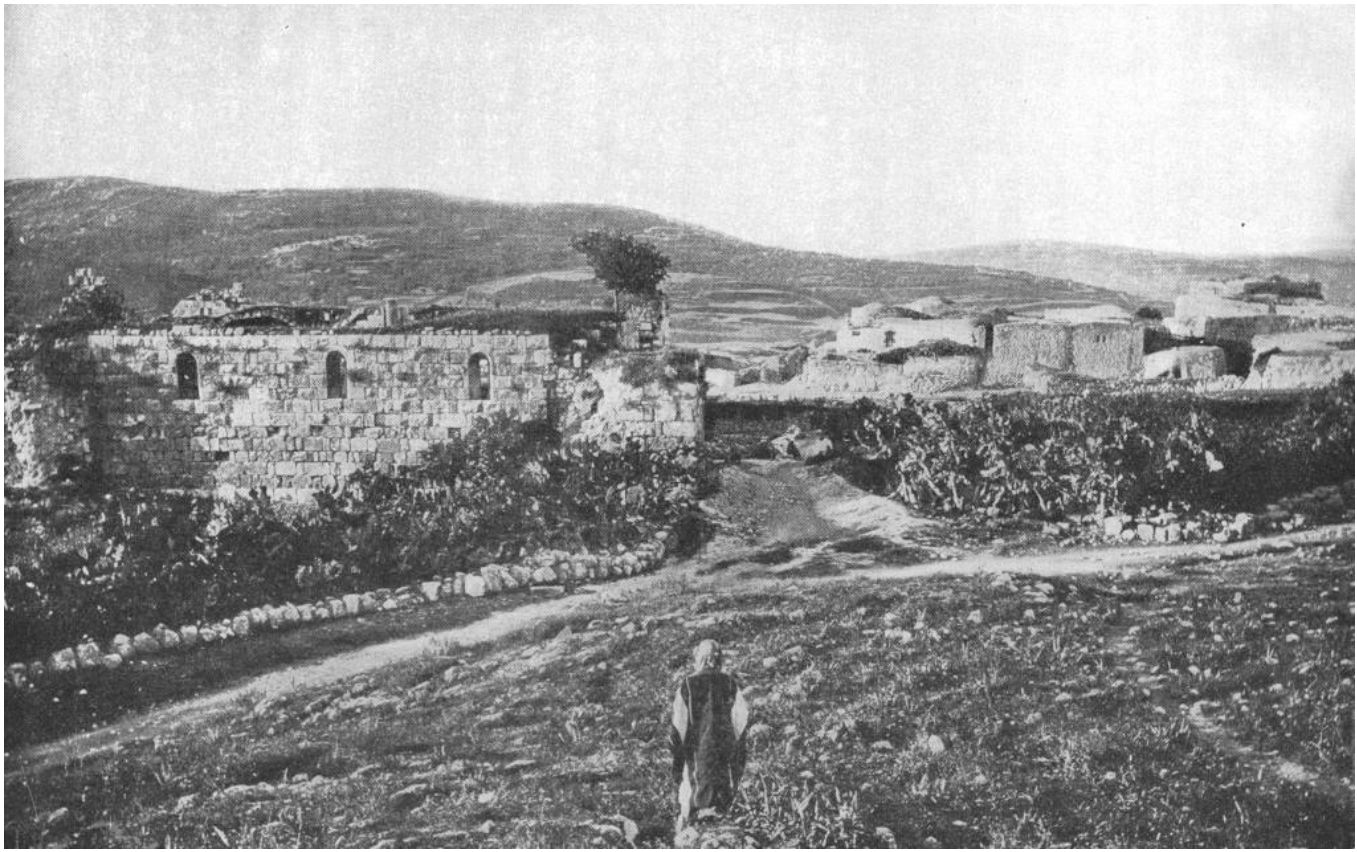
And they went after them as far as Jordan: and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

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RUINS OF SAMARIA

Samaria was splendidly situated to resist assault. On a hill 300 to 400 feet above the broad fertile valley, its battlements were beyond bowshot of archers who might be stationed on near-by hills, and on no side could catapults or towers be advanced. But the best situated fortress may be starved out, and Samaria was in terrible distress when one of those blind, unreasoning panics fell upon Ben-hadad's army, and it fled away in the night with the city almost in its power.



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And the people went out, and plundered the camp of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the Lord. And the king appointed the captain on whose hand he leaned to have the charge of the gate: and the people trampled upon him in the gate, and he died as the man of God had said, who spoke when the king came down to him. And it came to pass, as the man of God had spoken to the king, saying, "Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow about this time in the gate of Samaria"; and that captain answered the man of God, and said, "Now, behold, if the Lord should make windows in heaven, might such a thing be?" and he said, "Behold, thou shalt see it with thine eyes, but shalt not eat thereof": it came to pass even so upon him; for the people trampled upon him in the gate, and he died.

How Elisha Anointed a New King in Israel, and How a Terrible Fate Overtook the Wicked House of Ahab.

(Ahab the wicked king died, but his son Joram, who was just as wicked as his father, reigned in his stead, and he was helped on in his wicked deeds by the wicked old queen mother Jezebel. But no matter how prosperous and powerful evil men may be, there always comes a time of retribution. Vengeance was now following fast on the footsteps of the wicked members of the house of Ahab. King Joram lay dying of a wound he had received in battle. Elisha saw that the time had come. He anointed privately as king, Jehu, a brave, headstrong young general of the army. Jehu did not wait for Joram to die, but made a bold dash for the throne. This story tells of the wild ride he took (we say, "he drives like Jehu," to the present day), of the way in which he beat down all obstacles in his path, and of the terrible fate which came to the house of Ahab.)

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And Elisha the prophet called one of the sons of the prophets, and said unto him, "Gird up thy loins, and take this vial of oil in thine hand, and go to Ramoth-gilead. And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber. Then take the vial of oil, and pour it on his head, and say, "Thus saith the Lord, I have anointed thee king over Israel." Then open the door, and flee, and tarry not."

So the young man, even the young man the prophet, went to Ramoth-gilead. And when he came, behold, the captains of the host were sitting; and he said, "I have an errand to thee, O captain."

And Jehu said, "Unto which of us?"

And he said, "To thee, O captain."

And he arose, and went into the house; and he poured the oil on his head, and said to him, "Thus saith the Lord, the God of Israel, 'I have anointed thee king over the people of the Lord, even over Israel. And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel. For the whole house of Ahab shall perish. And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah. And the dogs shall eat Jezebel in the rampart of Jezreel, and there shall be none to bury her.'"

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And he opened the door, and fled. Then Jehu came forth to the servants of his lord: and one said unto him, "Is all well? wherefore came this mad fellow to thee?"

And he said to them, "Ye know the man and what his talk was."

And they said, "It is false; tell us now."

And he said, "Thus and thus spoke he to me, saying, 'Thus saith the Lord. I have anointed thee king over Israel.'"

Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew the trumpet, saying, "Jehu is king."

So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria: but King Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.)

And Jehu said, "If this be your mind, then let none escape and go forth out of the city, to go to tell it in Jezreel."

So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram. Now the watchman stood on the tower in Jezreel, and he spied the company of Jehu as he came, and said, "I see a company."

And Joram said, "Take an horseman, and send to meet them, and let him say, 'Is it peace?'"

So there went one on horseback to meet him, and said, "Thus saith the king, 'Is it peace?'"

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And Jehu said, "What hast thou to do with peace? turn thee behind me."

And the watchman told, saying, "The messenger came to them, but he cometh not again."

Then he sent out a second on horseback, which came to them, and said, "Thus saith the king, 'Is it peace?'" And Jehu answered, "What hast thou to do with peace? turn thee behind me."

And the watchman told, saying, "He came even up to them, and cometh not again: and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously."

And Joram said, "Make ready." And they made ready his chariot.

And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out to meet Jehu, and found him in the field which had belonged to Naboth the Jezreelite. And it came to pass, when Joram saw Jehu, that he said, "Is it peace, Jehu?"

And he answered, "What peace, so long as the evil deeds of thy mother Jezebel and her witch crafts are so many?"

And Joram turned his hands and fled, and said to Ahaziah, "There is treachery, O Ahaziah."

And Jehu drew his bow with his full strength, and smote Joram between his arms, and the arrow went out at his heart, and he sunk down in his chariot.

Then said Jehu to Bidkar his captain, "Take him up, and cast him into the field of Naboth the Jezreelite: for {161} remember how, when I and thou rode together after Ahab his father, the Lord laid this burden upon him; 'Surely I have seen yesterday the blood of Naboth, and the blood of his sons,' saith the Lord; 'and I will requite thee in this field,' saith the Lord. Now therefore cast him into this piece of ground, according to the word of the Lord."

But when Ahaziah the king of Judah saw this, he fled by the way of the garden house. And Jehu followed after him, and said, "Smite him also in the chariot": and they smote him on the way. And he fled to Megiddo, and died there. And his servants carried him in a chariot to Jerusalem, and buried him in his sepulcher with his fathers in the city of David.

And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her eyelids, and adorned her head, and looked out at the window. And as Jehu entered in at the gate, she said, "Is it peace, thou Zimri, thy master's murderer?"

And he lifted up his face to the window, and said, "Who is on my side? who?" And there looked out to him two or three servants.

And he said, "Throw her down."

So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trampled her under foot. And when he was come in, he ate and drank; and he said, "See now to this cursed woman, and bury her: for she is a king's daughter."

And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her {162} hands. Wherefore they came again and told him. And he said, "This is the word of the Lord, which he spoke by his servant Elijah the Tishbite, saying, 'In the rampart of Jezreel shall the dogs eat the flesh of Jezebel.'"

How Elisha Had a Last Talk with the King.

Now after many days Elisha was fallen sick of his sickness whereof he died: and Joash the king of Israel came down to him, and wept over him, and said, "My father, my father, the chariots of Israel and the horsemen thereof!"

And Elisha said to him, "Take bow and arrows": and he took unto him bow and arrows.

And he said to the king of Israel, "Put thine hand upon the bow": and he put his hand upon it.

And Elisha laid his hands upon the king's hands. And he said, "Open the window eastward": and he opened it.

Then Elisha said, "Shoot": and he shot.

And he said, "The Lord's arrow of victory, even the arrow of victory over Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them."

And he said, "Take the arrows": and he took them. And he said to the king of Israel, "Smite upon the ground": and he smote thrice, and stopped.

And the man of God was wroth with him, and said, "Thou shouldst have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice."

And Elisha died, and they buried him.

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TALES OF SUCCESS AND FAILURE

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THE STORY OF JONAH.

THE STORY OF A PROPHET TO WHOM GOD TAUGHT IN A WONDERFUL WAY THE LESSON OF OBEDIENCE.

How Jonah Reluctantly Brought a Message of Repentance and Salvation to Nineveh.

Now the word of the Lord came to Jonah the son of Amittai, saying, "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me."

But Jonah rose up to flee to Tarshish from the presence of the Lord; and he went down to Joppa, and found a ship going to Tarshish: so he paid his fare and went aboard, to go with them to Tarshish from the presence of the Lord.

But the Lord sent out a great wind upon the sea, and there was a mighty tempest on the sea, so that the ship was likely to be wrecked. Then the sailors were afraid, and cried every man to his god; and they cast forth the cargo of the ship into the sea, to lighten it. But Jonah was gone below: and he lay, and was fast asleep. So the captain came to him, and said to him, "What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not."

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And they said, everyone to his fellow, "Come, and let us cast lots, that we may know for whose cause this evil is upon us."

So they cast lots, and the lot fell upon Jonah. Then said they unto him, "Tell us, we pray thee, for whose cause this evil is upon us; what is thine occupation? and whence comest thou? what is thy country? and of what people art thou?"

And he said unto them, "I am an Hebrew; and I fear the Lord, the God of heaven, who hath made the sea and the dry land."

Then were the men exceedingly afraid, and said to him, "What is this that thou hast done?"

For the men knew that he had fled from the presence of the Lord, because he had told them. Then said they to him, "What shall we do to thee, that the sea may be calm?" for the sea grew more and more tempestuous.

And he said to them, "Take me up, and cast me forth into the sea; so shall the sea be calm; for I know that for my sake this great tempest is upon you."

Nevertheless the men rowed hard to get them back to the land; but they could not: for the sea grew more and more tempestuous against them.

Wherefore they cried to the Lord, and said, "We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee."

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JAFFA, THE ANCIENT JOPPA, LOOKING FROM THE SEA.

From a photograph belonging to Dr. W. J. Moulton and used by his kind permission.

The city did not look just like this when Jonah came down to its wharfs to escape from the command of the Lord. But it was a great seaport, bustling with commerce in the days when the prophet found a "ship" (about as large probably as a good-sized modern fishing boat) bound to Tarshish, and "paid his fare" and took passage. Jaffa has the only inside harbor between Egypt and Mount Carmel. At best the space for shipping is very small. The entrance is very narrow and in high seas very dangerous to enter.



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So they took up Jonah, and cast him forth into the sea: and the sea ceased its raging. Then the men feared the Lord exceedingly; and they offered a sacrifice to the Lord, and made vows. And the Lord prepared a great fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights.

Then Jonah prayed unto the Lord his God out of the fish's belly. And he said,--

"I called by reason of mine affliction unto the Lord,
And he answered me;
Out of the belly of hell cried I,
And thou heardest my voice.
For thou didst cast me into the depth, in the heart of the seas,
And the flood was round about me;
All thy waves and thy billows passed over me.
And I said, I am cast out from before thine eyes;
Yet I will look again toward thy holy temple.
The waters compassed me about, even to the soul;
The deep was round about me;
The weeds were wrapped about my head.
I went down to the bottoms of the mountains;
The earth with her bars closed upon me for ever:
Yet hast thou brought up my life from the pit, O Lord my God.
When my soul fainted within me, I remembered the Lord:
And my prayer came in unto thee, into thine holy temple.
They that regard lying vanities
Forsake their own mercy.
But I will sacrifice unto thee with the voice of thanksgiving;
I will pay that which I have vowed.
Salvation is of the Lord."

And the Lord spoke unto the fish, and it vomited out Jonah upon the dry land.

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And the word of the Lord came to Jonah the second time, saying, "Arise, go to Nineveh, that great city, and preach unto it the preaching that I bid thee."

So Jonah arose, and went to Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city, of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, "Yet forty days, and Nineveh shall be overthrown."

And the people of Nineveh believed God; and they proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. And the tidings reached the king of Nineveh, and he arose from his throne, and laid his robe from him, and covered him with sackcloth and sat in ashes. And he made proclamation and published through Nineveh by the decree of the king and his nobles.

A PROCLAMATION.

Let neither man nor beast, herd nor flock, taste anything: let them not feed nor drink water: but let them be covered with

sackcloth, both man and beast, and let them cry mightily unto God: yea, let them turn everyone from his evil way, and from the violence that is in their hands. Who knoweth whether God will not turn and repent, and turn away from his fierce anger, that we perish not?

And God saw their works, that they turned from their evil way; and God repented of the evil, which he said he would do unto them; and he did it not.

But it displeased Jonah exceedingly, and he was angry.

And he prayed to the Lord, and said, "I pray thee, O Lord, {171} was not this my saying, when I was yet in my country? Therefore I hastened to flee to Tarshish: for I knew that thou art a gracious God, and full of compassion, slow to anger, and plenteous in mercy, and repentest thee of the evil. Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live."

And the Lord said, "Doest thou well to be angry?" Then Jonah went out of the city, and sat on the east side of the city, and there made him a shelter, and sat under it in the shadow, till he might see what would become of the city. And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head. So Jonah was exceeding glad because of the gourd. But God prepared a worm when the morning rose the next day, and it ate the gourd, that it withered. And it came to pass, when the sun arose, that God prepared a sultry east wind; and the sun beat upon the head of Jonah, that he fainted, and requested for himself that he might die, and said, "It is better for me to die than to live."

And God said to Jonah, "Doest thou well to be angry for the gourd?"

And he said, "I do well to be angry even unto death."

And the Lord said, "Thou hast had pity on the gourd, for which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night: and should not I have pity on Nineveh, that great city; wherein are more than sixty thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"

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SAMSON.

THE STORY OF A MAN WITH A STRONG BODY, WHO OFTEN YIELDED TO TEMPTATION, AND WHO FELL BECAUSE HE WAS NOT STRONG IN SPIRIT.

How Samson Slew a Lion and Made a Riddle.

(There was a man of the tribe of Dan, whose name was Manoah, and he and his wife had a son whose name was Samson, and Samson had strength of body above all other men of his time.)

And Samson went down to Timnah, and saw a woman in Timnah of the daughters of the Philistines. And he came up and told his father and his mother, and said, "I have seen a woman in Timnah of the daughters of the Philistines: now therefore get her for me to be my wife."

Then his father and his mother said to him, "Is there not a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the Philistines?"

And Samson said to his father, "Get her for me; for she pleaseth me well."

But his father and his mother knew not that it was of the Lord; for he sought an occasion against the Philistines. Now at that time the Philistines had rule over Israel.

Then went Samson down, and his father and his mother, to Timnah, and came to the vineyards of Timnah: {173} and, behold, a young lion roared against him. And the spirit of the Lord came mightily upon him, and he tore him as he would have torn a kid, and he had nothing in his hand: but he told not his father or his mother what he had done. And he went down and talked with the woman; and she pleased Samson well. And after a while he returned to take her, and he turned aside to see the carcase of the lion: and, behold, there was a swarm of bees in the body of the lion, and honey. And he took it into his hands, and went on, eating as he went, and he came to his father and mother, and gave unto them, and they did eat: but he told them not that he had taken the honey out of the body of the lion.

And his father went down unto the woman: and Samson made there a feast; for so used the young men to do. And it came to pass, when they saw him, that they brought thirty companions to be with him. And Samson said to them, "Let me now put forth a riddle for you: if ye can declare it unto me within the seven days of the feast, and find it out, then I will give you thirty linen garments and thirty changes of raiment: but if ye cannot declare it to me, then shall ye give me thirty linen garments and thirty changes of raiment."

And they said to him, "Put forth thy riddle, that we may hear it." And he said to them,--

"Out of the eater came forth food,
And out of the strong came forth sweetness."

And they could not in three days declare the riddle.

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And it came to pass on the seventh day, that they said to Samson's wife, "Entice thy husband, that he may declare to us the riddle, lest we burn thee and thy father's house with fire: have ye called us to impoverish us?"

And Samson's wife wept before him, and said, "Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me."

And he said to her, "Behold, I have not told it to my father nor my mother, and shall I tell it to thee?"

And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she pressed him sore: and she told the riddle to the children of her people.

And the men of the city said to him on the seventh day before the sun went down, "What is sweeter than honey? and what is stronger than a lion?" And he said unto them,--

"If ye had not plowed with my heifer,
Ye had not found out my riddle."

And the spirit of the Lord came mightily upon him, and he went down to Ashkelon, and smote thirty men of them, and took their spoil, and gave the changes of raiment unto them that declared the riddle. And his anger was kindled, and he went up to his father's house.

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How Samson Burned the Cornfield and Slew His Enemies.

At another time, Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between every two tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks and the standing corn, and also the oliveyards.

Then the Philistines went up, and camped in Judah, and spread themselves in Lehi. And the men of Judah said, "Why are ye come up against us?"

And they said, "To bind Samson are we come up, to do to him as he hath done to us."

Then three thousand men of Judah went down to the cleft of the rock of Etam, and said to Samson, "Knowest thou not that the Philistines are rulers over us? what then is this that thou hast done to us?"

And he said to them, "As they did to me, so have I done to them."

And they said to him, "We are come down to bind thee, that we may deliver thee into the hand of the Philistines."

And Samson said unto them, "Swear unto me, that ye will not fall upon me yourselves."

And they spoke unto him, saying, "No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee."

And they bound him with two new ropes, and brought him up from the rock. When he came unto Lehi, the {176} Philistines shouted as they met him: and the spirit of the Lord came mightily upon him, and the ropes that were upon his arms became as flax that was burnt with fire, and his bands dropped from off his hands.

And he found a fresh jawbone of an ass, and put forth his hand, and took it, and smote a thousand men therewith. And Samson said,--

"With the jawbone of an ass, heaps upon heaps,
With the jawbone of an ass have I smitten a thousand men."

How Samson Carried Off the Gates of Gaza.

And Samson went to Gaza. And it was told the Gazites, saying, "Samson is come hither." And they surrounded him, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, "Let be till morning light, then we will kill him."

And Samson lay till midnight, and arose at midnight, and laid hold of the doors of the gate of the city, and the two posts, and plucked them up, bar and all, and put them upon his shoulders, and carried them up to the top of the mountain that is before Hebron.

How Samson Was Betrayed by His Own Weakness Into the Hands of His Enemies.

And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah. And the lords of the Philistines came up to her, and said unto her, {177} "Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee everyone of us eleven hundred pieces of silver."

And Delilah said to Samson, "Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee."

And Samson said to her, "If they bind me with seven green withes that were never dried, then shall I become weak, and be as another man."

Then the lords of the Philistines brought up to her seven green withes which had not been dried, and she bound him with them. Now she had men lying in wait abiding in the inner chamber. And she said unto him, "The Philistines be upon thee, Samson."

And he broke the withes, as a string of tow is broken when it toucheth the fire. So his strength was not known.

And Delilah said to Samson, "Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound."

And he said to her, "If they only bind me with new ropes wherewith no work hath been done, then shall I become weak, and be as another man."

So Delilah took new ropes, and bound him therewith, and said unto him, "The Philistines be upon thee, Samson."

And the men who were lying in wait were abiding in the inner chamber. And he broke them from off his arms like a thread.

And Delilah said to Samson, "Hitherto thou hast {178} mocked me, and told me lies: tell me wherewith thou mightest be bound."

And he said to her, "If thou weavest the seven locks of my head with the web in the loom." And she fastened it with the pin, and said unto him, "The Philistines be upon thee, Samson." And he awaked out of his sleep, and plucked away the pin of the beam, and the web.

And she said to him, "How canst thou say, I love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth."

And it came to pass, when she pressed him daily with her words, and urged him, that his soul was sorely vexed.

And he told her all his heart, and said to her, "There hath not come a razor upon mine head; for I have been a Nazirite unto God from my birth: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man."

And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, "Come up this once, for he hath told me all his heart."

Then the lords of the Philistines came up to her, and brought the money in their hand. And she made him sleep upon her knees; and she called for a man, and shaved off the seven locks of his head; and his strength went from him.

And she said, "The Philistines be upon thee, Samson."

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THE VALLEY OF SOREK

From a photograph taken by Prof. D. G. Lyon and used by his kind permission.

The valley of Sorek, a narrow gorge at its upper end, broadens out into the lowlands of Judah at its lower end, and here in the foothills overlooking the Philistine country was the home of Samson. It was up this valley that the Philistines often made their frequent raids against Jerusalem and the highlands of Judah. It was here that the battle was fought when Israel was defeated under the leadership of Eli's wicked sons, and "the ark of God was taken." The modern railway from Jaffa to Jerusalem follows this valley.



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And he awoke out of his sleep, and said, "I will go out as at other times, and shake myself free."

But he knew not that the Lord was departed from him. And the Philistines laid hold on him, and put out his eyes; and they brought him down to Gaza, and bound him with fetters of brass; and they made him grind in the mill in the prison house. Howbeit the hair of his head began to grow again after he was shaven.

How Samson Had His Revenge.

And the lords of the Philistines gathered together to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, "Our god hath delivered Samson our enemy into our hand."

And when the people saw him, they praised their god: for they said, "Our god hath delivered into our hand our enemy, and the destroyer of our country, which hath slain many of us."

And it came to pass, when their hearts were merry, that they said, "Call for Samson, that he may make us sport." And they called for Samson out of the prison house; and he made sport before them: and they set him between the pillars.

And Samson said unto the lad that held him by the hand, "Suffer me that I may feel the pillars whereupon the house resteth, that I may lean upon them."

Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that {182} beheld while Samson made sport. And Samson called unto the Lord, and said, "O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes."

And Samson took hold of the two middle pillars upon which the house rested, and leaned upon them, the one with his right hand, and the other with his left.

And Samson said, "Let me die with the Philistines." And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein.

So the dead which he slew at his death were more than they which he slew in his life.

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STORIES OF THE MAN WHO WOULD RATHER DIE THAN DO WRONG.

Daniel is the great Jewish hero of that long period of exile when the nation was captive in a strange land. This was the gloomiest and most distressful time in the nation's history, and afterward in other dark days these stories were told to cheer the people and give them courage.

How Daniel and His Three Friends Refused to Eat the Food of Princes.

In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon to Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God. And the king spoke to Ashpenaz, that he should bring in certain of the children of Israel, even of the royal family and of the nobles; youths in whom was no blemish, but well favored, and skillful in all wisdom, and cunning in knowledge, and such as had ability to stand in the king's palace; and that he should teach them the learning and the tongue of the Chaldeans.

And the king appointed for them a daily portion of the king's food, and of the wine which he drank, and that {184} they should be nourished three years; that at the end thereof they might stand before the king. Now among these were, of the children of Judah, Daniel, Hananiah, Mishael, and Azariah. And the king's officer gave names unto them: unto Daniel he gave the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego. But Daniel purposed in his heart that he would not defile himself with the king's food, nor with the wine which he drank: therefore he requested of the king's officer that he might not defile himself. Now God made Daniel to find favor and compassion in the sight of the king's officer. And he said to Daniel, "I fear my lord the king, who hath appointed your food and your drink: for why should he see your faces worse looking than the youths which are of your own age? so should ye endanger my head with the king."

Then said Daniel to the steward, whom the king's officer had appointed over Daniel, Hananiah, Mishael, and Azariah: "Test thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenances of the youths that eat of the king's food; and as thou seest, deal with thy servants."

So he hearkened to them in this matter, and tested them ten days. And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths which did eat of the king's food. So the steward took away their food, and the wine that they should drink, and gave them pulse. Now as for these four {185} youths, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. And at the end of the days which the king had appointed for bringing them in, the king's officer brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm.

How Daniel Made Known and Interpreted the King's Dream.

And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams; and his spirit was troubled, and his sleep was broken. Then the king commanded to call the magicians, and the enchanters, and the sorcerers, and the Chaldeans, to tell the king his dreams. So they came in and stood before the king. And the king said to them, "I have dreamed a dream, and my spirit is troubled to know the dream."

Then spoke the Chaldeans to the king, "O king, live for ever: tell thy servants the dream, and we will show the interpretation."

The king answered and said to the Chaldeans, "The thing is gone from me: if ye make not known unto me the dream and the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if {186} ye show the dream and the interpretation thereof, ye shall receive of me gifts and rewards and great honor: therefore show me the dream and the interpretation thereof."

They answered the second time and said, "Let the king tell his servants the dream, and we will show the interpretation."

The king answered and said, "I know of a certainty that ye would gain time, because ye see the thing is gone from me. But if ye make not known unto me the dream, there is but one law for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can show me the interpretation thereof."

The Chaldeans answered before the king, and said, "There is not a man upon the earth that can show the king's matter: forasmuch as no king, lord, nor ruler, hath asked such a thing of any magician, or enchanter, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh."

For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. So the decree went forth, and the wise men were to be slain; and they sought Daniel and his companions to slay them. Then Daniel returned answer with counsel and prudence to Arioch the captain of the king's guard, who had gone forth to slay the wise men of Babylon; he answered and said to Arioch the king's captain, "Wherefore is the decree so urgent from the king?"

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Then Arioch made the thing known to Daniel. And Daniel went in, and desired of the king that he would appoint him a time, and he would show the king the interpretation.

Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire mercies of the God of heaven concerning this secret; that Daniel and his companions should not perish with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a vision of the night. Then Daniel blessed the God of heaven. Daniel answered and said, "Blessed be the name of God for ever and ever: for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast now made known unto me what we desired of thee: for thou hast made known unto us the king's matter."

Therefore Daniel went in unto Arioch, whom the king had appointed to destroy the wise men of Babylon: he went and said thus unto him: "Destroy not the wise men of Babylon: bring me in before the king, and I will show unto the king the interpretation."

Then Arioch brought in Daniel before the king in haste, and said thus unto him, "I have found a man of the {188} children of the captivity of Judah, who will make known unto the king the interpretation."

The king answered and said to Daniel, whose name was Belteshazzar, "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?"

Daniel answered before the king, and said, "The secret which the king hath demanded can neither wise men, enchanters, magicians, nor soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and he hath made known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these: as for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets hath made known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but to, the intent that the interpretation may be made known to the king, and that thou mayest know the thoughts of thy heart. Thou, O king, sawest, and behold a great image. This image, which was mighty, and whose brightness was excellent, stood before thee; and the appearance thereof was terrible. As for this image, his head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron, and part of clay.

"While thou wast looking a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and broke them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken {189} in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

"This is the dream; and we will tell the interpretation thereof unto the king. Thou, O king, art king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory; and wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee to rule over them all: thou art the head of gold. And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that crusheth all these, shall it break in pieces and crush. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, it shall be a divided kingdom; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly weak. And in the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that a stone was cut out {190} of the mountain without hands, and that it broke in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

Then the king Nebuchadnezzar fell upon his face, and worshiped Daniel, and commanded that they should offer sacrifice and sweet odors to him.

The king answered Daniel, and said, "Of a truth your God is the God of gods, and the Lord of kings, and a revealer of secrets, seeing thou hast been able to reveal this secret."

Then the king made Daniel great, and gave him many great gifts, and made him to rule over the whole province of Babylon, and to be chief governor over all the wise men of Babylon. And Daniel requested of the king, and he appointed Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel was in the gate of the king.

How Shadrach, Meshach, and Abed-nego Refused to Bow Down and Worship before the Image of the King, and How They Were Cast Into the Burning Fiery Furnace.

Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the satraps, the deputies, and the governors, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

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MEN PRAYING ON A HOUSETOP

From a photograph taken by Prof. D. G. Lyon and used by his kind permission

In the East the time and posture of prayers by the faithful are strictly prescribed. In Daniel's day the form was a part of a duty to be performed, and was as important as the words, but Jesus taught us to regard the thought and attitude of the soul rather than the posture of the body



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Then the satraps, the deputies, and the governors, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

Then the herald cried aloud, "To you it is commanded, O peoples, nations, and languages, that when ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: and whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace."

Therefore at that time, when all the peoples heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the peoples, the nations, and the languages, fell down and worshiped the golden image that Nebuchadnezzar the king had set up. Wherefore at that time certain Chaldeans came near, and brought accusation against the Jews. They answered and said to Nebuchadnezzar the king, "O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image: and whoso falleth not down and {194} worshipeth, shall be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast appointed over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up."

Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. Nebuchadnezzar answered and said unto them, "Is it of purpose, O Shadrach, Meshach, and Abed-nego, that ye serve not my god, nor worship the golden image which I have set up? Now if ye are ready when ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, to fall down and worship the image which I have made, well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that god that shall deliver you out of my hands?"

Shadrach, Meshach, and Abed-nego, answered and said to the king, "O Nebuchadnezzar, we have no need to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thine hand, O king. But if he does not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

Then was Nebuchadnezzar full of fury, and his face hardened against Shadrach, Meshach, and Abed-nego: {195} therefore he spoke, and commanded that they should heat the furnace seven times more than was usual to heat it. And he commanded certain mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them in to the burning fiery furnace. Then these men were bound in all their garments, and were cast into the midst of the burning fiery furnace.

Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace. Then Nebuchadnezzar the king was astonished, and rose up in haste: he spoke and said unto his counselors, "Did not we cast three men bound into the midst of the fire?"

They answered and said unto the king, "True, O king." He answered and said, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the aspect of the fourth is like a son of the gods."

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace: he spoke and said, "Shadrach, Meshach, and Abed-nego, ye servants of the Most High God, come forth, and come hither."

Then Shadrach, Meshach, and Abed-nego, came forth out of the midst of the fire. And the satraps, the deputies, and the governors, and the king's counselors, being gathered together, saw these men, that the fire had no power upon their bodies, nor was the hair of their head {196} singed, neither were their garments burned, nor had the smell of fire come on them.

Nebuchadnezzar spoke and said, "Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and have yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree that every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other god that is able to deliver in this way."

Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

How Daniel Interpreted Another Dream of King Nebuchadnezzar.

"Nebuchadnezzar the king, to all the peoples, nations, and languages, that dwell in all the earth; peace be multiplied unto you. It hath seemed good unto me to show the signs and wonders that the Most High God hath wrought toward me. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

"I Nebuchadnezzar was at rest in mine house, and flourishing in my palace. I saw a dream which made me afraid; and the thoughts upon my bed and the visions of my head troubled me. Therefore made I a decree to bring {197} in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. Then came in the magicians, the enchanters, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof. But at the last Daniel came in before me, whose name was Belteshazzar, and in whom is the spirit of the holy gods: and I told the dream before him, saying, 'O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. Thus were the visions of my head upon my bed: I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth. The leaves thereof were fair, and the fruit thereof much, and in it was food for all: the beasts of the field had shadow under it, and the birds of the heaven dwelt in the branches thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and, behold, a holy messenger came down from heaven. He cried aloud, and said thus. Hew down the tree, and cut off its branches, shake off its leaves, and scatter its fruit: let the beasts get away from under it, and the birds from its branches. Nevertheless leave the stump of its roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let its portion be with the beasts in the grass of the earth: let its {198} heart be changed from man's, and let a beast's heart be given unto it; and let seven times pass over it. The sentence is by the decree of the holy messenger: that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the lowest of men. This dream I King Nebuchadnezzar have seen: and thou, O Belteshazzar, declare the interpretation, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation; but thou art able, for the spirit of the holy gods is in thee.'"

Then Daniel, whose name was Belteshazzar, was perplexed for a while, and his thoughts troubled him. The king answered and said, "Belteshazzar, let not the dream, or the interpretation, trouble thee."

Belteshazzar answered and said, "My lord, the dream be to them that hate thee, and the interpretation thereof to thine adversaries. The tree that thou sawest, which grew, and was strong, whose height reached unto heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was food for all; under which the beasts of the field dwelt, and upon whose branches the birds of the heaven had their habitation: it is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a holy messenger coming down from heaven, and saying, 'Hew down the tree, and destroy it; nevertheless leave the stump of the roots thereof in the earth, even with {199} a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let its portion be with the beasts of the field, till seven times pass over it'; this is the interpretation, O king, and it is the decree of the Most High, which is come upon my lord the king: that thou shalt be driven from men, and thy dwelling shall be with the beasts of the field, and thou shalt be made to eat grass as oxen, and shalt be wet with the dew of heaven, and seven times shall pass over thee; till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if there may be a lengthening of thy tranquillity."

All this came upon the king Nebuchadnezzar. At the end of twelve months he was walking in the royal palace of Babylon. The king spoke and said, "Is not this great Babylon, which I have built for the royal dwelling place, by the might of my power and for the glory of my majesty?"

While the word was in the king's mouth, there fell a voice from heaven, saying, "O King Nebuchadnezzar, to thee it is spoken: the kingdom is departed from thee. And thou shalt be driven from men, and thy dwelling shall be with the beasts of the field; thou shalt be made to eat grass as oxen, and seven times shall pass over thee; until {200} thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hair was grown like eagle's feathers, and his nails like birds' claws.

"And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth for ever; for his dominion is an everlasting dominion, and his kingdom from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, 'What doest thou?' At the same time mine understanding returned unto me; and for the glory of my kingdom, my majesty and brightness returned unto me; and my counselors and my lords sought unto me; and I was established in my kingdom, and excellent greatness was added unto me. Now I Nebuchadnezzar praise and extol and honor the King of heaven; for all his works are truth, and his ways judgment: and those that walk in pride he is able to abase."

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How Daniel Read the Writing on the Wall at Belshazzar's Feast.

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which Nebuchadnezzar his father had taken out of the temple which was in Jerusalem; that the king and his lords, and the women of his palace, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his lords, and the women of his palace, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth the fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed in him, and his thoughts troubled him; he trembled, and his knees smote together. The king cried aloud to bring in the enchanters, the Chaldeans, and the soothsayers. The king spoke and said to the wise men of Babylon, "Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with purple, and have a chain of gold about his neck, and shall be the third ruler in the kingdom."

Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation. Then was King Belshazzar greatly troubled, {202} and his countenance was changed, and his lords were perplexed. Now the queen by reason of the words of the king and his lords came into the banquet house: the queen spoke and said, "O king, live for ever; let not thy thoughts trouble thee, nor let thy countenance be changed: there is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him: and the king Nebuchadnezzar thy father, the king, I say, thy father, made him master of the magicians, enchanters, Chaldeans, and soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of dark sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will show the interpretation."

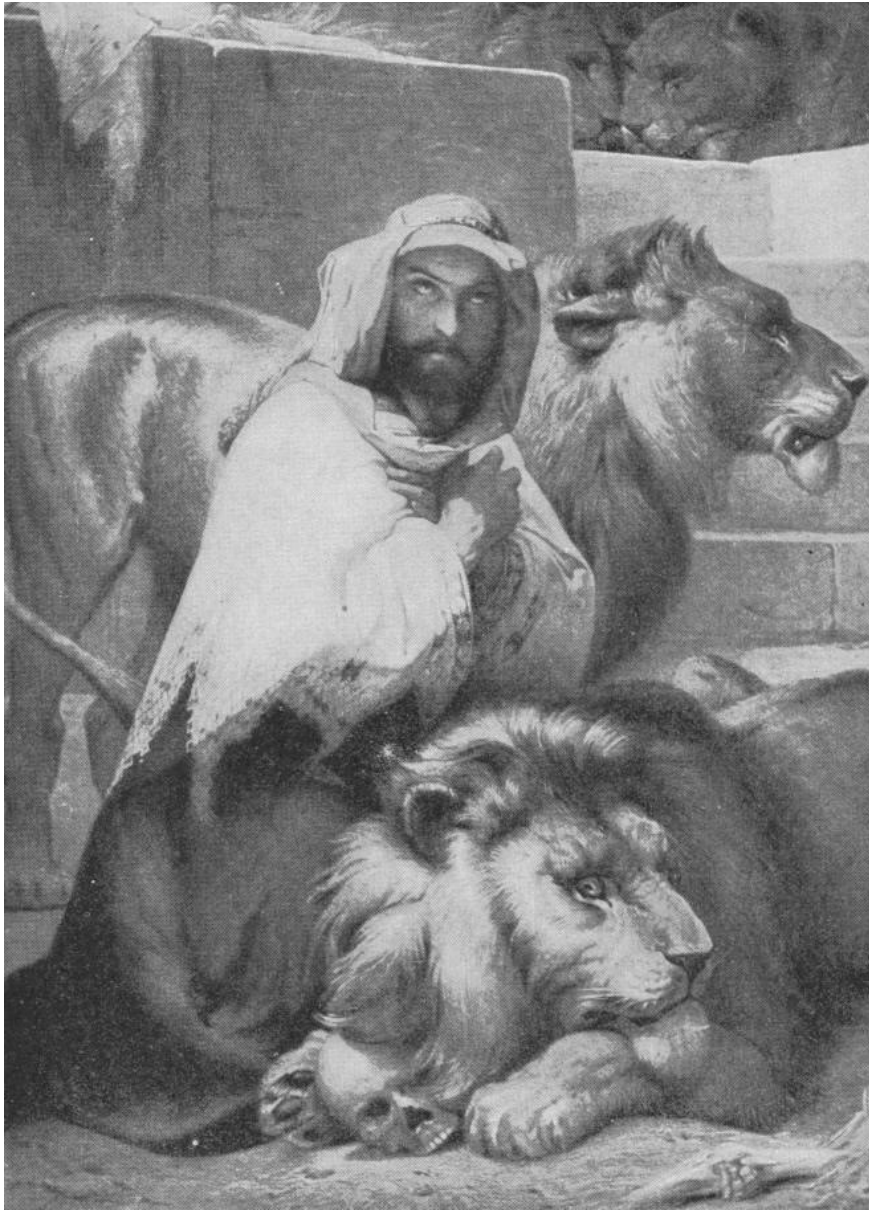
Then was Daniel brought in before the king. The king spoke and said to Daniel, "Art thou that Daniel, who art of the children of the captivity of Judah, whom the king my father brought out of Judah? I have heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. And now the wise men, the enchanters, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not show the interpretation of the thing. But I have heard of thee, that thou canst give interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with purple, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom."

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DANIEL IN THE LIONS' DEN

By Vernet



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Then Daniel answered and said before the king, "Keep thy gifts to thyself, and give thy rewards to another; nevertheless I will read the writing unto the king, and make known to him the interpretation. O thou king, the Most High God gave Nebuchadnezzar thy father the kingdom, and greatness, and glory, and majesty: and because of the greatness that he gave him, all the peoples, nations, and languages trembled and feared before him: whom he would he slew, and whom he would he kept alive; and whom he would he raised up, and whom he would he put down. But when his heart was lifted up, and his spirit was hardened that he dealt proudly, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling

was with the wild asses; he was fed with grass like oxen, and his body was wet with the dew of heaven: until he knew that the Most High God ruleth in the kingdom of men, and that he setteth up over it whomsoever he will.

"And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, and the women of thy palace, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and {206} whose are all thy ways, hast thou not glorified: therefore the part of the hand was sent by God, and this inscription was written. And this is the inscription which was written:--

Mene, Mene, Tekel, Apharsin.

"This is the interpretation of the thing:--

Mene, God hath numbered thy kingdom, and brought it to an end.
Tekel, Thou art weighed in the balances, and art found wanting.
Peres, Thy kingdom is divided, and given to the Medes and Persians."

Then commanded Belshazzar, and they clothed Daniel with purple, and put a chain of gold about his neck, and made proclamation concerning him, that he should be the third ruler in the kingdom. In that night Belshazzar the Chaldean king was slain. And Darius the Mede received the kingdom, being about threescore and two years old.

How Daniel Was Cast into the Lions' Den.

It pleased Darius to set over the kingdom an hundred and twenty satraps, which should be throughout the whole kingdom; and over them three presidents, of whom Daniel was one; that these satraps might give account unto them, and that the king should have no loss. Then this Daniel was distinguished above the presidents and the satraps, because an excellent spirit was in him; and the king thought to set him over the whole realm. Then the presidents and {207} the satraps sought to find occasion against Daniel in regard to the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God."

Then these presidents and satraps assembled together to the king, and said thus unto him: "King Darius, live for ever. All the presidents of the kingdom, the deputies and the satraps, the counselors and the governors, have consulted together to establish a royal statute, and to make a strong decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not."

Wherefore King Darius signed the writing and the decree. And when Daniel knew that the writing was signed, he went into his house (now his windows were open in his chamber toward Jerusalem); and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did before. Then these men assembled together, and found Daniel making petition and supplication before his God. Then they came near, and spoke before the king concerning the king's decree; "Hast thou not signed a decree, that every man that shall make petition unto any god or man within thirty days, save unto thee, O king, shall be cast into the den of lions?"

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The king answered and said, "The thing is true, according to the law of the Medes and Persians, which altereth not."

Then answered they and said before the king, "That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day."

Then the king, when he heard these words, was sore displeased, and set his heart on Daniel to deliver him: and he labored till the going down of the sun to rescue him. Then these men assembled together unto the king, and said unto the king, "Know, O king, that it is a law of the Medes and Persians, that no decree nor statute which the king establisheth may be changed."

Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spoke and said unto Daniel, "Thy God whom thou servest continually, he will deliver thee."

And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that nothing might be changed concerning Daniel. Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep fled from him. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came near unto the den to Daniel, he cried with a lamentable voice: the king spoke and said to Daniel, "O Daniel, servant of the living {209} God, is thy God, whom thou servest continually, able to deliver thee from the lions?"

Then said Daniel unto the king, "O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no harm."

Then was the king exceeding glad, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in his God. And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and broke all their bones in pieces, before they came at the bottom of the den.

Then King Darius wrote unto all the peoples, nations, and languages, that dwell in all the earth; "Peace be multiplied unto you. I make a decree, that in all the dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end: he delivereth and rescueth, and he worketh signs and wonders in heaven and in earth; who hath delivered Daniel from the power of the lions."

So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

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BABYLON

Pause in this desert! Here, men say, of old
Belshazzar reigned, and drank from cups of gold;
Here, to his hideous idols, bowed the slave,

And here--God struck him dead!
. . . . Where lies his grave?
'T is lost!--His brazen gates? his soaring towers,
From whose dark tops men watched the starry hours?
All to the dust gone down! The desert bare
Scarce yields an echo when we question "Where?"
The lonely herdsman seeks in vain the spot;
And the black wandering Arab knows it not.
No brick, no fragment, lingers now, to tell
Where Babylon (mighty city!) rose--and fell!

O City, vast and old!
Where, where is thy grandeur fled?
The stream that around thee rolled
Still rolls in its ancient bed!
But where, oh, where art thou gone?
O Babylon! O Babylon!

The giant, when he dies,
Still leaveth his bones behind,
To shrink in the winter skies,
And whiten beneath the wind!
But where, oh, where art thou gone?
O Babylon! O Babylon!

Thou liv'st!--for thy name still glows,
A light in the desert skies;
As the fame of the hero grows
Thrice trebled because he dies!
But where, oh, where art thou gone?
O Babylon! O Babylon!

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BELSHAZZAR

Belshazzar is king! Belshazzar is lord!
And a thousand dark nobles all bend at his board:
Fruits glisten, flowers blossom, meats steam, and a flood
Of the wine that man loveth runs redder than blood:
Wild dancers are there, and a riot of mirth,
And the beauty that maddens the passions of earth;
And the crowds all shout,
Till the vast roofs ring,--
"All praise to Belshazzar, Belshazzar the king!"

"Bring forth," cries the monarch, "the vessels of gold,
Which my father tore down from the temples of old;--
Bring forth, and we'll drink, while the trumpets are blown,
To the gods of bright silver, of gold, and of stone;
Bring forth!"--and before him the vessels all shine,
And he bows unto Baal, and he drinks the dark wine;
Whilst the trumpets bray,
And the cymbals ring,--
"Praise, praise to Belshazzar, Belshazzar the king!"

Now what cometh--look, look!--without menace, or call?
Who writes, with the lightning's bright hand, on the wall?
What pierceth the king, like the point of a dart?
What drives the bold blood from his cheek to his heart?
"Chaldeans! Magicians! the letters expound!"
They are read,--and Belshazzar is dead on the ground!
Hark!--the Persian is come
On a conqueror's wing;
And a Mede's on the throne of Belshazzar the king!

--*Barry Cornwall.*

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NEHEMIAH.

THE STORY OF THE BRAVE MAN WHO PREFERRED HARDSHIPS IN HIS NATIVE LAND, TO PLEASURE AND PLENTY IN THE KING'S PALACE.

(Nehemiah is one of the finest characters of which we are told in the Old Testament. He was a true patriot, brave, patient, persevering, fearing God, and not man. He had an important and profitable position in the royal court, but when he heard how his countrymen were suffering, how the walls of the city of his fathers were in ruins, he did not hesitate, but gaining the permission of the king, he set out to

serve his country in its sore distress. How he heard of the need of the city, how he went to its relief, and how the people under his splendid leadership took courage and rebuilt the walls, he himself has told in these words:)--

The Need and the Man.

"Now it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace, that Hanani, one of my brethren, came, he and certain men out of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. And they said unto me, 'The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.'

"And it came to pass, when I heard these words, that {213} I sat down and wept, and mourned certain days; and I fasted and prayed before the God of heaven, and said, 'I beseech thee, O Lord, the God of heaven, the great and terrible God, that keepeth covenant and mercy with them that love him and keep his commandments: let thine ear now be attentive, and thine eyes open, that thou mayest hearken unto the prayer of thy servant, which I pray before thee at this time, day and night, for the children of Israel thy servants, while I confess the sins of the children of Israel, which we have sinned against thee: yea, I and my father's house have sinned. We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses. Remember, I beseech thee, the words that thou commandedst thy servant Moses, saying, If ye trespass, I will scatter you abroad among the peoples: but if ye return unto me, and keep my commandments and do them, though your outcasts were in the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to cause my name to dwell there. Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who delight to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man.' (Now I was cupbearer to the king.)

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"And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, when wine was before him, that I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence. And the king said to me, 'Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart.'

"Then I was very sore afraid. And I said to the king, 'Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchers, lieth waste, and the gates thereof are consumed with fire?'

"Then the king said unto me, 'For what dost thou make request?' So I prayed to the God of heaven.

"And I said unto the king, 'If it please the king, and if thy servant have found favor in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchers, that I may build it.'

"And the king said to me (the queen also sitting by him), 'For how long shall thy journey be? and when wilt thou return?'

"So it pleased the king to send me; and I set him a time. Moreover I said to the king, 'If it please the king, let letters be given me to the governors beyond the river, that they may let me pass through till I come unto Judah; and a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the castle which appertaineth to the house, and for the wall of the city, and for the house that I shall enter into.'

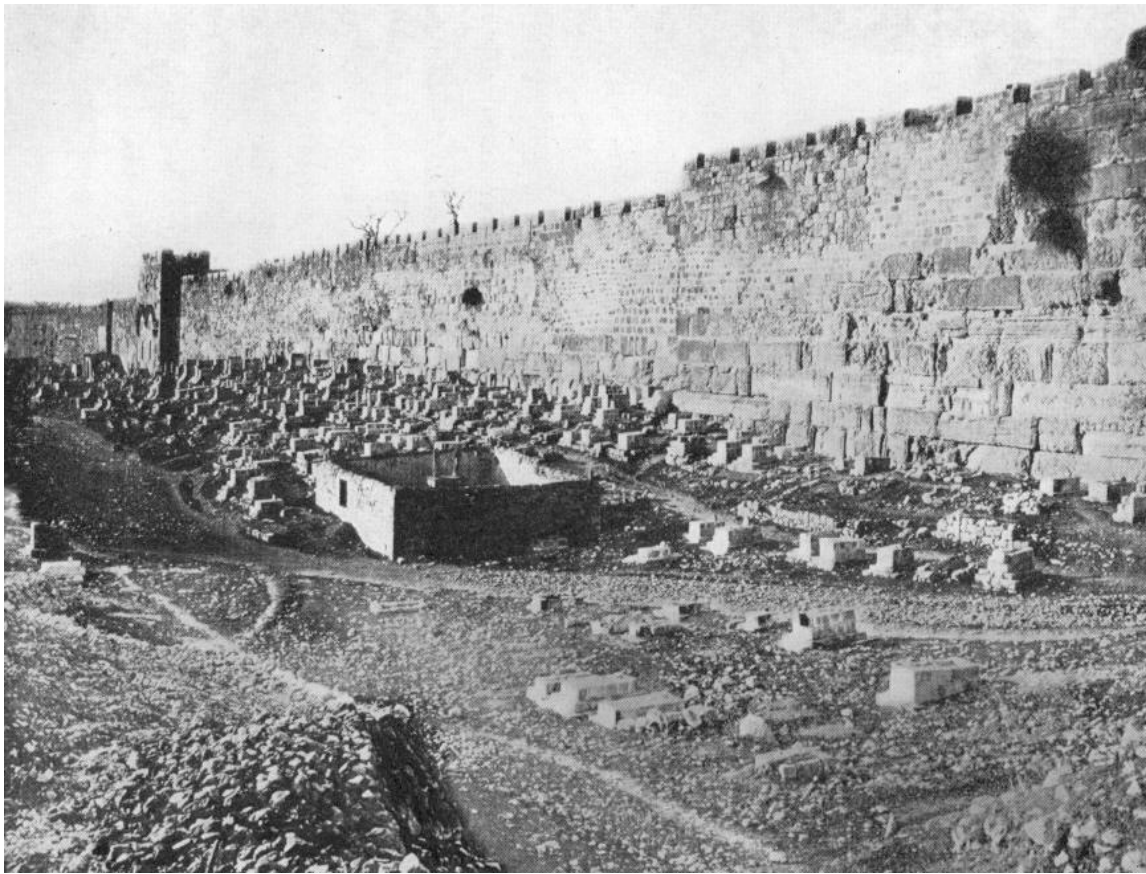
"And the king granted me, according to the good hand of my God upon me. Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent with me captains of the army and horsemen.

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OUTSIDE EAST WALL OF JERUSALEM, GOLDEN GATE AT LEFT

This is on the east side of the city and overlooking it. There were many gates in the wall of Jerusalem to allow the coming and going of trade. Some were used for special branches of trade, which would center there in booths for the merchants. Some of the gates in ancient times were, "The Fish Gate," "The Horse Gate," "The Sheep Gate," "The Gate of Potsherd," "The Gate of the Spring," "The Water Gate," "The Gate of the Guard."



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"And when Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly, because there was come a man to seek the welfare of the children of Israel. So I came to Jerusalem, and was there three days."

The Right Man in the Right Place.

"And I arose in the night, I and some few men with me; neither told I any man what my God put into my heart to do for Jerusalem: neither was there any beast with me, save the beast that I rode upon. And I went out by night by the valley gate, even toward the dragon's well, and to the dung gate, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire. Then I went on to the fountain gate and to the king's pool: but there was no place for the beast that was under me to pass. Then went I up in the night by the brook, and viewed the wall; and I turned back, and entered by the valley gate, and so returned. And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work. Then said I to them, 'Ye see the evil fortune that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come and let us build up the wall of Jerusalem, that we be no more a reproach.'

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"And I told them of the hand of my God which was good upon me; as also of the king's words that he had spoken unto me. And they said, 'Let us rise up and build.'

"So they strengthened their hands for the good work. But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, 'What is this thing that ye do? will ye rebel against the king?'

"Then answered I them, and said unto them, 'The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem.'"

Enemies Threaten.

"But it came to pass that, when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. And he spoke, before his brethren and the army of Samaria, and said, 'What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of rubbish, seeing they are burned?'

"Now Tobiah the Ammonite was by him, and he said, 'Even that which they build, if a fox go up, he shall break down their stone wall.'

"Hear, O our God; for we are despised: and turn back their reproach upon their own head, and give them up to spoiling in a land of captivity: and cover not their iniquity, {219} and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders.

"So we built the wall; and all the wall was joined together unto half the height thereof: for the people had a mind to work.

"But it came to pass that, when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the repairing of the walls of Jerusalem went forward, and that the breaches began to be stopped, then they were very wroth; and they conspired all of them together to come and fight against Jerusalem, and to cause confusion therein. But we made our prayer unto our God, and set a watch against them day and night, because of them. And Judah said, 'The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall.'

"And our adversaries said, 'They shall not know, neither see, till we come into the midst of them, and slay them, and cause the work to

cease.'

"And it came to pass that, when the Jews which dwell by them came, they said unto us ten times from all places, 'Ye must return unto us.'"

Watchful and Ready.

"Therefore set I in the lowest parts of the space behind the wall, in the open places, I even set the people after their families with their swords, their spears, and their bows. And I looked, and rose up, and said to the nobles, {220} and to the rulers, and to the rest of the people, 'Be not ye afraid of them: remember the Lord, who is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses.'

"And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, everyone unto his work. And it came to pass from that time forth, that half of my servants wrought in the work, and half of them held the spears, the shields, and the bows, and the coats of mail; and the rulers were behind all the house of Judah. They that builded the wall and they that bare burdens laded themselves, everyone with one of his hands wrought in the work, and with the other held his weapon; and the builders, everyone had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

"And I said to the nobles, and to the rulers and to the rest of the people, 'The work is great and large, and we are separated upon the wall, one far from another: in what place soever ye hear the sound of the trumpet, resort ye thither unto us; our God shall fight for us.'

"So we wrought in the work: and half of them held the spears from the rising of the morning till the stars appeared. Likewise at the same time said I unto the people, 'Let everyone with his servant lodge within Jerusalem, that in the night they may be a guard to us, and may labor in the day.'

"So neither I, nor my brethren, nor my servants, nor the {221} men of the guard which followed me, none of us put off our clothes, everyone went with his weapon to the water."

Statesman as Well as Soldier.

"Then there arose a great cry of the people and of their wives against their brethren the Jews. For there were that said, 'We, our sons and our daughters, are many: let us get corn, that we may eat and live.' Some also there were that said, 'We are mortgaging our fields, and our vineyards, and our houses: let us get corn, because of the dearth.'

"There were also that said, 'We have borrowed money for the king's tribute upon our fields and our vineyards. Yet now our flesh is as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought into bondage already: neither is it in our power to help it; for other men have our fields and our vineyards.'

"And I was very angry when I heard their cry and these words. Then I consulted with myself, and contended with the nobles and the rulers, and said unto them, 'Ye exact usury, everyone of his brother.'

"And I held a great assembly against them. And I said to them, 'We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and would ye even sell your brethren, and should they be sold unto us?'

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"Then held they their peace, and found never a word. Also I said, 'The thing that ye do is not good: ought ye not to walk in the fear of our God, because of the reproach of the heathen our enemies? And I likewise, my brethren and my servants, do lend them money and corn on usury. I pray you, let us leave off this usury. Restore, I pray you, to them, even this day, their fields, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them.'

"Then said they, 'We will restore them, and will require nothing of them; so will we do, even as thou sayest.'

"Then I called the priests, and took an oath of them, that they should do according to this promise. Also I shook out my lap, and said, 'So God shake out every man from his house, and from his labor, that performeth not this promise; even thus be he shaken out, and emptied.' And all the congregation said, 'Amen,' and praised the Lord.

"And the people did according to this promise. Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years, I and my brethren have not eaten the bread of the governor. But the former governors that were before me were chargeable unto the people, and took of them bread and wine, beside forty shekels of silver; yea, even their servants bore rule over the people: but so did not I, because of the fear of God.

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JERUSALEM, A PART OF THE WALL AND THE MOSQUE OF OMAR.

Jerusalem, like all ancient cities, was protected by walls. The first of these walls was built by David and Solomon and the later kings. This wall was broken down and overthrown when the people of the city were carried into captivity, and was rebuilt again by Nehemiah. In the time of Josephus, three walls encircled the city, the oldest being the ancient wall and the others additions necessitated by the enlargement of the boundaries. Parts of these walls have been traced, and some portions still exist. These existing portions are in places 150 feet high, and the ancient towers at the corners were probably 250 feet high. They were built of immense stones very solidly put together to resist the attack of battering rams in times of war.



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Yea, also I continued in the work of this wall, neither bought we any land: and all my servants were gathered thither unto the work. Moreover there were at my table of the Jews and the rulers an hundred and fifty men, beside those that came unto us from among the heathen that were round about us. Now that which was prepared for one day was one ox and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this I demanded not the bread of the governor, because the bondage was heavy upon this people. Remember unto me, O my God, for good, all that I have done for this people."

In Spite of Foes, the Walls Are Built.

"Now it came to pass, when it was reported to Sanballat and Tobiah, and to Geshem the Arabian, and unto the rest of our enemies, that I had builded the wall, and that there was no breach left therein (though even unto that time I had not set up the doors in the gates); that Sanballat and Geshem sent to me, saying, 'Come, let us meet together in one of the villages in the plain of Ono.'

"But they thought to do me mischief. And I sent messengers to them, saying, 'I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?'

"And they sent to me four times after this sort; and I answered them after the same manner. Then sent Sanballat his servant to me in like manner the fifth time with an open letter in his hand; wherein was written, 'It is {226} reported among the nations, and Gashmu saith it, that thou and the Jews think to rebel; for which cause thou buildest the wall: and thou wouldest be their king, according to these words. And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.'

"Then I sent to him, saying, 'There are no such things done as thou sayest, but thou feignest them out of thine own heart.'

"For they all would have made us afraid, saying, 'Their hands shall be weakened from the work, that it be not done.' But now, O God, strengthen thou my hands.

"And I went to the house of Shemaiah the son of Delaiah the son of Mehetabel, who was shut up; and he said, 'Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.'

"And I said, 'Should such a man as I flee? and who is there, that, being such as I, would go into the temple to save his life? I will not go in.'

"And I discerned, and, lo, God had not sent him: but he pronounced this prophecy against me: and Tobiah and Sanballat had hired him. For this cause was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me. Remember, O my God, Tobiah and Sanballat {227} according to these their works, and also the prophetess Noadiah, and the rest of the prophets that would have put me in fear.

"So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days. And it came to pass, when all our enemies heard thereof, that all the heathen that were about us feared, and were much cast down in their own eyes: for they perceived that this work was wrought of our God."

The People Celebrate the Great Event.

"And when the seventh month was come, the children of Israel were in their cities. And all the people gathered themselves together as one man into the broad place that was before the water gate; and they spoke unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the law before the congregation, both men and women, and all that could

hear with understanding, upon the first day of the seventh month. And he read therein before the broad place that was before the water gate from early morning until midday, in the presence of the men and the women, and of those that could understand; and the ears of all the people were attentive unto the book of the law. And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose.

"And Ezra opened the book in the sight of all the people (for he was above all the people); and when he {228} opened it, all the people stood up: and Ezra blessed the Lord, the great God. And all the people answered, 'Amen, Amen,' with the lifting up of their hands: and they bowed their heads, and worshiped the Lord with their faces to the ground. And the Levites caused the people to understand the law: and the people stood in their place. And they read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the reading. And Nehemiah, which was the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said to all the people, 'This day is holy unto the Lord your God; mourn not, nor weep.' For all the people wept, when they heard the words of the law.

"Then he said unto them, 'Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared: for this day is holy unto our Lord: neither be ye grieved; for the joy of the Lord is your strength.'

"So the Levites stilled all the people, saying, 'Hold your peace, for the day is holy; neither be ye grieved.' "And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared to them.

"And on the second day were gathered together the heads of fathers' houses of all the people, the priests, and the Levites, unto Ezra the scribe, even to give attention to the words of the law. And they found written in the law, how the Lord had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month: and that they should publish and proclaim in all their cities, and in Jerusalem, saying, 'Go forth to the mount, and fetch olive branches, and branches of wild olive, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written.'

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JERUSALEM

This view shows the city from the Mount of Olives. The present wall surrounding the city can be plainly seen. Very differently it looked when Nehemiah saw it, with broken walls and ruined houses, swept by the fierce tides of war. The modern city of Jerusalem, connected with the coast by a railroad, is growing very rapidly in size and importance



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"So the people went forth, and brought them, and made themselves booths, everyone upon the roof of his house, and in their courts, and in the courts of the house of God, and in the broad place of the water gate, and in the broad place of the gate of Ephraim. And all the congregation of them that were come again out of the captivity made booths, and dwelt in the booths: for since the days of Joshua the son of Nun until that day had not the children of Israel done so. And there was very great gladness.

"Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the ordinance."

The Vows of the People and the Dedication Ceremonies.

"The people entered into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments and his statutes.

"And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, {232} and with harps. And the sons of the

singers gathered themselves together, both out of the plain round about Jerusalem, and from the villages. Then I brought up the princes of Judah upon the wall, and appointed two great companies that gave thanks and went in procession; with the musical instruments of David the man of God; and Ezra the scribe was before them: and by the fountain gate, and straight before them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water gate eastward. And the other company of them that gave thanks went to meet them, and I after them, with the half of the people, upon the wall, above the tower of the furnaces, even unto the broad wall.

"So stood the two companies of them that gave thanks in the house of God, and I, and the half of the rulers with me: and the priests with trumpets. And the singers sang loud. And they offered great sacrifices that day, and rejoiced; for God had made them rejoice with great joy; and the women also and the children rejoiced: so that the joy of Jerusalem was heard even afar off."

How Nehemiah Enforced the Law.

(After the walls were built, and the city brought into a state of law and order, Nehemiah went back to his post in the Persian court. After he went away, trouble arose. The people began to disobey the laws. Nehemiah knew that law abiding people are as necessary to national greatness as stout walls and great armies, so he came back, and enforced the laws with a strong {233} hand. How he made the people keep the Sabbath, he tells as follows:)--

"In those days saw I in Judah some treading wine-presses on the Sabbath, and bringing in sheaves, and lading asses therewith; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day: and I testified against them in the day wherein they sold victuals.

"There dwelt men of Tyre also therein, which brought in fish, and all manner of ware, and sold on the Sabbath to the children of Judah and in Jerusalem. Then I contended with the nobles of Judah, and said to them, 'What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath.'

"And it came to pass that, when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the doors should be shut, and commanded that they should not be opened till after the Sabbath: and some of my servants set I over the gates, that there should no burden be brought in on the Sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.

"Then I testified against them, and said to them, 'Why lodge ye about the wall? if ye do so again, I will lay hands on you.'

"From that time forth came they no more on the Sabbath. And I commanded the Levites that they should {234} purify themselves, and that they should come and keep the gates, to sanctify the Sabbath day.

"Remember unto me, O my God, this also, and spare me according to the greatness of thy mercy."

(The story of Nehemiah's life, told by himself, breaks off abruptly, but we know that he lived and died in high honor. Josephus, the Jewish historian, says of him, "He was a man of good and righteous character, and very ambitious to make his nation happy; and he hath left the walls of Jerusalem as an eternal monument of himself.")

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THE STORY OF A DIVIDED KINGDOM

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	SAUL,	1037 B.C.	20 years	
	DAVID,		40 years	
	SOLOMON,		40 years	
JUDAH		937 B.C.		ISRAEL
<i>King</i>	<i>Length of Reign</i>	<i>King</i>	<i>Length of Reign</i>	Prophet
REHOBOAM,	17 years	JEROBOAM,	22 years	
ABIJAH,	3 years			
ASA,	41 years	NADAB,	2 years	
		BAASHA,	24 years	
		ELAH,	2 years	
		ZIMRI,	7 days	
		OMRI,	12 years	
		AHAB,	22 years	ELIJAH
JEHOSHAPHAT,	25 years	AHAZIAH,	2 years	
		JORAM,	11 years	
JEHORAM,	8 years			
AHAZIAH,	1 year			
ATHALIAH,	7 years	JEHU,	28 years	ELISHA
JOASH,	40 years			
		JEHOAHAZ,	17 years	
		JOASH,	16 years	
AMAZIAH,	29 years			

UZZIAH,	52 years	JEROBOAM II.,	41 years	AMOS
		ZECHARIAH,	6 months	
		SHALLUM,	1 month	
		MENAHEM,	10 years	
JOTHAM,	16 years			HOSEA
AHAZ,	16 years	PEKAHIAH,	2 years	
		PEKAH,	20 years	
		HOSHEA,	9 years	
HEZEKIAH,	29 years	CAPTIVITY.	721 B. C.	ISAIAH
MANASSEH,	55 years			MICAH
AMON,	2 years			
JOSIAH,	31 years			
JEHOAHAZ,	3 months			
JEHOIAKIM,	11 years			
JEHOIACHIN,	3 months			
FIRST CAPTIVITY.	597 B. C.			
ZEDEKIAH (regent),	11 years			
Destruction of Jerusalem and.				
SECOND CAPTIVITY.	586 B. C.			

The dates given in this table are only approximate. It is impossible to give the exact dates of many of the events in Bible history. In many cases no date is given in the Bible itself, and many times the date is in round numbers or is obscure. Accuracy in the matter of dates was not thought to be so necessary in those days as it is now.

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THE KINGDOM OF THE SOUTH.

REHOBOAM.

How a Foolish Young King Lost the Best Part of His Kingdom.

(Under the great King Solomon, the kingdom of Israel rose to the zenith of its power and glory. Its territory stretched from sea to sea, its commerce was world-wide. Jerusalem with its great temple and its luxurious palaces became a magnificent city. But even during the reign of Solomon there began to be mutterings of discontent. Solomon was a great king, but his very magnificence laid heavy burdens upon the people. Taxes must be raised, very burdensome taxes, and a great number of servants and slaves must be kept. Solomon was strong enough to prevent an open rebellion in his own day, but as soon as he died the smoldering fire burst into flame. His son Rehoboam was an arrogant and very foolish young man. The people petitioned for a redress of their grievances and a lightening of their burdens. The elders whom the king consulted advised him to listen to these reasonable requests. But he gave heed instead to the advice of young men as willful and as inexperienced as himself, and replied that he would lay heavier burdens yet upon the people.)

Then the old cry of protest, "To your tents, O Israel," was raised. The people of the North seceded, and under the leadership of a man named Jeroboam, set up a kingdom of their own. This division became permanent, and was the source of endless war. Even in the time of Christ, the Samaritans, who were the {238} descendants of the people of the old Northern kingdom, and the people of the South hated each other, and had no dealings with each other.)

After the death of Solomon, Rehoboam went to Shechem: for all Israel were come to Shechem to make him king. And Jeroboam and all the assembly of Israel came, and spoke to Rehoboam, saying, "Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee." And he said unto them, "Go away for three days, then come again to me." And the people departed.

And King Rehoboam took counsel with the old men, that had stood before Solomon his father while he yet lived, saying, "What counsel give ye me to return answer to this people?" And they spoke to him, saying, "If thou wilt be a servant to this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever."

But he forsook the counsel of the old men which they had given him, and took counsel with the young men that were grown up with him, that stood before him. And he said unto them, "What counsel give ye, that we may return answer to this people, who have spoken to me, saying, 'Make the yoke that thy father did put upon us lighter'?"

And the young men that were grown up with him spoke to him, saying, "Thus shalt thou say to this people that spoke to thee, saying, 'Thy father made our yoke heavy, {239} but make thou it lighter unto us'; thus shalt thou speak unto them, 'My little finger is thicker than my father's loins. And now whereas my father did load you with a heavy yoke, I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions.'"

So Jeroboam and all the people came to Rehoboam the third day, as the king bade, saying, "Come to me again the third day." And the king answered the people roughly, and forsook the counsel of the old men which they had given him; and spoke to them after the counsel of the young men, saying, "My father made your yoke heavy, but I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions."

So the king hearkened not unto the people. And when all Israel saw that the king hearkened not unto them, the people answered the king, saying, "What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David." So Israel departed unto their tents.

But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them. Then King Rehoboam sent Adoram, who was the taxgatherer; and all Israel stoned him to death. And King Rehoboam made haste to get him up to his chariot, to flee to Jerusalem. So Israel rebelled against the house of David, unto this day. And it came to pass, when all Israel heard that Jeroboam was returned, that they sent and called him unto the assembly, and made him king over all Israel: {240} there was none that followed the house of David, but the tribe of Judah only.

And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, and the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon. But the word of God came to Shemaiah the man of God, saying, "Speak unto Rehoboam the son of Solomon, king of Judah, and

unto all the house of Judah and Benjamin, and to the rest of the people, saying, "Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is of me."

So they hearkened to the word of the Lord, and returned and went their way, according to the word of the Lord.

And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord had chosen out of all the tribes of Israel. And Judah did that which was evil in the sight of the Lord; and they provoked him to jealousy with their sins which they committed, above all that their fathers had done.

And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem: and he took away the treasures of the house of the Lord, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon {241} had made. And King Rehoboam made in their stead shields of brass, and committed them to the hands of the captains of the guard, who kept the door of the king's house. And it was so, that as often as the king went into the house of the Lord, the guard bore them, and brought them back into the guard chamber. And there was war between Rehoboam and Jeroboam continually. And Rehoboam died, and was buried with his fathers in the city of David.

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ABIJAH.

How the Second King of Judah Won a Great Victory over Jeroboam.

(For many years the two rival kings, Rehoboam and Jeroboam, fought without either gaining a decided advantage, but Rehoboam died and his favorite son, Abijah, came to the throne, who enlisted a great army and fought a decisive battle with the older king, overwhelming him in battle and taking away several cities.)

And Rehoboam appointed Abijah the son of Maacah to be chief, the prince among his brethren: for he intended to make him king. And he dealt wisely, and scattered all his sons throughout all the lands of Judah and Benjamin, unto every fenced city.

In the eighteenth year of King Jeroboam began Abijah to reign over Judah. Three years reigned he in Jerusalem: and his mother's name was Maacah the daughter of Uriel of Gibeah.

And there was war between Abijah and Jeroboam. And Abijah joined battle with an army of valiant men of war: and Jeroboam set the battle in array against him with a great host of many thousands of those who were mighty men of valor.

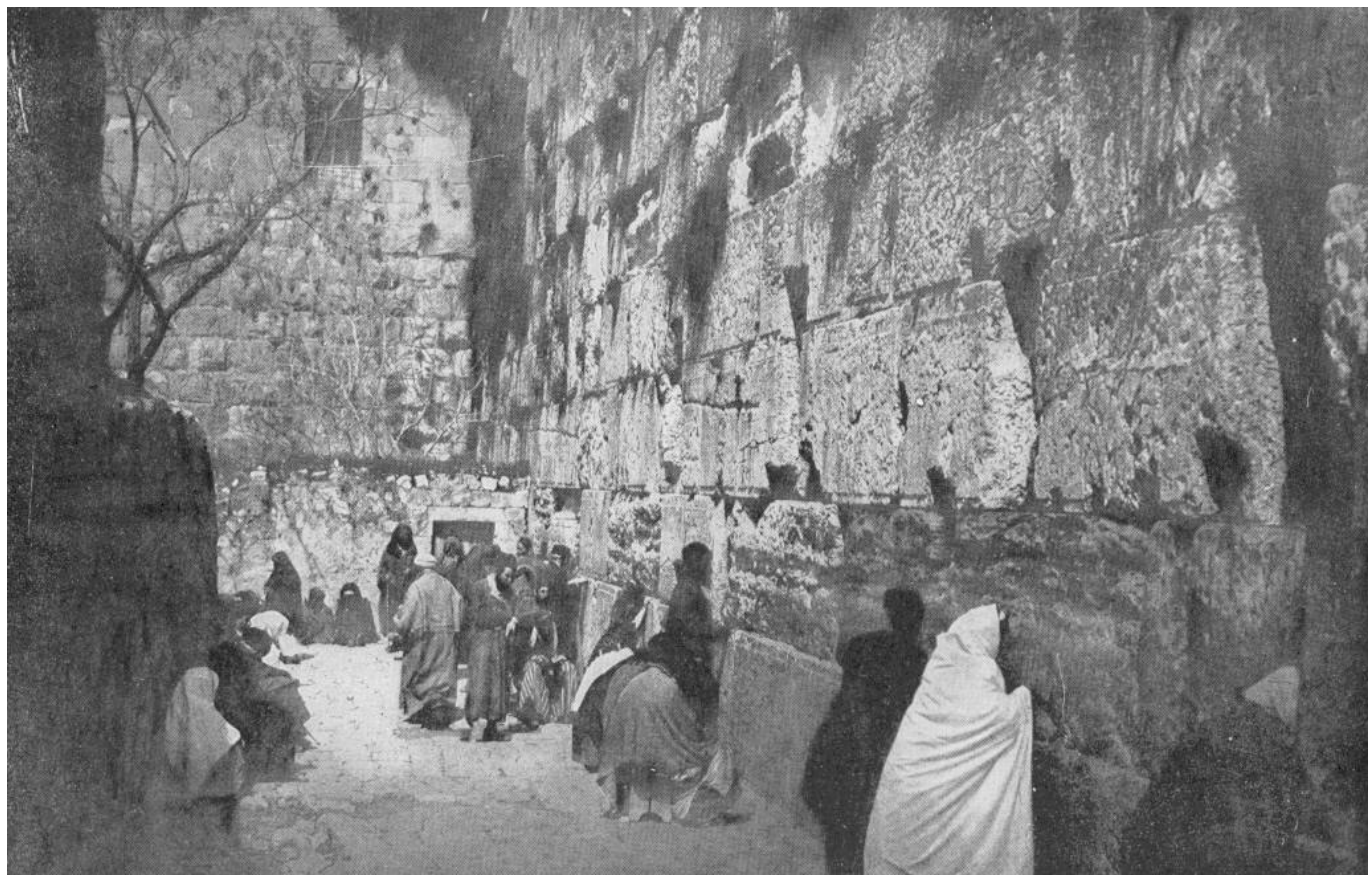
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THE JEWS' WAILING PLACE, JERUSALEM.

Used by special permission of the Detroit Photograph Company.

The lower courses of great stones belonged to the ancient temple, and the Jews gathered there every Friday afternoon to mourn over the fall of their city. Some of these stones are 30 feet long, 8 feet wide, and 3-1/2 feet high, weighing over 80 tons



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And Abijah stood up upon Mount Zemaraim, which is in the hill country of Ephraim, and said, "Hear me, O Jeroboam and all Israel; ought ye not to know that the Lord, the God of Israel, gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt? Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, rose up, and rebelled against his lord. And there were gathered to him vain men, who strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tender-hearted, and could not withstand them. And now ye think to withstand the kingdom of the Lord in the hand of the sons of David; and ye be a great multitude, and there are with you the golden calves which Jeroboam made you for gods. Have ye not driven out the priests of the Lord, the sons of Aaron, and the Levites, and have made you priests after the manner of the peoples of other lands? But as for us, the Lord is our God, and we have not forsaken him; and we have priests ministering unto the Lord, the sons of Aaron, and the Levites in their work: and they burn unto the Lord every morning and every evening burnt offerings and sweet incense: the showbread also set they in order upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the Lord our God; but ye have forsaken him. And, behold, God is with us at our head, and his priests with the trumpets of alarm to sound an alarm against you. O children of Israel, fight ye not against the Lord, the God of your fathers; for ye shall not prosper."

But Jeroboam caused an ambushment to come about {246} behind them: so they were before Judah, and the ambushment was behind them. And when Judah looked back, behold, the battle was before and behind them: and they cried unto the Lord, and the priests sounded with the trumpets. Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah. And the children of Israel fled before Judah: and God delivered them into their hand. And Abijah and his people slew them with a great slaughter.

Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the Lord, the God of their fathers. And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephron with the towns thereof.

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ASA.

A Good King of Judah. He Makes a League with Syria Against the Northern Kingdom.

(With the good king Asa came a time of prosperity to Judah. He fortified the cities and destroyed the idols, and won a great victory over the host of the Ethiopians. But he made one serious mistake. An enterprising king named Baasha had come to the throne in the northern kingdom, and he began to make advances against Judah. He built a fort at Ramah in a position which commanded the roads to the south. Then Asa in his fear made a league with the king of Syria. This was the beginning of those entanglements and leagues with foreign nations which finally brought disaster to both kingdoms.)

So Abijah slept with his fathers, and they buried him in the city of David, and Asa his son reigned in his stead: in his days the land was quiet ten years.

And Asa did that which was good and right in the eyes of the Lord his God: for he took away the strange altars, and the high places, and broke down the pillars, and hewed down the Asherim; and commanded Judah to seek the Lord, the God of their fathers, and to do the law and the commandment. Also he took away out of all the cities of Judah the high places and the sun-images: and the kingdom was quiet before him. And he built fenced cities in Judah: for the land was quiet, and he had no war in those years; because the Lord had given him rest.

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For he said unto Judah, "Let us build these cities, and make about them walls, and towers, gates, and bars; the land is yet before us, because we have sought the Lord our God; we have sought him, and he hath given us rest on every side." So they built and prospered.

And Asa had an army of spearmen and bowmen many thousand, and all these were mighty men of valor. And there came out against them Zerah the Ethiopian with a mighty host; and he came unto Mareshah.

Then Asa went out to meet him, and they set the battle in array in the valley of Zephathah at Mareshah. And Asa cried unto the Lord his God, and said, "Lord, there is none beside thee to help, between the mighty and him that hath no strength: help us, O Lord our God; for we rely on thee, and in thy name are we come against this multitude. O Lord, thou art our God; let not man prevail against thee."

So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled. And Asa and the people that were with him pursued them unto Gerar: and there fell of the Ethiopians so many that they could not recover themselves; for they were destroyed before the Lord, and before his host; and they carried away very much booty. And they smote all the cities round about Gerar, for the fear of the Lord came upon them: and they sacked all the cities; for there was much spoil in them. They smote also the tents of cattle, and carried away sheep in abundance and camels, and returned to Jerusalem.

And the spirit of God came upon Azariah the son of {249} Oded: and he went out to meet Asa, and said unto him, "Hear ye me, Asa, and all Judah and Benjamin: the Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you. Now for long seasons Israel hath been without the true God, and without a teaching priest, and without law: but when in their distress they turned unto the Lord, the God of Israel, and sought him, he was found by them. And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the lands. And they were broken in pieces, nation against nation, and city against city: for God did vex them with all adversity. But be ye strong, and let not your hands be slack: for your work shall be rewarded."

And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominations out of all the land of Judah and Benjamin, and out of the cities which he had taken from the hill country of Ephraim; and he renewed the altar of the Lord, that was before the porch of the Lord. And he gathered all Judah and Benjamin, and them that sojourned with them out of Ephraim and Manasseh, and out of Simeon: for they came to him out of Israel in abundance, when they saw that the Lord his God was with him. So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa. And they sacrificed unto the Lord in that day, of the spoil which they had brought, seven hundred oxen and seven {250} thousand sheep. And they entered into the covenant to seek the Lord, the God of their fathers, with all their heart and with all their soul; and that whosoever would not seek the Lord, the God of Israel, should be put to death, whether small or great, whether man or woman. And they swore unto the Lord with a loud voice, and with shouting, and with trumpets, and with cornets.

And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found by them: and the Lord gave them rest round about. And also Maacah the mother of Asa the king, he removed her from being queen, because she had made an abominable image for an Asherah; and Asa cut down her image, and made dust of it, and burnt it at the brook Kidron. But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days. And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels. And there was no more war unto the five and thirtieth year of the reign of Asa.

In the six and thirtieth year of the reign of Asa, Baasha king of Israel went up against Judah, and built Ramah, that he might not allow any to go out or come in to Asa king of Judah.

Then Asa brought out silver and gold out of the treasures of the house of the Lord and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at Damascus, saying, "There is a league between me and thee, as there was between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me."

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LOOKING UP THE VALLEY OF JEHOSEPHAT, OR THE VALLEY OF KIDRON, FROM THE SOUTH.

Jerusalem on the left, the foot of the Mount of Olives on the right. The cultivated land immediately in front was perhaps the place of "the king's gardens"

This valley, which separates the temple mount from the Mount of Olives, was not known as the valley of Jehoshaphat in the Bible (except in Joel 3:12, though probably another locality is there intended), but it has always been so called in later days. Perhaps it was given the name of the king because of the great victory he won over the allied forces of Ammon, Moab, and Mount Seir, in a valley which is near the Kidron as it turns toward the Dead Sea.



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And Ben-hadad hearkened unto King Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store cities of Naphtali. And it came to pass, when Baasha heard thereof, that he left off building of Ramah, and let his work cease.

Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and he built therewith Geba and Mizpah. And at that time Hanani the seer came to Asa king of Judah, and said unto him, "Because thou hast relied on the king of Syria, and hast not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand. Were not the Ethiopians and the Lubim a huge host, with chariots and horsemen exceeding many? yet, because thou didst rely on the Lord, he delivered them into thine hand. For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly; for from henceforth thou shalt have wars."

Then Asa was wroth with the seer, and put him in the prison house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time. And in the thirty and ninth year of his reign Asa was diseased in his feet; his disease was exceeding {254} great: yet in his disease he went not to the Lord, but to the physicians.

And Asa died in the one and fortieth year of his reign. And they buried him in his own sepulchers, which he had hewn out for himself in the city of David, and laid him in the bed which was filled with sweet odors and divers kinds of spices prepared by the apothecaries' art: and they made a very great burning for him.

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JEHOSEPHAT.

The Story of a Good King Who Feared God and Served the Nation Well.

(Jehoshaphat was one of the wisest and best of the kings of Judah. He increased the territory of the nation greatly. He conquered Edom so that it was governed by a vassal king. By conquering this country he gained a seaport, and it is interesting to note that he fitted out a fleet

of ships and attempted to revive the trade of Solomon for the gold of Ophir. The ships, however, never reached their destination. They were wrecked when starting on their first voyage, and he did not have the courage to repeat the attempt. For the first time since the reign of Solomon, there was peace between Judah and Israel. A treaty was made between the two kings, and Jehoram, heir to the throne of Judah, was married to Athaliah, daughter of King Ahab of Israel. Through this alliance it was hoped no doubt to join the two kingdoms and restore the lost glory of the past. The attempt ended in failure. Athaliah was wicked, like all the race of Ahab and Jezebel, and brought only disaster to Judah.)

And Jehoshaphat the son of Asa reigned in his stead, and strengthened himself against Israel. And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken; and Jehoshaphat made peace with the king of Israel. And the Lord was with Jehoshaphat, because he walked in the first ways of his father David, and sought not the idols of Baal; but sought the God of {256} his father, and walked in his commandments, and not after the doings of Israel. Therefore the Lord established the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honor in abundance.

Also in the third year of his reign he sent his princes, even Ben-hail, and Obadiah, and Zechariah, and Nethanel, and Micaiah, to teach in the cities of Judah; and with them the Levites; and with them Elishama and Jehoram, the priests. And they taught in Judah, having the book of the law of the Lord with them; and they went about throughout all the cities of Judah, and taught among the people. And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat. And some of the Philistines brought Jehoshaphat presents, and silver for tribute; the Arabians also brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.

And Jehoshaphat waxed great exceedingly; and he built in Judah castles and cities of store. And he had many works in the cities of Judah; and men of war, mighty men of valor, in Jerusalem.

(Jehoshaphat made a league with Ahab king of Israel and they fought together a battle in which Ahab was struck by an arrow from an archer's bow and was killed.)

But Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. And Jehu the son of Hanani the seer went out to meet him, and said to King Jehoshaphat, "Shouldest thou help the wicked, and love them that hate the {257} Lord? for this thing wrath is upon thee from before the Lord. Nevertheless there are good things found in thee, in that thou hast put away the Asheroth out of the land, and hast set thine heart to seek God."

And Jehoshaphat dwelt at Jerusalem: and he went out again among the people from Beer-sheba to the hill country of Ephraim, and brought them back unto the Lord, the God of their fathers. And he set judges in the land throughout all the fenced cities of Judah, city by city, and said to the judges, "Consider what ye do: for ye judge not for man, but for the Lord; and he is with you in the judgment. Now therefore let the fear of the Lord be upon you; take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts."

Moreover in Jerusalem did Jehoshaphat set the Levites and the priests, and the heads of the fathers' houses of Israel, for the judgment of the Lord, and for controversies, And they returned to Jerusalem. And he charged them, saying, "Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart. And whensoever any controversy shall come to you from your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall warn them, that they be not guilty towards the Lord, and so wrath come upon you and upon your brethren: this do, and ye shall not be guilty.

"And, behold, Amariah the chief priest is over you in all matters of the Lord; and Zebadiah the son of Ishmael, {258} the ruler of the house of Judah, in all the king's matters: also the Levites shall be officers before you. Deal courageously, and the Lord be with the good."

And it came to pass after this, that the men of Moab, and the men of Ammon, and with them some of the Ammonites, came against Jehoshaphat to battle. Then there came some that told Jehoshaphat saying, "There cometh a great multitude against thee from beyond the sea from Syria."

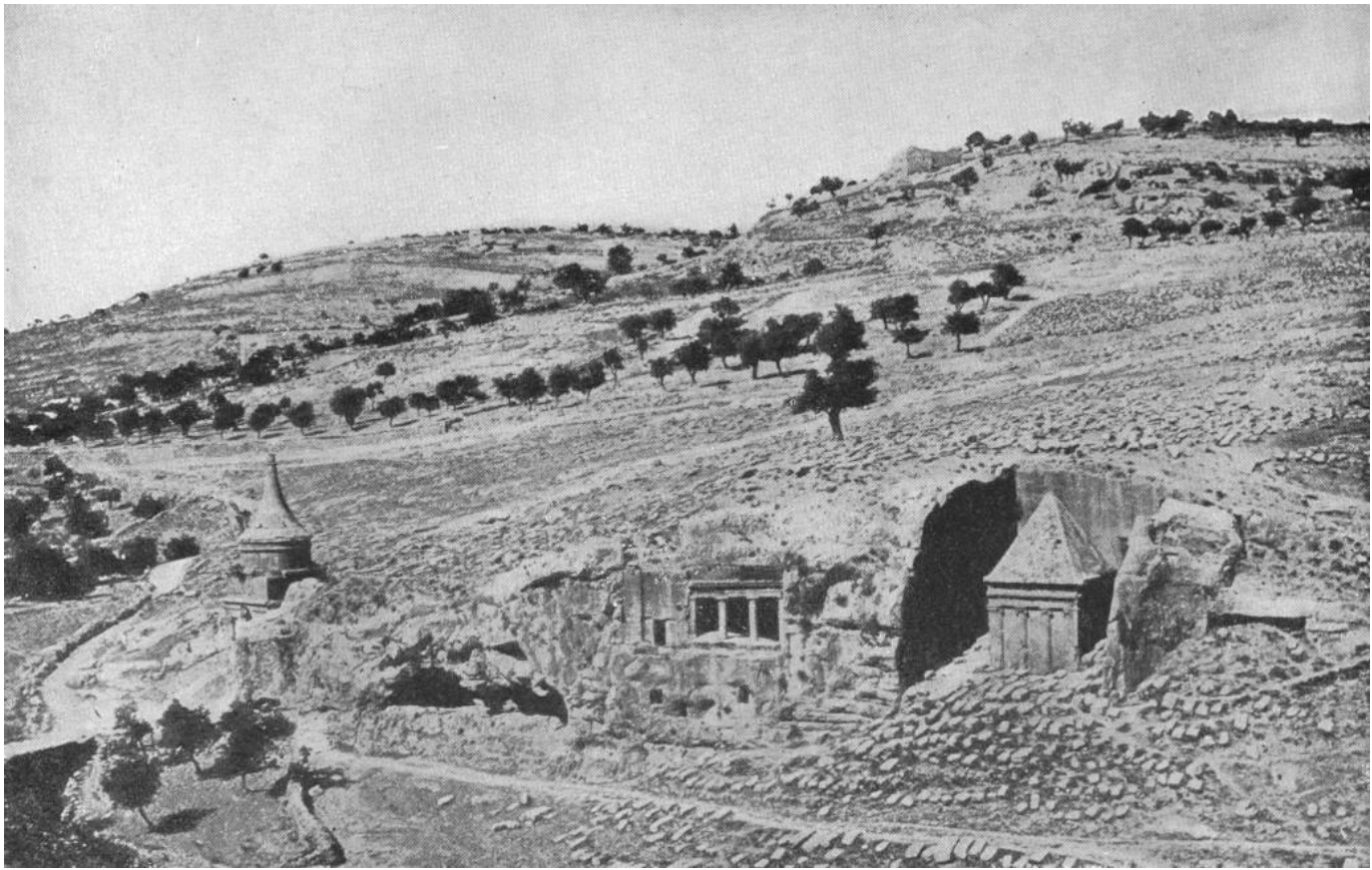
And Jehoshaphat feared, and set himself to seek unto the Lord; and he proclaimed a fast throughout all Judah. And Judah gathered themselves together, to seek help of the Lord: even out of all the cities of Judah they came to seek the Lord. And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court; and he said, "O Lord, the God of our fathers, art not thou God in heaven? and art not thou ruler over all the kingdoms of the nations? and in thine hand is power and might, so that none is able to withstand thee. Didst not thou, O our God, drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever? And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, 'If evil come upon us, the sword, judgment, or pestilence, or famine, we will stand before this house, and before thee (for thy name is in this house), and cry unto thee in our affliction, and thou wilt hear and save.'

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TOMBS IN THE VALLEY OF JEHOSEPHAT. Mount of Olives in the background.

In the valley of Jehoshaphat there are many ancient tombs, and there are thousands of modern graves here also. The devout Jew earnestly desires to be buried here, as he believes that Messiah will descend on the Mount of Olives at the last day and pass through the valley on the way to his throne in the city.



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And now, behold, the men of Ammon and Moab and Mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned aside from them, and destroyed them not; behold, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee."

And all Judah stood before the Lord, with their little ones, their wives, and their children. Then upon Jahaziel the son of Zechariah came the spirit of the Lord in the midst of the congregation; and he said, "Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou King Jehoshaphat: thus saith the Lord unto you, 'Fear not ye, neither be dismayed by reason of this great multitude; for the battle is not yours, but God's. To-morrow go ye down against them: behold, they come up by the ascent of Ziz; and ye shall find them at the end of the valley, before the wilderness of Jeruel. Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed: to-morrow go out against them; for the Lord is with you.'"

And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell down before the Lord, worshipping the Lord.

And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, "Hear me, O Judah, and ye inhabitants of Jerusalem; believe in the Lord your God, {262} so shall ye be established; believe his prophets, so shall ye prosper."

And when he had taken counsel with the people, he appointed them that should sing unto the Lord, and praise the beauty of holiness, as they went out before the army, and say, "Give thanks unto the Lord; for his mercy endureth for ever."

And when they began to sing and to praise, the Lord set liers in wait against the men of Ammon, Moab, and Mount Seir, who were come against Judah; and they were smitten. For the men of Ammon and Moab stood up against the inhabitants of Mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, everyone helped to destroy another. And when Judah came to the watch-tower of the wilderness, they looked upon the multitude; and, behold, they were dead bodies fallen to the earth, and there were none that escaped.

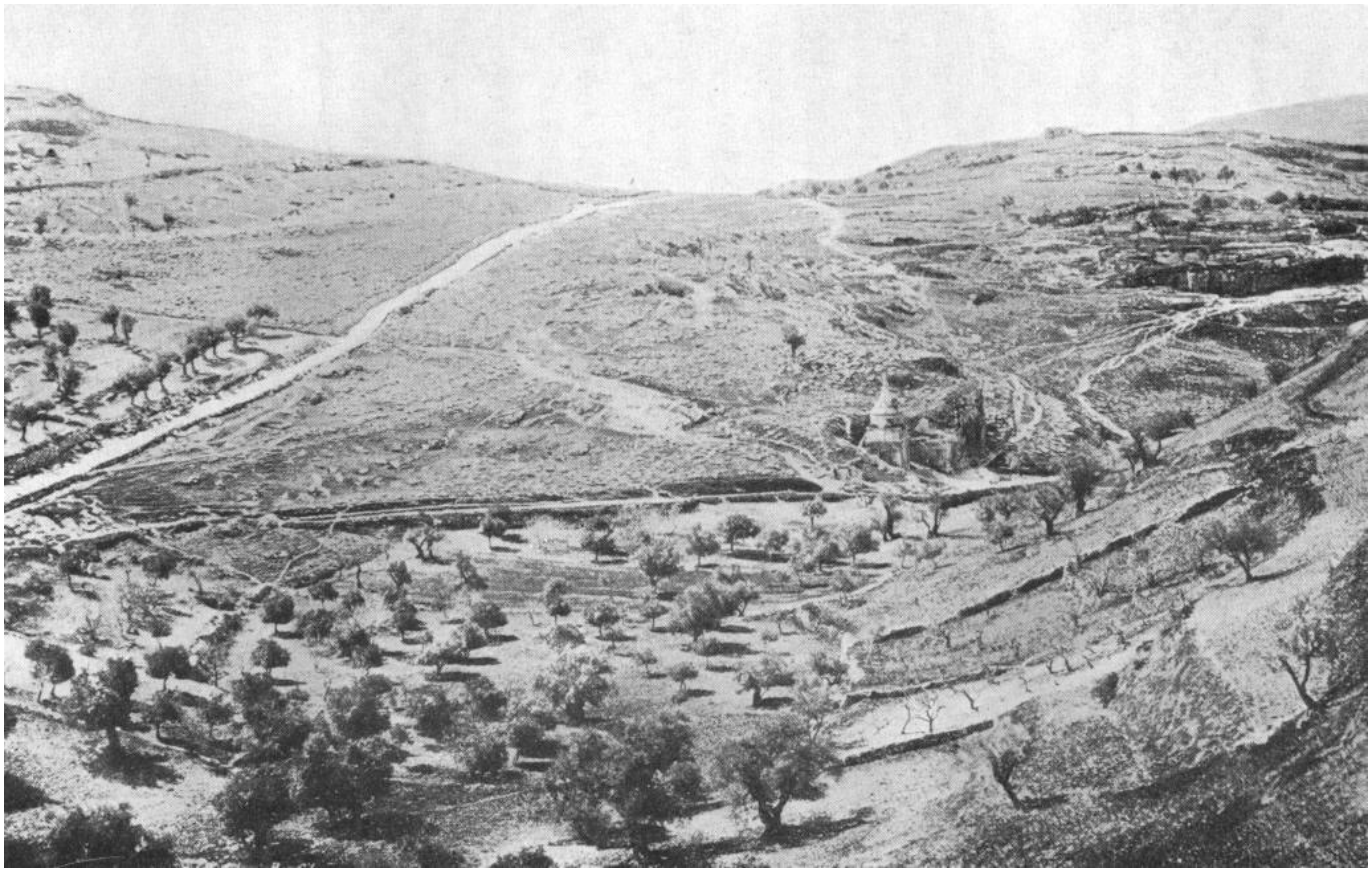
And when Jehoshaphat and his people came to take the spoil of them, they found among them in abundance both riches, and garments, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in taking of the spoil, it was so much. And on the fourth day they assembled themselves in the valley of Beracah; for there they blessed the Lord: therefore the name of that place was called The valley of Beracah, unto this day.

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THE VALLEY OF JEHOSEPHAT FROM THE NORTH.
Road to Bethany over the Mount of Olives in the center.

This is a view of the valley from a different point of view. The road to Bethany is in the center, and the old Jerusalem-Jericho road passes the head of the valley. It was in this direction that David fled from the city at the time of the revolt of Absalom.



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Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the Lord had made them to rejoice over their enemies. And they came to Jerusalem with psalteries and harps and trumpets unto the house of the Lord. And the fear of God was on all the kingdoms of the countries, when they heard that the Lord fought against the enemies of Israel. So the realm of Jehoshaphat was quiet: for his God gave him rest round about.

And Jehoshaphat reigned over Judah: he was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem: and his mother's name was Azubah the daughter of Shilhi. And he walked in the way of Asa his father, and turned not aside from it, doing that which was right in the eyes of the Lord. Howbeit the high places were not taken away; neither as yet had the people set their hearts unto the God of their fathers.

And there was no king in Edom: a deputy of Jehoshaphat was king.

Jehoshaphat made ships of Tarshish to go to Ophir for gold: but they went not; for the ships were wrecked at Ezion-geber.

Then said Ahaziah the son of Ahab unto Jehoshaphat, "Let my servants go with thy servants in the ships." But Jehoshaphat would not. And Jehoshaphat died and was buried with his fathers in the city of David his father; and Jehoram his son reigned in his stead.

[Footnote: The story of a disastrous battle which Jehoshaphat fought in company with Ahab as ally is told in connection with the [Story of Ahab](#).]

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JEHORAM.

The Evil Son of a Good Father.

(Jehoram began his reign by murdering all his brothers, a not uncommon custom in those bloody days. He was completely under the influence of his wife Athaliah, daughter of that evil house of Ahab and Jezebel, from which no good ever came. He lost the kingdom of Edom which his fathers had won, and died at last a miserable death, no one wishing him to live any longer.)

Jehoram the son of Jehoshaphat reigned in his stead. And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these were the sons of Jehoshaphat king of Israel. And their father gave them great gifts, of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram, because he was the firstborn. Now when Jehoram was risen up over the kingdom of his father, and had strengthened himself, he slew all his brethren with the sword, and others also of the princes of Israel. Jehoram was thirty and two years old when he began to reign; and he reigned eight years in Jerusalem. And he walked in the way of the kings of Israel, as did the house of Ahab: for his wife was the daughter of Ahab: and he did that which was evil in the sight of the Lord.

Howbeit the Lord would not destroy the house of David, {267} because of the covenant that he had made with David, and as he promised to give a lamp to him and to his children alway. In his days Edom revolted from under the hand of Judah, and made a king over themselves. Then Jehoram passed over with his captains, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him about, and the captains of the chariots. So Edom revolted from under the hand of Judah, unto this day: then did Libnah revolt at the same time from under his hand: because he had forsaken the Lord, the God of his fathers. Moreover he made high places in the mountains of Judah, and led Judah astray. And there came a writing to him from Elijah the prophet, saying, "Thus saith the Lord, the God of David thy father, 'Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah; but hast walked in the way of the kings of Israel; and also hast slain thy brethren of thy father's house, which were better than thyself: behold, the Lord will smite with a great plague thy people, and thy children, and thy wives, and all thy substance: and thou shalt have great sickness.'"

And the Lord stirred up against Jehoram the spirit of the Philistines, and of the Arabians which are beside the Ethiopians: and they came up against Judah, and raided, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that

there was never a son left him, save Ahaziah, the youngest of his sons. And after all this the Lord smote him in his bowels with an incurable disease. And he died of sore {268} diseases. And his people made no burning for him, like the burning of his fathers. Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years: and he departed without being desired; and they buried him in the city of David, but not in the sepulchers of the kings.

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AHAZIAH.

(Ahaziah, the youngest son of Jehoram, next came to the throne, for it seems that a marauding band of Arabians had actually raided Jerusalem and had slain the older children of the king. Ahaziah was a poor weak king who ruled weakly, and was killed, while on a visit to the king of Israel, by Jehu, the usurper of the throne.)

And the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned. Twenty and two years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem: and his mother's name was Athaliah the daughter of Ahab.

He also walked in the ways of the house of Ahab: for his mother was his counselor to do wickedly. And he did that which was evil in the sight of the Lord, as did the house of Ahab: for they were his counselors after the death of his father, to his destruction. He walked also after their counsel, and went with Joram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians wounded Joram. And he returned to be healed in Jezreel of the wounds which they had given him at Ramah, when he fought against Hazael king of Syria. And Azariah the son of Joram king of Judah went down to see Joram the son of Ahab in Jezreel, {270} because he was sick. Now the destruction of Ahaziah was of God, in that he went unto Joram: for when he was come, he went out with Joram against Jehu the son of Nimshi, whom the Lord had anointed to cut off the house of Ahab. And the fate of Joram overtook him also, for he was slain by the hand of Jehu.

And the house of Ahaziah had no power to hold the kingdom.

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ATHALIAH.

How a Queen Reigned in Judah and How Jehoiada the Priest Conspired Against Her.

(In addition to her share of downright wickedness, Athaliah possessed the fierce tiger-like courage and ferocity of the race of Ahab. When she heard that her son was dead she determined immediately to murder all her unfortunate little grandchildren! She was a lovely grandmother, indeed! She carried out her determination, and killed all but one, whom she failed to find. Perhaps since she was so busy she did not miss the little fellow! At any rate his good aunt Jehosheba took little baby Joash and hid him and his nurse in a bedchamber. He was kept concealed for six years, while the ugly old grandmother ruled the nation with a rod of iron, and did all the bad and abominable things she could think of. But by and by a priest named Jehoiada thought a change would be most desirable. So he conspired against her. He took the guard secretly into the palace and showed them little Joash, who was now seven years old, and told them that he was their true king, and they all swore allegiance to him. Then, next Sabbath while the people were at worship, the guard surrounded the city with the old weapons in their hands which had been King David's, and which they had found hidden in the house of the Lord. And the priest brought out little Joash and put a crown on his head, and all the people and the soldiers clapped their hands and shouted, "God save the king!" And the wicked old queen was there, angry enough, you may be sure, and she tore her garments, and shouted shrilly, "Treason! Treason!" But the soldiers only drove her to her palace, and there they killed her, and that was the end of the evil woman, and nobody cared when she died.)

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Now when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the sons of the king.

But Jehosheba, the daughter of King Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him away from among the king's sons that were slain, even him and his nurse, and put them in the bedchamber; and they hid him from Athaliah, so that he was not slain. And he was with her hid in the house of the Lord six years: and Athaliah reigned over the land.

And in the seventh year Jehoiada sent and fetched the captains over hundreds, and of the guard, and brought them to him into the house of the Lord; and he made a covenant with them, and took an oath of them in the house of the Lord, and showed them the king's son.

And he commanded them, saying, "This is the thing that ye shall do: a third part of you, that come in on the Sabbath, shall be keepers of the watch of the king's house; and a third part shall be at the gate Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, and be a barrier. And the two companies of you, even all that go forth on the Sabbath, shall keep the watch of the house of the Lord about the king. And ye shall compass the king round about, every man with his weapons in his hand; and he that cometh within the ranks, let him be slain: and be ye with the king when he goeth out, and when he cometh in."

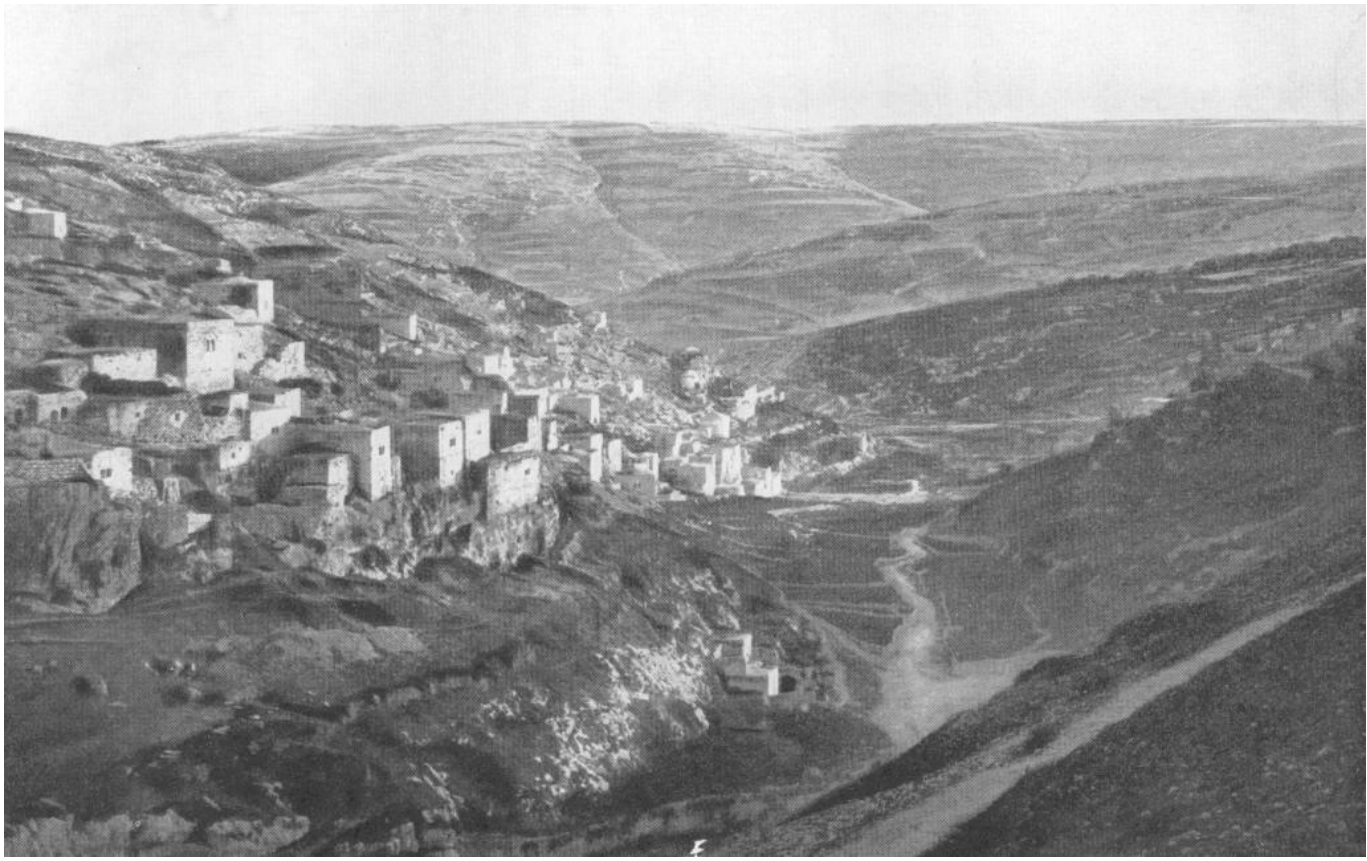
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THE VALLEY OF THE KIDRON, LOOKING FROM JERUSALEM INTO THE WILDERNESS OF JUDEA. ON THE LEFT IS THE VILLAGE OF SILOAM.

Used by special permission of the Detroit Photograph Company.

This is a very different view of the valley of the Kidron or the valley of Jehoshaphat from those previously shown. The village of Siloam, at the base of the Mount of Olives, is on the left and Jerusalem is out of view on the right. There is now no water in the ravine except in a very rainy season, but no doubt there was a stream in ancient times. There is a spring which rises in the valley, and which perhaps once flowed through it, but was diverted to flow through the remarkable tunnel, built probably by Hezekiah, through the ridge of the southern part of the temple hill. A very ancient inscription found at the mouth of the tunnel in 1880 confirms this view.



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And the captains over hundreds did according to all that Jehoiada the priest commanded: and they took every man his men, those that were to come in on the Sabbath, with those that were to go out on the Sabbath, and came to Jehoiada the priest. And the priest delivered to the captains over hundreds the spears and shields that had been King David's, which were in the house of the Lord.

And the guard stood, every man with his weapons in his hand, from the right side of the house to the left side of the house, along by the altar and the house, by the king round about.

Then he brought out the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, "God save the king!"

And when Athaliah heard the noise of the guard and of the people, she came to the people into the house of the Lord: and she looked, and, behold, the king stood by the pillar, as the manner was, and the captains and the trumpets by the king; and all the people of the land rejoiced, and blew with trumpets.

Then Athaliah rent her clothes, and cried, "Treason, treason!"

And Jehoiada the priest commanded the captains of hundreds that were set over the host, and said unto them, "Take her forth between the ranks; and him that followeth her slay with the sword" (for the priest said, "Let her not be slain in the house of the Lord").

So they made way for her; and she went by the way of the horses' entry to the king's house: and there was she slain.

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And Jehoiada made a covenant between the Lord and the king and the people, that they should be the Lord's people; between the king also and the people.

And all the people of the land went to the house of Baal, and broke it down; his altars and his images broke they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the Lord. And he took the captains over hundreds, and the guard, and all the people of the land; and they brought down the king from the house of the Lord, and came by the way of the gate of the guard unto the king's house. And he sat on the throne of the kings. So all the people of the land rejoiced, and the city was quiet: and they slew Athaliah with the sword at the king's house.

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JOASH.

A King Who Failed to Continue in Well-Doing.

(For a while Joash was a very good king, but at last the wise priest Jehoiada, who had made him king, died. As soon as this restraint was removed Joash listened to the counsel of wild young princes, and so far forgot the debt of gratitude he owed to Jehoiada that he killed the son of the priest when he also reproved him for his evil deeds. In the latter part of his reign, disasters came thick and fast. The Syrians came down and swept Judah with fire and sword. They did not kill Joash, but they left him at the end of his long reign of forty years, a helpless sufferer from disease. Then the very servants of his household conspired against him and murdered him in his bed.)

Joash was seven years old when he began to reign; and he reigned forty years in Jerusalem: and his mother's name was Zibiah of Beer-sheba. And Joash did that which was right in the eyes of the Lord all the days of Jehoiada the priest.

And it came to pass after this, that Joash was minded to restore the house of the Lord. And he gathered together the priests and the Levites, and said to them, "Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter." Howbeit the Levites hastened it not.

And the king called for Jehoiada the chief, and said {278} unto him, "Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the tax of Moses the servant of the Lord, and of the congregation of Israel, for the tent of the testimony?" For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the Lord did they bestow upon the idols of Baal.

So the king commanded, and they made a chest, and set it without at the gate of the house of the Lord. And they made a proclamation through Judah and Jerusalem, to bring in for the Lord the tax that Moses the servant of God laid upon Israel in the wilderness. And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end. And it was so, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that there was much money, the king's scribe and the chief priest's officer came and emptied the chest, and took it, and carried it to its place again. Thus they did day by day, and gathered money in abundance.

And the king and Jehoiada gave it to such as did the work of the service of the house of the Lord; and they hired masons and carpenters to restore the house of the Lord, and also such as wrought iron and brass to repair the house of the Lord. So the workmen wrought, and the work was perfected by them, and they set up the house of God in its state, and strengthened it. And when they had made an end, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the {279} house of the Lord, even vessels to minister, and to offer withal, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the Lord continually all the days of Jehoiada.

But Jehoiada grew old and was full of days, and he died; an hundred and thirty years old was he when he died.

And they buried him in the city of David among the kings, because he had done good in Israel, and toward God and his house.

Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them. And they forsook the house of the Lord, the God of their fathers, and served the Asherim and the idols: and wrath came upon Judah and Jerusalem for this their guiltiness. Yet he sent prophets to them, to bring them again unto the Lord; and they testified against them: but they would not give ear. And the spirit of God came upon Zechariah the son of Jehoiada the priest; and he stood above the people, and said unto them, "Thus saith God, 'Why transgress ye the commandments of the Lord, that ye cannot prosper? because ye have forsaken the Lord, he hath also forsaken you.'"

And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the Lord. Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, "The Lord look upon it, and require it."

And it came to pass at the end of the year, that the {280} army of the Syrians came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them to the king of Damascus. For the army of the Syrians came with a small company of men; and the Lord delivered a very great host into their hand, because they had forsaken the Lord, the God of their fathers. So they executed judgment upon Joash.

And when they were departed from him (for they left him in great diseases), his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchers of the kings. And these are they that conspired against him; Zabad the son of Shimeath the Ammonitess, and Jehozabad the son of Shimrith the Moabitess. And Amaziah his son reigned in his stead.

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AMAZIAH.

A King of Judah Who Was Conquered by a King of Israel.

(The reign of Amaziah began with victory. He defeated the old foes of Judah, the Edomites, in a great battle. He was so filled with foolish pride at this success that he challenged the king of Israel to fight. The king of Israel sent his refusal to this challenge in a very clever little story of the cedar of Lebanon and the thistle. But Amaziah did not heed the warning. Jehoash of Israel came down with his fighting men and not only defeated the overconfident king but actually captured Jerusalem and tore down a part of its walls.)

Amaziah was twenty and five years old when he began to reign; and he reigned twenty and nine years in Jerusalem: and his mother's name was Jehoaddan of Jerusalem. And he did that which was right in the eyes of the Lord, but not with a perfect heart.

Now it came to pass, when the kingdom was established unto him, that he slew his servants which had killed the king his father. But he put not their children to death, but did according to that which is written in the law in the book of Moses, as the Lord commanded, saying, "The fathers shall not die for the children, neither shall the children die for the fathers; but every man shall die for his own sin."

Moreover Amaziah gathered Judah together, and ordered them according to their fathers' houses, under {282} captains of thousands and captains of hundreds, even all Judah and Benjamin: and he numbered them from twenty years old and upward, and found them three hundred thousand chosen men, able to go forth to war, that could handle spear and shield. He hired also an hundred thousand mighty men of valor, mercenaries, out of Israel for an hundred talents of silver.

But there came a man of God to him, saying, "O king, let not the army of Israel go with thee; for the Lord is not with Israel. But if thou wilt go, do valiantly, be strong for the battle: God shall cast thee down before the enemy; for God hath power to help, and to cast down."

And Amaziah said to the man of God, "But what shall we do for the hundred talents which I have given to the army of Israel?"

And the man of God answered, "The Lord is able to give thee much more than this."

Then Amaziah separated them, to wit, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in fierce anger.

And Amaziah took courage, and led forth his people, and went to the Valley of Salt, and smote of the children of Seir ten thousand. And other ten thousand did the children of Judah carry away alive, and brought them unto the top of the rock, and cast them down from the top of the rock, so that they all were broken in pieces. But the men of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote of them three thousand, and took much spoil.

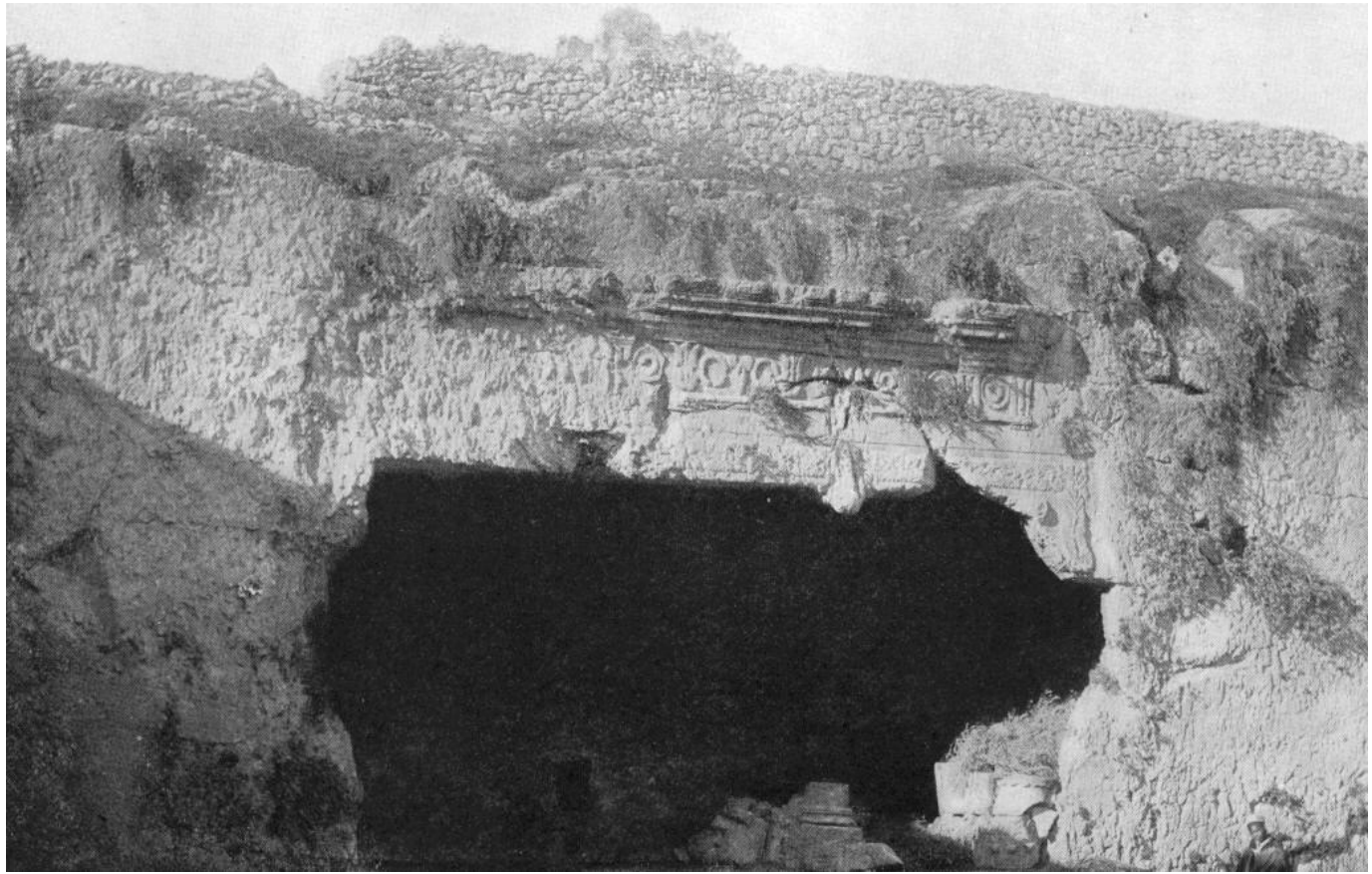
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TOMBS OF THE KINGS, NORTH OF JERUSALEM.

From a photograph in the possession of Rev. Louis F. Giroux of the American International College, Springfield, Mass., and used by his kind permission.

The Tombs of the Kings, so called, are hewn out of the solid rock.



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Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them. Wherefore the anger of the Lord was kindled against Amaziah, and he sent unto him a prophet, which said unto him, "Why hast thou sought after the gods of the people, which have not delivered their own people out of thine hand?"

And it came to pass, as he talked with him, that the king said unto him, "Have we made thee of the king's counsel? forbear; why shouldest thou be smitten?"

Then the prophet forebore, and said, "I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel."

Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, "Come, let us look one another in the face in battle."

And Joash king of Israel sent to Amaziah king of Judah, saying, "The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, 'Give thy daughter to my son to wife': and there passed by a wild beast that was in Lebanon, and trod down the thistle.

"Thou sayest, 'Lo, I have smitten Edom'; and thine heart lifteth thee up to boast: abide now at home; why shouldest thou meddle to thy hurt, that thou shouldest fall, even thou, and Judah with thee?"

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But Amaziah would not hear; for it was of God, that he might deliver them into the hand of their enemies, because they had sought after the gods of Edom. So Joash king of Israel went up; and he and Amaziah king of Judah looked one another in the face in battle at Beth-shemesh, which belongeth to Judah.

And Judah was put to the worse before Israel; and they fled every man to his tent.

And Joash king of Israel took Amaziah king of Judah, the son of Joash the son of Ahaziah, at Beth-shemesh, and brought him to Jerusalem, and broke down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits. And he took all the gold and silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years.

Now from the time that Amaziah did turn away from following the Lord they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent after him to Lachish, and slew him there. And they brought him upon horses, and buried him with his fathers in the city of Judah.

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UZZIAH.

A King Who Ruled Wisely and Vigorously, But Who Was Punished Because of Irreverence.

(After the vainglorious Amaziah came Uzziah, a strong and vigorous king. He encouraged agriculture, he rebuilt the walls of Jerusalem and fortified the city in a stronger way. He dug cisterns to water the herds, and had many vineyards and orchards. He was successful in his wars and extended his territory to the west, conquering several Philistine towns. But the story goes on to say that he became so proud of his success and his strength that he attempted to usurp the work of the priests. While he was offering incense in the temple, which he had

no right to do, he suddenly became a leper. After that he was forced to live in a house apart by himself while his son acted as regent for him until he died.)

And all the people of Judah took Uzziah, who was sixteen years old, and made him king in place of his father Amaziah. He built Elath, and restored it to Judah, after the king died. Sixteen years old was Uzziah when he began to reign; and he reigned fifty and two years in Jerusalem: and his mother's name was Jechiliah of Jerusalem. And he did that which was right in the eyes of the Lord, according to all that his father Amaziah had done.

And he set himself to seek God in the days of Zechariah, who had understanding in the vision of God: and as long {288} as he sought the Lord, God made him to prosper. And he went forth and warred against the Philistines, and broke down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod; and he built cities in the country of Ashdod, and among the Philistines.

And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Meunim. And the Ammonites gave gifts to Uzziah: and his name spread abroad even to Egypt, for he grew exceeding strong.

Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them. And he built towers in the wilderness, and hewed out many cisterns, for he had much cattle; in the lowland also, and in the plain: and he had husbandmen and vinedressers in the mountains and in the fruitful fields; for he loved husbandry.

Moreover Uzziah had an army of fighting men, that went out to war by bands, according to the number of their reckoning made by Jeiel the scribe and Maaseiah the officer, under the hand of Hananiah, one of the king's captains. The whole number of the heads of fathers' houses, even the mighty men of valor, was two thousand and six hundred. And under their hand was a trained army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy. And Uzziah prepared for them, even for all the host, shields, and spears, and helmets, and coats of mail, and bows, and stones for slinging. And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the battlements, to shoot arrows and great stones. And his name spread far abroad; for he was marvelously helped, till he was strong.

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JERUSALEM, FROM THE WEST, LOOKING OVER THE POOL IN THE HEAD OF THE VALLEY OF HINNOM.

The Jaffa Gate is in the wall a little to the right of the center of the picture. The road in the center is the highway from Jaffa to Jerusalem. The pool in the center is surrounded by Mohammedan graves. The beginning of the road to Bethlehem runs from the Jaffa Gate toward the left, at the base of the wall. The high buildings towering over this road are the Tower of David, on the site of a very ancient fortress. A garrison of Turkish soldiers is still kept there.



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But when he was strong, his heart was lifted up so that he did corruptly, and he trespassed against the Lord his God; for he went into the temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the Lord, that were valiant men: and they withstood Uzziah the king, and said unto him, "It belongeth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honor from the Lord God."

Then Uzziah was angry; and he had a censer in his hand to burn incense; and while he was angry with the priests, the leprosy broke forth in his forehead before the priests in the house of the Lord, beside the altar of incense. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out quickly from thence. He himself hastened also to go out, because the Lord had smitten him.

And Uzziah the king was a leper unto the day of his death, and dwelt in a separate house, being a leper; for he was cut off from the house of the Lord: and Jotham his son was over the king's house, ruling the people of the land. So Uzziah died; and they buried him with his fathers in the field of burial which belonged to the kings; for they said, "He is a leper": and Jotham his son reigned.

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JOTHAM.

(Jotham reigned, it is said, sixteen years, but for all but two years he was regent in place of his father who could not occupy the throne because of his leprosy. On the whole his reign was good and he was successful in his undertakings.)

Jotham was twenty and five years old when he began to reign; and he reigned sixteen years in Jerusalem: and his mother's name was Jerushah the daughter of Zadok. And he did that which was right in the eyes of the Lord, according to all that his father Uzziah had done: howbeit he entered not into the temple of the Lord. And the people did yet corruptly.

He built the upper gate of the house of the Lord, and on the wall of Ophel he built much. Moreover he built cities in the hill country of Judah, and in the forests he built castles and towers. He fought also with the king of the children of Ammon, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So much did the children of Ammon render unto him, in the second year also, and in the third.

So Jotham became mighty, because he ordered his ways before the Lord his God. He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem. And Jotham died, and they buried him in the city of David: and Ahaz his son reigned in his stead.

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AHAZ.

(With Ahaz came a period of disaster for Judah. He was a thoroughly depraved character; weak, vacillating, yet obstinate and perverse. He accepted the old idol worship in all its hideous forms, even sacrificing his own children, it is said, to the awful god of fire, Moloch. During his reign the land was swept by waves of invasion, and many people were killed or carried off captive to Damascus and Samaria. He tried to make an alliance with Assyria, but this resulted in his practically becoming a vassal king. He paid a great tribute and stripped the temple bare of its ornamentation and its precious vessels to satisfy the demand.)

Ahaz was twenty years old when he began to reign; and he reigned sixteen years in Jerusalem: and he did not that which was right in the eyes of the Lord, like David his father: but he walked in the ways of the kings of Israel, and made also molten images for Baal. Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, according to the abominations of the heathen, whom the Lord cast out before the children of Israel. And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

Wherefore the Lord his God delivered him into the hand of the king of Syria; and they smote him, and carried away of his a great multitude of captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

For Pekah the son of Remaliah slew in Judah an {294} hundred and twenty thousand in one day, all of them valiant men; because they had forsaken the Lord, the God of their fathers. And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the ruler of the house, and Elkanah that was next to the king.

And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

But a prophet of the Lord was there, whose name was Oded: and he went out to meet the host that came to Samaria, and said unto them, "Behold, because the Lord, the God of your fathers, was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage which hath reached up unto heaven. And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: but are there not even with you trespasses of your own against the Lord your God? Now hear me therefore, and send back the captives, which ye have taken captive of your brethren: for the fierce wrath of the Lord is upon you."

Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war, and said unto them, "Ye shall not bring in the captives hither: for ye purpose that which will bring upon us a trespass against the Lord, to add unto our sins and to our trespass: for our trespass is great, and there is fierce wrath against Israel."

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So the armed men left the captives and the spoil before the princes and all the congregation. And the men who have been named rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, unto their brethren: then they returned to Samaria.

At that time did King Ahaz send unto the kings of Assyria to help him. For again the Edomites had come and smitten Judah, and carried away captives. The Philistines also had invaded the cities of the lowland, and of the south of Judah, and had taken Beth-shemesh, and Aijalon, and Gederoth, and Socoth with the towns thereof, and Timnah with the towns thereof, Gimzo also and the towns thereof: and they dwelt there. For the Lord brought Judah low because of Ahaz king of Israel; for he had dealt wantonly in Judah, and trespassed sore against the Lord. And Tiglath-pileser king of Assyria came unto him, and distressed him, but strengthened him not.

For Ahaz took away a portion out of the house of the Lord, and out of the house of the king and of the princes, and gave it unto the king of Assyria: but it helped him not. And in the time of his distress did he trespass yet more against the Lord, this same King Ahaz. For he sacrificed unto the gods of Damascus. And King Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw the altar that was at Damascus: and King Ahaz sent to Urijah the priest the fashion of the altar, and the {296} pattern of it, according to all the workmanship thereof. And Urijah the priest built an altar: according to all that King Ahaz had sent from Damascus, so did Urijah the priest make it against King Ahaz came from Damascus. And when the king was come from Damascus, the king saw the altar: and the king drew near unto the altar, and offered thereon.

And he burnt his burnt offering and his meal offering, and poured his drink offering, and sprinkled the blood of his peace offerings, upon the altar. And the brazen altar, which was before the Lord, he brought from the forefront of the house, from between his altar and the house of the Lord, and put it on the north side of his altar.

And King Ahaz commanded Urijah the priest, saying, "Upon the great altar burn the morning burnt offering, and the evening meal offering, and the king's burnt offering, and his meal offering, with the burnt offering of all the people of the land, and their meal offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: but the brazen altar shall be for me to inquire by."

Thus did Urijah the priest, according to all that King Ahaz commanded. And King Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brazen oxen that were under it, and put it upon a pavement of stone. And the covered way for the Sabbath that they had built in the house, and the king's entry without, turned he unto the house of the Lord, because of the king of Assyria.

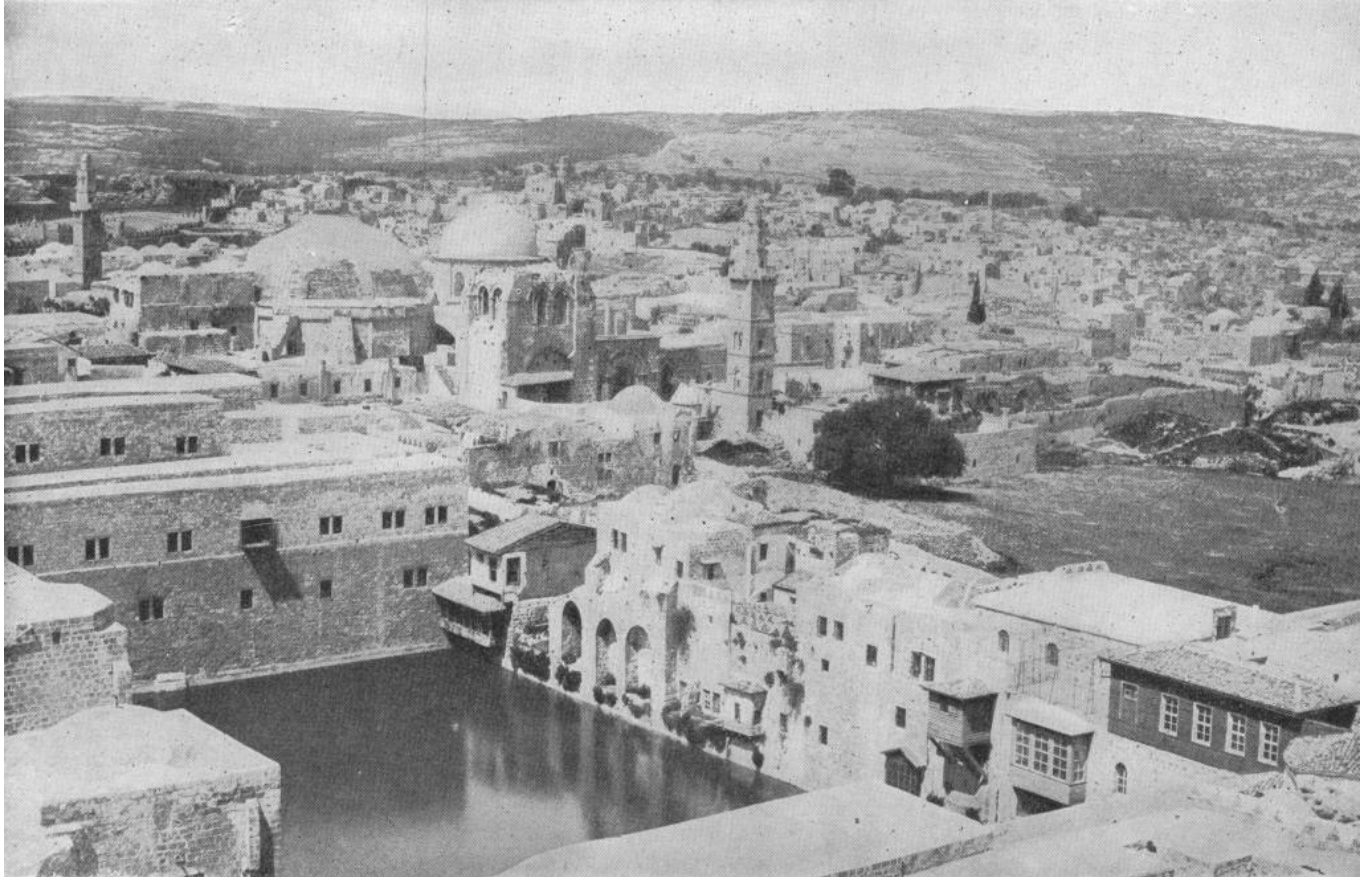
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THE POOL OF HEZEKIAH IN JERUSALEM

From a photograph belonging to the Forbes Library, Northampton, Mass., and used by special permission

In the East where the water supply is scanty, pools or reservoirs are made with cement floors to retain water, supplied by surface drainage, by springs, or by conduits conducting the water from a considerable distance. The water supply for Jerusalem comes from reservoirs near Bethlehem, called the "pools of Solomon." The picture shows a pool, now surrounded by houses, in Jerusalem, which is connected by tradition with the name of the great king Hezekiah. This energetic and able ruler certainly built a number of reservoirs so that the city might have water in case of siege. The underground aqueduct, 1,708 feet long, a wonderful piece of ancient engineering skill, leading from Gihon to the upper pool of Siloam, is thought by many to have been his work



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HEZEKIAH.

(One of the best and most famous of all the kings of Judah was Hezekiah. He instituted great reforms and overthrew idol worship of all kinds. He even destroyed the brazen serpent made by Moses, which had become an object of worship. He was successful in his campaigns against the Philistines. He fortified Jerusalem as it had been done before. He was a lover of music and literature, and is said to have written many hymns. The greatest event of his reign was the successful defense of Jerusalem against the hordes of Sennacherib.)

Hezekiah began to reign when he was five and twenty years old; and he reigned nine and twenty years in Jerusalem: and his mother's name was Abijah, the daughter of Zechariah. And he did that which was right in the eyes of Jehovah, according to all that David his father had done. He in the first year of his reign, in the first month, opened the doors of the house of Jehovah, and repaired them.

And he brought in the priests and the Levites, and gathered them together into the broad place on the east, and said unto them, "Hear me, ye Levites; now sanctify yourselves, and sanctify the house of Jehovah, the God of your fathers, and carry forth the filthiness out of the holy place. For our fathers have trespassed, and done that which was evil in the sight of Jehovah our God, and have forsaken him, and have turned away their faces from {300} the habitation of Jehovah, and turned their backs. Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy place unto the God of Israel. Wherefore the wrath of Jehovah was upon Judah and Jerusalem, and he hath delivered them to be tossed to and fro, to be an astonishment, and an hissing, as ye see with your eyes. For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this. Now it is in my heart to make a covenant with the Lord, the God of Israel, that his fierce anger may turn away from us. My sons, be not now negligent: for the Lord hath chosen you to stand before him, to minister unto him, and that ye should be his ministers, and burn incense."

Then the Levites arose, and they gathered their brethren, and sanctified themselves, and went in, according to the commandment of the king by the words of the Lord, to cleanse the house of the Lord. And the priests went in unto the inner part of the house of the Lord, to cleanse it, and brought out all the uncleanness that they found in the temple of the Lord into the court of the house of the Lord. And the Levites took it, to carry it out to the brook Kidron. Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the Lord; and they sanctified the house of the Lord in eight days: and on the sixteenth day of the first month they made an end.

Then they went in to Hezekiah the king within the palace, and said, "We have cleansed all the house of the {301} Lord, and the altar of

burnt offering, with all the vessels thereof, and the table of showbread, with all the vessels thereof. Moreover all the vessels, which King Ahaz in his reign did cast away when he trespassed, have we prepared and sanctified; and, behold, they are before the altar of the Lord."

Then Hezekiah the king arose early, and gathered the princes of the city, and went up to the house of the Lord. And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a sin offering for the kingdom, and for the sanctuary and for Judah. And he commanded the priests the sons of Aaron to offer them on the altar of the Lord. So they killed the bullocks, and the priests received the blood, and sprinkled it on the altar: and they killed the rams, and sprinkled the blood upon the altar: they killed also the lambs, and sprinkled the blood upon the altar.

And they brought near the he-goats for the sin offering before the king and the congregation; and they laid their hands upon them: and the priests killed them, and they made a sin offering with their blood upon the altar, to make atonement for all Israel: for the king commanded that the burnt offering and the sin offering should be made for all Israel. And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for the commandment was of the Lord by his prophets.

And the Levites stood with the instruments of David, {302} and the priests with the trumpets. And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the Lord began also, and the trumpets, together with the instruments of David king of Israel. And all the congregation worshiped, and the singers sang, and the trumpeters sounded; all this continued until the burnt offering was finished. And when they had made an end of offering, the king and all that were present with him bowed themselves and worshiped. Moreover Hezekiah the king and the princes commanded the Levites to sing praises unto the Lord with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshiped.

Then Hezekiah answered and said, "Now ye have consecrated yourselves unto the Lord, come near and bring sacrifices and thank offerings into the house of the Lord."

And the congregation brought in sacrifices and thank offerings; and as many as were of a willing heart brought burnt offerings.

So the service of the house of the Lord was set in order. And Hezekiah rejoiced, and all the people, because of that which God had prepared for the people: for the thing was done suddenly.

And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord, the God of Israel. For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month.

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THE POOL OF SILOAM.

In connection with the "Pool of Siloam" a most interesting discovery has been made. A tunnel hewn in the rock carries the water down the west side of the Kidron Valley to a pool in the Tyropoeon, so that it might be used by the people in the lower part of the city. In June, 1880, an inscription was discovered near the mouth of this tunnel which says that the work was carried on from both ends, that the workmen met in the middle, and that the length was 1,200 cubits. It is generally supposed that the tunnel was made during the reign of King Hezekiah.



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For they could not keep it at that time, because the priests had not sanctified themselves in sufficient number, neither had the people gathered themselves together to Jerusalem. And the thing was right in the eyes of the king and of all the congregation.

So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the Lord, the God of Israel, at Jerusalem: for they had not kept it in great numbers in the way it is written. So the messengers went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, "Ye children of Israel, turn again unto the Lord, the God of Abraham, Isaac, and Israel, that he may return to the remnant that are escaped of you out of the hand of the kings of Assyria. And be not ye like your fathers, and like your brethren, which trespassed against the Lord, the God of their fathers, so that he gave them up to desolation, as ye see. Now be ye not stiff-necked, as your fathers were; but yield yourselves unto the Lord, and enter into his sanctuary, which he hath sanctified for ever, and serve the Lord your God, that his fierce anger may turn away from you. For if ye turn again unto the Lord, your brethren and your children shall find compassion before them that led them captive, and shall come again into this land: for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him."

So the messengers passed from city to city through {306} Ephraim and Manasseh, even unto Zebulun: but they laughed them to scorn, and mocked them. Nevertheless some of the people of Asher and Manasseh and of Zebulun humbled themselves and came to Jerusalem. Also in Judah was the hand of God to give them one heart, to do the commandment of the king and of the princes by the word of the Lord. And there assembled at Jerusalem many people to keep the feast of unleavened bread in the second month, a very great congregation. And they arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron. Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought burnt offerings into the house of the Lord. And they stood in their place after their order, according to the law of Moses the man of God: the priests sprinkled the blood, which they received of the hand of the Levites. For there were many in the congregation that had not sanctified themselves: therefore the Levites had the charge of killing the passovers for everyone that was not clean, to sanctify them unto the Lord. For a multitude of the people, even many of Ephraim and Manasseh, Issachar and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it is written. For Hezekiah had prayed for them, saying, "The good Lord pardon every one that setteth his heart to seek God, the Lord, the God of his fathers, though he be not cleansed according to the purification of the sanctuary."

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And the Lord hearkened to Hezekiah, and healed the people. And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the Lord day by day, singing with loud instruments unto the Lord. And Hezekiah spoke comfortably unto all the Levites that were well skilled in the service of the Lord. So they did eat throughout the feast for the seven days, offering sacrifices of peace offerings, and making confession to the Lord, the God of their fathers. And the whole congregation took counsel to keep other seven days: and they kept other seven days with gladness. For Hezekiah

king of Judah did give to the congregation for offerings a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves. And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced. So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem. Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy habitation, even unto heaven.

Now when all this was finished, all Israel that were present went out to the cities of Judah, and broke in pieces the pillars, and hewed down the Asherim, and broke down the high places and the altars out of all Judah and {308} Benjamin, in Ephraim also and Manasseh, until they had destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities. And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, both the priests and the Levites, for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the camp of the Lord. He appointed also the king's portion of his substance for the burnt offerings, to wit, for the morning and evening burnt offerings, and the burnt offerings for the Sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the Lord.

Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might give themselves to the law of the Lord. And as soon as the commandment came abroad, the children of Israel gave in abundance the first fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. And the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of dedicated things which were consecrated unto the Lord their God, and laid them by heaps. In the third month they began to lay the foundation of the heaps, and finished them in the seventh month. And when Hezekiah and the princes came and saw the heaps, they blessed the Lord, and his people Israel. Then Hezekiah questioned with the priests and the Levites concerning the heaps.

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DIGGING IN THE MOUND WHICH COVERS THE ANCIENT CITY OF LACHISH.

From a photograph of the Palestine Exploration Fund and used by special permission.

Lachish, a very ancient city, was captured by the Hebrews when they first came into Palestine. It was an important military post, guarding the passes into southern Judea. It was captured by Sennacherib in the great raid when he took "all the fenced cities of Judah." Assyrian sculpture has been found depicting this siege of Lachish. About 120 years later, the city was again captured by Nebuchadnezzar when he carried the people into captivity. When the people returned it was again occupied. The pictures show the excavation in the mound which covers the site of this very ancient city. In this mound there are 14 layers of ruins one above the other. Important tablets dating before the first occupation of the Hebrews have been found.



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And Azariah the chief priest, of the house of Zadok, answered him and said, "Since the people began to bring the oblations into the house of the Lord, we have eaten and had enough, and have left plenty: for the Lord hath blessed his people; and that which is left is this great store." Then Hezekiah commanded to prepare chambers in the house of the Lord; and they prepared them.

After these things, and this faithfulness, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself. And when Hezekiah saw that Sennacherib was come, and that he intended to fight against Jerusalem, he took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city; and they helped him. So there was gathered many people together, and they stopped all the fountains, and the brook that flowed through the midst of the land, saying, "Why should the kings of Assyria come, and find much water?"

And he took courage, and built up all the wall that was broken down, and raised it up to the towers, and the other wall without, and

strengthened Millo in the city of David, and made weapons and shields in abundance. And he set captains of war over the people, and gathered them together to him in the broad place at the gate of the city, and spoke encouragingly to them, saying, "Be strong and of a good courage, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there is a greater with us than with him: with him is {312} an arm of flesh; but with us is the Lord our God to help us, and to fight our battles." And the people rested themselves upon the words of Hezekiah king of Judah.

After this did Sennacherib king of Assyria send his servants to Jerusalem (now he was before Lachish, and all his army with him), unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem, saying, "Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide the siege in Jerusalem? Doth not Hezekiah persuade you, to give you over to die by famine and by thirst, saying, 'The Lord our God shall deliver us out of the hand of the king of Assyria'? Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, 'Ye shall worship before one altar, and upon it shall ye burn incense'? Know ye not what I and my fathers have done unto all the peoples of the lands? Were the gods of the nations of the lands any ways able to deliver their land out of my hand? Who was there among all the gods of those nations which my fathers utterly destroyed, that could deliver his people out of my hand, that your God should be able to deliver you out of my hand? Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither believe ye him: for no god of any nation or kingdom was able to deliver his people out of my hand, and out of the hand of my fathers: how much less shall your God deliver you out of my hand?"

And his servants spoke yet more against the Lord God, and against his servant Hezekiah. He wrote also letters, {313} to ridicule the Lord, the God of Israel, and to speak against him, saying, "As the gods of the nations of the lands, which have not delivered their people out of my hand, so shall not the God of Hezekiah deliver his people out of my hand."

And they cried with a loud voice in the Hebrew language unto the people of Jerusalem that were on the wall, to affright them, and to trouble them; that they might take the city.

And they spoke of the God of Jerusalem, as of the gods of the peoples of the earth, which are the work of men's hands. And Hezekiah the king, and Isaiah the prophet the son of Amoz, prayed because of this, and cried to heaven. And the Lord sent an angel, which cut off all the mighty men of valor, and the leaders and captains, in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, his own children slew him there with the sword.

Thus the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side. And many brought gifts unto the Lord to Jerusalem, and precious things to Hezekiah king of Judah: so that he was exalted in the sight of all nations from thenceforth.

In those days Hezekiah was sick even unto death: and he prayed unto the Lord; and he spoke unto him, and gave him a sign. But Hezekiah rendered not again {314} according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem. Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah.

And Hezekiah had exceeding much riches and honor: and he provided him treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of goodly vessels; storehouses also for the increase of corn and wine and oil; and stalls for all manner of beasts, and flocks in folds.

Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him very much substance.

This same Hezekiah also stopped the upper spring of the waters of Gihon, and brought them straight down on the west side of the city of David. And Hezekiah prospered in all his works.

And Hezekiah died and they buried him in the ascent of the sepulchers of the sons of David: and all Judah and the inhabitants of Jerusalem did him honor at his death. And Manasseh his son reigned in his stead.

[Footnote: The story of the relations between Hezekiah the king and Isaiah the prophet will be found in [Vol. V](#) of this series.]

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THE DESTRUCTION OF SENNACHERIB

The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.

Like the leaves of the forest when summer is green,
That host with their banners at sunset were seen;
Like the leaves of the forest when autumn hath blown,
That host on the morrow lay withered and strown.

For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and forever grew still!

And there lay the steed with his nostrils all wide,
But through them there rolled not the breath of his pride,
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beating surf.

And there lay the rider distorted and pale,
With the dew on his brow and the rust on his mail;
And the tents were all silent, the banners alone,
The lances unlifted, the trumpet unblown.

And the widows of Ashur are loud in their wail,
And the idols are broke in the temple of Baal;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow in the glance of the Lord!

--Lord Byron.

HYMN BY THE EUPHRATES

O Thou that wilt not break the bruised reed,
 Nor heap fresh ashes on the mourner's brow,
 Nor rend anew the wounds that inly bleed,
 The only balm of our afflictions Thou,
 Teach us to bear Thy chastening wrath, O God!
 To kiss with quivering lips--still humbly kiss Thy rod!

We bless Thee, Lord, though far from Judah's land;
 Though our worn limbs are black with stripes and chains;
 Though for stern foes we till the burning sand;
 And reap, for others' joy, the summer plains;
 We bless Thee, Lord, for Thou art gracious still,
 Ev'n though this last black drop o'erflow our cup of ill!

Forgive, forgive,--even should our full hearts break;
 The broken heart Thou wilt not, Lord, despise;
 Ah! Thou art still too gracious to forsake,
 Though Thy strong hand so heavily chastise.
 Hear all our prayers, hear not our murmurs, Lord;
 And, though our lips rebel, still make Thyself adored.

--*Henry Hart Milman.*

MANASSEH.

(Manasseh began his reign by doing every evil thing he could possibly think of; he sacrificed to all the heathen idols and made his own children "pass through the fire." In the book of Chronicles it is said that he was taken captive and carried away to Babylon. Here he repented of his many sins, and became a good and holy man.)

Manasseh was twelve years old when he began to reign; and he reigned fifty and five years in Jerusalem. And he did that which was evil in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel. For he built again the high places which Hezekiah his father had broken down; and he reared up altars for the idols of Baal, and made Asheroth, and worshiped all the host of heaven, and served them. And he built altars in the house of the Lord, whereof the Lord said, "In Jerusalem shall my name be for ever." And he built altars for all the host of heaven in the two courts of the house of the Lord. He also made his children to pass through the fire in the valley of the son of Hinnom: and he practiced augury, and used enchantments, and practiced sorcery, and dealt with them that had familiar spirits, and with wizards: he wrought much evil in the sight of the Lord, to provoke him to anger.

And he set the graven image of the idol, which he had made, in the house of God, of which God said to David {318} and to Solomon his son, "In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever: neither will I any more remove the foot of Israel from off the land which I have appointed for your fathers; if only they will observe to do all that I have commanded them, even all the law and the statutes and the ordinances by the hand of Moses."

But they hearkened not: and Manasseh seduced them to do that which is evil more than did the nations, whom the Lord destroyed before the children of Israel. And the Lord spoke by his servants the prophets, saying, "Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: therefore thus saith the Lord, the God of Israel, 'Behold, I bring such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down. And I will cast off the remnant of my inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; because they have done that which is evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.'"

Moreover Manasseh made Judah and the inhabitants of Jerusalem to err, so that they did evil more than did {319} the nations, whom the Lord destroyed before the children of Israel. And the Lord spoke to Manasseh, and to his people: but they gave no heed. Wherefore the Lord brought upon them the captains of the host of the king of Assyria, who took Manasseh in chains, and bound him with fetters, and carried him to Babylon. And when he was in distress, he besought the Lord his God, and humbled himself greatly before the God of his fathers. And he prayed unto him; and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God.

(God forgave his sin, and he went back to his kingdom to serve him all the rest of his life.)

Now after this he built an outer wall to the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate; and he compassed about Ophel, and raised it up a very great height: and he put valiant captains in all the fenced cities of Judah. And he took away the strange gods, and the idol out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the city. And he built up the altar of the Lord, and offered thereon sacrifices of peace offerings and of thanksgiving, and commanded Judah to serve the Lord, the God of Israel. Nevertheless the people sacrificed still in the high places, but only unto the Lord their God. So Manasseh died and they buried him in his own house: and Amon his son reigned in his stead.

THE PRAYER OF MANASSEH.

(In the Apocrypha is found a prayer which is said to have been the prayer of Manasseh, king of Judah, while he was in captivity in Babylon. It is certainly a very beautiful prayer for forgiveness and pardon.)

[Footnote: Apocrypha--See note at the end of the volume; [III.489](#), [V.510](#), [V.527](#).]

"O Lord Almighty, that art in heaven, thou God of our fathers, of Abraham, and Isaac, and Jacob, and of their righteous race; who hast made heaven and earth, with all the ornament thereof; who hast bound the sea by the word of thy commandment; who hast shut up the deep, and

sealed it by thy terrible and glorious name; whom all things fear, yea, tremble before thy power; for the majesty of thy glory cannot be borne, and the anger of thy threatening toward sinners is irresistible: thy merciful promise is unmeasurable and unsearchable; for thou art the Lord Most High, of great compassion, longsuffering and abundant in mercy, and repentest of bringing evils upon men. Thou, O Lord, according to thy great goodness hast promised repentance and forgiveness to them that have sinned against thee: and of thine infinite mercies hast appointed repentance unto sinners, that they may be saved. Thou therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, to Abraham, and Isaac, and Jacob, who have not sinned against thee; but thou hast appointed repentance unto me that am a sinner: for I have sinned above the number of the sands of the sea. My transgressions are multiplied, O Lord: my {321} transgressions are multiplied, and I am not worthy to behold and see the height of heaven for the multitude of mine iniquities. I am bowed down with many iron bands, that I cannot lift up mine head by reason of my sins, neither have I any respite: for I have provoked thy wrath, and done that which is evil before thee: I did not thy will, neither kept I thy commandments: I have set up abominations, and have multiplied detestable things. Now therefore I bow the knee of mine heart, beseeching thee of grace. I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities: but, I humbly beseech thee, forgive me, O Lord, forgive me; and destroy me not with mine iniquities. Be not angry with me for ever, by reserving evil for me; neither condemn me into the lower parts of the earth. For thou, O Lord, art the God of them that repent; and in me thou wilt show all thy goodness: for thou wilt save me, that am unworthy, according to thy great mercy. And I will praise thee forever all the days of my life: for all the host of heaven doth sing thy praise, and thine is the glory for ever and ever. Amen."

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AMON.

(Amon failed to profit by his father's experience, but turned again to idolatry. After only two years on the throne, he was assassinated by his own courtiers, who probably expected to make one of their own number king. In this, however, they were disappointed, for the people insisted upon making the son of Amon, Josiah, a little boy only eight years old, the king.)

Amon was twenty and two years old when he began to reign; and he reigned two years in Jerusalem. And he did that which was evil in the sight of the Lord, as did Manasseh his father: and Amon sacrificed unto all the graven images which Manasseh his father had made, and served them. And he humbled not himself before the Lord, as Manasseh his father had humbled himself; but this same Amon trespassed more and more. And his servants conspired against him, and put him to death in his own house. But the people of the land slew all them that had conspired against King Amon; and the people of the land made Josiah his son king in his stead.

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JOSIAH.

The Story of the Little Boy Who Became a Good King.

(The reign of Josiah was marked by one of the most sweeping and important reforms in the history of Judah. For the first ten years of his reign, until the king reached the age of eighteen, things went in much the old idolatrous way. Then the young king began to assert himself with spirit. First he ordered repairs made upon the temple, which had fallen into decay and ruin. While these repairs were going on, Hilkiah, the high priest, made a great discovery. He found an old book of the law. He hastened to tell Shaphan the scribe, who in turn told the king. When the king read this book, and discovered how the nation had disobeyed the law he was in great distress. He called an assembly of all the people and the law was read to them. Then he ordered a great reform. The idols were all swept away, and the old law was established everywhere. But after all, this good king met a sad fate. A great army of the Egyptians advanced against the country. They were not intending to destroy Judah, but Josiah, fearing that the nation was in danger, went out to fight them. They met in the great battle of Megiddo. The army of Judah was destroyed, and Josiah, mortally wounded by the arrows of the Egyptian archers, was taken back to Jerusalem to die.)

Josiah was eight years old when he began to reign; and he reigned thirty and one years in Jerusalem. And he did that which was right in the eyes of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

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And it came to pass in the eighteenth year of King Josiah, that the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the Lord, saying, "Go up to Hilkiah the high priest, that he may make account of the money which is brought into the house of the Lord, which the keepers of the door have gathered of the people: and let them deliver it into the hand of the workmen that have the oversight of the house of the Lord: and let them give it to the workmen which are in the house of the Lord, to repair the breaches of the house; unto the carpenters, and to the builders, and to the masons; and for buying timber and hewn stone to repair the house." Howbeit there was no reckoning made with them of the money that was delivered in to their hand; for they dealt faithfully.

And Hilkiah the priest said unto Shaphan the scribe, "I have found the book of the law in the house of the Lord."

And Hilkiah delivered the book to Shaphan, and he read it. And Shaphan the scribe came to the king, and brought the king word again, and said, "Thy servants have emptied out the money that was found in the house, and have delivered it into the hand of the workmen that have the oversight of the house of the Lord."

And Shaphan the scribe told the king, saying, "Hilkiah the priest hath given me a book."

And Shaphan read it before the king. And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes. And the king commanded Hilkiah the priest, and the king's officers, saying, {325} "Go ye, inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us."

So Hilkiah the priest, and the king's officers went to Huldah the prophetess, who said, "Thus saith the Lord, 'Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the work of their hands; therefore my wrath shall be kindled against this place, and it shall not be quenched.' But unto the king of Judah, who sent you to inquire of the Lord, thus shall ye say to him, 'Thus saith the Lord, the God of Israel: As touching the words which thou hast heard, because thine heart was tender, and thou didst humble thyself before the Lord, when thou heardest what I spoke against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the Lord. Therefore, behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil which I will bring upon this place.'"

And they brought the king word again. And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem. And the king went up to the house {326} of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the Lord. And the king stood by the pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and all his soul, to confirm the words of this covenant that were written in this book: and all the people consented to the covenant. And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the

Asherah, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el.

And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. And he brought out the Asherah from the house of the Lord, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and beat it to dust, and cast the dust thereof upon the graves of the common people. And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to {327} Beer-sheba; and he broke down the high places of the gates that were at the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city. Nevertheless the priests of the high places came not up to the altar of the Lord in Jerusalem, but they did eat bread among their brethren. And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech. And he took away the horses that the kings of Judah had given to the sun; and he burned the chariots of the sun with fire. And the altars that were on the roof of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the Lord, did the king break down, and beat them down from thence, and cast the dust of them into the brook Kidron. And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for heathen gods, did the king defile.

Moreover the altar that was at Beth-el, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, even that altar and the high place he broke down; and he burned the high place and beat it to dust, and burned the Asherah.

And the king commanded all the people, saying, "Keep the passover unto the Lord your God, as it is written in this book of the covenant." Surely there was not kept such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah.

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But in the eighteenth year of King Josiah was this passover kept to the Lord in Jerusalem. And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him. Notwithstanding the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations with which Manasseh had provoked him. And the Lord said, "I will remove Judah also out of my sight, as I have removed Israel, and I will cast off this city which I have chosen, even Jerusalem, and the house of which I said, 'My name shall be there.'"

After all this, when Josiah had prepared the temple, Neco king of Egypt went up to fight against Carchemish by Euphrates: and Josiah went out against him. But he sent ambassadors to him, saying, "What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war; and God hath commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not."

Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Neco, from the mouth of God, and came to fight in the valley of Megiddo. And the archers shot at King Josiah; and the king said to his servants, "Take me away; for I am sore wounded." So his servants took him out of the chariot, and put him in {329} the second chariot that he had, and brought him to Jerusalem; and he died, and was buried in the sepulchers of his fathers. And all Judah and Jerusalem mourned for Josiah.

And Jeremiah lamented for Josiah: and all the singing men and singing women spoke of Josiah in their lamentations, unto this day; and they made them an ordinance in Israel: and, behold, they are written in the lamentations.

(Another account of the reformation of Josiah and his death is taken from the Apocrypha.)

[Footnote: Apocrypha--See note at the end of the volume; [III.489](#), [V.510](#), [V.527](#).]

And Josiah held the passover in Jerusalem unto his Lord, and offered the passover the fourteenth day of the first month; having set the priests according to their daily courses, being arrayed in their vestments, in the temple of the Lord. And he spoke unto the Levites, the temple-servants of Israel, that they should hallow themselves unto the Lord, to set the holy ark of the Lord in the house that King Solomon the son of David had built: and said, "Ye shall no more have need to bear it upon your shoulders: now therefore serve the Lord your God, and minister unto his people Israel, and prepare you after your fathers' houses and kindreds, according to the writing of David king of Israel, and according to the magnificence of Solomon his son: and standing in the holy place according to the several divisions of the families of you the Levites, who minister in the presence of your brethren the children of Israel, offer the passover in order, and make ready the sacrifices {330} for your brethren, and keep the passover according to the commandment of the Lord, which was given unto Moses."

Thus were the things that belonged to the sacrifices of the Lord accomplished in that day, in holding the passover, and offering sacrifices upon the altar of the Lord, according to the commandment of King Josiah. So the children of Israel which were present at that time held the passover, and the feast of unleavened bread seven days. And such a passover was not held in Israel since the time of the prophet Samuel. Yea, all the kings of Israel held not such a passover as Josiah, and the priests, and the Levites, and the Jews, held with all Israel that were present in their dwelling place at Jerusalem. In the eighteenth year of the reign of Josiah was this passover held. And the works of Josiah were upright before his Lord with a heart full of godliness. Moreover the things that came to pass in his days have been written in times past, concerning those that sinned, and did wickedly against the Lord above every people and kingdom, and how they grieved him exceedingly, so that the words of the Lord were confirmed against Israel.

Now after all these acts of Josiah it came to pass, that Pharaoh the king of Egypt came to raise war at Carchemish upon Euphrates: and Josiah went out against him. But the king of Egypt sent to him, saying, "What have I to do with thee, O king of Judah? I am not sent out from the Lord God against thee; for my war is upon Euphrates: and now the Lord is with me, yea, the Lord is with me hasting me forward: depart from me, and be not against the Lord."

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Howbeit Josiah did not turn back unto his chariot, but undertook to fight with him, not regarding the words of the prophet Jeremiah spoken by the mouth of the Lord: but joined battle with him in the plain of Megiddo, and the princes came down against King Josiah. Then said the king unto his servants, "Carry me away out of the battle; for I am very weak." And immediately his servants carried him away out of the host.

Then got he up upon his second chariot; and being brought back to Jerusalem he died, and was buried in the sepulcher of his fathers. And in all the land they mourned for Josiah; and Jeremiah the prophet lamented for Josiah, and the chief men with the women made lamentation for him, unto this day: and this was given out for an ordinance to be done continually in all the nation of Israel.

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JEHOAHAZ.

(Jehoahaz was the third son of Josiah, but was made king after the death of his father over the heads of his brothers. His reign lasted only

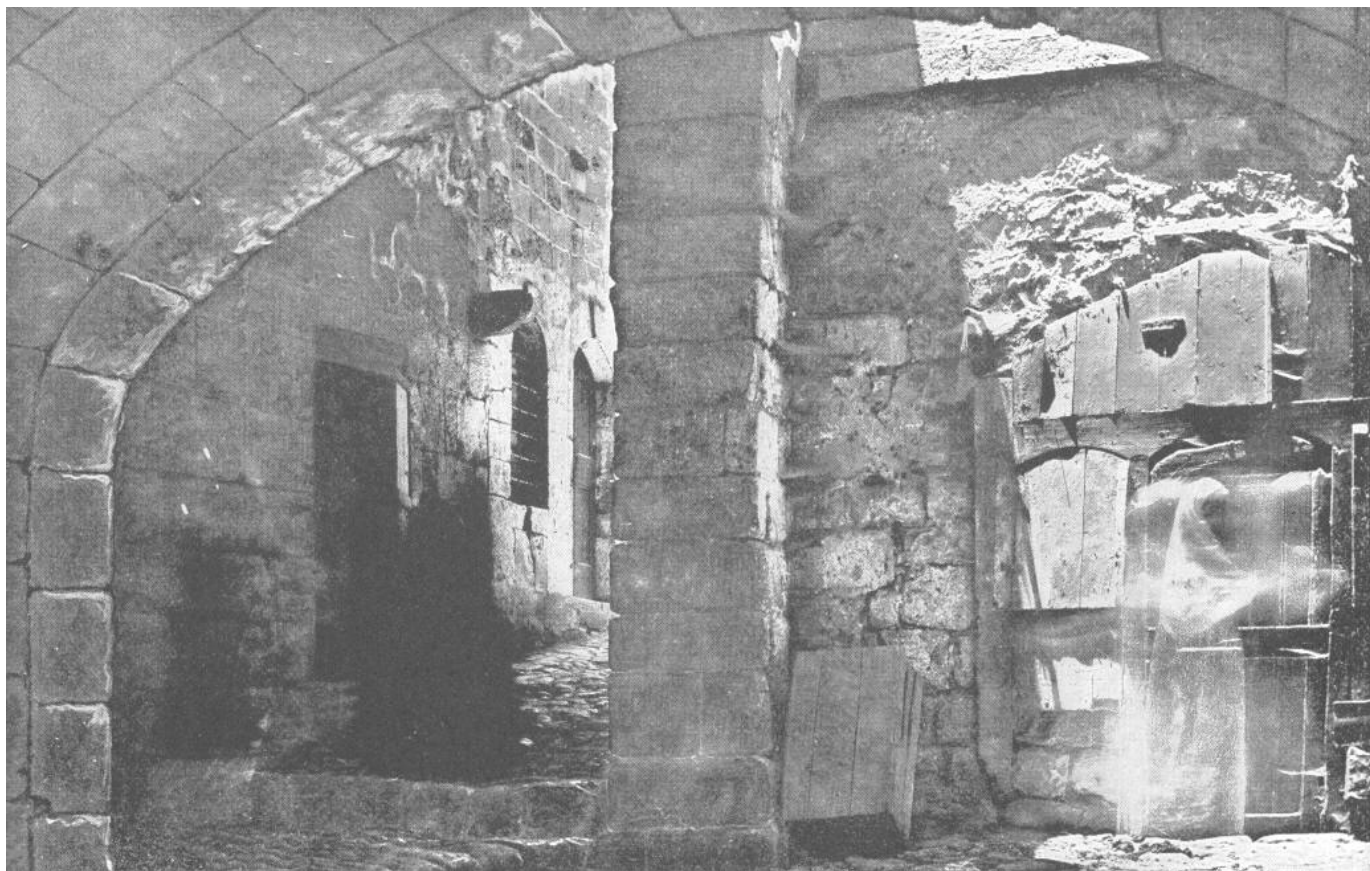
three months. Neco the Egyptian, conqueror of Josiah at Megiddo, sent a detachment to Jerusalem which deposed the king and took him away captive to Egypt.)

Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem. Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And the king of Egypt deposed him at Jerusalem, and took tribute from the land, an hundred talents of silver and a talent of gold. And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and changed his name to Jehoiakim. And Neco took Jehoahaz his brother, and carried him to Egypt.

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AN OLD STREET OF JERUSALEM



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JEHOIAKIM.

(The Egyptians who deposed Jehoahaz put Eliakim, whose name they changed to Jehoiakim, on the throne and he became during his reign of eleven years one of the worst and most idolatrous kings who ever sat upon the throne. He persecuted the prophets of his time, and especially Jeremiah. His hatred of this great prophet, and how he put him in the foulest dungeon of Jerusalem, is told elsewhere. [Footnote: In [Volume V](#) of this series.] The following is one of the prophet's fierce denunciations of this wicked king:--

"Thus saith the Lord: Go down to the house of the king of Judah, and speak there this word, and say, 'Hear the word of the Lord, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates. Thus saith the Lord: Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence, to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people. But if ye will not hear these words, I swear by myself, saith the Lord, that this house shall become a desolation.' For thus saith the Lord concerning the house of {336} the king of Judah: 'Thou art Gilead unto me, and the head of Lebanon: yet surely I will make thee a wilderness, and cities which are not inhabited. And I will prepare destroyers against thee, everyone with his weapons: and they shall cut down thy choice cedars, and cast them into the fire. And many nations shall pass by this city, and they shall say every man to his neighbor, Wherefore hath the Lord done thus unto this great city? Then they shall answer, Because they forsook the covenant of the Lord their God, and worshiped other gods, and served them.'

"Weep ye not for the dead, neither bemoan him: but weep sore for him who goeth away; for he shall return no more, nor see his native country. For thus saith the Lord touching Shallum the son of Josiah, king of Judah, who reigned instead of Josiah his father, who went forth out of this place: 'He shall not return thither any more; but in the place whither they have led him captive, there shall he die, and he shall see this land no more.'

[Footnote: Shallum was perhaps the original name of Jehoahaz, the preceding king, who after his brief reign had been carried captive to Egypt.]

"Woe unto him who buildeth his house by unrighteousness, and his chambers by injustice; who useth his neighbor's service without wages, and giveth him not his hire; who saith, 'I will build me a wide house and spacious chambers,' and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion.

"Shalt thou reign, because thou strivest to excel in cedar? did not thy father eat and drink, and do judgment and justice? then it was well with him. He judged the {337} cause of the poor and needy; then it was well. 'Was not this to know me?' saith the Lord.

"But thine eyes and thine heart are not but for thy covetousness, and to shed innocent blood, and for oppression, and for violence, to do it.

Therefore thus saith the Lord concerning Jehoiakim the son of Josiah, king of Judah: They shall not lament for him, saying 'Ah, my brother!' or, 'Ah sister!' they shall not lament for him, saying, 'Ah lord!' or, 'Ah his glory!'

'He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

"Go up to Lebanon, and cry; and lift up thy voice in Bashan: and cry from Abarim; for all thy lovers are destroyed. I spake unto thee in thy prosperity; but thou saidst, 'I will not hear.' This hath been thy manner from thy youth, that thou obeyedst not my voice. The wind shall feed all thy shepherds, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness. O inhabitant of Lebanon, that makest thy nest in the cedars, how greatly to be pitied shalt thou be when pangs come upon thee! 'As I live,' saith the Lord, 'though Jehoiachin the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence; and I will give thee into the hand of them that seek thy life, and into the hand of them of whom thou art afraid, even into the hand of Nebuchadnezzar king of Babylon, and into the hand of the Chaldeans. And I will cast thee out, and thy mother who bore thee, into another country, where ye were not born; and there shall {338} ye die. But to the land whereunto their soul longeth to return, thither shall they not return.'

"Is this man Jehoiachin a despised broken vessel? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into the land which they know not? O earth, earth, earth, hear the word of the Lord.

"Thus saith the Lord, 'Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.'

"'Woe unto the shepherds who destroy and scatter the sheep of my pasture!' saith the Lord.

"Therefore thus saith the Lord, the God of Israel, against the shepherds that feed my people: 'Ye have scattered my flock, and driven them away, and have not visited them; behold, I will visit upon you the evil of your doings, saith the Lord. And I will gather the remnant of my flock out of all the countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and multiply. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall any be lacking,' saith the Lord.

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute judgment and justice in the land. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, "The Lord is our righteousness.'

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"Therefore, behold, the days come, saith the Lord, that they shall no more say, 'As the Lord liveth, who brought up the children of Israel out of the land of Egypt'; but, 'As the Lord liveth, who brought up and who led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them; and they shall dwell in their own land.'

"Concerning the prophets. Mine heart within me is broken, all my bones shake; I am like a drunken man, and like a man whom wine hath overcome; because of the Lord, and because of his holy words. For the land is full of evil doers; for because of swearing the land mourneth; the pastures of the wilderness are dried up; and their course is evil, and their force is not right. For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord.

"Wherefore their way shall be unto them as slippery places in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, even the year of their visitation, saith the Lord. And I have seen folly in the prophets of Samaria; they prophesied by Baal, and caused my people Israel to err. In the prophets of Jerusalem also I have seen an horrible thing; they walk in lies, and they strengthen the hands of evil doers, that none doth return from his wickedness: they are all of them become unto me as Sodom, and the inhabitants thereof as Gomorrah.

"Therefore thus saith the Lord of hosts concerning the prophets: 'Behold, I will feed them with wormwood, {340} and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land.'

"Thus saith the Lord of hosts, 'Hearken not unto the words of the prophets that prophesy unto you; they teach you vanity: they speak a vision of their own heart, and not out of the mouth of the Lord. They say continually unto them that despise me, The Lord hath said, Ye shall have peace; and unto everyone that walketh in the stubbornness of his own heart they say, No evil shall come upon you. For who hath stood in the council of the Lord, that he should perceive and hear his word? who hath marked my word, and heard it? Behold, the tempest of the Lord, even his fury, is gone forth, yea, a whirling tempest: it shall burst upon the head of the wicked. The anger of the Lord shall not return, until he have executed, and till he have performed the intents of his heart: in the latter days ye shall understand it perfectly. I sent not these prophets, yet they ran: I spoke not unto them, yet they prophesied. But if they had stood in my council, then had they caused my people to hear my words, and had turned them from their evil way, and from the evil of their doings. Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord. I have heard what the prophets have said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.

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VIEW LOOKING TOWARD JERUSALEM FROM THE WEST.
Used by special permission of the Detroit Photograph Company.

This view looks toward the city from the southwest. The winding road enters at the Jaffa gate.



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"How long shall this be in the heart of the prophets that prophesy lies; even the prophets of the deceit of their own heart? which think to cause my people to forget my name by their dreams which they tell every man to his neighbor, as their fathers forgot my name for Baal. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully.'

"'What is the straw to the wheat?' saith the Lord. 'Is not my word like as fire?' saith the Lord; 'and like a hammer that breaketh the rock in pieces?'

"'Therefore, behold, I am against the prophets,' saith the Lord, 'that steal my words everyone from his neighbor.' 'Behold, I am against the prophets,' saith the Lord, 'that use their tongues, and say, He saith.' 'Behold, I am against them that prophesy lying dreams,' saith the Lord, 'and do tell them, and cause my people to err by their lies, and by their vain boasting: yet I sent them not, nor commanded them; neither shall they profit this people at all,' saith the Lord.

"And when this people, or the prophet, or a priest, shall ask thee, saying, 'What is the burden of the Lord?' then shalt thou say unto them, 'What burden! I will cast you off,' saith the Lord.

"And as for the prophet, and the priest, and the people, that shall say, 'The burden of the Lord,' I will even punish that man and his house. Thus shall ye say everyone to his neighbor, and everyone to his brother, 'What hath the Lord answered?' and 'What hath the Lord spoken?' And the burden of the Lord shall ye mention no more: for every man's own word shall be his burden; for ye have {344} perverted the words of the living God, of the Lord of hosts our God.

"Thus shalt thou say to the prophet, 'What hath the Lord answered thee?' and 'What hath the Lord spoken?'

"But if ye say, 'The burden of the Lord'; therefore thus saith the Lord: 'Because ye say this word, The burden of the Lord, and I have sent unto you, saying, Ye shall not say, The burden of the Lord; therefore, behold, I will utterly forget you, and I will cast you off, and the city that I gave unto you and to your fathers, away from my presence: and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten."

(This prophecy was already hastening on to fulfillment. The power of Egypt had been broken by Nebuchadnezzar at the battle of Carchemish, and now the great king of Babylon came sweeping down upon Judah to put an end to its existence as a nation. Tradition says that the evil king, Jehoiakim, was slain during a sally from the walls, and that his dead body lay there dishonored and unburied.)

Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem: and his mother's name was Zebidah the daughter of Pedaiah of Rumah. And he did that which was evil in the sight of the Lord, according to all that his fathers had done. In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him. And the Lord sent against him bands of the Chaldeans, and bands of the {345} Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the Lord, which he spoke by the hand of his servants the prophets. Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did; and also for the innocent blood that he shed; for he filled Jerusalem with innocent blood: and the Lord would not pardon. So Jehoiakim died.

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JEHOIACHIN.

(Jehoiachin had hardly begun his reign before the city of Jerusalem yielded to the assaults of the armies of Babylon, and the king, with the flower of the nation, men, women, and children, artisans and soldiers, were carried away into captivity. Tradition says that a later king of Babylon, Evil-Merodach, released Jehoiachin, then fifty-five years old, and treated him with distinguished respect.)

Jehoiachin was eighteen years old when he began to reign; and he reigned in Jerusalem three months. And he did that which was evil in the

sight of the Lord, according to all that his father had done. And the army of Nebuchadnezzar king of Babylon came up to Jerusalem, and the city was besieged. And Nebuchadnezzar king of Babylon came unto the city, while his soldiers were besieging it; and Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign. And he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, as the Lord had said. And he carried away all Jerusalem, and all the princes, and all {347} the mighty men of valor, even ten thousand captives, and all the craftsmen and the smiths; none remained, save the poorest sort of the people of the land. And he carried away Jehoiachin to Babylon; and the king's mother, and the king's wives, and his officers, and the chief men of the land, carried he into captivity from Jerusalem to Babylon. And all the men of might, even seven thousand, and the craftsmen and the smiths a thousand, all of them strong and apt for war, even them the king of Babylon brought captive to Babylon. And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.

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ZEDEKIAH.

(Over the remnant of Judah Nebuchadnezzar placed a vassal king who swore the strongest oaths of allegiance to his superior. After reigning some years, however, he rebelled. Then followed one of the most desperate sieges of history. Jerusalem was ringed about by forts, assailed by all the enginery of the times. Famine and pestilence walked in her streets, and at last the city yielded. Zedekiah and his family escaped in the confusion, but were quickly captured and brought before Nebuchadnezzar. The cruel conqueror killed the children of the captive king before his sight, and then put out his eyes.)

Zedekiah was twenty and one years old when he began to reign; and he reigned eleven years in Jerusalem. And he did that which was evil in the sight of the Lord, according to all that Jehoiakim had done. For through the anger of the Lord did it come to pass in Jerusalem and Judah, until he had cast them out from his presence: and Zedekiah rebelled against the king of Babylon.

And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem, and encamped against it; and they built forts against it round about. So the city was besieged unto the eleventh year of King Zedekiah.

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GREAT STAIRWAY APPROACHING HEROD'S TEMPLE AT SAMARIA. Copyright by Underwood & Underwood and used by special permission.

There are only a few ruins left to tell the story of the once proud city of Samaria. The old temple of Baal is thus described:--

"It was of a size sufficient to contain all the worshipers of Baal that the northern kingdom could furnish. Four hundred and fifty prophets frequented it. In the interior was a kind of inner fastness or adytum, in which were seated or raised on pillars the figures carved in wood of the Phoenician deities as they were seen, in vision, centuries later, by Jezebel's fellow-countryman, Hannibal, in the sanctuary of Gades. In the center was Baal, the Sun-God; around him were the inferior divinities. In front of the temple, stood on a stone pillar the figure of Baal alone"

This city, completely destroyed by the Assyrians, was rebuilt by Pompey. Herod, in pursuance of his commercial policy, which was based on intercourse with the west, and of his plan of governing the country with strongholds garrisoned by Gentile soldiers devoted to his interests, made Samaria a strong fortress.



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On the ninth day of the fourth month the famine was sore in the city, so that there was no bread for the people of the land. Then a breach was made in the city, and all the men of war fled by night by the way of the gate between the two walls, which was by the king's garden: and the king escaped from the city.

But the army of the Chaldeans pursued the king, and overtook him in the plains of Jericho: and all his army was scattered from him. Then they took the king, and carried him up unto the king of Babylon to Riblah; and they gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him in fetters, and carried him to Babylon.

Now in the fifth month, on the seventh day of the month, which was the nineteenth year of King Nebuchadnezzar, king of Babylon, came Nebuzaradan the captain of the guard, an officer of the king of Babylon, unto Jerusalem: and he burnt the house of the Lord, and the king's house; and all the houses of Jerusalem, even every great house, burnt he with fire. And all the army of the Chaldeans, that were with the captain of the guard, broke down the walls of Jerusalem round about. And the residue of the people that were left in the city, and those that fled to the king of Babylon, and the residue of the multitude, did Nebuzaradan the captain of the guard carry away captive. But the captain of the guard left of the poorest of the land to be vinedressers and husbandmen. And the pillars of brass that were in the house of the Lord, and the bases and the brazen sea that were in the house of the Lord, did the Chaldeans break in pieces, and carried the {352} brass of them to Babylon. And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away. And the firepans, and the basins; that which was of gold, and that which was of silver, the captain of the guard took away. The two pillars, the one sea, and the bases, which Solomon had made for the house of the Lord; the brass of all these vessels was of great weight. So Judah was carried away captive.

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THE KINGDOM OF THE NORTH

JEROBOAM.

(The story of the revolt of the northern part of the kingdom from the south has been told in the story of [Rehoboam](#). Jeroboam, who became the king of the northern territory, was little improvement over Rehoboam, his rival in the south. He was not of royal birth, but, as a bright

young man in Solomon's court, came under the great king's notice. He plotted, however, against his master, and, his treachery being discovered, fled to Egypt. As soon as Solomon died, Jeroboam returned from Egypt, and became the leader of the successful revolt against the tyranny of the young king of the south.)

The New Kingdom.

Then Jeroboam built Shechem in the hill country of Ephraim, and dwelt therein; and he went out from thence, and built Penuel. And Jeroboam said in his heart, "Now the kingdom will return to the house of David: if this people go up to offer sacrifices in the house of the Lord at Jerusalem, then will the heart of this people turn again unto their lord, even unto Rehoboam king of Judah; and they will kill me, and return to Rehoboam king of Judah." Whereupon the king took counsel, and made two calves of gold; and he said unto them, "It is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee up out of the land of Egypt." And he set the one {354} in Beth-el, and the other put he in Dan. And this thing became a sin: for the people went to worship before, the one, even unto Dan. And he made houses of high places, and made priests from among all the people, which were not of the sons of Levi. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he went up unto the altar; so did he in Beth-el, sacrificing unto the calves that he made: and he placed in Beth-el the priests of the high places which he had made. And he went up unto the altar which he had made in Beth-el on the fifteenth day in the eighth month, even in the month which he had devised of his own heart: and he ordained a feast for the children of Israel, and went up unto the altar, to burn incense.

The Prophet from Judah and His Fate.

And, behold, there came a man of God out of Judah by the word of the Lord unto Beth-el: and Jeroboam was standing by the altar to burn incense. And he cried against the altar by the word of Jehovah, and said, "O altar, altar, thus saith Jehovah: 'Behold, a son shall be born unto the house of David, Josiah by name; and upon thee shall he sacrifice the priests of the high places that burn incense upon thee, and men's bones shall they burn upon thee.'"

And he gave a sign the same day, saying, "This is the sign which Jehovah hath spoken: 'Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.'"

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STREET OF AN ANCIENT EASTERN CITY.

From a photograph taken by Prof. Lewis Bayles Paton of Hartford Theological Seminary, and used by his kind permission.

Notice the houses built over the street converting it almost into a tunnel.



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And it came to pass, when the king heard the saying of the man of God, which he cried against the altar in Beth-el, that Jeroboam put forth his hand against him, saying, "Lay hold on him."

And his hand, which he put forth against him, dried up, so that he could not draw it back again to him. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of Jehovah. And the king answered and

said unto the man of God, "Entreat now the favor of Jehovah thy God, and pray for me, that my hand may be restored me again."

And the man of God entreated Jehovah, and the king's hand was restored him again, and became as it was before.

And the king said unto the man of God, "Come home with me, and refresh thyself, and I will give thee a reward."

And the man of God said unto the king, "If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place: for so it was charged me by the word of the Lord, saying, 'Thou shalt eat no bread, nor drink water, neither return by the way that thou camest.'"

So he went another way, and returned not by the way that he came to Beth-el.

Now there dwelt an old prophet in Beth-el; and one of his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them also they told unto their father.

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And their father said unto them, "What way went he?" Now his sons had seen what way the man of God went, which came from Judah.

And he said unto his sons, "Saddle me the ass."

So they saddled him the ass: and he rode thereon. And he went after the man of God, and found him sitting under an oak: and he said unto him, "Art thou the man of God that camest from Judah?" And he said, "I am."

Then he said unto him, "Come home with me, and eat bread."

And he said, "I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place: for it was said to me by the word of the Lord, 'Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.'"

And he said unto him, "I also am a prophet as thou art; and an angel spoke unto me by the word of the Lord, saying, 'Bring him back with thee into thine house, that he may eat bread and drink water.'"

But he lied unto him. So he went back with him, and did eat bread in his house, and drank water. And it came to pass, as they sat at the table, that the word of the Lord came unto the prophet that brought him back: and he cried unto the man of God that came from Judah, saying, "Thus saith the Lord, 'Forasmuch as thou hast been disobedient unto the mouth of the Lord, and hast not kept the commandment which, the Lord thy God commanded thee, but camest back, and hast eaten bread and drunk water in the place of the which he said to thee, Eat no bread, and drink no water; thy body shall not come unto the sepulcher of thy fathers.'"

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THE RUINS OF SAMARIA

From a photograph belonging to the Forbes Library, Northampton, Mass., and used by special permission

"To-day amid the peaceful beauty of the scene--the secluded vale covered with cornfields through which the winding streams flash and glisten into the hazy distance, and the gentle hill rises to the olives waving over its summit--it is possible to appreciate Isaiah's name for Samaria, the crown of the pride of Ephraim, the flower of his glorious beauty, which is on the head of the fat valley. There by the entrance of the gate Ahab drew his sentence of death from the prophet of Jehovah; and there they washed his blood from his chariot, when they had brought him back to his burial. There Jezebel slew the prophets of Jehovah and Jehu the priests of Baal."



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And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to wit, for the prophet whom he had brought back. And when he was gone, a lion met him by the way, and slew him: and his body was cast in the way, and the ass stood by it; the lion also stood by the body.

And, behold, men passed by, and saw the body cast in the way, and the lion standing by the body: and they came and told it in the city where the old prophet dwelt. And when the prophet that brought him back from the way heard thereof, he said, "It is the man of God who was disobedient unto the mouth of the Lord: therefore the Lord hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the Lord, which he spoke unto him."

And he spoke to his sons, saying, "Saddle me the ass."

And they saddled it.

And he went, and found his body cast in the way, and the ass and the lion standing by the body: the lion had not eaten the body, nor torn the ass.

And the prophet took up the body of the man of God, and laid it upon the ass, and brought it back: and he came to the city of the old prophet, to mourn, and to bury him.

And he laid his body in his own grave; and they mourned over him, saying, "Alas, my brother!"

And it came to pass, after he had buried him, that he spoke to his sons, saying, "When I am dead, then bury {362} me in the sepulcher wherein the man of God is buried; lay my bones beside his bones. For the saying which he cried by the word of the Lord against the altar in Beth-el, and against all the houses of the high places which are in the cities of Israel, shall surely come to pass."

After this thing Jeroboam returned not from his evil way, but made again from among all the people priests of the high places: whosoever would, he consecrated him, that there might be priests of the high places. And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.

How the King's Son Died.

At that time Abijah the son of Jeroboam fell sick. And Jeroboam said to his wife, "Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam: and get thee to Shiloh; behold, there is Ahijah the prophet, who spoke concerning me that I should be king over this people. And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child."

And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. Now Ahijah could not see; for his eyes were blind by reason of his age.

And the Lord said unto Ahijah, "Behold, the wife of Jeroboam cometh to inquire of thee concerning her son; for he is sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself to be another woman."

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And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, "Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings. Go, tell Jeroboam, 'Thus saith the Lord, the God of Israel: Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel, and rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes; but hast done evil above all that were before thee, and hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back: therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam every male child, and will utterly sweep away the house of Jeroboam, as a man sweepeth away dung, till it be all gone. Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the fields shall the fowls of the air eat: for the Lord hath spoken it.'

"Arise thou therefore, get thee to thine house: and when thy feet enter into the city, the child shall die. And all Israel shall mourn for him, and bury him; for he only of Jeroboam shall come to the grave: because in him there is found some good thing toward the Lord, the God of Israel, in the house of Jeroboam. Moreover the Lord shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day. For the Lord shall smite Israel, as {364} a reed is shaken in the water; and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the River; because they have made their Asherim, provoking the Lord to anger. And he shall give Israel up because of the sins of Jeroboam, which he hath sinned, and wherewith he hath made Israel to sin."

And Jeroboam's wife arose, and departed, and came to Tirzah: and as she came to the threshold of the house, the child died.

And all Israel buried him, and mourned for him: according to the word of the Lord, which he spoke by the hand of his servant Ahijah the prophet. And the days which Jeroboam reigned were two and twenty years: and he died, and Nadab his son reigned in his stead.

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MOUNT GERIZIM.

Mount Gerizim (2,849 feet) faces Mount Ebal, and in the narrow pass between them is Shechem. The Samaritans erected a temple on the mountain, making it the central shrine of the nation and a rival of Jerusalem, about the year 432 B.C. The flat stone shown in the picture is the place of sacrifice, which is still maintained by a little community of Samaritans.



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NADAB.

(The dynasty of the house of Jeroboam was very brief after the death of its founder. Nadab his son reigned only two years, when he was murdered by a common soldier, probably while he was laying siege to one of the towns of the Philistines.)

And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and he reigned over Israel two years. And he did that which was evil in the sight of the Lord, and walked in the way of his father, and in his sin wherewith he made Israel to sin. And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which belonged to the Philistines; for Nadab and all Israel were laying siege to Gibbethon. Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

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BAASHA.

(Baasha, who assassinated Nadab and usurped the throne, seems not to have been of royal blood. He was probably an adventurous soldier who saw his opportunity and won his way to the crown by sheer force of audacity and daring. He began his reign by killing all the possible aspirants to the throne in the persons of the family of Jeroboam. His reign was marked by a succession of wars with Judah.)

And it came to pass that, as soon as Baasha was king, he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him; according unto the saying of the Lord, which he spoke by the hand of his servant Ahijah the Shilonite: for the sins of Jeroboam which he sinned, and wherewith he made Israel to sin; because of his provocation wherewith he provoked the Lord, the God of Israel, to anger. And there was war between Asa and Baasha king of Israel all their days.

In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, and reigned twenty and four years. And he did that which was evil in the sight of the Lord, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin. And the word of the Lord came to Jehu against Baasha, saying, "Forasmuch as I exalted thee out of the {369} dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins; behold, I will utterly sweep away Baasha and his house; and I will make thy house like the house of Jeroboam the son of Nebat. Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the field shall the fowls of the air eat."

And Baasha died, and was buried in Tirzah; and Elah his son reigned in his stead. And moreover by the hand of the prophet Jehu the son of Hanani came the word of the Lord against Baasha, and against his house, both because of all the evil that he did in the sight of the Lord, to provoke him to anger with the work of his hands, in being like the house of Jeroboam, and because he smote him.

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ELAH.

(The son of Baasha, the adventurer, seems to have been as weak and incompetent as his father was ready and daring. While his army was off to the wars, he stayed at home and indulged his appetites. He was "drinking himself drunk" in the house of his steward Arza, when Zimri, captain of his chariots, came in and murdered him in cold blood as he lay like a beast in the slumber of drunkenness.)

In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, and reigned two years. And his servant Zimri, captain of half his chariots, conspired against him: now he was in Tirzah, drinking himself drunk in the house of Arza,

which was over the household in Tirzah: and Zimri went in and smote him, and killed him, and reigned in his stead. And it came to pass, when he began to reign, as soon as he sat on his throne, that he smote all the house of Baasha: he left him not a single man child, neither of his kinsfolks, nor of his friends. Thus did Zimri destroy all the house of Baasha, according to the word of the Lord, which he spoke against Baasha by Jehu the prophet, for all the sins of Baasha, and the sins of Elah his son, which they sinned, and wherewith they made Israel to sin, to provoke the Lord, the God of Israel, to anger with their vanities.

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MOUNT HERMON.

Mount Hermon, the great mountain barrier of northern Palestine, rises 9,200 feet above the sea. In the picture the range can be seen dimly, the ravines being filled with snow.



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ZIMRI.

(There was wild work in Tirzah for a few days after Zimri killed the king. He followed up his advantage by assassinating all the children of Elah, so the house of Baasha, like the house of Jeroboam, was speedily exterminated. But Zimri's triumph was very short-lived. For just one week he wore the purple. Then the army returned and fell upon him. He went into the palace to defend himself, but finding his cause hopeless, he burned the palace over his own head, and perished in the flames. His name became a synonym for treachery in Israel, so that later, when Jezebel looked from her lattice and saw her foe Jehu below, she called out to him with the taunt, "Is it peace, thou 'Zimri,' thou master's murderer?")

In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. Now the people were encamped against Gibbethon, which belonged to the Philistines. And the people that were encamped heard that Zimri had conspired, and had also murdered the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp. And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah. And it came to pass, when Zimri saw that the city was taken, that he went into the castle of the king's house, and burnt the king's house over him with fire, and died, for his sins which he sinned in doing that which was evil in the sight of the Lord, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.

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OMRI.

(In the confusion which followed the death of Zimri, there were two rival claimants to the throne, Omri and Tibni. Omri quickly prevailed, however, and at once began to show his great genius as a ruler. He established a dynasty so powerful that it lasted for four reigns. He built the city of Samaria, and waged many successful wars against neighboring peoples.)

Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri. But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned. In the thirty and first year of Asa king of Judah began Omri to reign over Israel, and reigned twelve years: six years reigned he in Tirzah. And he bought the hill Samaria of Shemer for two talents of silver; and he built on the hill, and called the name of the city which he built, after the name of Shemer, the owner of the hill, Samaria. And Omri did that which was evil in the sight of the Lord, and dealt wickedly above all that were before him. For he walked in all the way of Jeroboam the son of Nebat, and in his sins wherewith he made Israel to sin, to provoke the Lord, the God of Israel, to anger with their vanities. So Omri slept with his fathers, and was buried in Samaria:

and Ahab his son reigned in his stead.

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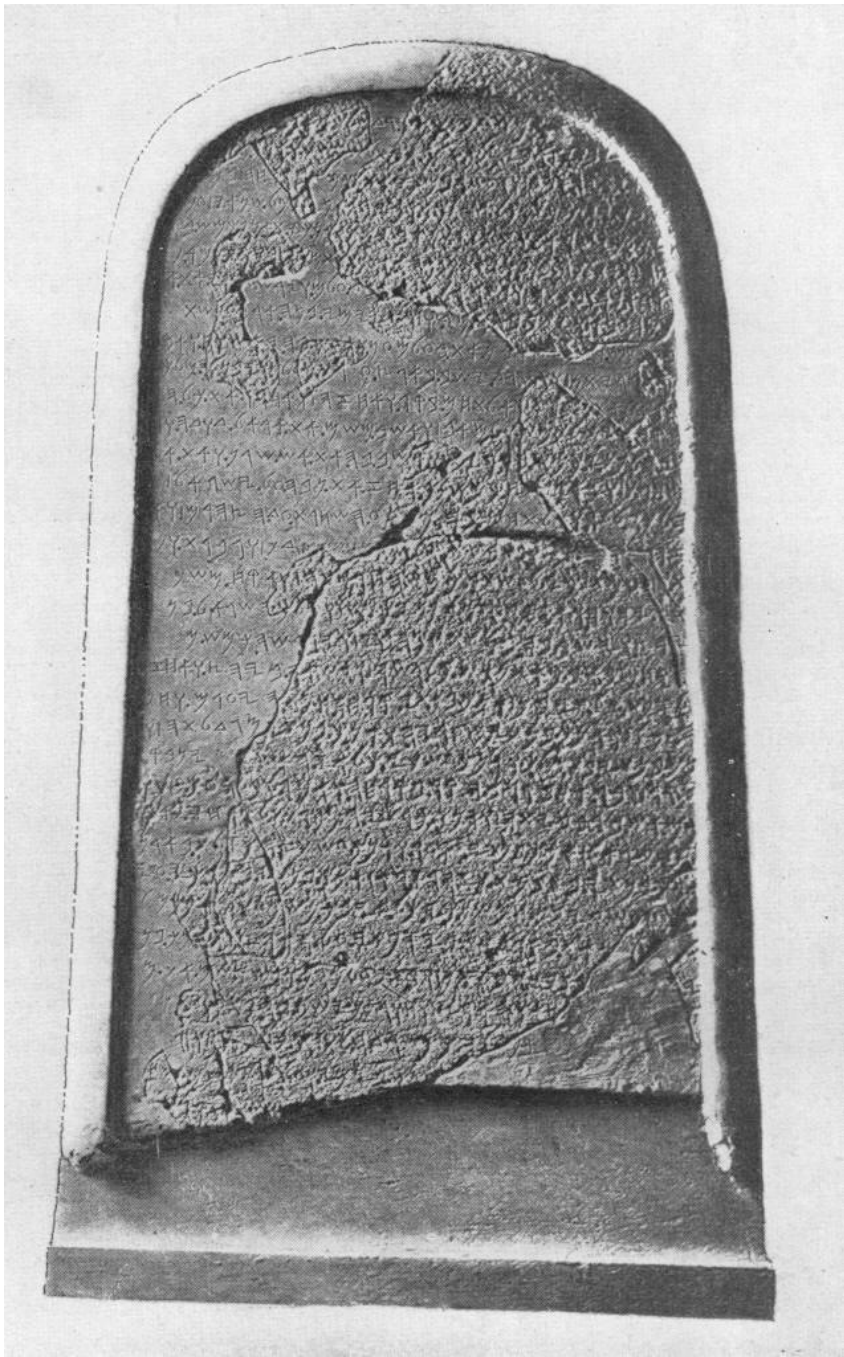
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THE MOABITE STONE.

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A monument of a Moabite king, Mesha, in which he describes wars with Omri, king of Israel. This famous stone was discovered in 1868. The translation of the inscription is as follows:--

"I, Mesha, am the son of Chemosh-Gad, king of Moab, the Dibonite. My father reigned over Moab thirty years, and I reigned after my father. And I erected this stone to Chemosh at Kirkha, a (stone of) salvation, for he saved me from all despoilers, and made me see my desire upon all my enemies, even upon Omri, king of Israel. Now they afflicted Moab many days, for Chemosh was angry with his land. His son succeeded him; and he also said, I will afflict Moab. In my days (Chemosh) said, (Let us go) and I will see my desire on him and his house, and I will destroy Israel with an everlasting destruction. Now Omri took the land of Medeba, and (the enemy) occupied it in (his days and in) the days of his son, forty years. And Chemosh (had mercy) on it in my days; and I fortified Baal-Meon, and made therein the tank, and I fortified Kiriathaim. For the men of Gad dwelt in the land of (Atar)oth from of old, and the king (of) Israel fortified for himself Ataroth, and I assaulted the wall and captured it, and killed all the warriors of the wall for the well-pleasing of Chemosh and Moab; and I removed from it all the spoil, and I (offered) it before Chemosh in Kirjath; and I placed therein the men of Siran and the men of Mochrath. And Chemosh said to me, Go take Nebo against Israel. (And I) went in the night, and I fought against it from the break of dawn till noon, and I took it and slew in all seven thousand (men, but I did not kill) the women (and) maidens, for (I) devoted them to Ashtar-Chemosh; and I took from it the vessels of Yahveh, and offered them before Chemosh. And the king of Israel fortified Jahaz and occupied it, when he made war against me; and Chemosh drove him out before (me, and) I took from Moab two hundred men, all its poor, and placed them in Jahaz, and took it to annex it to Dibon. I built Kirkha, the wall of the forest, and the wall of the city, and I built the gates thereof, and I built the towers thereof, and I built the palace, and I made the prisons for the criminals within the walls. And there was no cistern in the wall at Kirkha, and I said to all the people, Make for yourselves, every man, a cistern in his house. And I dug the ditch for Kirkha by means of the (captive) men of Israel. I built Aroer, and I made the road across the Arnon. I built Beth-Bamoth, for it was destroyed; I built Bezer, for it was cut (down) by the armed men of Dibon, for all Dibon was now loyal; and I reigned from Bikran, which I added to my land, and I built (Beth-Gamul) and Beth-Diblatthaim and Beth-Baal-Meon, and I placed there the poor (people) of the land. And as to Horonaim, (the men of Edom) dwelt therein (from of old). And Chemosh said to me, Go down, make war against Horonaim and take (it. And I assaulted it, and I took it, and) Chemosh (restored it) in my days. Wherefore I made year and I"



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AHAB.

How a Wicked King Met His Death.

(One of the wickedest kings who ever sat upon a throne was Ahab. This story tells how, while fighting in company with Jehoshaphat, he met his death in battle, and how the terrible prophecy of Elijah was fulfilled. With his customary trickiness, he tried to escape notice in the battle, by making his ally, the king of Judah, conspicuous. An archer, however, drawing his bow at a venture, struck the king between the joints of his armor, and inflicted a mortal wound.)

[Footnote: The story of the houses of Ahab and Jehu are told more fully in "[Tales of Elijah and Elisha.](#)" to be found in this volume.]

And they continued three years without war between Syria and Israel. And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel. And the king of Israel said unto his servants, "Know ye that Ramoth-gilead is ours, and we are still, and take it not out of the hand of the king of Syria?"

And he said unto Jehoshaphat, "Wilt thou go with me to battle to Ramoth-gilead?"

And Jehoshaphat said to the king of Israel, "I am as thou art, my people as thy people, my horses as thy horses."

And Jehoshaphat said unto the king of Israel, "Inquire first, I pray thee, for the word of the Lord."

Then the king of Israel gathered the prophets together, {378} about four hundred men, and said unto them, "Shall I go against Ramoth-gilead to battle, or shall I forbear?"

And they said, "Go up; for the Lord will deliver it into the hand of the king."

But Jehoshaphat said, "Is there not here a prophet of the Lord besides, that we may inquire of him?"

And the king of Israel said unto Jehoshaphat, "There is yet one man by whom we may inquire of the Lord, Micaiah the son of Imlah: but I

hate him; for he doth not prophesy good concerning me, but evil."

And Jehoshaphat said, "Let not the king say so." Then the king of Israel called an officer, and said, "Fetch quickly Micaiah the son of Imlah."

Now the king of Israel and Jehoshaphat the king of Judah sat each on his throne, arrayed in their robes, in an open place at the entrance of the gate of Samaria; and all the prophets prophesied before them.

And Zedekiah the son of Chenaanah made him horns of iron, and said, "Thus saith the Lord, 'With these shalt thou push the Syrians, until they be consumed.'"

And all the prophets prophesied so, saying, "Go up to Ramoth-gilead, and prosper: for the Lord shall deliver it into the hand of the king."

And the messenger that went to call Micaiah spoke unto him, saying, "Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak thou good."

And Micaiah said, "As the Lord liveth, what the Lord saith unto me, that will I speak."

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And when he was come to the king, the king said unto him, "Micaiah, shall we go to Ramoth-gilead to battle, or shall we forbear?" And he answered him, "Go up, and prosper; and the Lord shall deliver it into the hand of the king."

And the king said unto him, "How many times shall I adjure thee that thou speak unto me nothing but the truth in the name of the Lord?"

And he said, "I saw all Israel scattered upon the mountains, as sheep that have no shepherd: and the Lord said, 'These have no master; let them return every man to his house in peace.'"

And the king of Israel said to Jehoshaphat, "Did I not tell thee that he would not prophesy good concerning me, but evil?"

And he said, "Therefore hear thou the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the Lord said, 'Who shall entice Ahab, that he may go up and fall at Ramoth-gilead?' And one said on this manner; and another on that manner. And there came forth a spirit, and stood before the Lord, and said, 'I will entice him.'"

"And the Lord said unto him, 'Wherewith?'"

"And he said, 'I will go forth, and will be a lying spirit in the mouth of all his prophets.'"

"And he said, 'Thou shalt entice him, and shalt prevail also: go forth, and do so.'"

"Now therefore, behold, the Lord hath put a lying {380} spirit in the mouth of all these thy prophets; and the Lord hath spoken evil concerning thee."

Then Zedekiah the son of Chenaanah came near, and smote Micaiah on the cheek, and said, "Which way went the spirit of the Lord from me to speak unto thee?"

And Micaiah said, "Behold, thou shalt see on that day, when thou shalt go into an inner chamber to hide thyself."

And the king of Israel said, "Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; and say, 'Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.'"

And Micaiah said, "If thou return at all in peace, the Lord hath not spoken by me." And he said, "Hear, ye peoples, all of you."

So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. And the king of Israel said unto Jehoshaphat, "I will disguise myself, and go into the battle; but put thou on thy robes."

And the king of Israel disguised himself, and went into the battle. Now the king of Syria had commanded the thirty and two captains of his chariots, saying, "Fight neither with small nor great, save only with the king of Israel."

And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, "Surely it is the king of Israel"; and they turned aside to fight against him: and Jehoshaphat cried out.

And it came to pass, when the captains of the chariots {381} saw that it was not the king of Israel, that they turned back from pursuing him. And a certain archer drew his bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, "Turn thine hand, and carry me out of the host; for I am sore wounded."

And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the bottom of the chariot. And there went a cry throughout the host about the going down of the sun, saying, "Every man to his city, and every man to his country."

So the king died, and was brought to Samaria; and they buried the king in Samaria. And they washed the chariot by the pool of Samaria; and the dogs licked up his blood; according to the word of the Lord which he spoke.

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AHAZIAH.

The Brief Reign of an Evil King.

Ahaziah the son of Ahab began to reign over Israel in Samaria in the seventeenth year of Jehoshaphat king of Judah, and he reigned two years over Israel. And he did that which was evil in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, wherein he made Israel to sin. And he served Baal, and worshiped him, and provoked to anger the Lord, the God of Israel, according to all that his father had done.

And Moab rebelled against Israel after the death of Ahab. And Ahaziah fell down through the lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, "Go, inquire of Baal-zebub the god of Ekron whether I shall recover of this sickness."

But the angel of the Lord said to Elijah the Tishbite, "Arise, go up to meet the messengers of the king of Samaria, and say unto them, 'Is it because there is no God in Israel, that ye go to inquire of Baal-zebub the god of Ekron? Now therefore thus saith the Lord, Thou shalt not come down from the bed whither thou art gone up, but shalt surely die.'"

And Elijah departed. And the messengers returned unto him, and he said unto them, "Why is it that ye are returned?"

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SAMARIA FROM THE SOUTH.

From a photograph of the Palestine Exploration Fund and used by special permission.

The revolt of the people of the north made necessary a new capital. It was first at Shechem, which was not, however, a strong situation from the military standpoint; then at Tirzah, but Omri chose finally a beautiful location at the head of a valley running down to the sea. Here on a hill rising 360 feet above the surrounding country was built one of the famous cities of the east--Samaria, meaning "watch-tower." It was the sacred city of the north, the rival of Jerusalem. The city was almost impregnable, and the sieges against it were always very long. The broad vale is visible for eight miles, then a low range of hills, and over them the sea.

"To-day amid the peaceful beauty of the scene--the secluded vale covered with cornfields through which the winding streams flash and glisten into the hazy distance, and the gentle hill rises to the olives waving over its summit--it is possible to appreciate Isaiah's name for Samaria, the crown of the pride of Ephraim, the flower of his glorious beauty, which is on the head of the fat valley. There by the entrance of the gate Ahab drew his sentence of death from the prophet of Jehovah; and there they washed his blood from his chariot, when they had brought him back to his burial. There Jezebel slew the prophets of Jehovah and Jehu the priests of Baal."



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And they said unto him, "There came up a man to meet us, and said unto us, 'Go, turn again unto the king that sent you, and say unto him, Thus saith the Lord, Is it because there is no God in Israel, that thou sendest to inquire of Baal-zebul the god of Ekron? therefore thou shalt not come down from the bed whither thou art gone up, but shalt surely die.'"

And he said unto them, "What manner of man was he which came up to meet you? and told you these words?"

And they answered him, "He was an hairy man, and girt with a girdle of leather about his loins."

And he said, "It is Elijah the Tishbite."

Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of the hill. And he spoke unto him, "O man of God, the king hath said, 'Come down.'"

And Elijah answered and said to the captain of fifty, "If I be a man of God, let fire come down from heaven, and consume thee and thy fifty."

And there came down fire from heaven, and consumed him and his fifty.

And again he sent unto him another captain of fifty with his fifty. And he answered and said unto him, "O man of God, thus hath the king said, 'Come down quickly.'"

And Elijah answered and said unto them, "If I be a man of God, let fire come down from heaven, and consume thee and thy fifty."

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And the fire of God came down from heaven, and consumed him and his fifty.

And again he sent the captain of a third fifty with his fifty. And the third captain of fifty went up and came and fell on his knees before Elijah, and besought him, and said unto him, "O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight. Behold, there came fire down from heaven, and consumed the two former captains of fifty with their fifties; but now let my life be precious in thy sight."

And the angel of Jehovah said unto Elijah, "Go down with him: be not afraid of him."

And he arose, and went down with him unto the king. And he said unto him, "Thus saith the Lord, 'Forasmuch as thou hast sent messengers to inquire of Baal-zebub, the god of Ekron, is it because there is no God in Israel to inquire of his word? therefore thou shalt not come down from the bed whither thou art gone up, but shalt surely die.'"

So he died according to the word of Jehovah which Elijah had spoken.

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JORAM.

(Joram, or Jehoram as it is sometimes written, was another evil king of the race of Ahab. Frightened by the fate of his brother he began his reign by an attack upon idolatry. But the old wicked blood flamed out, and his reign was marked by many excesses and much wrong-doing. The account of other events of this reign not given here, and how the king, already sick from arrow wounds received in battle, was killed by an arrow from the strong bow of Jehu, will be found in the ["Stories of Elijah and Elisha"](#) in this volume. Joram was a fighting king, but he was not always successful. The battle in which he received his wounds previous to his death was an attempt to take Ramoth-gilead in company with Ahaziah of Judah, but the Syrian archers wounded him so severely that he was forced to retire. The story given below is of an attack made upon Mesha, "sheep-master" king of Moab, who, it seems, refused two years previously the tribute of wool which he had paid to Israel. Joram called the kings of Judah and Edom together, and the three made an expedition to punish the Moabites. The armies would have perished miserably had it not been for a miracle performed by Elisha. The expedition, while momentarily successful, ended in the retreat of the allies without having fully accomplished their purpose.)

Now Jehoram the son of Ahab began to reign over Israel in Samaria in the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years. And he did that which was evil in the sight of the Lord, but not like his father, and like his mother; for he put away the pillar of Baal that his father had made. Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, wherewith he made Israel to sin; he departed not therefrom.

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Now Mesha king of Moab was a sheep-master; and he rendered unto the king of Israel the wool of a hundred thousand lambs, and of a hundred thousand rams. But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel. And King Jehoram went out of Samaria at that time, and mustered all Israel. And he went and sent to Jehoshaphat the king of Judah, saying, "The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle?"

And he said, "I will go up: I am as thou art, my people as thy people, my horses as thy horses."

And he said, "Which way shall we go up?"

And he answered, "The way of the wilderness of Edom."

So the king of Israel went, and the king of Judah, and the king of Edom: and they made a circuit of seven days' journey: and there was no water for the host, nor for the beasts that followed them.

And the king of Israel said, "Alas! for the Lord hath called these three kings together to deliver them into the hand of Moab."

But Jehoshaphat said, "Is there not here a prophet of the Lord, that we may inquire of the Lord by him?"

And one of the king of Israel's servants answered and said, "Elisha the son of Shaphat is here, who poured water on the hands of Elijah."

And Jehoshaphat said, "The word of the Lord is with him."

So the king of Israel and Jehoshaphat and the king of Edom went down to him.

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RUINS AT THE ANCIENT JERICHO.

Used by special permission of the Detroit Photograph Company.

The modern village of Jericho, near the ruins of ancient Jericho. With its mud walls and thatched roofs, it is one of the poorest and most miserable villages in all Palestine.



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And Elisha said unto the king of Israel, "What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother."

And the king of Israel said unto him, "Nay: for the Lord hath called these three kings together to deliver them into the hand of Moab."

And Elisha said, "As the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee. But now bring me a minstrel." And it came to pass, when the minstrel played, that the hand of the Lord came upon him.

And he said, "Thus saith the Lord, 'Make this valley full of trenches.' For thus saith the Lord, 'Ye shall not see wind, neither shall ye see rain, yet that valley shall be filled with water: and ye shall drink, both ye and your cattle and your beasts.'

"And this is but a light thing in the sight of the Lord: he will also deliver the Moabites into your hand. And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all fountains of water, and mar every good piece of land with stones."

And it came to pass in the morning, about the time of offering the oblation, that, behold, there came water by the way of Edom, and the country was filled with water.

Now when all the Moabites heard that the kings were come up to fight against them, they gathered themselves together, all that were able to put on armor, and upward, {392} and stood on the border. And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water over against them as red as blood: and they said, "This is blood; the kings are surely destroyed, and they have smitten each man his fellow: now therefore, Moab, to the spoil."

And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: and they went forward into the land smiting the Moabites. And they beat down the cities; and on every good piece of land they cast every man his stone, and filled it; and they stopped all the fountains of water, and felled all the good trees: until in Kir-hareseth only they left the stones thereof; howbeit the slingers went about it, and smote it.

And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew sword, to break through unto the king of Edom: but they could not. Then he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall. And there was great wrath against Israel: and they departed from him, and returned to their own land.

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THE PLAINS OF JERICHO.

Now almost uninhabited, covered with wild growth. The mounds in the middle distance cover the ancient city.



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JEHU.

[Footnote: How Jehu, a captain in the army, came to the throne of Israel, is told in the ["Stories of Elijah and Elisha"](#) in this volume.]

How Jehu Destroyed the Children of Ahab and the Children of Ahaziah, and the Priests of Baal.

Now Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, even the elders, and unto them that brought up the sons of Ahab, saying, "And now as soon as this letter cometh to you, seeing your master's sons are with you, and there are with you chariots and horses, a fenced city also, and armor; look ye out the best and meetest of your master's sons, and set him on his father's throne, and fight for your master's house."

But they were exceedingly afraid, and said, "Behold, the two kings stood not before him: how then shall we stand?"

And he that was over the household, and he that was over the city, the elders also, and they that brought up the children, sent to Jehu, saying, "We are thy servants, and will do all that thou shalt bid us; we will not make any man king: do thou that which is good in thine eyes."

Then he wrote a letter the second time to them, saying, "If ye be on my side, and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time."

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Now the king's sons, being seventy persons, were with the great men of the city, which brought them up. And it came to pass, when the letter came to them, that they took the king's sons, and slew them, even seventy persons, and put their heads in baskets, and sent them unto him to Jezreel.

And there came a messenger, and told him, saying, "They have brought the heads of the king's sons."

And he said, "Lay ye them in two heaps at the entering in of the gate until the morning." And it came to pass in the morning, that he went out, and stood, and said to all the people, "Ye be righteous: behold, I conspired against my master, and slew him: but who smote all these? Know now that there shall fall unto the earth nothing of the word of the Lord, which the Lord spoke concerning the house of Ahab: for the Lord hath done that which he spoke by his servant Elijah."

So Jehu smote all that remained of the house of Ahab in Jezreel, and all his great men, and his familiar friends, and his priests, until he left him none remaining. And he arose and departed, and went to Samaria.

And as he was at the shearing house of the shepherds in the way, Jehu met with the brethren of Ahaziah king of Judah, and said, "Who are ye?" And they answered, "We are the brethren of Ahaziah: and we go down to salute the children of the king and the children of the queen."

And he said, "Take them alive."

And they took them alive, and slew them at the pit of the shearing house, even two and forty men; neither left he any of them.

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And when he was departed thence, he came upon Jehonadab the son of Rechab coming to meet him: and he saluted him, and said to him, "Is thine heart right, as my heart is with thy heart?"

And Jehonadab answered, "It is."

"If it be, give me thine hand." And he gave him his hand; and he took him up to him into the chariot.

And he said, "Come with me, and see my zeal for the Lord,"

So they made him ride in his chariot. And when he came to Samaria, he smote all that remained unto Ahab in Samaria, till he had destroyed him, according to the word of the Lord, which he spoke to Elijah.

And Jehu gathered all the people together, and said unto them, "Ahab served Baal a little; but Jehu shall serve him much. Now therefore call unto me all the prophets of Baal, all his worshipers, and all his priests; let none be wanting: for I have a great sacrifice to do to Baal; whosoever shall be wanting, he shall not live." But Jehu did it in subtlety, to the intent that he might destroy the worshipers of Baal.

And Jehu said, "Sanctify a solemn assembly for Baal." And they proclaimed it.

And Jehu sent through all Israel: and all the worshipers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was filled from one end to another.

And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard {398} and to the captains, "Go in, and slay them; let none come forth." And they smote them with the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal. And they brought forth the pillars that were in the house of Baal, and burned them. And they broke down the pillar of Baal, and broke down the house of Baal, and defiled it, unto this day. Thus Jehu destroyed Baal out of Israel.

Howbeit from the sins of Jeroboam the son of Nebat, wherewith he made Israel to sin, Jehu departed not from after them, to wit, the golden calves that were in Beth-el, and that were in Dan.

And the Lord said unto Jehu, "Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy sons of the fourth generation shall sit on the throne of Israel."

But Jehu took no heed to walk in the law of the Lord, the God of Israel, with all his heart: he departed not from the sins of Jeroboam, wherewith he made Israel to sin.

In those days the Lord began to cut Israel short: and Hazael smote them in all the coasts of Israel; from Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the valley of Arnon, even Gilead and Bashan. And Jehu died: and they buried him in Samaria. And Jehoahaz his son reigned in his stead. And the time that Jehu reigned over Israel in Samaria was twenty and eight years.

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JEHOAHAZ.

(The kingdom of Israel was nearly blotted out by the raids of the Syrians during the weak reign of Jehoahaz.)

In the three and twentieth year of Joash the son of Ahaziah, king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years. And he did that which was evil in the sight of the Lord, and followed the sins of Jeroboam the son of Nebat, wherewith he made Israel to sin; he departed not therefrom. And the anger of the Lord was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, continually.

And Jehoahaz besought the Lord, and the Lord hearkened unto him: for he saw the oppression of Israel, how that the king of Syria oppressed them. And the Lord gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as beforetime. Nevertheless they departed not from the sins of the house of Jeroboam, wherewith he made Israel to sin, but walked therein: and there remained the Asherah also in Samaria.

And there were left to Jehoahaz of the people only fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria destroyed them, and made them like the dust in threshing. And Jehoahaz died; and they buried him in Samaria: and Joash his son reigned in his stead.

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JOASH.

(The oppression of the Syrians continued into the reign of Joash, but in the later days of the reign, Joash gained the ascendancy over his foes in three great battles, according to the prophecy of Elisha when he was about to die, as is told in the ["Stories of Elijah and Elisha"](#) in another chapter of this volume.)

And Hazael king of Syria oppressed Israel all the days of Jehoahaz. But the Lord was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet. And Hazael king of Syria died; and Ben-hadad his son reigned in his stead. And Joash the son of Jehoahaz took again out of the hand of Ben-hadad the son of Hazael the cities which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash smite him, and recovered the cities of Israel.

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JEROBOAM II.

(Jeroboam II. was an evil king, but as a soldier he was one of the greatest in the history of Israel. He extended the territory of the people in every direction. The country was prosperous in a commercial sense as it never had been before. The rich people lived in the most luxurious houses and spent their time in idleness and dissipation. But there was another side to the picture. The poor were terribly oppressed, and there was no such thing as justice. The people worshiped idols and indulged in all kinds of evil practices. We know most about the reign through the prophet Amos, who sternly denounced all this wickedness.)

In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years. And he did that which was evil in the sight of the Lord: departing not from all the sins of Jeroboam the son of Nebat, wherewith he made Israel to sin. He restored the border of Israel from the entrance of Hamath unto the sea of the Arabah, according to the word of Jehovah, the God of Israel, which he spoke by his servant Jonah the son of Amittai, the prophet, who was of Gath-hepher. For the Lord saw the affliction of Israel, that it was very bitter; for there was none shut up nor left at large, neither was there any helper for Israel. And the Lord said not that he would blot out the name of Israel from under heaven; but he saved them by the hand of

Jeroboam the son of Joash.

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ZECHARIAH.

(After the splendid but utterly corrupt reign of Jeroboam II., came a succession of little kings, ruling by virtue of the assassin's knife. The first was Zechariah. He reigned only six months before a conspirator, Shallum, slew him.)

In the thirty and eighth year of Azariah king of Judah did Zechariah the son of Jeroboam reign over Israel in Samaria six months.

And he did that which was evil in the sight of the Lord, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, wherewith he made Israel to sin. And Shallum the son of Jabish conspired against him, and smote him before the people, and slew him, and reigned in his stead.

This was the word of the Lord which he spoke unto Jehu, saying, "Thy sons to the fourth generation shall sit upon the throne of Israel." And so it came to pass.

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SHALLUM.

(Shallum's reign was shorter still. He was on the throne only one month before the swift fate overtook him, and he fell before a successful rival, Menahem.)

Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah; and he reigned the space of a month in Samaria. And Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

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MENAHEM.

(Although Menahem was able to wrest the crown away from Shallum, he did not prove to be much of a soldier. It was in his reign perhaps that the Assyrians first came into the territory of Israel, though they had been in Philistia before, while probably Ahab and certainly Jehu had paid tribute. Instead of resisting them, the king taxed his people heavily to pay the great tribute exacted by the Lords of the North.)

In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria. And he did that which was evil in the sight of the Lord: he departed not all his days from the sins of Jeroboam the son of Nebat, wherewith he made Israel to sin.

There came against the land Tiglath-pileser the king of Assyria; and Menahem gave Tiglath-pileser a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand. And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land. And Menahem died; and Pekahiah his son reigned in his stead.

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DAMASCUS

From a photograph belonging to the Forbes Library, Northampton, Mass., and used by special permission.

"In the bazars of Damascus can be found all the color and richness of the East. In the long dusk tunnels, shot by solid shafts of life, all is beautiful--the old walnut wood, the brown tobacco bales, the carpets, the spotted brown scones in the bakers' shops, the tawny sweetmeats, the golden Hauran wheat, the piles of green melons, the tables of snow from Hermon, the armor and the rich saddlebags, the human dresses. But even the bazars of Damascus fail to exhaust the significance of the city. To gather more of this you must come out upon the three great roads which go forth from her--west, south, and east. The western travels by Galilee to the Levant and the Nile. The southern, which leaves the city by the 'Gates of God,' takes the pilgrims to Mecca. The eastern is the road to Bagdad, Egypt, Arabia, Persia,--the city of the khalifs lies in the midst of the three, and the Mediterranean is behind her."

--*G. A. Smith.*



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PEKAHIAH.

(We come now to another series of dark and bloody reigns, before the sun of Israel set forever in blood. After Pekahiah had reigned for two years, Pekah, the captain of his body guard, overpowered him with a company of fifty soldiers, and succeeded to the throne.)

In the fiftieth year of Uzziah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, and reigned two years. And he did that which was evil in the sight of the Lord: he departed not from the sins of Jeroboam the son of Nebat, wherewith he made Israel to sin. And Pekah the son of Remaliah, his captain, conspired against him, and smote him in Samaria, in the castle of the king's house, with Argob and Arieah; and with him were fifty men of the Gileadites: and he slew him, and reigned in his stead.

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PEKAH.

(In Pekah's reign those irresistible invasions from the north continued. The only possible safety lay in a confederacy of all the southern states. In such a confederacy Israel and Syria and Philistia joined. Judah would not come in and the northern states tried to force her to do so. This attempt was successful in so far as the defeat of Judah was concerned, but the effort instead of uniting only weakened the two nations. The Assyrians overran the northern country, captured many important towns and took many captives. At last Pekah fell a victim to the assassin and Hoshea ruled over a broken and disorganized state.)

In the two and fiftieth year of Uzziah king of Judah Pekah the son of Remaliah began to reign over Israel in Samaria, and reigned twenty years. And he did that which was evil in the sight of the Lord: he departed not from the sins of Jeroboam the son of Nebat, wherewith he made Israel to sin.

In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maacah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali; and he carried them captive to Assyria. And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead.

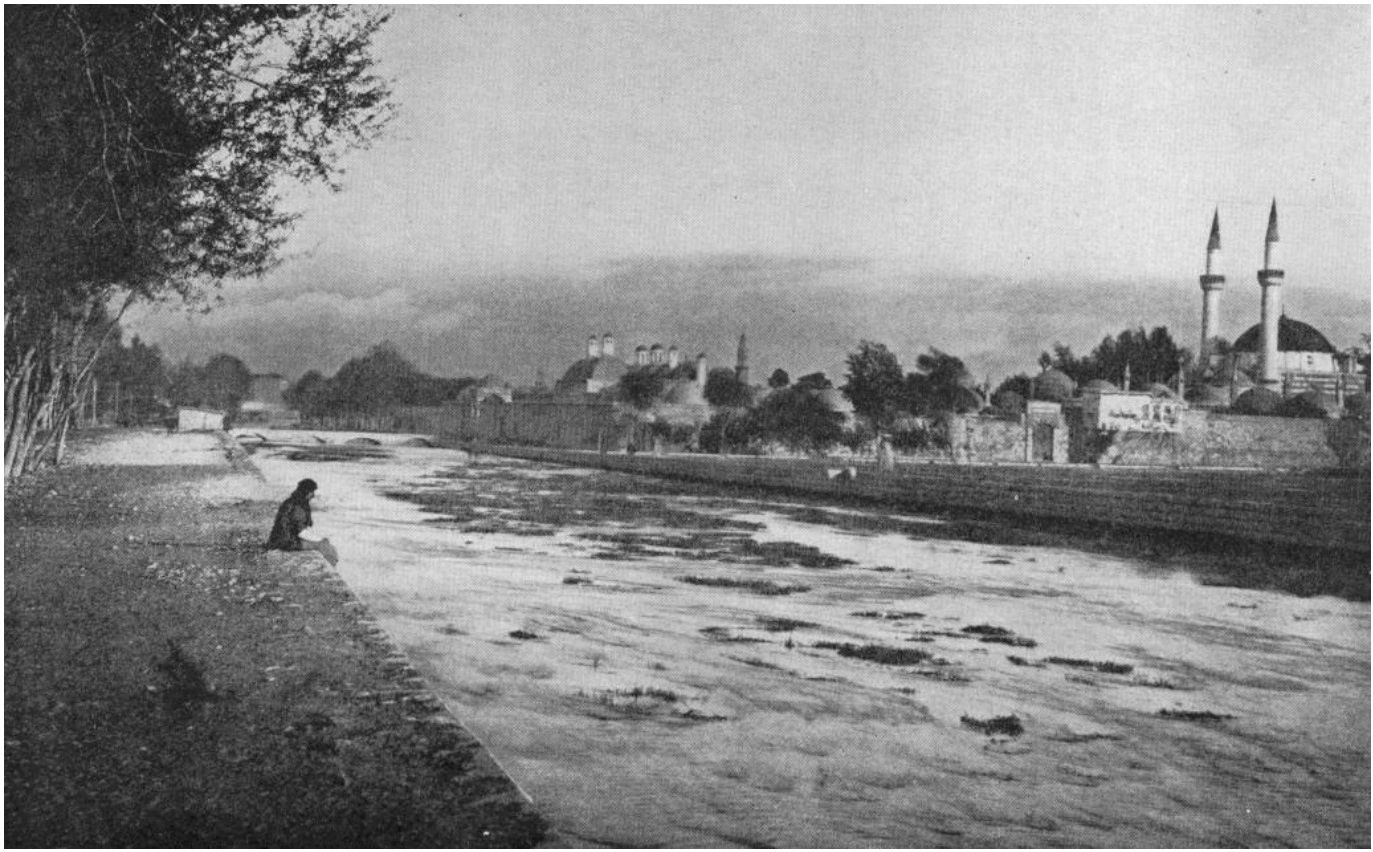
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DAMASCUS--THE RIVER ABANA.

From a picture in the possession of the Detroit Photograph Company and used by kind permission.

Damascus is one of the oldest cities of the world. It is on the edge of the desert and is made possible by the river Abana, which "bursts full born from the heart of Lebanon, runs a course of ten miles in a narrow gorge, and from the mouth flings itself abroad in seven streams and after watering the greater part of the plain it dies a way in a large marsh. Damascus was easily conquered by Nineveh, Babylon, and Memphis--she probably preceded them and she has outlived them. She has been twice supplanted,--by Antioch, and she has seen Antioch decay; by Bagdad, and Bagdad is forgotten. She has been many times sacked and twice at least the effective classes of her population have been swept into captivity, but this has not broken the chain of her history."--*G. A. Smith.*



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HOSHEA.

(In spite of all the warnings of the prophets the people of Israel continued to disobey God and to do the things which were evil in his sight. The nation had its chance, and it threw that chance away. Then a terrible fate overtook it. A great wave of invasion came sweeping down from the North, and submerged the Northern kingdom. Samaria, the capital city, was destroyed, and the people were carried away by thousands into captivity.)

In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel, and reigned nine years. And he did that which was evil in the sight of the Lord, yet not as the kings of Israel that were before him. Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and brought him tribute. And the king of Assyria found conspiracy in Hoshea; for he had sent messengers to So king of Egypt, and offered no tribute to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison. Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away unto Assyria, and placed them in the Assyrian cities. And it was so, because the children of Israel had sinned against the Lord their God, which brought them up out of the land of {412} Egypt from under the hand of Pharaoh king of Egypt, and had feared other gods, and walked in the statutes of the nations, whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they made. And the children of Israel did secretly things that were not right against the Lord their God, and they built them high places in all their cities. And they set them up pillars and sacred symbols upon every high hill, and under every green tree: and there they burnt incense in all the high places, as did the nations whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger: and they served idols, whereof the Lord had said unto them, "Ye shall not do this thing."

Yet the Lord testified unto Israel, and unto Judah, by every prophet, and by every seer, saying, "Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets." Notwithstanding they would not hear, but hardened their hearts, like to the hearts of their fathers, who believed not in the Lord their God. And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified unto them; and they followed vanity, and became vain, and went after the nations that were round about them, concerning whom the Lord had charged them that they should not do like them. And they forsook all the commandments of the Lord their God, and made them molten images, even two calves, and worshiped all the host of heaven, and served Baal. And they {413} burned their sons and their daughters as sacrifice, and used divination and enchantments, and sold themselves to do that which was evil in the sight of the Lord, to provoke him to anger. Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only. Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made. And the Lord rejected all the people of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drove Israel from following the Lord, and made them sin a great sin. And the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; until the Lord removed Israel out of his sight, as he spoke by all his servants the prophets. So Israel was carried away out of their own land to Assyria, unto this day.

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TALES OF THE MACCABEES

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TALES OF THE MACCABEES

PERSONS OF THE STORY.

Mattathias, a Jewish priest.

Sons of Mattathias.

*John,
Simon,
Judas,
Eleazar,
Jonathan,*

Alexander the Great.

Antiochus, king of Syria.

Syrian generals under Antiochus.

*Apollonius,
Seron,
Ptolemy,
Nicanor,
Gorgias,*

Lysias, regent of Syria.

Philip, pretender to Syrian crown.

Demetrius I., king of Syria.

Syrian generals under Demetrius.

*Bacchides,
Nicanor,*

Alexander Bolas, A general who contested with Demetrius for the Syrian crown.

Demetrius II., king of Syria.

Antiochus, son of Bolas, pretender to the crown.

Tryphon, a general who supported Antiochus, and who afterward became king.

Antiochus VII., brother of Demetrius II., who defeated Tryphon.

Ptolemy, king of Egypt.

PLACE OF THE STORY.

The action moves over nearly the whole of Palestine. Some of the places mentioned are Modin, home of the Maccabees, Jerusalem, Beth-Horon, Bethsura, Jaffa, Kedesh, Gazara.

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THE MACCABEES.

The Story of a Village Priest and His Five Sons Who Made a Gallant Struggle for Liberty.

(Palestine was one of the countries overrun and conquered by Alexander the Great. One of his successors, Antiochus IV., attempted to force Greek customs and worship upon the people. Many Jews yielded, but some resisted. Because of this resistance the foreign soldiery massacred many of the people, including helpless women and children. Jerusalem was destroyed, and the altars of the Lord broken down and polluted. Then, as in the brave days of old, arose a deliverer. A priest named Mattathias lived with his five stalwart sons in the little village of Modin. They slew the king's officer who attempted to impose foreign religious rites upon the villagers, and, fleeing to the mountains, set up the standard of revolt. The greatest of the sons of the priest was called Maccabaeus, "the Hammer," because he smote his enemies so fiercely. From this, his family and his followers came to be called "Maccabees." These great warriors won many battles against great odds, and set the nation free. There is no more heroic story in all the history of Israel than theirs. The story is told in the "Books of the Maccabees," which are contained in what is called the "Apocrypha.")

[Footnote: Apocrypha--See note at the end of the volume. [III.489](#), [V.510](#), [V.527](#).]

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How Alexander the Great, After He Had Conquered the World, Died, and How the Evil Antiochus Reigned in His Stead in Palestine.

And it came to pass, after Alexander the Macedonian, the son of Philip, came and smote Darius king of the Persians and Medes, and reigned in his stead, that he fought many battles, and won many strongholds, and slew the kings of the earth, and went through to the ends of the earth, and took spoils of a multitude of nations. And the earth was quiet before him, and he was exalted, and his heart was lifted up, and he gathered together an exceeding strong host, and ruled over countries and nations and principalities, and they became tributary unto him. And after these things he fell sick, and perceived that he should die. And he called his generals, and he divided unto them his kingdom, while he was yet alive. And Alexander reigned twelve years, and he died. And his generals bore rule, each one in his place. And they all put crowns upon themselves after he was dead, and so did their sons after them many years: and they multiplied evils in the earth.

In those days came there forth out of Israel transgressors of the law, and persuaded many, saying, "Let us go and make a covenant with the Gentiles that are round about us; for since we were parted from them many evils have befallen us."

And the saying was good in their eyes. And certain of the people were eager in this matter and went to the king, and he gave them license to do after the ordinances {420} of the Gentiles. And they forsook the holy covenant, and joined themselves to the Gentiles, and sold themselves to do evil.

How Antiochus, After He Had Conquered Egypt, Returned to Bring Woeful Persecution Upon the Jews.

And a wicked ruler arose, Antiochus Epiphanes, son of Antiochus the king, who had been a hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.

And the kingdom was well ordered in the sight of Antiochus, and he thought to reign over Egypt, that he might reign over the two kingdoms. And he entered into Egypt with a great multitude, with chariots, and with elephants, and with horsemen, and with a great navy; and he made war against Ptolemy king of Egypt; and Ptolemy was put to shame before him, and fled; and many fell wounded to death. And they got possession of the strong cities in the land of Egypt; and he took the spoils of Egypt.

And Antiochus, after he had smitten Egypt, returned in the hundred and forty and third year, and went up against Israel and Jerusalem with a great multitude, and entered presumptuously into the sanctuary, and took the golden altar, and the candlestick, and all that pertained thereto, and the table of the showbread, and the cups, and the bowls, and the golden censers, and the veil, and the crowns, and the golden ornaments which were before the temple, and he pulled them all off. And he took {421} the silver and the gold and the precious vessels; and he took the hidden treasures which he found. And when he had taken all, he went away into his own land, having made a great massacre.

And after two full years the king sent a chief collector of tribute unto the cities of Judah, and he came unto Jerusalem with a great multitude. And he spoke peaceable words unto them, but all was deceit: for when they believed him he fell upon the city suddenly, and smote it very sore, and destroyed much people out of Israel. And he took the spoils of the city, and set it on fire, and pulled down the houses thereof and the walls thereof on every side. And they led captive the women and the children, and the cattle they took in possession. And they builded the city of David with a great and strong wall, with strong towers, and it became unto them a citadel. And they put there a garrison of cruel soldiers, transgressors of the law, and they strengthened themselves therein. And they stored up arms and provisions, and gathering together the spoils of Jerusalem, they laid them up there. And they shed innocent blood on every side of the sanctuary, and defiled the sanctuary. And the inhabitants of Jerusalem fled because of them; and she became a habitation of strangers, and she became strange to them that were born in her, and her children forsook her. Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her Sabbaths into reproach, her honor into contempt. According to her glory, so was her dishonor multiplied, and her high estate was turned into mourning.

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And King Antiochus wrote to his whole kingdom, that all should be one people, and that each should forsake his own laws. And all the nations agreed according to the word of the king; and many of Israel consented to his worship, and sacrificed to the idols and profaned the Sabbath. And the king sent letters by messengers unto Jerusalem and the cities of Judah, that they should follow laws strange to the land, and should forbid whole burnt offerings and sacrifice and drink offerings in the sanctuary; and should profane the Sabbaths and feasts, and pollute the sanctuary and them that were holy; that they should build altars, and temples, and shrines for idols, and should sacrifice swine's flesh and unclean beasts. And whosoever shall not do according to the word of the king, he shall die. According to all these words wrote he to his whole kingdom; and he appointed overseers over all the people, and he commanded the cities of Judah to sacrifice, city by city. And from the people were gathered together unto them many, everyone that had forsaken the law; and they did evil things in the land; and they made the Israelites to hide themselves in every place of refuge which they had.

How Mattathias the Priest and His Five Sons Rebelled Against the Authority of the King, and Fled to the Mountains.

In those days rose up Mattathias the son of John, the son of Simeon, a priest from Jerusalem; and he dwelt at Modin. And he had five sons, John, who was surnamed {423} Gaddis; Simon, who was called Thassi; Judas, who was called Maccabaeus; Eleazar, who was called Avaran; Jonathan, who was called Apphus.

And he saw the blasphemies that were committed in Judah and in Jerusalem, and he said,--

"Woe is me! wherefore was I born to see the destruction of my people, and the destruction of the holy city, and to dwell there, when it was given into the hand of the enemy, the sanctuary into the hand of aliens? Her temple is become as a man without glory: her vessels of glory are carried away into captivity, her infants are slain in her streets, her young men with the sword of the enemy. What nation hath not inherited her palaces, and gotten possession of her spoils? her adorning is all taken away; instead of a free woman she is become a bond woman: and, behold, our holy things and our beauty and our glory are laid waste, and the Gentiles have profaned them. Wherefore should we live any longer?"

And Mattathias and his sons rent their clothes, and put on sackcloth, and mourned exceedingly.

And the king's officers, that were enforcing the evil laws, came into the city Modin to sacrifice. And many of Israel came unto them, and Mattathias and his sons were gathered together. And the king's officers answered and spoke to Mattathias, saying, "Thou art a ruler and an honorable and great man in this city, and strengthened with sons and brethren: now therefore come thou first and do the commandment of the king, as all the nations have done, and the men of Judah, and they that remain in {424} Jerusalem: and thou and thy house shall be in the number of the king's Friends, and thou and thy sons shall be honored with silver and gold and many gifts."

And Mattathias answered and said with a loud voice, "If all the nations that are under the king's dominion hearken unto him, to fall away each one from the worship of his fathers, and have made choice to follow his commandments, yet will I and my sons and my brethren walk

in the covenant of our fathers. Heaven forbid that we should forsake the law and the ordinances. We will not hearken to the king's words, to go aside from our worship, on the right hand, or on the left."

And when he had ceased speaking these words, there came a Jew in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment. And Mattathias saw it, and his zeal was kindled, and he was hot with indignation, and ran, and slew him upon the altar. And the king's officer, who compelled men to sacrifice, he killed at that time, and pulled down the altar. And Mattathias cried out in the city with a loud voice, saying, "Whosoever is zealous for the law, and maintaineth the covenant, let him come forth after me."

And he and his sons fled into the mountains, and forsook all that they had in the city.

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IV.

How a Thousand Jews Were Slaughtered Because They Would Not Fight on the Sabbath Day.

Then many that sought after justice and judgment, went out into the wilderness, to dwell there, they, and their sons, and their wives, and their cattle; because evils were multiplied upon them. And it was told the king's officers, and the forces that were in Jerusalem, the city of David, that certain men, who had broken the king's commandment, were gone out into the secret places in the wilderness; and many pursued after them, and having overtaken them, they encamped against them, and set the battle in array against them on the Sabbath day.

And they said unto them, "Come forth, and do according to the word of the king, and ye shall live."

And they said, "We will not come forth, neither will we do the word of the king, to profane the Sabbath day."

And they hastened to give them battle. And they answered them not, neither cast they a stone at them, nor stopped up the secret places, saying, "Let us all die in our innocency: heaven and earth witness over us, that ye put us to death without trial."

And they rose up against them in battle on the Sabbath, and they died, they and their wives and their children, and their cattle, to the number of a thousand souls.

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V.

How Mattathias Died, and Bequeathed the Task of Freeing Israel to His Sons.

And Mattathias and his friends knew it, and they mourned over them exceedingly. And one said to another, "If we all do as our brethren have done, and fight not against the Gentiles for our lives and our ordinances, they will now quickly destroy us from off the earth." And they took counsel on that day, saying, "Whosoever shall come against us to battle on the Sabbath day, let us fight against him, and we shall in no wise all die, as our brethren died in the secret places." Then were gathered together unto them a company of mighty men of Israel, every one that offered himself willingly for the law. And all they that fled from the evils were added to them, and became a stay unto them. And they mustered a host, and smote sinners in their anger, and lawless men in their wrath: and the rest fled to the Gentiles for safety. And Mattathias and his friends went round about, and pulled down the altars. And they pursued after the sons of pride, and the work prospered in their hand. And they rescued the law out of the hand of the Gentiles, and out of the hand of the kings, neither suffered they the sinner to triumph.

And the days of Mattathias drew near that he should die, and he said unto his sons,--

"Now have pride and rebuke gotten strength, and a season of overthrow, and wrath of indignation. And now, my children, be ye zealous for the law, and give your lives {427} for the covenant of your fathers. And call to remembrance the deeds of our fathers, which they did in their generations; and receive great glory and an everlasting name. Was not Abraham found faithful in temptation, and it was reckoned unto him for righteousness? Joseph in the time of his distress kept the commandment, and became lord of Egypt. Phinehas our father, because he was zealous exceedingly, obtained the covenant of an everlasting priesthood. Joshua for fulfilling the word became a judge in Israel. Caleb for bearing witness among the people obtained a heritage in the land. David for being merciful inherited the throne of a kingdom for ever and ever. Elijah, because he was exceeding zealous for the law, was taken up into heaven. Hananiah, Azariah, Mishael, believed, and were saved out of the flame. Daniel for his innocency was delivered from the mouth of lions. And thus consider ye from generation to generation, that none that put their trust in him shall want for strength. And be not afraid of the words of a sinful man; for his glory shall come to naught. To-day he shall be lifted up, and to-morrow he shall not be found, because he is returned unto his dust, and his thought is perished. And ye, my children, be strong, and show yourselves men in behalf of the law; for therein shall ye obtain glory. And, behold, Simon your brother, I know that he is a man of counsel; give ear unto him alway: he shall be a father unto you. And Judas Maccabaeus, he hath been strong and mighty from his youth: he shall be your captain, and shall fight the battle of the people. And take ye unto you all the doers of {428} the law, and avenge the wrong of your people. Render a recompense to the Gentiles, and take heed to the commandments of the law."

And he blessed them, and was gathered to his fathers. And he died in the hundred and forty and sixth year, and his sons buried him in the sepulchers of his fathers at Modin, and all Israel made great lamentation for him.

VI.

How "Judas the Hammer" Took Command of the Forces of Israel.

And his son Judas, who was called Maccabaeus, rose up in his stead. And all his brethren helped him, and so did all they that held with his father, and they fought with gladness the battle of Israel. And he got his people great glory, and put on a breastplate as a giant, and girt his warlike harness about him, and set battles in array, protecting the army with his sword. And he was like a lion in his deeds, and as a lion's whelp roaring for prey. And he pursued the lawless, seeking them out, and he burnt up those that troubled his people. And the lawless shrunk for fear of him, and all the workers of lawlessness were sore troubled, and salvation prospered in his hand. And he angered many kings, and made Jacob glad with his acts, and his memorial is blessed for ever. And he went about among the cities of Judah, and destroyed the ungodly out of the land, and turned away wrath from Israel: and he was renowned unto the utmost part of the earth, and he gathered together such as were ready to perish.

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RUINS OF AN ANCIENT CITY.

This picture shows one of the ruined cities near the coast, important during the period of the Maccabees, and later in the time of the Crusaders.



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VII.

How Judas Won His Sword from the Foe.

And Apollonius gathered the Gentiles together, and a great host from Samaria, to fight against Israel. And Judas perceived it, and he went forth to meet him, and smote him, and slew him: and many fell wounded to death, and the rest fled. And they took their spoils, and Judas took the sword of Apollonius, and therewith he fought all his days.

VIII.

How Judas, with a Small Force, Overcame the Syrians at Beth-horon.

And Seron, the commander of the host of Syria, heard that Judas had gathered a host of faithful men with him, and of such as went out to war; and he said, "I will make myself a name and get me glory in the kingdom; and I will fight against Judas and them that are with him, that set at naught the word of the king."

And there went up with him also a mighty army of the ungodly to help him, to take vengeance on the children of Israel.

And he came near to the pass of Beth-horon, and Judas went forth to meet him with a small company. But when they saw the army coming to meet them, they said unto Judas, "What? shall we be able, being a small company, to fight against so great and strong a multitude? and we for our part are faint, having tasted no food this day."

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And Judas said, "It is an easy thing for many to be shut up in the hands of a few; and with heaven it is all one, to save by many or by few: for victory in battle standeth not in the multitude of a host; but strength is from heaven. They come unto us in fullness of insolence and lawlessness, to destroy us and our wives and our children, for to spoil us: but we fight for our lives and our laws. And he himself will discomfit them before our face: but as for you, be ye not afraid of them."

Now when he had left off speaking, he leaped suddenly upon them, and Seron and his army were discomfited before him. And they pursued them in the pass of Beth-horon unto the plain, and there fell of them about eight hundred men; but the rest fled into the land of the Philistines.

And the fear of Judas and his brethren, and the dread of them, began to fall upon the nations round about them: and his name came even unto the king, and every nation told of the battles of Judas.

IX.

How Judas Deceived the Enemy by a Night March, How He Fell Upon the Syrian Camp, and Scattered the Syrian Army, Winning Great Glory and Gaining Much Spoil.

And after this Judas appointed leaders of the people, captains of thousands, and captains of hundreds, and captains of fifties, and captains of tens. And the army removed, and encamped upon the south side of Emmaus.

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And Judas said, "Gird yourselves, and be valiant men, and be in readiness against the morning, that ye may fight with these Gentiles, that are assembled together against us to destroy us, and our holy place: for it is better for us to die in battle, than to look upon the evils of our nation and the holy place. Nevertheless, as may be the will in heaven, so shall he do."

And Gorgias took five thousand footmen, and a thousand chosen horse, and the army marched by night, that it might fall upon the army of the Jews and smite them suddenly: and the men of the citadel were his guides. And Judas heard thereof, and he also marched by night, he

and the valiant men, that he might smite the king's host which was at Emmaus, while as yet the forces were dispersed from the camp. And Gorgias came into the camp of Judas by night, and found no man; and he sought them in the mountains; for he said, "These men flee from us."

And as soon as it was day, Judas appeared in the plain with three thousand men: howbeit they had neither suitable armor nor swords. And they saw the camp of the Gentiles strong and fortified, and horsemen compassing it round about; and these were expert in war.

And Judas said to the men that were with him, "Fear ye not their multitude, neither be ye afraid of their onset. Remember how our fathers were saved in the Red Sea, when Pharaoh pursued them with a host. And now let us cry unto heaven, if he will pity us, and will remember the covenant of our fathers, and destroy this army before us to-day: and all the Gentiles shall know that there is one who redeemeth and saveth Israel."

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And the strangers lifted up their eyes, and saw them coming over against them: and they went out of the camp to battle. And they that were with Judas sounded their trumpets, and joined battle, and the Gentiles were discomfited, and fled into the plain. But all the hindmost fell by the sword: and they pursued them a long distance, and there fell of them about three thousand men.

And Judas and his host returned from pursuing after them, and he said unto the people, "Be not greedy of the spoils, inasmuch as there is a battle before us; and Gorgias and his host are nigh unto us in the mountain. But stand ye now against our enemies, and fight against them, and afterwards take the spoils with boldness."

While Judas was yet speaking, there appeared a part of them looking out from the mountain: and they saw that their host had been put to flight, and that the Jews were burning the camp; for the smoke that was seen declared what was done. But when they perceived these things, they were sore afraid; and perceiving also the army of Judas in the plain ready for battle, they fled all of them into the land of the Philistines.

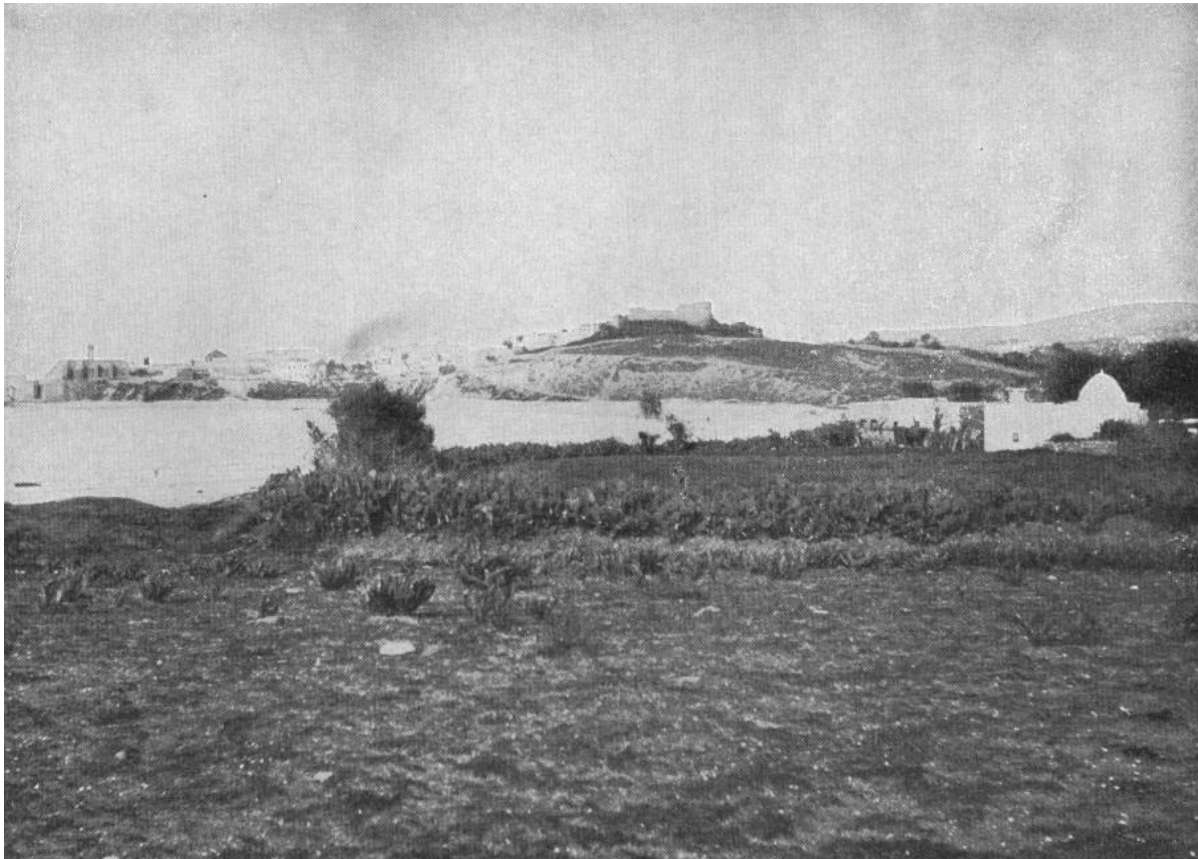
And Judas returned to spoil the camp, and they got much gold, and silver, and blue, and sea purple, and great riches. And they returned home, and sang a song of thanksgiving, and gave praise unto heaven; because his mercy is good, because his mercy endureth forever. And Israel had a great deliverance that day.

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SIDON, ON THE ROAD FROM TYRE.

From a photograph taken by Dr. W. J. Moulton, and used by his kind permission.



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X.

How Judas Defeated Another Great Army of the Syrians.

But the strangers, as many as had escaped, came and told Lysias all the things that had happened: but when he heard thereof, he was confounded and discouraged.

And in the next year he gathered together threescore thousand chosen footmen, and five thousand horse, that he might subdue them. And they came into Idumaea, and encamped at Bethsura; and Judas met them with ten thousand men. And he saw that the army was strong, and he prayed and said,--

"Blessed art thou, O Saviour of Israel, who didst quell the onset of the mighty man by the hand of thy servant David, and didst deliver the army of the Philistines into the hands of Jonathan the son of Saul, and of his armor-bearer: shut up this army in the hand of thy people Israel, and let them be ashamed for their host and their horsemen: give them faintness of heart, and cause the boldness of their strength to melt away, and let them quake at their destruction: cast them down with the sword of them that love thee, and let all that know thy name praise thee with thanksgiving."

And they joined battle; and there fell of the army of Lysias about five thousand men, and they fell down over against them. But when Lysias saw that his array was put to flight, and the boldness that had come upon them that were with Judas, and how they were ready either to live or to die nobly, he removed to Antioch, and gathered together hired soldiers, that he might come again into Judaea with even a greater company.

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XI.

How the Temple Was Purified.

But Judas and his brethren said, "Behold, our enemies are discomfited: let us go up to cleanse the holy place, and to dedicate it afresh."

And all the army was gathered together, and they went up unto Mount Sion. And they saw the sanctuary laid desolate, and the altar profaned, and the gates burned, and shrubs growing in the courts as in a forest or as on one of the mountains, and the priests' chambers pulled down; and they rent their clothes, and made great lamentation, and put ashes upon their heads, and fell on their faces to the ground, and blew with the solemn trumpets, and cried toward heaven. Then Judas appointed certain men to fight against those that were in the citadel, until he should have cleansed the holy place.

And he chose blameless priests, such as had pleasure in the law: and they cleansed the holy place, and bore out the stones of defilement into an unclean place. And they took counsel concerning the altar of burnt offerings, which had been profaned, what they should do with it: and there came into their mind a good counsel, that they should pull it down, lest it should be a reproach to them, because the Gentiles had defiled it: and they pulled down the altar, and laid up the stones in a convenient place near the temple, until there should come a prophet to show what should be done with them. And they took whole stones according to the law, and built a new altar after the {439} fashion of the former; and they built the holy place, and the inner parts of the house; and they hallowed the courts. And they made the holy vessels new, and they brought the candlestick, and the altar of burnt offerings and of incense, and the table, into the temple. And they burned incense upon the altar, and they lighted the lamps that were upon the candlestick, and they gave light in the temple. And they set loaves upon the table, and spread out the veils, and finished all the works which they made.

XII.

How the King Himself, with an Army of 100,000 Men and a Herd of Thirty-two Fighting Elephants Came Against Judas, and How an Indecisive Battle Was Fought. How Eleazar Did a Brave Deed and Died in the Doing of It.

And when the king heard this, he was angry, and gathered together all his Friends, even the generals of his host, and the captains of the horse. And there came unto him from other kingdoms, and from isles of the sea, bands of hired soldiers. And the number of his forces was a hundred thousand footmen, and twenty thousand horsemen, and two and thirty elephants trained for war. And they went through Idumaea, and encamped against Bethsura, and fought against it many days, and made engines of war; and they of Bethsura came out, and burned them with fire, and fought valiantly.

And Judas removed from the citadel, and encamped at Bethzacharias, over against the king's camp. And the {440} king rose early in the morning, and removed his army at full speed along the road to Bethzacharias, and his forces made them ready to battle, and sounded the trumpets. And they showed the elephants the blood of grapes and mulberries, that they might prepare them for the battle. And they divided the beasts among the phalanxes, and they set by each elephant a thousand men armed with coats of mail, and helmets of brass on their heads; and for each elephant were appointed five hundred chosen horsemen. These were ready beforehand, wheresoever the elephant was; and whithersoever the elephant went, they went with him; they departed not from him. And towers of wood were upon them, strong and covered, one upon each elephant, girt fast upon him with cunning contrivances; and upon each elephant were two and thirty valiant men that fought upon them, beside his driver (and the rest of the horsemen he set on this side and that side at the two parts of the army), striking terror into the enemy, and protected by the phalanxes. Now when the sun shone upon the shields of gold and brass, the mountains shone therewith, and blazed like torches of fire.

And a part of the king's army was spread upon the high mountains, and some on the low ground, and they went on firmly and in order. And all that heard the noise of their multitude, and the marching of the multitude, and the rattling of the arms, trembled: for the army was exceeding great and strong.

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RUINS OF THE CASTLE AT SIDON.

From a photograph taken by Dr. W. J. Moulton, and used by his kind permission.

The famous city on the coast which held, with its great rival, Tyre, the commercial supremacy of the East. It was the scene of innumerable battles and sieges.



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And Judas and his army drew near for battle, and there fell of the king's army six hundred men. And Eleazar, who was called Avaran, saw one of the elephants armed with royal breastplates, and he was higher than all the elephants, and the king seemed to be upon him; and he determined to deliver his people, and to get him an everlasting name; and he ran upon him courageously into the midst of the phalanx, and slew on the right hand and on the left, and they parted asunder from him on this side and on that. And he crept under the elephant, and thrust him from beneath, and slew him; and the elephant fell to the earth upon him, and he died there. And they saw the strength of the kingdom, and the fierce onset of the hosts, and they retreated.

XIII.

How Judas Defeated Nicanor and Cut Off His Head.

And the king sent Nicanor, one of his honorable princes, a man that hated Israel and was their enemy, and commanded him to destroy the people. And Nicanor came to Jerusalem with a great host; and he sent unto Judas and his brethren deceitfully with words of peace, saying, "Let there be no battle between me and you; I will come with a few men, that I may see your faces in peace."

And he came to Judas, and they saluted one another peaceably. And the enemies were ready to take away Judas by violence. And the thing was known to Judas, that he came unto him with deceit, and he was sore afraid of him, and would see his face no more. And Nicanor knew that his counsel was discovered; and he went out {444} to meet Judas in battle, and there fell of Nicanor's side about five hundred men, and they fled into the city of David.

And after these things Nicanor went up to Mount Sion: and there came some of the priests out of the sanctuary, and some of the elders of the people, to salute him peaceably, and to show him the whole burnt sacrifice that was being offered for the king. And he mocked them, and laughed at them, and entreated them shamefully, and spoke haughtily, and swore in a rage, saying, "Unless Judas and his army be now delivered into my hands, it shall be that, if I come again in peace, I will burn up this house": and he went out in a great rage. And the priests entered in, and stood before the altar and the temple; and they wept, and said, "Thou didst choose this house to be called by thy name, to be a house of prayer and supplication for thy people: take vengeance on this man and his army, and let them fall by the sword: remember their blasphemies, and suffer them not to live any longer."

And Nicanor went forth from Jerusalem, and encamped in Beth-horon, and there joined him the host of Syria. And Judas encamped with three thousand men: and Judas prayed and said, "When they that came from the king blasphemed, thine angel went out, and smote among them a hundred and fourscore and five thousand. Even so discomfit thou this army before us to-day, and let all the rest know that he hath spoken wickedly against thy sanctuary, and judge thou him according to his wickedness."

And on the thirteenth day of the month Adar the armies {445} joined battle: and Nicanor's army was discomfited, and he himself was the first to fall in the battle. Now when his army saw that Nicanor was fallen, they cast away their arms, and fled. And the Jews pursued after them a day's journey, and they sounded an alarm after them with the solemn trumpets. And they came forth out of all the villages of Judaea round about, and hemmed them in on every side, so that they all fell by the sword, and there was not one of them left. And they took the spoils, and the booty, and they smote off Nicanor's head, and his right hand, which he stretched out so haughtily, and brought them, and hanged them up beside Jerusalem. And the people were exceeding glad, and they kept that day as a day of great gladness. And they ordained to keep this day year by year, the thirteenth day of Adar. And the land of Judah had rest a little while.

XIV.

How Judas Made a Treaty with Rome.

And Judas heard of the fame of the Romans, that they are valiant men, and have pleasure in all that join themselves unto them, and make a league with all such as come unto them. And they told him of their wars and exploits which they do among the Gauls, and how that they conquered them, and brought them under tribute; and what things they did in the land of Spain, that they might become masters of the mines of silver and gold which were {446} there; and how by their policy and persistence they conquered all the place (and the place was

exceeding far from them), and the kings that came against them from the uttermost part of the earth, until they had discomfited them, and smitten them very sore; and how the rest give them tribute year by year: Antiochus also, the great king of Asia, who came against them to battle, having a hundred and twenty elephants, with horse, and chariots, and an exceeding great host, and he was discomfited by them, and they took him alive, and appointed that both he and such as reigned after him should give them a great tribute, and should give hostages, and the country of India, and Media, and Lydia, and of the goodliest of their countries; and they took them from him, and gave them to King Eumenes: and how they of Greece took counsel to come and destroy them; and the thing was known to them, and they sent against them a captain, and fought against them, and many of them fell down wounded to death, and they made captive their wives and their children, and spoiled them, and conquered their land, and pulled down their strongholds, and spoiled them, and brought them into bondage unto this day: and the rest of the kingdoms and of the isles, as many as rose up against them at any time, they destroyed and made them to be their servants; but with their friends and such as relied upon them they kept peace; and they conquered the kingdoms that were near and those that were far off, and all that heard of their fame were afraid of them: moreover, whomsoever they will to succor and to make kings, these {447} do they make kings; and whomsoever they will, do they depose; and they are exalted exceedingly: and for all this none of them did ever put on a crown, neither did they clothe themselves with purple, to be magnified thereby: and how they had made for themselves a senate house, and day by day three hundred and twenty men sat in council, consulting alway for the people, to the end they might be well ordered: and how they commit their government to one man year by year, that he should rule over them, and be lord over all their country, and all are obedient to that one, and there is neither envy nor emulation among them.

And Judas chose Eupolemus the son of John, and Jason, and sent them to Rome, to make a league of peace and confederacy with them, and that they should take the yoke from them; for they saw that the kingdom of the Syrians did keep Israel in bondage. And they went to Rome (and the way was exceeding long), and they entered into the senate house, and said, "Judas, who is also called Maccabaeus, and his brethren, and the people of the Jews, have sent us unto you, to make a confederacy and peace with you, and that we might be registered your confederates and friends."

And the thing was well-pleasing in their sight. And this is the copy of the writing which they wrote back again on tables of brass, and sent to Jerusalem, that it might be with them there for a memorial of peace and confederacy:--

Good success be to the Romans, and to the nation of the Jews, by sea and by land for ever: the sword also and the {448} enemy be far from them. But if war arise for Rome first, or any of their confederates in all their dominion, the nation of the Jews shall help them as confederates, as the occasion shall prescribe to them, with all their heart: and unto them that make war upon them they shall not give, neither supply, food, arms, money, or ships, as it hath seemed good unto Rome, and they shall keep their ordinances without taking anything therefor. In the same manner moreover if war come first upon the nation of the Jews, the Romans shall help them as confederates with all their soul, as the occasion shall prescribe to them: and to them that are confederates with their foes there shall not be given food, arms, money, or ships, as it hath seemed good unto Rome; and they shall keep these ordinances, and that without deceit. According to these words have the Romans made a covenant thus with the people of the Jews. But if hereafter the one party and the other shall take counsel to add or diminish anything, they shall do it at their pleasure, and whatsoever they shall add or take away shall be established.

XV.

How Judas, Fighting Desperately Against Fearful Odds, Died Upon the Field of Battle.

And Demetrius, the king who succeeded Antiochus, heard that Nicanor was fallen with his forces in battle, and he sent Bacchides and Alcimus again into the land of Judah a second time, and the right wing of his army with them: and they went by the way that leadeth to Gilgal, and encamped against Mesaloth, which is in Arbela, and {449} got possession of it, and destroyed much people. And the first month of the hundred and fifty and second year they encamped against Jerusalem: and they removed, and went to Berea, with twenty thousand footmen and two thousand horse. And Judas was encamped at Elasa, and three thousand chosen men with him: and they saw the multitude of the forces, that they were many, and they feared exceedingly: and many slipped away out of the army; there were not left of them more than eight hundred men.

And Judas saw that his army slipped away, and that the battle pressed upon him, and he was sore troubled in heart, for he had no time to gather them together, and he became discouraged. And he said to them that were left, "Let us arise and go up against our adversaries, if peradventure we may be able to fight with them."

And they would have dissuaded him, saying, "We shall in no wise be able: but let us rather save our lives now: let us return again, we and our brethren, and fight against them: but we are few."

And Judas said, "Let it not be so that I should do this thing, to flee from them: and if our time is come, let us die manfully for our brethren's sake, and not stain our honor."

And the host removed from the camp, and stood to encounter them, and the horse was parted into two companies, and the slingers and the archers went before the host, and all the mighty men that fought in the front of the battle.

But Bacchides was in the right wing; and the phalanx drew near on the two parts, and they blew with their {450} trumpets. And the men of Judas' side, even they sounded with their trumpets, and the earth shook with the shout of the armies, and the battle was joined, and continued from morning until evening.

And Judas saw that Bacchides and the strength of his army were on the right side, and there went with him all that were brave in heart, and the right wing was discomfited by them, and he pursued after them unto the mount Azotus. And they that were on the left wing saw that the right wing was discomfited, and they turned and followed upon the footsteps of Judas and of those that were with him: and the battle waxed sore, and many on both sides fell wounded to death.

And Judas fell, and the rest fled. And Jonathan and Simon took Judas their brother, and buried him in the sepulcher of his fathers at Modin. And they bewailed him, and all Israel made great lamentation for him, and mourned many days, and said, "How is the mighty fallen, the saviour of Israel!"

(Judas' last battle, in which, with only 800 men, he almost overcame 22,000, has been called the "Thermopylae of the Jews." The following is an estimate of the character and services of this great leader:--

"In the long roll of Israelitish worthies we meet with no more striking personality than that of Judas Maccabaeus. His piety was manifest to all; his motives were pure and unselfish; he fought for God's glory and his country's good. His unselfish devotion was equaled by his military genius. For seven years, with an enthusiasm that never flagged, he led the Jews to victory, and died only when the noblest heroism could not conquer.")

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XVI.

How Jonathan Became Leader in Place of Judas.

And it came to pass after the death of Judas, that the lawless took courage and became active in all the land of Israel, and all they that wrought iniquity rose up (in those days was there an exceeding great famine), and the country went over with them. And Bacchides chose out the ungodly men and made them lords of the country. And they sought out and searched for the friends of Judas, and brought them unto

Bacchides, and he took vengeance on them, and used them despitefully. And there was great tribulation in Israel, such as was not since the time of the prophets. And all the friends of Judas were gathered together, and they said unto Jonathan, "Since thy brother Judas hath died, we have no man like him to go forth against our enemies and Bacchides, and among them of our nation that hate us. Now therefore we have chosen thee this day to be our prince and leader in his stead, that thou mayest fight our battles."

And Jonathan took the leadership upon him at that time, and rose up in place of his brother Judas.

XVII.

How Jonathan and His Men, After Fighting a Superior Force, Swam the Jordan River and Escaped.

When Bacchides heard that the Jews had chosen another leader, he came on the Sabbath day unto the banks {452} of Jordan with a great host. And Jonathan said to his company, "Let us stand up now and fight for our lives, for it is not with us to-day, as yesterday and the day before. For, behold, the battle is before us and behind us; moreover the water of the Jordan is on this side and on that side, and marsh and wood; and there is no place to turn aside. Now therefore cry unto heaven, that ye may be delivered out of the hand of your enemies."

And the battle was joined, and Jonathan stretched forth his hand to smite Bacchides, and he escaped from him. And Jonathan and they that were with him leaped into the Jordan, and swam over to the other side: and the Syrians did not pass over Jordan against them. And there fell of Bacchides' company that day about a thousand men.

XVIII.

How King Demetrius Made a Treaty and How Jonathan, in Despite of Him, Took the City of Joppa.

(Alexander slew Demetrius and succeeded him as king, but a son of Demetrius, also named Demetrius, attempted to recover his father's kingdom, and sent an army into Palestine. Jonathan remained on the side of King Alexander, and conquered Apollonius, general of Demetrius.)

And in the hundred and threescore and fifth year came Demetrius, son of Demetrius, out of Crete into the land of his fathers: and King Alexander heard thereof, and he was grieved exceedingly, and returned unto Antioch. And Demetrius appointed Apollonius, who was over Coelesyria, and he gathered together a great host, and encamped in Jamnia, and sent unto Jonathan, the high priest, saying,--

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SITE OF APHAMEA.

From a photograph in the possession of Rev. Louis F. Giroux of the American International College, Springfield, Mass., and used by his kind permission.

The capital of Seleucus Nicator, one of Alexander's generals, founder of the famous dynasty of the Seleucidae. These kings are mentioned in the book of Daniel and in the books of the Maccabees. This is the region from which the kings of the North used to come down against Palestine



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"Thou alone liftest up thyself against us, but I am had in derision and in reproach because of thee. And why dost thou vaunt thy power against us in the mountains? Now therefore, if thou trustest in thy forces, come down to us into the plain, and there let us try the matter together; for with me is the power of the cities. Ask and learn who I am, and the rest that help us; and they say, 'Your foot cannot stand before our face; for thy fathers have been twice put to flight in their own land.' And now thou shalt not be able to abide the horse and such a host as this in the plain, where is neither stone nor flint, nor place to flee unto."

Now when Jonathan heard the words of Apollonius, he was moved in his mind, and he chose out ten thousand men, and went forth from Jerusalem, and Simon his brother met him to help him. And he encamped against Joppa: and they of the city shut him out, because

Apollonius had a garrison in Joppa: and they fought against it. And they of the city were afraid, and opened unto him: and Jonathan became master of Joppa.

XIX.

How Jonathan Put to Rout Apollonius and His Regiments of Cavalry.

And Apollonius heard, and he gathered an army of three thousand horse, and a great host, and went to Azotus as though he were on a journey, and from thence drew {456} onward into the plain, because he had a multitude of horse, and trusted therein. And Jonathan pursued after him to Azotus, and the armies joined battle.

And Apollonius had left a thousand horse behind them in ambush. And Jonathan knew that there was an ambush behind him. And they surrounded his army, and cast their darts at the people, from morning until evening: but the people stood still, as Jonathan commanded them: and their horses were wearied. And Simon drew forth his host, and joined battle with the phalanx (for the horsemen were tired), and they were discomfited by him, and fled. And the horsemen were scattered in the plain, and they fled to Azotus, and entered into Beth-dagon, their idol's temple, to save themselves.

And Jonathan burned Azotus, and the cities round about it, and took their spoils; and the temple of Dagon, and them that fled into it, he burned with fire. And they that had fallen by the sword, with them that were burned, were about eight thousand men. And from thence Jonathan marched, and encamped against Ascalon, and they of the city came forth to meet him with great pomp. And Jonathan, with them that were on his side, returned unto Jerusalem, having many spoils.

And it came to pass, when King Alexander heard these things, he honored Jonathan; and he sent unto him a buckle of gold, as the custom is to give to such as are of the kindred of the kings: and he gave him Ekron and all the coasts thereof for a possession.

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JAFFA, THE ANCIENT JOPPA.

Joppa has a long and famous history of battle and siege. Many times it has changed hands and has known many masters. Its Jewish inhabitants were massacred early in the Maccabean struggle. It was attacked at night by Judas Maccabeus, who burned the boats in the harbor. It was captured by Jonathan and again by Simon. It was several times captured in the Roman wars--by Gallus, when 8,400 Jews were killed; by Vespasian, in 68 A.D., when 4,200 people perished. It was the seat of conflict during the Crusades, and was taken by Napoleon.



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XX.

How Jonathan and Two Valiant Captains Stood Against a Host.

And Jonathan heard that Demetrius' princes were come to Kedesh, which is in Galilee, with a great host, purposing to remove him from his office; and he went to meet them, but Simon his brother he left in the country.

And Simon encamped against Bethsura, and fought against it many days, and shut it up: and they desired to have peace, which he granted them, and he put them out from thence, and took possession of the city, and set a garrison over it.

And Jonathan and his army encamped at the water of Gennesaret, and early in the morning they went to the plain of Hazor. And, behold, an army of strangers met him in the plain, and they laid an ambush for him in the mountains, but themselves met him face to face. But they that lay in ambush rose out of their places, and joined battle; and all they that were of Jonathan's side fled: not one of them was left, except

Mattathias the son of Absalom, and Judas the son of Chalphi, captains of the forces.

And Jonathan rent his clothes, and put earth upon his head, and prayed. And he turned again unto them in battle, and put them to the rout, and they fled. And they of his side that fled saw it, and returned unto him, and pursued with him unto Kedesh unto their camp, and they encamped there. And there fell of the strangers on that day about three thousand men: and Jonathan returned to Jerusalem.

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XXI.

How Jonathan Fell at Last Into the Hands of a Crafty Foe.

And Tryphon sought to reign over Asia and to put on himself the crown, and to stretch forth his hand against Antiochus the king. And he was afraid lest Jonathan should not permit him, and lest he should fight against him; and he sought a way how to take him, that he might destroy him. And he removed, and came to Bethshan. And Jonathan came forth to meet him with forty thousand men chosen for battle, and came to Bethshan. And Tryphon saw that he came with a great host, and he was afraid to stretch forth his hand against him: and he received him honorably, and commended him unto all his Friends, and gave him gifts, and commanded his forces to be obedient unto him, as unto himself. And he said unto Jonathan, "Why hast thou put all this people to trouble, seeing there is no war between us? And now send them away to their homes, but choose for thyself a few men who shall be with thee, and come thou with me to Ptolemais, and I will give it up to thee, and the rest of the strongholds and the rest of the forces, and all the king's officers: and I will return and depart; for this is the cause of my coming."

And he put trust in him, and did even as he said, and sent away his forces, and they departed into the land of Judah. But he reserved to himself three thousand men, of whom he left two thousand in Galilee, but one thousand went with him. Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates, and laid hands on him; and all them that came in with him they slew with the sword.

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THE LAKE OF GALILEE.

The Galilee country, so important in the life of Jesus, was the scene of many of the operations of the military campaigns of the Maccabees.



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And Tryphon sent forces and horsemen into Galilee, and into the great plain, to destroy all Jonathan's men. And they perceived that he was taken and had perished, and they that were with him; and they encouraged one another, and went on their way close together, prepared to fight. And they that followed upon them saw that they were ready to fight for their lives, and turned back again.

And they all came in peace into the land of Judah, and they mourned for Jonathan, and them that were with him, and they were sore afraid; and all Israel mourned with a great mourning. And all the Gentiles that were round about them sought to destroy them utterly: for they said, "They have no captain, nor any to help them: now therefore let us fight against them, and take away their memory from among men."

XXII.

How Simon Became Captain in Place of Jonathan.

And Simon heard that Tryphon had gathered together a mighty host to come into the land of Judah, and destroy it utterly. And he saw that

the people trembled and were in great fear; and he went up to Jerusalem, and gathered the people together; and he encouraged them, and said unto them, "Ye yourselves know all the things that I, and my brethren, and my father's house, have done for the laws and the sanctuary, and the battles and the distresses which we have seen: by reason hereof all my brethren have {464} perished for Israel's sake, and I am left alone. And now be it far from me, that I should spare mine own life in any time of affliction; for I am not better than my brethren, Howbeit I will take vengeance for my nation, and for the sanctuary, and for our wives and children; because all the Gentiles are gathered to destroy us of very hatred."

And the spirit of the people revived, as soon as they heard these words. And they answered with a loud voice, saying, "Thou art our leader instead of Judas and Jonathan thy brother. Fight thou, our battles, and all that thou shalt say unto us, that will we do."

And he gathered together all the men of war, and made haste to finish the walls of Jerusalem, and he fortified it round about. And he sent Jonathan the son of Absalom, and with him a great host, to Joppa: and he cast out those that were therein, and abode there in it.

XXIII.

How the Enemy Was Hindered by a Great Fall of Snow, and How Jonathan Met His Death.

And Tryphon removed from Ptolemais with a mighty host to enter into the land of Judah, and Jonathan was with him in prison. But Simon encamped at Adida, over against the plain. And Tryphon knew that Simon was risen up instead of his brother Jonathan, and meant to join battle with him, and he sent ambassadors unto him, saying, "It is for money which Jonathan thy brother owed unto the king's treasure, by reason of the offices which he had, that we hold him fast.

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JERUSALEM

From an old photograph in the possession of the Springfield Public Library, and used by kind permission.

This view is taken from the city walls. The famous mosque of Omar is in the center.

"Our feet shall stand within thy gates, O Jerusalem.
"Jerusalem is builded as a city that is compact together:
"Whither the tribes go up, the tribes of the Lord,
unto the testimony of Israel, to give thanks unto the name of the Lord.
"For there are set thrones of judgment, the thrones of the house of David.
"Pray for the peace of Jerusalem: they shall prosper that love thee.
"Peace be within thy walls, and prosperity within thy palaces."



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And now send a hundred talents of silver, and two of his sons for hostages, that when he is set at liberty he may not revolt from us, and we will set him at liberty."

And Simon knew that they spoke unto him deceitfully; and he sendeth the money and the children, lest peradventure he should procure to himself great hatred of the people, and they should say, "Because I sent him not the money and the children, he perished."

And he sent the children and the hundred talents. And Tryphon dealt falsely, and did not set Jonathan at liberty. And after this Tryphon came to invade the land, and destroy it, and he went round about by the way that leadeth unto Adora: and Simon and his army marched over against him to every place, wheresoever he went. Now they of the citadel sent unto Tryphon ambassadors, hastening him to come unto them through the wilderness, and to send them provisions. And Tryphon made ready all his horse to come: and on that night there fell a very great snow, and he came not because of the snow.

And he removed, and came into the country of Gilead. But when he came near to Bascama, he slew Jonathan, and he was buried there. And Tryphon returned, and went away into his own land.

XXIV.

How Simon Built a Great Monument in Honor of His Father, His Mother, and His Valiant Brethren.

And Simon sent, and took the bones of Jonathan his brother, and buried him at Modin, the city of his fathers. {468} And all Israel made great lamentation over him, and mourned for him many days. And Simon built a monument upon the sepulcher of his father and his brethren, and raised it aloft to the sight, with polished stone behind and before. And he set up seven pyramids, one over against another, for his father, and his mother, and his four brethren. And for these he made cunning devices, setting about them great pillars, and upon the pillars he fashioned all manner of arms for a perpetual memory, and beside the arms ships carved, that they should be seen of all that sail on the sea. This is the sepulcher which he made at Modin, and it is there unto this day.

XXV.

How Simon Made a Treaty of Peace with King Demetrius.

Now Tryphon dealt deceitfully with the young king Antiochus, and slew him, and reigned in his stead, and put on himself the crown of Asia, and brought a great calamity upon the land. And Simon built the strongholds of Judaea, and fortified them with high towers, and great walls, and gates, and bars; and he laid up provisions in the strongholds. And Simon chose men, and sent to King Demetrius, to give the country help, because all that Tryphon did was to plunder. And King Demetrius sent unto him according to these words, and answered him, and wrote a letter unto him, after this manner:--

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JERUSALEM

From an old photograph in the possession of the Springfield Public Library, and used by kind permission.

This is a beautiful picture of a portion of that city which was so greatly beloved by the people of Judah.



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"King Demetrius unto Simon the high priest and Friend of kings, and unto the elders and nation of the Jews, greeting:--

"The golden crown, and the palm branch, which ye sent, we have received: and we are ready to make a steadfast peace with you, yea, and to write unto our officers, to grant immunities unto you. And whatsoever things we confirmed unto you, they are confirmed; and the strongholds, which ye have builded, let them be your own. As for any oversights and faults committed unto this day, we forgive them, and the crown tax which ye owed us: and if there were any other toll exacted in Jerusalem, let it be exacted no longer. And if there be any among you meet to be enrolled in our court, let them be enrolled, and let there be peace betwixt us."

In the hundred and seventieth year was the yoke of the heathen taken away from Israel. And the people began to write in their instruments and contracts, "In the first year of Simon the great high priest and captain and leader of the Jews."

XXVI.

How the City of Gazara and the Citadel of Jerusalem Fell Into the Hands of Simon.

(Gazara is the city called in the Old Testament Gaza. It has recently been excavated, and many ancient buildings have been dug up. One of them is thought to be the palace which Simon built.)

In those days he encamped against Gazara, and compassed it round about with armies; and he made an engine of siege, and brought it up to the city, and smote a tower, and took it. And they that were in the engine leaped forth into the city; and there was a great uproar in the

{472} city: and they of the city rent their clothes, and went up on the walls with their wives and children, and cried with a loud voice, beseeching Simon to give them peace. And they said, "Deal not with us according to our wickednesses, but according to thy mercy."

And Simon was reconciled unto them, and did not fight against them: and he put them out of the city, and cleansed the houses wherein the idols were, and so entered into it with singing and giving praise. And he put all uncleanness out of it, and placed in it such men as would keep the law, and made it stronger than it was before, and built therein a dwelling place for himself.

But they of the citadel in Jerusalem were hindered from going forth, and from going into the country, and from buying and selling; and they hungered exceedingly, and a great number of them perished through famine. And they cried out to Simon, that he should give them peace; and he gave it to them: and he put them out from thence, and he cleansed the citadel from its pollutions. And he entered into it on the three and twentieth day of the second month, in the hundred and seventy and first year, with praise and palm branches, and with harps, and with cymbals, and with viols, and with hymns, and with songs: because a great enemy was destroyed out of Israel.

And he ordained that they should keep that day every year with gladness. And the hill of the temple that was by the citadel he made stronger than before, and there he dwelt, himself and his men. And Simon saw that John his son was a valiant man, and he made him leader of all his forces: and he dwelt in Gazara.

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ASCALON, ON THE SHORE OF THE MEDITERRANEAN. From a photograph of the Palestine Exploration Fund, and used by special permission.

Here was once an important city on the low sandy coast without a harbor. It was captured by Jonathan in the Maccabean wars, and was an important city during the time of the Crusades.



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XXVII.

How There Was Prosperity in the Land in the Days of Simon.

And the land had rest all the days of Simon: and he sought the good of his nation; and his authority and his glory was well-pleasing to them all his days. And amid all his glory he took Joppa for a haven, and made it a port of entrance for the isles of the sea; and he enlarged the borders of his nation, and got possession of the country; and he gathered together a great number of captives, and got the dominion of Gazara, and Bethsura, and the citadel, and he took away from it its uncleannesses; and there was none that resisted him. And they tilled their land in peace, and the land gave her increase, and the trees of the plains their fruit. The ancient men sat in the streets, they communed all of them together of good things, and the young men put on glorious and warlike apparel. He provided victuals for the cities, and furnished them with all manner of munition, until the name of his glory was named unto the end of the earth. He made peace in the land, and Israel rejoiced with great joy: and they sat each man under his vine and his fig tree, and there was none to make them afraid: and there ceased in the land any that fought against them: and the kings were discomfited in those days. And he strengthened all those of his people that were brought low: the law he searched out, and every lawless and wicked person he took away. He glorified the sanctuary, and the vessels of the temple he multiplied.

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XXVIII.

How Antiochus, the Brother of King Demetrius, Spurned the Friendship of Simon.

But Antiochus the king encamped against Dor the second day, bringing his forces up to it continually, and making engines of war, and he shut up Tryphon from going in or out. And Simon sent him two thousand chosen men to fight on his side; and silver, and gold, and instruments of war in abundance. And he would not receive them, but set at naught all the covenants which he had made with him before,

and was estranged from him. And he sent unto him Athenobius, one of his Friends, to commune with him, saying,--

"Ye hold possession of Joppa and Gazara, and the citadel that is in Jerusalem, cities of my kingdom. The borders thereof ye have wasted, and done great hurt in the land, and got the dominion of many places in my kingdom. Now therefore deliver up the cities which ye have taken, and the tributes of the places whereof ye have gotten dominion without the borders of Judaea: or else give me for them five hundred talents of silver; and for the harm that ye have done, and the tributes of the cities, five hundred talents more: or else we will come and subdue you."

And Athenobius the king's Friend came to Jerusalem; and he saw the glory of Simon, and the cupboard of gold and silver vessels, and his great attendance, and he was amazed; and he reported to him the king's words. And Simon answered, and said unto him,--

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BARLEY HARVEST NEAR BETHLEHEM.

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So Boaz and his harvesters must have looked in the time of Ruth. Bethlehem is one of the most fertile spots in rugged Judaea. Though the wilderness is not far away, here a spot of great fertility gave rise to the name of the "House of Bread."



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"We have neither taken other men's land, nor have we possession of that which appertaineth to others, but of the inheritance of our fathers; howbeit, it was had in possession of our enemies wrongfully for a certain time. But we, having opportunity, hold fast the inheritance of our fathers. As touching Joppa and Gazara, which thou demandest, they did great harm among the people throughout our country, but we will give a hundred talents for them."

And he answered him not a word, but returned in a rage to the king, and reported unto him these words, and the glory of Simon, and all that he had seen: and the king was exceeding wroth. But Tryphon embarked on board a ship, and fled to Orthosia.

How the Chief Captain of Antiochus Invaded Israel, and How He Was Defeated by the Sons of Simon in a Great Battle at Modin.

And the king appointed Cendebaeus chief captain of the sea coast, and gave him forces of foot and horse: and he commanded him to encamp before Judaea, and he commanded him to build up Kidron, and to fortify the gates, and that he should fight against the people: but the king pursued Tryphon. And Cendebaeus came to Jamnia, and began to provoke the people, and to invade Judaea, and to take the people captive, and to slay them. And he built Kidron, and set horsemen there, and forces of foot, so that issuing out they might make raids into Judaea, according as the king commanded him.

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And John went up from Gazara, and told Simon his father what Cendebaeus was doing. And Simon called his two eldest sons, Judas and John, and said unto them, "I and my brethren and my father's house have fought the battles of Israel from our youth, even unto this day; and things have prospered in our hands, that we should deliver Israel oftentimes. But now I am old, and ye moreover, by his mercy, are of a sufficient age: be ye instead of me and my brother, and go forth and fight for our nation; but let the help which is from heaven be with you."

And he chose out of the country twenty thousand men of war and horsemen, and they went against Cendebaeus, and slept at Modin. And rising up in the morning, they went into the plain, and, behold, a great host came to meet them, of footmen and horsemen: and there was a brook between them. And he encamped over against them, he and his people: and he saw that the people were afraid to pass over the brook, and he passed over first, and the men saw him and passed over after him. And he divided the people, and set the horsemen in the midst of the footmen: but the enemies' horsemen were exceeding many. And they sounded the trumpets; and Cendebaeus and his army were put to the rout, and there fell of them many wounded to death, but they that were left fled to the stronghold: at that time was Judas John's brother wounded: but John pursued after them, till he came unto Kidron, which Cendebaeus had built; and they fled unto the towers that are in the fields of Azotus; and he burned it with fire; and there fell of them about two thousand men. And he returned into Judaea in peace.

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How Simon and His Sons Were Betrayed and Murdered While Sitting at a Banquet.

And Ptolemy the son of Abubus had been appointed captain for the plain of Jericho, and he had much silver and gold; for he was the high priest's son in law. And his heart was lifted up, and he was minded to make himself master of the country, and he took counsel deceitfully against Simon and his sons, to make away with them.

Now Simon was visiting the cities that were in the country, and taking care for the good ordering of them; and he went down to Jericho, himself and Mattathias and Judas his sons, in the hundred and seventy and seventh year, in the eleventh month: and the son of Abubus received them deceitfully into the little stronghold that is called Dok, which he had built, and made them a great banquet, and hid men there. And when Simon and his sons had drunk freely, Ptolemy and his men rose up, and took their arms, and came in upon Simon into the banqueting place, and slew him, and his two sons, and certain of his servants. And he committed a great iniquity, and recompensed evil for good. And Ptolemy wrote these things, and sent to the king, that he should send him forces to aid him, and should deliver him their country and the cities. And he sent others to Gazara to make away with John: and unto the captains of thousands he sent letters to come unto him, that he might give them silver and gold and gifts. And others he sent to take possession of Jerusalem, and the mount of the temple.

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And one ran before to Gazara, and told John that his father and brethren were perished, "and he hath sent to slay thee also." And when he heard, he was sore amazed; and he laid hands on the men that came to destroy him, and slew them; for he perceived that they were seeking to destroy him.

(This ends the story of a brave and successful attempt to win liberty for a downtrodden nation. "More than thirty years had passed since Mattathias openly resisted the religious persecution of his nation. In the faithful and skillful hands of his sons the crusade inaugurated by him had been singularly successful. One by one they had fallen in the sacred cause which he had committed to them. But they had not shed their blood in vain. The valor of the Maccabees had rehabilitated the Jewish nation. Not only was the old spirit of independence thoroughly aroused, but there was also developed a new consciousness of the worth of their revealed religion. As the most thrilling epoch in Jewish history, and that which shaped the last phase of Jewish belief prior to the advent of our Lord, the age of the Maccabees has a peculiar interest for the student of history."--*W. Fairweather in Hastings' Dictionary of the Bible.*

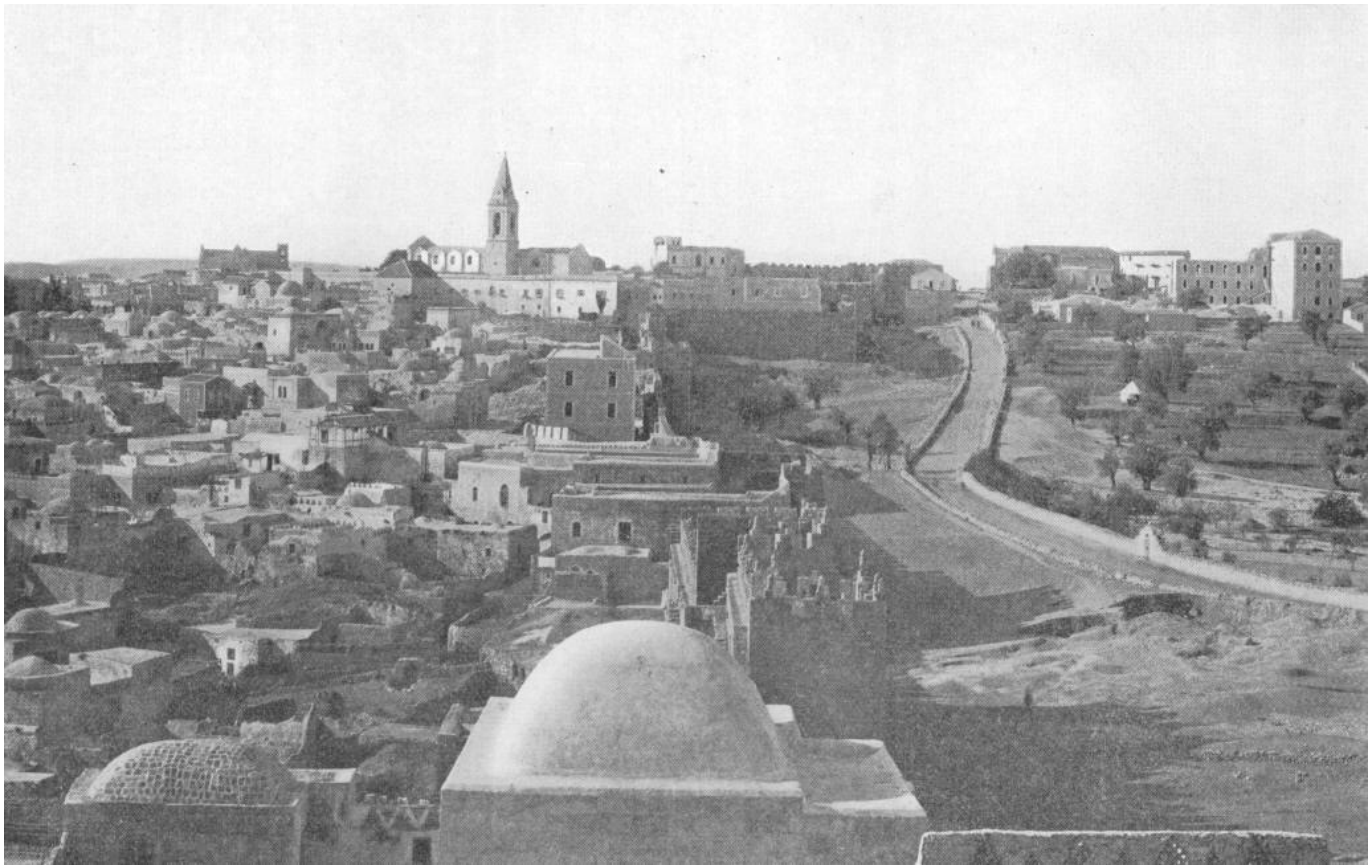
The dynasty of the Maccabees continued until the time of our Lord, but the noble blood of the heroes degenerated until the brilliant but cruel and evil-minded Herod the Great, by the murder of his own sons, ended the famous line of the Maccabees.)

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JERUSALEM: LOOKING ALONG THE NORTHERN WALL.

The large building on the right is the new hospice for Russian pilgrims. Modern Jerusalem is growing rapidly in this direction to north and west on the high land. The road seen is a new one winding around the city and over the Mount of Olives to Jericho.



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NOTES

TALES OF THE FAR-OFF DAYS.

Shinar. A part of the great plain of Babylon (the Babel of the story). On this plain great towers of bricks, once temples of the gods, are found. This story seems to be told about one of these great towers.

RUTH.

Moab lies across the Dead Sea from Judah. One can see its hills from the heights about Bethlehem, and to this day grain is brought across from its fields and sold in Jerusalem.

Kinsman. In the East the duty of caring for the family was very sacredly held. If a person was injured, he must be avenged by his kinsman. If he became poor, his kinsman must aid him. If he was obliged to sell land, his kinsman should buy it if he could, so that it need not go out of the family. According to one set of Hebrew laws, should a married man die without children, it was the duty of a kinsman to marry his widow, as Boaz did Ruth.

DEBORAH.

All the story of Deborah falls in the northern part of Israel. Zebulon and Naphtali were in the Northern hills, which in the New Testament time were called Galilee, where Jesus lived. The river Kishon flowed through a plain just to the south of the hills, in the {488} territory of Asher. Dan and Asher also lay in the Northern hills, and Issachar south of Naphtali and Zebulon. Gilead and Machir were across the Jordan from Issachar. The people in the south of Palestine were not concerned in this war. It brought out the heroism of a few of the people of Israel, but the rest were either too cowardly or too far away to take part in it.

Shamgar. One of the judges preceding Deborah.

ESTHER.

Ahasuerus, the king who is called Xerxes in Greek, and who invaded Greece. The heroic little nation of the Greeks conquered his great army, and he went back to his huge empire of Persia with no gain or glory. He was luxurious and selfish. The picture of him in this story is like that given everywhere else. He was only great because he ruled a great kingdom, and he was not noble in any way.

Shushan, the capital of ancient Persia, then the center of the power and commerce of the world, as the capital of the greatest nation

always was. During the Bible times the great empires were Babylon, Assyria, then Babylon again, Persia, Greece, Rome. During much of the time the second great power of the world was Egypt.

Tebeth, a month corresponding to parts of December and January. The Jewish year began in the early spring, and Tebeth was the tenth month.

Purim, a feast kept before the New Testament time. Later, when the Jews were hated and shamefully abused by Christians, Purim was a favorite feast, because it gave great opportunity for the Jews to express their contempt for their oppressors. It was always a noisy and joyful feast. The book of Esther was read in the synagogues, and whenever the name of Haman was pronounced in the reading, the boys rapped on the floors and benches, making a great noise. It came, as the story of Esther tells, in the middle of Adar, which is in February and March.

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JUDITH.

Apocrypha. The name given to a collection of books of various kinds, long used as a part of the Old Testament, and still so regarded by the Catholic church. They were not held to be sacred by the Jews, but were by the early church. They contain histories, tales, books of wisdom and good advice. Some of the histories, like that of the Maccabees in this volume, are excellent and keep close to truth, but some of the tales, while stories of great interest, do not pretend to be exact statements of fact. Such is this story of Judith. All of them, however, are written to show some character of heroism or goodness. This story of Judith is a stirring tale of bravery. Bravery is something that men and women, boys and girls, all need to learn.

Holofernes, called a general of Nebuchadnezzar in the story. A king named Orophernes was the friend of a later king who was an enemy of the Jews. This may be the origin of the name.

Asher, a tribe of Israel living in Northern Palestine.

Dotaea, the Dothan of the Old Testament.

Geba, a common name of towns in Palestine. It means "hill." This Geba was about three miles north of Samaria.

Scythopolis. The Bethshan of the Old Testament, about three miles from the river Jordan.

Bethulia. A town near Dothan, the site not known. It may be that, in an original form of the story, some other place was named, possibly Samaria or Jerusalem.

Children of Esau. Edomites, who were long at sharp enmity with the Jews.

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STORIES OF ELIJAH AND ELISHA.

Cherith, thought by some to be the Wady Kelt, one of the deep narrow valleys between Jerusalem and the Jordan, where the land is uninhabited, all a mass of rock and steep mountain and desert.

Zarephath, a village on a promontory by the shore, about eight miles south of Zidon.

Zidon. One of the great cities of commerce in the ancient world. It traded with Egypt, Greece, Carthage, and even distant Spain. It is still a town of some importance, with ruins of the ancient walls and towers about the harbor.

Baal and Asherah. Symbols of the Canaanite and Phoenician gods. The people had worshiped the Canaanite gods, or Baals, ever since they came to Palestine, and the prophets had tried to get them to worship only Jehovah, but without entire success. In the time of Elijah the wicked Jezebel was queen. She had come from Phoenicia, the land of Tyre and Zidon, and did all she could to increase the Baal worship. How Elijah fought against it is told in one of these stories.

Jezreel. A beautiful town northeast of Samaria, for a time a royal residence.

Samaria. The capital of Northern Israel during the latter part of its history. It was situated on a hill at the head of a beautiful valley, and was an important town for a long time.

Gilgal. The name of several places in Palestine. This Gilgal seems to have been not far from Bethel.

Shunem. A village not far from Jezreel, near Mount Tabor.

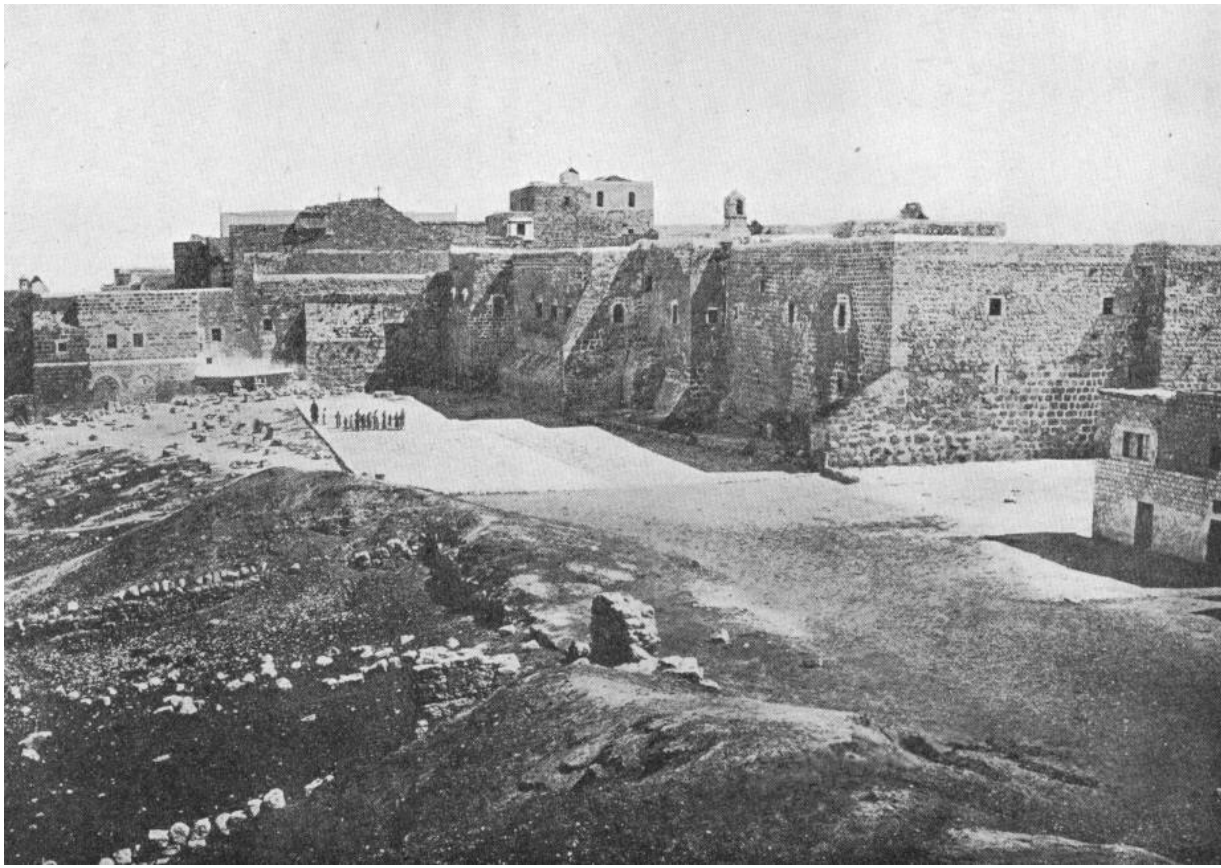
Mount Carmel. The only mountain that runs out to the Mediterranean in the land of Israel. From its top one can look in all directions over the land and the sea, for it stands with the sea on the west and a great plain on all other sides.

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BETHLEHEM.

This picture shows the outer walls of the famous Church of the Nativity.



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Syria was for a time a kingdom stronger than Israel. Its capital was at the famous old city of Damascus.

Abana and Pharpar are rivers which flow from the mountains past Damascus, giving it water and fertility in the midst of a plain that is almost a desert. So the people of Damascus are very proud of their rivers.

Rimmon. The god that Naaman's king worshiped, and to whom Naaman had to bow down when he attended the king in the temple.

TALES OF SUCCESS AND FAILURE.

JONAH.

Nineveh. The greatest, most hated city in the ancient world. It was the center of more barbaric cruelty in both war and peace than any other place. This story shows that God cares even for the people of a wicked place like Nineveh.

Tarshish. Probably in Spain.

SAMSON.

Timnah. On the south side of the valley of Sorek, in the western part of Palestine, northeast of Jerusalem. The whole story of Samson is laid in this region, between Jerusalem and Joppa.

Philistines. A people which had taken the plains west of the hills of Judaea, and for a long time were the rivals and enemies of Israel.

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Nazirite. A man who had taken a vow not to cut his hair, not to eat grapes or drink wine, and not to touch a dead body. It was one way of expressing devotion to God.

Dagon. The god of the Philistines.

DANIEL.

Pulse. A sort of pea; good, healthy food, but not delicate or luxurious.

Chaldeans. Usually the people of Babylon. In Daniel, however, it means a class of people who practiced sorcery.

Medes. The Persians and Medes were combined into the Persian empire. It was they who took Babylon, and put an end to the Babylonian empire, though the city of Babylon was still for many hundred years a great center of commerce and of learning.

NEHEMIAH.

Shushan. See notes on Esther.

Chisleu. A month corresponding to parts of November and December. Nisan corresponds to parts of March and April.

Artaxerxes. King of Persia, the son of the Xerxes of the story of Esther.

Tirshatha. An officer of the empire, appointed for a special service.

Feast of Booths. One of the three great feasts of the Hebrews. It was a joyful feast, a thanksgiving time. During the feast the people lived in booths, from which comes the name.

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THE STORY OF THE DIVIDED KINGDOM.

Ethiopians. Just at this time the people of the distant south ruled Egypt, and they were known as Ethiopians.

Asherim, Asheroth. (See note on Elijah and Elisha.) The name Asheroth is formed as though there were a goddess Asherah.

Ships of Tarshish. That is, ships like those which were built to go to Tarshish in Spain; just as ships built like those that sailed to East India used to be called Indiamen.

Ophir. A place from which gold and other things were brought. Where it was is still unknown.

Valley of Salt. The valley of the Dead Sea. Its southern part is full of places where salt is found.

Assyria. This great empire, with its capital at Nineveh on the Tigris, was for a long time greatly feared by Israel. It kept all the small nations about under tribute, and was very cruel in all its wars, so that when, after several generations, it fell, there was great rejoicing.

Carchemish. A town on the Euphrates, which was often the scene of great battles.

Bethel and Dan were the two extremes of the northern kingdom of Israel. Both had perhaps been sacred places long before.

Tirzah. A town in a beautiful situation, the capital of North Israel from the time of Jeroboam till the time of Omri, who built Samaria.

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TALES OF THE MACCABEES.

Kingdom of the Greeks. Alexander the Great conquered all western Asia as far as the borders of India. After his death the empire was divided among his generals. One of the divisions became the kingdom of Syria, and it was Syria that ruled over Judaea in the time of this heroic story. Because the kingdom began with the Greek rule, and still kept more or less of the Greek customs and religion, it was still called the kingdom of the Greeks.

Modin. A town below the hills of Judaea, to the west, not mentioned in either the Old or the New Testament.

Beth-horon. A valley leading west from the hills of Judaea, somewhat north of Jerusalem. In the early wars of Joshua and the Judges this was also the scene of many battles.

Bethsura. A town in the mountains not far from Hebron. It had long been a fortress of Judaea.

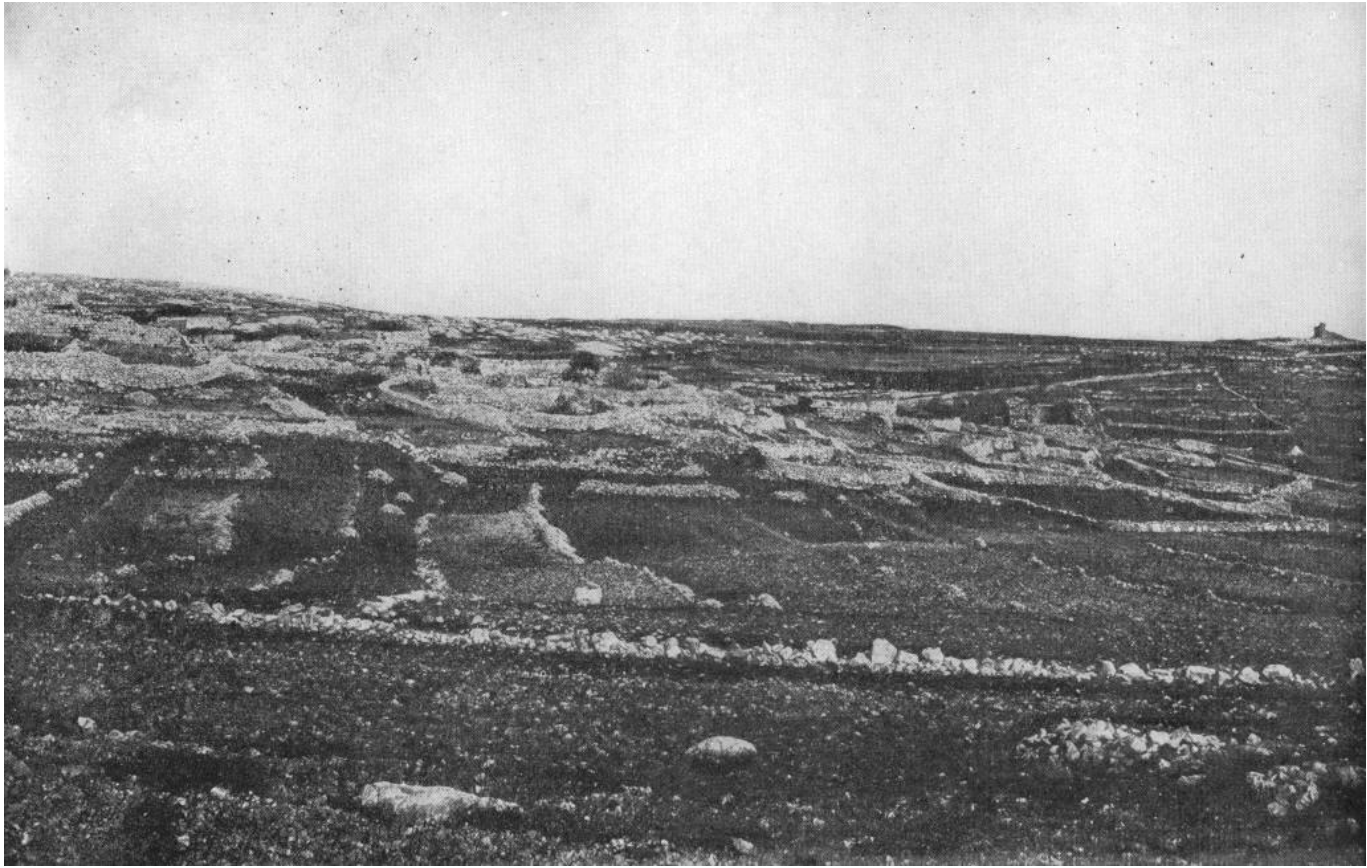
Azotus and Askelon. Towns in the southwest of Judah.

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RUINS OF BETH-EL.

Situated high up on the central range of Palestine, Bethel was from the earliest times a "holy place." It reached the height of its importance under the reign of Jeroboam II., who made it the religious capital of the northern kingdom, and instituted there the worship of the golden calves.



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MEMORY VERSES

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MEMORY VERSES *One for Each Week of the Year.*

The Lord reigneth; he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself: the world also is stablished, that it cannot be moved. Thy throne is established of old: thou art from everlasting.

--*Psalms 93:1,2.*

Honor and majesty are before him: strength and beauty are in his sanctuary.

--*Psalms 96:6.*

Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

--*Isaiah 40:15.*

Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.

--*Psalms 89:14.*

Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne.

--*Psalms 97:2.*

His lightnings enlightened the world: the earth saw, and {502} trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth.

--*Psalms 97:4,5.*

The Lord is gracious, and full of compassion; slow to anger, and of great mercy.

--***Psalms 145:8.***

The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?

--***Psalms 27:1.***

God is our refuge and strength, a very present help in trouble.

--***Psalms 46:1.***

My son, despise not the chastening of the Lord; neither be weary of his correction.

--***Proverbs 3:11.***

For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.

--***Psalms 84:11.***

Bless the Lord, O my soul: and all that is within me, bless his holy name.

--***Psalms 103:1.***

But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

--***I Corinthians 2:9.***

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The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction.

--***Proverbs 1:7.***

Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him.

--***Psalms 33:8.***

Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

--***Malachi 3:16.***

And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

--***Malachi 3:17.***

But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children.

--***Psalms 103:17.***

The Lord will give strength unto his people; the Lord will bless his people with peace.

--***Psalms 29:11.***

The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.

--***Psalms 19:9.***

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Thy testimonies are very sure: holiness becometh thine house, O Lord, for ever.

--Psalms 93:5.

For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

--Hebrews 4:12.

Heaven and earth shall pass away: but my words shall not pass away.

--Luke 21:33.

I will delight myself in thy statutes: I will not forget thy word.

--Psalms 119:16.

The law of thy mouth is better unto me than thousands of gold and silver.

--Psalms 119:72.

Therefore I love thy commandments above gold, yea, above fine gold.

--Psalms 119:127.

My soul hath kept thy testimonies; and I love them exceedingly.

--Psalms 119:167.

My soul fainteth for thy salvation: but I hope in thy word.

--Psalms 119:81.

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He hath not dealt so with any nation; and as for his judgments, they have not known them. Praise ye the Lord.

--Psalms 147:20.

And I will walk among you, and will be your God, and ye shall be my people.

--Leviticus 26:12.

But the Lord is in his holy temple: let all the earth keep silence before him.

--Habakkuk 2:20.

And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

--Revelation 21:3.

O worship the Lord in the beauty of holiness: fear before him, all the earth.

--Psalms 96:9.

Great is our Lord, and of great power: his understanding is infinite.

--Psalms 147:5.

The eyes of the Lord are in every place, beholding the evil and the good.

--Proverbs 15:3.

O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising; thou understandest my thought afar off.

--Psalms 139:1,2.

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With him is wisdom and strength, he hath counsel and understanding.

--Job 12:13.

He that planted the ear, shall he not hear? he that formed the eye, shall he not see?

--Psalms 94:9.

For great is the Lord, and greatly to be praised: he also is to be feared above all gods.

--I Chronicles 16:25.

For he doth not afflict willingly, nor grieve the children of men.

--Lamentations 3:33.

As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

--Ezekiel 34:12.

And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God.

--Ezekiel 34:31.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

--Isaiah 52:7.

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

--Isaiah 60:1.

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Thus saith the Lord, The heaven is my throne, and the earth is my footstool.

--Isaiah 66:1.

Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

--Isaiah 55:1.

If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: for thou shalt heap coals of fire upon his head, and the Lord shall reward thee.

--Proverbs 25:21,22.

When a man's ways please the Lord, he maketh even his enemies to be at peace with him.

--Proverbs 16:7.

A scorner loveth not one that reproveth him: neither will he go unto the wise.

--Proverbs 15:12.

My son, forget not my law; but let thine heart keep my commandments. For length of days, and long life and peace, shall they add unto thee.

--Proverbs 3:1,2.

Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart. So shalt thou find favor and good understanding in the sight of God and man.

--*Proverbs 3:3,4.*

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Trust in the Lord with all thine heart; and lean not to thine own understanding. In all thy ways acknowledge him and he shall direct thy paths.

--*Proverbs 3:5,6.*

[End of "VOLUME THREE; TALES OF OLD JUDAEA"]

[Start of "VOLUME FOUR; LIFE OF JESUS"]

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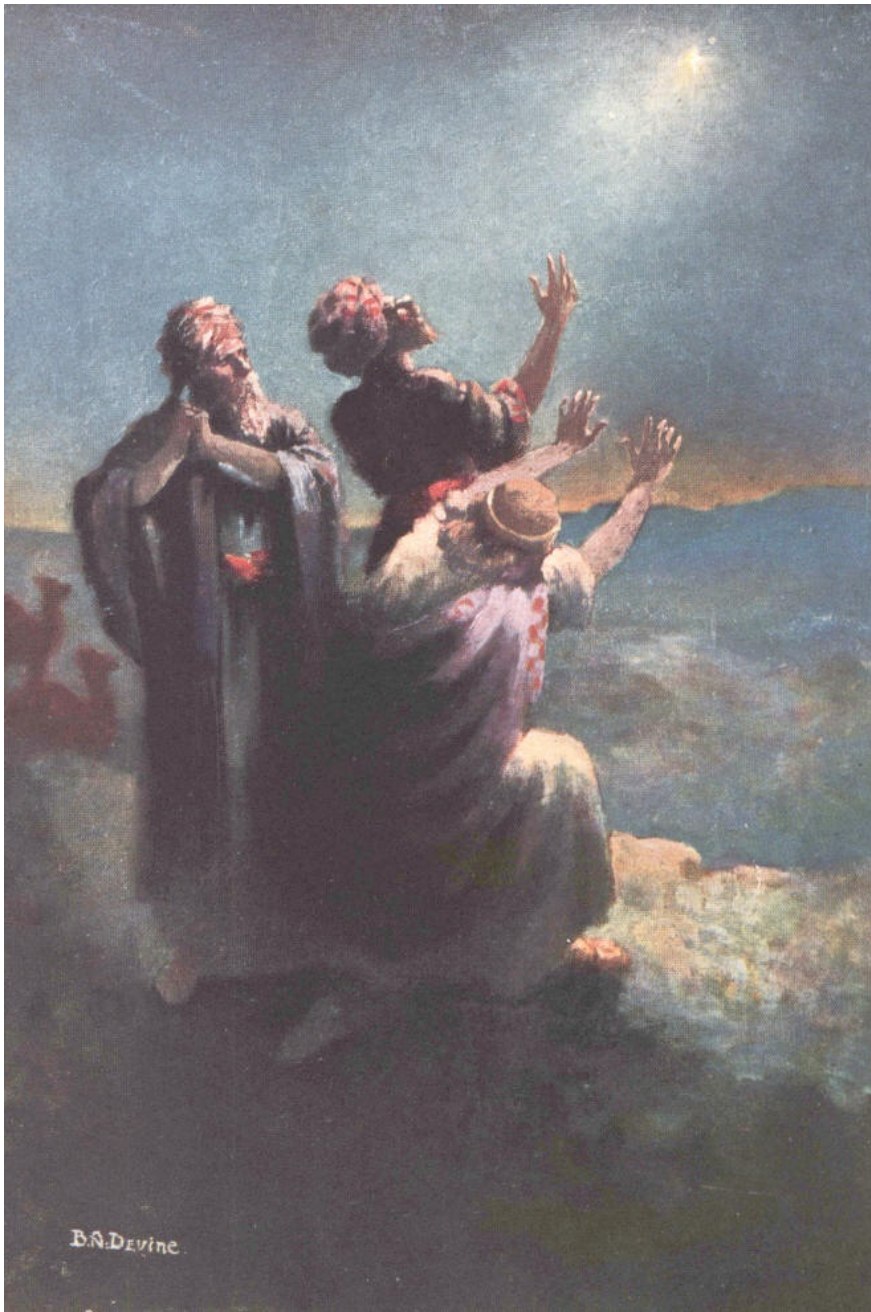
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THE BIBLE STORY

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THE WISE MEN AND THE STAR

"When they saw the star,they rejoiced with exceeding great joy."



{5}

THE BIBLE STORY

VOLUME FOUR LIFE OF JESUS

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PREFACE.

In this volume is told the story of the life of Jesus as it moves on steadily through the gospels. The story shows a life not simply "good," but heroic. A life with a mighty purpose, nobly planned, splendidly carried out. It is a life which appeals to the love of the heroic in character that exists in every child's mind. The second part is simply a continuation of the first. The heroic spirit, the love of humanity which was in Jesus was communicated to his disciples. These disciples went forth "into all the world," to teach men the gospel of the "man of Nazareth." The adventures they had, the sufferings they endured, the victories they won, are recorded here.

The book aims especially to show the development of the heroic life of Jesus through its different stages. The text is a reproduction of the New Testament accounts, being drawn from all the Gospels. Here and there, as in the other volumes, a sentence or two of introduction and connection has been prefixed to certain sections, to furnish needed information. It is hoped that the book may in some measure help its readers, whether young or old, to see more clearly the beauty and the heroism which these stories portray.

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The Life of the Lord Jesus

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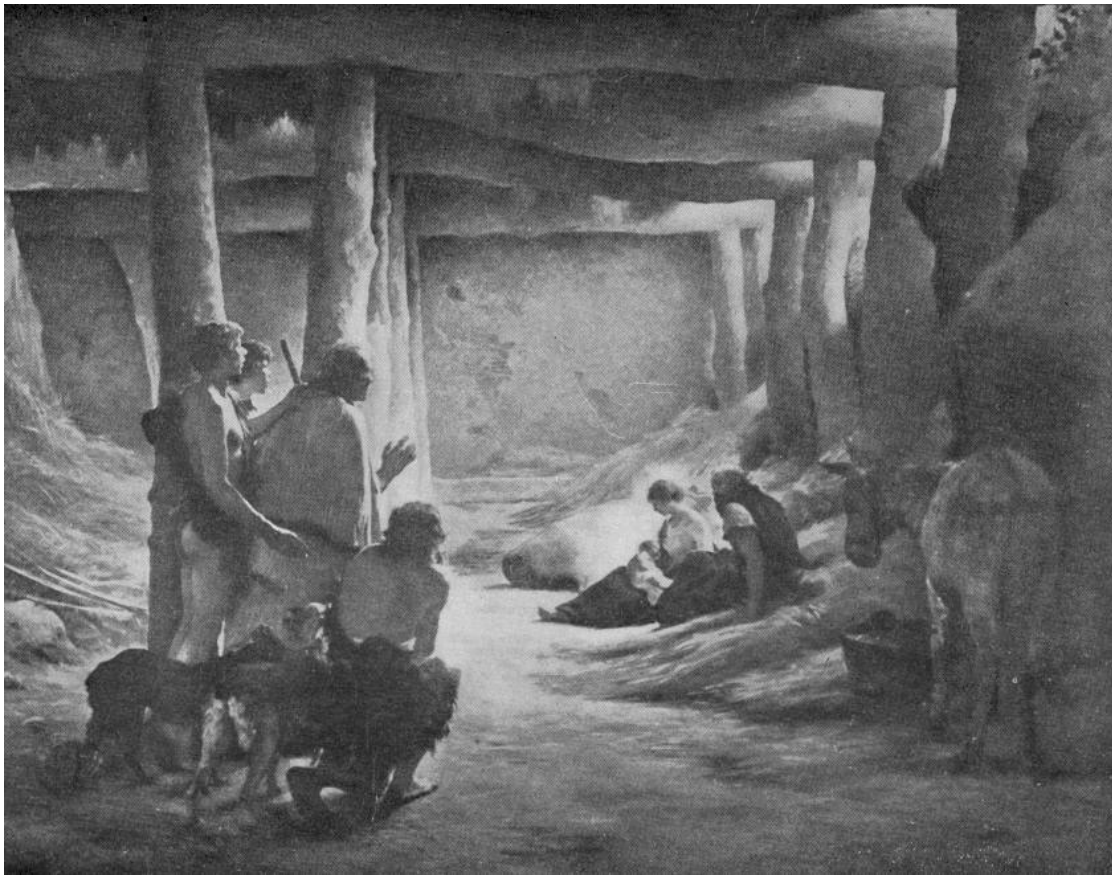
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THE NATIVITY.
By Lerolle.

"O blessed day which giv'st the eternal lie
To self, and sense, and all the brute within;
Oh! come to us amid the war of life;
To hall and hovel come! to all who toil
In senate, shop, or study! and to those
Ill-warmed and sorely tempted--
Come to them, blest and blessing, Christmas Day!
Tell them once more the tale of Bethlehem,
The kneeling shepherds and the babe divine;
And keep them men indeed, fair Christmas Day!"

--Charles Kingsley.



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PALESTINE IN THE DAYS OF THE LORD JESUS

Palestine was a busy country in the days when the Lord Jesus lived in it. Hundreds of little villages were scattered all over its hills, with here and there a great town, where all day long crowds of people passed in and out the gates of the gray stone walls. Greatest of all the cities, loved by every Jew in the world, was Jerusalem, but more trade flowed in and out of some other cities. All over the country were roads running from city to city. He who traveled on a great road saw much of the world. There were the country people going into the city to sell fruit and firewood, merchants riding past on asses, patient pilgrims on the way to Jerusalem, trains of mules and long caravans of slow-moving camels loaded with the goods of distant countries, crossing Palestine to the ports of the Mediterranean Sea, and here and there a Roman officer hurrying past on some grave business of the empire. All this made the roads, even to a boy shut in by the hills of Galilee, a series of pictures that waked his imagination of the great world beyond the mountains. This was even more the case in Galilee, where Jesus lived when a boy, than it was in the southern part of the land, in Judaea. In Judaea nearly all the people were Jews, and very proud they {18} were of the fact. In Galilee many belonged to other nations, and the Judaeans looked down on Galilee and thought it was half heathen. But even in Galilee there were many earnest Jews, and it may be doubted if, after all, half-heathen Galilee was not a better place for a boy to grow up in than was proud Jerusalem. It is better for a boy to be able to sympathize with those who do not belong to his set, than to look down on other people because they are somehow different from him.

And then the schools and the churches! Every village in Palestine had them, and the school was in the church. The beginning of the training was at home. There is little doubt, however, that in the time of Jesus, Nazareth had a school, and that Jesus with the other boys was taught to read the Old Testament in Hebrew. The people no longer spoke the language in their homes, but it was always read in the services on the Sabbath, and the teaching of the schools was in it, as in the olden time the teaching of the schools in Europe was in Latin. On the Sabbath all the people came to these places of worship, which were called synagogues, and read the Old Testament and prayed to God and sometimes heard a sermon from some wise man who had something he wished to say to the people. Sometimes the man who preached was an old rabbi, who had thought about the great things of his religion for many years, until all the people had come to look with great respect on so wise and venerable a man. Sometimes it was a younger man, but with the fire of youth, and then when the people went home their hearts burned with a great {19} longing that their God would show himself to them in some wonderful deed of power. But the years passed on and the divine deed of power never came. So some of the people became disheartened and almost ceased to care what happened to their religion, except that if anyone insulted it, their anger burned up very quickly, and their hands reached for sticks and stones to throw at the man who dared to say a word against their faith. But others studied their old books with still more diligence, and strove so hard to keep all the laws they found, that almost no time was left to do anything else. Very much above the common people they felt themselves in their religious pride, and religious pride is the very worst pride in all the world. Such were the Pharisees, of whom the New Testament tells so much. But all over the country, both among the Pharisees and among the other people, were many patiently waiting and earnestly praying that God would show himself to his people.

How did they want God to show himself? In some great act of relief for the nation. During these years Rome ruled over all the lands of western Asia. Now the rule of Rome was the wisest and best rule that these lands had ever known. Sometimes a selfish or a cruel officer appeared, who cared for nothing but the money he could get from the people, or who turned his soldiers into the streets to kill and plunder as they pleased, but generally the Romans made good and just governors. But the Jews were not content. They remembered the time when kings of their own nation had ruled over them, and they dreamed {20} dreams of a glorious future when God would free them from all foreign power, and Jerusalem should rule the world. They were very sure that this would come sometime. God would not always let a heathen army keep the castle which overlooked his own temple in Jerusalem. They read in the prophets of the Old Testament about a Prince and a Saviour whom God would send some day. This Prince was called the Messiah, and the hope of his coming was the Messianic hope. Every generation hoped that he would come in their day. Year by year they said, "It must be before long. God cannot wait much longer." Some of them thought that Israel itself was not pure enough, and that this kept back the Messiah. "If Israel kept the law perfectly for one day," so they said, "the Messiah would come." Others thought that they ought not to sit still and do nothing, but should be brave and strike a blow for their own liberty. Such men were looking for a leader, but no leader had yet been found. So all the people, with their

various ways of thinking, were looking and longing and waiting for the Messiah. Is it any wonder that, when Jesus began to teach and do cures, the people asked one another if this might not be the Messiah, and that they sometimes tried to make him a leader to free them from the Romans? To understand what the people thought of Jesus and how Jesus talked to the people, one must know how this hope of the Messiah was all the time in the people's minds. They were ever saying, "Is not this the Messiah?" Jesus was ever answering, "Not the Messiah you expect." They were ever asking him, "Will you now found the kingdom?"

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GATHERING TARES IN THE STONY FIELDS NEAR BETHEL.
Copyright by Underwood & Underwood and used by special permission.

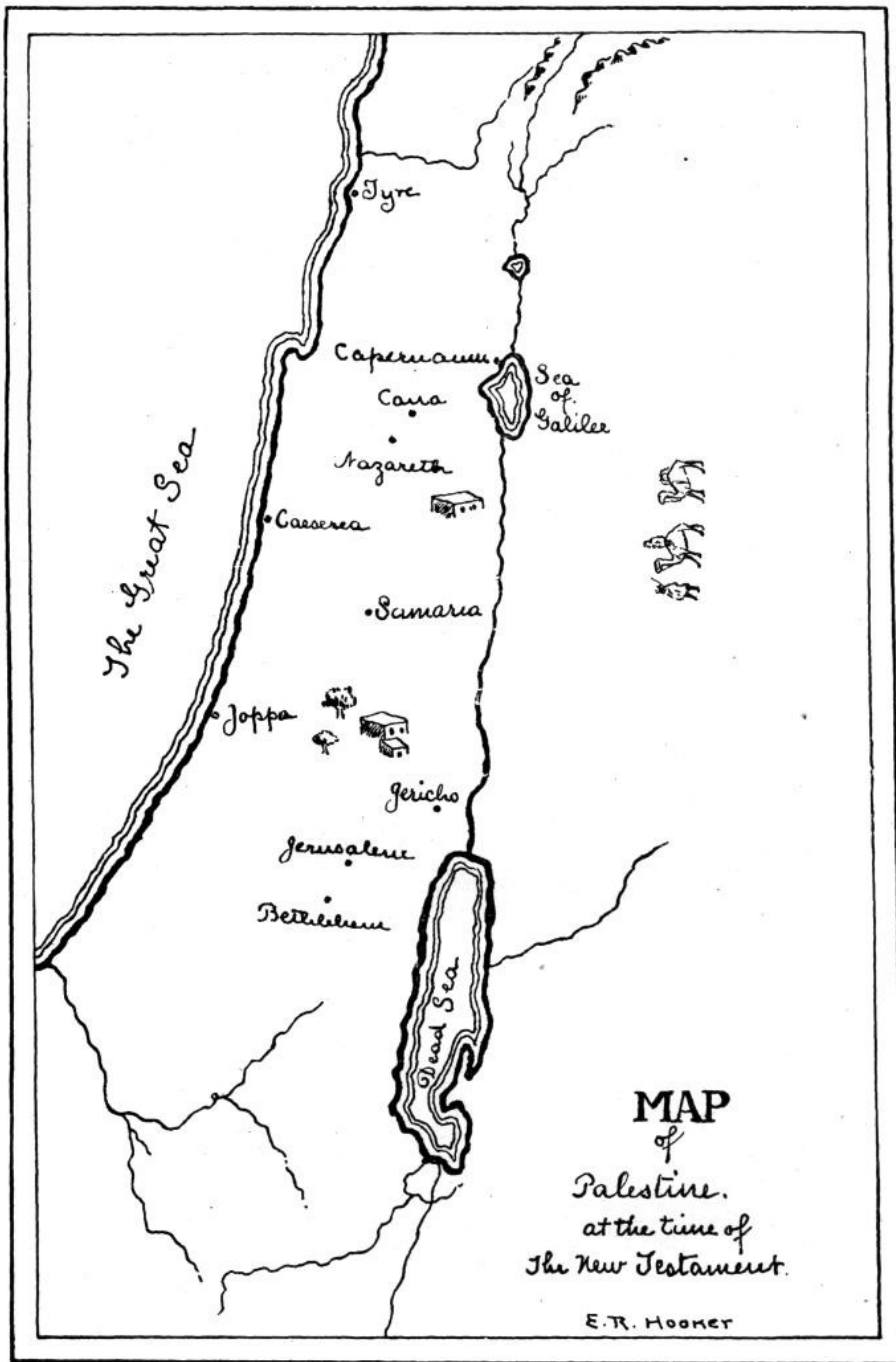
This would look like a very scanty harvest to eyes accustomed to fruitful fields. There are four species of tares in Palestine. The seeds are poisonous to man and to beasts, producing serious sickness and sometimes death. They are, however, harmless to fowls and are sold as food for poultry. It is customary to gather out the tares when the grain is nearly ready for harvest. Then the women and children go into the fields and carefully remove not only the tares but all the weeds as well.



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Jesus was ever replying, "The kingdom of God is not outward, with courts and armies and a great parade. It is inward, and means obeying the will of God." So Jesus lived in that busy world of his day, but few understood him. At last, because he would not be the kind of a Messiah they wanted, they crucified him. About forty years after this, the busy, proud people attempted to fight the Romans. They were defeated, and Jerusalem was taken. The temple was burned, the stone walls were thrown down, and the Jews were killed or sent away. So the story of Palestine and of its great hope ends very sadly for the Jews, who so looked and longed for their freedom. But we shall always love the land where the Lord Jesus lived and the people among whom he worked, because he loved them so much himself.

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IT CAME UPON THE MIDNIGHT CLEAR

It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold;
Peace on the earth, good-will to men.
From heaven's all-gracious King;
The world in solemn stillness lay
To hear the angels sing.

Still through the cloven skies they come,
With peaceful wings unfurled;
And still their heavenly music floats
O'er all the weary world:
Above its sad and lonely plains
They bend on hovering wing.
And ever o'er its Babel sounds
The blessed angels sing.

O ye beneath life's crushing load,
Whose forms are bending low,
Who toil along the climbing way

With painful steps and slow!
Look now, for glad and golden hours
Come swiftly on the wing:
Oh, rest beside the weary road,
And hear the angels sing.

For lo, the days are hastening on,
By prophets seen of old,
When with the ever-circling years,
Shall come the time foretold,
When the new heaven and earth shall own
The Prince of Peace their King,
And the whole world send back the song
Which now the angels sing.

--Edmund H. Sears.

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BRIGHTEST AND BEST

Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us thine aid.
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid.

Cold on His cradle the dew-drops are shining,
Low lies His head with the beasts of the stall;
Angels adore Him in slumber reclining,
Maker, and Monarch, and Saviour of all.

Say, shall we yield Him, in costly devotion,
Odors of Edam, and offerings divine,
Gems of the mountain, and pearls of the ocean,
Myrrh from the forest, or gold from the mine?

Vainly we offer each ample oblation;
Vainly with gifts would His favor secure:
Richer by far is the heart's adoration;
Dearer to God are the prayers of the poor.

Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us thine aid.
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid.

--Reginald Heber.

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BETHLEHEM.

From a picture owned by the Detroit Photograph Company, and used by its kind permission.

This picture shows the town, looking in from the Church of the Nativity.



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THE THREE KINGS.

There came three kings, ere break of day,
All on Epiphany;
Their gifts they bare all rich and rare,
All, all, Lord Christ, for Thee:
Gold, frankincense, and myrrh are there,
Where is the King? O where? O where?

The star shone brightly overhead,
The air was calm and still,
O'er Bethlehem fields its rays were shed,
The dew lay on the hill:
We see no throne, no palace fair,
Where is the King? O where? O where?

An old man knelt at a manger low,
A Babe lay in the stall;
The starlight played on the infant brow,
Deep silence lay o'er all.
A maiden bent o'er the Babe in prayer:--
There is the King! O there! O there!

--*Christmas Hymn of the 16th Century.*

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JOY TO THE WORLD

Joy to the world, the Lord is come:
Let earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing.

Joy to the earth, the Saviour reigns:
Let men their songs employ;
While fields and floods, rocks, hills, and plains,
Repeat the sounding joy.

No more let sins and sorrows grow,
Nor thorns infest the ground:
He comes to make His blessings flow

Far as the curse is found.

He rules the world with truth and grace,
And makes the nations prove
The glories of His righteousness,
And wonders of His love.

--*Isaac Watts.*

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BETHLEHEM.

The large building to the left is the Church of the Nativity.

"See how far upon the Eastern road
The star-led wizards haste with odours sweet.
O run, present them with thy humble ode,
And lay it lowly at his blessed feet;
Have thou the honour first thy Lord to greet,
And join thy voices with the angel quire
From out his secret altar touched with hallow'd fire."

--*John Milton*



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How the Lord Jesus Spent His Boyhood.

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PERSONS OF THE STORY.

The CHILD JESUS.

Joseph.

Mary.

King Herod.

Angels, wise men, shepherds, soldiers, teachers in the temple.

PLACES OF THE STORY.

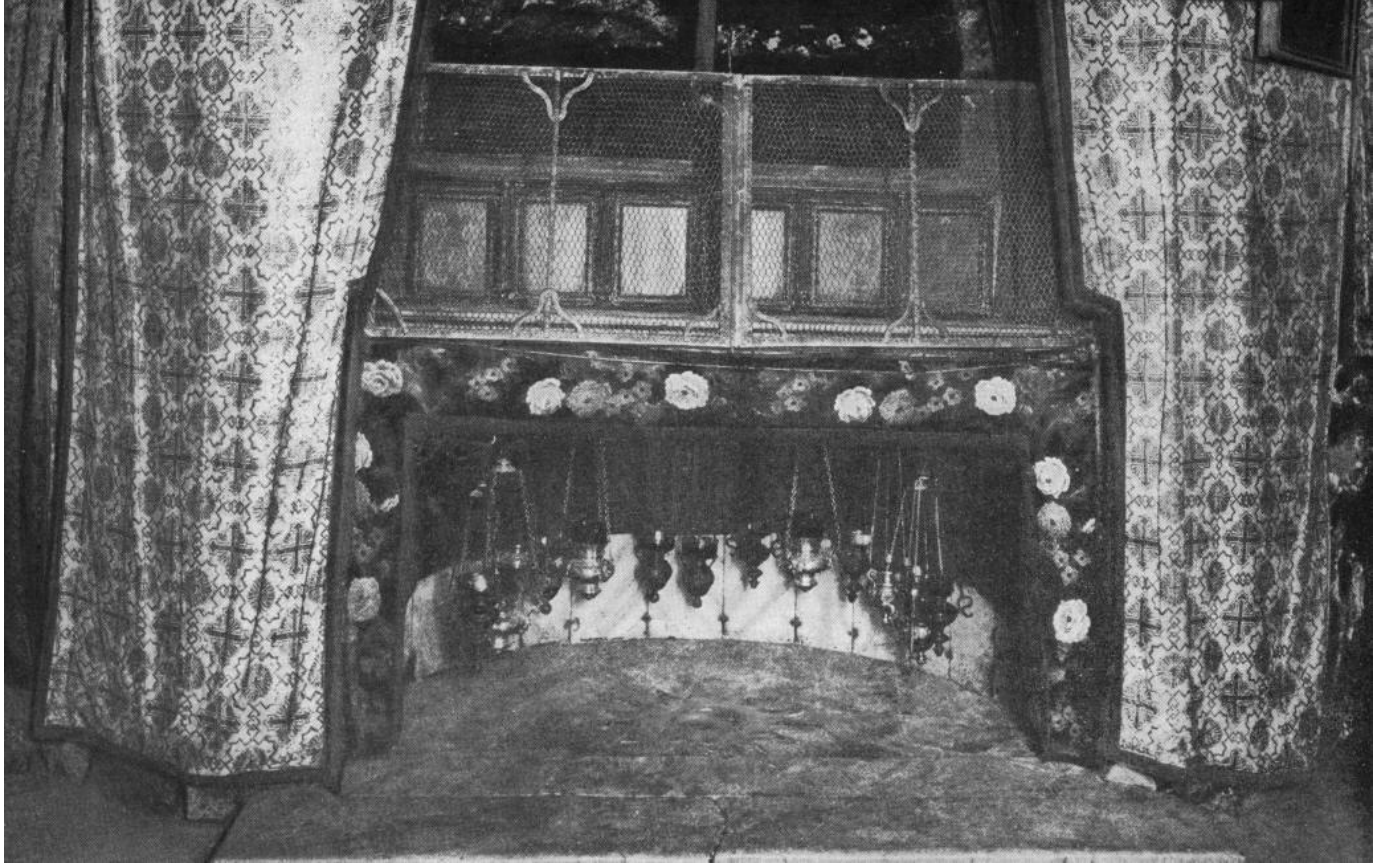
Bethlehem of Judaea.
Jerusalem.
Egypt.
The village of Nazareth in Galilee.

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THE CHURCH OF THE NATIVITY AT BETHLEHEM.
Used by special permission of the Detroit Photograph Company.

This marble star marks the place of Jesus' birth according to the belief of many.



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I

THE NATIVITY

How the Lord Jesus Was Born in a Stable.

(In the days of the Roman Emperor Augustus, a census of all the people of the empire was taken. Everyone went to his own city to be counted in the census. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, to the city of David, which is called Bethlehem, because he was of the house and family of David; to enroll himself with Mary.)

And it came to pass while they were there that she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were much afraid.

And the angel said unto them, "Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, which is Christ the Lord. And this is the sign unto you; Ye shall find a babe wrapped in swaddling clothes, and lying in a manger."

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,-- {38}

"Glory to God in the highest,
And on earth peace among men in whom he is well pleased."

And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, "Let us now go even unto Bethlehem, and see what has come to pass, which the Lord hath made known unto us."

And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. And when they saw it, they made public the

saying which was spoken to them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds. But Mary kept all these sayings, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

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THE FLIGHT INTO EGYPT.
By W. A. Bouguereau (1825-1905)

"Thou wayfaring Jesus, a pilgrim and stranger,
Exiled from heaven by love at thy birth,
Exiled again from thy rest in the manger,
A fugitive child 'mid the perils of earth.

"Cheer with thy fellowship all who are weary,
Wandering far from the land that they love;
Guide every heart that is homeless and dreary
Safe to thy home in thy presence above."

-- *Van Dyke*



{41}

THE WISE MEN
How They Came from Afar to See the Lord Jesus.

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, wise men from the east came to Jerusalem, saying, "Where is he who is born King of the Jews? for we saw his star in the east, and have come to worship him."

And when Herod the king heard it, he was troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born.

And they said unto him, "In Bethlehem of Judaea: for thus it is written by the prophet,--

'And thou Bethlehem, land of Judah,
Art in no wise least among the princes of Judah:
For out of thee shall come forth a governor,
Which shall be shepherd of my people Israel.'

Then Herod secretly called the wise men, and inquired of them carefully what time the star appeared. And he sent them to Bethlehem, and said, "Go and search out carefully concerning the young child; and when ye have found him, bring me word, that I also may come and worship him."

And they, having heard the king, went their way; and {42} lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshiped him; and opening their treasures they offered unto him gifts; gold and frankincense and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

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THE REPOSE IN EGYPT.

This picture shows the Holy Family resting on the long journey to Egypt.

They are within the borders of the land of the Pharaohs, and are passing the night in the shadow of one of the great sphinxes



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III
A JOURNEY TO THE LAND OF THE PHARAOHS.
How the Lord Jesus Was Taken to Egypt, How He Was Brought Back, and How He Lived in Nazareth.

Now when the wise men had departed behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him."

And he arose and took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying,--

"Out of Egypt did I call my son."

Then Herod, when he saw that he was mocked by the wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying,--

"A voice was heard in Ramah,

Weeping and great mourning,
Rachel weeping for her children;
And she would not be comforted, because they are not."

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But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, "Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life."

And he arose and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus was reigning over Judaea instead of his father Herod, he was afraid to go thither; and being warned of God in a dream, he withdrew into Galilee, and came and dwelt in a city called Nazareth.

And the child grew, and waxed strong, becoming full of wisdom: and the grace of God was upon him.

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THE BOY JESUS ON HIS WAY TO JERUSALEM.
By O. Mengelberg

"Oh! say not, dream not, heavenly notes
To childish ears are vain,
That the young mind at random floats
And cannot reach the strain.

"Was not our Lord a little child,
Taught by degrees to pray,
By father dear and mother mild
Instructed day by day?"

--*John Keble*



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IV

THE BOYHOOD OF JESUS

How the Lord Jesus Went to a Feast at Jerusalem for the First Time.

And his parents went every year to Jerusalem at the feast of the Passover. And when he was twelve years old, they went up after the custom of the feast; and when the feast was over, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: and when they found him not, they returned to Jerusalem, seeking for him.

And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions: and all that heard him were amazed at his understanding and his answers.

And when they saw him, they were astonished: and his mother said unto him, "Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing."

And he said unto them, "How is it that ye sought me? knew ye not that I must be in my Father's house?"

And they understood not the saying which he spoke unto them. And he went down with them, and came to {50} Nazareth; and he was subject unto them: and his mother kept all these things in her heart.

And Jesus advanced in wisdom and stature, and in favor with God and men.

The New Testament tells us very little about the boyhood of Jesus, but fortunately we know from other sources much of the life of children in Palestine in those days. Among the earliest memories of the boy Jesus must have been the tender voice of his mother, as she sang or repeated to him the beautiful songs which we call psalms, and told him those wonderful stories of the heroism and faith of his ancestors, of which we read in the Old Testament. When he was five or six years old, he began to go to school. There he sat on the floor with the other little children of the village, forming a semicircle about their master. He was taught at school to read and write, and to repeat from memory large portions of the Old Testament. He no doubt had a boy's gladness in freedom and play when school was out. It must have been very pleasant to sit in Joseph's shop, and watch the shavings curl from the plane, to see the wood fashioned into various shapes of usefulness. When he grew older he learned the carpenter's trade in this shop. Every Jewish boy had to learn a trade. The home life was very simple. The family was poor, and it was not always easy to make both ends meet. Jesus no doubt helped his mother about her work, especially in drawing water from the village well. Every Sabbath he went to the village church, or synagogue, as it was called, and listened attentively to the service. In the village he often caught glimpses of the outside world, for Nazareth was on one of the main caravan routes. Here he would see merchants from the far East, strange, bearded, swarthy men with trains of camels, laden with bundles of precious merchandise, rugs, and gems, and sweet smelling sandal wood. Here he might see a company of Roman soldiers, marching under command of a centurion, short, stern men, helmeted, with shining armor, sword, and spear, in perfect discipline, showing the pride of the race which had conquered the world by force of arms. Here he saw, too, the poor and the suffering, the beggar, the outcast.

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FINDING OF CHRIST IN THE TEMPLE.
Holman Hunt (1821-1910)

From a photograph belonging to the Forbes Library, Northampton, Mass., and used by special permission.



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He began to see, no doubt, as a boy, how much the world needed a saviour, and he began to form his resolution to be a hero, not a hero like the Roman soldier, but a hero of peace, one who should help and uplift humanity. So the days of his boyhood passed, in study, and work, and play, as he steadily grew toward manhood.

Every year three great feasts were kept by the Jews. The greatest of these was the Passover. People who could do so, left their homes, and journeyed to Jerusalem, the great sacred city of the Jews, to keep this feast; so that all the houses of the city were full of guests, all the villages near by were crowded with people, and the hills about were covered with the tents of those who could find no shelter in the houses. Women and little children were not required to take the hard journey, though they sometimes went. The journey had to be made on foot, or on the backs of horses or mules, the men carrying their food with them, and stopping at night where the dark found them. When they could arrange it, groups of friends and neighbors liked to go together, for company and safety. It was then often a happy journey, though it was never easy, and much as the boys looked forward to it, they often found that it was tiresome to tramp all day over the hills, and that they did not sleep as well at night on the open ground, with the cold stars looking down at them, as they did in their own beds at home. Yet the boys liked to go. Boys no doubt liked to "camp out" then, as they do now, and there was always a touch of adventure; the possibility of meeting robbers, or wild beasts. Besides, it was taking a part in man's work; for they were sometimes allowed to go when they were twelve years old. When they reached this age, they were to "keep the law," as their fathers did, and that made them feel like men. So it must have been a great day for Jesus, when he, now twelve years old, was allowed for the first time to start by his father's side, while his mother rode on an ass beside them, for the long walk of sixty miles in the soft spring air, over the hills to the city and the temple of which he had heard so much.

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Immortal love, forever full,
Forever flowing free,
Forever shared, forever whole,
A never-ebbing sea.

Blow, winds of God, awake and blow
The mists of earth away!
Shine out, O Light Divine, and show
How wide and far we stray!

We may not climb the heavenly steeps
To bring the Lord Christ down:
In vain we search the lowest deeps,
For Him no depths can drown.

But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee.

The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.

Through Him the first fond prayers are said
Our lips of childhood frame,
The last low whispers of our dead
Are burdened with His name.

O Lord and Master of us all!
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine.

--John Greenleaf Whittier.

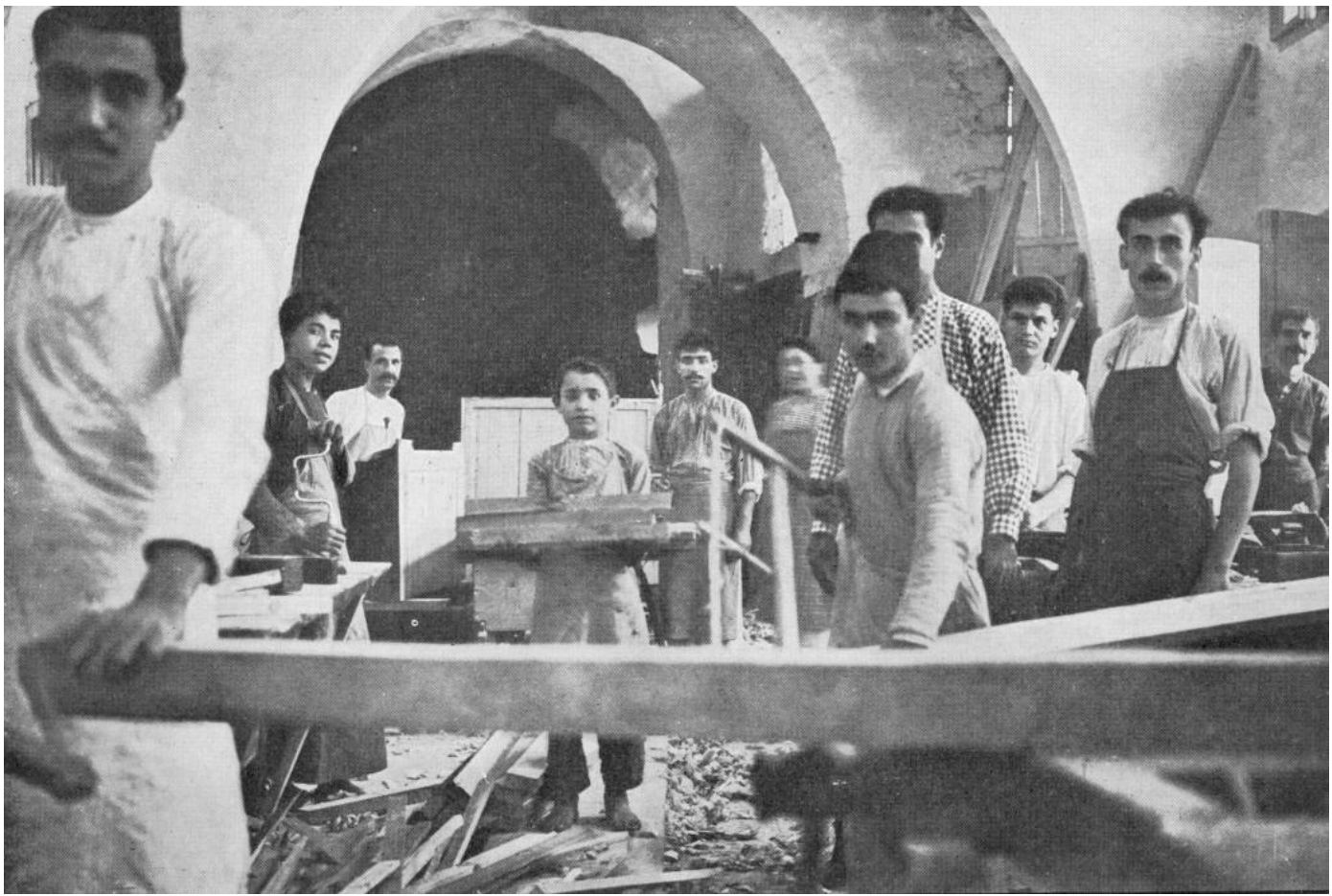
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A CARPENTER SHOP.

From a photograph taken by Prof. Lewis Bayles Paton of Hartford Theological Seminary, and used by his kind permission.

This is a most interesting picture of an Eastern carpenter's shop. Some of the young workmen look very keen and intelligent. So the boy Jesus must have looked in the little shop of Joseph at Nazareth.



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JESUS, I MY CROSS HAVE TAKEN

Jesus, I my cross have taken,
All to leave and follow Thee;
Destitute, despised, forsaken,
Thou from hence my all shalt be:
Perish every fond ambition,
All I've sought and hoped and known;
Yet how rich is my condition,
God and heaven are still my own.

Let the world despise and leave me,
They have left my Saviour, too;
Human hearts and looks deceive me;
Thou art not, like man, untrue;
And while Thou shalt smile upon me,
God of wisdom, love, and might,
Foes may hate, and friends may shun me,
Show Thy face, and all is bright.

Go, then, earthly fame and treasure;
Come, disaster, scorn, and pain!
In Thy service, pain is pleasure;
With Thy favor, loss is gain.
I have called Thee, Abba, Father;
I have stayed my heart on Thee:
Storms may howl, and clouds may gather,
All must work for good to me.

Man may trouble and distress me,
'Twill but drive me to Thy breast;
Life with trials hard may press me,
Heaven will bring me sweeter rest.
O 'tis not in grief to harm me,
While Thy love is left to me;
O 'twere not in joy to charm me,
Were that joy unmixed with Thee.

--Henry Francis Lyte.

AM I A SOLDIER OF THE CROSS

Am I a soldier of the cross,
A follower of the Lamb?
And shall I fear to own His cause,
Or blush to speak His name?

Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?

Are there no foes for me to face?
Must I not stem the flood?
Is this vile world a friend to grace,
To help me on to God?

Sure I must fight, if I would reign;
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by Thy word.

Thy saints, in all this glorious war,
Shall conquer, though they die;
They view the triumph from afar,
And seize it with their eye.

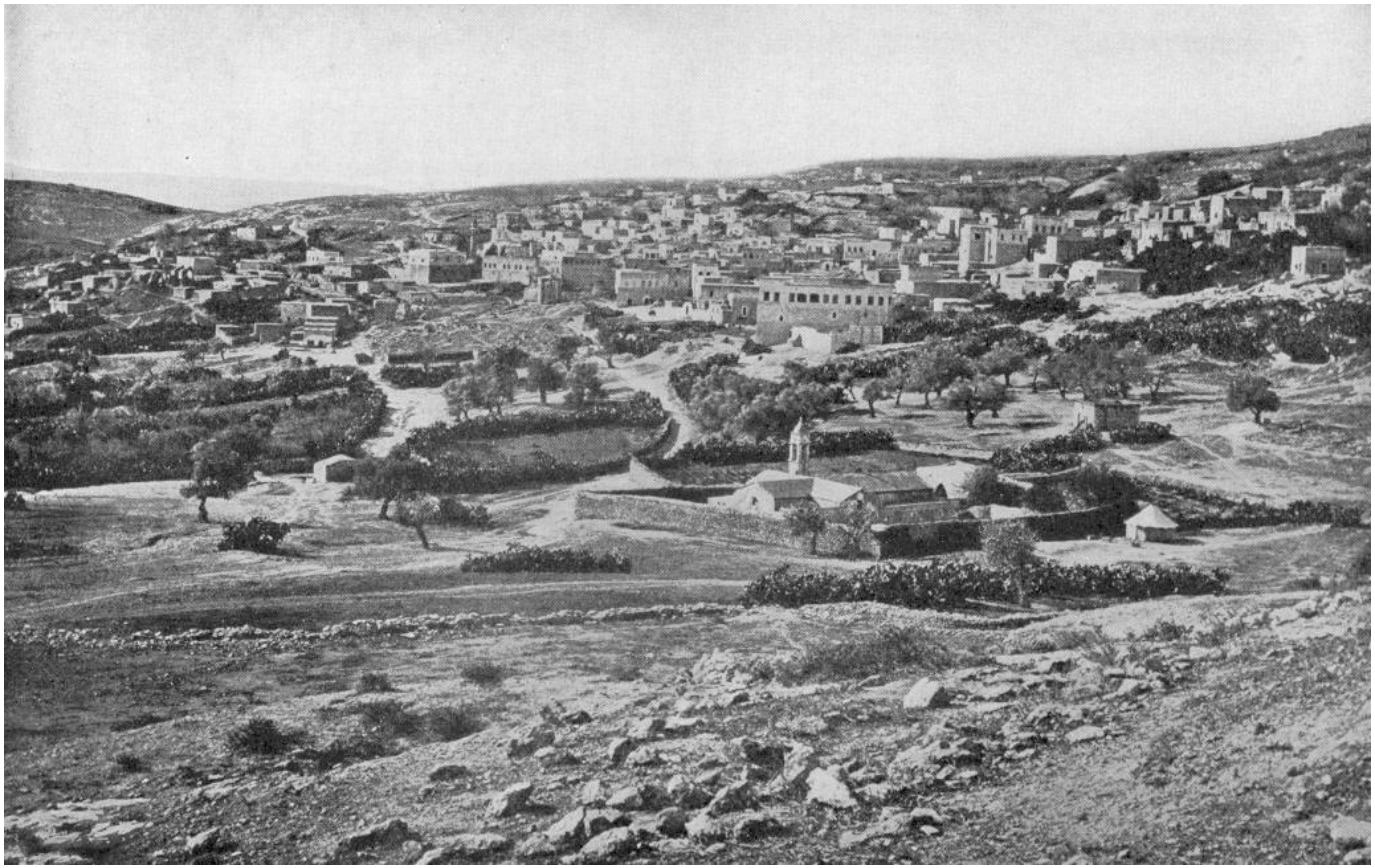
When that illustrious day shall rise,
And all Thine armies shine
In robes of victory through the skies,
The glory shall be Thine.

--*Isaac Watts.*

NAZARETH.

The village of Nazareth itself lies in a basin, but from the hills all about it the most extended view can be obtained. The scenes of many of the most thrilling episodes in the history of Israel are in sight. In Jesus' time it was near the great caravan roads, and the center of a busy civilization.

"It was not as a rustic preaching to rustics that our Lord went about. He went forth in a part of the Roman empire full of Roman civilization, busy and populous."--*Walter Besant*



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How the Lord Jesus Began to Win the Love of Many People.

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PERSONS OF THE STORY.

The LORD JESUS.
John the Baptist.
The Disciples of Jesus.
Mary, the Mother of Jesus.
Nicodemus, a great teacher at Jerusalem.
A woman of Samaria.
A king's officer.
The Evil One.
Pharisees, Sadducees.
Soldiers, a wedding party, money changers, priests, Samaritans.

PLACES OF THE STORY.

The Jordan River. The Wilderness.
Cana in Galilee. Jerusalem. Samaria.
Galilee.

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THE LOWER FORDS OF THE JORDAN.

Photograph taken by Mrs. Frank L. Goodspeed of Springfield, Mass., and used by her kind permission.

This fine picture shows the traditional place of the baptism of Jesus. The river has been at flood, as often happens in its impetuous torrent, and quantities of driftwood are shown along its banks.



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I

THE BAPTISM OF JESUS

How John Preached to the People, and How the Lord Jesus Was Baptized by Him in the River Jordan.

In those days came John the Baptist, preaching in the wilderness of Judaea, saying, "Repent ye; for the kingdom of heaven is at hand. For this is he who was spoken of by Isaiah the prophet, saying,--

"The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight."

Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey. Then went out unto him the people of Jerusalem, and all Judaea, and all the region round about Jordan; and they were baptized by him in the river Jordan, confessing their sins.

But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, "Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruit worthy of repentance: and think not to say within yourselves, 'We have Abraham to our father': for I say unto you, that God is able of these stones to raise up children unto Abraham.

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"And even now is the axe laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he who cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit and with fire: whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire."

And the multitudes asked him, saying, "What then must we do?"

And he answered and said unto them, "He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise."

And there came also publicans to be baptized, and they said unto him, "Master, what must we do?"

And he said unto them, "Extort no more than that which is appointed you."

And soldiers also asked him, saying, "And we, what must we do?"

And he said unto them, "Do violence to no man, neither take anything wrongfully; and be content with your wages."

Then cometh Jesus from Galilee to the Jordan unto John, to be baptized by him. But John would have hindered him, saying, "I have need to be baptized by thee, and comest thou to me?"

But Jesus answering said unto him, "Permit it now: for thus it becometh us to fulfill all righteousness."

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JESUS TAKING LEAVE OF HIS MOTHER.
By Bernard Plockhorst

This picture shows Jesus taking leave of Mary before beginning his ministry.



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Then he permitted him. And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying,--

"This is my beloved Son, in Whom I am well pleased."

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II

THE TEMPTATION IN THE WILDERNESS.

How the Lord Jesus Fought with a Great Foe.

And Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit in the wilderness during forty days, being tempted of the devil. And he ate nothing in those days: and when they were completed, he hungered.

And the devil said unto him, "If thou art the Son of God, command this stone that it become bread."

And Jesus answered unto him, "It is written. 'Man shall not live by bread alone.'"

And he led him up, and showed him all the kingdoms of the world in a moment of time.

And the devil said unto him, "To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship before me, it shall all be thine."

And Jesus answered and said unto him, "It is written, 'Thou shalt worship the Lord thy God, and him only shalt thou serve.'"

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THE WILDERNESS OF THE TEMPTATION.

This wild and desolate region accords very well with our ideas of the place of the temptation of Jesus. The great cliff in the picture faces a narrow ravine not far from Jericho



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And he led him to Jerusalem, and set him on the pinnacle of the temple, and said unto him, "If thou art the Son of God, cast thyself down from hence: for it is written,--

'He shall give his angels charge concerning thee, to guard thee:

and,

'On their hands they shall bear thee up, Lest haply thou dash thy foot against a stone.'"

And Jesus answering said unto him, "It is said, 'Thou shalt not tempt the Lord thy God.'"

And he was in the wilderness forty days tempted of Satan; and he was with wild beasts; and the angels ministered unto him.

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THE FIRST DISCIPLES.

How the Lord Jesus Began to Win the Love of His Friends.

One day after Jesus had returned from the wilderness, where he had met the temptation, John the Baptist saw him approaching, and said, "Behold, the Lamb of God, who taketh away the sin of the world! This is he of whom I said, 'After me cometh a man which is become before me: for he was before me.' And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing with water."

Again on the morrow John was standing, and two of his disciples; and he looked upon Jesus as he walked, and said, "Behold, the Lamb of God!"

And the two disciples heard him speak, and they followed Jesus.

And Jesus turned, and beheld them following, and saith unto them, "What seek ye?"

And they said unto him, "Rabbi (that is, Master), where abidest thou?"

He saith unto them, "Come, and ye shall see."

They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hoar.

One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother. He findeth first his own brother Simon, and saith unto him, "We have found the Messiah" (that is, Christ).

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JESUS AND THE FISHERMEN.

By Zimmermann



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He brought him unto Jesus. Jesus looked upon him, and said, "Thou art Simon the son of John: thou shalt be called Cephas" (that is, Peter).

On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, "Follow me." Now Philip was from Bethsaida, of the city of Andrew and Peter.

Philip findeth Nathanael, and saith unto him, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph."

And Nathanael said unto him, "Can any good thing come out of Nazareth?" Philip saith unto him, "Come and see."

Jesus saw Nathanael coming to him, and saith of him, "Behold, an Israelite indeed, in whom is no guile!"

Nathanael saith unto him, "Whence knowest thou me?" Jesus answered and said unto him, "Before Philip called thee, when thou wast under

the fig tree, I saw thee."

Nathanael answered him, "Rabbi, thou art the Son of God; thou art King of Israel."

Jesus answered and said unto him, "Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these. Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man."

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IV

THE FIRST MIRACLE.

How the Lord Jesus Went to a Wedding.

The third day after Jesus had started for Galilee with his new friends, there was a marriage in Cana of Galilee; and the mother of Jesus was there: and Jesus also was bidden, with his disciples, to the marriage.

And when the wine failed, the mother of Jesus said unto him, "They have no wine."

And Jesus said unto her, "Woman, what have I to do with thee? mine hour is not yet come."

His mother said unto the servants, "Whatsoever he saith unto you, do it."

Now there were six waterpots of stone set there after the Jews' custom of purifying, containing two or three firkins apiece.

Jesus said unto them, "Fill the waterpots with water." And they filled them up to the brim. And he said unto them, "Draw out now, and bear unto the ruler of the feast."

And they bore it. And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants which had drawn the water knew), the ruler of the feast called the bridegroom, and said unto him, "Every man setteth on first the good wine; and when men have drunk freely, then that which is worse: thou hast kept the good wine until now."

This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

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V

AT THE PASSOVER.

How the Lord Jesus Went Again to Jerusalem, What He Did, and the Friends He Made There.

And the Passover of the Jews was at hand, and Jesus went up to Jerusalem. And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money and overthrew their tables; and to them that sold the doves he said, "Take these things hence; make not my Father's house a house of merchandise."

Now when he was in Jerusalem at the Passover, during the feast, many believed on his name, beholding his signs which he did.

Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came unto him by night, and said to him, "Rabbi, we know that thou art a teacher come from God: for no man can do these signs that thou doest, except God be with him."

Jesus answered and said unto him, "Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God."

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Nicodemus said unto him, "How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?"

Jesus answered, "Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, 'Ye must be born anew.' The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is everyone that is born of the Spirit."

Nicodemus answered and said unto him, "How can these things be?" Jesus replied to him, "Art thou the teacher of Israel, and understandest not these things? Verily, verily, I say unto thee, We speak that we do know, and bear witness of that we have seen; and ye receive not our witness. If I told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things? And no man hath ascended into heaven, but he that descended out of heaven, even the Son of man, which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth may in him have eternal life."

(This is the end of the story of the Lord Jesus and Nicodemus. What follows is added by the writer of the gospel.)

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son {81} into the world to judge the world; but that the world should be saved through him. He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.

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VI

JESUS AT JACOB'S WELL.

How the Lord Jesus Made Much of Two Days in Samaria.

Afterward Jesus left Judaea, and departed again into Galilee. And he must needs pass through Samaria. So he cometh to a city of Samaria, called Sychar, near to the plot of ground that Jacob gave to his son Joseph: and Jacob's well was there. Jesus therefore, being wearied with his journey, sat by the well.

It was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, "Give me to drink."

For his disciples were gone away into the city to buy food. The Samaritan woman therefore saith unto him, "How is it that thou, being a Jew, askest drink of me, which am a Samaritan woman?" (For Jews have no dealings with Samaritans.)

Jesus answered and said unto her, "If thou knewest the gift of God, and who it is that saith to thee, 'Give me to drink'; thou wouldest have asked of him, and he would have given thee living water."

The woman saith unto him, "Sir, thou hast nothing to draw with, and the well is deep. Whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his sons, and his cattle?"

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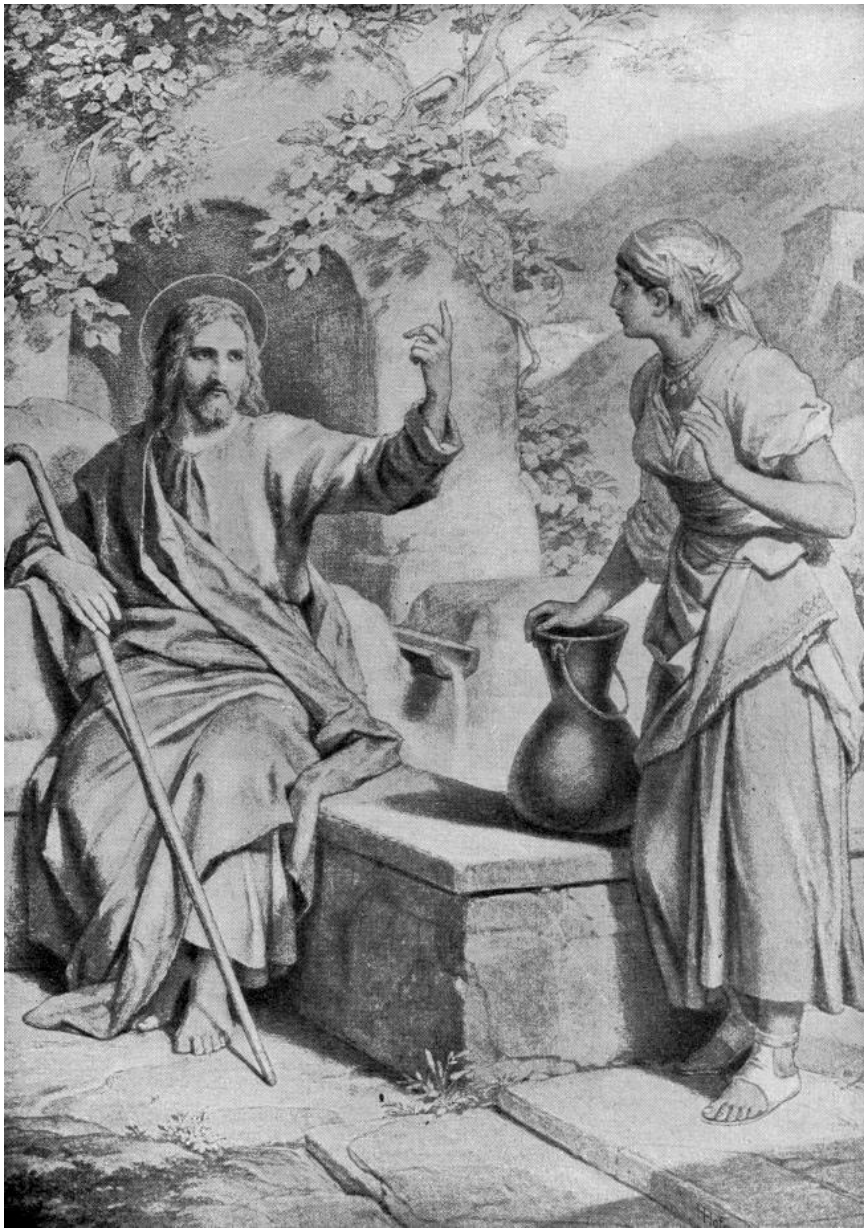
{84}

JESUS AND THE WOMAN OF SAMARIA.

By Heinrich Hofmann

"Sweet was the hour, O Lord! to thee
At Sychar's lonely well,
When a poor outcast heard thee there
Thy great salvation tell.
There Jacob's erring daughter found
Those streams unknown before,
The water brooks of life, that make
The weary thirst no more."

--*Sir Edward Demey*



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Jesus answered and said unto her, "Everyone that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water, springing up unto eternal life."

The woman saith unto him, "Sir, give me this water, that I thirst not, neither come all the way hither to draw."

Jesus saith unto her, "Go, call thy husband, and come hither."

The woman answered and said unto him, "I have no husband."

Jesus saith unto her, "Thou saidst well, 'I have no husband': for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly."

The woman saith unto him, "Sir, I perceive that thou art a prophet. Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship."

Jesus saith unto her, "Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not: we worship that which we know: for salvation is from the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshipers. God is a Spirit: and they that worship him must worship in spirit and truth."

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The woman saith unto him, "I know that Messiah cometh (which is called Christ): when he is come, he will declare unto us all things."

Jesus saith unto her, "I that speak unto thee am he." And upon this came his disciples; and they marveled that he was speaking with a woman; yet no man said, "What seekest thou?" or, "Why speakest thou with her?"

So the woman left her waterpot, and went away into the city, and saith to the men, "Come, see a man, who told me all things that ever I did: can this be the Christ?"

They went out of the city, and were coming to him. In the mean while the disciples prayed him, saying, "Rabbi, eat." But he said unto them, "I have meat to eat that ye know not."

The disciples therefore said one to another, "Hath any man brought him aught to eat?"

Jesus saith unto them, "My meat is to do the will of him that sent me, and to accomplish his work. Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. For herein is the saying true, One soweth, and another reapeth. I sent you to reap that whereon ye have not labored: others have labored, and ye are entered into their labor."

And from that city many of the Samaritans believed on him because of the word of the woman, who testified, {87} "He told me all things that ever I did." So when the Samaritans came unto him, they besought him to abide with them: and he abode there two days. And many more believed because of his word; and they said to the woman, "Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world."

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VII

THE GOOD SAMARITAN

(At another time, Jesus, who had been so kindly treated by the Samaritans, told this story to show how everyone ought to treat others kindly. This is how he happened to tell the story):--

A teacher asked Jesus, to test him, what he should do to inherit eternal life. Jesus answered, "What does the law say?"

The teacher replied, "The law says, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.'"

And he said unto him, "Thou hast answered right: this do, and thou shalt live."

But he, desiring to justify himself, said unto Jesus, "And who is my neighbor?"

Jesus made answer and said, "A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him.

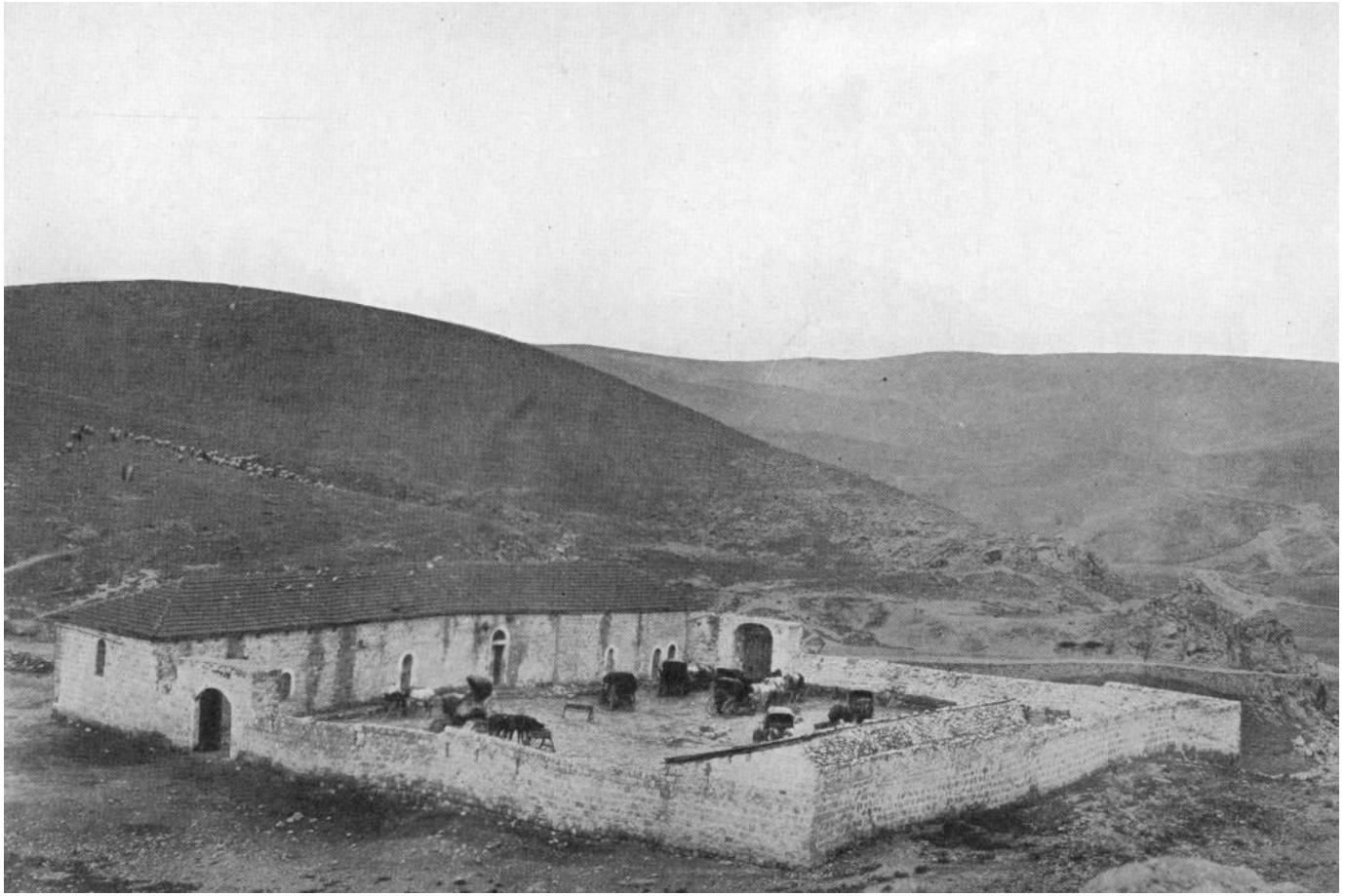
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"INN OF THE GOOD SAMARITAN"

From a photograph taken by Louis L. Tribus, Consulting Engineer and Commissioner of Public Works of the Borough of Richmond, City of New York, and used by his kind permission.

This is the traditional site of the "Inn of the Good Samaritan," on the pilgrim road the "Ascent of Blood," which leads from Jericho to Jerusalem. When taken upwards, a more hot and heavy way it is impossible to conceive--between blistered limestones and rocks, and in front the bare hills piled high, without shadow or verdure. There is no water from Jericho till you reach the roots of the Mount of Olives. Curious red streaks appear from time to time on the stones, and perhaps account for the sanguinary names which attach to the road,--but the crimes committed here make these doubly deserved.



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And on the morrow he took out two pence, and gave them to the host, and said, "Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee."

"Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?"

And he said, "He that showed mercy on him."

And Jesus said unto him, "Go, and do thou likewise."

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VIII

JESUS AND THE KING'S OFFICER

How the Lord Jesus Went Back to Galilee, and How He Healed the Son of a King's Officer.

And after the two days in Samaria he went forth from thence into Galilee. For Jesus himself testified, that a prophet hath no honor in his own country. So when he came into Galilee, the Galilaeans received him, having seen all the things that he did in Jerusalem at the feast: for they also went unto the feast.

He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain king's officer whose son was sick at Capernaum. When he heard that Jesus had come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son; for he was at the point of death. Jesus therefore said unto him, "Except ye see signs and wonders, ye will in no wise believe."

The king's officer saith unto him, "Sir, come down ere my child die."

Jesus saith unto him, "Go thy way; thy son liveth." The man believed the word that Jesus spoke unto him, and he went his way. And as he was now going down, his servants met him, saying, that his son lived. So he {93} inquired of them the hour when he began to recover. They said therefore unto him, "Yesterday at the seventh hour the fever left him."

So the father knew that it was at that hour in which Jesus said unto him, "Thy son liveth": and himself believed, and his whole house.

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IX

THE CHOOSING OF THE TWELVE DISCIPLES.

How the Lord Jesus Gathered About Him the Men Who Were to Be His Closest Friends.

Passing along by the sea of Galilee, Jesus saw Simon and Andrew the brother of Simon casting a net in the sea: for they were fishers. And he said unto them, "Come ye after me, and I will make you fishers of men."

And straightway they left the nets, and followed him.

And going on a little further, he saw James the son of Zebedee, and John his brother, who also were in the boat mending the nets. And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. And as he passed by, he saw Levi the son of Alphaeus sitting at the place of toll, and he saith unto him, "Follow me." And he arose and followed him. And it came to pass, that he was sitting at meat in his house, and many publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him. And the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, "He eateth and drinketh with publicans and sinners."

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And when Jesus heard it, he saith unto them, "They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners."

And he went up into the mountain, and called unto him whom he himself would: and they went unto him. And he appointed twelve, that they might be with him, and that he might send them forth to preach, and to have authority to cast out demons: and Simon he surnamed Peter; and James the son of Zebedee, and John the brother of James; and them he surnamed Boanerges, which is, Sons of thunder: and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Zealot, and Judas Iscariot, who also betrayed him.

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The Glorious Company of the Apostles

Simon Peter.

Andrew.

James.

John.

Philip.

Bartholomew.

Thomas.

Matthew.

James "the less".

Thaddaeus.

Simon the Zealot.

Judas Iscariot, the traitor.

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Simon Peter. Brother of Andrew. Fisherman. Residence Bethsaida. One of the leaders of the apostles. Said to have founded the church at Rome and to have suffered martyrdom under Nero.

Andrew. Brother of Simon Peter. Fisherman. Residence Bethsaida. Tradition says he was crucified at Patrae by the proconsul AEGeas.

James. Brother of John. Son of Zebedee. Fisherman. Home Bethsaida. Beheaded by Herod Agrippa only fourteen years after the crucifixion. The first of the "glorious company of the apostles" to join "the noble army of martyrs."

John. "The beloved Disciple." Fisherman. Brother of James. Son of Zebedee. Home Bethsaida. Reputed author of Gospel of St. John, the Epistles of John and the Apocalypse. Said to have lived to an extreme old age, dying a natural death at Ephesus.

Philip. Fellow townsman of Peter and Andrew, and probably, like them, a fisherman. Said by tradition to have been crucified head downwards in the reign of Domitian.

Bartholomew. Native of Cana of Galilee. Tradition says that he suffered martyrdom in India.

Thomas. "The Doubter." Occupation unknown. Residence unknown. Tradition says that he was sold as a slave to an Indian merchant; that he preached the gospel there with great effect and died a natural death at an advanced age.

Matthew. "The Publican." A customs officer near Capernaum. Author of the Gospel of Matthew. Nothing is known of his subsequent life or of his death.

James. The son of Alphaeus. Called "the less." No details of his history are known.

Thaddaeus. Occupation not known. Thought to have lived at Jerusalem. Tradition says he preached the gospel in Africa. Fate unknown.

Simon, the Zealot. No details are known of his life.

Judas Iscariot. The Traitor and Betrayer of Jesus. Iscariot means "the man of Karioth." He was the only Judaeen among the apostles. He committed suicide by hanging after the crucifixion.

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Oh, where is He that trod the sea?
Oh, where is He that spake?
And demons from their victims flee,
The dead their slumbers break;
The palsied rise in freedom strong,
The dumb men talk and sing,
And from blind eyes, benighted long,
Bright beams of morning spring.

Oh, where is He that trod the sea?
'T is only He can save;
To thousands hungering wearily,
A wondrous meal He gave:
Full soon, celestially fed,
Their mystic fare they take;
'T was springtide when He blest the bread,
'T was harvest when He brake.

Oh, where is He that trod the sea?
My soul, the Lord is here:
Let all thy fears be hushed in thee;
To leap, to look, to hear,
Be thine: thy needs He'll satisfy:
Art thou diseased, or dumb?
Or dost thou in thy hunger cry?
"I come," saith Christ, "I come."

--**Thomas T. Lynch.**

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JESUS, SAVIOUR, PILOT ME

Jesus, Saviour, pilot me,
Over life's tempestuous sea;
Unknown waves before me roll,
Hiding rock and treacherous shoal;
Chart and compass came from Thee:
Jesus, Saviour, pilot me.

As a mother stills her child,
Thou canst hush the ocean wild;
Boisterous waves obey Thy will
When Thou say'st to them "Be still!"
Wondrous Sovereign of the sea.
Jesus, Saviour, pilot me.

When at last I near the shore,
And the fearful breakers roar
"Twixt me and the peaceful rest,
Then, while leaning on Thy breast,
May I hear Thee say to me,
"Fear not, I will pilot thee!"

--**E. Hopper.**

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JESUS CALLS US

Jesus calls us: o'er the tumult
Of our life's wild, restless sea,
Day by day His sweet voice soundeth,
Softly, clearly--"Follow Me."

Jesus calls us, from the evil
In a world we cannot flee,
From each idol that would keep us,
Softly, clearly--"Follow Me."

Still in joy and still in sadness
We discern our own decree;
Still He calls, in cares and pleasures,
Softly, clearly--"Follow Me."

Thou dost call us! may we ever

To Thy call attentive be;
Give our hearts to Thine obedience,
Rise, leave all, and follow Thee.

--Mrs. Cecil Frances Alexander.

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HAIL TO THE LORD'S ANOINTED.

Hail to the Lord's Anointed,
Great David's greater Son;
Hail, in the time appointed,
His reign on earth begun!
He comes to break oppression,
To set the captive free,
To take away transgression,
And rule in equity.

He comes with succor speedy
To those who suffer wrong;
To help the poor and needy,
And bid the weak be strong;
To give them songs for sighing,
Their darkness turn to light,
Whose souls, condemned and dying,
Were precious in His sight.

For Him shall prayer unceasing
And daily vows ascend;
His kingdom still increasing,
A kingdom without end.
The tide of time shall never
His covenant remove;
His name shall stand forever;
That name to us is Love!

--James Montgomery.

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*How the Lord Jesus went about doing good,
teaching and healing, and how He grew
in favor with the people.*

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PERSONS OF THE STORY.

*The LORD JESUS.
A Roman Captain and his servant.
The Disciples of Jesus.
Peter's mother-in-law.
A widow of Nain and her son.
Jairus, his wife and little daughter.
John the Baptist.
Herod.
Herodias and her daughter.
A little lad with loaves and fishes.
Multitudes of people, lepers, palsied, and those having all
manner of diseases.*

PLACES OF THE STORY.

*The "Mount of Beatitudes."
Capernaum.
The region of Galilee.
The lake of Gennesaret.
Gadara.
The city of Nain.
The Jordan.
The prison in the "Black Fortress" of Machaerus.
The banquet hall of Herod.*

I

THE SERMON ON THE MOUNT

How the Lord Jesus Taught the People the Way of Right Living.

And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: and he opened his mouth and taught them, saying,--

THE BEATITUDES.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted.

"Blessed are the meek: for they shall inherit the earth.

"Blessed are they that hunger and thirst for righteousness: for they shall be filled.

"Blessed are the merciful: for they shall obtain mercy.

"Blessed are the pure in heart: for they shall see God.

"Blessed are the peacemakers: for they shall be called sons of God.

"Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall reproach you, and persecute you, and say all manner of {106} evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

"Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven."

THE NEW WAY OF RIGHT LIVING.

Be Right in the Heart, and Not in Outward Appearance Only.

"Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

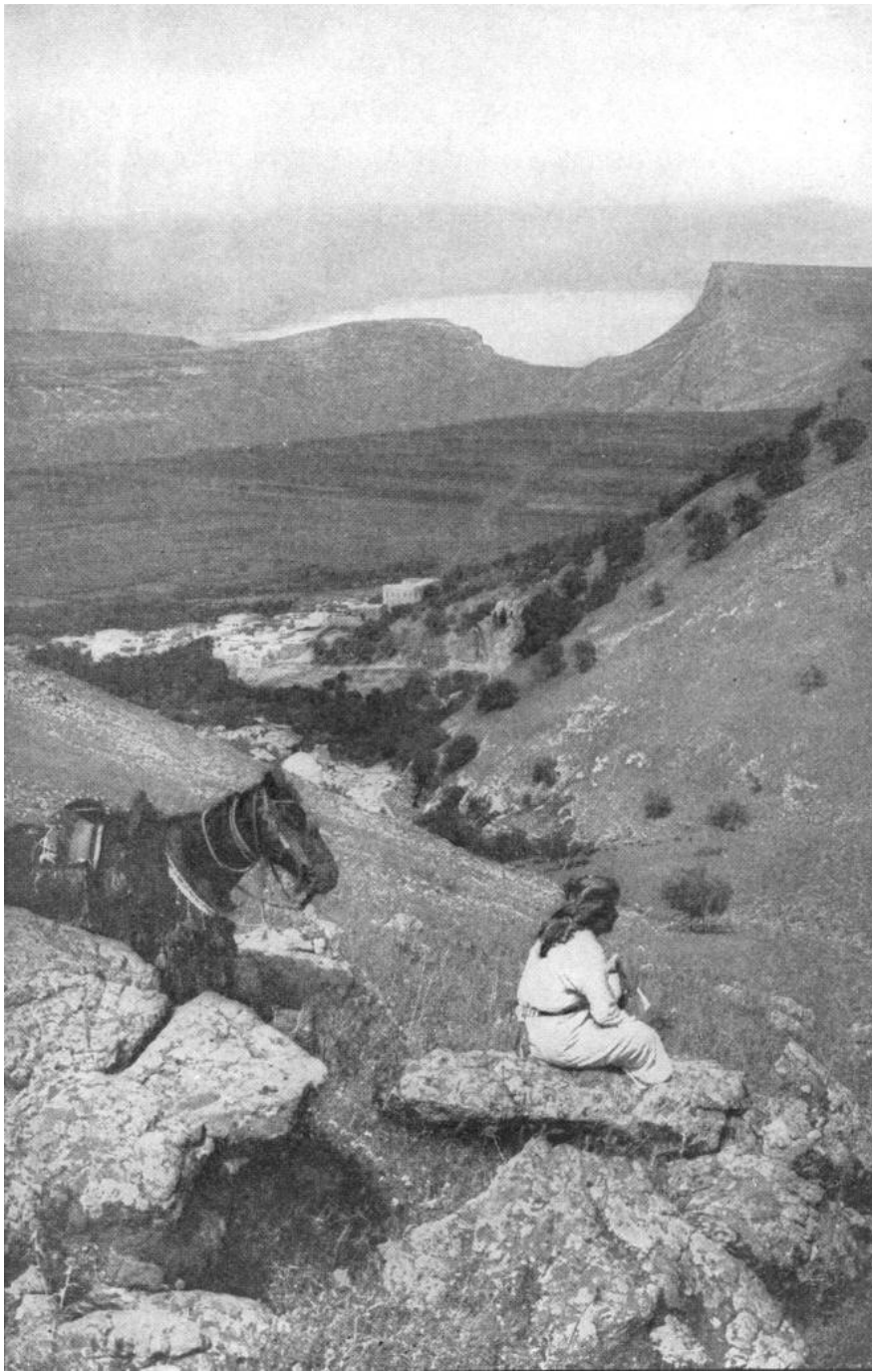
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LOOKING NORTHEAST FROM THE MOUNT OF BEATITUDES TO CAPERNAUM AND THE SEA OF GALILEE.

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"Kurn Hattin," the "Horns of Hattin," a double-peaked hill four miles back from the sea and about eight miles southwest from Capernaum, is the traditional location of the mountain from which Jesus delivered the Sermon on the Mount.



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It is a Sin to Get Angry.

"Ye have heard that it was said to them of old time, 'Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment': but I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, 'Worthless fellow,' shall be in danger of the council; and whosoever shall say, 'Thou fool,' shall be in danger of the hell of fire. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art with him in the way; lest the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the last farthing."

It is a Sin to Swear.

"Again, ye have heard that it was said to them of old time, 'Thou shalt not perjure thyself, but shalt perform unto the Lord thine oaths': but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, 'Yea, yea; Nay, nay': and whatsoever is more than these is of the evil one."

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It is a Sin to Be Revengeful.

"Ye have heard that it was said, 'An eye for an eye, and a tooth for a tooth': but I say unto you, Resist not evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak

also. And whosoever shall compel thee to go one mile, go with him two. Give to him that asketh thee, and from him that would borrow of thee turn not thou away."

It is a Sin to Think Evil of Others.

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, 'Let me cast out the mote out of thine eye'; and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

The Right Way is to Love Your Enemies.

"Ye have heard that it was said, 'Thou shalt love thy neighbor, and hate thine enemy': but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them {111} that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect."

The Right Way to Do Good Deeds.

"Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven.

"When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father who seeth in secret shall recompense thee."

The Right Way to Pray.

"And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard {112} for their much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye:"--

THE LORD'S PRAYER.

***"Our Father which art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done
In earth, as it is in heaven.
Give us this day our daily bread,
And forgive us our debts,
As we forgive our debtors.
And lead us not into temptation,
But deliver us from evil:
For thine is the kingdom, and the power,
and the glory, for ever, Amen."***

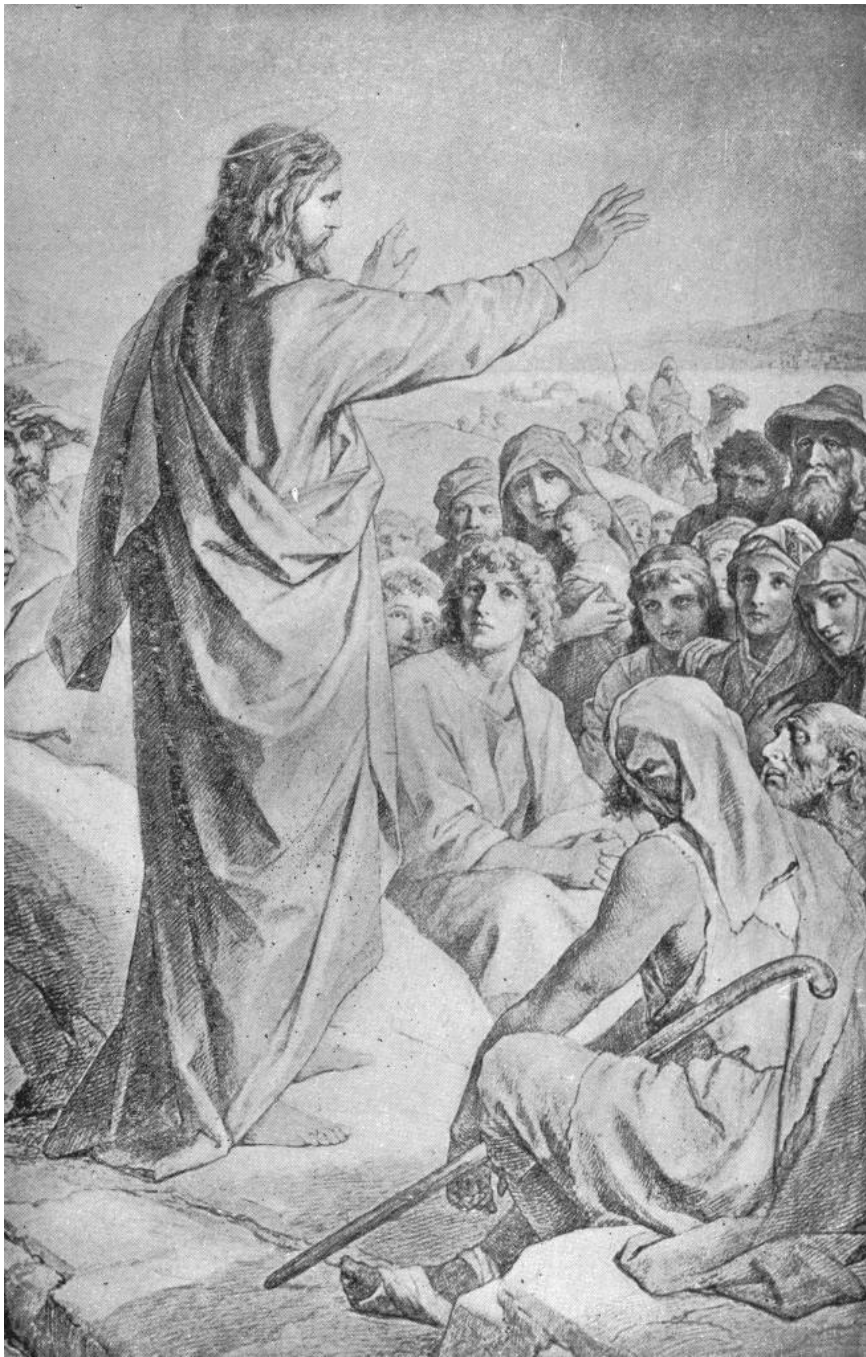
"For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?"

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JESUS PREACHING THE SERMON ON THE MOUNT.



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THE GOLDEN RULE.

"All things therefore whatsoever ye would that men should do unto you, then so do ye also unto them: for this is the law and the prophets."

The Right Way to Be Rich.

"Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also."

Trust God, and He Will Take Care of You.

"The lamp of the body is the eye: if therefore thine eye be right, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness!"

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon."

"Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for {116} your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto his stature? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so

clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

"Be not therefore anxious, saying, 'What shall we eat?' or, 'What shall we drink?' or, 'Wherewithal shall we be clothed?' For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof."

God Wants Deeds, Not Words.

"Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate, and strait the way, that leadeth unto life, and few be they that find it.

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"For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit. For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

"Not everyone that saith unto me, 'Lord, Lord,' shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

"Many will say unto me in that day, 'Lord, Lord,
Did we not prophesy in thy name,
And by thy name cast out demons,
And by thy name do many mighty works?'
And then I will profess unto them, 'I never knew you;
Depart from me, ye that work iniquity.'

"Everyone therefore who heareth these words of mine, And doeth them,
Shall be likened unto a wise man,
Which built his house upon the rock:
And the rain descended, and the floods came,
And the winds blew, and beat upon that house:
And it fell not, for it was founded upon the rock.

"And everyone who heareth these words of mine,
And doeth them not, {118}
Shall be likened unto a foolish man,
Which built his house upon the sand:
And the rain descended, and the floods came,
And the wind blew, and smote upon that house;
And it fell, and great was the fall thereof."

And it came to pass, when Jesus ended these words, the multitudes were astonished at his teaching: for he taught them as one having authority, and not as their scribes.

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RUINS OF THE SYNAGOGUE AT CAPERNAUM.

From a photograph of the Palestine Exploration Fund, and used by special permission.



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II

THE ROMAN SOLDIER'S FAITH

How the Lord Jesus Healed the Captain's Servant.

And when he was come down from the mountain, great multitudes followed him, and he entered into Capernaum.

And a certain Roman captain's servant, who was dear to him, was sick and at the point of death. And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his servant.

And they, when they came to Jesus, besought him earnestly, saying, "He is worthy that thou shouldest do this for him: for he loveth our nation, and himself built us our synagogue."

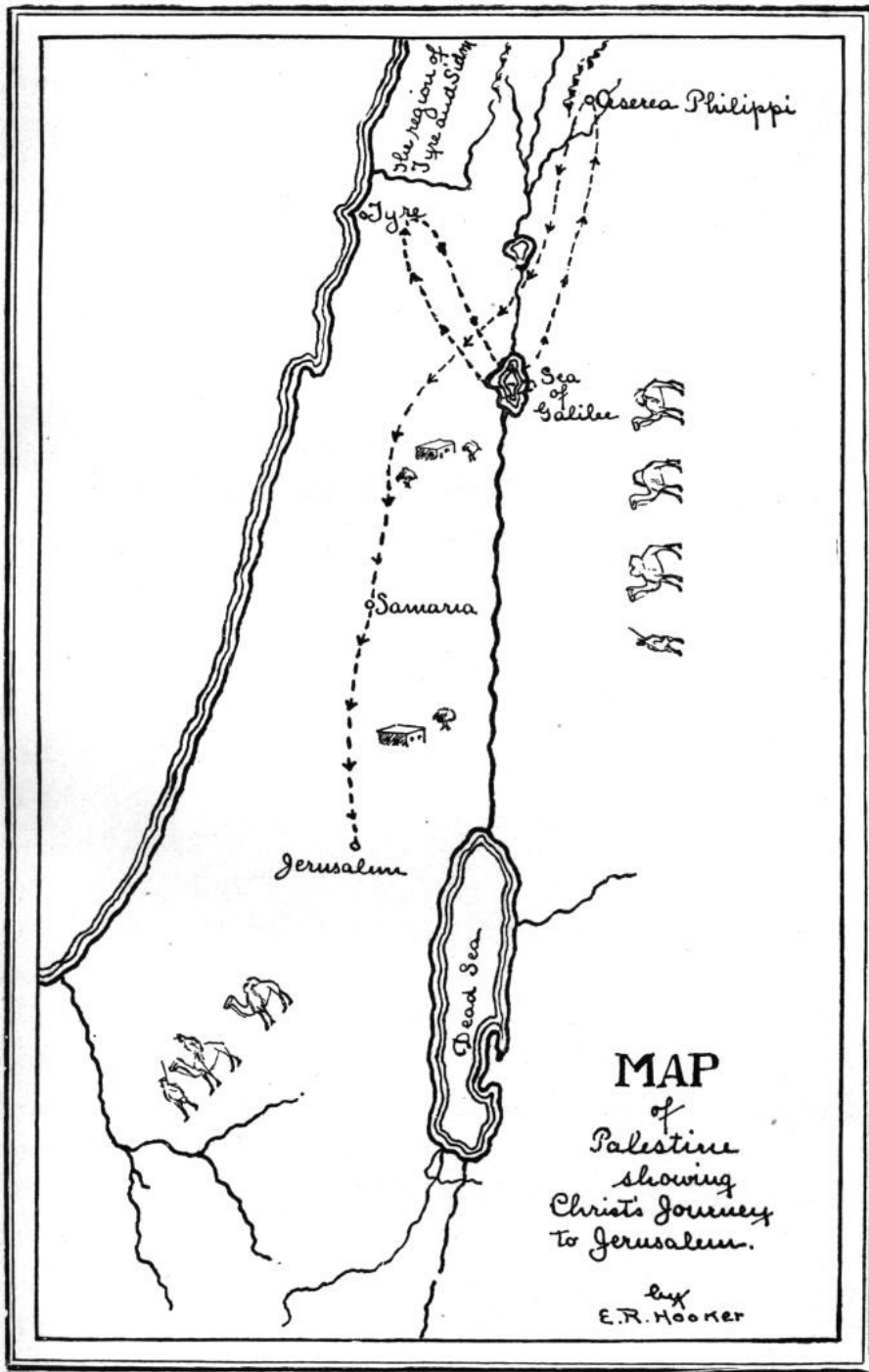
And Jesus went with them. And when he was now not far from the house, the Roman captain sent friends to him, saying unto him, "Lord, trouble not thyself: for I am not worthy that thou shouldest come under my roof: wherefore neither thought I myself worthy to come unto thee: but say the word, and my servant shall be healed. For I also am a man set under authority, having under myself soldiers: and I say to this one, 'Go,' and he goeth; and to another, 'Come,' and he cometh; and to my servant, 'Do this,' and he doeth it."

And when Jesus heard these things, he marvelled at {122} him, and turned and said unto the multitude that followed him, "I say unto you, I have not found so great faith, no, not in Israel."

And they that were sent, returning to the house, found the servant whole.

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Map of Palestine showing Christ's Journey to Jerusalem.
by E. R. Hooker



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III

DAYS OF SERVICE

How the Lord Jesus Healed Many People.

A Sabbath Day at Capernaum.

On the Sabbath day he entered into the synagogue and taught. And they were astonished at his teaching: for he taught them as having authority, and not as the scribes.

And there was in their synagogue a man with an unclean spirit; and he cried out, saying, "What have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God."

And Jesus rebuked him, saying, "Hold thy peace, and come out of him."

And the unclean spirit, tearing him and crying with a loud voice, came out of him.

And they were all amazed, insomuch that they questioned among themselves, saying, "What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him."

And the news went out straightway everywhere into all the region of Galilee round about.

And when they were come out of the synagogue, they came into the house of Simon and Andrew, with James {126} and John. Now Simon's wife's mother lay sick of a fever; and they told him of her: and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

And at even, when the sun set, they brought unto him all that were sick, and them that were possessed with demons. And all the city was gathered together at the door. And he healed many that were sick with divers diseases, and cast out many demons; and he suffered not the demons to speak, because they knew him.

And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed. And Simon and they that were with him followed after him; and they found him, and said unto him, "All are seeking thee."

And he saith unto them, "Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth."

And he went into their synagogues throughout all Galilee, preaching and casting out demons.

Healing a Leper.

And there came to him a leper, beseeching him, and kneeling down to him, and saying unto him, "If thou wilt, thou canst make me clean."

And being moved with compassion, he stretched forth his hand, and touched him, and said unto him, "I will; be thou made clean."

And straightway the leprosy departed from him, and {127} he was made clean. And he strictly charged him, and sent him out, and saith unto him, "See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them."

But he went out, and began to publish it much, and to spread abroad the matter, insomuch that Jesus could no more openly enter into a city, but was without in desert places: and they came to him from every quarter.

The Man Let Down Through the Roof.

And when he entered again into Capernaum after some days, it was noised that he was in the house. And many were gathered together, so that there was no longer room for them, no, not even about the door: and he spoke the word unto them. And they came, bringing unto him a man sick of the palsy, borne by four. And when they could not come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken through it, they let down the bed whereon the sick of the palsy lay.

And Jesus seeing their faith said unto the sick of the palsy, "Son, thy sins are forgiven."

But there were certain of the scribes sitting there, and reasoning in their hearts, "Why doth this man thus speak? he blasphemeth: who can forgive sins but one, even God?"

And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, said unto them, "Why reason ye these things in your hearts? Which is easier, {128} to say to the sick of the palsy, 'Thy sins are forgiven'; or to say, 'Arise, and take up thy bed, and walk'? But that ye may know that the Son of man hath authority on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, take up thy bed, and go unto thy house."

And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, "We never saw it in this fashion."

The Two Blind Men.

And as Jesus passed by from thence, two blind men followed him, crying out, and saying, "Have mercy on us, thou son of David."

And when he was come into the house, the blind men came to him: and Jesus said unto them, "Believe ye that I am able to do this?"

They say unto him, "Yea, Lord."

Then touched he their eyes, saying, "According to your faith be it done unto you." And their eyes were opened.

And Jesus strictly charged them, saying, "See that no man know it."

But they went forth, and spread abroad his fame in all that land.

The Throngs About the Master.

And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed: and from Judaea, and from Jerusalem, and from Idumaea, and beyond Jordan, and about Tyre and Sidon, a great multitude, {129} hearing what great things he did, came unto him. And he spoke to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him: for he had healed many; insomuch that as many as had plagues pressed upon him that they might touch him. And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, "Thou art the Son of God." And he charged them much that they should not make him known.

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How the Lord Jesus Raised a Widow's Son from the Dead.

And it came to pass soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great multitude. Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and many people of the city were with her.

And when the Lord saw her, he had compassion on her, and said unto her, "Weep not."

And he came nigh and touched the bier: and the bearers stood still. And he said, "Young man, I say unto thee, Arise." And he that was dead sat up, and began to speak. And he gave him to his mother.

And fear took hold on all: and they glorified God, saying, "A great prophet is arisen among us": and, "God hath visited his people." And this report went forth concerning him in the whole of Judaea, and all the region round about.

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JESUS PREACHING BY THE SEASIDE



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V

THE GREAT TEACHER

How the Lord Jesus Told the People Stories by the Sea.

And again he began to teach by the sea side. And there was gathered unto him a very great multitude, so that he entered into a boat, which was on the sea, and sat in it; and all the multitude were by the sea on the land. And he taught them many things in stories, and told them in his teaching,--

The Story of the Sower.

"Behold, the sower went forth to sow: and, as he sowed, some seed fell by the wayside, and the birds came and devoured it. And other seed fell on the rocky ground, where it had not much earth; and straightway it sprang up, because it had no deepness of earth: and when the sun was risen, it was scorched; and because it had no root, it withered away. And other seed fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit. And other seed fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold."

And he said, "Who hath ears to hear, let him hear." (Afterward he explained the parable to them thus):--

"The sower soweth the word. And these are they by {134} the wayside, where the word is sown; and when they have heard, straightway cometh Satan, and taketh away the word which hath been sown in them. And these in like manner are they that are sown upon the rocky places, who, when they have heard the word, straightway receive it with joy; and they have no root in themselves, but endure for a while;

then, when tribulation or persecution ariseth because of the word, straightway they stumble. And others are they that are sown among the thorns; these are they that have heard the word, and the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. And those are they that were sown upon the good ground; such as hear the word, and accept it; and bear fruit, thirtyfold, and sixtyfold, and a hundredfold."

The Story of the Growing Grain.

And he said, "The kingdom of God is as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full corn in the ear. But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come."

The Story of the Mustard Seed.

And he said, "How shall we liken the kingdom of God? or in what story shall we set it forth? It is like a grain of mustard seed, which, when it is sown upon the earth, {135} though it be less than all the seeds that are upon the earth, yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof."

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VI

THE TEMPEST

How the Lord Jesus Stilled the Storm, and Did Miracles by the Sea.

And on that day, when even was come, he saith unto them, "Let us go over unto the other side."

And leaving the multitude, they took him with them in the boat. And other boats were with him. And there arose a great storm of wind, and the waves beat into the boat, that the boat was now filling. And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, "Master, carest thou not that we perish?"

And he awoke, and rebuked the wind, and said unto the sea, "Peace, be still." And the wind ceased, and there was a great calm.

And he said unto them, "Why are ye fearful? have ye not yet faith?"

And they feared exceedingly, and said one to another, "Who then is this, that even the wind and the sea obey him?"

And they came to the other side of the sea, into the country of the Gerasenes. And when he was come out of the boat, straightway there met him out of the tombs a man with an unclean spirit, who had his dwelling in the tombs: and no man could bind him, no, not with a chain; because he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had strength to tame him. And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones.

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HOUSETOPS AT TIBERIAS, LOOKING OVER SEA OF GALILEE.



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And when he saw Jesus from afar, he ran and bowed down to him; and crying out with a loud voice, he saith, "What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, torment me not."

For he said unto him, "Come forth, thou unclean spirit, out of the man."

And he asked him, "What is thy name?"

And he saith unto him, "My name is Legion; for we are many."

And he besought him much that he would not send them away out of the country. Now there was there on the mountain side a great herd of swine feeding. And they besought him, saying, "Send us into the swine, that we may enter into them."

And he gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, in number about two thousand; and they were drowned in the sea.

And they that fed them fled, and told it in the city, and in the country. And they came to see what it was that had come to pass. And they came to Jesus, and beheld him who was possessed by demons sitting, clothed and in his right mind, even him that had the legion: and they were afraid. And they that saw it declared unto them what {140} had happened to him that was possessed with demons, and concerning the swine. And they began to beseech him to depart from their borders. And as he was entering into the boat, he that had been possessed with demons besought him that he might be with him. And he suffered him not, but saith unto him, "Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and how he had mercy on thee."

And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men marveled.

And a woman who had been an invalid for twelve years, and had suffered many things of many physicians, and had spent all that she had, and was no better, but rather grew worse, having heard the things concerning Jesus, came in the crowd behind, and touched his garment.

For she said; "If I touch but his garments, I shall be made whole." And straightway she felt in her body that she was healed of her disease.

And straightway Jesus, perceiving in himself that the power proceeding from him had gone forth, turned about in the crowd, and said, "Who touched my garments?"

And his disciples said unto him, "Thou seest the multitude thronging thee, and sayest thou, 'Who touched me?'"

And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth.

And he said unto her, "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy disease."

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VII

THE LITTLE GIRL WHO DIED

How the Lord Jesus Brought to Life Jairus' Little Daughter.

And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him: and he was by the sea.

And there cometh one of the rulers of the synagogue, Jairus by name; and seeing him, he falleth at his feet, and beseecheth him much, saying, "My little daughter is at the point of death: I pray thee, come and lay thy hand on her, that she may be made whole, and live."

And he went with him; and a great multitude followed him, and they thronged him.

While he was on the way, they come from the ruler of the synagogue's house, saying, "Thy daughter is dead: why troublest thou the Master any further?"

But Jesus, not heeding the word spoken, saith unto the ruler of the synagogue, "Fear not, only believe."

And he allowed no man to follow with him, save Peter, and James, and John the brother of James. And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and many weeping and wailing greatly.

And when he was entered in, he saith unto them, "Why make ye a tumult, and weep? the child is not dead, but sleepeth."

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And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child was. And taking the child by the hand, he said unto her, "Talitha cumi"; that is, "Little girl, I say unto thee, Arise."

And straightway the little girl rose up, and walked; for she was twelve years old. And they were greatly amazed. And he charged them much that no man should know this: and he commanded that something should be given her to eat.

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VIII

LEARNING TO SERVE.

How the Lord Jesus Sent His Disciples Out to Tell of Him.

And he called to him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits; and he charged them that they should take nothing for their journey, save a staff only; no bread, no wallet, no money in their purse; but to go shod with sandals: and, said he, "Put not on two coats."

And he said unto them, "Wheresoever ye enter into a house, there abide till ye depart thence. And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them."

And they went out, and preached that men should repent. And they cast out many demons, and anointed with oil many that were sick, and healed them.

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IX

THE FEEDING OF THE MULTITUDE

How the Lord Jesus Invited the Multitude to a Supper, and How, Having Won Great Fame, the People Would Have Made Him King, but He Refused.

And the apostles gathered about Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught.

And he saith unto them, "Come ye apart into a desert place, and rest awhile."

For there were many coming and going, and they had no leisure so much as to eat. And they went away in the boat to a desert place. And the people saw them going, and many knew them, and they ran there together on foot from all the cities, and arrived before them.

And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began to teach them many things. And when the day was now far spent, his disciples came unto him, and said, "The place is desert, and the day is now far spent: send them away, that they may go into the country and villages round about, and buy themselves something to eat."

But he answered and said unto them, "Give ye them to eat."

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FISHING BOAT ON THE SEA OF GALILEE.

"He who shall search for cities famed of yore,
Few wrecks will find on lone Tiberias' shore:
Where stood tower-crowned Chorazin, men forget;
A palm tree marks thy site, Gennesaret.
Tiberias, Herod's pride, still flaunteth fair,
But not the cross, the crescent triumphs there."

--*Nicolas Michell*



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And they say unto him, "Shall we go and buy two hundred pennyworth of bread, and give them to eat?"

And he saith unto them, "How many loaves have ye? go and see."

One of his disciples, Andrew, Simon Peter's brother, said unto him, "There is a lad here, who has five barley loaves, and two fishes: but what are these among so many?"

And he commanded them that all should sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties. And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and broke the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all. And they all ate, and were filled. And they took up broken pieces, twelve basketfuls, and also of the fishes. And those who ate the loaves were five thousand men.

And straightway he told his disciples to enter into the boat, and to go before him unto the other side to Bethsaida, while he himself sent the multitude away. But when the people saw the sign which he did, they said, "This is of a truth the prophet that cometh into the world."

Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew into the mountain himself alone.

And when even was come, the boat in which his disciples had embarked was in the midst of the sea, and he alone on the land. And seeing them distressed in rowing, for the wind was against them, about the fourth watch of the night {148} he came unto them, walking on the sea; and he would have passed by them: but they, when they saw him walking on the sea, supposed that it was a ghost, and cried out: for they all saw him, and were troubled.

But he straightway spoke with them, and said unto them, "Be of good cheer: it is I; be not afraid."

And he went into the boat with them; and the wind ceased: and they were sore amazed.

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X

JESUS AND JOHN THE BAPTIST.

How the Heroic Friend of Jesus Was Basely Murdered, and How the Two Men Had Loved Each Other.

(Before Jesus began his preaching, a man named John had begun to tell the people that God would soon send them a great prophet. He himself seemed to the people to be like one of the old prophets. His dress and his way of living were simple, and he spoke as though God were speaking through him. How he preached, and how he baptized Jesus, telling his disciples that this was the man of whose coming he had been speaking, has all been told in a previous chapter. After the baptism John watched the career of Jesus with great interest. Before long John was seized and cast into prison. He became despondent, and began to doubt if Jesus was indeed the one of whom he was sent to tell. He sent messengers to Jesus, and Jesus sent back a comforting and reassuring message to the prisoner. Jesus loved John and spoke in the highest terms of his work and character. This chapter tells of the relations between the two men after Jesus' baptism, and how John met at last a shameful death.)

John Acknowledges the Leadership of Jesus.

After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized. And John also was baptizing in Aenon near Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison.

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There arose therefore a questioning on the part of John's disciples with a Jew about purifying. And they came unto John, and said to him, "Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him."

John answered and said, "A man can receive nothing, except it have been given him from heaven. Ye yourselves bear me witness, that I said, 'I am not the Christ, but, that I am sent before him.' He that hath the bride is the bridegroom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease."

Imprisoned, John Begins to Lose Faith.

For a time he continued to preach good tidings unto the people; but Herod, being reproved by him for Herodias his brother's wife, and for all the evil things which Herod had done, added yet this above all, that he shut up John in prison.

And the disciples of John told him in prison of the works of Jesus. And John calling unto him two of his disciples sent them to the Lord, saying, "Art thou he that cometh, or look we for another?"

And when the men were come unto him, they said, "John the Baptist hath sent us unto thee, saying, 'Art thou he that cometh, or look we for another?'"

In that hour, he cured many of diseases and plagues and evil spirits; and on many that were blind he bestowed sight.

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CHRIST AND JOHN THE BAPTIST.

By Guido Reni (1575-1642)



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And he answered and said unto them, "Go, and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them. And blessed is he, whosoever shall find no occasion of stumbling in me."

Jesus Speaks of the Greatness of John.

And when the messengers of John were departed, he began to say unto the multitudes concerning John, "What went ye out into the wilderness to behold? a reed shaken with the wind? But what went ye out to see? a man clothed in soft raiment? Behold, those who are gorgeously appareled, and live luxuriously, are in kings' houses. But what went ye out to see? a prophet? Yea, I say unto you, and much more than a prophet. This is he of whom it is written,--

'Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.'

"I say unto you, Among those who are born of women there is none greater than John: yet he that is but little in the kingdom of God is greater than he."

"Whereunto then shall I liken the men of this generation, and to what are they like? They are like unto children who sit in the marketplace, and call one to another; who say, 'We piped unto you, and ye did not dance; we wailed, and ye did not weep.' For John the Baptist is come eating no bread nor drinking wine; and ye say, 'He hath a demon.' The Son of man is come eating and {154} drinking; and ye say, 'Behold, a gluttonous man, and a wine-bibber, a friend of publicans and sinners!' And wisdom is justified of all her children."

The Cruel Murder of John.

When a convenient day was come, Herod on his birthday made a supper to his lords, and the high captains, and the chief men of Galilee; and when the daughter of Herodias herself came in and danced, she pleased Herod and those who sat at meat with him; and the king said unto the maiden, "Ask of me whatsoever thou wilt, and I will give it thee."

And he swore unto her, "Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom."

And she went out, and said unto her mother, "What shall I ask?"

And she said, "The head of John the Baptist."

And she came in straightway with haste unto the king, and asked, saying, "I wish that thou forthwith give me in a platter the head of John the Baptist."

And the king was exceeding sorry; but for the sake of his promises, and of those who sat and feasted with him, he would not reject her. And straightway the king sent forth a soldier of his guard, and commanded to bring the head of John: and he went and beheaded him in the prison, and brought his head in a platter, and gave it to the maiden; and the maiden gave it to her mother. And when his disciples heard thereof, they came and took up his corpse, and laid it in a tomb.

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O LOVE DIVINE

O Love Divine, that stooped to share
Our sharpest pang, our bitterest tear,
On Thee we cast each earth-born care:
We smile at pain while Thou art near.

Though long the weary way we tread,
And sorrow crown each lingering year;
No path we shun, no darkness dread,
Our hearts still whispering, Thou art near!

When drooping pleasure turns to grief,
And trembling faith is changed to fear;
The murmuring wind, the quivering leaf,
Shall softly tell us, Thou art near!

On Thee we fling our burdening woe,
O Love Divine, for ever dear;
Content to suffer, while we know,
Living and dying, Thou art near!

--*Oliver Wendell Holmes.*

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O MASTER, LET ME WALK WITH THEE

O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me Thy patience! still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong;

In hope that sends a shining ray
Far down the future's broadening way;
In peace that only Thou canst give,
With Thee, O Master, let me live!

--*Washington Gladden.*

(Used by the kind permission of the author.)

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THE ELIXIR

Teach me, my God and King,
In all things Thee to see,
And what I do in anything
To do it as for Thee.

Not rudely, as a beast,
To runne into an action,
But still to make Thee prepossest
And give it His perfection.

A man that looks on glasse,
On it may stay his eye,
Or if he pleaseth, through it passe,
And then the leav'n espie.

All may of Thee partake,
Nothing can be so mean
Which, with his tincture (for Thy sake),
Will not grow bright and clean.

A servant with this clause
Makes drudgery divine;
Who sweeps a room, as for Thy laws,
Makes that and th' action fine.

This is the famous stone
That turneth all to gold,
For that which God doth touch and own
Cannot for lesse be told.

--*George Herbert.*

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I HEARD THE VOICE OF JESUS SAY

I heard the voice of Jesus say,
"Come unto me and rest;
Lay down, thou weary one, lay down
Thy head upon my breast."
I came to Jesus as I was,
Weary, and worn, and sad;
I found in Him a resting place,
And He has made me glad.

I heard the voice of Jesus say,
"Behold, I freely give
The living water: thirsty one,
Stoop down, and drink, and live."
I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him.

I heard the voice of Jesus say,
"I am this dark world's Light;
Look unto me, thy morn shall rise,
And all thy day be bright."
I looked to Jesus, and I found
In Him my Star, my Sun;
And in that light of life I'll walk
Till traveling days are done.

--*Horatius Bonar.*

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*How, while He was still teaching and healing, many
began to turn against Him, and He, seeing
that He must suffer to save the
people, took up the
journey to the
cross.*

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PERSONS OF THE STORY.

The LORD JESUS.
The Disciples.
A man born blind.
A woman who was a sinner.
A Syro-Phoenician woman and her daughter.
Lazarus.
Mary.
Martha.
Zaccheus.
Bartimeus.
Scribes, Pharisees, lawyers.
Afflicted people, little children, priests, officers.

PLACES OF THE STORY.

The Sea of Galilee.
A rich man's feast.

***The country to the north of Galilee.
Caesarea Philippi.
The "Mount of Transfiguration."
Bethany.***

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I

THE BEGINNING OF THE END

How the Lord Jesus Tried to Turn the Minds of the People to Things Higher Than Crowns and Kingdoms, and How They Could Not Understand.

When the Lord Jesus disappeared from the multitude, after he had fed them by the sea, they sought for him, and not finding him, they themselves got into the boats, and came to Capernaum, seeking Jesus. And when they found him on the other side of the sea, they said unto him, "Rabbi, when earnest thou hither?"

Jesus answered them and said, "Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled. Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you."

They said therefore unto him, "What must we do, that we may work the works of God?"

Jesus answered and said unto them, "This is the work of God, that ye believe on him whom he hath sent."

They said therefore unto him, "What then doest thou {162} for a sign, that we may see, and believe thee? what workest thou? Our fathers ate the manna in the wilderness; as it is written, 'He gave them bread out of heaven to eat.'"

Jesus therefore said unto them, "Verily, verily, I say unto you, It was not Moses who gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. For the bread of God is he who cometh down out of heaven, and giveth life unto the world."

They said therefore unto him, "Lord, evermore give us this bread."

Jesus said unto them, "I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst. But I said unto you, that ye have seen me, and yet believe not. All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out. For I am come down from heaven, not to do mine own will, but the will of him who sent me. And this is the will of him who sent me, that of all those whom he hath given me I should lose none, but should raise them up at the last day. For this is the will of my Father, that everyone who beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day."

The Jews therefore murmured concerning him, because he said, "I am the bread which came down out of heaven."

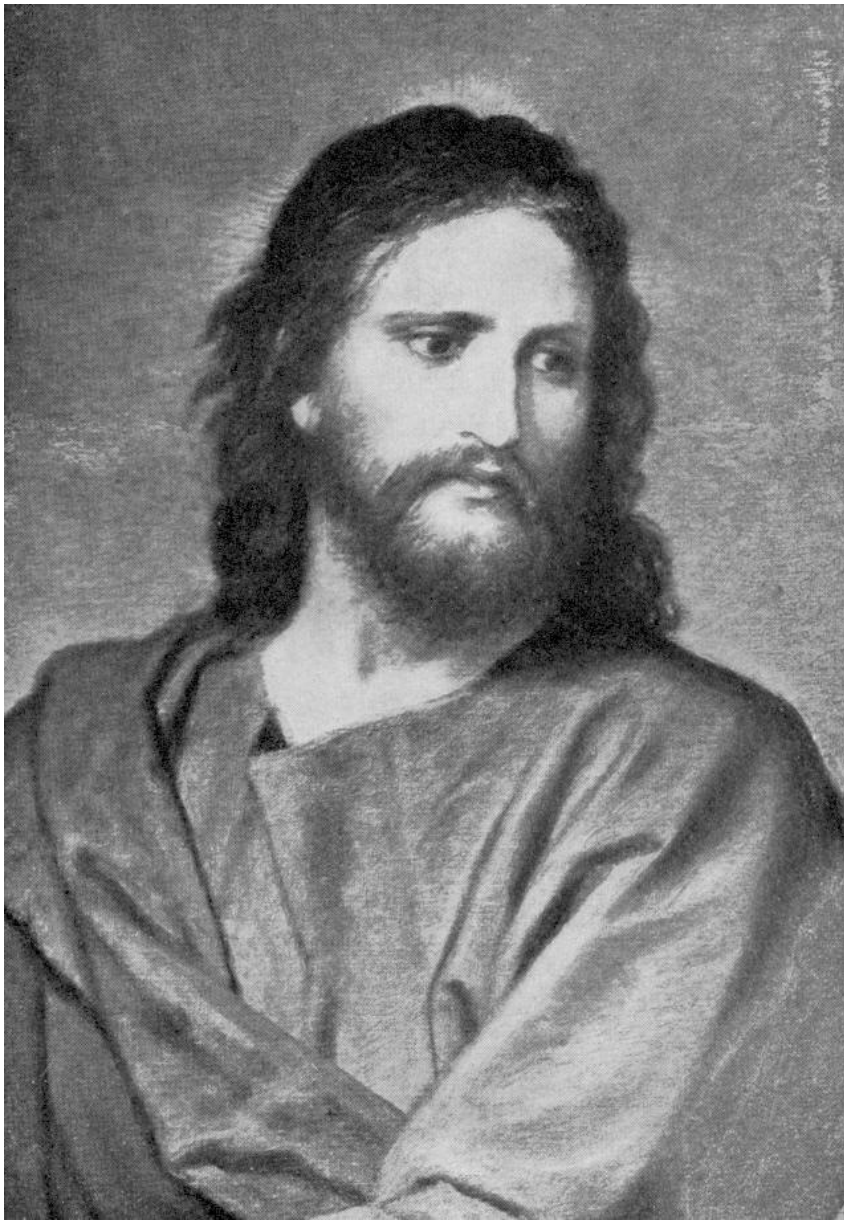
And they said, "Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, 'I am come down out of heaven'?"

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THE LORD JESUS

By Heinrich Hofmann (1824-



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Jesus answered and said unto them, "Murmur not among yourselves. No man can come to me, except the Father who sent me draw him: and I will raise him up in the last day. It is written in the prophets, 'And they shall all be taught of God.' Everyone that hath heard from the Father, and hath learned, cometh unto me. Not that any man hath seen the Father, save he which is from God, he hath seen the Father. Verily, verily, I say unto you, He that believeth hath eternal life. I am the bread of life. Your fathers did eat the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live forever: yea, and the bread which I will give is my flesh, for the life of the world."

Many therefore of his disciples, when they heard this, said, "This is a hard saying; who can hear it?"

But Jesus knowing in himself that his disciples murmured at this, said unto them, "Doth this cause you to stumble? What then if ye should behold the Son of man ascending where he was before? It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life. But there are some of you who believe not."

For Jesus knew from the beginning who they were that believed not, and who it was who should betray him.

And he said, "For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father."

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Upon this many of his disciples went back, and walked no more with him. Jesus said therefore unto the twelve, "Would ye also go away?" Simon Peter answered him, "Lord, to whom shall we go? thou hast the words of eternal life. And we have believed and know that thou art the Holy One of God."

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II

THE ENEMIES OF JESUS

How the Leaders of the People Had Already Begun to Turn Against the Lord Jesus and to Dispute His Teaching.

Conflict About the Sabbath.

There was a feast of the Jews; and Jesus went up to Jerusalem.

Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porches. In these lay a multitude of those who were sick, blind, lame, withered. And a certain man was there, who had been thirty-eight years in his infirmity. When Jesus saw him lying, and knew that he had been ill a long time, he saith unto him, "Wouldest thou be made whole?" The sick man answered him, "Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me."

Jesus saith unto him, "Arise, take up thy bed, and walk." And straightway the man was made whole, and took up his bed and walked.

Now it was the Sabbath on that day. So the Jews said unto him who was cured, "It is the Sabbath, and it is not lawful for thee to take up thy bed."

But he answered them, "He that made me whole, the same said unto me, 'Take up thy bed, and walk.'"

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They asked him, "Who is the man that said unto thee, 'Take up thy bed, and walk'?"

But he that was healed knew not who it was: for Jesus had gone away, a multitude being in the place.

Afterward Jesus findeth him in the temple, and said unto him, "Behold, thou art made whole: sin no more, lest a worse thing befall thee."

The man went away, and told the Jews that it was Jesus who had made him whole. And for this cause did the Jews persecute Jesus, because he did these things on the Sabbath. But Jesus answered them, "My Father worketh even until now, and I work."

For this cause therefore the Jews sought the more to kill him, because he not only broke the Sabbath, but also called God his own Father, making himself equal with God.

At another time he was going on the Sabbath day through the cornfields; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, "Behold, why do they on the Sabbath day that which is not lawful?"

And he said unto them, "Did ye never read what David did, when he had need, and was hungry, he, and those who were with him? How he entered into the house of God when Abiathar was high priest, and ate the showbread, which it is not lawful to eat save for the priests, and gave also to those who were with him?"

And he said unto them, "The Sabbath was made for man, and not man for the Sabbath: so that the Son of man is lord even of the Sabbath."

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And he entered again into the synagogue; and there was a man there who had his hand withered. And they watched him, whether he would heal him on the Sabbath day; that they might accuse him. And he saith unto the man who had his hand withered, "Stand forth."

And he saith unto them, "Is it lawful on the Sabbath day to do good, or to do harm? to save a life, or to kill?"

But they held their peace. And when he had looked round about on them with anger, being grieved at their hard-heartedness, he said to the man, "Stretch forth thy hand." And he stretched it forth: and his hand was restored.

And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him.

Conflict About the Treatment of Sinful People.

And one of the Pharisees asked him to eat with him. And he entered into the Pharisee's house, and sat down to eat.

And behold, a woman who was in the city, a sinner, when she knew that he was eating in the Pharisee's house, brought an alabaster cruse of ointment, and standing behind at his feet, weeping, began to wet his feet with her tears, and wipe them with the hair of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee who had invited him saw it, he spoke within himself, saying, "This man, if he were a prophet, would have perceived who and what manner of woman this is who toucheth him, that she is a sinner."

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And Jesus answering said unto him, "Simon, I have something to say unto thee."

And he saith, "Master, say on."

Jesus said, "A certain lender had two debtors: the one owed five hundred pence, and the other fifty. When they had nothing with which to pay, he forgave them both. Which of them therefore will love him most?"

Simon answered and said, "He, I suppose, to whom he forgave the most."

And he said unto him, "Thou hast rightly judged." And turning to the woman, he said unto Simon, "Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath wet my feet with her tears, and wiped them with her hair. Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but she hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little."

And he said unto her, "Thy sins are forgiven."

And they that were at the feast with him began to say within themselves, "Who is this who even forgiveth sins?"

And he said unto the woman, "Thy faith hath saved thee; go in peace."

Conflict About the Wonderful Deeds of Jesus.

There was brought unto him one possessed with a demon, blind and dumb: and he healed him, insomuch that {171} the dumb man spoke and saw. And all the multitude were amazed, and said, "Is this the son of David?" But when the Pharisees heard it, they said, "This man doth not cast out demons but by Beelzebub the prince of the demons."

And knowing their thoughts he said unto them, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand? And if I by Beelzebub cast out demons, by whom do your sons cast them out? therefore shall they be your judges. But if I by the Spirit of God cast out demons, then is the kingdom of God come upon you."

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III

A LONG JOURNEY

How the Lord Jesus Traveled to the North to be Alone with His Disciples, and How the People Still Thronged Him.

And Jesus went out thence, and withdrew into the parts of Tyre and Sidon.

And he entered into a house, and would have no one know it: but he could not be hid. Soon a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet. Now the woman was a Greek, a Syrophenician by race. And she besought him that he would cast forth the demon out of her daughter.

And he said unto her, "Let the children first be filled: for it is not fitting to take the children's bread and cast it to the dogs."

But she answered and saith unto him, "Yea, Lord: even the little dogs under the table eat of the children's crumbs."

And he said unto her, "For this saying go thy way; the demon is gone out of thy daughter."

And she went away unto her house, and found the child laid upon the bed, and the demon gone out.

And again he went out from the borders of Tyre, and came through Sidon to the sea of Galilee, through the midst of the borders of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him.

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RUINS OF THE CASTLE AT CAESAREA-PHILIPPI. A magnificent fortress at the head of the Jordan.

From a photograph of the Palestine Exploration Fund, and used by special permission.



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And he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, "Ephphatha," that is, "Be opened." And his ears were opened, and the bond of his tongue was loosed, and he spoke plainly.

And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it. And they were beyond measure astonished, saying, "He hath done all things well: he maketh even the deaf to hear, and the dumb to speak."

In those days, when there was again a great multitude, and they had nothing to eat, he called unto him his disciples, and saith unto them, "I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and if I send them away fasting to their home, they will faint in the way; and some of them are come from far."

And his disciples answered him, "Whence shall one be able to fill these men with bread here in a desert place?"

And he asked them, "How many loaves have ye?"

And they said, "Seven."

And he commandeth the multitude to sit down on the ground: and he took the seven loaves, and having given thanks, he broke the bread, and gave to his disciples, to set before them; and they set them before the multitude.

And they had a few small fishes: and having blessed {176} them, he commanded to set these also before them. And they ate, and were filled: and they took up, of broken pieces that remained over, seven baskets. And they were about four thousand: and he sent them away. And straightway he entered into the boat with his disciples, and came into the parts of Dalmanutha.

And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, trying him. And he sighed deeply in his spirit, and saith, "Why doth this generation seek a sign? verily I say unto you, There shall no sign be given unto this generation." And he left them, and again entering into the boat departed to the other side.

And they forgot to take bread; and they had not in the boat with them more than one loaf. And he charged them, saying, "Take heed, beware of the leaven of the Pharisees and the leaven of Herod."

And they reasoned one with another, saying, "It is because we have no bread." And Jesus perceiving it saith unto them, "Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I broke the five loaves among the five thousand, how many baskets full of broken pieces took ye up?"

They say unto him, "Twelve."

"And when the seven among the four thousand, how many baskets full of broken pieces took ye up?"

And they say unto him, "Seven."

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And he said unto them, "Do ye not yet understand?" Then understood they that he bade them not to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

And they come unto Bethsaida. And they bring to him a blind man, and beseech him to touch him. And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him, "Seest thou aught?"

And he looked up, and said, "I see men; but I behold them as trees, walking."

Then again he laid his hands upon his eyes; and he looked steadfastly, and was restored, and saw all things clearly. And he sent him away to his home, saying, "Do not even enter into the village."

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IV

THE SHADOW OF THE CROSS

How the Lord Jesus Spoke Sad News to His Disciples.

And Jesus went forth with his disciples, into the villages of Caesarea Philippi: and on the way he asked his disciples, saying unto them, "Who do men say that I am?"

And they told him, saying, "John the Baptist: and others, Elijah; but others, One of the prophets."

And he asked them, "But who say ye that I am?" Peter answereth and saith unto him, "Thou art the Christ."

And he charged them that they should tell no man of him. And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again. And he spoke the saying openly. And Peter took him, and began to rebuke him. But he turning about, and seeing his disciples, rebuked Peter, and saith, "Get thee behind me, Satan: for thou mindest not the things of God, but the things of men."

And he called unto him the multitude with his disciples, and said unto them, "If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it; and {179} whosoever shall lose his life for my sake and the gospel's shall save it. For what doth it profit a man, to gain the whole world, and lose his life? For what should a man give in exchange for his life? For whosoever shall be ashamed of me and of my words in this sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels." And he said unto them, "Verily I say unto you, There are some here of them that stand by, who shall in no wise taste death, till they see the kingdom of God come with power."

And they went forth from thence, and passed through Galilee; and he would not that any man should know it. For he taught his disciples, and said unto them, "The Son of man is delivered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again."

But they understood not the saying, and were afraid to ask him.

Sometime later Jesus again tried to make them understand. Then they were going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto him, saying, "Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles: and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again."

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V

THE TRANSFIGURATION

How the Disciples Caught a Vision of the Lord Jesus' Glory and How They Were Afterward Taught a Lesson in Faith and Service.

Soon after he spoke of what he must suffer Jesus took with him Peter, and James, and John, and brought them up into a high mountain apart by themselves: and he was transfigured before them: and his garments became shining, exceeding white; so as no fuller on earth can whiten them. And there appeared unto them Elijah with Moses: and they were talking with Jesus.

And Peter saith to Jesus, "Rabbi, it is good for us to be here: and let us make three lodging places; one for thee, and one for Moses, and one for Elijah." For he knew not what to answer; for they became greatly afraid.

And there came a cloud overshadowing them: and there came a voice out of the cloud, "This is my beloved Son: hear ye him." And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, until the Son of man should have risen again from the dead. And they kept the saying, questioning among themselves what the rising again from the dead might mean.

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And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them. And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him. And he asked them, "What question ye with them?" And one of the multitude answered him, "Master, I brought unto thee my son, who hath a dumb spirit; and wheresoever it taketh him, it dasheth him down: and he foameth, and grindeth his teeth and pineth away: and I spoke to thy disciples that they should cast it out; and they were not able."

And he answereth them and saith, "O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto me."

And they brought him unto him: and when he saw him, at once the spirit tore him grievously; and he fell on the ground and wallowed, foaming. And he asked his father, "How long is it since this hath come unto him?"

And he said, "From a child. And oft-times it hath cast him both into the fire and into the water, to destroy him: but if thou canst do anything, have compassion on us, and help us."

And Jesus said unto him, "If thou canst! All things are possible to him that believeth."

Straightway the father of the child cried out, and said, "I believe; help thou mine unbelief."

And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, "Thou dumb and deaf spirit, I command thee, come out {182} of him, and enter no more into him." And having cried out, and torn him much, the demon came out: and the child became as one dead; insomuch that most said, "He is dead." But Jesus took him by the hand, and raised him up; and he arose.

And when he was come into the house, his disciples asked him privately, saying, "How is it that we could not cast it out?"

And he said unto them, "This kind can come out by nothing, save by prayer."

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"LO! I STAND AT THE DOOR AND KNOCK"

By Carl Schönherr



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VI

TEACHING THE DISCIPLES

How the Lord Jesus Spoke of Humility and of Forgiveness.

And there come near unto him James and John, the sons of Zebedee, saying unto him, "Master, we would that thou shouldest do for us whatsoever we shall ask of thee."

And he said unto them, "What would ye that I should do for you?" And they said unto him, "Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory."

But Jesus said unto them, "Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with?"

And they said unto him, "We are able."

And Jesus said unto them, "The cup that I drink ye shall drink; and with the baptism with which I am baptized shall ye be baptized: but to sit on my right hand or on my left hand is not mine to give: but it is for those for whom it hath been prepared."

And when the ten heard it, they began to be moved with indignation concerning James and John.

And Jesus called them to him, and saith unto them, "Ye know that they who rule over the Gentiles lord it over them; and their great ones exercise authority over them. {186} But it is not so among you: but whosoever would become great among you, shall be your minister: and whosoever would be first among you, shall be servant of all. For verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

The Story of the Ungrateful Servant.

At another time came Peter, and said to him, "Lord, how often shall my brother sin against me, and I forgive him? until seven times?"

Jesus saith unto him, "I say not unto thee, Until seven times; but, Until seventy times seven.

"Therefore is the kingdom of heaven likened unto a certain king, who would make an accounting with his servants. And when he had begun to reckon, one was brought unto him, who owed him ten thousand talents. But because he had nothing with which to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down before him, saying, 'Lord, have patience with me, and I will pay thee all.' And the lord of that servant, being moved with compassion, released him, and forgave him the debt. But that servant went out, and found one of his fellow-servants, who owed him a hundred pence: and he laid hold of him, and took him by the throat, saying, 'Pay what thou owest.'

"So his fellow-servant fell down and besought him, saying, 'Have patience with me, and I will pay thee.' And he would not: but went and cast him into prison, till he {187} should pay that which was due. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. Then his lord called him unto him, and saith to him, 'Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: shouldst not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?' And his lord was wroth, and delivered him to the torturers, till he should pay all that was due. So shall also my heavenly Father do unto you, if ye forgive not everyone his brother from your hearts."

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VII

JESUS AND LITTLE CHILDREN

How the Lord Jesus Spoke of Little Children, and How He Gave Them His Blessing.

The disciples came unto Jesus, saying, "Who then is greatest in the kingdom of heaven?"

And he called to him a little child, and set him in the midst of them, and said, "Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me: but whoso shall cause one of these little ones who believe on me to stumble, it would be better for him if a great millstone should be hanged about his neck, and he were sunk in the depth of the sea.

"See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven. How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? And if so be that he find it, verily I say unto you, he rejoiceth {189} over it more than over the ninety and nine which have not gone astray. Even so it is not the will of your Father who is in heaven, that one of these little ones should perish."

And they brought unto him little children, that he should touch them: and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them,--

"Suffer the little children to come unto me:
forbid them not: for of such is the kingdom of heaven."

"Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein." And he took them in his arms, and blessed them, laying his hands upon them.

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VIII

JESUS AT JERUSALEM

How the Lord Jesus Visited Jerusalem at the Feast of Tabernacles, and How He Taught of Light and Freedom.

And after these things Jesus walked in Galilee: for he would not walk in Judaea, because the Jews sought to kill him. Now the feast of the Jews, the feast of tabernacles, was at hand. His brethren therefore said unto him, "Depart hence, and go into Judaea, that thy disciples also may behold thy works which thou doest. For no man doeth anything in secret, and himself seeketh to be known openly. If thou doest these things, manifest thyself to the world." For even his brethren did not believe on him.

Jesus therefore saith unto them, "My hour is not yet come; but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that its works are evil. Go ye up to the feast: I go not up yet to this feast; because my time is not yet fulfilled."

And having said these things to them, he remained still in Galilee.

Jesus Goes Secretly to Jerusalem.

But when his brethren were gone up to the feast, then went he also up, not publicly, but in secret. The Jews {191} therefore sought him at the feast, and said, "Where is he?" And there was much discussion among the multitudes concerning him: some said, "He is a good man"; others said, "Not so, but he leadeth the multitude astray." Howbeit no man spoke openly of him for fear of the Jews.

But when it was now the midst of the feast Jesus went up into the temple, and taught. The Jews therefore marveled, saying, "How knoweth this man letters, having never learned?" Jesus therefore answered them, and said, "My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself. He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him."

Some therefore of them of Jerusalem said, "Is not this he whom they seek to kill? And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that this is the Christ? Howbeit we know this man whence he is: but when the Christ cometh, no one knoweth whence he is."

Jesus therefore spoke in the temple, teaching and saying, "Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not. I know him; because I am from him, and he sent me."

They sought therefore to take him: but no man laid his hand on him, because his hour was not yet come. But of the multitude many believed on him; and they said, {192} "When the Christ shall come, will he do more signs than those which this man hath done?"

The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him. Jesus therefore said, "Yet a little while am I with you, and I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, ye cannot come."

"Is this the Christ?"

Now on the last day, the great day of the feast, Jesus stood and cried, saying, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water."

Some of the multitude therefore, when they heard these words, said, "This is of a truth the prophet." Others said, "This is the Christ." But some said. "What, doth the Christ come out of Galilee? Hath not the scripture said that the Christ cometh of the line of David, and from Bethlehem, the village where David was?" So there arose a division in the multitude because of him. And some of them would have taken him; but no man laid hands on him.

The officers therefore came to the chief priests and Pharisees, and they said unto them, "Why did ye not bring him?" The officers answered, "Never man so spoke."

The Pharisees therefore answered them, "Are ye also led astray? Hath any of the rulers believed on him, or of the Pharisees? But this multitude which knoweth not the law are accursed."

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Nicodemus saith unto them, "Doth our law judge a man, except it first hear from himself and know what he doeth?"

They answered and said unto him, "Art thou also of Galilee? Search, and see that out of Galilee ariseth no prophet."

Again therefore Jesus spoke unto them, saying, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

The Pharisees therefore said unto him, "Thou bearest witness of thyself; thy witness is not true."

Jesus answered and said unto them, "Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence I come, or whither I go. Ye judge after the flesh; I judge no man. Yea and if I judge, my judgment is true; for I am not alone, but I and the Father that sent me. Yea and in your law it is written, that the witness of two men is true. I am he that beareth witness of myself, and the Father that sent me beareth witness of me."

They said therefore unto him, "Where is thy Father?"

Jesus answered, "Ye know neither me, nor my Father: if ye knew me, ye would know my Father also." These words spoke he in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come.

"The Truth Shall Make You Free."

Jesus therefore said to those Jews which had believed him, "If ye abide in my word, then are ye truly my {194} disciples; and ye shall know the truth, and the truth shall make you free."

They answered unto him, "We are Abraham's children, and have never yet been in bondage to any man: how sayest thou, 'Ye shall be made free'?"

Jesus answered them, "Verily, verily, I say unto you, Everyone that committeth sin is the bondservant of sin. And the bondservant abideth not in the house for ever: the son abideth for ever. If therefore the Son shall make you free, ye shall be free indeed. I know that ye are Abraham's children; yet ye seek to kill me, because my word hath not free course in you. I speak the things which I have seen with my Father: and ye also do the things which ye heard from your father."

They answered and said unto him, "Our father is Abraham."

Jesus saith unto them, "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham. Ye do the works of your father."

They said unto him, "We have one Father, even God." Jesus said unto them, "If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent me. Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father the devil, and the evil desires of your father it is your will to do. He was a murderer from the beginning, and stood not in the truth, {195} because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. But because I say the truth, ye believe me not. Which of you convicteth me of sin? If I say truth, why do ye not believe me? He that is of God heareth the words of God: for this cause ye hear them not, because ye are not of God."

The Jews answered and said unto him, "Say we not well that thou art a Samaritan, and hast a demon?"

Jesus answered, "I have not a demon; but I honor my Father, and ye dishonor me. But I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my word he shall never see death."

The Jews said unto him, "Now we know that thou hast a demon. Abraham is dead, and the prophets; and thou sayest, 'If a man keep my word, he shall never taste of death.' Art thou greater than our father Abraham, who is dead? and the prophets are dead: whom makest thou

thyself?"

Jesus answered, "If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he is your God; and ye have not known him: but I know him; and if I should say, I know him not, I shall be like unto you, a liar: but I know him, and keep his word. Your father Abraham rejoiced to see my day; and he saw it, and was glad."

The Jews therefore said unto him, "Thou art not yet fifty years old, and hast thou seen Abraham?"

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Jesus said unto them, "Verily, verily, I say unto you, Before Abraham was, I am."

They took up stones therefore to cast at him: but Jesus hid himself, and went out of the temple.

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IX

AT THE FEAST OF THE DEDICATION

How the Lord Jesus Visited Jerusalem Yet Again, How He Restored Sight to the Blind, and How He Taught of the Good Shepherd.

At the feast of the dedication in the winter season, Jesus came again to Jerusalem. And as he passed by, he saw a man blind from his birth. And his disciples asked him, saying, "Rabbi, who sinned, this man, or his parents, that he should be born blind?"

Jesus answered, "Neither did this man sin, nor his parents: but this happened that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. When I am in the world, I am the light of the world."

When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, and said unto him, "Go, wash in the pool of Siloam."

He went away therefore, and washed, and came seeing. The neighbors therefore, and they which saw him before, and knew him as a beggar, said, "Is not this he that sat and begged?"

Some said, "It is he": others said, "No, but he is like him."

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He said, "I am he,"

They said therefore unto him, "How then were thine eyes opened?"

He answered, "The man that is called Jesus made clay, and anointed mine eyes, and said unto me, 'Go to Siloam, and wash': so I went away and washed, and I received sight."

And they said unto him, "Where is he?"

He saith, "I know not."

They brought to the Pharisees him that before was blind.

Now it was the Sabbath on the day when Jesus made the clay, and opened his eyes. Again therefore the Pharisees also asked him how he received his sight. And he said unto them, "He put clay upon mine eyes, and I washed, and see."

Some therefore of the Pharisees said, "This man is not from God, because he keepeth not the Sabbath."

But others said, "How can a man who is a sinner do such signs?"

And there was a division among them. They said therefore unto the blind man again, "What sayest thou of him, now that he has opened thine eyes?"

And he said, "He is a prophet."

The Jews did not believe that he had been blind, and had received his sight, until they called the parents of him that had received his sight, and asked them, saying, "Is this your son, who ye say was born blind? how then doth he now see?"

His parents answered and said, "We know that this is {199} our son, and that he was born blind: but how he now seeth, we know not; or who opened his eyes, we know not; ask him; he is of age; he shall speak for himself."

These things said his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess Jesus to be Christ, he should be put out of the synagogue. Therefore said his parents, "He is of age; ask him." So they called a second time the man that was blind, and said unto him, "Give glory to God: we know that this man is a sinner."

He therefore answered, "Whether he is a sinner, I know not: one thing I know, that, whereas I was blind, now I see."

They said therefore unto him, "What did he to thee? how opened he thine eyes?"

He answered them, "I told you even now, and ye did not hear: wherefore would ye hear it again? would ye also become his disciples?"

And they reviled him, and said, "Thou art his disciple; but we are disciples of Moses. We know that God hath spoken unto Moses: but as for

this man, we know not whence he is."

The man answered and said unto them, "Why, herein is the marvel, that ye know not whence he is, and yet he opened mine eyes. We know that God heareth not sinners: but if any man be a worshiper of God, and do his will, him he heareth. Since the world began it was never heard that anyone opened the eyes of a man born blind. If this man were not from God, he could do nothing."

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They answered and said unto him, "Thou wast altogether born in sins, and dost thou teach us?" And they cast him out.

Jesus heard that they had cast him out; and finding him, he said, "Dost thou believe on the Son of God?"

He answered and said, "And who is he, Lord, that I may believe on him?"

Jesus said unto him, "Thou hast both seen him, and he it is that speaketh with thee."

And he said, "Lord, I believe." And he worshiped him. And Jesus said, "For judgment came I into this world, that they which see not may see; and that they which see may become blind."

Those of the Pharisees which were with him heard these things, and said unto him, "Are we also blind?"

Jesus said unto them, "If ye were blind, ye would have no sin: but now ye say, 'We see': your sin remaineth." Jesus then told them of--

The Good Shepherd and the Sheep.

"Verily, verily, I say unto you, he that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

"Verily, verily, I say unto you, I am the door of the {201} sheep. All that came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly. I am the good shepherd: the good shepherd layeth down his life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd. Therefore doth the Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father."

After these and other sayings, the Jews being angry with him, sought again to take him, but he escaped from them.

And he went away again beyond Jordan into the place where John was at the first baptizing; and there he abode. And many came unto him; and they said, "John indeed did no sign: but all things whatsoever John spoke of this man were true." And many believed on him there.

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X

STORIES OF THE DIVINE FORGIVENESS

How the Lord Jesus Spoke of the Love of God for Poor Sinners.

Now all the publicans and sinners were drawing near unto him to hear him. And both the Pharisees and the scribes murmured, saying, "This man receiveth sinners? and eateth with them."

And he told them--

The Story of the Lost Sheep.

He said, "What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbors, saying unto them, 'Rejoice with me, for I have found my sheep which was lost.' I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, which need no repentance."

The Story of the Lost Money.

"What woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and {203} seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbors, saying, 'Rejoice with me, for I have found the piece which I had lost.' Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

The Story of the Prodigal Son.

"A certain man had two sons: and the younger of them said to his father, 'Father, give me the portion of goods that falleth to me.' And he divided unto them his property. And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that country; and he began to

be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine.

"And he would fain have been filled with the husks that the swine did eat: and no man gave unto him. But when he came to himself he said, 'How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants.'

"And he arose, and came to his father. But while he was yet a great way off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, 'Father, I have sinned against {204} heaven, and in thy sight: I am no more worthy to be called thy son.' But the father said to his servants, 'Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, and kill it, and let us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found.' And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the servants, and inquired what these things might be.

"And he said unto him, 'Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.' But he was angry, and would not go in: and his father came out, and intreated him. But he answered and said to his father, 'Lo, these many years do I serve thee, and I never transgressed a commandment of thine: and yet thou never gavest me a kid, that I might make merry with my friends: but when this thy son came, who hath devoured thy living with harlots, thou killedst for him the fatted calf.'

"And he said unto him, 'Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.'"

The Story of the Dishonest Steward.

"There was a certain rich man, who had a steward; and the same was accused unto him that he was wasting {205} his goods. And he called him, and said unto him, 'What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward.' And the steward said within himself, 'What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.' And calling to him each one of his lord's debtors, he said to the first, 'How much owest thou unto my lord?' And he said, 'A hundred measures of oil.' And he said unto him, 'Take thy account and sit down quickly and write fifty.' Then said he to another, 'And how much owest thou?' And he said, 'A hundred measures of wheat.' He saith unto him, 'Take thy account, and write fourscore.' And his lord commended the unrighteous steward because he had done wisely: for the sons of this world are for their own generation wiser than the sons of the light. And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal habitations. He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another's, who will give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon."

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And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him. And he said unto them, "Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God."

The Story of the Rich Man and the Poor Man.

"Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day: and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table; even the dogs came and licked his sores. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame.'

"But Abraham said, 'Son, remember that thou in thy lifetime receivedest thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. And beside all this, between us and you there is a great gulf fixed, that they who would pass from hence to you may not be able, and that none may cross over from thence to us.'

"And he said, 'I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five {207} brethren; that he may testify unto them, lest they also come into this place of torment.'

"But Abraham saith, 'They have Moses and the prophets; let them hear them.'

"And he said, 'Nay, father Abraham: but if one go to them from the dead, they will repent.'

"And he said unto him, 'If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.'"

The Story of the Men Who Made Excuses.

And it came to pass, at another time, when he went into the house of one of the rulers of the Pharisees on a Sabbath to eat bread, that they were watching him.

And he said unto those which were bidden, when he marked how they chose out the chief seats, "When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him, and he that bade thee and him shall come and say to thee, 'Give this man place'; and then thou shalt begin with shame to take the lowest place. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, 'Friend, go up higher': then shalt thou have glory in the presence of all who are at the feast with thee. For everyone that exalteth himself shall be humbled; and he that humbleth himself shall be exalted."

And he said to him also that had bidden him, "When thou makest a dinner or a supper, call not thy friends, nor {208} thy brethren, nor thy kinsmen, nor rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed; because they have not wherewith to recompense thee: for thou shalt be recompensed in the resurrection of the just."

And when one of those who sat at the feast with him heard these things, he said unto him, "Blessed is he that shall eat bread in the

kingdom of God." But he said unto him, "A certain man made a great supper; and he bade many: and he sent forth his servant at supper time to say to them that were bidden, 'Come; for all things are now ready.' And they all with one consent began to make excuse. The first said unto him, 'I have bought a field, and I must needs go out and see it: I pray thee have me excused.' And another said, 'I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.' And another said, 'I have married a wife, and therefore I cannot come.'

"And the servant came and told his lord these things. Then the master of the house being angry said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame.' And the servant said, 'Lord, what thou didst command is done, and yet there is room.' And the lord said unto the servant, 'Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men who were bidden shall taste of my supper.'"

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CHRIST AND THE RICH RULER

By Heinrich Hofmann (1824-)



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XI

THE RICH YOUNG MAN.

How the Lord Jesus Spoke of the Evil of Pride, and of the Dangers of the Love of Riches.

And as he was going forth, there ran one to him, and kneeled to him, and asked him, "Good Master, what shall I do that I may inherit eternal life?"

And Jesus said unto him, "Why callest thou me good? none is good save one, even God. Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother."

And he said unto him, "Master, all these things have I observed from my youth." And Jesus looking upon him loved him, and said unto him, "One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me." But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.

And Jesus looked round about, and saith unto his disciples, "With what difficulty shall they that have riches enter into the kingdom of God!"

And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, "Children, how hard is it for them that trust in riches to enter into the {212} kingdom of God! It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God."

And they were astonished exceedingly, saying unto him, "Then who can be saved?" Jesus looking upon them saith, "With men it is impossible, but not with God: for all things are possible with God."

And one of the multitude said unto him, "Master, bid my brother divide the inheritance with me."

But he said unto him, "Man, who made me a judge or a divider over you?" And he said unto them, "Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

The Story of the Foolish Rich Man.

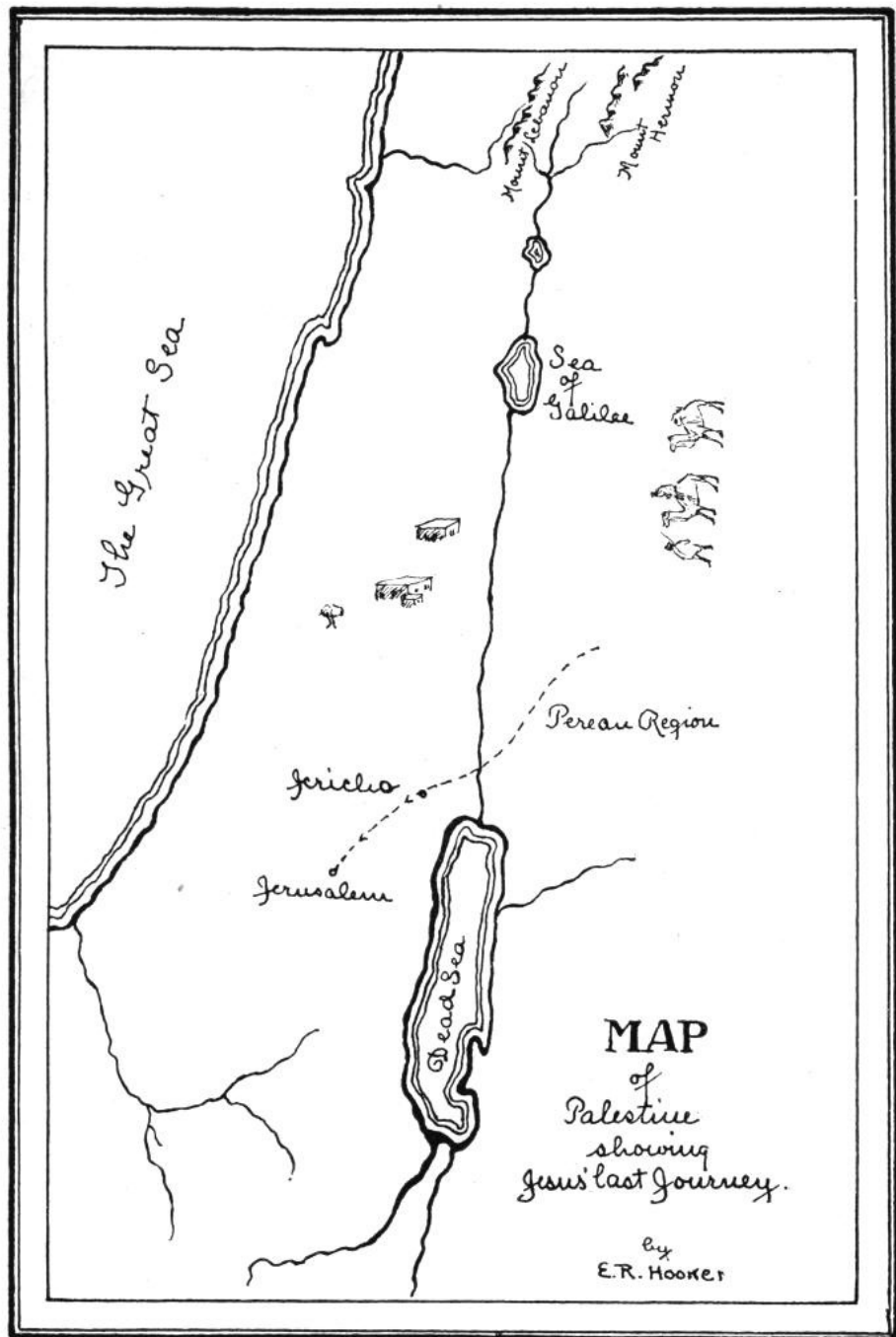
Jesus said, "The ground of a certain rich man brought forth plentifully; and he reasoned within himself, saying, 'What shall I do, because I have not where to bestow my harvests?' And he said, 'This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry.' But God said unto him, 'Thou fool, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?'"

"So is he that layeth up treasures for himself, and is not rich toward God."

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Map of Palestine showing Jesus' last Journey.

by E. R. Hooker



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THE RAISING OF LAZARUS FROM THE DEAD.

How the Lord Jesus Showed His Love for His Friends.

Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. The sisters therefore sent unto him, saying, "Lord, behold, he whom thou lovest is sick."

But when Jesus heard it, he said, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby."

Now Jesus loved Martha, and her sister, and Lazarus. When therefore he heard that he was sick, he abode yet two days in the place where he was. Then after this he saith to the disciples, "Let us go into Judaea again."

The disciples saith unto him, "Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again?"

Jesus answered, "Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because the light is not in him."

These things spake he: and after this he saith unto them, "Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep."

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The disciples therefore said unto him, "Lord, if he is fallen asleep, he will recover."

Now Jesus had spoken of his death: but they thought that he spoke of taking rest in sleep.

Then Jesus therefore said unto them plainly, "Lazarus is dead. And I am glad for your sakes that I was not there, that ye may believe; nevertheless let us go unto him."

Thomas therefore, who is called Didymus, said unto his fellow-disciples, "Let us also go, that we may die with him."

So when Jesus came, he found that Lazarus had been in the tomb four days already. Now Bethany was near Jerusalem, about fifteen furlongs off; and many of the Jews had come to Martha and Mary, to console them concerning their brother. Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house. Martha therefore said unto Jesus, "Lord, if thou hadst been here, my brother had not died. And even now I know that, whatsoever thou shalt ask of God, God will give thee."

Jesus saith unto her, "Thy brother shall rise again." Martha saith unto him, "I know that he shall rise again in the resurrection at the last day."

Jesus said unto her, "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die. Believest thou this?"

She saith unto him, "Yea, Lord: I have believed that thou art the Christ, the Son of God, even he that cometh into the world."

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BETHANY.

The ruins to the right are the traditional house of Mary and Martha From a photograph belonging to Miss Julia W. Snow, and used by her kind permission.

The little town of Bethany, nestling among the hills, was one of the favorite resting places of Jesus. Here he would come when weary of the world and his incessant struggle against evil, and seek the peace and quiet of the home of his friends.



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And when she had said this, she went away, and called Mary her sister secretly, saying, "The Master is here, and calleth thee."

And she, when she heard it, arose quickly, and went unto him.

(Now Jesus was not yet come into the village, but was still in the place where Martha met him.)

The Jews then which were with her in the house, and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going to the tomb to weep there. Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, "Lord, if thou hadst been here, my brother had not died."

When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, "Where have ye laid him?" They say unto him, "Lord, come and see."

Jesus wept. The Jews therefore said, "Behold how he loved him!"

But some of them said, "Could not this man, who opened the eyes of him that was blind, have caused that this man also should not die?"

Jesus therefore again groaning cometh to the tomb. Now it was a cave, and a stone lay against it. Jesus saith, "Take ye away the stone."

Martha, the sister of him that was dead, saith unto him, "Lord, by this time it will be offensive: for he hath been dead four days."

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Jesus saith unto her, "Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?"

So they took away the stone. And Jesus lifted up his eyes, and said, "Father, I thank thee that thou heardest me. And I knew that thou hearest me always: but because of the multitude which standeth around I said it, that they may believe that thou didst send me."

And when he had thus spoken, he cried with a loud voice, "Lazarus, come forth."

He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, "Loose him, and let him go."

Many therefore of the Jews, which came to Mary and beheld that which he did, believed on him. But some of them went away to the Pharisees, and told them the things which Jesus had done.

The rulers of the Jews then began to plot to kill Jesus. Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried with the disciples.

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XIII

ZACCHAEUS THE PUBLICAN.

How the Lord Jesus, Still Doing Loving Deeds, Began the Journey Which Was to Lead to the Cross.

After some weeks of retirement, Jesus again went to Jerusalem. On the way, he and his disciples came to Jericho: and as he went out from

Jericho, with his disciples and a great multitude, the son of Timaeus, Bartimaeus, a blind beggar, was sitting by the wayside. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, "Jesus, thou son of David, have mercy on me."

And many rebuked him, that he should hold his peace: but he cried out the more a great deal, "Thou son of David, have mercy on me."

And Jesus stood still, and said, "Call ye him."

And they called the blind man, saying unto him, "Be of good cheer: rise, he calleth thee."

And he sprang up, and came to Jesus. And Jesus answered him, and said, "What wilt thou that I should do unto thee?" And the blind man said unto him, "Lord, that I may receive my sight."

And Jesus said unto him, "Go thy way; thy faith hath made thee whole." And straightway he received his sight, and followed Jesus in the way.

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And he entered and was passing through Jericho. And behold, a man called by name Zacchaeus; who was a chief publican, and rich. And he sought to see who Jesus was; and could not for the crowd, because he was little of stature. And he ran on before, and climbed up into a sycamore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and said unto him, "Zacchaeus, make haste, and come down; for to-day I must abide at thy house."

And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, "He is gone in to lodge with a man that is a sinner."

And Zacchaeus stood, and said unto the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold."

And Jesus said unto him, "To-day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man came to seek and to save that which was lost."

(This is the close of Jesus' ministry outside Jerusalem. After this he and his disciples continued their journey to the city. The enemies of Jesus were plotting against him, and the storm of their hatred was about to break. Nevertheless, fully conscious of what his fate must be, the hero of humanity took up the journey to the cross.)

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GETHSEMANE

'Tis midnight,--and on Olive's brow,
The star is dimmed that lately shone;
'Tis midnight--In the garden now
The suffering Saviour prays alone.

'Tis midnight,--and, from all removed,
Immanuel wrestles, lone with fears;
E'en the disciple that He loved
Heeds not his Master's grief and tears.

'Tis midnight,--and for others' guilt
The Man of sorrows weeps in blood;
Yet He, who hath in anguish knelt,
Is not forsaken by his God.

'Tis midnight,--and, from ether-plains,
Is borne the song that angels know;
Unheard by mortals are the strains
That sweetly soothe the Saviour's woe.

--*W. B. Tappan.*

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RIDE ON IN MAJESTY

Ride on! ride on in majesty!
In lowly pomp ride on to die.
O Christ, Thy triumphs now begin
O'er captive death and conquered sin.

Ride on! ride on in majesty!
The winged squadrons of the sky
Look down with sad and wondering eyes
To see the approaching sacrifice.

Ride on! ride on in majesty!
The last and fiercest strife is nigh:
The Father on His sapphire throne
Expects His own anointed Son.

Ride on! ride on in majesty!
In lowly pomp ride on to die;
Bow Thy meek head to mortal pain;

Then take, O God, Thy power, and reign.

--*H. H. Milman.*

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CALVARY

There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified
Who died to save us all.

We may not know, we cannot tell
What pains He had to bear;
But we believe it was for us
He hung and suffered there.

He died that we might be forgiven,
He died to make us good,
That we might go at last to Heaven,
Saved by His precious blood.

There was no other good enough
To pay the price of sin;
He only could unlock the gate
Of Heaven, and let us in.

O, dearly, dearly has He loved,
And we must love Him, too,
And trust in His redeeming blood,
And try His works to do.

--*Mrs. Cecil Frances Alexander.*

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THE VICTOR

Look, ye saints, the sight is glorious,
See the "Man of Sorrows" now;
From the fight returned victorious,
Every knee to Him shall bow:
Crown Him, crown Him;
Crowns become the Victor's brow.

Crown the Saviour, angels, crown Him:
Rich the trophies Jesus brings:
In the seat of power enthrone Him,
While the vault of Heaven rings:
Crown Him, crown Him;
Crown the Saviour "King of kings."

Sinners in derision crowned Him,
Mocking thus the Saviour's claim;
Saints and angels crowd around Him,
Own His title, praise His Name:
Crown Him, crown Him;
Spread abroad the Victor's fame.

Hark, those bursts of acclamation!
Hark, those loud triumphant chords!
Jesus takes the highest station:
O what joy the sight affords!
Crown Him, crown Him;
"King of kings, and Lord of lords."

--*Thomas Kelly.*

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***How the Lord Jesus spent His last days in Jerusalem,
how He loved His friends unto the end, how He
fell into the hands of His enemies,
and how he crowned a life***

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PERSONS OF THE STORY.

The LORD JESUS.
The Disciples.
Lazarus.
Mary.
Martha.
Judas.
Annas.
Caiaphas.
Herod.
Pilate, the Roman Governor.
Joseph of Arimathaea.
The people of Jerusalem, Pharisees, priests, soldiers, the two thieves.
Mary, the mother of Jesus. Mary Magdalene and other women.

PLACES OF THE STORY.

Jerusalem.
Bethany.
An upper chamber in the city.
Gethsemane.
Palace of the high priest.
The Hall of Judgment.
Pilate's palace.
The palace of Herod.
Pilate's Judgment Hall.
Calvary.

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I

THE SUPPER AT BETHANY

How the Lord Jesus Was Bid to a Feast of Loving Tribute.

The passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to purify themselves. They sought therefore for Jesus, and spoke one with another, as they stood in the temple, "What think ye? That he will not come to the feast?"

Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should show it, that they might take him.

Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. So they made him a supper there: and Martha served; and Lazarus was one of them that sat at meat with him. Mary therefore took a pound of ointment of spikenard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment. But Judas Iscariot, one of his disciples, who was about to betray him, saith, "Why was not this ointment sold for three hundred pence, and given to the poor?"

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But Jesus said, "Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor always with you, and whensoever ye will ye can do them good: but me ye have not always. She hath done what she could: she hath anointed my body beforehand for the burying. And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her."

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THE TRIUMPHANT ENTRY OF JESUS INTO JERUSALEM.



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II

THE ENTRY INTO JERUSALEM.

How the Lord Jesus Rode for Once in Triumph.

(THE WEEK OF THE CRUCIFIXION--SUNDAY.)

The next morning he went to Jerusalem, and when he drew near Bethphage and Bethany, at the mount that is called the Mount of Olives, he sent two of the disciples, saying, "Go your way into the village over against you; in which as ye enter ye shall find a colt tied, whereon no man ever yet sat: loose him, and bring him. And if any one ask you, 'Why do ye loose him?' thus shall ye say, 'The Lord hath need of him.'"

And they that were sent went away, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, "Why loose ye the colt?"

And they said, "The Lord hath need of him."

And they brought him to Jesus: and they threw their garments upon the colt, and set Jesus thereon. And as he went, they spread their garments in the way. And as he was now drawing nigh, at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice {234} and praise God with a loud voice for all the mighty works which they had seen; saying,--

"Blessed is the King that cometh in the name of the Lord:
peace in heaven, and glory in the highest!"

And some of the Pharisees from the multitude said unto him, "Master, rebuke thy disciples."

And he answered and said, "I tell you that, if these shall hold their peace, the stones will cry out."

And when he drew nigh, he saw the city and wept over it, saying, "If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall besiege thee, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

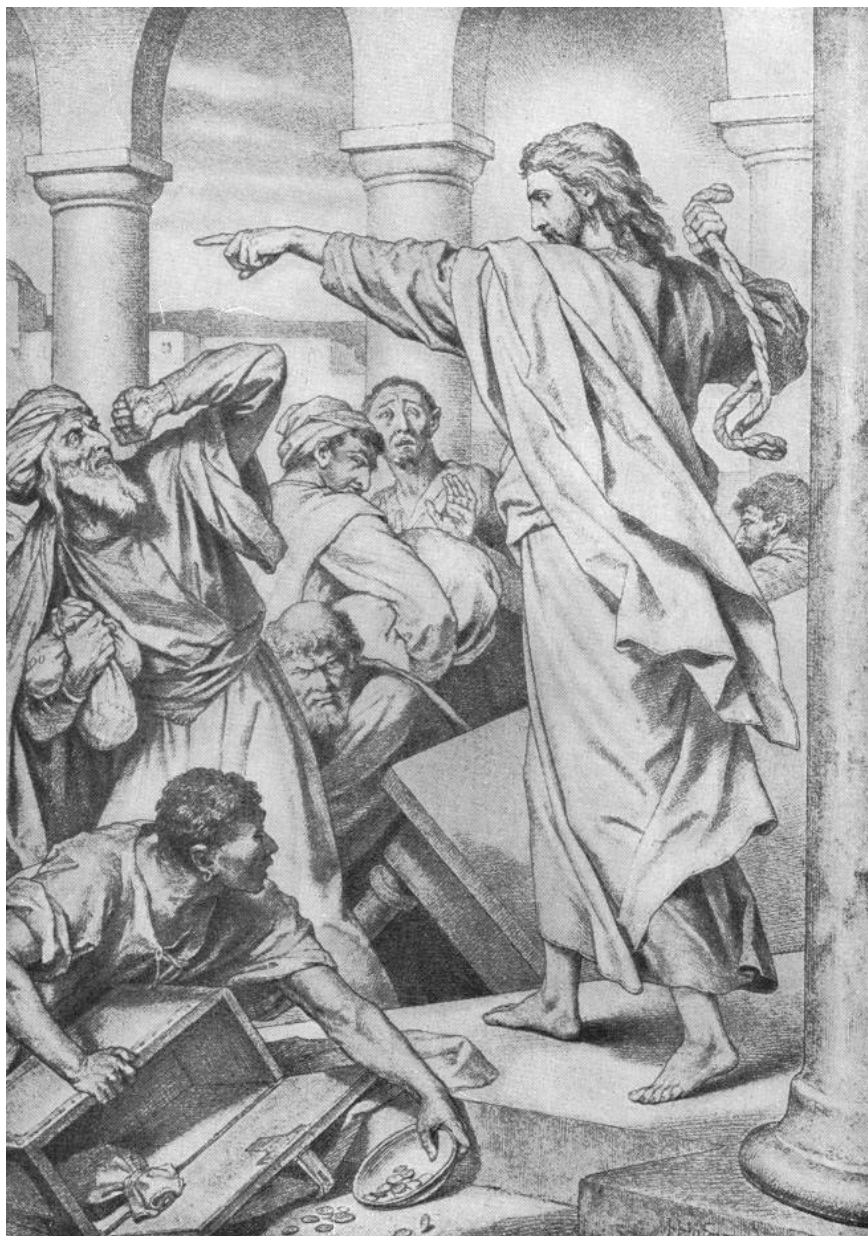
And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.

And every day he was teaching in the temple; and every night he went out, and lodged in the Mount of Olives. And all the people came early in the morning to him in the temple, to hear him.

But the chief priests and the scribes and the principal men of the people sought to destroy him: and they could not find what they might do; for the people all hung upon him, listening.

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III

IN THE TEMPLE.

How the Lord Jesus Drove the Money Changers from the House of God.

(THE WEEK OF THE CRUCIFIXION--MONDAY.)

On Monday, Jesus came into the city, and taught, but we know little of what he said on this day. Perhaps it was on this day that the following incident occurred, by which he taught that God's house should be pure:--

And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; and he saith unto them, "It is written, 'My house shall be called a house of prayer: but ye make it a den of robbers.'"

And the blind and the lame came to him in the temple: and he healed them. But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, "Hosanna to the son of David"; they were moved with indignation, and said unto him, "Hearest thou what these are saying?"

And Jesus saith unto them, "Yea: did ye never read, 'Out of the mouth of babes and sucklings thou hast perfected praise?'"

And he left them, and went forth out of the city to Bethany, and lodged there.

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LAST DAYS IN JERUSALEM

How the Lord Jesus Spoke with Those that Hated Him.

(THE WEEK OF THE CRUCIFIXION--TUESDAY.)

And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes with the elders; and they spoke, saying unto him, "Tell us: By what authority doest thou these things? or who is he that gave thee this authority?"

And he answered and said unto them, "I also will ask you a question; and tell me: The baptism of John, was it from heaven, or from men?"

And they reasoned with themselves, saying, "If we shall say, 'From heaven'; he will say, 'Why did ye not believe him?' But if we shall say, 'From men'; all the people will stone us: for they are persuaded that John was a prophet."

And they answered that they knew not whence it was.

And Jesus said unto them, "Neither tell I you by what authority I do these things." And he told them--

The Story of the Wicked Husbandmen.

Jesus said, "A man planted a vineyard, and let it out to husbandmen, and went into another country for a long {239} time. And at the season he sent unto the husbandmen a servant, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. And he sent yet another servant: and him also they beat, and handled him shamefully, and sent him away empty. And he sent yet a third: and him also they wounded, and cast him forth. And the lord of the vineyard said, 'What shall I do? I will send my beloved son: it may be they will reverence him.'

"But when the husbandmen saw him, they reasoned one with another, saying, 'This is the heir: let us kill him, that the inheritance may be ours.' And they cast him out of the vineyard, and killed him. What therefore will the lord of the vineyard do unto them? He will come and destroy these husbandmen, and will give the vineyard unto others."

And when they heard it they said, "God forbid." But he looked upon them, and said, "What then is this that is written,--

'The stone which the builders rejected,
The same was made the head of the corner?'

"Everyone that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust."

And the scribes and the chief priests sought to lay hands on him in that very hour; and they feared the people: for they saw that he spoke this parable against them. And they watched him, and sent forth spies, which pretended to be righteous, that they might take hold of his {240} speech, so as to deliver him up to the authority of the governor.

The Question About Tribute.

And they asked him, saying, "Master, we know that thou sayest and teachest rightly, and acceptest not the person of any, but of a truth teachest the way of God: Is it lawful for us to give tribute unto Caesar, or not?"

But he perceived their craftiness, and said unto them, "Show me a penny. Whose image and superscription hath it?"

And they said, "Caesar's."

And he said unto them, "Then render unto Caesar the things that are Caesar's, and unto God the things that are God's."

And they were not able to take hold of the saying before the people: and they marveled at his answer, and held their peace.

The Greatest of All Commandments.

And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, "What commandment is the first of all?"

Jesus answered, "The first is, 'Hear, O Israel; The Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.' The second is this, 'Thou shalt love thy neighbor as thyself.' There is none other commandment greater than these."

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ON THE MOUNT OF OLIVES.

From a photograph taken by Mrs. Fontaine Meriwether, and used by her kind permission

This view is near the top of the mountain on the road which winds over it towards Bethany.



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And the scribe said unto him, "Of a truth, Master, thou hast well said that he is one; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt offerings and sacrifices."

And when Jesus saw that he answered discreetly, he said unto him, "Thou art not far from the kingdom of God."

And no man after that durst ask him any question.

How the Lord Jesus Spoke with Those that Loved Him.

The Poor Widow.

And he sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much. And there came a poor widow, and she cast in two mites, which make a farthing. And he called unto him his disciples, and said unto them, "Verily I say unto you, This poor widow cast in more than all they which are casting into the treasury: for they all did cast in of their abundance; but she of her want cast in all that she had, even all her living."

"We Would See Jesus."

Now there were certain Greeks among those who went up to worship at the feast: these therefore came to Philip, who was of Bethsaida of Galilee, and said, "Sir, we would see Jesus."

Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus. And Jesus answereth them, saying, "The hour is come, that the Son of man should {244} be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honor. Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour. Father, glorify thy name." There came therefore a voice out of heaven saying, "I have both glorified it, and will glorify it again."

The multitude therefore, that stood by, and heard it, said that it had thundered: others said, "An angel hath spoken to him."

Jesus answered and said, "This voice hath not come for my sake, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto myself."

The Story of the Faithful Servant.

Jesus said, "A certain man going into another country, called his own servants, and delivered unto them his goods. And to one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. Straightway he who received the five talents went and traded with them, and made other five talents. In like manner he also who received the two {245} gained other two. But he who received the one went away and digged in the earth, and hid his lord's money."

"Now after a long time the lord of those servants cometh, and maketh a reckoning with them. And he who received the five talents came and brought other five talents, saying, 'Lord, thou deliveredst unto me five talents: lo, I have gained other five talents.'

"His Lord said unto him, 'Well done, thou good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.'

"And he also who received the two talents came and said, 'Lord, thou deliveredst unto me two talents: lo, I have gained other two talents.'

"His lord said unto him, 'Well done, thou good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.'

"And he also who had received the one talent came and said, 'Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter: and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own.'

"But his lord answered and said unto him, 'Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have given my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore the talent from him, {246} and give it unto him that hath the ten talents. For unto everyone that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. And cast ye out the unprofitable servant into the outer darkness: there shall be weeping and gnashing of teeth.'"

The Judgment of the King.

Then said Jesus, "But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.'

"Then shall the righteous answer him, saying, 'Lord, when saw we thee hungry, and fed thee? or thirsty, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee?'

"And the King shall answer and say unto them, 'Verily I say unto you, Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me.'

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"Then shall he say also unto them on the left hand, 'Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.'

"Then shall they also answer, saying, 'Lord, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?'

"Then shall he answer them, saying, 'Verily I say unto you, Inasmuch as ye did it not unto one of the least of these, ye did it not unto me. And these shall go away into eternal punishment: but the righteous into eternal life.'"

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V

THE LAST SUPPER

How the Lord Jesus Showed His Love for His Friends on the Last Night of Their Fellowship.

(THE WEEK OF THE CRUCIFIXION--WEDNESDAY--THURSDAY.)

(We do not know how Jesus spent Wednesday. Perhaps he did not go to the city, but remained in loving talk with his disciples and friends at Bethany. We do not know what he did on Thursday, until night. Then comes the story of the Last Supper, and the long talk between Jesus and his disciples.)

Judas Plans to Betray Jesus.

Now after two days was the feast of the passover and the unleavened bread: and the chief priests and the scribes sought how they might take him by treachery, and kill him: but they said, "Not during the feast, lest haply there shall be a tumult of the people."

And Judas Iscariot, he that was one of the twelve, went away unto the chief priests, that he might deliver him unto them. And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him unto them.

The Preparation for the Supper.

And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, "Where {249} wilt thou that we go and make ready that thou mayest eat the passover?"

And he sendeth two of his disciples, and saith unto them, "Go into the city, and there shall meet you a man bearing a pitcher of water: follow him; and wheresoever he shall enter in, say to the goodman of the house, 'The Master saith, Where is my guest-chamber, where I shall eat the passover with my disciples?' And he will himself show you a large upper room furnished and ready: and there make ready for us."

And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

The Last Supper.

And when the hour was come, he sat down, and the apostles with him. And he said unto them, "I have earnestly desired to eat this passover with you before I suffer."

And he received a cup, and when he had given thanks, he said, "Take this, and divide it among yourselves: for I say unto you, I will not drink from henceforth of the fruit of the vine, until the kingdom of God shall come."

And he took bread, and when he had given thanks, he broke it, and gave to them, saying, "This is my body which is given for you: this do in remembrance of me."

And the cup in like manner after supper, saying, "This cup is the new covenant in my blood, even that which is poured out for you."

And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, {250} Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. So he cometh to Simon Peter. He saith unto him, "Lord, dost thou wash my feet?"

Jesus answered and said unto him, "What I do thou knowest not now; but thou shalt understand hereafter."

Peter saith unto him, "Thou shalt never wash my feet."

Jesus answered him, "If I wash thee not, thou hast no part with me."

Simon Peter saith unto him, "Lord, not my feet only, but also my hands and my head."

Jesus saith to him, "He that is bathed needeth only to wash his feet, and is clean every whit: and ye are clean, but not all."

For he knew him that should betray him; therefore said he, "Ye are not all clean."

So when he had washed their feet, and taken his garments, and sat down again, he said unto them, "Know ye what I have done to you? Ye call me 'Master,' and, 'Lord': and ye say well; for so I am. If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you. Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that sent him. If ye know these things, blessed are ye if ye do them."

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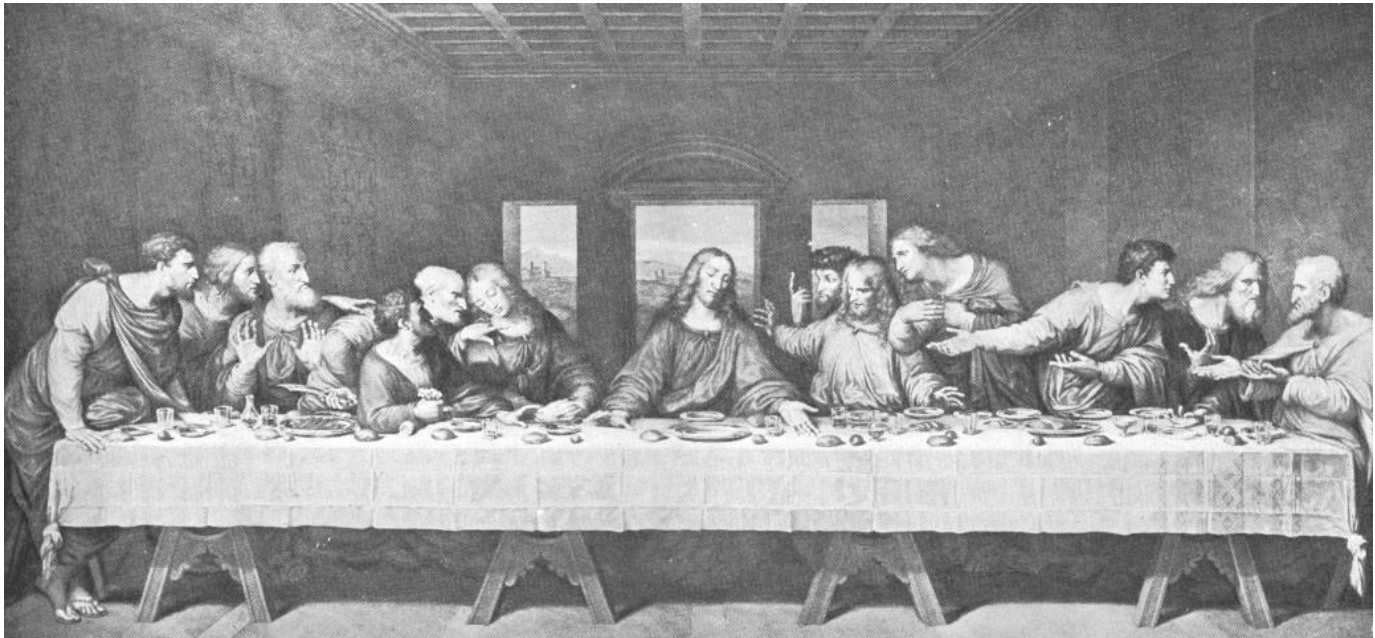
THE LAST SUPPER.

By Leonardo da Vinci (1452-1519)

This was painted on the wall of a monastery in Milan. It has been damaged and mutilated, and now is almost faded out.

This is one of the greatest pictures ever painted. The following is an explanation of the picture: "Judas half turns to discover of whom St. Peter is speaking so passionately, and is preparing himself to deny everything. But he is already discovered. St. James the Less, passing his arm over the shoulder of St. Andrew, touches St. Peter to tell him that the traitor is at his side. St. Andrew looks at Judas with horror, and St. Bartholomew, at the end of the table, has started up from his seat to regard him more intently. At the left of Christ, St. James protests his innocence by a natural gesture. St. Thomas, pressing near to Christ, seems to ask 'One of us?' St. Philip, the youngest of the apostles, places his hand over his heart and rises to protest his fidelity. St. Matthew repeats the terrible words to the indignant St. Simon, who refuses to believe them. St. Thaddeus, who has first told them to him, points to Matthew to confirm them. The dying rays of evening light add deeper somberness to the sad face of the Christ."

--*Stendhal, "History of Italian Painters"*



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When Jesus had thus said, he was troubled in spirit, and said, "Verily, verily, I say unto you, one of you shall betray me."

The disciples looked one on another, doubting of whom he spoke. There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoneth to him, and saith unto him, "Tell us who it is of whom he speaketh."

He leaning back, as he was, on Jesus' breast, said unto him, "Lord, who is it?"

Jesus therefore answereth, "He it is, for whom I shall dip the sop, and give it him."

So when he had dipped the sop, he took and gave it to Judas, the son of Simon Iscariot. And after the sop, then entered Satan into him. Jesus therefore saith unto him, "What thou doest, do quickly."

Now no man at the table knew why he spoke this to him. For some thought, because Judas had the bag, Jesus said unto him, "Buy what things we have need of for the feast"; or, that he should give something to the poor. He then having received the sop went out straightway: and it was night.

When therefore he was gone out, Jesus said, "Now is the Son of man glorified, and God is glorified in him. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, 'Whither I go, ye cannot come'; so now I say unto you. A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all {254} men know that ye are my disciples, if ye love one another."

Simon Peter saith unto him, "Lord, whither goest thou?"

Jesus answered, "Whither I go, thou canst not follow me now; but thou shalt follow afterwards."

Peter saith unto him, "Lord, why cannot I follow thee now? I will lay down my life for thee."

Jesus answereth, "Wilt thou lay down thy life for me? Verily, verily, I say unto thee, The cock shall not crow, before thou hast denied me thrice."

"Let Not Your Heart be Troubled."

"Let not your heart be troubled: ye believe in God, believe also in me. In my father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go to prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also. And whither I go, ye know the way."

Thomas saith unto him, "Lord, we know not whither thou goest; how know we the way?"

Jesus saith unto him, "I am the way, and the truth, and the life: no one cometh unto the Father, but by me. If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him."

Philip saith unto him, "Lord, show us the Father, and it sufficeth us."

Jesus saith unto him, "Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, 'Show us the Father?'"

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HEAD OF CHRIST.

By Leonardo da Vinci (1452-1519)

This was a study made by the great master for his picture, "The Last Supper."



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Believest thou not that I am in the Father, and the Father in me? The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask me anything in my name, that will I do. If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. I will not leave you comfortless. I come unto you. Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him."

Judas (not Iscariot) said unto him, "Lord, why is it that thou wilt manifest thyself unto us, and not unto the world?"

Jesus answered and said unto him, "If a man love me, he will keep my word: and my Father will love him, and {258} we will come unto him, and make our abode with him. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

"These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye heard how I said to you, 'I go away, and I come unto you.' If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye may believe. I will no more speak much with you, for the prince of the world cometh: and he hath nothing in me; but that the world may know that I love the Father, and as the Father gave me commandment, even so I do."

Jesus is the True Vine.

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he cleanseth, that it may bear more fruit. Already ye are clean because of the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches:

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MOUNT OF OLIVES--GETHSEMANE.

The Mount of Olives, the traditional site of Gethsemane, on the right--the space inclosed by a wall.

"It was a garden or orchard marked probably by some slight inclosure. The name Gethsemane means 'the oil press,' and doubtless it was so called from a press to crush the olives yielded by the countless trees from which the hill derives its designation."



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He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples. Even as the Father hath loved me, I also have loved you: abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy may be in you, and that your joy may be full. This is my commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you. No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you. Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye may love one another."

Jesus Prays for His Disciples.

These things spoke Jesus; and lifting up his eyes to heaven, he said, "Father, the hour is come; glorify thy {262} Son, that the Son may glorify thee: even as thou gavest him authority over all flesh, that to all whom thou hast given him, he should give eternal life. And this is life eternal, that they should know thee the only true God, and Jesus Christ whom thou didst send. I have glorified thee on the earth, I have accomplished the work which thou hast given me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. Now they know that all things whatsoever thou hast given me are from thee: for the words which thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me. I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine: and all things that are mine are thine, and thine are mine: and I am glorified in them. And I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep them in thy name whom thou hast given me, that they may be one, even as we are one. While I was with them, I kept in thy name those whom thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled. But now I come to thee; and these things I speak in the world, that they may have my joy made full in themselves. I have given them thy word; and the world hated them, because they are not of the {263} world, even as I am not of the world. I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them in the truth: thy word is truth. As thou didst send me into the world, even so sent I them into the world. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me. Father, I desire that those whom thou hast given me should be with me to behold the glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me; and I made known unto them thy name, and will make it known; that the love wherewith thou

lovedst me may be in them, and I in them."

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VI

THE BETRAYAL

How the Lord Jesus Fell into the Hands of His Enemies.

(FRIDAY, THE DAY OF THE CRUCIFIXION.)

And he came out, and went, as his custom was, to the Mount of Olives; and the disciples also followed him.

And they came to a place which was named Gethsemane: and he saith unto his disciples, "Sit ye here, while I pray."

And he took with him Peter and James and John, and began to be heavy-hearted, and deeply troubled. And he saith unto them, "My soul is exceeding sorrowful even unto death: abide ye here, and watch." And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him.

And he said, "Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt."

And he cometh, and findeth them sleeping, and saith unto Peter, "Simon, sleepest thou? couldest thou not watch one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

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CHRIST IN GETHSEMANE.

By Heinrich Hofmann (1824-



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And again he went away, and prayed, saying the same words. And again he came, and found them sleeping, for their eyes were very heavy; and they knew not what to answer him. And he cometh the third time, and saith unto them, "Sleep on now, and take your rest: It is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners. Arise, let us be going: behold, he that betrayeth me is at hand."

And straightway, while he yet spoke, came Judas, one of the twelve, and with him a multitude with swords and clubs, from the chief priests and the scribes and the elders. Now he that betrayed him had given them a token, saying, "Whomsoever I shall kiss, that is he; take him, and lead him away safely."

And when he was come, straightway he came to him, and saith, "Rabbi"; and kissed him.

Simon Peter therefore having a sword drew it, and struck the high priest's servant, and cut off his right ear. Now the servant's name was Malchus. Jesus therefore said unto Peter, "Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?"

Then Jesus said. "Suffer ye thus far." And he touched his ear, and healed him.

And Jesus said unto the chief priests, and captains of the temple, and elders, which were come against him, "Are ye come out, as against a robber, with swords and clubs? When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness."

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How the Lord Jesus Was Falsely Charged with Crime.

The Trial Before Annas.

So the soldiers and the chief captain, and the officers of the Jews, seized Jesus and bound him, and led him to Annas first; for he was father-in-law to Caiaphas, who was high priest that year.

Annas therefore asked Jesus about his disciples, and his teaching. Jesus answered him, "I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together; and in secret spoke I nothing. Why askest thou me? ask them that have heard me, what I spoke unto them: behold, these know the things which I said."

And when he had said this, one of the officers standing by struck Jesus with his hand, saying, "Answerest thou the high priest so?"

Jesus answered him, "If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?"

Annas therefore sent him bound unto Caiaphas the high priest.

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The Trial Before Caiaphas, the High Priest.

And they led Jesus away to the high priest: and there came together with him all the chief priests and the elders and the scribes.

And Peter had followed him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming himself in the light of the fire. Now the chief priests and the whole council sought witness against Jesus to put him to death; and found it not. For many bore false witness against him, and their witness agreed not together. And there stood up certain men, and bore false witness against him, saying, "We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another made without hands.'"

And not even so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, "Answerest thou nothing? what is it which these witness against thee?"

But he held his peace, and answered nothing. Again the high priest asked him, and saith unto him, "Art thou the Christ, the Son of the Blessed?"

And Jesus said, "I am: and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven."

And the high priest rent his clothes, and saith, "What further need have we of witnesses? Ye have heard the blasphemy: what think ye?"

And they all condemned him to be worthy of death.

And some began to spit on him, and to cover his eyes, and {270} to buffet him, and to say unto him, "Prophecy who is it that smote thee," and the officers received him with blows of their hands.

How Peter Denied His Lord.

But Peter had followed afar off. And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them. And a certain maid seeing him as he sat in the light of the fire, and looking steadfastly upon him, said, "This man also was with him."

But he denied, saying, "Woman, I know him not."

And after a little while another saw him, and said, "Thou also art one of them."

But Peter said, "Man, I am not."

And after the space of about one hour another confidently affirmed, saying, "Of a truth this man also was with him: for he is a Galilaean."

But Peter said, "Man, I know not what thou sayest." And immediately, while he yet spoke, the cock crew.

And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, "Before the cock crew this day, thou shalt deny me thrice."

And he went out, and wept bitterly.

The Trial Before the Jewish Court.

As soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and {271} scribes; and they led him away into their council, saying, "If thou art the Christ, tell us."

But he said unto them, "If I tell you, ye will not believe: and if I ask you, ye will not answer. But from henceforth shall the Son of man be seated at the right hand of the power of God."

And they all said, "Art thou then the Son of God?"

And he said unto them, "Ye say that I am."

And they said, "What further need have we of witness? for we ourselves have heard from his own mouth."

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THE JUDGMENT

How the Lord Jesus Was Unjustly Condemned to Die.

The Hearing Before Pilate.

They led Jesus therefore into the palace: and it was early; and they themselves entered not into the palace, that they might not be defiled, but might eat the passover. Pilate therefore went out unto them, and saith, "What accusation bring ye against this man?"

They answered and said unto him, "If this man were not an evil-doer, we should not have delivered him up unto thee."

Pilate therefore said unto them, "Take him yourselves, and judge him according to your law."

The Jews said unto him, "It is not lawful for us to put any man to death."

Pilate therefore entered again into the palace, and called Jesus, and said unto him, "Art thou the King of the Jews?"

Jesus answered, "Sayest thou this of thyself, or did others tell it thee concerning me?"

Pilate answered, "Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done?"

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CHRIST BEFORE PILATE.

By Munkacsy



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Jesus answered, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."

Pilate therefore said unto him, "Art thou a king then?"

Jesus answered, "Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

Pilate saith unto him, "What is truth?"

And when he had said this, he went out again unto the Jews, and saith unto them, "I find no fault in this man."

But they were the more urgent, saying, "He stirreth up the people, teaching throughout all Judaea, and beginning from Galilee even unto this place."

But when Pilate heard it, he asked whether the man were a Galilaean. And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.

The Trial Before Herod.

Now when Herod saw Jesus, he was exceeding glad: for he had been for a long time desirous of seeing him, because he had heard concerning him; and he hoped to see some miracle done by him. And he questioned him in many words; but he answered him nothing. And the chief priests and the scribes stood, vehemently accusing him. And Herod with his soldiers treated him as one of no account, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate. And Herod and Pilate became {276} friends with each other that very day: for before they were at enmity between themselves.

The Sentence of Death.

Now at the feast it was Pilate's custom to release unto them one prisoner, whom they asked of him. And there was one called Barabbas, lying bound with them that had made insurrection, men who in the insurrection had committed murder. And the multitude went up and began to ask him to do as he was wont to do unto them. And Pilate answered them, saying, "Will ye that I release unto you the King of the Jews?"

For he perceived that for envy the chief priests had delivered him up. And while he was sitting on the judgment seat, his wife sent unto him, saying, "Have thou nothing to do with that righteous man: for I have been much disturbed to-day in a dream because of him." But the chief priests stirred up the multitude, that he should rather release Barabbas unto them. And Pilate again answered and said unto them, "What then shall I do unto him whom ye call the King of the Jews?"

Then they shouted, saying, "Crucify him, crucify him." And he said unto them the third time, "Why, what evil hath this man done? I have found no cause of death in him: I will therefore chastise him and release him."

But they were urgent with loud voices, asking that he might be crucified. And their voices prevailed. And he released him that for insurrection and murder had been cast into prison, whom they asked for.

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A STREET IN JERUSALEM, LEADING TO THE CHURCH OF THE HOLY SEPULCHER

From a photograph belonging to Miss Julia W. Snow, and used by her kind permission

This picture shows the street leading to the Church of the Holy Sepulcher, one of those streets which have steps and are therefore accessible only to foot passengers.



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But Jesus he scourged. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple garment; and they came unto him, and said, "Hail, King of the Jews!" and they struck him with their hands.

And Pilate went out again, and saith unto them, "Behold, I bring him out to you, that ye may know that I find no crime in him."

Jesus therefore came out, wearing the crown of thorns and the purple garment. And Pilate saith unto them, "Behold, the man!"

When therefore the chief priests and the officers saw him, they cried out, saying, "Crucify him, crucify him."

Pilate saith unto them, "Take him yourselves, and crucify him: for I find no crime in him."

The Jews answered him, "We have a law, and by that law he ought to die, because he made himself the Son of God."

When Pilate therefore heard this saying, he was the more afraid; and he entered into the palace again, and saith unto Jesus, "Whence art thou?"

But Jesus gave him no answer. Pilate therefore saith unto him, "Speakest thou not unto me? knowest thou not that I have power to release thee, and have power to crucify thee?"

Jesus answered him, "Thou wouldest have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin."

Upon this Pilate sought to release him: but the Jews cried out, saying, "If thou release this man, thou art not {280} Caesar's friend: everyone that maketh himself a king speaketh against Caesar."

When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment-seat at a place called The Pavement, but in Hebrew, Gabbatha. Now it was the Preparation of the passover: it was about the sixth hour. And he saith unto the Jews, "Behold, your King!"

They therefore cried out, "Away with him, away with him, crucify him."

Pilate saith unto them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar."

Then therefore he delivered him unto them to be crucified.

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IX

THE CRUCIFIXION

How the Lord Jesus Died on the Cross.

They took Jesus then: and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew Golgotha.

And there followed him a great multitude of the people, and of women who bewailed and lamented him. But Jesus turning unto them said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in which they shall say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' For if they do these things in the green tree, what shall be done in the dry?"

And they compelled one passing by, Simon of Cyrene, coming from the country, to go with them, that he might bear his cross.

And there were two thieves led with him to be put to death.

And they offered him wine mingled with myrrh: but he received it not. And they crucified him, and parted his garments among them, casting lots upon them, what each should take. And it was the third hour, when they crucified him, and they crucified the thieves, one on the right hand and the other on the left.

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And Jesus said, "Father, forgive them; for they know not what they do."

And the superscription of his accusation was written over him,--

"Jesus of Nazareth, the King of the Jews."

This title therefore read many of the Jews, for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and in Latin, and in Greek. The chief priests of the Jews therefore said to Pilate, "Write not, 'The King of the Jews'; but, that he said, 'I am King of the Jews.'" Pilate answered, "What I have written I have written."

And they that passed by railed on him, wagging their heads, and saying, "Ha! thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross."

In like manner also the chief priests mocking him among themselves with the scribes said, "He saved others; himself he cannot save. Let the Christ, the King of Israel, now come down from the cross, that we may see and believe."

And they that were crucified with him reproached him. And one of the thieves railed on him, saying, "Art not thou the Christ? save thyself and us."

But the other answered, and rebuking him said, "Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss."

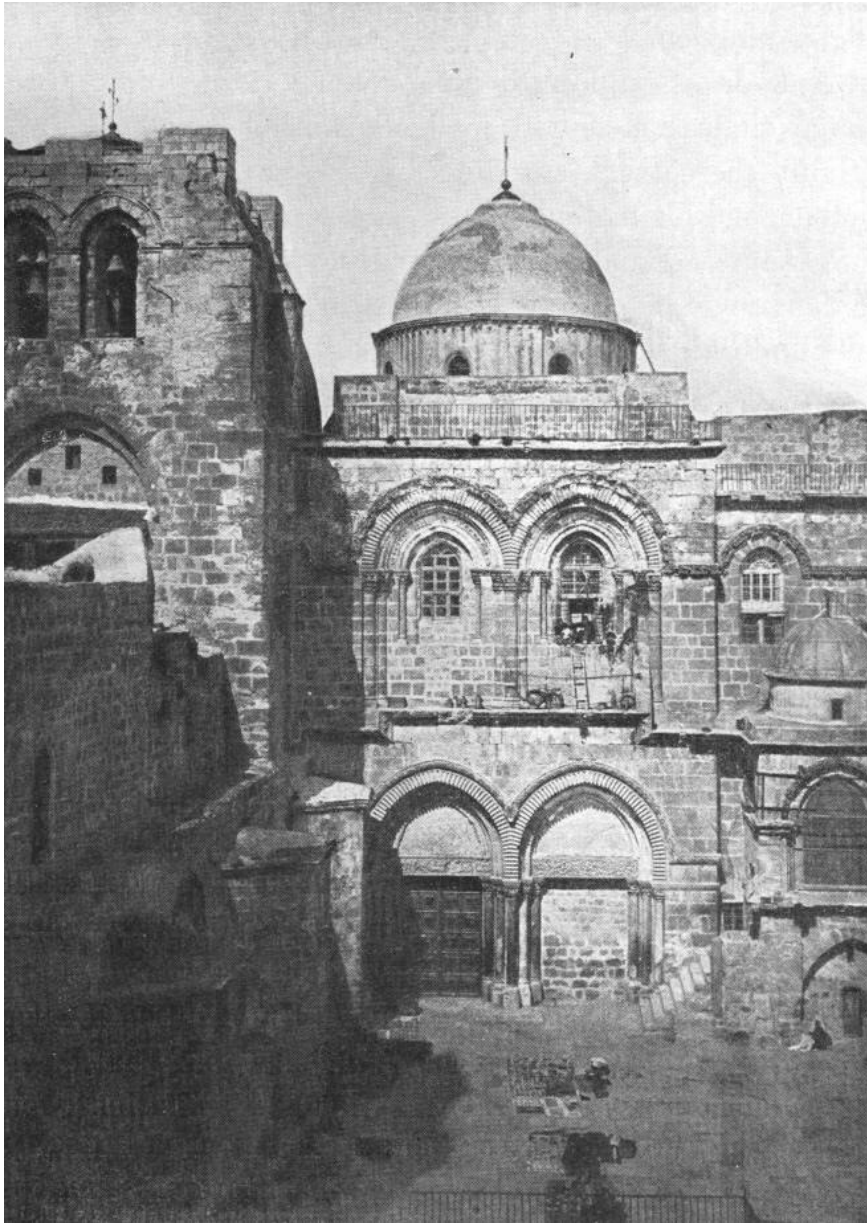
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THE FRONT OF THE CHURCH OF THE HOLY SEPULCHER, JERUSALEM.

Over the traditional site of Calvary and the tomb of Jesus.

Used by special permission of the Detroit Photograph Company.



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And he said, "Jesus, remember me when thou comest in thy kingdom."

And Jesus said unto him, "Verily I say unto thee, To-day shalt thou be with me in Paradise."

But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, "Woman, behold, thy son!"

Then saith he to the disciple, "Behold, thy mother!" And from that hour the disciple took her unto his own home.

And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, "**Eloi, Eloi, lama sabachthani?**" that is, "My God, my God, why hast thou forsaken me?"

And some of them that stood by, when they heard it, said, "Behold, he calleth Elijah."

And one ran, and filling a sponge full of sour wine, put it on a reed, and gave him to drink. But others said, "Let him alone; let us see whether Elijah cometh to take him down."

When Jesus therefore had received the wine, he said, "It is finished": and he bowed his head, and gave up his spirit.

And when the centurion, which stood by over against him, saw that he so gave up his spirit, he said, "Truly this man was the Son of God."

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X

THE BURIAL

How the Body of the Lord Jesus Was Buried in a Rich Man's Tomb.

The Jews therefore, because it was the Preparation (that is, the day before the Sabbath), and because bodies should not remain on the cross upon the Sabbath, asked of Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came, and broke the legs of the first, and of the other which was crucified with him: but when they came to Jesus, and saw that he was dead already, they broke not his legs: but one of the soldiers with a spear pierced his side, and straightway there came out blood and water.

And behold, a man named Joseph, who was a councilor, a good man and a righteous (he had not consented to their counsel and deed), a man of Arimathaea, a city of the Jews, who was looking for the kingdom of God: this man went to Pilate, and asked for the body of Jesus. And he took it down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain. And he rolled a great stone to the door of the tomb, and departed. And Mary Magdalene and Mary the mother of Josès beheld where he was laid. And they returned, and prepared spices and ointments.

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Now on the morrow, which is the day after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, "Sir, we remember that that deceiver said, while he was yet alive, 'After three days I rise again.' Command therefore that the sepulcher be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, 'He is risen from the dead': and the last error will be worse than the first."

Pilate said unto them, "Ye have a guard: go your way, make it as sure as ye can."

So they went, and made the sepulcher sure, sealing the stone, the guard being with them.

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THE WOMEN AT THE TOMB.

By Bouguereau (1825-1905)



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CHRIST, THE LORD, IS RISEN TO-DAY

"Christ, the Lord, is risen to-day,"
Sons of men and angels say.
Raise your joys and triumphs high;
Sing, ye heavens, and earth, reply.

Love's redeeming work is done,
Fought the fight, the battle won.
Lo, our Sun's eclipse is o'er;
Lo, He sets in blood no more.

Vain the stone, the watch, the seal;
Christ has burst the gates of hell;
Death in vain forbids His rise:
Christ has opened Paradise.

Lives again our glorious King:
Where, O death, is now thy sting?
Once He died our souls to save:
Where thy victory, O grave?

Soar we now where Christ has led,
Following our exalted Head:

Made like Him, like Him we rise;
Ours the cross, the grave, the skies.

Hail, the Lord of earth and Heaven!
Praise to Thee by both be given:
Thee we greet triumphant now;
Hail, the Resurrection Thou!

--*Rev. Charles Wesley.*

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THE NEAREST FRIEND

Dear Jesus, ever at my side,
How loving Thou must be,
To leave Thy home in heaven to guard
A little child like me.

Thy beautiful and shining face
I see not, though so near;
The sweetness of Thy soft voice
I am too deaf to hear.

I cannot feel Thee touch my hand,
With pressure light and mild,
To check me, as my mother did
When I was but a child.

But I have felt Thee in my thoughts,
Fighting with sin for me;
And when my heart loves God, I know
The sweetness is from Thee.

Yes, when I pray, Thou prayest, too,
The prayer is all for me;
But when I sleep Thou sleepest not,
But watchest patiently.

--*F. W. Faber.*

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STILL, STILL WITH THEE

Still, still with Thee, my God.
I would desire to be;
By day, by night, at home, abroad,
I would be still with Thee.

With Thee when dawn comes in,
And calls me back to care,
Each day returning to begin
With Thee, my God, in prayer.

With Thee when day is done,
And evening calms the mind;
The setting, as the rising, sun
With Thee my heart would find.

With Thee, in Thee, by faith
Abiding I would be;
By day, by night, in life, in death,
I would be still with Thee.

--*James D. Burns.*

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OH, WORSHIP THE KING

Oh, worship the King, all-glorious above,

And gratefully sing his wonderful love;
Our Shield and Defender, the Ancient of days,
Pavilioned in splendor, and girdled with praise.

Thy bountiful care what tongue can recite?
It breathes in the air, it shines in the light,
It streams from the hills, it descends to the plain,
And sweetly distils in the dew and the rain.

Frail children of dust, and feeble as frail,
In Thee do we trust, nor find Thee to fail;
Thy mercies how tender! how firm to the end!
Our Maker, Defender, Redeemer, and Friend.

--*R. Grant.*

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***How the Lord Jesus rose again from the dead,
how He comforted His disciples, and
how He sent them out to
teach all men in
His name.***

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PERSONS OF THE STORY.

***The LORD JESUS.
Mary Magdalene.
Peter.
"The Other Disciple."
Cleopas.
Thomas.
Disciples, Angels.***

PLACES OF THE STORY.

***The Garden of the Tomb.
The Village of Emmaus.
Jerusalem.
The Sea of Galilee.
The Mountain of the Ascension.***

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I

THE RESURRECTION

How the Lord Jesus Rose from the Dead, and Appeared to Mary of Magdala.

Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, "They have taken away the Lord out of the tomb, and we know not where they have laid him."

Peter therefore went forth, and the other disciple, and they went toward the tomb. And they ran both together: and the other disciple outran Peter, and came first to the tomb; and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, and the napkin, that was about his head, not lying with the linen cloths, but rolled up in a place by itself. Then entered in therefore the other disciple also, which came first to the tomb, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. So the disciples went away again unto their own home.

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But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they say unto her, "Woman, why weepest thou?" She saith unto them, "Because they have taken away my Lord, and I know not where they have laid him."

When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus.

Jesus saith unto her, "Woman, why weepest thou? whom seekest thou?"

She, supposing him to be the gardener, saith unto him, "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away."

Jesus saith unto her, "Mary."

She turneth herself, and saith unto him in Hebrew, "Rabboni"; which is to say, "Master."

Jesus saith to her, "Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, 'I ascend unto my Father and your Father, and my God and your God.'"

Mary Magdalene cometh and telleth the disciples, "I have seen the Lord"; and that he had said these things unto her.

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THE WOMEN AT THE TOMB.



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II

ON THE WAY TO EMMAUS

How on the Same Day He Joined Two of His Disciples, as They Walked into the Country.

And behold, two of them were going that very day to a village named Emmaus, which was three-score furlongs from Jerusalem. And they communed with each other of all these things which had happened. And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, "What communications are these that ye have one with another, as ye walk?"

And they stood still, looking sad. And one of them, named Cleopas, answering said unto him, "Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days?"

And he said unto them, "What things?"

And they said unto him, "The things concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. But we hoped that it was he who should redeem Israel. Yea and beside all this, it is now the third day since these things came to pass. Moreover {302} certain women of our company amazed us, having been early at the tomb; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not."

And he said unto them, "O foolish men, and slow of heart to believe in all the prophets have spoken! Ought not the Christ to suffer these things, and to enter into his glory?"

And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. And they drew near unto the village, whither they were going: and he made as though he would go further. And they constrained him, saying, "Abide with us: for it is toward evening, and the day is now far spent."

And he went in to abide with them. And it came to pass, when he had sat down with them to meat, he took the bread, and blessed it, and broke, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, "Was not our heart burning within us, while he spoke to us on the way, while he opened to us the scriptures?"

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CHRIST AND HIS DISCIPLES ON THE WAY TO EMMAUS.

By Bernard Plockhorst (1825-)

"He blessed the bread, but vanished at the word
And left them both exclaiming, "T was the Lord!
Did not our hearts feel all he deign'd to say?
Did they not burn within us by the way?"

--*Cowper.*



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III

DOUBTING THOMAS

How the Lord Jesus Appeared to His Disciples Twice at Jerusalem.

Those disciples with whom Jesus had eaten at Emmaus rose up that very hour, and returned to Jerusalem, in the evening, and found the eleven gathered together, and them that were with them. The eleven told them in secret, the doors being shut for fear of the Jews, "The Lord is risen indeed, and hath appeared to Simon." And the two disciples told the others the things that happened on the way, and how he was known of them in the breaking of the bread.

And as they spoke these things, he himself stood in the midst of them, and said unto them, "Peace be unto you."

But they were terrified and affrighted, and supposed that they beheld a spirit. And he said unto them, "Why are ye troubled? and wherefore do questionings arise in your heart? See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having."

And when he had said this, he showed them his hands and his feet. And while they still disbelieved for joy, and wondered, he said unto them, "Have ye here anything to eat?" And they gave him a piece of a broiled fish.

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And he took it and did eat before them.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, "We have seen the Lord." But he said unto them, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe."

And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, "Peace be unto you."

Then said he to Thomas, "Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not faithless, but believing."

Thomas answered and said unto him, "My Lord and my God."

Jesus said unto him, "Because thou hast seen me, thou hast believed: blessed are they who have not seen, and yet have believed."

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IV

"FEED MY SHEEP."

How the Lord Jesus Appeared to His Disciples as They Fished at the Sea of Galilee.

After these things Jesus manifested himself again to the disciples at the sea of Galilee in this way. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter said unto them, "I go a fishing."

They say unto him, "We also come with thee."

They went forth, and entered into the boat; and that night they took nothing. But when day was now breaking, Jesus stood on the beach: but the disciples knew not that it was Jesus. Jesus therefore said unto them, "Children, have ye ought to eat?"

They answered him, "No."

And he said unto them, "Cast the net on the right side of the boat, and ye shall find."

They cast therefore, and now they were not able to draw it for the multitude of fishes. That disciple therefore whom Jesus loved saith unto Peter, "It is the Lord."

So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea. But the other disciples came in the little {308} boat (for they were not far from the land, but about two hundred cubits off), dragging the net full of fishes. So when they got out upon the land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus said unto them, "Bring of the fish which ye have now taken."

Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty-three: and for all there were so many, the net was not rent. Jesus said unto them, "Come and break your fast."

And none of the disciples dared inquire of him, "Who art thou?" knowing that it was the Lord.

Jesus came, and took the bread, and gave them, and the fish likewise.

So when they had broken their fast, Jesus said to Simon Peter, "Simon, son of John, lovest thou me more than these?"

He said unto him, "Yea, Lord; thou knowest that I love thee."

He said unto him, "Feed my lambs."

He said to him again a second time, "Simon, son of John, lovest thou me?"

He said unto him, "Yea, Lord; thou knowest that I love thee."

He said unto him, "Tend my sheep."

He said unto him the third time, "Simon, son of John, lovest thou me?"

Peter was grieved because he said unto him the third time, "Lovest thou me?" And he said unto him, "Lord, thou knowest all things; thou knowest that I love thee."

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Jesus said unto him, "Feed my sheep."

And when he had spoken this, he said unto him, "Follow me."

Peter, turning about, saw the disciple whom Jesus loved following; and said to Jesus, "Lord, and what shall this man do?"

Jesus said unto him, "If I will that he tarry till I come, what is that to thee? Follow thou me."

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V

THE ASCENSION

How the Lord Jesus Appeared Again in Galilee, and How He at Last Went Away from Earth to Heaven.

But the eleven disciples went into Galilee, to the mountain where Jesus had appointed them. And when they saw him, they worshiped him: but some doubted. And Jesus came to them and spoke unto them, saying,--

"All authority hath ben given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

Then they all went again to Jerusalem, where Jesus appeared once more to them, and spoke with them about the kingdom of God. They, still thinking that he meant an earthly kingdom of which he would be king at Jerusalem, and wondering when it would come, asked him, saying, "Lord, dost thou at this time restore the kingdom to Israel?"

And he said unto them, "It is not for you to know times or seasons, which the Father hath set within his own authority. But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth."

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THE ASCENSION OF CHRIST.

By G. Biermann



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And he said unto them, "These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me."

Then opened he their mind, that they might understand the scriptures; and he said unto them, "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high."

And he led them out until they were over against Bethany: and he lifted up his hands, and blessed them. And it came to pass while he blessed them, he departed from them, and was carried up into heaven. And they worshiped him, and returned to Jerusalem with great joy: and were continually in the temple, blessing God.

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Leaders and victories of the New Faith.

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JESUS SHALL REIGN

Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

To Him shall endless prayer be made,
And endless praises crown His head;
His name, like sweet perfume, shall rise
With every morning sacrifice.

People and realms of every tongue
Dwell on His love, with sweetest song;
And infant voices shall proclaim
Their early blessings on His name.

Blessings abound where'er He reigns;
The prisoner leaps to loose his chains;
The weary find eternal rest,
And all the sons of want are blest.

Let every creature rise and bring
Peculiar honors to our King;
Angels descend with songs again,
And earth repeat the loud Amen!

--*Isaac Watts.*

FROM GREENLAND'S ICY MOUNTAINS

From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand,--
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

What though the spicy breezes
Blow soft o'er Ceylon's isle;
Though every prospect pleases,
And only man is vile;
In vain with lavish kindness
The gifts of God are strown;
The heathen, in his blindness,
Bows down to wood and stone!

Shall we, whose souls are lighted
With wisdom from on high,--
Shall we, to men benighted,
The lamp of life deny?
Salvation, oh, salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name.

Waft, waft, ye winds, His story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole;
Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign!

--*Reginald Heber.*

GLORIOUS ZION

Glorious things of Thee are spoken,
Zion, city of our God!
He, whose word cannot be broken,
Formed Thee for his own abode:
On the Rock of Ages founded,
What can shake Thy sure repose?
With salvation's walls surrounded,
Thou may'st smile at all Thy foes.

See! the streams of living waters,
Springing from eternal love,
Well supply Thy sons and daughters,
And all fear of want remove:
Who can faint, while such a river
Ever flows their thirst to assuage?--
Grace, which, like the Lord, the Giver,
Never fails from age to age.

Round each habitation hovering,
See the cloud and fire appear
For a glory and a covering,
Showing that the Lord is near!
Thus deriving from their banner,
Light by night, and shade by day,
Safe they feed upon the manna
Which He gives them when they pray.

--J. Newton.

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THE MORNING LIGHT IS BREAKING

The morning light is breaking;
The darkness disappears!
The sons of earth are waking
To penitential tears;
Each breeze that sweeps the ocean
Brings tidings from afar,
Of nations in commotion,
Prepared for Zion's war.

See heathen nations bending
Before the God we love,
And thousand hearts ascending
In gratitude above;
While sinners, now confessing,
The gospel call obey,
And seek the Saviour's blessing--
A nation in a day.

Blest river of salvation!
Pursue thine onward way;
Flow thou to every nation,
Nor in thy richness stay:
Stay not till all the lowly
Triumphant reach their home:
Stay not till all the holy
Proclaim--"The Lord is come!"

--Samuel F. Smith.

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THE GOLDEN GATE, EAST OF THE TEMPLE AREA. JERUSALEM LOOKING TOWARD THE MOUNT OF OLIVES



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How the New Faith Spread from Jerusalem.

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PERSONS OF THE STORY,

The Disciples, especially Peter.

A lame man.

Ananias.

Sapphira.

Stephen.

Simon, the Sorcerer.

A Queen's Officer.

Dorcas.

A Roman Captain.

Annas, Caiaphas, Priests, Officers, Messengers.

PLACES OF THE STORY.

Jerusalem.

The country of Palestine and surrounding regions.

Joppa.

Caesarea.

Lydda.

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(After Jesus had left the company of the apostles, and was seen no more by them, they remained quietly in Jerusalem. They chose a man named Matthias to take the place of Judas, but they had no definite plan of action, not yet quite realizing the importance of the work which they were to do. Suddenly, on the day of Pentecost, there came the great inspiration from God to go forward and take up the work of redeeming the world where Jesus laid it down. They began to preach about Jesus, of his beautiful life, and his death for men upon the cross. And everywhere the people listened eagerly and gladly to this wonderful story, and believing, were baptized, becoming the disciples of the new faith. This is the story of the simple beginning of the great movement called Christianity, as the experience made its impression upon the disciples themselves.)

And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven. And when this {326} sound was heard, the multitude came together, and were amazed, because every man heard them speaking in his own language. And they marveled, saying, "Behold, are not all these which speak Galilaeans? And how hear we, every man in our own language, wherein we were born? Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judaea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians, we do hear them speaking in our tongues the mighty works of God."

And they were all amazed, and were perplexed, saying one to another, "What meaneth this?"

But others mocking said, "They are filled with new wine."

But Peter, standing up with the eleven, lifted up his voice, and spoke forth unto them, saying, "Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words. For these are not drunken, as ye suppose; seeing it is but the third hour of the day; but this is that which hath been spoken by the prophet Joel:--

'And it shall be in the last days, saith God,
I will pour forth of my Spirit upon all flesh:
And your sons and your daughters shall prophesy,
And your young men shall see visions,
And your old men shall dream dreams:
Yea and on my servants and on my handmaidens in those days {327}
Will I pour forth my spirit; and they shall prophesy.
And it shall be, that whosoever shall call on the name
of the Lord shall be saved.'

"Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs, which God did by him in the midst of you, even as ye yourselves know; him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden by it. For David said concerning him,--

'I beheld the Lord always before my face;
For he is on my right hand, that I should not be moved:
Therefore my heart was glad, and my tongue rejoiced;
Moreover my flesh also shall dwell in hope:
Because thou wilt not leave my soul in Hades,
Neither wilt thou give thy Holy One to see corruption.
Thou madest known unto me the ways of life;
Thou shalt make me full of gladness with thy countenance.'

"Brethren, I may speak unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that he would set one of his family upon his throne; he foreseeing this spoke of the resurrection of the Christ, that neither was he left in Hades, nor did his flesh see corruption. This Jesus did God raise up, whereof we all are {328} witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear. For David ascended not into the heavens: but he said himself,--

'The Lord said unto my Lord,
Sit thou on my right hand,
Till I make thine enemies the footstool of thy feet.'

"Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified."

Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, "Brethren, what shall we do?"

And Peter said unto them, "Repent ye, and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." And with many other words he testified, and exhorted them, saying, "Save yourselves from this crooked generation."

They then that received his word were baptized: and there were added unto them in that day about three thousand souls. And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

And fear came upon every soul: and many wonders {329} and signs were done by the apostles. And all that believed were together, and had all things common; and they sold their possessions and goods, and divided them among all, according as any man had need. And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to them day by day those that were being saved.

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Now Peter and John were going up into the temple at the hour of prayer, being the ninth hour. And a certain man that was lame from his birth was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple. This man seeing Peter and John about to go into the temple, asked to receive an alms. And Peter, fastening his eyes upon him, with John, said, "Look on us."

And he gave heed unto them, expecting to receive something from them. But Peter said, "Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk."

And he took him by the right hand, and raised him up: and immediately his feet and his ankle bones received strength. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God.

And all the people saw him walking and praising God: and knowing that it was he who sat for alms at the Beautiful Gate of the temple, they were filled with wonder and amazement at that which had happened unto him.

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And as he held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw it, he answered unto the people, "Ye men of Israel, why marvel ye at this man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Servant Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him. But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, and killed the Prince of life; whom God raised from the dead; whereof we are witnesses. By faith in his name hath his name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the presence of you all. And now, brethren, I know that in ignorance ye did it, as did also your rulers. But the things which God foreshowed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled. Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; that he may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spoke by the mouth of his holy prophets which have been since the world began. Moses indeed said, 'A prophet shall the Lord God raise up unto you from among your brethren, like unto me; to him shall ye hearken in all things whatsoever {332} he shall speak unto you. And it shall be, that every soul, which shall not hearken to that prophet, shall be utterly destroyed from among the people.'

"Yea and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these days. Ye are the sons of the prophets, and of the covenant which God made with your fathers, saying unto Abraham, 'And in thy race shall all the families of the earth be blessed.' Unto you first, God, having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities."

And as they spoke unto the people, the priests and the captain of the temple and the Sadducees came upon them, being greatly troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead. And they laid hands on them, and put them in prison unto the morrow: for it was now eventide. But many of them that heard the word believed; and the number of the men came to be about five thousand.

And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Jerusalem; and Annas the high priest was there, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest. And when they had set them in the midst, they inquired, "By what power, or in what name, have ye done this?"

Then Peter, filled with the Holy Spirit, said unto them, "Ye rulers of the people, and elders, if we this day are examined concerning a good deed done to a lame man, by {333} what means this man is made whole; be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole. He is the stone which was set at naught of you the builders, which was made the head of the corner. And in none other is there salvation: for neither is there any other name under heaven, that is given among men, whereby we must be saved."

Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus. And seeing the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, saying, "What shall we do to these men? that a notable miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us threaten them, that they speak henceforth to no man in this name."

And they called them, and charged them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, "Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye: for we cannot but speak the things which we saw and heard."

And they, when they had further threatened them, let them go, not finding how they might punish them, because {334} of the people; for all men glorified God for that which was done. For the man was more than forty years old, on whom this miracle of healing was wrought.

And being let go, they came to their own company, and reported all that the chief priests and the elders had said unto them. And they, when they heard it, lifted up their voice to God with one accord, and said, "O Lord, thou that didst make the heaven and the earth and the sea, and all that in them is: who by the Holy Spirit, by the mouth of our father David thy servant, didst say,--

'Why did the Gentiles rage,
And the peoples imagine vain things?
The kings of the earth set themselves in array,
And the rulers were gathered together,
Against the Lord, and against his Anointed:'

for of a truth in this city against thy holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together, to do whatsoever thy hand and thy counsel foreordained to come to pass. And now, Lord, look upon their threatenings: and grant unto thy servants to speak thy word with all boldness, while thou stretchest forth thy hand to heal; and that signs and wonders may be done through the name of thy holy Servant Jesus."

And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness.

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A Lie and its Consequences.

(The people began to have such an enthusiasm for the new faith, that many of them sold their property, gave the money to the apostles, and all lived together, like one great family. This custom was not altogether wise, and it did not prevail long. While it lasted, disaster came to two people. Ananias and Sapphira had become disciples of the new faith, and, like others, sold their property, but they kept back part, and tried to make the apostles believe that they had given all. The sin lay, not in keeping their property, for no one was required to give it up, but in the deceit.)

And the multitude of them that believed were of one heart and soul: and not one of them said that anything of the things which he possessed was his own; but they had all things common. And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all. For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as anyone had need.

But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also knowing about it, and brought a certain part, {336} and laid it at the apostles' feet. But Peter said, "Ananias, why hath Satan filled thy heart to lie to the Holy Spirit, and to keep back part of the price of the land? While it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men, but unto God."

And Ananias hearing these words fell down and gave up his spirit: and great fear came upon all that heard it. And the young men arose and wrapped him round, and they carried him out and buried him.

And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter said unto her, "Tell me whether ye sold the land for so much."

And she said, "Yea, for so much."

But Peter said unto her, "How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and they shall carry thee out."

And she fell down immediately at his feet, and gave up her spirit: and the young men came in and found her dead, and they carried her out and buried her by her husband. And great fear came upon the whole church, and upon all that heard these things.

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ST. STEPHEN'S GATE, JERUSALEM.

LOOKING IN TOWARD THE CITY.

From a photograph belonging to Prof. H. G. Mitchell, and used by his kind permission



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IV

THE FIRST MARTYR

How Stephen Died Heroically for the New Faith. The Beginning of Persecution. The Sermon of Stephen. The Martyr's Crown.

(The new faith was not destined to win its victories in peace. As the rulers hated Jesus, so they hated the new faith which was now proclaimed in his name; as they crucified the Master, so they persecuted and killed the disciples. Stephen was the first of "the noble army of martyrs," thousands of men, women, and children, who gave their lives gladly for the new faith. It was an army without weapons. The command of Jesus, "resist not evil," was, in the first centuries, obeyed literally. It is worthy of note that the new faith never spread more rapidly nor won greater victories than during these years, when it never lifted sword against its enemies, but conquered them by the power of service and sacrifice.)

And Stephen, who had become prominent among the disciples, was full of grace and power, and wrought great wonders and signs among the people. But certain of the Jews disputed with Stephen. And they were not able to withstand the wisdom and the Spirit by which he spoke. Then they bribed men, who said, "We have heard him speak blasphemous words against Moses, and against God."

And they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought him into the council, and set up false witnesses, who said, {340} "This man ceaseth not to speak words against this holy place; and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us."

And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel.

The Defense of Stephen.

And the high priest said, "Are these things so?"

And he said, "Brethren and fathers, hearken. The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, and said unto him, 'Get thee out of thy land, and from thy kindred, and come into the land which I shall show thee.' Then came he out of the land of the Chaldaeans, and dwelt in Haran: and from thence, when his father was dead, God removed him into this

land, wherein ye now dwell: and he gave him no inheritance in it, no, not so much as to set his foot on: and he promised that he would give it to him in possession, and to his family after him, when as yet he had no child. And God spoke in this wise, that his family should sojourn in a strange land, and that the people of that land should bring them into bondage, and ill treat them four hundred years. 'And the nation to which they shall be in bondage will I judge,' said God: 'and after that shall they come forth, and serve me in this place.' And the patriarchs, moved with jealousy against Joseph, sold him into Egypt: and God was with him, and delivered him out of all his afflictions, and gave him favor and wisdom before {341} Pharaoh, king of Egypt; and he made him governor over Egypt and all his house. Now there came a famine over all Egypt and Canaan, and great affliction: and our fathers found no sustenance. But when Jacob heard that there was corn in Egypt, he sent forth our fathers the first time. And at the second time Joseph was made known to his brethren; and Joseph's family became known unto Pharaoh. And Joseph sent, and called to him Jacob his father, and all his kindred, threescore and fifteen souls. And Jacob went down into Egypt; and he died, himself, and our fathers; and they were carried over unto Shechem, and laid in the tomb that Abraham bought for a price in silver of the sons of Hamor in Shechem.

"But as the time of the promise drew nigh, which God promised to Abraham, the people grew and multiplied in Egypt, till there arose another king over Egypt, who knew not Joseph. The same dealt craftily with our race, and compelled our fathers to cast out their babes to the end they might not live. At this season Moses was born, and was exceeding fair; and he was nourished three months in his father's house: and when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

"And Moses was instructed in all the wisdom of the Egyptians; and he was mighty in his words and works. But when he was well-nigh forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, smiting the Egyptian: {342} and he supposed that his brethren understood that God by his hand was giving them deliverance; but they understood not. And the day following he appeared unto them as they strove, and would have made peace, saying, 'Sirs, ye are brethren; why do ye wrong one to another?' But he that did his neighbor wrong thrust him away, saying, 'Who made thee a ruler and a judge over us? Wouldest thou kill me as thou killedst the Egyptian yesterday?'

"And Moses fled at this saying, and became a sojourner in the land of Midian, where he had two sons. And when forty years were passed, an angel appeared to him in the wilderness of Mount Sinai, in a flame of fire in a bush. And when Moses saw it, he wondered at the sight: and as he drew near to behold, there came a voice of the Lord, 'I am the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob.'

"And Moses trembled, and dared not behold. And the Lord said unto him, 'Loose the shoes from thy feet: for the place whereon thou standest is holy ground. I have surely seen the affliction of my people which is in Egypt, and have heard their groaning, and I am come down to deliver them: and now come, I will send thee into Egypt.'

"This Moses whom they refused, saying, 'Who made thee a ruler and a judge?' him hath God sent to be both a ruler and a deliverer by the hand of the angel which appeared to him in the bush. This man led them forth, having wrought wonders and signs in Egypt, and in the Red Sea, and in the wilderness forty years.

"This is that Moses, who said to the children of Israel, {343} 'A prophet shall God raise up unto you from among your brethren, like unto me.' This is he that was in the wilderness with the angel which spoke to him in the Mount Sinai, and with our fathers: who received living oracles to give unto us: to whom our fathers would not be obedient, but thrust him from them, and turned back in their hearts unto Egypt, saying unto Aaron, 'Make us gods which shall go before us: for as for this Moses, who led us forth out of the land of Egypt, we know not what has become of him.' And they made a calf in those days, and brought a sacrifice unto the idol, and rejoiced in the works of their hands. But God turned, and gave them up to serve idols.

"Our fathers had the tabernacle of the testimony in the wilderness, even as he appointed who spoke unto Moses, that he should make it according to the figure that he had seen. Which also our fathers, in their turn, brought in with Joshua when they entered on the possession of the nations, which God thrust out before the face of our fathers, unto the days of David; who found favor in the sight of God, and asked to find a habitation for the God of Jacob. But Solomon built him a house. Howbeit the Most High dwelleth not in houses made by hands; as saith the prophet,--

'The heaven is my throne,
And the earth the footstool of my feet:
What manner of house will ye build me? saith the Lord:
Or what is the place of my rest?
Did not my hand make all these things?'

"Ye stiffnecked and unregenerate in heart and ears, ye {344} do always resist the Holy Spirit: as your fathers did, so do ye. Which one of the prophets did not your fathers persecute? and they killed them which showed before of the coming of the Righteous One; of whom ye have now become betrayers and murderers; ye who received the law as it was ordained by angels, and kept it not."

Martyrdom.

Now when they heard these things, they were cut to the heart, and they raged against him. But he, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

But they cried out with aloud voice, and stopped their ears, and rushed upon him with one accord; and they cast him out of the city, and stoned him: and the witnesses laid down their garments at the feet of a young man named Saul. And they stoned Stephen, calling upon the Lord, and saying, "Lord Jesus, receive my spirit."

And he kneeled down, and cried with a loud voice, "Lord, lay not this sin to their charge." And when he had said this, he fell asleep. And Saul was consenting unto his death.

And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. And devout men buried {345} Stephen, and made great lamentation over him. But Saul laid waste the church, entering into every house, and dragging out men and women committed them to prison.

(The martyrdom of Stephen gave a fresh impulse to the new faith. The disciples had been content to stay in Jerusalem, and preach to their own people. But persecution drove them out of the city, so that the gospel came to a wider circle of hearers. We shall see, as the story goes on, how Philip was directed to the officer of Queen Candace, and how Peter, against his will, at first, was sent to the Roman captain. So the new faith broadened, not as the apostles planned, but as God willed.)

The New Faith Spreads. The Story of the Man of Samaria Who Wished to Use It for His Own Selfish Advantage.

They therefore that were scattered abroad went about preaching the word. And Philip went down to the city of Samaria, and proclaimed unto them the Christ. And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did. For from many of those who had unclean spirits, those spirits came out, crying with a loud voice: and many that were palsied, and that were lame, were healed. And there was much joy in that city.

But there was a certain man, Simon by name, who before this in the city used sorcery, and amazed the people of Samaria, claiming that he himself was some great one: to whom they all gave heed, from the least to the greatest, saying, "This man is that power of God which is called Great."

And they gave heed to him, because for a long time he had amazed them with his sorceries. But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. And Simon also himself {347} believed: and being baptized, he continued with Philip; and beholding signs and great miracles wrought, he was amazed.

Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Spirit: for as yet he was fallen upon none of them: only they had been baptized into the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Spirit. Now when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, saying, "Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Spirit."

But Peter said unto him, "Thy silver perish with thee, because thou hast thought to obtain the gift of God with money. Thou hast neither part nor lot in this matter: for thy heart is not right before God. Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee. For I see that thou art in the gall of bitterness and in the bond of iniquity."

And Simon answered and said, "Pray ye for me to the Lord, that none of the things which ye have spoken come upon me."

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VI

PHILIP AND THE QUEEN'S OFFICER

How the New Faith Came to a Servant of a Queen.

An angel of the Lord spoke unto Philip, saying, "Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: into the desert."

And he arose and went: and behold, a man of Ethiopia, an officer of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship; and he was returning and sitting in his chariot, and was reading the prophet Isaiah. And the Spirit said unto Philip, "Go near, and join thyself to this chariot."

And Philip ran to him, and heard him reading Isaiah the prophet, and said, "Understandest thou what thou readest?"

And he said, "How can I, except some one shall guide me?" And he besought Philip to come up and sit with him.

Now the place of the scripture which he was reading was this,--

"He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,
So he openeth not his mouth."

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And the officer said to Philip, "I pray thee, of whom speaketh the prophet this? of himself, or of some other?"

And Philip opened his mouth, and beginning from this passage of scripture, preached unto him Jesus. And as they went on the way, they came unto a certain water; and the officer saith, "Behold, here is water; what doth hinder me to be baptized?"

And he commanded the chariot to stand still: and they both went down into the water, both Philip and the officer, and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the officer saw him no more, for he went on his way rejoicing. But Philip was found at Azotus: and passing through he preached the gospel to all the cities, till he came to Caesarea.

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VII

PETER AND DORCAS

How Peter Restored a Good Woman to Life.

And it came to pass, as Peter went throughout all parts, he came down also to the saints which dwelt at Lydda.

Now there was at Joppa a certain disciple named Tabitha, that is, Dorcas: this woman was full of good works and deeds of charity which she did. And it came to pass in those days, that she fell sick, and died: and when they had washed her, they laid her in an upper chamber. And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, intreating him, "Delay not to come on unto us."

And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, "Tabitha, arise."

And she opened her eyes; and when she saw Peter, she sat up. And he gave her his hand, and raised her up; and calling the disciples and widows, he presented her alive. And it became known throughout all Joppa: and many believed on the Lord. And it came to pass, that he abode many days in Joppa with one Simon a tanner.

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GENERAL VIEW OF LYDDA

From a photograph belonging to Miss Julia W. Snow, and used by her kind permission.

Lydda, the ancient Lod, is a village in the plain of Sharon, ten miles southeast of Joppa. It was an important town in early days, being on the caravan route between the East and Egypt, and a place where the caravans rested and refitted. It was thus the center of a considerable business. It was here that Peter healed Aeneas, and from this place he was summoned to Joppa by the death of Dorcas.



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VIII

PETER AND THE ROMAN CAPTAIN.

Peter's Vision. How a Valuable Recruit Was Enlisted for the New Faith.

Now there was a certain man in Caesarea, Cornelius by name, a centurion of the company called the Italian company, a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always. He saw in a vision about the ninth hour of the day, an angel of God coming in unto him, and saying to him, "Cornelius."

And he, fastening his eyes upon him, and being afraid, said, "What is it, Lord?"

And he said unto him, "Thy prayers and thine alms are gone up for a memorial before God. And now send men to Joppa, and bring one Simon, who is surnamed Peter: he lodgeth with one Simon a tanner, whose house is by the sea side."

And when the angel that spoke unto him was departed, he called two of his household servants, and a devout soldier of his body guard, and having told all things unto them, he sent them to Joppa.

Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour: and he became hungry, {354} and desired to eat: but while they made ready, he fell into a trance; and he beheld the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth: wherein were all manner of four-footed beasts and creeping things of the earth and birds of the heaven. And there came a voice to him, saying, "Rise, Peter; kill and eat."

But Peter said, "Not so, Lord; for I have never eaten anything that is common and unclean."

And a voice came unto him again the second time, "What God hath cleansed, make not thou common."

And this was done thrice: and straightway the vessel was received up into heaven.

Now while Peter was much perplexed as to what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's house, stood before the gate, and called and asked whether Simon, who was surnamed Peter, were lodging there. And while Peter thought on the vision, the Spirit said unto him, "Behold, three men seek thee. But arise, and get thee down, and go with them, nothing doubting: for I have sent them."

And Peter went down to the men, and said, "Behold, I am he whom ye seek: why are ye come?"

And they said, "Cornelius a centurion, a righteous man and one that feareth God, and well reported of by all the nation of the Jews, was warned of God by a holy angel to send for thee to come to his house, and to hear words from thee." So he called them in and lodged them.

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And on the morrow he arose and went forth with them, and certain of the brethren from Joppa accompanied him. And on the morrow they entered into Caesarea. And Cornelius was waiting for them, having called together his kinsmen and his near friends. And when Peter entered, Cornelius met him, and fell down at his feet, and worshiped him. But Peter raised him up, saying, "Stand up; I myself also am a man."

And as he talked with him, he went in, and found many come together: and he said unto them, "Ye yourselves know how it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and yet unto me hath God showed that I should not call any man common or unclean: wherefore also I came without doubting, when I was sent for. I ask therefore with what intent ye sent for me."

And Cornelius said, "Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel, and said, 'Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the sea side.' Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord."

And Peter opened his mouth, and said, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is {356} acceptable to him. The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all)--that saying ye yourselves know, which was published throughout all Judaea, beginning from Galilee, after the baptism which John preached; about Jesus of Nazareth, how God anointed him with the Holy Spirit and with power: how he went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree. Him God raised up the third day, and showed him, not to all the people, but unto witnesses that were chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he charged us to preach unto the people, and to testify that this is he who is ordained of God to be the Judge of quick and dead. To him bear all the prophets witness, that through his name everyone that believeth on him shall receive remission of sins."

While Peter yet spoke these words, the Holy Spirit fell on all them which heard the word. And the Jews who believed were amazed, as many as came with Peter, because on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God.

Then answered Peter, "Can any man forbid the water, that these should not be baptized, which have received the Holy Spirit as well as we?"

And he commanded them to be baptized in the name of Jesus Christ.

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IX

THE FIRST MISSIONARY JOURNEYS

How the Disciples at Last Began to Understand the Meaning of the Command of Jesus, "Go Ye into All the World."

Now the apostles and the brethren that were in Judaea heard that the Gentiles also had received the word of God. And when Peter was come up to Jerusalem, the Jews contended with him, saying, "Thou wentest in to the Gentiles, and didst eat with them."

But Peter began, and expounded the matter unto them in order, saying, "I was in the city of Joppa praying: and in a trance I saw a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners; and it came even unto me: upon which when I had fastened mine eyes, I considered, and saw the fourfooted beasts of the earth and wild beasts and creeping things and birds of the heaven. And I heard also a voice saying unto me, 'Rise, Peter; kill and eat.' But I said, 'Not so, Lord: for nothing common or unclean hath ever entered into my mouth.' But a voice answered the second time out of heaven, 'What God hath cleansed, make not thou common.' And this was done thrice: and all were drawn up again into heaven. And behold, forthwith three men stood before the house in which we were, having been sent {358} from Caesarea unto me. And the Spirit bade me go with them, making no distinction. And these six brethren also accompanied me; and we entered into the man's house: and he told us how he had seen the angel standing in his house, and saying, 'Send to Joppa, and bring Simon, whose surname is Peter; who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house.' And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning. And I remembered the word of the Lord, how he said, 'John indeed baptized with water; but ye shall be baptized with the Holy Spirit.' If then God gave unto them the same gift that he gave unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God?"

And when they heard these things, they held their peace, and glorified God, saying, "Then to the Gentiles also hath God granted repentance unto life."

They therefore that were scattered abroad after the trouble that arose about Stephen, traveled as far as Phoenicia, and Cyprus, and Antioch, speaking the word to none save only to Jews. But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spoke unto the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number that believed turned unto the Lord.

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X

PETER IN PRISON

How Peter Was Cast into Prison, and How He Escaped the Hatred of Herod.

Now about that time Herod the king put forth his hands to afflict certain of the church. And he killed James the brother of John with the sword. And when he saw that it pleased the Jews, he proceeded to seize Peter also. And when he had taken him, he put him in prison, and delivered him to four squads of soldiers to guard him; intending after the Passover to bring him forth to the people. Peter therefore was kept in the prison: but prayer was made earnestly by the church unto God for him. And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison. And behold, an angel of the Lord stood by him, and a light shone in the cell: and he smote Peter on the side, and awoke him, saying, "Rise up quickly."

And his chains fell from his hands. And the angel said unto him, "Gird thyself, and bind on thy sandals." And he did so.

And he said unto him, "Cast thy garment about thee, and follow me."

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And he went out, and followed; and he knew not that it was true which was done by the angel, but thought he saw a vision.

And when they were past the first and the second guard, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel departed from him. And when Peter was come to himself, he said, "Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews."

And when he had considered the thing, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were praying. And when he knocked at the door of the gate, a maid came to answer, named Rhoda. And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told that Peter stood before the gate. And they said unto her, "Thou art mad." But she confidently affirmed that it was even so. And they said, "It is his angel."

But Peter continued knocking: and when they had opened, they saw him, and were amazed. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, "Tell these things unto James, and to the brethren."

And he departed, and went to another place. Now as soon as it was day, there was no small stir among the {361} soldiers, what was become of Peter. And when Herod had sought for him, and found him not, he examined the guards, and commanded that they should be put to death. And Peter went down from Judaea to Caesarea, and tarried there.

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Missionary Journeys and Adventures of Paul.

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PERSONS OF THE STORY.

PAUL.

Ananias, a disciple.

Sergius Paulus, a Roman governor.

Elymas, a sorcerer.

Barnabas.

Mark.

Timothy.

Silas.

Gallio, a Roman governor.

Priscilla and Aquila.

Demetrius, a silversmith.

Claudius Lysias, a Roman officer.

Felix, a Roman governor.

Drusilla, wife of Felix.

Festus, a Roman governor.

King Agrippa.

Queen Bernice.

Publius, a Roman officer.

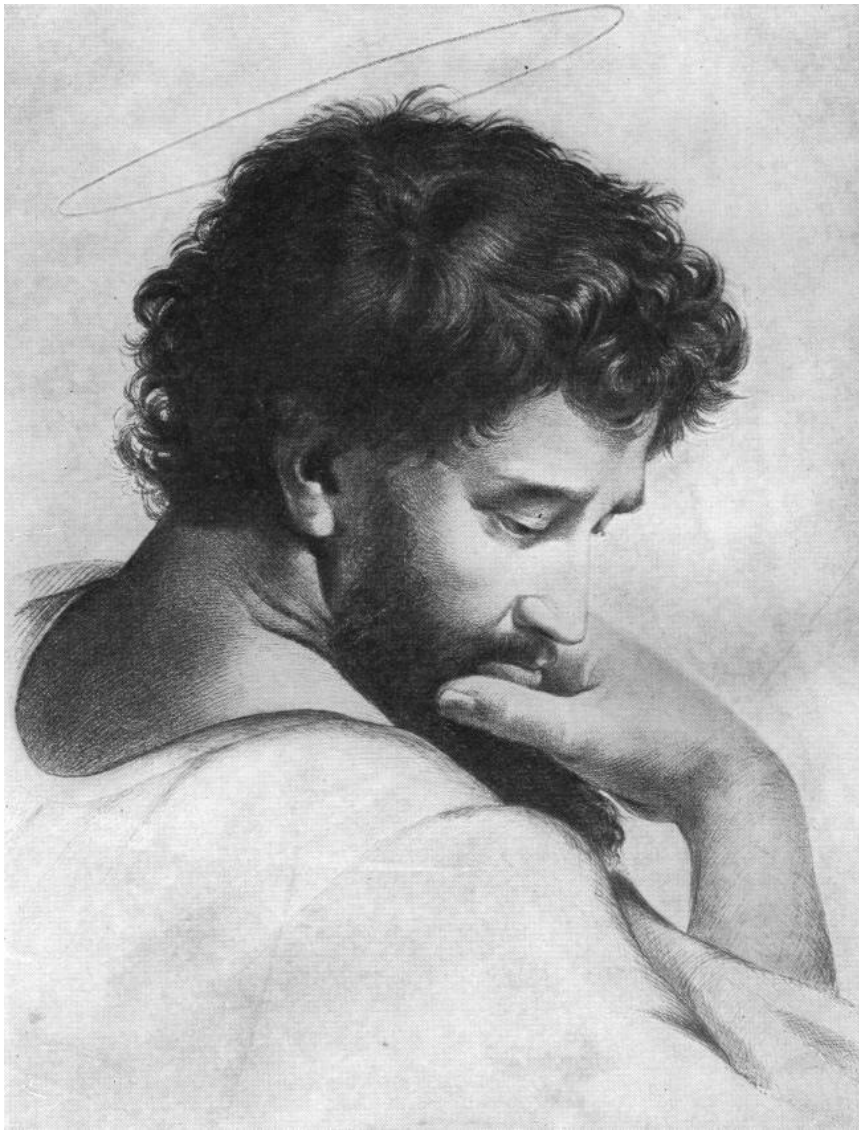
***The people of many towns and cities, Roman officials,
soldiers, sailors, Christian disciples.***

PLACES OF THE STORY.

The places which Paul visited are given elsewhere.

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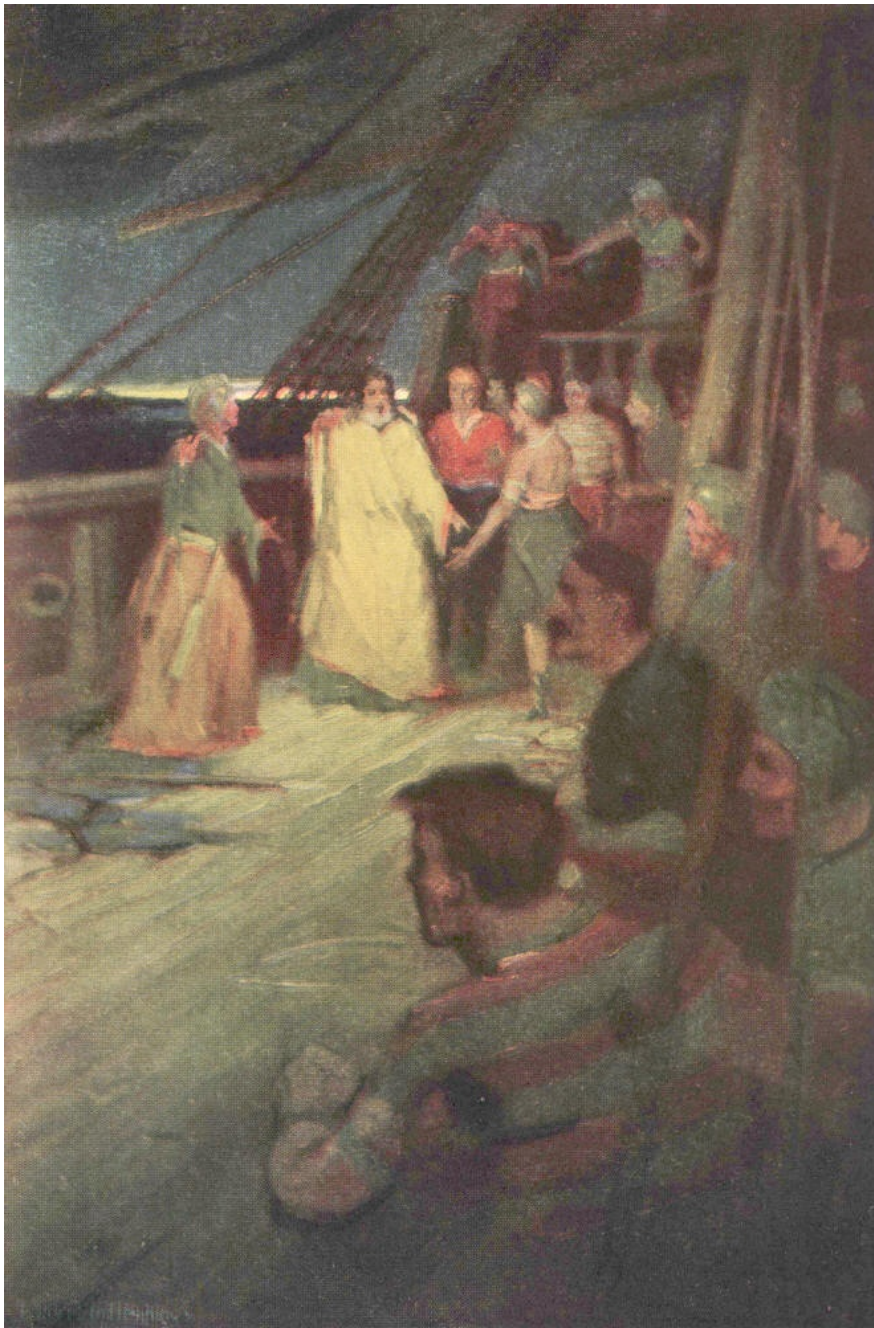
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THE SHIPWRECK--PAUL AND THE ROMAN CENTURION <

"And now I exhort you to be of good cheer, for there shall be no loss of any man's life among you, but of the ship."

And as the shipmen were about to flee out of the ship, when they had let the boat into the sea . . . Paul said to the centurion and to the soldiers, "Except these abide in the ship, ye cannot be saved."



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PAUL THE APOSTLE

Now there enters into our story one whose life by any standard of measurement, in its boldness and audacity of plan, in its brilliancy of achievement, in its personal courage and daring, compares favorably with that of any of the heroes of history,--Paul the Apostle. In many respects he resembled the modern successful man of business, the captain of industry, except that his work was done with a purely unselfish motive, loyalty to Jesus Christ and love for his fellowmen.

Paul was born in the Roman city of Tarsus, which is beautifully situated at the mouth of the river Cydnus. It was a city full of delight for an adventurous boy. There was the river sweeping down cold and clear from its mountain snows, the harbor with its great basins and stone quays and the shipping from every land. How Paul must have loved to linger on those wharves, watching the ships and the merchandise and hearing the songs of the sailors. In later days he always loved the city and the sea. He was never far away from them; never far distant from the smell of the sea breeze and the blue waters of the Mediterranean; very often he sailed on those waters, and more than once suffered shipwreck. He was a freeborn Roman, that is, he was so {368} fortunate as to have been born in a free city. A free Roman city had all the political rights and privileges of the city of Rome itself. This distinction was eagerly sought after, and was often bought with a large price by men who did not possess it by birth. When Paul was a lad he was sent away to Jerusalem to school, where he was taught by one of the most famous teachers. But Paul was always more Roman than Jewish in the actual experiences of his life. When the first persecutions of the Christians began, Saul, for that was his name then, was chosen by the high priest for this work. Everything he did, he did with his might. He gave the Christians no rest, he hunted them from village to village, from house to house, because he thought this was his duty. He was on one of these expeditions, riding hard to Damascus, when he had a vision of Jesus, who called to him and demanded the reason for the persecutions. Blinded by the vision he fell from his horse, and when he came to himself he was a changed man. Some time he spent in solitude, thinking the matter out and preparing for the new life. Then he came out ready to do anything and go anywhere for the Master. The time was ripe for a man of his ability, his boldness, and his knowledge of the world. A man was needed with those qualities which make a great general, to plan and execute the work. All the apostles were Jews, born in Palestine, men who had never traveled outside the narrow boundaries of their native land. They were naturally timid, and failed to realize at first the importance of the new faith as a {369} world power. Paul was the man for the crisis,--the hero who was destined to carry the new faith to the farther bounds of the empire. His great missionary journeys by land and sea are really campaigns. He had adventures without number, he was beaten and stoned, sometimes he was left on the ground for dead by those who thought they had at last put him out of the way. Often he went on his journey scarred and sore and bruised. The country over which he traveled is the most interesting and romantic in the world, the scene of the stories of

mythology, the battle ground of armies. He sailed the seas which were furrowed by the keel of Homer's hero Ulysses. He visited the famous capitals of antiquity. He spoke in cultured Athens, the city of Socrates and Plato. He founded churches in Philippi, where Caesar won his great battle, and in Corinth, one of the richest and wickedest cities of all the Roman empire. He went to Rome, and there, even while in prison, he won for the new faith members of the royal household and officers of the imperial guard. We do not know certainly, but there are traditions to the effect that he visited Spain, and even found his way far beyond the "Pillars of Hercules" out upon the stormy Atlantic to Great Britain. It must not be supposed that he met with no opposition. Even among the members of the Christian church at Jerusalem he was bitterly opposed. There were many Jewish Christians who did not wish the new faith to spread beyond their own race, or if any so-called Gentiles became Christians they thought they should also become Jews. Paul believed that Jesus and his message {370} were for all alike, that it was a gospel of freedom, a new faith in truth, and his way prevailed. Paul at last, an old man, was beheaded, so it is believed, by the wicked Roman emperor Nero. Thus lived and died one of the greatest and most important characters in all history.

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HOW PAUL THE PERSECUTOR LAID ASIDE THE OLD LIFE AND TOOK UP THE NEW.

The Vision on the Road to Damascus. The Beginnings of Faith. Service for the New Master.

But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest, and asked of him letters to Damascus unto the synagogues, that if he found any that were of "the Way," whether men or women, he might bring them bound to Jerusalem. And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven: and he fell upon the earth, and heard a voice saying unto him, "Saul, Saul, why persecutest thou me?"

And he said, "Who art thou, Lord?"

And he said, "I am Jesus whom thou persecutest: but rise, and enter into the city, and it shall be told thee what thou must do."

And the men who journeyed with him stood speechless, hearing the voice, but beholding no man. And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither ate nor drank.

Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, "Ananias."

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And he said, "Behold, I am here, Lord."

And the Lord said unto him, "Arise, and go to Straight street, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth; and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight."

But Ananias answered, "Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call upon thy name."

But the Lord said unto him, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: for I will show him how many things he must suffer for my name's sake."

And Ananias departed, and entered into the house; and laying his hands on him said, "Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit."

And at once there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized; and he took food and was strengthened.

And he was certain days with the disciples which were at Damascus. And at once in the synagogues he proclaimed Jesus, that he is the Son of God. And all that heard him were amazed, and said, "Is not this that man who in Jerusalem made havoc of them who called on the name of Jesus? and he had come hither for this intent, that he might bring them bound before the chief priests." But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the Christ.

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THE CITY OF TARSUS, LOOKING NORTHEAST TOWARD THE TAURUS MOUNTAINS. THE AMERICAN COLLEGE IS IN THE FOREGROUND.

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Tarsus was a Roman metropolis with all the distinctions and privileges which the name implied. It was beautifully situated. The broad river Cydnus, breaking through a cleft in the Taurus Mountains, fell in a wide cascade to the plain, and flowed clear and cold from its mountain snows through the city. At evening the people used to gather in their roof gardens on the housetops to watch the setting sun as it turned the snowy summit of the mountain chain into rose and filled the valley with golden mist. But beauty of situation was not the only source of civic pride. Tarsus was a rich and influential center of trade, and it maintained its importance by the most lavish municipal expenditure, by what we moderns call enterprise and push.

When Paul as a boy wandered down to the wharves to see the sights, to listen to the sounds of the sailors and the ships, and to breathe that indefinable atmosphere of the sea which is so fascinating to the growing lad, he could not fail to admire those great stone basins and quays which made Tarsus a seaport in spite of the treacherous sands of the rapid river.



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And after many days, the Jews took counsel together to kill him: but their plot became known to Saul. And they watched the gates also day and night that they might kill him: but his friends took him by night, and let him down through the wall, lowering him in a basket.

And when he was come to Jerusalem, he attempted to join himself to the disciples: and they were all afraid of him, not believing that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus. And he was with them going in and going out at Jerusalem, preaching boldly in the name of the Lord: and he spoke and disputed against the Grecian Jews; but they went about to kill him. And when the brethren knew it they brought him down to Caesarea, and sent him forth to Tarsus.

So the church throughout all Judaea and Galilee and Samaria had peace, being built up; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied.

And some time after, Barnabas went forth to Tarsus to seek for Saul: and when he had found him, he brought him to Antioch. And it came to pass, that for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch.

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THE FIRST MISSIONARY JOURNEY OF PAUL.

On his first journey Paul went by sea from *Seleucia*, the port of Antioch, to the *Island of Cyprus*. He crossed the island from east to west. He landed at *Salamis* and set sail from *Paphos*. He arrived at *Perga* in Southern Asia Minor, and then set out for a campaign of about two years in the great Roman province of Galatia. It is for the most part a wild and desolate country. There were snowy mountain ranges with perilous passes infested by robbers, rushing torrents, and precipitous roads, before he could come to the cities which lay behind the

mountains. He was often in great danger, and many times suffered persecution. The places mentioned are **Antioch**, **Iconium**, **Lystra**, and **Derbe**. Then he and his companions came down to Perga, setting sail from the port of Attalia for **Antioch** in Cilicia.

Companions: Barnabas and John Mark.

I

PAUL AND BARNABAS SAIL FOR CYPRUS.

At Paphos a Roman Nobleman is Won to the New Faith.

(There having been a time of famine, Paul and Barnabas had been sent by the Christians at Antioch to Jerusalem with relief to the Christians in that city. When they returned they found new work awaiting them.)

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A CORNER OF OLD WALL AT DAMASCUS.

Where, tradition says, Paul was let down by a basket. The square building is a modern structure

From a photograph belonging to Mr. S. E. Bridgman, and used by his kind permission

"When the Moslems took Damascus in 634, the great cathedral was divided between Mohammedans and Christians. Seventy years later it was absorbed by the conquerors, and was rebuilt to become one of the greatest, if not the richest, of the mosques of Islam. The rebuilding destroyed all the Christian features, except that which, still above the south portal, preserves this prayer and prophecy: 'Thy kingdom, O Christ, is an everlasting kingdom, and Thy dominion endureth for all generations.'"

--G. A. Smith



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Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster brother of Herod the tetrarch, and Saul. And as they ministered to the Lord, and fasted, the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them." Then, when they had fasted and prayed and laid their hands on them, they sent them away.

So they, being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their attendant.

And when they had gone through the whole island unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus; who was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God. But Elymas the sorcerer withstood them, seeking to turn aside the proconsul from the faith. But Saul, who was also called Paul, filled with the Holy Spirit, fastened his eyes on him, and said, "O full of all guile and all villainy, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season."

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And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

II

FROM CYPRUS TO ANTIOCH.

Paul's Sermon at Antioch.

Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia: and John departed from them and returned to Jerusalem. But they, passing through from Perga, came to Antioch of Pisidia; and they went into the synagogue on the Sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, "Brethren, if ye have any word of exhortation for the people, say on." And Paul stood up, and beckoning with his hand said,--

"Men of Israel, and ye that fear God, hearken. The God of this people Israel chose our fathers, and exalted the people when they sojourned in the land of Egypt, and with a high arm led he them forth out of it. And for about the time of forty years he bore with them in the wilderness. And when he had destroyed seven nations in the land of Canaan, he gave them their land for an inheritance, for about four hundred and fifty years: and after these things he gave them judges until Samuel the prophet.

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Map of land around the Mediterranean Sea showing Paul's journey.



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And afterward they asked for a king; and God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, for the space of forty years. And when he had removed him, he raised up David to be their king; to whom also he bore witness, and said, 'I have found David the son of Jesse, a man after my heart, who shall do all my will.'

"Of this man's family hath God according to promise brought unto Israel a Saviour, Jesus; when John had first preached before his coming the baptism of repentance to all the people of Israel. And as John was finishing his work, he said, 'What suppose ye that I am? I am not he. But behold, there cometh one after me, the shoes of whose feet I am not worthy to unloose.' Brethren, children of the race of Abraham, and those among you that fear God, to us is the word of this salvation sent forth. For they that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every Sabbath, fulfilled them by condemning him. And though they found no cause of death in him, yet asked they of Pilate that he should be slain. And when they had fulfilled all things that were written of him, they took him down from the tree, and laid him in a tomb.

"But God raised him from the dead: and he was seen for many days by them that came up with him from Galilee to Jerusalem, who are now his witnesses unto the people. And we bring you good tidings of the promise made unto the fathers, how that God hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, 'Thou art my Son, this day have I begotten thee.' And as concerning that he raised him up from the dead, now no more to return to corruption, he hath spoken on this wise, 'I will give you the holy and sure blessings of David.' Because he saith also in another psalm, 'Thou wilt not give thy Holy One to see corruption.' For David, after he had in his own generation served the counsel of God, he fell asleep, and was laid unto his fathers, and saw corruption: but he whom God raised up saw no corruption.

"Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins: and by him everyone that believeth is justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken in the prophets:--

Behold, ye despisers, and wonder, and perish;
For I work a work in your days,
A work which ye shall in no wise believe,
if one declare it unto you."

And as they went out, they besought that these words might be spoken to them the next Sabbath. Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas: who, speaking to them, urged them to continue in the grace of God.

And the next Sabbath almost the whole city was gathered together to hear the word of God. But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed. And Paul and Barnabas spoke out boldly, and {385} said, "It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying,--

'I have set thee for a light of the Gentiles,
That thou shouldest be for salvation unto the
uttermost part of the earth.'"

And as the Gentiles heard this, they were glad, and glorified the word of God: and as many as were ordained to eternal life believed. And the word of the Lord was spread abroad throughout all the region. But the Jews urged on the devout women of honorable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their borders. But they shook off the dust of their feet against them, and came unto Iconium. And the disciples were filled with joy and with the Holy Spirit.

III

THROUGH THE TOWNS OF GALATIA.

Paul is Stoned by the Mob. His Escape and Return.

And it came to pass in Iconium, that they entered together into the synagogue of the Jews, and so spoke, that a great multitude both of Jews and of Greeks believed. But the Jews that were disobedient stirred up the Gentiles, and made them hostile to the brethren. Long time therefore they tarried there speaking boldly in the Lord, who {386} bore witness unto the word of his grace, granting signs and wonders to be done by their hands. But the multitude of the city was divided; and part held with the Jews, and part with the apostles. And when there was made an attempt, both of the Gentiles and of the Jews with their rulers, to treat them shamefully, and to stone them, they became aware of it, and fled unto the cities of Lycaonia, Lystra and Derbe, and the region round about: and there they preached the gospel.

And at Lystra there sat a certain man, impotent in his feet, a cripple from his birth, who never had walked. This man heard Paul speaking: who, fastening his eyes upon him, and seeing that he had faith to be made whole, said with a loud voice, "Stand upright on thy feet." And he leaped up and walked.

And when the multitudes saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, "The gods are come down to us in the likeness of men." And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker. And the priest of Jupiter whose temple was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes. But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out and saying, "Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto the living God, who made the heaven and the earth and the sea, and all that in them is: {387} who in the generations gone by suffered all the nations to walk in their own ways. And yet he left not himself without witness, in that he did good, and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness."

And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead. But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe. And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch, confirming the souls of the disciples, exhorting them to continue in the faith, and that "through many tribulations we must enter into the kingdom of God." And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed. And they passed through Pisidia, and came to Pamphylia. And when they had spoken the word in Perga, they went down to Attalia; and thence they sailed to Antioch, from whence they had been committed to the grace of God for the work which they had fulfilled. And when they had come, and had gathered the church together, they told all things that God had done with them, and how he had opened a door of faith unto the Gentiles. And they tarried no little time with the disciples.

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IV

A DISTURBANCE IN THE CHURCH

How a Serious Dispute Was Settled by Mutual Conference.

(Trouble arose in the church very early over the question of admitting people of the outside world, or Gentiles, into the fellowship of the faith. There was a party in the church who insisted very strongly that the Gentiles, if they came in, must conform to all the rites and

ceremonies of the Jews. Another party, headed by Paul, said that it was not necessary for the Gentiles to become Jews; that they could be Christians without following all the religious ceremonies of the Jews. After Paul and Barnabas returned from their missionary journey, and reported the conversion of many Gentiles to the new faith, a great meeting of the leaders was called at Jerusalem, and the matter, after warm discussion, was decided in favor of the broader view of Paul.)

And certain men came down from Judaea and taught the brethren, saying, "Except ye keep the custom of Moses, ye cannot be saved." And when Paul and Barnabas had no little disagreement and questioning with them, the brethren decided that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. They therefore, being brought on their way by the church, passed through both Phoenicia and Samaria, declaring the conversion of the Gentiles; and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received by the church and the apostles and the elders, and they repeated all the things that God had done with them.

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And the apostles and the elders were gathered together to consider of this matter. And when there had been much questioning, Peter rose up and said unto them, "Brethren, ye know how that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. And God, who knoweth the heart, bore them witness, giving them the Holy Spirit, even as he did unto us; and he made no distinction between us and them, cleansing their hearts by faith. Now therefore why tempt ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they."

And all the multitude kept silence; and they hearkened unto Barnabas and Paul as they told what signs and wonders God had wrought among the Gentiles by them. And after they had ceased speaking, James answered, saying,--

"Brethren, hearken unto me: Symeon hath rehearsed how first God did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written,--

'After these things I will return,
And I will build again the tabernacle of David, which is fallen;
And I will build again the ruins thereof,
And I will set it up:
That the residue of men may seek after the Lord,
And all the Gentiles, upon whom my name is called,
Saith the Lord, who maketh these things known from
the beginning of the world.'

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"Wherefore my judgment is, that we trouble not those who from among the Gentiles turn to God; but that we write unto them, that they abstain from the pollutions of idols, and from uncleanness, and from what is strangled, and from blood. For Moses from generations of old hath in every city them that preach him, being read in the synagogues every Sabbath."

Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas; namely, Judas called Barsabbas, and Silas, chief men among the brethren: and they wrote thus by them,--

"The apostles and the elder brethren unto the brethren who are of the Gentiles in Antioch and Syria and Cilicia, greeting:

"Forasmuch as we have heard that certain men who went out from us have troubled you with words, vexing your souls; to whom we gave no commandment; it seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth. For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from uncleanness; from which if ye keep yourselves, it shall be well with you. ***Fare ye well.***"

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So they, when they were dismissed, came down to Antioch; and having gathered the multitude together, they delivered the epistle. And when they had read it, they rejoiced for the consolation it afforded. And Judas and Silas, being themselves also prophets, exhorted the brethren with many words, and confirmed them. And after they had spent some time there, they were dismissed in peace from the brethren to those that had sent them forth. But Paul and Barnabas tarried in Antioch, teaching and preaching the word of the Lord, with many others also.

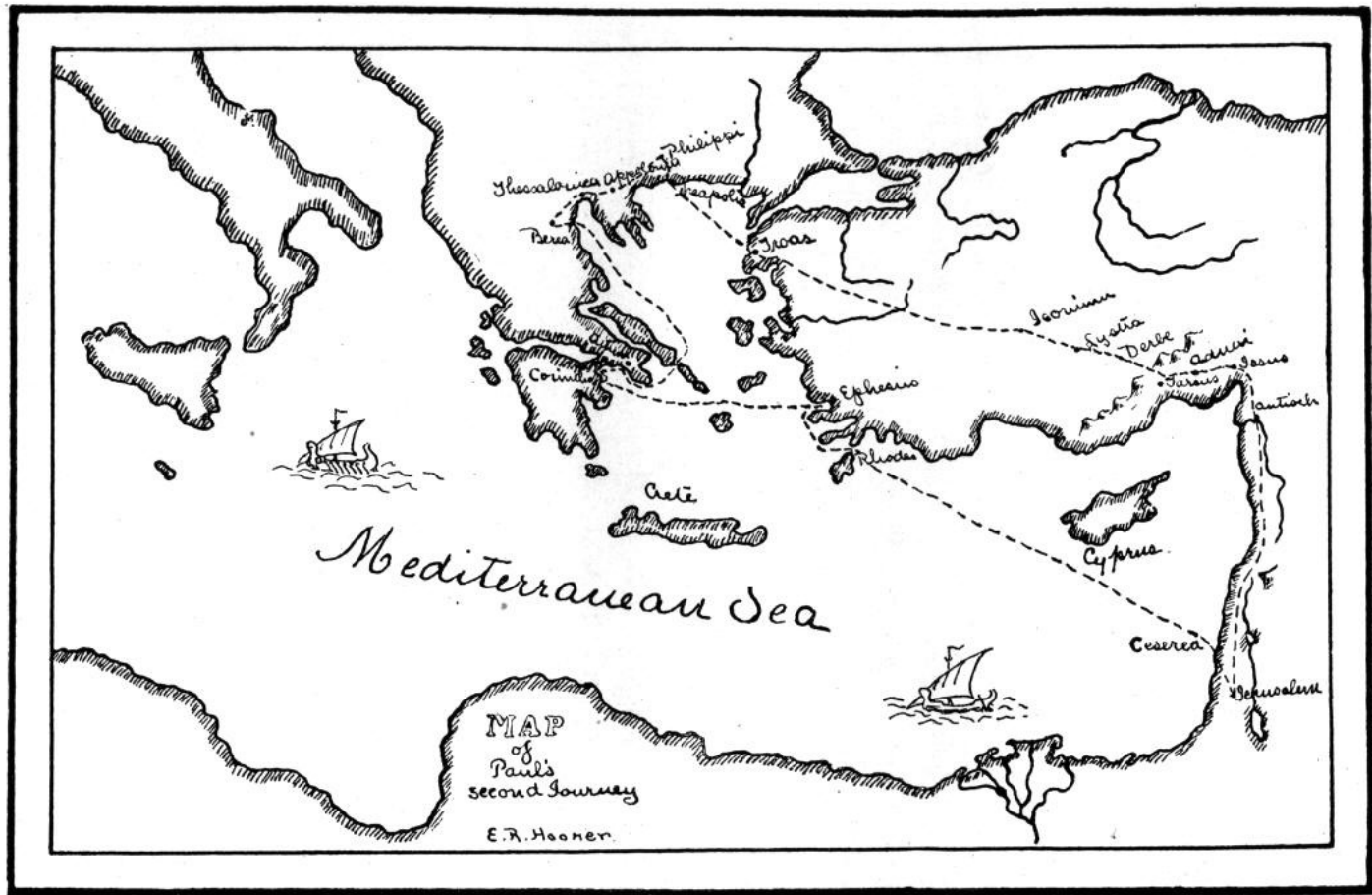
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THE SECOND MISSIONARY JOURNEY

Paul started on his second missionary journey by the land route, passing through his native city of Tarsus, over the Taurus mountains and into Galatia, where he revisited the cities of Derbe and Lystra. He attempted to visit other places, but was prevented from doing so, and pressed on through many miles of wild and desolate country of northern Asia Minor until the welcome waters of the Aegean again greeted his eyes at Troas. Here he faced Europe and the great crisis of his life. In the night he saw the vision of the man and heard the cry, "Come over into Macedonia and help us." Then Paul determined upon the great step which meant so much to the world. He went on board a coaster at Troas, made "a straight run" to the island of ***Samothracia***, and the next day came to the harbor of Neapolis, which is only a few miles from Philippi. The important Macedonian campaign included the cities of ***Philippi***, ***Thessalonica***, and ***Beroea***. Here his work in Macedonia abruptly ended. In danger of his life from evil persons who followed him from Thessalonica, he was hurried out of the country by his friends and journeyed by land and sea to ***Athens***. Then he went to ***Corinth***, where he stayed for some time preaching and working at his trade of tentmaker. Embarking on a pilgrim ship carrying Jews to Passover, Paul sailed to Caesarea and then journeyed to Jerusalem, stopping briefly on the way at Ephesus. Thus ended the second great journey.

Companions: Silas and Timothy.

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I

REVISITING THE SCENES OF FORMER VICTORIES IN PHRYGIA AND GALATIA

Paul and Barnabas Again Take the Field.

And after some time, Paul said unto Barnabas, "Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, and see how they fare."

And Barnabas was minded to take with them John also, who was called Mark. But Paul thought it not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work. And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus; but Paul chose Silas, and went forth, being commended by the brethren to the grace of the Lord. And he went through Syria and Cilicia, confirming the churches.

And he came also to Derbe and to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess who believed in the new faith, but his father was a Greek. The same was well reported of by the brethren that were at Lystra and Iconium. And Paul took him with him.

And they went through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia; and when they were come over against Mysia, they attempted to go into Bithynia; and the Spirit of Jesus suffered them not; and passing by Mysia, they came down to Troas.

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II

"THE MACEDONIAN CRY"

The New Faith Enters Europe. The Midnight Rescue from the Jail at Philippi.

And a vision appeared to Paul in the night. There was a man of Macedonia standing, beseeching him, and saying, "Come over into Macedonia, and help us."

And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them.

Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis; and from thence to Philippi,

which is a city of Macedonia, the first of the district, a Roman colony: and we were in this city tarrying certain days. And on the Sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spoke to the women who were come together. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one who worshiped God, heard us: whose heart the Lord opened, to give heed to the things which were spoken by Paul. And when she was baptized, and her household, she besought us, saying, "If ye have judged me to be faithful to the Lord, come into my house, and abide there." And she persuaded us.

And it came to pass, as we were going to the place of prayer, that a certain maid having a spirit of divination met us, who brought her masters much gain by soothsaying.

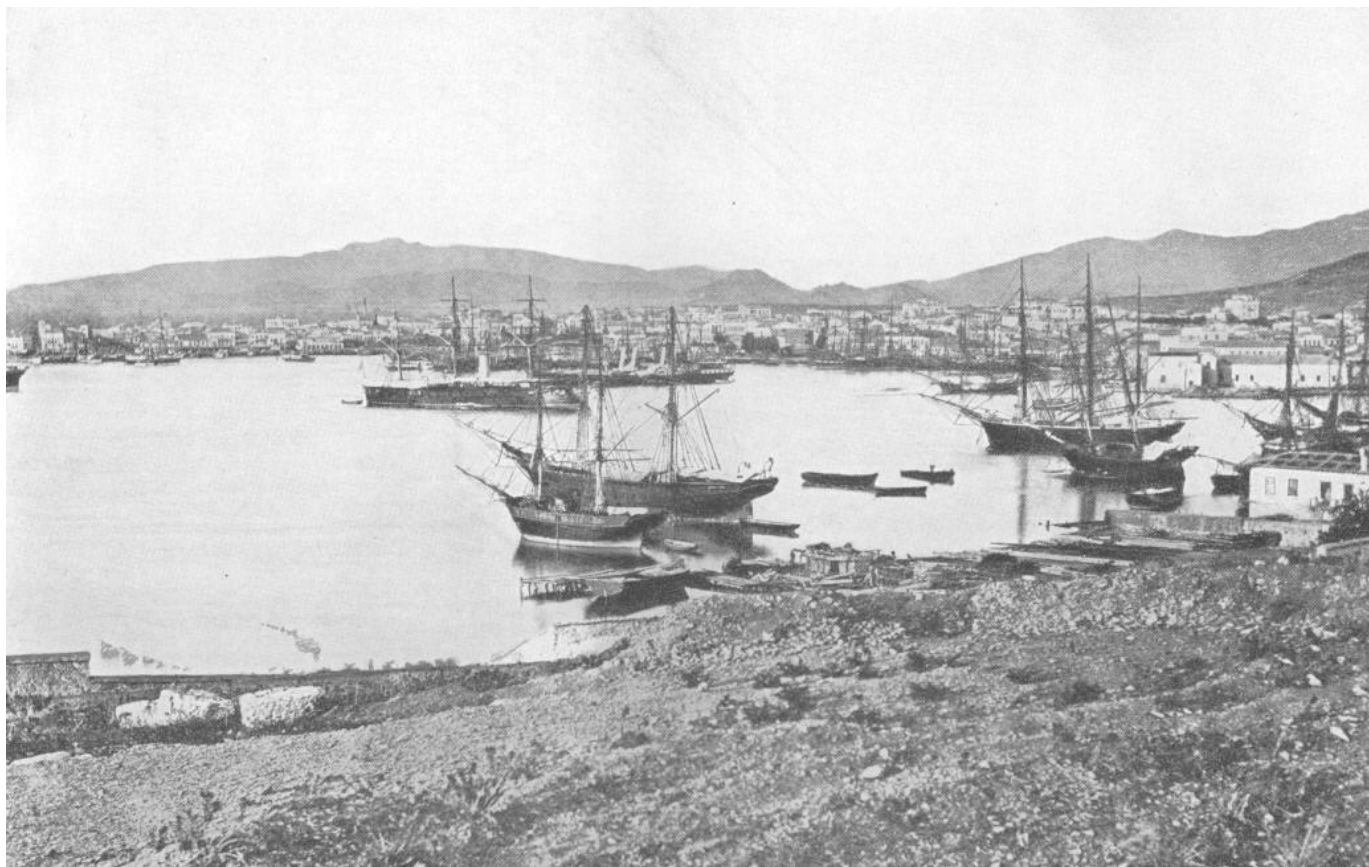
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ATHENS--HARBOR OF PIRAEUS--SALAMIS IN THE DISTANCE.

From a photograph belonging to the Forbes Library, Northampton, Mass., and used by special permission.

Into this harbor came the ship of Paul on his voyage from the North. In the distance is the immortal battle place of Salamis, where the Persian fleet was destroyed. Of the voyage of Paul from Thessaly to Athens it is said, "All the land and water in sight became more eloquent as he advanced: the lights and shadows, both of poetry and history, were on every hand: every rock was a monument, every current was animated by some memory of the past."



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The same following after Paul and us cried out, saying, "These men are servants of the Most High God, who proclaim unto you the way of salvation."

And this she did for many days. But Paul, being greatly troubled, turned and said to the spirit, "I charge thee in the name of Jesus Christ to come out of her."

And it came out that very hour.

But when her masters saw that the hope of their gain was gone, they laid hold of Paul and Silas, and dragged them into the marketplace before the rulers, and when they had brought them to the magistrates, they said, "These men, being Jews, do exceedingly trouble our city, and set forth customs which it is not lawful for us to receive, or to observe, being Romans."

And the multitude rose up together against them: and the magistrates tore their garments off them, and commanded to beat them with rods. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks. But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them; and suddenly there was a great earthquake, so that the foundations of the prison house were shaken: and immediately all the doors were opened; and everyone's bands were loosed. And the jailor being roused out of sleep, and seeing the prison doors open, drew his sword, and was about to kill himself, supposing that the prisoners had escaped.

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But Paul cried with a loud voice, saying, "Do thyself no harm: for we are all here."

And he called for lights, and sprang in, and, trembling for fear, fell down before Paul and Silas, and brought them out and said, "Sirs, what must I do to be saved?"

And they said, "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house."

And they spoke the word of the Lord unto him, with all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God.

But when it was day, the magistrates sent the police, saying, "Let those men go." And the jailor reported the words to Paul, saying, "The magistrates have sent to let you go: now therefore come forth, and go in peace." But Paul said unto them, "They have beaten us publicly, uncondemned, men who are Romans, and have cast us into prison; and do they now cast us out secretly? nay verily; let them come themselves and bring us out."

And the police reported these words unto the magistrates: and they feared, when they heard that they were Romans; and they came and besought them; and when they had brought them out, they asked them to go away from the city. And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

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THE TEMPLE OF APOLLO AT CORINTH, WITH THE ACROPOLIS IN THE BACKGROUND.

From a photograph belonging to Smith College, and used by special permission.

"It was its conspicuous position on the narrow neck of land between the Aegean and Ionian seas which was the main cause of Corinth's greatness. The construction of the famous ship Argo, on which Jason sailed in search of the Golden Fleece, is assigned by mythology to Corinth. The first Greek triremes were certainly built here. Neptune was her god. Her colonies were spread over distant coasts in the East and West. Ships came to her harbor from every sea."



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III

PREACHING IN THE MACEDONIAN CITIES.

Riot in Thessalonica. Success in Beroea.

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his custom was, went in unto them, and for three Sabbath days reasoned with them from the scriptures, arguing that it behoved the Christ to suffer, and to rise again from the dead; and that this Jesus, "whom," said he, "I proclaim unto you, is the Christ."

And some of them were persuaded, and joined Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a

few. But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city in an uproar; and assaulting the house of Jason, they sought to bring them forth to the people. And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, "These men who have turned the world upside down are come hither also; whom Jason hath received: and these all act contrary to the decrees of Caesar, saying that there is another king, one Jesus."

And they troubled the multitude and the rulers of the city, when they heard these things. And when they had taken bail from Jason and the rest, they let them go.

And the brethren immediately sent away Paul and Silas by night unto Beroea: who when they were come {404} thither went into the synagogue of the Jews. Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, to see whether these things were so. Many of them therefore believed; also of the Greek women of honorable estate, and of men, not a few.

But when the Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul at Beroea also, they came thither likewise, stirring up and troubling the multitudes. And then immediately the brethren sent forth Paul to go as far as to the sea: and Silas and Timothy abode there still. But they that conducted Paul brought him as far as Athens: and receiving a commandment unto Silas and Timothy that they should come to him with all speed, they departed.

IV

PAUL AT ATHENS.

The Leader of the New Faith Speaks on Classic Ground.

Now while Paul waited for them at Athens, he was aroused, as he beheld the city full of idols. So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with them that met with him. And certain also of the Epicurean and Stoic philosophers encountered him. And some said, "What would this babbler say?" others, "He seemeth to be a teacher of strange gods": because he preached Jesus and the resurrection.

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THE PARTHENON, ONE OF THE TEMPLES ON THE ACROPOLIS AT ATHENS

From a photograph belonging to the Forbes Library, Northampton, Mass., and used by special permission

"Crowning the Acropolis was the Parthenon, the glorious temple which rose in the proudest period of Athenian history to the honor of Minerva, and which ages of war and decay have only partially defaced. The sculptures on one side of the pediments represented the birth of the goddess; those on the other depicted her contest with Neptune. Under the outer cornices were groups exhibiting the victories achieved by her champions. Round the inner frieze was the long series of the Panathenaic procession." The Acropolis, with its splendid temples, was on Paul's right and in full view as he preached on the Areopagus.



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And they took hold of him, and brought him unto the Areopagus, saying, "May we know what this new teaching is, which is spoken by thee? For thou bringest certain strange things to our ears: we would know therefore what these things mean." (Now all the Athenians and the strangers sojourning there spent their time in nothing else, but either to tell or to hear some new thing.) And Paul stood in the midst of the Areopagus, and said,--

"Ye men of Athens, in all things I perceive that ye are very religious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription,

TO AN UNKNOWN GOD.

What therefore ye worship in ignorance, this set I forth unto you. The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; and he made of one people every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him, and find him, though he is not far from each one of us: for in him we live, and move, and have our being; as certain even of your own poets have said,--

'For we are also his offspring.'

Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by {408} art and device of man. The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent: inasmuch as he hath appointed a day, in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

Now when they heard of the resurrection of the dead, some mocked; but others said, "We will hear thee concerning this yet again."

Thus Paul went out from among them. But certain men were drawn to him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

V

TENTMAKING IN CORINTH.

A Roman Officer Champions the New Faith.

After these things Paul departed from Athens, and came to Corinth. There he found a certain Jew named Aquila, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome. He became acquainted with them; and because he was of the same trade, he abode with them, and they worked together; for by their trade they were tentmakers. And he reasoned in the synagogue every Sabbath, and persuaded Jews and Greeks.

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RUINS AT CORINTH.

Photograph taken by Rev. Frank L. Goodspeed, Ph.D., of Springfield, Mass., and used by his kind permission.

"By virtue of her situation on 'the bridge of the seas,' Corinth became the common resort and the universal market of the Greeks. Her population and wealth were further augmented by the manufactures in metallurgy, dyeing, and porcelain, which grew up in connection with her commerce. The wealth, luxury, and profligacy of Corinth were proverbial in the ancient world."



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But when Silas and Timothy came down from Macedonia, Paul gave attention to preaching, testifying to the Jews that Jesus was the Christ. And when they opposed themselves, and blasphemed, he shook out his raiment, and said unto them, "Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles."

And he departed thence, and went into the house of a certain man named Titus Justus, one who worshiped God, whose house was close to the synagogue. And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. And the Lord said unto Paul in the night by a vision, "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city."

And he dwelt there a year and six months, teaching the word of God among them.

But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul, and brought him before the judgment seat, saying, "This man persuadeth men to worship God contrary to the law."

But when Paul was about to open his mouth, Gallio said unto the Jews, "If indeed it were a matter of wrong or of wicked villainy, O ye Jews, it would be reasonable that I should bear with you: but if they are questions about words and names and your own law, look to it yourselves; I am not minded to be a judge of these matters."

And he drove them from the judgment seat. And they all laid hold of Sosthenes, the ruler of the synagogue, and {412} beat him before the judgment seat. And Gallio cared for none of these things.

And Paul, having tarried after this yet many days, took his leave of the brethren, and sailed thence for Syria, and with him Priscilla and Aquila; having shorn his head in Cenchreae: for he had a vow. And they came to Ephesus, and he left them there: but he himself entered into the synagogue, and reasoned with the Jews. And when they asked him to abide a longer time, he consented not; but taking his leave of them, and saying, "I will return again unto you, if God will," he set sail from Ephesus.

And when he had landed at Caesarea, he went up to Jerusalem and saluted the church, and went down to Antioch.

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On the slopes of Olympus.

From a photograph belonging to Smith College, and used by special permission.

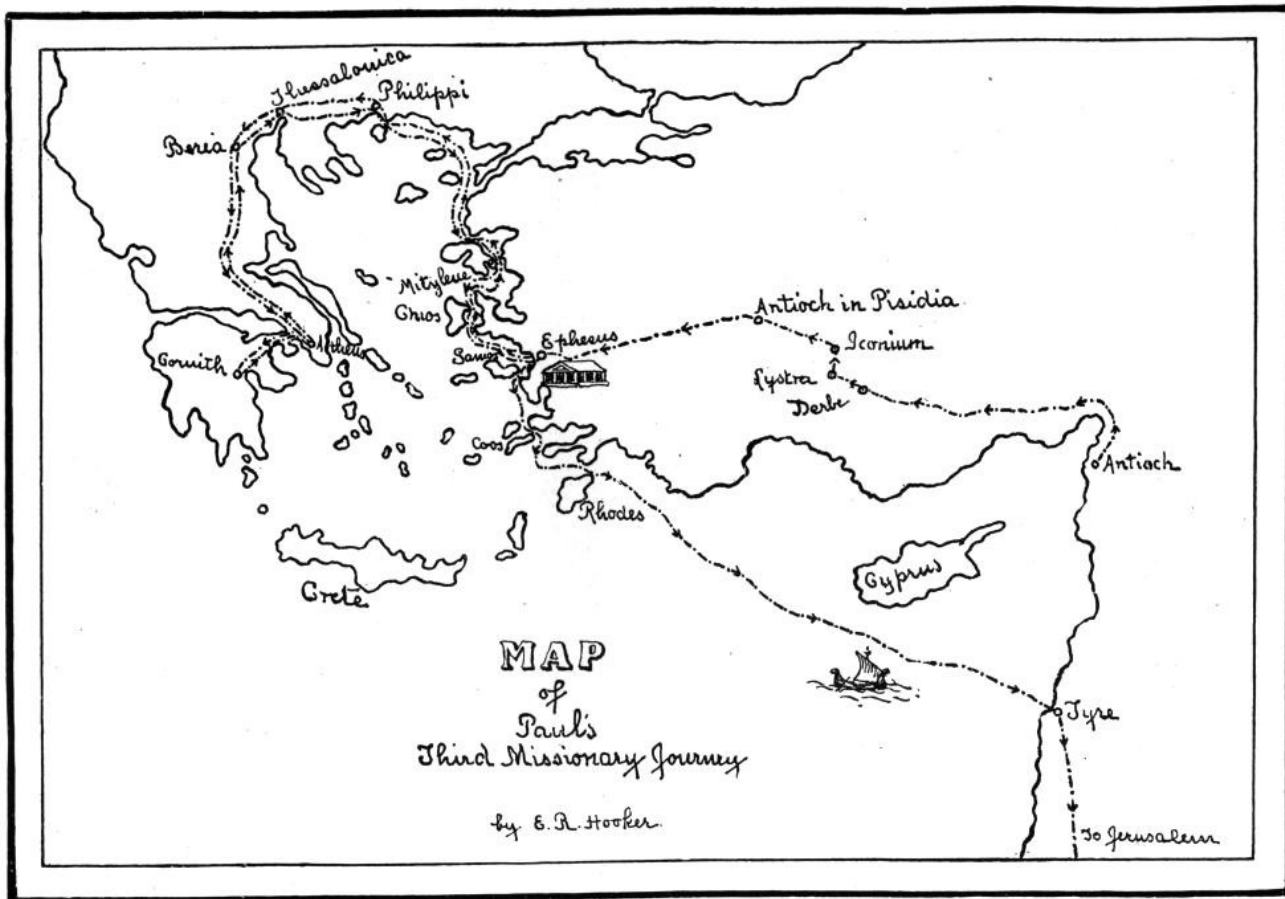
"The shepherds on the heights above the vale of Tempe may have watched the sails of Paul's ship as it moved like a speck over the waters of the Thermaic Gulf."

--*Howson*



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Map of land around the Mediterranean Sea showing Paul's journey.



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THE THIRD MISSIONARY JOURNEY.

After brief visits at **Jerusalem** and **Antioch**, Paul started by the land route for Galatia. After revisiting the churches there he came through central Asia Minor to **Ephesus**. For two years Paul made this great city the center of missionary effort. After the great riot in **Ephesus**, which interrupted his plans, Paul set sail on a coasting vessel for **Macedonia**, changing ship at **Troas**. Thence he sailed for **Philippi** and remained three months with the Macedonian churches. Then he went to **Corinth**, where he stayed three months more. At the opening of navigation in the spring he sailed again for **Macedonia**, visiting **Philippi**. From Philippi he started on a long and tedious voyage by coasting vessel, bound for Jerusalem. He touched on the voyage at **Troas**, **Assos**, **Mitylene**, **Samos**, **Trogyllium**, **Miletus**, **Cos**, **Rhodes**, **Patara**. These are towns on the islands and along the coast of Asia Minor. The ship made slow progress, doing a coasting trade no doubt, and waiting for favorable winds. At Patara they found a big merchantman bound directly for Tyre, calling only at Myra. Before the strong west wind the ship made a good run out of sight of land from coast to coast except when the southern shores of Cyprus were passed. After a few days' stop at Tyre, the ship went on to **Caesarea**, stopping at **Ptolemais**. Then Paul went up to Jerusalem, and the great third missionary campaign was over.

Companions: Various disciples.

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I

FAR AND WIDE BY LAND AND SEA.

"I Must Also See Rome."

After having spent some time at Antioch, he departed, and went through the region of Galatia and Phrygia in order, establishing all the disciples.

And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus. His preaching here had great effect. And not a few of them that practiced curious arts brought their books together, and burned them in the sight of all: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of the Lord and prevailed.

Now after these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, "After I have been there, I must also see Rome."

And having sent into Macedonia two of his companions who ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while.

A RIOT IN EPHESUS

"Great is Diana of the Ephesians!"

And about that time there arose no small stir concerning the new faith. For a certain man named Demetrius, a silversmith, who made silver shrines of Diana, brought no little business unto the craftsmen;

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RUINS OF GREAT GREEK THEATER AT MILETUS.

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Miletus once was one of the leading centers of Greek civilization, which began to decay in Paul's day.

"Even in Homer, the 'Carian Miletus' appears as a place of renown. Eighty colonies went forth from the banks of the Maeander, and some of them were spread even to the eastern shores of the Black Sea and beyond the Pillars of Hercules to the west. It received its first blow in the Persian war, when its inhabitants, like the Jews, had experience of a Babylonian captivity. It suffered once more in Alexander's great campaign; and after his time it gradually began to sink towards its present condition of ruin and decay, from the influence, as it would seem, of mere natural causes,—the increase of alluvial soil in the delta having the effect of removing the city gradually farther and farther from the sea. Even in the Apostle's time, there was between the city and the shore a considerable space of level ground, through which the ancient river meandered in new windings, like the Forth at Stirling. Few events connect the history of Miletus with the transactions of the Roman Empire. When St. Paul was there, it was simply one of the second-rate seaports on this populous coast, ranking, perhaps, with Adramyttium or Patara, but hardly with Ephesus or Smyrna."



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whom he gathered together, with the workmen of like occupation, and said, "Sirs, ye know that by this business we have our wealth. And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they are no gods, which are made with hands: and not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess Diana be made of no account, and that she should even be deposed from her magnificence, whom all Asia and the world worshipeth." And when they heard this, they were filled with wrath, and cried out, saying,

"GREAT IS DIANA OF THE EPHESIANS!"

And the city was filled with the confusion: and they rushed with one accord into the theater, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel. And when Paul was minded to enter in unto the people, the disciples suffered him not. And certain also of the chief officers of Asia, being his friends, sent unto him, and besought him not to venture into the theater. Some therefore cried one thing, and some another: for the assembly was in confusion; and the larger part knew not wherefore they were come together.

And they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defense unto the people. But when they perceived that he was a Jew, all with one voice about the space of two hours cried out,--

"GREAT IS DIANA OF THE EPHESIANS!"

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And when the town clerk had quieted the multitude, he saith, "Ye men of Ephesus, what man is there who knoweth not that the city of the Ephesians is temple-keeper of the great Diana, and of the image which fell down from Jupiter? Seeing then that these things cannot be denied, ye ought to be quiet, and to do nothing rash. For ye have brought hither these men, which are neither robbers of temples nor blasphemers of our goddess. If therefore Demetrius, and the craftsmen that are with him, have a matter against any man, the courts are open, and here are judges: let them accuse one another. But if ye seek anything about other matters, it shall be settled in the regular assembly. For indeed we are in danger of being accused concerning this day's riot, there being no cause for it: and we shall not be able to give account of this concourse."

And when he had thus spoken, he dismissed the assembly.

III

FAREWELLS TO THE CHURCHES.

Paul Starts on a Fateful Journey.

And after the uproar was ceased, Paul having sent for the disciples and exhorted them, took leave of them, and departed to go into Macedonia. And when he had gone through those parts, and had given them much exhortation, he came into Greece. And when he had spent three months there, and a plot was laid against him by the Jews, as he was about to set sail for Syria, he determined to return through Macedonia.

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HARBOR OF ASSOS

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"Of the city of Assos itself, we must conclude, if we compare the description of the ancients with present appearances, that its aspect as seen from the sea was sumptuous and grand. A terrace with a long portico was raised by a wall of rock above the water line. Above this was a magnificent gate, approached by a flight of steps. Higher still was the theater, which commanded a glorious view of Lesbos and the sea, and those various buildings which are now a wilderness of broken columns, triglyphs, and friezes. The whole was crowned by a citadel of Greek masonry on a cliff of granite. Such was the view which gradually faded into indistinctness as the vessel retired from the shore, and the summits of Ida rose in the evening sky."



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And there accompanied him as far as Asia a company of men from the various churches. But these had gone before, and were waiting for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we tarried seven days.

And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight. And there were many lights in the upper chamber, where we were gathered together. And there sat in the window a certain young man named Eutychus, overpowered with deep sleep; and as Paul discoursed yet longer, he fell down from the third story, and was taken up dead. And Paul went down, and fell on him, and embracing him said, "Make ye no ado; for his life is in him."

And when he was gone up, and had broken the bread, and eaten, and had talked with them a long while, even till break of day, so he departed. And they brought the lad alive, and were not a little comforted.

But we, going before to the ship, set sail for Assos, there intending to take in Paul: for so had he appointed, intending himself to go by land. And when he met us at Assos, we took him in, and came to Mitylene. And sailing from thence, we came the following day over against Chios; and the next day we touched at Samos; and the day after we came to Miletus. For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for {426} he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.

And from Miletus he sent to Ephesus, and called to him the elders of the church. And when they were come to him, he said unto them, "Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews: how I shrank not from declaring unto you anything that was profitable, and teaching you publicly, from house to house, testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit testifieth unto me in every city, saying that bonds and afflictions await me. But I hold not my life of any account, as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more. Wherefore I testify unto you this day, that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God.

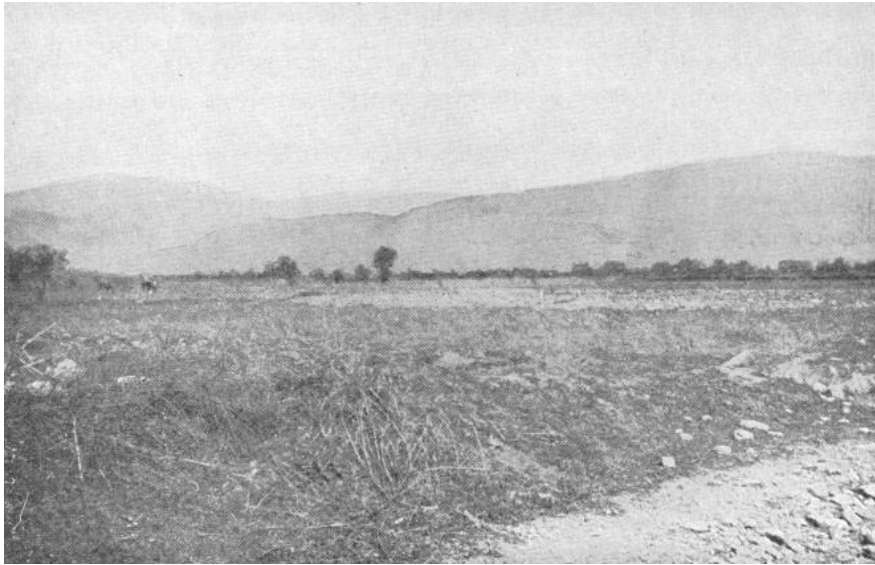
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DISTANT VIEWS OF OLYMPUS

Photographs taken by Prof. George Norlin. Owned by Arthur S. Cooley, Ph.D., and used by his kind permission

It was near the foot of Olympus, the most famous mountain in Greece, "the home of the gods," that Paul embarked on his voyage to Athens, and it was often in sight as he sailed from point to point in the Aegean Sea. The whole of Paul's route in Macedonia was over historical ground. He traveled over the route taken by Xerxes' army when it swept down to overwhelm Greece. He passed near the Pass of Thermopylae, where one of the most famous defenses of history was made; at Philippi he was close to the confines of Thracian barbarism, and on the spot where the last battle was fought in defense of the republic; at Berea he was near the famous battleground of Pydna, which reduced Macedonia to a Roman province.



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"Take heed unto yourselves, and to all the flock, in the which the Holy Spirit hath made you bishops, to feed the church of God, which he purchased with his own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. Wherefore watch ye, remembering that by the space of three years I ceased not to admonish everyone night and day with tears. And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified. I coveted no man's silver, or gold, or apparel. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, how he himself said, 'It is more blessed to give than to receive.'"

And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.

And when it came to pass that we were parted from them, and had set sail, we came with a straight course to Cos, and the next day unto Rhodes, and from thence to Patara: and having found a ship crossing over unto Phoenicia, we went aboard, and set sail. And when we had

come in sight of Cyprus, leaving it on the left hand, we sailed to Syria, and landed at Tyre: for there the ship was to unload her cargo. And having found the disciples, we tarried there seven days: and these said to Paul through the Spirit, that he should not set foot in Jerusalem. And when it came to pass that we had accomplished the days, {430} we departed and went on our journey; and they all, with wives and children, accompanied us on our way, till we were out of the city: and kneeling down on the beach, we prayed, and bade each other farewell; and we went on board the ship, but they returned home again.

And when we had finished the voyage from Tyre, we arrived at Ptolemais; and we saluted the brethren, and abode with them one day. And on the morrow we departed, and came to Caesarea: and entering into the house of Philip the evangelist, we abode with him. Now this man had four daughters, who prophesied. And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus. And coming to us, and taking Paul's girdle, he bound his own feet and hands, and said, "Thus saith the Holy Spirit, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." And when we heard these things, both we and they of that place besought him not to go up to Jerusalem.

Then Paul answered, "What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." And when he would not be persuaded, we ceased, saying, "The will of the Lord be done."

And after these days we went up to Jerusalem. And there went with us also certain of the disciples from Caesarea, bringing with them one Mnason of Cyprus, an early disciple, with whom we should lodge.

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CAPE SUNION.

Photograph taken by Dr. C. W. Bill. Owned by Arthur S. Cooley, Ph.D., and used by his kind permission.

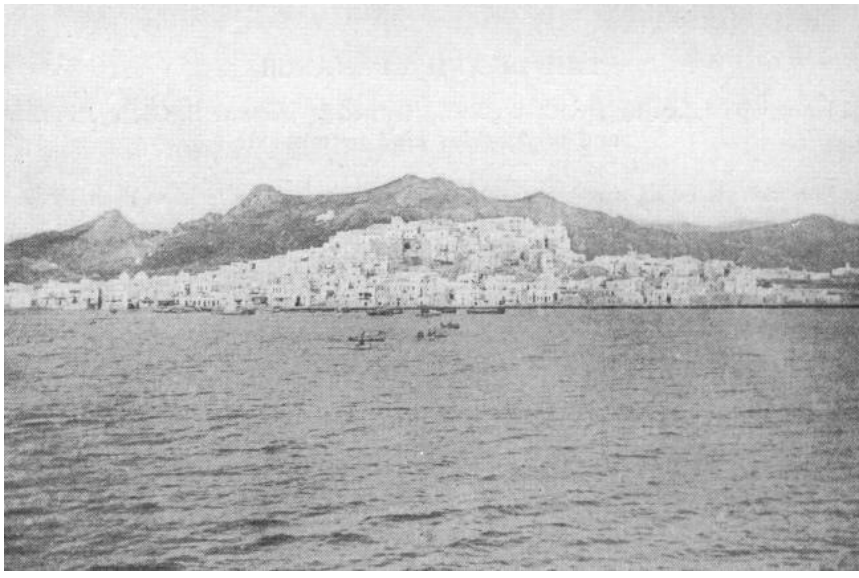
The ship on which Paul sailed rounded this point on her way to Athens. The white columns of the famous temple of Minerva, always a landmark to Greek sailors, are still seen upon the headland.



THE ISLAND OF NAXOS.

Photograph taken by Dr. C. W. Bill. Owned by Arthur S. Cooley, Ph.D., and used by his kind permission.

The mountains of the island of Naxos must often have been seen by Paul on his voyages. The Aegean Sea is almost deserted now, but in classic times it was crowded with the commerce of the East.



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THE CAPTAIN OF THE NEW FAITH IN THE HANDS OF HIS FOES

I

THE JEWS STIR UP A RIOT.

Paul, in Great Peril, is Saved by a Roman Officer.

(When Paul reached Jerusalem he worshiped, as was his custom, in the temple. But he had many enemies who said that he was a traitor to the Jewish faith because he was friendly with people who were not Jews.)

Paul's enemies stirred up all the multitude, and laid hands on him, crying out, "Men of Israel, help: This is the man, who teacheth all men everywhere against the people, and the law, and this place: and moreover he brought Greeks also into the temple, and hath defiled this holy place."

For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple. And all the city was moved, and the people ran together: and they laid hold on Paul, and dragged him out of the temple: and straightway the doors were shut. And as they were seeking to kill him, tidings came up to the chief captain of the garrison, that all Jerusalem was in confusion. And forthwith he took soldiers and centurions, and ran down upon them: and they, when {434} they saw the chief captain and the soldiers, left off beating Paul. Then the chief captain came near, and laid hold on Paul, and commanded him to be bound with two chains; and inquired who he was, and what he had done. And some shouted one thing, some another, among the crowd: and when the captain could not know the truth for the uproar, he commanded him to be brought into the castle. And when he came upon the stairs, he was borne by the soldiers on account of the violence of the crowd; for the multitude of the people followed after, crying out, "Away with him."

And as Paul was about to be brought into the castle, he saith unto the chief captain, "May I say something unto thee?"

And he said, "Dost thou know Greek? Art thou not then the Egyptian, which before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins?"

But Paul said, "I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people."

II

ON THE CASTLE STAIRS

Paul Defends Himself Before the People.

When the officer gave him leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when they were all silent, he spoke unto them in the Hebrew language, saying, "Brethren and fathers, hear ye the defense which I now make unto you."

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CITY OF SALONICA

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This is the city known in Paul's time as Thessalonica, which has come into such prominence during the great European war (1916).

The apostolic city at which we are now arrived was known in the earliest periods of its history under various names. Under that of Therma it is associated with some interesting recollections. It was the resting place of Xerxes on his march; it is not unmentioned in the Peloponnesian war; and it was a frequent subject of debate in the last independent assemblies of Athens. When the Macedonian power began to overshadow all the countries where Greek was spoken, this city received its new name, and began a new and more distinguished

period of its history. A sister of Alexander the Great was called Thessalonica, and her name was given to the city of Therma, when rebuilt and embellished by her husband, Cassander, the son of Antipater. This name, under a form slightly modified, has continued to the present day. The "Salneck" of the early German poets has become the Saloniki of the modern Levant. Its history can be followed as continuously as its name. When Macedonia was partitioned into four provincial divisions by Paulus Emilius, Thessalonica was the capital of that which lay between the Axios and the Strymon. When the four regions were united into one Roman province, this city was chosen as the metropolis of the whole. Its name appears more than once in the annals of the Civil wars. It was the scene of the exile of Cicero, and one of the stages of his journey between Rome and his province in the East. Antony and Octavius were here after the battle of Philippi; and coins are still extant which allude to the "freedom" granted by the victorious leaders to the city of the Thermaic gulf. Strabo, in the first century, speaks of Thessalonica as the most populous town in Macedonia. Lucian, in the second century, uses similar language. Before the founding of Constantinople, it was virtually the capital of Greece and Illyricum, as well as of Macedonia, and shared the trade of the Aegean with Ephesus and Corinth. Even after Constantinople was built and reigned over the Levant we find both pagan and Christian writers speaking of Thessalonica as the metropolis of Macedonia and a place of great magnitude.



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And when they heard that he spoke unto them in the Hebrew language, they were the more quiet: and he saith,--

"I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day: and I persecuted this Way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the elders: from whom also I received letters unto the brethren, and journeyed to Damascus, to bring them also who were there unto Jerusalem in bonds, to be punished. And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me. And I fell to the ground, and heard a voice saying unto me, 'Saul, Saul, why persecutest thou me?' And I answered, 'Who art thou, Lord?' And he said unto me, 'I am Jesus of Nazareth, whom thou persecutest.' And those who were with me beheld indeed the light, but they heard not the voice of him that spoke to me. And I said, 'What shall I do, Lord?' And the Lord said unto me, 'Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.' And when I could not see for the glory of that light, being led by

the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt there, came unto me, {438} and standing by me said unto me, 'Brother Saul, receive thy sight.' And in that very hour I looked up and saw him. And he said, 'The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. For thou shalt be a witness for him unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name.' And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance, and saw him saying unto me, 'Make haste, and get thee quickly out of Jerusalem: because they will not receive of thee testimony concerning me.'

"And I said, 'Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of them that slew him.' And he said unto me, 'Depart: for I will send thee forth far hence unto the Gentiles.'"

And they gave him audience unto this word: and they lifted up their voice, and said, "Away with such a fellow from the earth: for it is not fit that he should live." And they cried out, and threw off their garments, and cast dust into the air.

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SYRACUSE.

Photograph taken by Arthur S. Cooley, Ph.D., and used by his kind permission.

Paul's ship touched here on her way to Rome, remaining in the harbor three days.



PUTEOLI.

Photograph taken by Arthur S. Cooley, Ph.D., and used by his kind permission.

This was one of the ports of Rome, where the great corn ship on which Paul sailed discharged her cargo. This city was on the northern shores of the famous Bay of Naples. Across the bay was the naval station of Rome, where the imperial fleet lay at anchor. "The angry neighbor of Naples was not then an unsleeping volcano, but a green and sunny background to the bay. No one could have suspected that the time was so near when the admiral of the fleet at Misenum would be lost in its fiery eruption; and little did the apostle dream, as he looked from the "Twin Brothers" deck across the bay, that a ruin like that of Sodom and Gomorrah hung over the fair cities of Herculaneum and Pompeii at the base of the mountain, and that the Jewish princess, who had so lately conversed with him in his prison at Caesarea, would find her tomb in the ruins."



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III

A CITIZEN OF THE EMPIRE

The Roman Officer Discovers that Paul is a Fellow-Citizen, and Offers an Apology.

The chief captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might know for what cause, they so shouted against him. And when they had tied him up with the thongs, Paul said unto the centurion that stood by, "Is it lawful for you to scourge a man that is a Roman, and uncondemned?"

And when the centurion heard it, he went to the chief captain, and told him, saying, "What art thou about to do? for this man is a Roman."

And the chief captain came, and said unto him, "Tell me, art thou a Roman?"

And he said, "Yea."

And the chief captain answered, "With a great sum obtained I this citizenship."

And Paul said, "But I am a Roman born."

They then which were about to examine him straightway departed from him: and the chief captain also was afraid, when he knew that he was a Roman, and because he had bound him.

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IV

PAUL BEFORE THE COUNCIL.

A Division Among the Members.

But on the morrow, desiring to know why he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to come together, and brought Paul down, and set him before them.

And Paul, looking steadfastly on the council, said, "Brethren, I have lived before God in all good conscience until this day."

And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, "God shall smite thee, thou whited wall: and sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law?"

And they that stood by said, "Revilest thou God's high priest?"

And Paul said, "I knew not, brethren, that he was high priest: for it is written, 'Thou shalt not speak evil of a ruler of thy people.'"

But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, "Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question."

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CAESAR AUGUSTUS.

The first, and one of the greatest, of the rulers of the Roman empire to be called "Caesar." He was in power when Christ was born. The Caesar to whom Paul appealed was Nero, one of the worst of the Caesars.



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And when he had so said, there arose a dissension between the Pharisees and Sadducees: and the assembly was divided. (For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees believe both.) And there arose a great clamor: and some of the scribes of the Pharisees stood up, and strove, saying, "We find no evil in this man: and what if a spirit hath spoken to him, or an angel?"

And when there arose a great dissension, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle.

And the night following the Lord stood by him, and said, "Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome."

V

A CONSPIRACY AGAINST PAUL.

Certain Fanatical Jews Make a Vow to Kill Paul, and He is Sent to Governor Felix, Under Escort of a Strong Body of Roman Cavalry.

And when it was day, the Jews banded together, and bound themselves by an oath, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which made this conspiracy. And they came to the chief priests and the elders, and said, "We have bound ourselves by a great oath, to taste nothing until we have killed Paul. Now therefore do ye with the council {446} request the chief captain to bring him down unto you, as though ye would judge of his case more exactly: and we, before he comes near, are ready to slay him."

But Paul's sister's son heard of their lying in wait, and he came and entered into the castle, and told Paul. And Paul called unto him one of the centurions, and said, "Bring this young man unto the chief captain: for he hath something to tell him."

So he took him, and brought him to the chief captain, and saith, "Paul the prisoner called me unto him, and asked me to bring this young

man unto thee, who hath something to say to thee."

And the chief captain took him by the hand, and going aside asked him privately, "What hast thou to tell me?"

And he said, "The Jews have agreed to ask thee to bring down Paul to-morrow unto the council, as though thou wouldest inquire somewhat more exactly concerning him. Do not thou therefore yield unto them: for there lie in wait for him of them more than forty men, who have bound themselves by an oath, neither to eat nor to drink till they have slain him: and now are they ready, looking for the promise from thee."

So the chief captain let the young man go, charging him, "Tell no man that thou hast informed me of this."

And he called unto him two of the centurions, and said, "Make ready two hundred soldiers to go as far as Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night."

And he bade them provide a beast for Paul to ride on, {447} and bring him safe unto Felix the governor. And he wrote a letter after this form:--

"Claudius Lysias unto the Most Excellent Governor Felix, greeting:--

"This man was seized by the Jews, and was about to be slain by them, when I came upon them with the soldiers, and rescued him, having learned that he was a Roman. And desiring to know why they accused him, I brought him down unto their council: whom I found to be accused about questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was shown to me that there would be a plot against the man, I sent him to thee forthwith, charging his accusers also to speak against him before thee."

So the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. But on the morrow they left the horsemen to go with him, and returned to the castle: and they, when they came to Caesarea, and delivered the letter to the governor, presented Paul also before him. And when he had read it, he asked of what province he was; and when he understood that he was of Cilicia, "I will hear thy cause," said he, "when thine accusers also are come": and he commanded him to be kept in Herod's palace.

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VI

THE ACCUSATION OF THE JEWS

Paul's Defense Before the Governor. Felix Dares Not Offend the Jews, and an Innocent Man Suffers Two Years' Imprisonment.

And after five days the high priest Ananias came down with certain elders, and a lawyer to plead their case, one Tertullus; and they informed the governor against Paul. And when he was called, Tertullus began to accuse him, saying,--

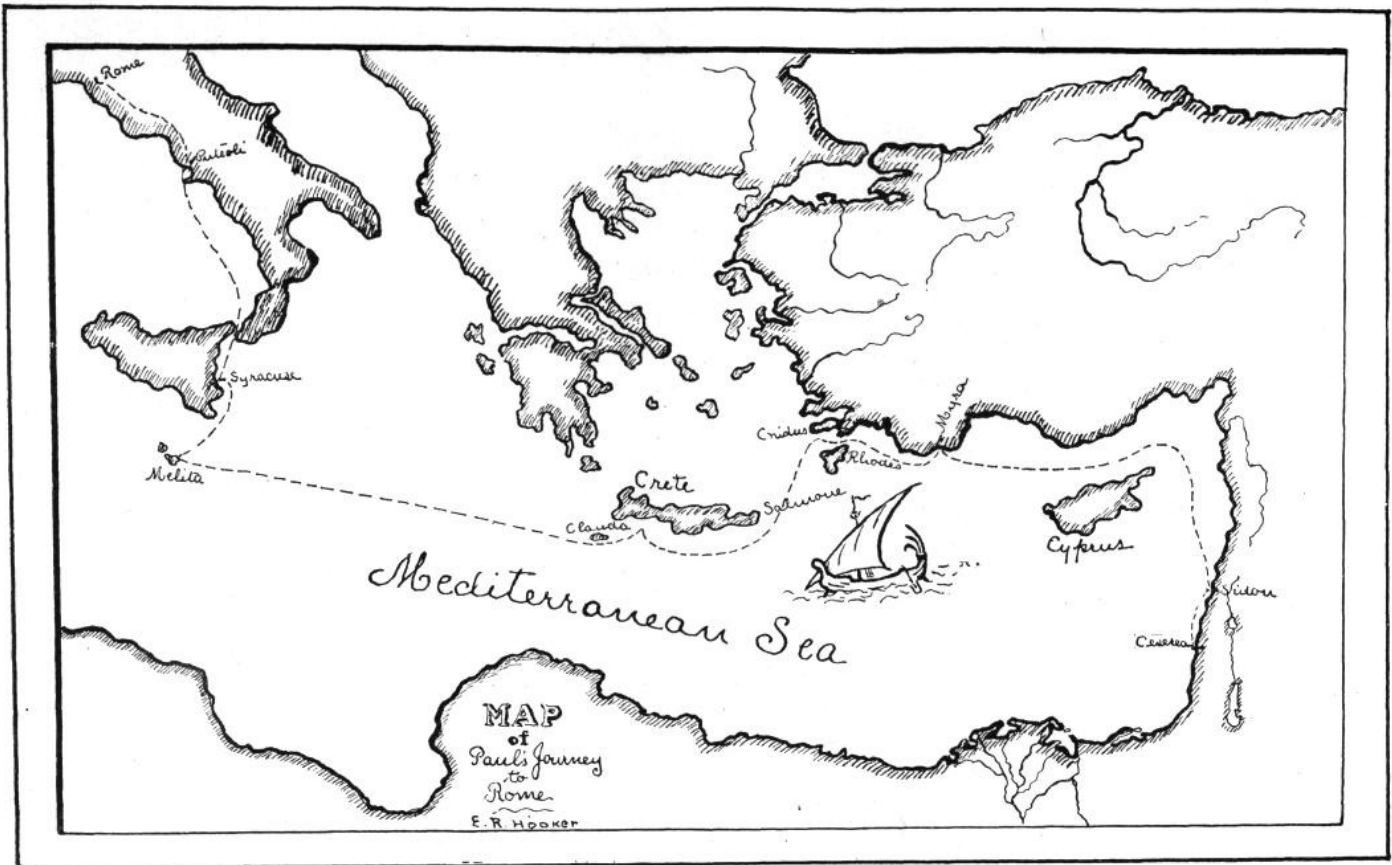
"Seeing that by thee we enjoy much peace, and that by thy care evils are corrected for this nation, we accept it in all ways and in all places, most excellent Felix, with all thankfulness. But, that I be not further tedious unto thee, I intreat thee to hear us of thy clemency a few words. For we have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: who moreover attempted to profane the temple: on whom also we laid hold: from whom thou wilt be able, by examining him thyself, to take knowledge of all these things, whereof we accuse him."

And the Jews also joined in the charge, affirming that these things were so.

And when the governor had beckoned unto him to speak, Paul answered:--

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Map of land around the Mediterranean Sea showing Paul's journey.



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"Forasmuch as I know that thou hast been of many years a judge unto this nation, I cheerfully make my defense: seeing that thou canst take knowledge, that it is not more than twelve days since I went up to worship at Jerusalem: and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city. Neither can they prove to thee the things whereof they now accuse me. But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets: having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust. Herein I also strive to have a conscience void of offense toward God and men always. Now after many years I came to bring alms to my nation, and offerings: amidst which they found me purified in the temple, with no crowd, nor yet with tumult: but there were certain Jews from Asia--who ought to have been here before thee, and to make accusation, if they had aught against me. Or else let these men themselves say what wrong-doing they found, when I stood before the council, except it be for this one utterance, that I cried standing among them, 'Touching the resurrection of the dead I am called in question before you this day.'"

But Felix, having more exact knowledge concerning the Way, deferred them, saying, "When Lysias the chief captain shall come down, I will determine your matter."

And he gave order to the centurion that Paul should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.

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But after certain days, Felix came with Drusilla, his wife, who was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus. And as he reasoned of righteousness, and self-control, and the judgment to come, Felix was terrified, and answered, "Go thy way for this time; and when I have a convenient season, I will call thee unto me."

He hoped moreover that money would be given him by Paul: wherefore also he sent for him the oftener, and communed with him. But when two years were fulfilled, Felix was succeeded by Porcius Festus; and desiring to gain favor with the Jews, Felix left Paul in bonds.

VII

A NEW EXAMINATION BEFORE GOVERNOR FESTUS

"I Appeal unto Caesar."

Festus therefore, having come into the province, after three days went up to Jerusalem from Caesarea. And the chief priests and the principal men of the Jews informed him against Paul; and they besought him, asking as a favor that he would send for him to Jerusalem; laying a plot to kill him on the way. Howbeit Festus answered, that Paul was kept in charge at Caesarea, and that he himself was about to depart thither shortly. "Let them therefore," said he, "who are influential among you, go down with me, and if there is anything amiss in the man, let them accuse him."

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"FAIR HAVENS," ISLAND OF CRETE.

From an old print in the possession of the Springfield Public Library, and used by kind permission.

It was in the small harbor that Paul's ship anchored, and where he wished the captain to remain all winter. It was in the island of Crete that the famous labyrinth of King Minos, with its minotaur, was fabled to exist.



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And when he had tarried among them not more than eight or ten days, he went down unto Caesarea; and on the morrow he sat on the judgment seat, and commanded Paul to be brought. And when he was come, the Jews which had come down from Jerusalem stood round about him, bringing against him many and grievous charges, which they could not prove; while Paul said in his defense, "Neither against the law of the Jews, nor against the temple, nor against Caesar, have I sinned at all."

But Festus, desiring to gain favor with the Jews, answered Paul, and said, "Wilt thou go up to Jerusalem, and there be judged of these things before me?"

But Paul said, "I am standing before Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou also very well knowest. If then I am a wrong-doer, and have committed anything worthy of death, I refuse not to die: but if none of those things is true, whereof these accuse me, no man can give me up unto them."

"I Appeal Unto Caesar."

Then Festus, when he had conferred with the council, answered, "Thou hast appealed unto Caesar: unto Caesar shalt thou go."

VIII

PAUL MAKES HIS DEFENSE BEFORE KING AGRIPPA AND QUEEN BERNICE.

"This Man Doeth Nothing Worthy of Death or of Bonds."

Now when certain days were passed, Agrippa the king and Bernice arrived at Caesarea, and saluted Festus. And {456} as they tarried there many days, Festus laid Paul's case before the king, saying, "There is a certain man left a prisoner by Felix: about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, asking for sentence against him. To whom I answered, 'that it is not the custom of the Romans to give up any man, before the accused have the accusers face to face, and have had opportunity to make his defense concerning the matter laid against him.' When therefore they were come together here, I made no delay, but on the next day sat down on the judgment seat, and commanded the man to be brought. Concerning whom, when the accusers stood up, they brought no charge of such evil things as I supposed; but had certain questions against him of their own religion, and of one Jesus, who was dead, whom Paul affirmed to be alive. And I, being perplexed how to inquire concerning these things, asked whether he would go to Jerusalem, and there be judged of these matters. But when Paul had appealed to be kept for the decision of the emperor, I commanded him to be kept till I should send him to Caesar."

And Agrippa said unto Festus, "I also could wish to hear the man myself." "To-morrow," saith he, "thou shalt hear him."

So on the morrow, when Agrippa was come, and Bernice, with great pomp, and they were entered into the audience room, with the chief captains, and the principal men of the city, at the command of Festus, Paul was brought in. And Festus said, "King Agrippa, and all men who are here. present with us, ye behold this man, about whom all the {457} multitude of the Jews made suit to me, both at Jerusalem and here, crying that he ought not to live any longer. But I found that he had committed nothing worthy of death: and as he himself appealed to the emperor I determined to send him. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, King Agrippa, that, after examination, I may have something to write. For it seemeth to me unreasonable, in sending a prisoner, not to signify the charges against him."

And Agrippa said to Paul, "Thou art permitted to speak for thyself."

Then Paul stretched forth his hand, and made his defense:--

"I think myself happy, King Agrippa, that I am to make my defense before thee this day touching all the things whereof I am accused by the Jews: especially because thou art expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of life then from my youth up, which was from the beginning among mine own nation, and at Jerusalem, know all the Jews; having knowledge of me from the first, if they are willing to testify, how that after the straitest sect of our religion I lived a Pharisee. And now I stand here to be judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, earnestly serving God night and day, hope to attain. And concerning this hope I am accused by the Jews, O king! Why is it judged incredible with you, if {458} God doth raise the dead? I verily thought myself, that I ought to do many things contrary to the name of Jesus of Nazareth. And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death, I gave my vote against them. And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities.

"Whereupon as I journeyed to Damascus with the authority and commission of the chief priests, at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me. And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, 'Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad.' And I said, 'Who art thou, Lord?' And the Lord said, 'I am Jesus whom thou persecutest. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among those who are sanctified by faith in me.' Wherefore, O King Agrippa, I was not disobedient unto the heavenly vision: but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judaea, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance.

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THE SHIP OF PAUL WHEN CAUGHT IN THE EUROCLYDON.

From an old print in the possession of the Springfield Public Library, and used by kind permission.

This picture attempts to show the ship of Paul just as the wind has changed and threatened disaster. The crew is furling the heavy mainsail, and the boat, which was afterward taken aboard with great difficulty, is still being towed behind. Mt. Ida is shown at the left of the picture. It was soon after this that the ship, being unable to make the harbor of Phenice, got under the lee of the small island of Clauda, and the crew was able for a short time to make some preparations for the terrible experience before them.



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For this cause the Jews seized me in the temple, and tried to kill me. Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses have said should come; how that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles."

And as he thus made his defense, Festus said with a loud voice, "Paul, thou art mad; thy much learning hath made thee mad."

But Paul said, "I am not mad, most excellent Festus; but speak forth words of truth and soberness. For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. King Agrippa, believest thou the prophets? I know that thou believest."

And Agrippa said unto Paul, "With but little persuasion thou wouldest make me a Christian."

And Paul said, "I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds."

And the king rose up, and the governor, and Bernice, and they that sat with them: and when they had withdrawn, they spoke one to another, saying, "This man doeth nothing worthy of death or of bonds." And Agrippa said unto Festus, "This man might have been set at liberty, if he had not appealed unto Caesar."

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THE CAPTAIN OF THE NEW FAITH IN THE CAPITAL OF THE CAESARS.

I

PAUL'S VOYAGE TO ROME.

When Paul appealed to Caesar it became necessary to send him to Rome. It happened that a convoy of prisoners under the charge of a captain of the Augustan cohort and a detachment of soldiers was being despatched to the capital, and Paul was sent under the captain's charge. No ship was found sailing directly from *Caesarea* to *Rome*, so a coaster was taken which went as far as *Myra*, touching at *Sidon*. At *Myra* was found one of the great imperial grain ships bound for Italy.

The winds were contrary and the ship was constantly driven off her course, and at last put into the roadstead of *Fair Havens* on the south coast of the island of *Crete*. So much time had been consumed that the season was now late and navigation dangerous. A council was held at which Paul, an experienced sailor, advised wintering where they were. But the demand for grain was always urgent in Rome, and the grain ships were always rushed on as fast as possible. The centurion decided to take the chances and proceed, at least as far as *Phoenix*, which was nearer Italy and a better harbor. On a bright day with a fair south wind they weighed anchor and sailed west, going close inshore and barely weathering *Cape Matala*.

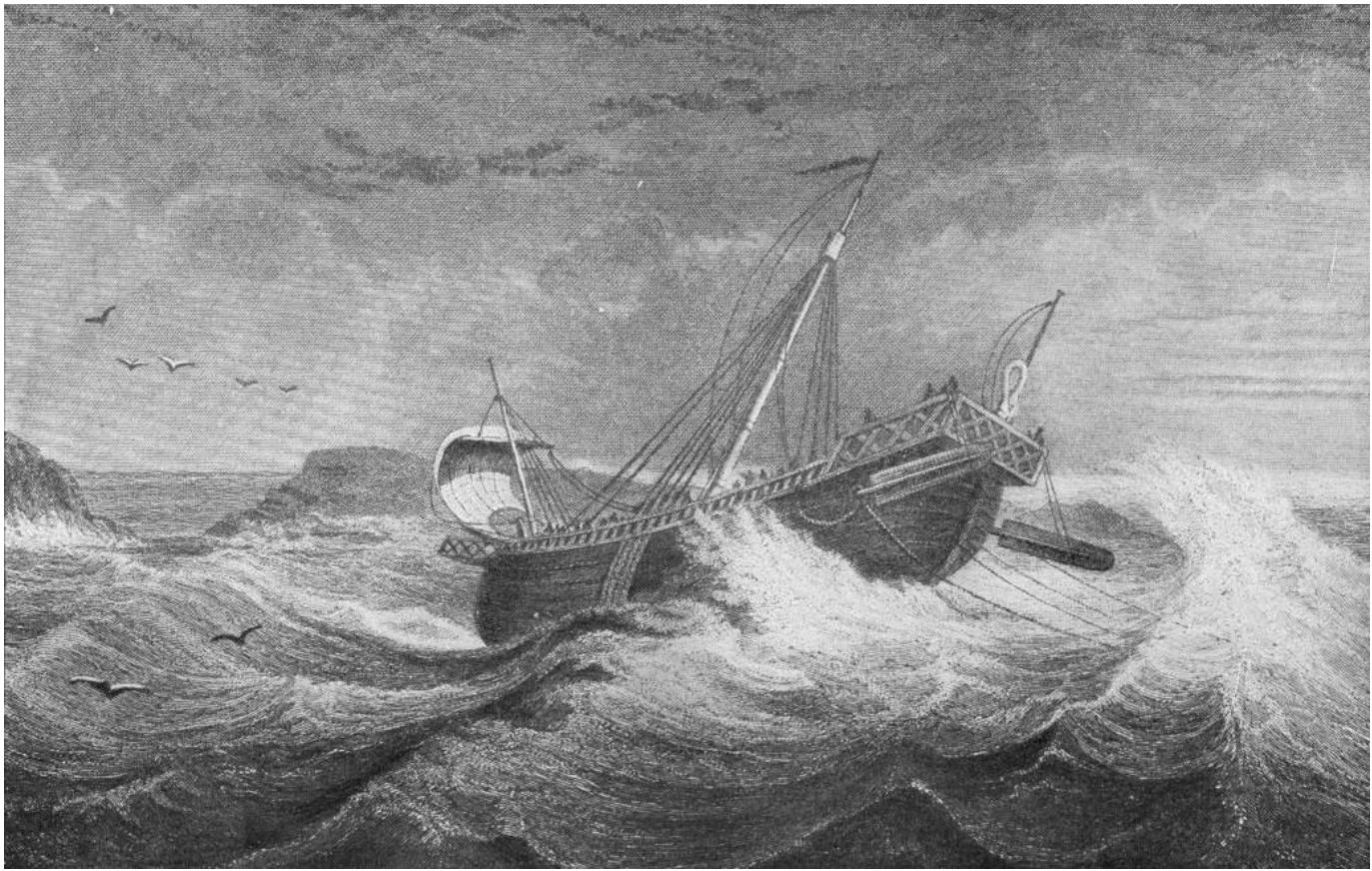
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THE SHIP ON WHICH PAUL SAILED FOR ROME JUST BEFORE THE WRECK.

This very interesting picture is taken from an old book, now long out of print, "The Voyage and Shipwreck of St. Paul," by James Smith. Owned by Miss Mary Medlicott, reference librarian of the Springfield Public Library, and used by her kind permission.

The picture was carefully drawn to show the exact position of the ship, and is without doubt very accurate. The ship itself was drawn from ancient models. Four anchors are out at the stern, the two huge rudders are raised to escape the smashing of the heavy seas, and the ropes which undergirded the vessel to prevent leaking are shown. The sailors have just raised the small foresail preparatory to beaching the ship. A heavy sea is running and the clouds are dark with rain. The rocky coast is shown near by.



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Half way across the *Gulf of Mesura*, the wind suddenly shifted to the north, and, sweeping down from the snowy summits of the Cretan mountains which towered seven thousand feet above them, struck the ship with the force of a typhoon. Instantly it grew dark and the sea was a smother of foam. The terrified crew had not time to furl the heavy mainsail, and simply let the ship run with the wind. Very fortunately they had a little better weather under the lee of the small island of *Clauda*, where they were able to pull in the small boat, which was dragging behind half full of water, and get control of the ship. Recovering somewhat from the panic, the crew began to make the best of a perilous situation. It was impossible to make any near-by port, and the great danger was that the northerly gale would blow them upon the deadly *Syrtis* or quicksands of the African coast. They shortened sail, and got the ship up into the wind so that, drifting broadside, she made progress west instead of south. She was leaking, and they passed strong cables underneath her to hold the timbers together. The next day she was still leaking badly, so they lightened her by throwing out some of the cargo. The next day after that, they cast overboard even the ship's furniture. So they drifted with little or no food, day after day and night after night, seeing neither sun nor star, despair growing upon their haggard faces. But Paul stood up and gave them good cheer, practically assuming command, and assuring them that every soul should be saved. At last, after drifting helplessly for fourteen days, at midnight they heard the sound of breakers on some unknown shore. The {466} sailors sounded and found twenty fathoms, then again and found fifteen. Then, fearing to be cast on a rocky shore, they put out four anchors from the stern and waited for the day. Their situation was still desperate, the rain was falling in sheets, and in the pauses of the storm they could hear the roar of the surf. Some of the sailors now attempted to desert the ship. On the pretense of getting out another anchor by the bow, they let down the small boat into the sea. Paul discovered the move and warned the centurion, saying that they must not leave the ship. The centurion promptly cut the rope which held the boat and it drifted away in the darkness. Toward morning Paul moved about among the men inspiring them with courage. He insisted that all hands should take some food, and with better spirit they further lightened the almost foundering ship by throwing out some of the grain. When day broke they found themselves at the entrance of a bay with a sandy shore. They decided then to beach the ship at once. They cast off the anchors, hoisted the sail, and let her drive to the shore, where the bow stuck fast in the sand, but the stern began to break up. The soldiers wished to kill the prisoners, but the centurion forbade, commanding every man to save himself. Some swam ashore, some came in on pieces of wreckage, and the whole ship's company was saved.

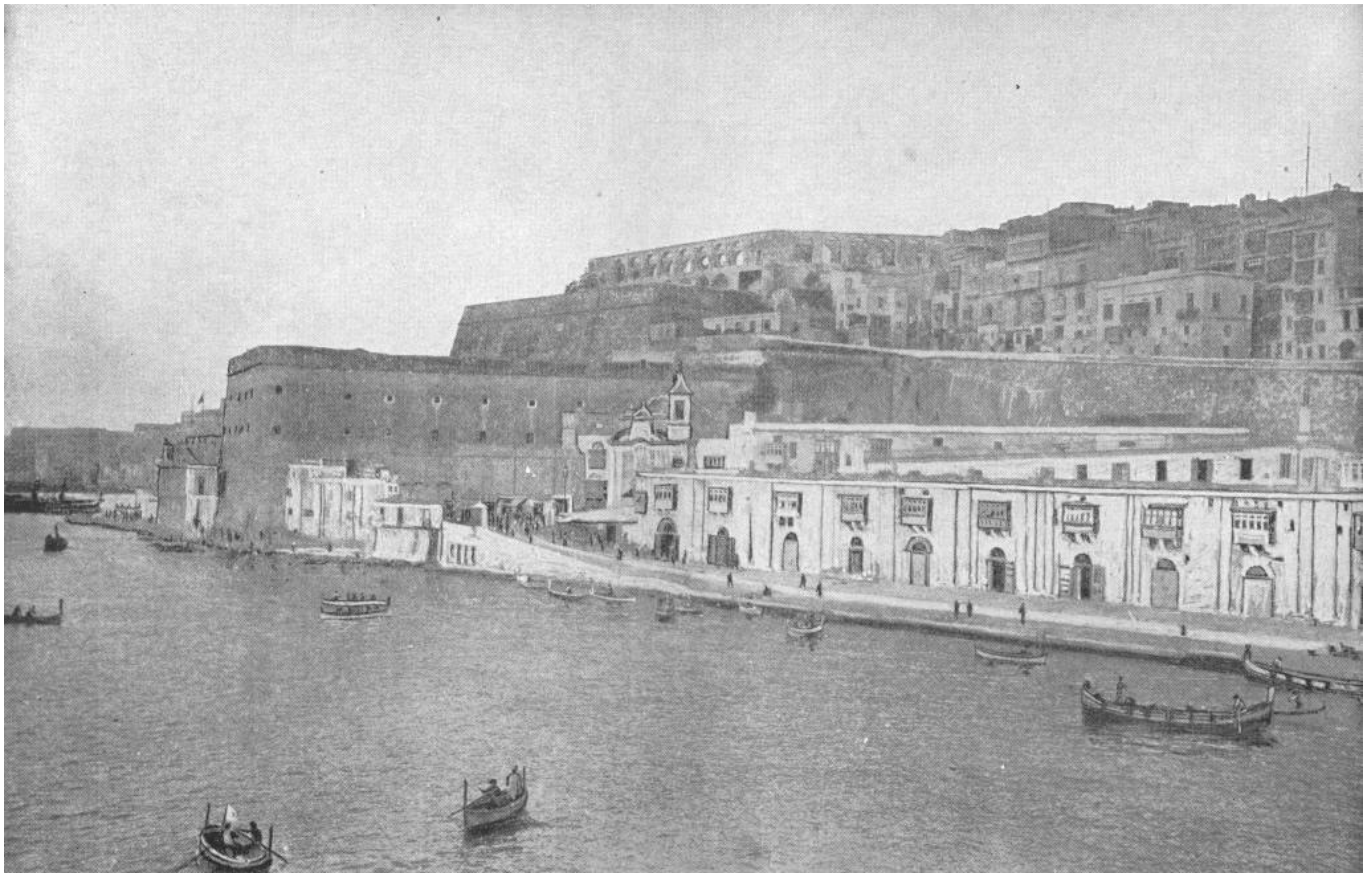
They found that they had drifted upon the island of Malta, a little speck in the Mediterranean, missing which they must have perished. Here they stayed three months. Then they sailed on the ship "The Twin Brothers," and, touching at *Syracuse* and *Rhegium*, they reached *Puteoli*, the harbor of entry for *Rome*.

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MALTA

The island of Malta, on which Paul was shipwrecked, played, in later days, a most important part in the history of the Mediterranean. It was occupied by the famous knights of Malta who, for many years, kept it as a Christian stronghold against the Turks. In 1568 the famous siege began, which lasted for 20 years, conducted by the great sultan Solyman in person. He was finally obliged to retreat, defeated with terrible loss. The island is held at present by England, and has very extensive fortifications.



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II

A WINTER'S STORM ON THE MEDITERRANEAN.

The Shipwreck.

And when it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan company. And embarking in a ship of Adramyttium, which was about to sail to ports on the coast of Asia, we put to sea, Aristarchus, a Macedonian of Thessalonica, being with us. And the next day we touched at Sidon: and Julius treated Paul kindly, and gave him leave to go to his friends and refresh himself. And putting to sea from thence, we sailed under the lee of Cyprus, because the winds were contrary. And when we had sailed across the sea which is off Cilicia and Pamphylia, we came to Myra, a city of Lycia. And there the centurion found a ship of Alexandria sailing for Italy; and he put us therein. And when we had sailed slowly many days, and were come with difficulty over against Cnidus, the wind not further suffering us, we sailed under the lee of Crete, over against Salmone; and with difficulty coasting along it we came to a certain place called Fair Havens; nigh whereunto was the city of Lasea.

And when much time was spent, and the voyage was now dangerous, because the winter was near, Paul admonished them, and said unto them, "Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but also of our lives." But the centurion gave more heed to the master and to the owner of {470} the ship, than to those things which were spoken by Paul. And because the haven was not commodious to winter in, the larger part advised to put to sea from thence, if by any means they could reach Phoenix, and winter there; which is a haven of Crete, looking northeast and southeast. And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close inshore. But after no long time there beat down from it a tempestuous wind, which is called Euraquilo: and when the ship was caught, and could not face the wind, we gave way to it, and were driven.

And running under the lee of a small island called Claudia, we were able, with difficulty, to secure the boat: and when they had hoisted it up, they used ropes, undergirding the ship; and, fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were driven. And as we labored exceedingly with the storm, the next day they began to throw the freight overboard; and the third day they cast out with their own hands the tackling of the ship. And when neither sun nor stars shone upon us for many days, and no small tempest lay on us, all hope that we should be saved was now taken away.

And when they had been long without food, then Paul stood forth in the midst of them, and said, "Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten this injury and loss. And now I exhort you to be of good cheer: for there shall be no loss of life among you, but only of the ship. For there stood by me this night an angel of the God whose I am, whom also I serve, saying, 'Fear not, Paul; thou must stand before Caesar: and lo, God hath granted thee all them that sail with thee.' Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me. Howbeit we must be cast upon a certain island."

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I. THE APPIAN WAY, OVER WHICH PAUL TRAVELED TO ROME.

The ruins are those of ancient tombs. In the foreground are stones of the old Roman pavement.

Owned by Prof. E. J. Brady, Department of Latin, Smith College, and used by his kind permission.

The "Via Appia," the oldest and most celebrated of Roman roads, was constructed as far as Capua A. U. C. 442 by the censor, Appius Claudius. Procopius, writing 800 years later, describes it as broad enough for two chariots to pass. It was paved with stones brought from distant quarries and so fitted together as to seem formed by nature. He says that the road was then in perfect condition.



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But when the fourteenth night was come, as we were driven to and fro in the Adriatic Sea, about midnight the sailors surmised that they were drawing near to land; and they sounded, and found twenty fathoms: and after a little space, they sounded again, and found fifteen fathoms. And fearing lest we should be cast ashore on rocky ground, they let go four anchors from the stern, and wished for the day. And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, pretending that they would lay out anchors from the bow, Paul said to the centurion and to the soldiers, "Except these abide in the ship, ye cannot be saved."

Then the soldiers cut away the ropes of the boat, and let her fall off. And while the day was coming on, Paul besought them all to take some food, saying, "This day is the fourteenth day that ye wait and continue fasting, having taken nothing. Wherefore I beseech you to take some food: for this is for your safety: for there shall not a hair perish from the head of any of you."

And when he had said this, and had taken bread, he gave thanks to God in the presence of all: and he broke it, and began to eat. Then were they all of good cheer, and themselves also took food. And we were in all in the ship two hundred threescore and sixteen souls. And when they had eaten enough, they lightened the ship, throwing {474} out the wheat into the sea. And when it was day, they knew not the land: but they perceived a certain bay with a beach, and they took counsel whether they could drive the ship upon it. And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach. But lighting upon a place where two seas met, they ran the vessel aground; and the bow struck and remained unmovable, but the stern began to break up by the violence of the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they which could swim should cast themselves overboard, and get first to the land: and the rest, some on planks, and some on other things from the ship. And so it came to pass, that they all escaped safe to the land.

III AT MALTA

Paul Sails Again for Rome on the Ship "Twin Brothers."

And when we were escaped, then we knew that the island was called Malta. And the barbarians showed us uncommon kindness: for they kindled a fire, and received us all, because of the present rain, and because of the cold. But when Paul had gathered a bundle of sticks, and laid them on the fire, a viper came out by reason of the heat, and fastened on his hand.

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The Appian Way has been called the "Queen of Roads." It was in Paul's time the crowded approach to the metropolis of the world. Near the city the road passed under the aqueduct, which was continually dripping water, hence called by Juvenal "the moist gate".

"Praetors, proconsuls to their provinces
Hasting, or on return in robes of state;
Lictors and rods, the ensigns of their power,
Legions and cohorts, turms of horse and wings;
Or embassies from regions far remote,
In various habits on the Appian Way."

--Milton's "*Paradise Regained*"



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And when the barbarians saw the reptile hanging from his hand, they said one to another, "No doubt this man is a murderer, whom, though he hath escaped from the sea, yet Justice hath not suffered to live."

Howbeit he shook off the reptile into the fire, and took no harm. But they expected that he would have swollen, or fallen down dead suddenly: but when they were long in expectation, and beheld nothing amiss come to him, they changed their minds, and said that he was a god.

Now in the neighborhood of that place were lands belonging to the chief man of the island, named Publius; who received us, and entertained us three days courteously. And it was so, that the father of Publius lay sick of fever and dysentery: unto whom Paul entered in, and prayed, and laying his hands on him healed him. And when this was done, the rest also which had diseases in the island came, and were cured: who also honored us with many honors; and when we sailed, they put on board such things as we needed.

And after three months we set sail in a ship of Alexandria, which had wintered in the island, whose sign was "The Twin Brothers." And touching at Syracuse, we tarried there three days. And from thence we made a circuit, and arrived at Rhegium: and after one day a south wind sprang up, and on the second day we came to Puteoli: where we found brethren, and were intreated to tarry with them seven days: and so we came to Rome. And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius, and The Three Taverns: whom when Paul saw, he thanked God, and took courage.

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And when we entered into Rome, Paul was permitted to abide by himself with the soldier that guarded him.

And it came to pass, that after three days he called together those that were the chief of the Jews: and when they were come together, he said unto them, "I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans: who, when they had examined me, desired to set me at liberty, because there was no cause of death in me. But when the Jews spoke against it, I was constrained to appeal unto Caesar; not that I had anything to accuse my nation of. For this cause therefore did I intreat you to see and to speak with me: for because of the hope of Israel I am bound with this chain."

And they said unto him, "We neither received letters from Judaea concerning thee, nor did any of the brethren come hither and report or speak any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against."

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STATUE OF PAUL ON THE ISLAND OF MALTA.



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And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded the matter, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening. And some believed the things which were spoken, and some disbelieved. And when they agreed not among themselves, they departed, after Paul had spoken one word, "Well spake the Holy Spirit by Isaiah the prophet unto your fathers, saying,--

'Go thou unto this people, and say,
By hearing ye shall hear, and shall in no wise understand;
And seeing ye shall see, and shall in no wise perceive:
For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And shall turn again,
And I should heal them.'

Be it known therefore unto you, that this salvation of God is sent unto the Gentiles: they will also hear."

And he abode two whole years in his own hired dwelling, and received all that went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

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This is the close of the story of Paul as it is given in the Acts, but half his service for the world, and half the adventures which attended that service are not told here. We have a glimpse of what the complete story must have been, in these words of his which might be inscribed to his honor in the world's temple of fame:--

"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day have I been in the deep: in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

To this should be added the great hero's farewell. In prison, aged, infirm, about to die, he wrote these words, yet they are filled with the same dauntless spirit of courage and faith which always animated Paul, the Apostle.

"For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not only to me, but also to all them that have loved his appearing."

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NOTES

The wise men were perhaps Jews, though it is generally thought that they belonged to some other people, who looked and longed for a great king who should free them from the Romans. Many Jews lived in the East, and had become wise in the arts of astrology. They studied the stars and thought that in them could be read the signs of things about to happen on the earth. Indeed, it is not many centuries since, all over Europe, men thought that a comet foreboded much evil of some sort. So to those pious men God sent at last the sign for which they had so long waited. The Bible tells nothing about the men themselves, but the church was so fond of thinking of them and the honor they paid to the little baby who should be the Master, that many stories were told of them. Their number was sometimes given as twelve, but more often as three, until now perhaps some people almost think that the Bible story says three; but it does not. The popular stories made them also kings and gave them names, and told how they represented three great races of the world, European, Asiatic, and African. But in the Bible they are only wise men with costly gifts, and they go out into history all unknown.

John tried to get the people to see how they ought to repent and lead good lives, that God might send the long-expected Messiah. A saying of the rabbis was, "If Israel should keep the law for one day, the Messiah would come." The custom of baptism was in use before he took it up. It signified the desire that God should make the life pure and wash away the sins of the past.

The family of the Herods were the descendants of a courtier of Idumea, in the northern part of Arabia. Herod the Great married a princess of the heroic family of the Maccabees, so that most of the Herods of the New Testament are partly Jewish in blood. The {486} family of Herod were very able, but very cruel and selfish, and the people heartily hated them. It is said that Herod the Great gave orders that when he died a large number of the chief men should be killed at Jericho that the people might mourn at his death. Perhaps the poor king was half insane when he ordered this. Anyway, it was not done.

The following is a table of the Herodian family, but only giving those mentioned in the New Testament:--

				AGRIPPA II.
				Acts 25,26
			AGRIPPA I. --	BERNICE
			Acts 12	Acts 25:13; 26:30
	ARISTOBULUS --			DRUSILLA
				Acts 24:24
			HERODIAS	
			Matt. 14:3	
			Mark 6:17	
			Luke 3:39	
	HEROD (PHILIP)		SALOME	
	Matt. 14:3	--	Matt. 14:6	
	Mark 6:17		Mark 6:22	
	Luke 3:19			
Herod the Great				
Matt. 2:1-22	--			
Luke 1:5				
			ANTIPAS	
			Matt. 14:1-6	
			Mark 6:14	
			Luke 3:1, 19; 9:7; 13:31; 23:7, 15	
			Acts 13: 1	

|
|
| **ARCHELAUS**
| **Matt. 2:22**
|
|

| **PHILIP**
| **Luke 3:1**
|

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While dried **fish** were brought from abroad, the great source of supply in Palestine was the Lake of Galilee. Its waters abounded in fish. Two methods were used by fishermen: the small hand-net and the great drag-net. The best time for fishing was after sunset or before sunrise, but sometimes men worked all night. In the daytime fishermen took the fish to market, mended their nets, and rested. The fish were eaten fresh by the people in the many villages about the lake, or, dried in the sun and salted, were carried far and wide, and used as a relish with bread.

The custom of a body of **disciples** was not new to Jesus. John had disciples, and so did the rabbis, who were considered great teachers. It was a sort of primitive university by which a teacher attracted to his personal following a group of loyal, loving pupils who would carry his teaching to others. Socrates and Plato in Greece, Buddha in India, and many another man in other countries, had done the same thing. The difference between Jesus' disciples and other like groups was not in the custom of discipleship but in the kind of a teacher they had; for never was there a teacher like Jesus.

Almsgiving and prayers were two of the most important acts of worship in the Jewish religion. Their books praise giving alms to the poor very highly. It was, indeed, one of the great ways open to them to show an unselfish and brotherly spirit, and in the ancient world, most unfortunate people--the lame, the blind, those unable to work--were supported only by charity, and were expected to beg in the streets for their living.

Decapolis (ten cities). A region lying east of the Jordan, except the city of Scythopolis (the old Bethshean). Its population was much mixed, and many Gentiles lived in it, so that the stricter Jews looked down upon the inhabitants, but Jesus did not hesitate to go among the towns and teach the people.

Ruler of the Synagogue. An officer who was responsible for the proper conduct of the service and the order of the congregation. He did not conduct the service himself, but decided who should take part in it. The position was one of honor, but did not require particular learning like that of the scribes.

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Pharisees and Sadducees. Two of the religious divisions of the Jews. The Pharisees were earnest students of the law, and tried hard to do right. But they were proud, and thought their way of seeing God was the only true way. The Sadducees were not so religious. They were richer, cared less about the law, and did not try so hard to keep it as did the Pharisees. But they also were proud and haughty, and between the Pharisees and the Sadducees, the common people found few friends, and many more were willing to tell them how bad they were than to show them the way to become good. That was one reason why, when Jesus came with kindness, "the common people heard him gladly."

Threshing floor. A flat piece of ground, trodden hard, where the oxen threshed out the grain by being driven back and forth over it. The "fan" was a sort of shovel with which the grain was tossed in the air for winnowing.

Weddings in the East were times of elaborate ceremonials. The weddings were in the night, and the friends of the groom went with him, bearing torches, to the house of the bride, then, with the bride and her friends, all returned to the house of the groom. Here a feast of several days was held, with singing of songs and much merriment.

Samaria had been partly settled by foreigners, more than seven hundred years before, but the Jews of Jesus' time still looked down upon the Samaritans, as not being pure Jews. They would not let them worship in the temple, and despised them greatly. To be obliged to say that a Samaritan had done a good deed was not pleasant for a Jew.

Raca. "Fool."

Jot, jod. The smallest Hebrew letter. **Titlle.** The little points on the letters like the projections from the top of our d.

Publican. A tax-gatherer for the Roman government. No patriotic Jew would take the office, and so the publicans were much despised; and indeed they were mostly not the best sort of men.

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Leprosy. A loathsome and lingering disease, for which no remedy was known.

Sea of Galilee, Luke of Gennesaret, Sea of Tiberias. Different names for the beautiful lake east of Galilee. It is pear shaped, about thirteen miles long and a little less than seven wide.

Kingdom of God. Used by the Jews for the great kingdom which they expected the Prince who should come, the Messiah, to set up; used by Jesus to mean the rule of God in the hearts of men, which he came to establish.

Pennyworth. About the equivalent of the wages for a day's work.

Bethesda. A pool in Jerusalem, fed by an intermittent spring, so that sometimes the water suddenly rose in it. This made the people think that it was powerful to heal diseases.

Sabbath was very strictly kept by the Jews. They were very careful about doing any work. No fire was lighted, no meals cooked, no medicine prepared. They had made the needs of man subordinate to the Sabbath law, rather than the law subordinate to the needs of man.

Show-bread. Loaves kept in the temple and renewed every week. The point of Jesus is that the sacredness of the bread yielded to the needs of David and his men.

Dipped a sop. It is customary in the East for the host to honor a guest by dipping a piece of bread in the dish of meat or the cup of drink and giving it with his own hand.

Greek woman, Syro-Phoenician. A Syrian, resident in Phoenicia, who perhaps spoke Greek.

Caesarea Philippi. A town in the far north of Palestine, at the head of the River Jordan.

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Fuller. One whose business was to bleach cotton or linen cloth.

Tormentors. Those whose duty it was to obtain confessions, or to punish, by scourging and other tortures.

Hospitality is a much-prized virtue in the East. There were not so many accommodations for travelers as there are among us. On the caravan routes there were khans, or inns, and places where one could buy food, but off the frequented routes of travel, among the villages, the traveler had to depend on the kindness of the people for food and shelter. So when the seventy went out, they must depend on the hospitality of their hosts. Jesus advises them not to go about to many houses in the same village, for that would waste much time in the necessary ceremonies of politeness.

Purifying. The Old Testament has many laws of ceremonial purification, but the tradition of Judaism had greatly expanded them. There were long directions about the washing of dishes of all sorts, and of the hands--not for the sake of getting them clean merely, but of doing it in a certain way. For example, the hands must be held up so that the water should run from the fingers as far down as the wrists. Jesus taught that the good life came, not from such things as these but from a pure heart.

Dogs abound in all Eastern towns. They lie in large numbers about the streets. Each gang has its own quarters, and woe to the dog which intrudes on the ground of another gang! These street dogs are much despised, and indeed they are wretched curs; but they are necessary to the health of a city where they are the only scavengers. They were sometimes even allowed in the courts of the houses, where they ate the leavings from the table.

Tombs were often cut in the face of the rock, after it had been cut back to a perpendicular surface. The tombs were of all sizes, from mere places in which the body was put, to large rooms with rock-cut shelves on the sides. Many tombs of various grades of elaborateness are found in the rocks about Jerusalem.

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The Temple of the New Testament period is called Herod's temple because it was greatly enlarged and beautified by Herod the Great. He began the work about 20 B.C., and most of it was done before the days of Jesus, but Herod's successors continued to build and beautify for long years after. The temple was now much larger than it was in the Old Testament days, though it still stood in the same place. It was in the eastern part of the city, and looked straight over the city wall and the Valley of Jehoshaphat to the Mount of Olives on the east. South of it was a slope that led down to the Valley of Hinnom, and north was the castle of the city, occupied by the governor and the Roman soldiers. The spot where it stood is still an open walled space, and in the center of it is the so-called mosque of Omar, while to the north a garrison of Turkish soldiers still occupies part of the site of the old castle.

The Passover was the great family feast of the Jews. Many customs had grown up about it as the ages had gone on. Those who could were glad to celebrate the feast in Jerusalem, but of course only a few could do that. The great event of the feast, which lasted seven days, was the supper, when each family procured a lamb and ate it with certain vegetables and with wine. It was a glad feast, and yet a solemn one. In its course one of the children would ask why it was celebrated, and then the father would tell the old, old story of how their fathers, long ago, went out of Egypt in haste one night, and how this feast was in memory of that great deliverance. Then he would tell how the nation still had faith that their God could deliver from all trouble. At the end they sang Psalms 115-118, Psalms 113, 114 having been sung at an earlier part of the meal. These were called Hallel, which means praise, and if you will read the psalms you will see why. Jesus and his disciples made a sort of family, eating the feast thus together.

Pilate was a Roman who was governor of Judea for ten years, from A.D. 26 to 36. The Herodian government of Judea, under which Jesus was born, had been changed for a direct Roman rule in 6 A.D., but the change had worked little good to the people. Pilate was not, as Roman governors went, a bad man. He desired {492} justice and had many good intentions, but he was weak, vacillating, and liable to be violent. He had made himself much hated by the people, and feared they would complain of him to the emperor. So it happened that when he had the great opportunity of his life, and himself much desired to save Jesus from an unjust death, he dared not do what he knew was right because his past crimes had made him fear the Jews. He was at last sent to Rome in disgrace by his superiors in office, but what became of him afterwards is not known. A legend in the early church says that he committed suicide, but there is no good evidence that this is so.

Caiaphas, the high priest from 18-36 A.D., was son-in-law of Annas, the former high priest. He seems, from John 2:45-50, to be the one who first suggested the plan to put Jesus to death. He did it because he was afraid, if the people thought Jesus was the Messiah, they would follow him in a revolt against the Romans, which would only bring trouble and massacre to the people. How he misunderstood the purpose of the peaceful Jesus!

Annas was high priest A.D. 6 to 18. He was then deposed by the Roman legate, but, through his own influence and that of his family, long held great power in the nation. The family had booths for the sale of offerings in the temple, and gained great wealth thereby. When Jesus cleansed the temple, he was interfering with their unjust trade, and that may have had a good deal to do with their enmity toward him. Annas and his family were hated by the people, who thought them hypocrites, making gain out of the service of God.

The trial of Jesus divides into the following parts: (1) An appearance before Annas, which was an informal, preliminary inquiry, seemingly to try to get evidence to present at the formal trial. The inquiry was fruitless. (2) The trial before the Sanhedrin, with Caiaphas as the leader. This was the formal Jewish trial. (3) The first appearance before Pilate, to whom the Sanhedrin sent him on the ground of treason to Rome in claiming to be king of the Jews. (4) The appearance before Herod, tetrarch of Galilee, to whom Pilate had sent him, learning that Jesus was a Galilean. Herod accepted the compliment Pilate paid him, but {493} refused to judge in a matter which belonged to a Roman officer, and sent him back to Pilate. (5) The final trial before Pilate, when, finding that he could in no way escape the responsibility, Pilate reluctantly condemned Jesus to crucifixion; so, as he himself admitted, sending an innocent man to death. The Jewish court condemned Jesus for blasphemy; the Roman, ostensibly, for treason.

Crucifixion. This cruel custom came to the west from the Phoenicians, and was used by Greeks and Romans. Under the Roman emperors it became common. First it was only used for slaves and persons much despised. Later it was used more widely, but it was always considered a mark of deep disgrace.

Emmaus. The locality is unknown; possibly at Kolonieh, on the road from Jerusalem to Joppa.

PART II.

Pentecost. The great feast fifty days after the Passover. It was the Old Testament feast of the first fruits, when the first of the wheat harvest was presented in thanksgiving to God. The Jews of Christ's time regarded it as the memorial of the giving of the law at Sinai, but the Old Testament does not authorize that. Much was made of the feast at the temple, and crowds came to Jerusalem for its celebration.

"Had all things in common." This was not communism, in which all property was put into a common stock. Each believer regarded his property as sacred to the uses of his brethren, did they need it; but the story of Ananias and Sapphira shows that it was still in his possession to do what he chose with it.

Sorcery. The age of the early church was full of belief in the reality of possession by evil spirits. Sorcery was the casting out of such evil spirits by means of magic. This belief continued for hundreds of years after, both among Christians and others. The belief in magical means of protection against witches, among our own ancestors, was of the same sort.

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Ethiopia. The region of the Upper Nile, the territory of the modern Nubia and Abyssinia. Candace seems to have been a title of the dowager queens of Ethiopia, as Caesar was of the emperors of Rome.

Eating with Gentiles. In order to avoid ceremonial defilement, it was the custom of the Jews never to eat with Gentiles. The early Christians kept their Jewish customs in this respect as in others. Before the close of the first Christian century, however, the custom had been dropped by Christians, along with most other parts of the Jewish ceremonial. By that time the church itself was mostly Gentile.

"We" portions. There are certain passages in the Book of Acts where the word "we" is used. It is believed that Luke himself, the author of the book, was present when this pronoun is used.

The Roman Provincial Government and Army. The whole New Testament history takes place within the Roman Empire. There was a petty king in Judea, subject to Rome, but the real governor was the proconsul or procurator. These officials were in charge of the various districts of the Empire and Paul frequently came in contact with them. Paul also came in contact very frequently with the Roman army, and some of his strongest illustrations are drawn from that organization. Three legions were garrisoned in Palestine--the 5th, the 10th, and the 15th. These legions corresponded to our brigade, mustering about 6,000 infantry and a detachment of cavalry. The legion was divided into ten companies of 600 men called cohorts. These also had names, and reference is made to the Italian and the Augustan cohorts. The captain of a cohort was called a centurion. It is probable that the troops under whose escort Paul went to Rome were a part of the Praetorian Guard, the emperor's special soldiers stationed at Rome and rarely sent to the provinces.

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Prison. The Roman prison had usually three parts: the outer part, where the prisoners had light and air; the inner part, shut off by iron gates and bars, more secure than the outer part; and a dungeon, probably a place of execution. The sufferings and barbarities of all ancient prisons were such as would not be allowed to-day.

Cyprus. The greatest island of the Eastern Mediterranean. The seat of government was Paphos, though Salamis, the seaport, was the largest and most important town. Many Jews were in the island. Copper, which word comes from Cyprus, was mined there from early time, and in all ancient history the island was an important place.

Galatia was the name both of an ancient kingdom, and, in the time of Paul, of a Roman province. There is a difference of opinion as to which is its meaning in the New Testament. If it is used for the old kingdom only, the cities of Galatia are in the north central part of Asia Minor; Ancyra and Tavium are cities not mentioned in the New Testament. If it is used for the new Roman province, as seems probable to many, the cities are in the southern part of Asia Minor, Derbe, Lystra, Iconium, and Antioch, towns often mentioned in Acts.

Troas. An important shipping port, the nearest to Europe of the important Asiatic towns. The Troy of Homer was in this region.

Macedonia, the ancient kingdom of Alexander the Great, was at this time under the Romans. At Philippi great battles in the Roman empire had been fought, and later a group of Romans settled, making the place a colony, with certain important privileges for its citizens. Thessalonica was an important seaport, the outlet for the products of a large section of country. It had a large Jewish population. The modern town, under the name Salonica, is still a port of some importance. Berea, about fifty miles southwest of Thessalonica, was the center of a large, fertile district, and had an important local trade.

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Asia is used in Acts to mean only the Roman province of Asia, which was in the western part of Asia Minor. Its capital and largest city was Ephesus. In this city was a temple, so great and beautiful that it was one of the wonders of the ancient world. The image in the temple, however, was not splendid or beautiful. It was a rude, ugly wooden figure, but so highly regarded that the people believed it had actually fallen down from heaven, as the town clerk said in his speech to the people in the theater. The great city is gone now, but ruins of the temple and the large theater are still to be seen.

Aegean Sea. Paul sailed back and forth over this sea several times, so that its coasts in many parts must have become very familiar to him. There is more story connected with its waters than with those of any other sea in the world. Across it the Greeks sailed, in the stories of Homer, to the siege of Troy. The Phoenicians traded in its coasts and islands when Greek civilization was beginning to grow. The famous stories of Greek poetry were all laid on or near its shores. Every famous man of Greece had sailed its waters. Later came the Roman navies, carrying the armies which conquered the world; and now, in the New Testament period, came little groups of men, hiring their passage as best they could in the ships that were continually passing to and fro. The busy merchants and soldiers never stopped to look at them, and if they had, would have cared nothing for them, but these obscure travelers were bearing with them the future religion of Europe and America and the ends of the earth. It is not always the greatest thing that attracts the most attention.

Tentmaking. The Jews taught all their children some trade. No matter how much they desired them to become learned in the law, they saw to it first that they could earn their bread by the skill of their hands. Paul was a tentmaker, and very glad he, the learned rabbi, must have been, more than once, that he could earn his own living by manual work, and be free to use his learning as God gave him opportunity.

Paul's routes of travel were usually along the established lines of commerce. In his last journey to Jerusalem he followed the {497} coasting route from Macedonia to Rhodes, then a route to Phoenicia common for many hundreds of years. Other routes on the Aegean were from Ephesus to Athens; from Troas to Italy, from Ephesus to Italy; from Thessalonica to Athens, and thence to Italy; from Athens to Troas and the Euxine (Black Sea).

Ancient ships. The ship on which Paul sailed, and which was wrecked on the island of Malta, carried 276 persons besides her cargo of grain. She was perhaps 180 feet long and 1,000 tons burden, not large compared with the modern steamship, but still of good size even by our standards. She was about equal perhaps in general dimensions and tonnage to the merchantmen which made the voyage to India in the "fifties." She had no oars like the ancient ships of war, but depended upon one mast and a huge sail. Possibly more than one sail was raised in light wind, on the mast, and perhaps another small sail, something like the modern jib, was raised at the bow. She was steered by two paddle-like rudders which were thrust through openings in the stern. The single heavy mast and huge sail brought a great strain on the ship's timbers, which were not so well put together as now, and great danger arose from leaking in a heavy blow. The cables which were passed around the vessel were intended to draw the planks together and lessen the leak.

Felix. A Roman of perhaps somewhat humble origin, governor of Judea. His wife Drusilla was of Herod's family (see the Table of the Family of Herod). He was not a man of any great ability or character, and his violence against the Jews aroused yet further troubles, until the

whole nation was in commotion. Nothing is known of his history after his governorship.

Festus. A Roman, perhaps of better character and more ability than Felix. He died after being governor for some years.

Agrippa II. (See Table of the Family of Herod.) He was tetrarch of the regions in the north of Palestine, with his capital at Caesarea Philippi. He was interested, as Paul suggests, in {498} Jewish matters, finished building the temple, and tried in vain to keep peace between the Jews and Romans. He died about 100 A.D., the last important member of the family of Herod.

"I appeal to Caesar." This was one of the most important privileges of a Roman citizen. It took the case at once out of the jurisdiction of the local authorities and transferred it to Rome. Unless the appeal was made by a bandit or pirate it could not be denied.

Crete. A fertile, densely populated island, famous in Greek legend and story, and, as is now known, one of the great sources of ancient Greek civilizations. It is very mountainous, and the cold wind from its mountains often made sudden changes in the conditions of sailing, as it did with the ship in which Paul sailed.

Malta. The traditional place where Paul was shipwrecked is on the east coast of the island, northwest of the present city of Valetta, and is known as St. Paul's Bay. Very possibly the tradition is correct.

Jews in Rome. Rome was a great center of all the peoples of the empire, and it is not surprising that Jews, who had already wandered all over the East, had arrived here also. One emperor, Claudius, had banished them from the city, but they had later been allowed to return. When Paul was in Rome there must have been many Jews there, though there is no means of knowing how many.

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MEMORY VERSES

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MEMORY VERSES

One for Each Week of the Year.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

--Isaiah 53:5.

All we, like sheep, have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all.

--Isaiah 53:6.

For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace.

--Isaiah 9:6

But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

--Micah 5:2.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

--John 3:16.

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Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

--1 John 3:1.

Whosoever is born of God doth not commit sin.

--1 John 3:9.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

--Matthew 5:6.

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

--Matthew 6:33.

And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

--Matthew 9:9.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

--Matthew 12:29,30.

It is enough for the disciple that he be as his master, and the servant as his lord.

--Matthew 10:25.

For where your treasure is, there will your heart be also.

--Luke 12:34.

And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

--John 6:35.

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Then spoke Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

--John 8:12.

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.

--John 8:31,32.

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

--John 10:9.

I am come a light into the world, that whosoever believeth on me should not abide in darkness.

--John 12:46.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

--John 13:34.

Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me.

--John 14:6.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.
--**John 15:7.**

Ye are my friends, if ye do whatsoever I command you.
--**John 15:14.**

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For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.
--**Matthew 12:50.**

Heaven and earth shall pass away: but my words shall not pass away.
--**Mark 13:31.**

And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.
--**Mark 1:22.**

And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.
--**Matthew 8:20.**

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
--**Matthew 5:16.**

Fear ye not therefore, ye are of more value than many sparrows.
--**Matthew 10:31.**

Take ye heed, watch and pray: for ye know not when the time is.
--**Mark 13:33.**

Blessed are those servants whom the lord, when he cometh, shall find watching: verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.
--**Luke 12:37.**

My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they {505} shall never perish, neither shall any man pluck them out of my hand.
--**John 10:27,28.**

For I have given you an example, that ye should do as I have done to you.
--**John 13:15.**

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.
--**John 16:33.**

Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer.
--**Romans 12:10,11,12.**

For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

--Romans 14:7,8.

But by the grace of God I am what I am.

--I Corinthians 15:10.

While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

--II Corinthians 4:18.

For the love of Christ constraineth us.

--II Corinthians 5:14.

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And let us not be weary in well doing: for in due season we shall reap, if we faint not.

--Galatians 6:9.

Set your affection on things above, not on things on the earth.

--Colossians 3:2.

Walk in wisdom toward them that are without, redeeming the time.

--Colossians 4:5.

For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

--II Corinthians 5:1.

So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

--I Corinthians 15:42,43,44.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

--I Corinthians 15:54.

O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law.

--I Corinthians 15:55,56.

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And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

--Revelation 21:1-3.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

--Revelation 21:4.

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

--**Revelation 21:22-24.**

And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

--**Revelation 22:1,2.**

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And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face: and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

--**Revelation 22:3-5.**

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

--**Revelation 22:17.**

[End of "VOLUME FOUR; LIFE OF JESUS"]

[Start of "VOLUME FIVE; SONGS OF THE AGES"]

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THE BIBLE STORY

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THE GREEK TEMPLE

"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?"

Then Paul said, "Ye men of Athens, I perceive in all things ye are very religious."

Then Paul said, . . . "Whom ye ignorantly worship, him I declare unto you."

"God that made the world and all things therein, seeing he is Lord of heaven and earth, dwelleth not in temples made with hands."



{5}

THE BIBLE STORY

VOLUME FIVE

SONGS OF THE AGES

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PREFACE

In this volume are gathered up selections of the most inspiring literature which the Bible contains. The Psalms are given nearly entire, but with fresh titles and a new typographical arrangement. The book of Job is presented in a way to interest the modern reader. The material found in the "Prophets," usually entirely unintelligible to young readers, is given in a form which should prove interesting and inspiring. In addition to the sublime poetry of the Old Testament inspiring passages from the New Testament not elsewhere used are given here. These are not in poetic form, but the sublimity of thought and lofty style of utterance entitle them to a place beside the splendid poetry of the Old Testament. The contents of this volume ought to become perfectly familiar to older children by frequent reading and study.

We hope that it may be found extremely useful also for devotional reading; for family and public devotions and for private reading. Here, in one volume, are those portions of the Holy Scriptures which, in a peculiar sense, grew out of a deep spiritual feeling. To these portions particularly, the best minds of the ages have turned for spiritual uplift, for inspiration and consolation. The editors can hope for no higher reward than that this book should contribute to the growth of personal spiritual life.

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THE POETRY OF THE BIBLE

The first poetry was made to be sung. It almost made itself. It had two qualities--the expression of strong feeling of some kind, and some sort of rhythm that could be put into song. Ever since the days when all men were savages, and told simple stories and sang rude songs as they gathered about the campfires, those two things have marked the difference between poetry and prose. Poetry must have feeling and rhythm. In most languages the rhythm is one of sound. The words flow along so easily that they run themselves into a sort of tune. That is what is called measure. Measure cannot be easily translated from one language to another. Even if it could, it would not always be so beautiful as it is in the language in which it is first written. So it comes about that we do not often try to get the rhythm of the words in the poetry of the Bible. Indeed, scholars have puzzled themselves greatly over just what sort of rhythm the words of Hebrew poetry have. The Hebrews who wrote the poetry did not think it worth while to say anything about that, and later men forgot that there was any rhythm at all; so now it has to be all discovered over again. But Hebrew poetry has also another kind of rhythm beside that of words--a kind which English poetry does not have. It is the rhythm of thought. In Hebrew poetry a thought is expressed in the first line, {12} then either repeated with some slight change, its opposite expressed, or something added to it, in the second. The following are illustrations:--

The thought repeated:--

The Lord is my light and my salvation;
whom shall I fear?
The Lord is the strength of my life;
of whom shall I be afraid?

The opposite expressed:--

A wise son maketh a glad father,
But a foolish son is the heaviness of his mother.

Additions made to the thought:--

All the paths of the Lord are lovingkindness and truth
Unto such as keep his covenant and his testimonies.

This rhythm of thought is called parallelism; and parallelism is the one thing that makes Hebrew poetry differ from prose.

In most Eastern languages the line between poetry and prose is not so sharply drawn as in our Western languages. When a man made a speech, it often fell quite naturally into poetry. So a good deal of the talk of Jesus, even, seems to have been in the form of Hebrew poetry; as when he said:--

{13}

Be not anxious for your life,
what ye shall eat or what ye shall drink,
Nor yet for your body,
what ye shall put on.
Is not the life more than the food
And the body than the raiment?

In the same way the New Testament writers also, being mostly Hebrews in thought, although they wrote in Greek, often fell into poetry, when some strong feeling moved them.

The study of the form of the poetry of the Bible is very fascinating, the form is so rich in variety and often so remarkably well fitted to express the thought of the poetry.

Yet after all the richest part of the Biblical poetry is the strong feeling that it shows. For example, in that little song of the shepherd, the twenty-third Psalm, the form is very beautiful with its rhythm of thought, but much more beautiful is the strong feeling of perfect trust in the loving care of the Good Shepherd.

{14}

{15}

SELECTIONS FROM THE PSALMS

{16}

{17}

THE BOOK OF PSALMS

The Book of Psalms is the Hebrew hymn book. The Psalms were gathered to sing at the services in the temple at Jerusalem. Here there was no sermon, as there is in our churches, and as there often was in the synagogues which were scattered all over the land, but there was a large choir which sung these Psalms of praise, while the people stood below and listened. Some of the Psalms were written for this choir. Others, written for other purposes, were put into this hymn book, sometimes with more or less change from their first form, as is the case with many hymns in our own hymn books. Praise to God is the most common thought of these poems, but many other thoughts are found in them--sorrow for sin and trust in God's goodness and hope for the future and thanksgiving for God's care in the past. Hardly a thought about God's relation to man but finds its expression in these songs. They were the work of many men through many years. They express the joy and the sorrow of many minds in many different situations. That is why they still fit so many different lives in all parts of the world. They are very simple and very beautiful, and they have always been, and doubtless always will be, dear to the hearts of all those who try to find God. Mr. Gilmour, the missionary to the Mongols, once wrote: "When I find I cannot make headway in {18} devotion, I open in the Psalms, and push out in my canoe, and let myself be carried along in the stream of devotion which flows through the whole book. The current always sets toward God, and in most places is strong and deep." So many men have found that the broad river of the Psalms bore them toward God.

{19}

THE RIGHTEOUS MAN

Blessed is the man that walketh not in the counsel of the wicked,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful.
But his delight is in the law of the Lord;
And in his law doth he meditate day and night.
And he shall be like a tree planted by the streams of water,
That bringeth forth its fruit in its season,
Whose leaf also doth not wither;
And whatsoever he doeth shall prosper.

The wicked are not so;
But are like the chaff which the wind driveth away.
Therefore the wicked shall not stand in the judgment,
Nor sinners in the congregation of the righteous.
For the Lord knoweth the way of the righteous:
But the way of the wicked shall perish.

--*Psalm 1.*

{20}

A MORNING PRAYER

Lord, how are mine adversaries increased!
Many are they that rise up against me.
Many there be which say of my soul,
There is no help for him in God.
But thou, O Lord, art a shield about me;
My glory, and the lifter up of mine head.

I cry unto the Lord with my voice,
And he answereth me out of his holy hill.
I laid me down and slept;
I awaked; for the Lord sustaineth me.

--*Psalm 3:1-5.*

{21}

AN EVENING PRAYER

Answer me when I call, O God of my righteousness;
Thou hast set me at large when I was in distress:
Have mercy upon me, and hear my prayer.
O ye sons of men, how long shall my glory be turned into dishonour?
How long will ye love vanity, and seek after falsehood?

But know that the Lord hath set apart him that is godly for himself:
The Lord will hear when I call unto him.
Stand in awe, and sin not:
Commune with your own heart upon your bed, and be still.
Offer the sacrifices of righteousness,

And put your trust in the Lord.

Many there be that say, Who will shew us any good?
Lord, lift thou up the light of thy countenance upon us.
Thou hast put gladness in my heart,
More than they have when their corn and their wine are increased.
In peace will I both lay me down and sleep:
For thou, Lord, alone makest me dwell in safety.

--*Psalm 4.*

{22}

A LITTLE LOWER THAN GOD

O Lord, our Lord,
How excellent is thy name in all the earth!
Who hast set thy glory upon the heavens.
Out of the mouth of babes and sucklings hast thou established strength,
Because of thine adversaries,
That thou mightest still the enemy and the avenger.

When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
What is man, that thou art mindful of him?
And the son of man, that thou visitest him?
For thou hast made him but little lower than God,
And crownest him with glory and honour.
Thou madest him to have dominion over the works of thy hands;
Thou hast put all things under his feet:
All sheep and oxen,
Yea, and the beasts of the field;
The fowl of the air, and the fish of the sea,
Whatsoever passeth through the paths of the seas.
O Lord, our Lord,
How excellent is thy name in all the earth!

--*Psalm 8.*

{23}

THE UPRIGHT MAN.

Lord, who shall sojourn in thy tabernacle?
Who shall dwell in thy holy hill?
He that walketh uprightly, and worketh righteousness,
And speaketh truth in his heart.
He that slandereth not with his tongue,
Nor doeth evil to his friend,
Nor taketh up a reproach against his neighbour.
In whose eyes a reprobate is despised;
But he honoureth them that fear the Lord.
He that sweareth to his own hurt, and changeth not.
He that putteth not out his money to usury,
Nor taketh reward against the innocent.
He that doeth these things shall never be moved.

--*Psalm 15.*

{24}

TRUST IN THE LORD

Preserve me, O God: for in thee do I put my trust.
I have said unto the Lord, Thou art my Lord:
I have no good beyond thee.
The Lord is the portion of mine inheritance and of my cup:
Thou maintainest my lot.
The lines are fallen unto me in pleasant places;
Yea, I have a goodly heritage.
I will bless the Lord, who hath given me counsel:
Yea, my heart instructeth me in the night seasons.
I have set the Lord always before me:
Because he is at my right hand, I shall not be moved.
Therefore my heart is glad, and my glory rejoiceth;
My flesh also shall dwell in safety.
For thou wilt not leave my soul to Sheol;
Neither wilt thou suffer thine holy one to see corruption.

Thou wilt shew me the path of life:
In thy presence is fulness of joy;
In thy right hand there are pleasures for evermore.

--*Psalm 16.*

{25}

A PLEA FOR HELP.

Hear the right, O Lord, attend unto my cry;
Give ear unto my prayer, that goeth not out of feigned lips.
Let my sentence come forth from thy presence;
Let thine eyes look upon equity.
Thou hast proved mine heart; thou hast visited me in the night;
Thou hast tried me, and findest nothing;
I am purposed that my mouth shall not transgress,
As for the works of men, by the word of thy lips
I have kept me from the ways of the violent.
My steps have held fast to thy paths,
My feet have not slipped.
I have called upon thee, for thou wilt answer me, O God:
Incline thine ear unto me, and hear my speech.
Shew thy marvellous lovingkindness, O thou that savest
them which put their trust in thee
From those that rise up against them, by thy right hand.
Keep me as the apple of the eye,
Hide me under the shadow of thy wings.
As for me, I shall behold thy face in righteousness:
I shall be satisfied, when I awake, with thy likeness.

--*Psalm 17.*

{26}

A SONG OF DELIVERANCE.

In my distress I called upon the Lord,
And cried unto my God:
He heard my voice out of his temple,
And my cry before him came into his ears.
Then the earth shook and trembled,
The foundations also of the mountains moved
And were shaken, because he was wroth.
There went up a smoke out of his nostrils,
And fire out of his mouth devoured:
Coals were kindled by it.
He bowed the heavens also, and came down;
And thick darkness was under his feet.
And he rode upon a cherub, and did fly:
Yea, he flew swiftly upon the wings of the wind.
He made darkness his hiding place, his pavilion round about him;
Darkness of waters, thick clouds of the skies.
At the brightness before him his thick clouds passed,
Hailstones and coals of fire.
The Lord also thundered in the heavens,
And the Most High uttered his voice;
Hailstones and coals of fire.
And he sent out his arrows, and scattered them;
Yea, lightnings manifold, and discomfited them. {27}
Then the channels of waters appeared,
And the foundations of the world were laid bare,
At thy rebuke, O Lord,
At the blast of the breath of thy nostrils.
He sent from on high, he took me;
He drew me out of many waters.
He delivered me from my strong enemy,
And from them that hated me, for they were too mighty for me.
I love thee, O Lord, my strength.
The Lord is my rock, and my fortress, and my deliverer;
My God, my strong rock, in him will I trust;
My shield, and the horn of my salvation, my high tower.
I will call upon the Lord, who is worthy to be praised:
So shall I be saved from mine enemies.
The cords of death compassed me,
And the floods of ungodliness made me afraid.
The cords of Sheol were round about me:
The snares of death came upon me.
They came upon me in the day of my calamity:
But the Lord was my stay.
He brought me forth also into a large place;

He delivered me, because he delighted in me.
 The Lord rewarded me according to my righteousness;
 According to the cleanness of my hands hath he recompensed me.
 For I have kept the ways of the Lord,
 And have not wickedly departed from my God.
 For all his judgments were before me, {28}
 And I put not away his statutes from me.
 I was also perfect with him,
 And I kept myself from mine iniquity.
 Therefore hath the Lord recompensed me according to my righteousness,
 According to the cleanness of my hands in his eyesight.
 With the merciful thou wilt shew thyself merciful;
 With the perfect man thou wilt shew thyself perfect;
 With the pure thou wilt shew thyself pure;
 And with the perverse thou wilt shew thyself froward.
 For thou wilt save the afflicted people;
 But the haughty eyes thou wilt bring down.
 For thou wilt light my lamp:
 The Lord my God will lighten my darkness.
 For by thee I run upon a troop;
 And by my God do I leap over a wall.
 As for God, his way is perfect:
 The word of the Lord is tried;
 He is a shield unto all them that trust in him.
 For who is God, save the Lord?
 And who is a rock, beside our God?
 The God that girdeth me with strength,
 And maketh my way perfect.
 He maketh my feet like hinds' feet:
 And setteth me upon my high places.

The Lord liveth; and blessed be my rock;
 And exalted be the God of my salvation:
 Even the God that executeth vengeance for me, {29}
 And subdueth peoples under me.
 He rescueth me from mine enemies:
 Yea, thou liftest me up above them that rise up against me;
 Thou deliverest me from the violent man.
 Therefore I will give thanks unto thee, O Lord, among the nations,
 And will sing praises unto thy name.
 Great deliverance giveth he to his king,
 And showeth lovingkindness to his anointed,
 To David and to his seed, for evermore.

--Psalm 18:1-33,46-50.

{30}

SONG OF THE EARTH AND SKY.

The heavens declare the glory of God;
 And the firmament sheweth his handiwork.
 Day unto day uttereth speech,
 And night unto night sheweth knowledge.
 There is no speech nor language;
 Their voice cannot be heard.
 Their line is gone out through all the earth,
 And their words to the end of the world.
 In them hath he set a tabernacle for the sun,
 Which is as a bridegroom coming out of his chamber,
 And rejoiceth as a strong man to run his course.
 His going forth is from the end of the heaven,
 And his circuit unto the ends of it:
 And there is nothing hid from the heat thereof.
 The law of the Lord is perfect, restoring the soul:
 The testimony of the Lord is sure, making wise the simple.
 The precepts of the Lord are right, rejoicing the heart:
 The commandment of the Lord is pure, enlightening the eyes.
 The fear of the Lord is clean, enduring for ever:
 The judgments of the Lord are true, and righteous altogether.
 More to be desired are they than gold, yea, than much fine gold: {31}
 Sweeter also than honey and the honeycomb.
 Moreover by them is thy servant warned:
 In keeping of them there is great reward.
 Who can understand his errors?
 Clear thou me from hidden faults.
 Keep back thy servant also from presumptuous sins;
 Let them not have dominion over me: then shall I be perfect,
 And I shall be clear from great transgression.
 Let the words of my mouth and the meditation of my heart
 be acceptable in thy sight,
 O Lord, my strength, and my redeemer.

{32}

OUR TRUST IS IN GOD

The Lord answer thee in the day of trouble:
The name of the God of Jacob set thee up on high;
Send thee help from the sanctuary,
And strengthen thee out of Zion;
Remember all thy offerings,
And accept thy burnt sacrifice;
Grant thee thy heart's desire,
And fulfil all thy counsel.
We will triumph in thy salvation,
And in the name of our God we will set up our banners:
The Lord fulfil all thy petitions.
Now know I that the Lord saveth his anointed;
He will answer him from his holy heaven
With the saving strength of his right hand.
Some trust in chariots, and some in horses:
But we will make mention of the name of the Lord our God.
They are bowed down and fallen:
But we are risen, and stand upright.

--Psalm 20:1-8.

{33}

{34}

"He maketh me to lie down in green pastures,
He leadeth me beside the still waters"



{35}

THE GOOD SHEPHERD

The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
He restoreth my soul:
He guideth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death,

I will fear no evil; for thou art with me:
Thy rod and thy staff, they comfort me.
Thou preparest a table before me in the presence of mine enemies;
Thou hast anointed my head with oil; my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life:
And I will dwell in the house of the Lord for ever.

--*Psalm 23.*

{36}

THE EARTH IS THE LORD'S

The earth is the Lord's, and the fulness thereof;
The world, and they that dwell therein.
For he hath founded it upon the seas.
And established it upon the floods.
Who shall ascend into the hill of the Lord?
And who shall stand in his holy place?
He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto vanity.
And hath not sworn deceitfully.
He shall receive a blessing from the Lord,
And righteousness from the God of his salvation.
This is the generation of them that seek after him,
That seek thy face, O God of Jacob.

Lift up your heads, O ye gates;
And be ye lifted up, ye everlasting doors:
And the King of glory shall come in.
Who is the King of glory?
The Lord strong and mighty,
The Lord mighty in battle.
Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors:
And the King of glory shall come in.
Who is this King of glory?
The Lord of hosts,
He is the King of glory.

--*Psalm 24.*

{37}

SHOW ME THY WAYS, TEACH ME THY PATHS

Unto thee, O Lord, do I lift up my soul.
O my God, in thee have I trusted,
Let me not be ashamed;
Let not mine enemies triumph over me.
Yea, none that wait on thee shall be ashamed:
They shall be ashamed that deal treacherously without cause.
Shew me thy ways, O Lord;
Teach me thy paths.
Guide me in thy truth, and teach me;
For thou art the God of my salvation;
On thee do I wait all the day.
Remember, O Lord, thy tender mercies and thy lovingkindnesses;
For they have been ever of old.
Remember not the sins of my youth, nor my transgressions:
According to thy lovingkindness remember thou me,
For thy goodness' sake, O Lord.
Good and upright is the Lord:
Therefore will he instruct sinners in the way.
The meek will he guide in judgment:
And the meek will he teach his way.
All the paths of the Lord are lovingkindness and truth {38}
Unto such as keep his covenant and his testimonies.
For thy name's sake, O Lord,
Pardon mine iniquity, for it is great.
What man is he that feareth the Lord?
Him shall he instruct in the way that he shall choose.
His soul shall dwell at ease;
And his seed shall inherit the land.
The secret of the Lord is with them that fear him;
And he will shew them his covenant.
Mine eyes are ever toward the Lord;
For he shall pluck my feet out of the net.
Turn thee unto me, and have mercy upon me;
For I am desolate and afflicted.
The troubles of my heart are enlarged:

O bring thou me out of my distresses.
Consider mine affliction and my travail;
And forgive all my sins.
Consider mine enemies, for they are many;
And they hate me with cruel hatred.
O keep my soul, and deliver me:
Let me not be ashamed, for I put my trust in thee.
Let integrity and uprightness preserve me,
For I wait on thee.
Redeem Israel, O God,
Out of all his troubles.

--*Psalm 25.*

{39}

I HAVE WALKED IN THY TRUTH

Judge me, O Lord, for I have walked in mine integrity:
I have trusted also in the Lord without wavering.
Examine me, O Lord, and prove me;
Try my heart and my mind.
For thy lovingkindness is before mine eyes;
And I have walked in thy truth.
I have not sat with men of falsehood;
Neither will I go in with dissemblers.
I hate the assembly of evil-doers,
And will not sit with the wicked.
I will wash my hands in innocency:
So will I compass thine altar, O Lord;
That I may make the voice of thanksgiving to be heard,
And tell of all thy wondrous works.
Lord, I love the habitation of thy house,
And the place where thy glory dwelleth.
Gather not my soul with sinners,
Nor my life with men of blood;
In whose hands is wickedness,
And their right hand is full of bribes.
But as for me, I will walk in mine integrity:
Redeem me, and be merciful unto me.
My foot standeth in an even place:
In the congregations will I bless the Lord.

--*Psalm 26.*

{40}

THE LORD IS MY SALVATION

The Lord is my light and my salvation; whom shall I fear?
The Lord is the strength of my life; of whom shall I be afraid?
Though an host should encamp against me,
My heart shall not fear:
Though war should rise against me,
Even then will I be confident.
One thing have I asked of the Lord, that will I seek after;
That I may dwell in the house of the Lord all the days of my life,
To behold the beauty of the Lord, and to inquire in his temple.
For in the day of trouble he shall keep me secretly in his pavilion:
In the covert of his tabernacle shall he hide me;
He shall lift me up upon a rock.
And now shall mine head be lifted up above mine enemies round about me;
And I will offer in his tabernacle sacrifices of joy;
I will sing, yea, I will sing praises unto the Lord.

Hear, O Lord, when I cry with my voice:
Have mercy also upon me, and answer me.
When thou saidst, Seek ye my face; my heart said unto thee, {41}
Thy face, Lord, will I seek.
Hide not thy face from me;
Put not thy servant away in anger:
Thou hast been my help;
Cast me not off, neither forsake me, O God of my salvation.
For my father and my mother have forsaken me,
But the Lord will take me up.
Teach me thy way, O Lord;
And lead me in a plain path,
Because of mine enemies.
Deliver me not over unto the will of mine adversaries:
For false witnesses are risen up against me, and such as
breathe out cruelty.

I had fainted, unless I had believed to see the goodness of the Lord:
In the land of the living.
Wait on the Lord:
Be strong, and let thine heart take courage;
Yea, wait thou on the Lord.

--*Psalm 27.*

{42}

THE GLORY OF THE LORD.

Give unto the Lord, O ye sons of the mighty,
Give unto the Lord glory and strength.
Give unto the Lord the glory due unto his name;
Worship the Lord in the beauty of holiness.

The voice of the Lord is upon the waters:
The God of glory thundereth,
Even the Lord upon many waters.
The voice of the Lord is powerful;
The voice of the Lord is full of majesty.
The voice of the Lord breaketh the cedars;
Yea, the Lord breaketh in pieces the cedars of Lebanon.
He maketh them also to skip like a calf;
Lebanon and Sirion like a young wild-ox.
The voice of the Lord cleaveth the flames of fire.
The voice of the Lord shaketh the wilderness;
The Lord shaketh the wilderness of Kadesh.
The voice of the Lord maketh the hinds to calve,
And strippeth the forests bare:
And in his temple everything saith, Glory!

The Lord sat as king at the Flood;
Yea, the Lord sitteth as king for ever.
The Lord will give strength unto his people;
The Lord will bless his people with peace.

--*Psalm 29.*

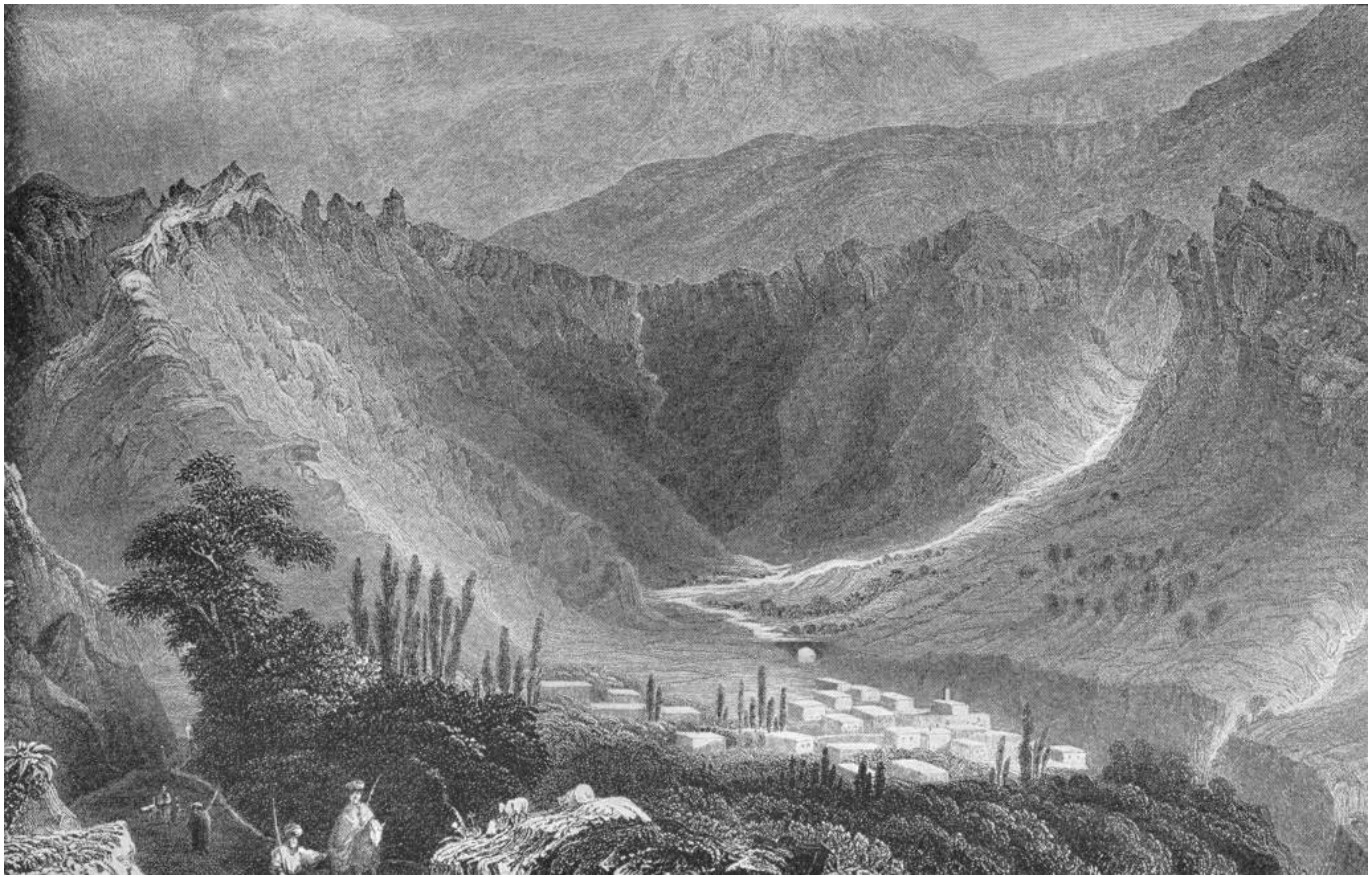
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A VILLAGE IN THE LEBANON.

From an old engraving.

"The voice of the Lord is full of majesty,
The voice of the Lord breaketh the cedars,
Yea, the Lord breaketh the cedars of Lebanon"



{45}

WEEPING MAY ENDURE FOR A NIGHT,
BUT JOY COMETH IN THE MORNING.

I will extol thee, O Lord; for thou hast raised me up,
And hast not made my foes to rejoice over me.
O Lord my God,
I cried unto thee, and thou hast healed me.
O Lord, thou hast brought up my soul from Sheol;
Thou hast kept me alive, that I should not go down to the pit.
Sing praise unto the Lord, O ye saints of his,
And give thanks to his holy name.
For his anger is but for a moment;
His favor is for a lifetime:
Weeping may tarry for the night,
But joy cometh in the morning.

As for me, I said in my prosperity,
I shall never be moved.
Thou, Lord, of thy favor hadst made my mountain to stand strong:
Thou didst hide thy face; I was troubled.
I cried to thee, O Lord;
And unto the Lord I made supplication:
What profit is there in my blood, when I go down to the pit? {46}
Shall the dust praise thee? shall it declare thy truth?
Hear, O Lord, and have mercy upon me:
Lord, be thou my helper.
Thou hast turned for me my mourning into dancing;
Thou hast loosed my sackcloth, and girded me with gladness;
To the end that my glory may sing praise to thee, and not be silent.
O Lord my God, I will give thanks unto thee for ever.

--*Psalm 30.*

{47}

MY TIMES ARE IN THY HANDS

In thee, O Lord, do I put my trust; let me never be ashamed:
Deliver me in thy righteousness.
Bow down thine ear unto me; deliver me speedily:
Be thou to me a strong rock, an house of defence to save me.

For thou art my rock and my fortress;
Therefore for thy name's sake lead me and guide me.
Pluck me out of the net that they have laid privily for me;
For thou art my strong hold.
Into thine hand I commend my spirit:
Thou hast redeemed me, O Lord, thou God of truth.
I hate them that regard lying vanities:
But I trust in the Lord.
I will be glad and rejoice in thy mercy:
For thou hast seen my affliction;
Thou hast known my soul in adversities:
And thou hast not shut me up into the hand of the enemy;
Thou hast set my feet in a large place.

Have mercy upon me, O Lord, for I am in distress:
Mine eye wasteth away with grief, yea, my soul and my body.
For my life is spent with sorrow, and my years with sighing: {48}
My strength faileth because of mine iniquity,
and my bones are wasted away.
Because of all mine adversaries I am become a reproach,
Yea, unto my neighbours exceedingly, and a fear to mine acquaintance:
They that did see me without fled from me.
I am forgotten as a dead man out of mind:
I am like a broken vessel.
For I have heard the defaming of many,
Terror on every side:
While they took counsel together against me,
They devised to take away my life.
But I trusted in thee, O Lord:
I said, Thou art my God.
My times are in thy hand:
Deliver me from the hand of mine enemies,
and from them that persecute me.
Make thy face to shine upon thy servant:
Save me in thy lovingkindness.
Let me not be ashamed, O Lord; for I have called upon thee:
Let the wicked be ashamed, let them be silent in Sheol.
Let the lying lips be dumb;
Which speak against the righteous insolently,
With pride and contempt.

Oh how great is thy goodness,
Which thou hast laid up for them that fear thee,
Which thou hast wrought for them that take refuge in thee,
Before the sons of men! {49}
In the covert of thy presence wilt thou hide them
from the plottings of man:
Thou wilt keep them secretly in a pavilion from the strife of tongues.
Blessed be the Lord;
For he hath showed me his marvellous lovingkindness in a strong city.
As for me, I said in my haste,
I am cut off from before thine eyes:
Nevertheless thou heardest the voice of my supplications
When I cried unto thee.
O love the Lord, all ye his saints:
The Lord preserveth the faithful,
And plentifully rewardeth him that dealeth proudly.
Be strong, and let your heart take courage,
All ye that hope in the Lord.

--*Psalm 31.*

{50}

REJOICE

Rejoice in the Lord, O ye righteous:
Praise is comely for the upright.
Give thanks unto the Lord with harp:
Sing praises unto him with the psaltery of ten strings.
Sing unto him a new song;
Play skilfully with a loud noise.
For the word of the Lord is right;
And all his work is done in faithfulness.
He loveth righteousness and judgment:
The earth is full of the lovingkindness of the Lord.
By the word of the Lord were the heavens made;
And all the host of them by the breath of his mouth.
He gathereth the waters of the sea together as an heap:
He layeth up the deeps in storehouses.

Let all the earth fear the Lord:
Let all the inhabitants of the world stand in awe of him.
For he spake, and it was done;

He commanded, and it stood fast.
 The Lord bringeth the counsel of the nations to nought:
 He maketh the thoughts of the peoples to be of none effect.
 The counsel of the Lord standeth fast for ever,
 The thoughts of his heart to all generations.
 Blessed is the nation whose God is the Lord; {51}
 The people whom he hath chosen for his own inheritance.
 The Lord looketh from heaven;
 He beholdeth all the sons of men;
 From the place of his habitation he looketh forth
 Upon all the inhabitants of the earth;
 He that fashioneth the hearts of them all,
 That considereth all their works.
 There is no king saved by the multitude of an host:
 A mighty man is not delivered by great strength.
 An horse is a vain thing for safety:
 Neither shall he deliver any by his great power.
 Behold, the eye of the Lord is upon them that fear him,
 Upon them that hope in his mercy;
 To deliver their soul from death,
 And to keep them alive in famine.
 Our soul hath waited for the Lord:
 He is our help and our shield.
 For our heart shall rejoice in him,
 Because we have trusted in his holy name.
 Let thy mercy, O Lord, be upon us,
 According as we have hoped in thee.

--*Psalm 33.*

{52}

I WILL BLESS THE LORD

I will bless the Lord at all times:
 His praise shall continually be in my mouth.
 My soul shall make her boast in the Lord:
 The meek shall hear thereof, and be glad.
 O magnify the Lord with me,
 And let us exalt his name together.
 I sought the Lord, and he answered me,
 And delivered me from all my fears.
 They looked unto him, and were lightened:
 And their faces shall never be confounded.
 This poor man cried, and the Lord heard him,
 And saved him out of all his troubles.
 The angel of the Lord encampeth round about them that fear him,
 And delivereth them.
 O taste and see that the Lord is good:
 Blessed is the man that trusteth in him.
 O fear the Lord, ye his saints:
 For there is no want to them that fear him.
 The young lions do lack, and suffer hunger:
 But they that seek the Lord shall not want any good thing.

Come, ye children, hearken unto me:
 I will teach you the fear of the Lord. {53}
 What man is he that desireth life,
 And loveth many days, that he may see good?
 Keep thy tongue from evil,
 And thy lips from speaking guile.
 Depart from evil, and do good;
 Seek peace, and pursue it.
 The eyes of the Lord are toward the righteous,
 And his ears are open unto their cry.
 The face of the Lord is against them that do evil,
 To cut off the remembrance of them from the earth.
 The righteous cried, and the Lord heard,
 And delivered them out of all their troubles.
 The Lord is nigh unto them that are of a broken heart.
 And saveth such as be of a contrite spirit.
 Many are the afflictions of the righteous:
 But the Lord delivereth him out of them all.
 He keepeth all his bones:
 Not one of them is broken.
 Evil shall slay the wicked:
 And they that hate the righteous shall be condemned.
 The Lord redeemeth the soul of his servants:
 And none of them that trust in him shall be condemned.

--*Psalm 34.*

UNDER THE SHADOW OF THY WINGS

Thy lovingkindness, O Lord, is in the heavens;
 Thy faithfulness reacheth unto the skies.
 Thy righteousness is like the great mountains,
 Thy judgments are a great deep:
 O Lord, thou preservest man and beast.
 How precious is thy lovingkindness, O God!
 And the children of men take refuge under the shadow of thy wings.
 They shall be abundantly satisfied with the fatness of thy house;
 And thou shalt make them drink of the river of thy pleasures.
 For with thee is the fountain of life:
 In thy light shall we see light.
 O continue thy lovingkindness unto them that know thee;
 And thy righteousness to the upright in heart.

--*Psalm 36:5-10.*

WAIT PATIENTLY

Fret not thyself because of evil-doers,
 Neither be thou envious against them that work unrighteousness.
 For they shall soon be cut down like the grass,
 And wither as the green herb.
 Trust in the Lord, and do good;
 Dwell in the land, and follow after faithfulness.
 Delight thyself also in the Lord;
 And he shall give thee the desires of thine heart.
 Commit thy way unto the Lord;
 Trust also in him, and he shall bring it to pass.
 And he shall make thy righteousness to go forth as the light,
 And thy judgment as the noonday.
 A man's goings are established of the Lord;
 And he delighteth in his way.
 Though he fall, he shall not be utterly cast down:
 For the Lord upholdeth him with his hand.
 I have been young, and now am old;
 Yet have I not seen the righteous forsaken,
 Nor his seed begging their bread.
 All the day long he dealeth graciously, and lendeth;
 And his seed is blessed.
 Depart from evil, and do good;
 And dwell for evermore. {56}
 I have seen the wicked in great power,
 And spreading himself like a green tree in its native soil.
 But one passed by, and, lo, he was not:
 Yea, I sought him, but he could not be found.
 Mark the perfect man, and behold the upright:
 For the latter end of that man is peace.
 As for transgressors, they shall be destroyed together:
 The latter end of the wicked shall be cut off.
 But the salvation of the righteous is of the Lord:
 He is their strong hold in the time of trouble.
 And the Lord helpeth them, and rescueth them:
 He rescueth them from the wicked, and saveth them,
 Because they have taken refuge in him.

--*Psalm 37:1-6, 23-27, 35-40.*

A NEW SONG

I waited patiently for the Lord;
 And he inclined unto me, and heard my cry.
 He brought me up also out of an horrible pit, out of the miry clay;
 And he set my feet upon a rock, and established my goings.
 And he hath put a new song in my mouth, even praise unto our God:
 Many shall see it, and fear,
 And shall trust in the Lord.
 Blessed is the man that maketh the Lord his trust,
 And respecteth not the proud, nor such as turn aside to lies.
 Many, O Lord my God, are the wonderful works which thou hast done,
 And thy thoughts which are to us-ward:
 They cannot be set in order unto thee;

If I would declare and speak of them,
They are more than can be numbered.
Sacrifice and offering thou hast no delight in;
Mine ears hast thou opened:
Burnt offering and sin offering hast thou not required.
Then said I, "Lo, I am come;
In the roll of the book it is written of me:
I delight to do thy will, O my God;
Yea, thy law is within my heart." {58}
I have published righteousness in the great congregation;
Lo, I will not refrain my lips,
O Lord, thou knowest.
I have not hid thy righteousness within my heart;
I have declared thy faithfulness and thy salvation:
I have not concealed thy lovingkindness and thy truth from
the great congregation.
Withhold not thou thy tender mercies from me, O Lord:
Let thy lovingkindness and thy truth continually preserve me.

--*Psalm 40:1-11.*

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{60}

MOUNT HERMON

From a photograph belonging to the Forbes Library, Northampton, Mass., and used by special permission.

"Therefore do I remember thee from the land of Jordan, And the Hermons, from the hill Mizar."



{61}

A SONG IN TIME OF TROUBLE

As the hart panteth after the water brooks,
So panteth my soul after thee, O God.
My soul thirsteth for God, for the living God:
When shall I come and appear before God?
My tears have been my meat day and night,
While they continually say unto me, "Where is thy God?"
These things I remember, and pour out my soul within me,
How I went with the throng, and led them to the house of God,
With the voice of joy and praise, a multitude keeping holy-day.
Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God: for I shall yet praise him

For the health of his countenance.
 O my God, my soul is cast down within me:
 Therefore do I remember thee from the land of Jordan,
 And the Hermons, from the hill Mizar.
 Deep calleth unto deep at the noise of thy waterspouts:
 All thy waves and thy billows are gone over me.
 Yet the Lord will command his lovingkindness in the daytime,
 And in the night his song shall be with me,
 Even a prayer unto the God of my life. {62}
 I will say unto God my rock, "Why hast thou forgotten me?"
 Why go I mourning because of the oppression of the enemy?
 As with a sword in my bones, mine adversaries reproach me;
 While they continually say unto me, "Where is thy God?"
 Why art thou cast down, O my soul?
 And why art thou disquieted within me?
 Hope thou in God: for I shall yet praise him,
 Who is the health of my countenance, and my God.

Judge me, O God, and plead my cause against an ungodly nation:
 O deliver me from the deceitful and unjust man.
 For thou art the God of my strength; why hast thou cast me off?
 Why go I mourning because of the oppression of the enemy?
 O send out thy light and thy truth; let them lead me:
 Let them bring me unto thy holy hill,
 And to thy tabernacles.
 Then will I go unto the altar of God,
 Unto God my exceeding joy:
 And upon the harp will I praise thee, O God, my God.
 Why art thou cast down, O my soul?
 And why art thou disquieted within me?
 Hope thou in God: for I shall yet praise him,
 Who is the health of my countenance, and my God.

--*Psalms 42, 43.*

{63}

IN THE DAY OF ADVERSITY

We have heard with our ears, O God,
 Our fathers have told us,
 What work thou didst in their days,
 In the days of old.
 Thou didst drive out the nations with thy hand;
 But them thou didst plant:
 Thou didst afflict the peoples;
 But them thou didst spread abroad.
 For they got not the land in possession by their own sword,
 Neither did their own arm save them;
 But thy right hand, and thine arm, and the light of thy countenance,
 Because thou wast favorable unto them.
 Thou art my King, O God:
 Command deliverance for Jacob.
 Through thee will we push down our adversaries:
 Through thy name will we tread them under that rise up against us.
 For I will not trust in my bow,
 Neither shall my sword save me.
 But thou hast saved us from our adversaries,
 And hast put them to shame that hate us.
 In God have we made our boast all the day long,
 And we will give thanks unto thy name for ever. {64}
 But now thou hast cast us off, and brought us to dishonour;
 And goest not forth with our hosts.
 Thou makest us to turn back from the adversary:
 And they which hate us spoil for themselves.
 Thou hast given us like sheep appointed for meat;
 And hast scattered us among the nations.
 Thou sellest thy people for nought,
 And hast not increased thy wealth by their price.
 Thou makest us a reproach to our neighbours,
 A scorn and a derision to them that are round about us.
 Thou makest us a byword among the nations,
 A shaking of the head among the peoples.
 All the day long is my dishonour before me,
 And the shame of my face hath covered me,
 For the voice of him that reproacheth and blasphemeth;
 By reason of the enemy and the avenger.

All this is come upon us; yet have we not forgotten thee,
 Neither have we dealt falsely in thy covenant.
 Our heart is not turned back,
 Neither have our steps declined from thy way;
 That thou hast sore broken us in the place of jackals,
 And covered us with the shadow of death.

If we have forgotten the name of our God,
 Or spread forth our hands to a strange god;
 Shall not God search this out?
 For he knoweth the secrets of the heart.
 Yea, for thy sake are we killed all the day long;
 We are counted as sheep for the slaughter. {65}
 Awake, why sleepest thou, O Lord?
 Arise, cast us not off for ever.
 Wherefore hidest thou thy face,
 And forgettest our affliction and our oppression?
 For our soul is bowed down to the dust:
 Our belly cleaveth unto the earth.
 Rise up for our help,
 And redeem us for thy lovingkindness' sake.

--*Psalm 44.*

{66}

A MARRIAGE SONG FOR THE WEDDING OF A KING

My heart overfloweth with a goodly matter:
 I speak the things which I have made touching the king:
 My tongue is the pen of a ready writer.

Thou art fairer than the children of men;
 Grace is poured into thy lips:
 Therefore God hath blessed thee for ever.
 Gird thy sword upon thy thigh,
 O mighty one,
 Thy glory and thy majesty.
 And in thy majesty ride on prosperously,
 Because of truth and meekness and righteousness:
 And thy right hand shall teach thee terrible things.
 Thine arrows are sharp;
 The peoples fall under thee;
 They are in the heart of the king's enemies.
 Thy throne, O God, is for ever and ever:
 A sceptre of equity is the sceptre of thy kingdom.
 Thou hast loved righteousness, and hated wickedness:
 Therefore God, thy God, hath anointed thee
 With the oil of gladness above thy fellows.
 All thy garments smell of myrrh, and aloes, and cassia;
 Out of ivory palaces stringed instruments have made thee glad. {67}
 Kings' daughters are among thy honourable women:
 Upon thy right hand did stand the queen in gold of Ophir.
 Hearken, O daughter, and consider, and incline thine ear;
 Forget also thine own people, and thy father's house:
 So will the king desire thy beauty;
 For he is thy lord; and reverence thou him.
 And the daughter of Tyre shall be there with a gift;
 The rich among the people shall entreat thy favor.
 The king's daughter within the palace is all glorious:
 Her clothing is inwrought with gold.
 She shall be led unto the king in brodered work:
 The virgins her companions that follow her
 Shall be brought unto thee.
 With gladness and rejoicing shall they be led:
 They shall enter into the king's palace.
 Instead of thy fathers shall be thy children,
 Whom thou shalt make princes in all the earth.
 I will make thy name to be remembered in all generations:
 Therefore shall the peoples give thee thanks for ever and ever.

--*Psalm 45.*

{68}

GOD IS OUR REFUGE

God is our refuge and strength,
 A very present help in trouble.
 Therefore will we not fear, though the earth do change,
 And though the mountains be moved in the heart of the seas;
 Though the waters thereof roar and be troubled,
 Though the mountains shake with the swelling thereof.
 There is a river, the streams whereof make glad the city of God,
 The holy place of the tabernacles of the Most High.
 God is in the midst of her; she shall not be moved:
 God shall help her, and that right early.
 The nations raged, the kingdoms were moved:

He uttered his voice, the earth melted.
The Lord of hosts is with us;
The God of Jacob is our refuge.

Come, behold the works of the Lord,
What desolations he hath made in the earth.
He maketh wars to cease unto the end of the earth;
He breaketh the bow, and cutteth the spear in sunder;
He burneth the chariots in the fire.
Be still, and know that I am God:
I will be exalted among the nations, I will be exalted in the earth.
The Lord of hosts is with us;
The God of Jacob is our refuge.

--Psalm 46.

{69}

A SONG OF VICTORY

O clap your hands, all ye peoples;
Shout unto God with the voice of triumph.
For the Lord Most High is terrible;
He is a great King over all the earth.
He shall subdue the peoples under us,
And the nations under our feet.
He shall choose our inheritance for us,
The excellency of Jacob whom he loved.
God is gone up with a shout,
The Lord with the sound of a trumpet.

Sing praises to God, sing praises.
Sing praises unto our King, sing praises.
For God is the King of all the earth:
Sing ye praises with understanding.
God reigneth over the nations:
God sitteth upon his holy throne.
The princes of the peoples are gathered together
To be the people of the God of Abraham:
For the shields of the earth belong unto God;
He is greatly exalted.

--Psalm 47.

{70}

A SONG OF MOUNT ZION

Great is the Lord, and greatly to be praised,
In the city of our God, in his holy mountain.
Beautiful in elevation, the joy of the whole earth,
Is mount Zion, on the sides of the north,
The city of the great King.

We have thought on thy lovingkindness, O God,
In the midst of thy temple.
As is thy name, O God,
So is thy praise unto the ends of the earth:
Thy right hand is full of righteousness.
Let mount Zion be glad,
Let the daughters of Judah rejoice,
Because of thy judgments.
Walk about Zion, and go round about her:
Tell the towers thereof.
Mark ye well her bulwarks,
Consider her palaces;
That ye may tell it to the generation following.
For this God is our God for ever and ever:
He will be our guide even unto death.

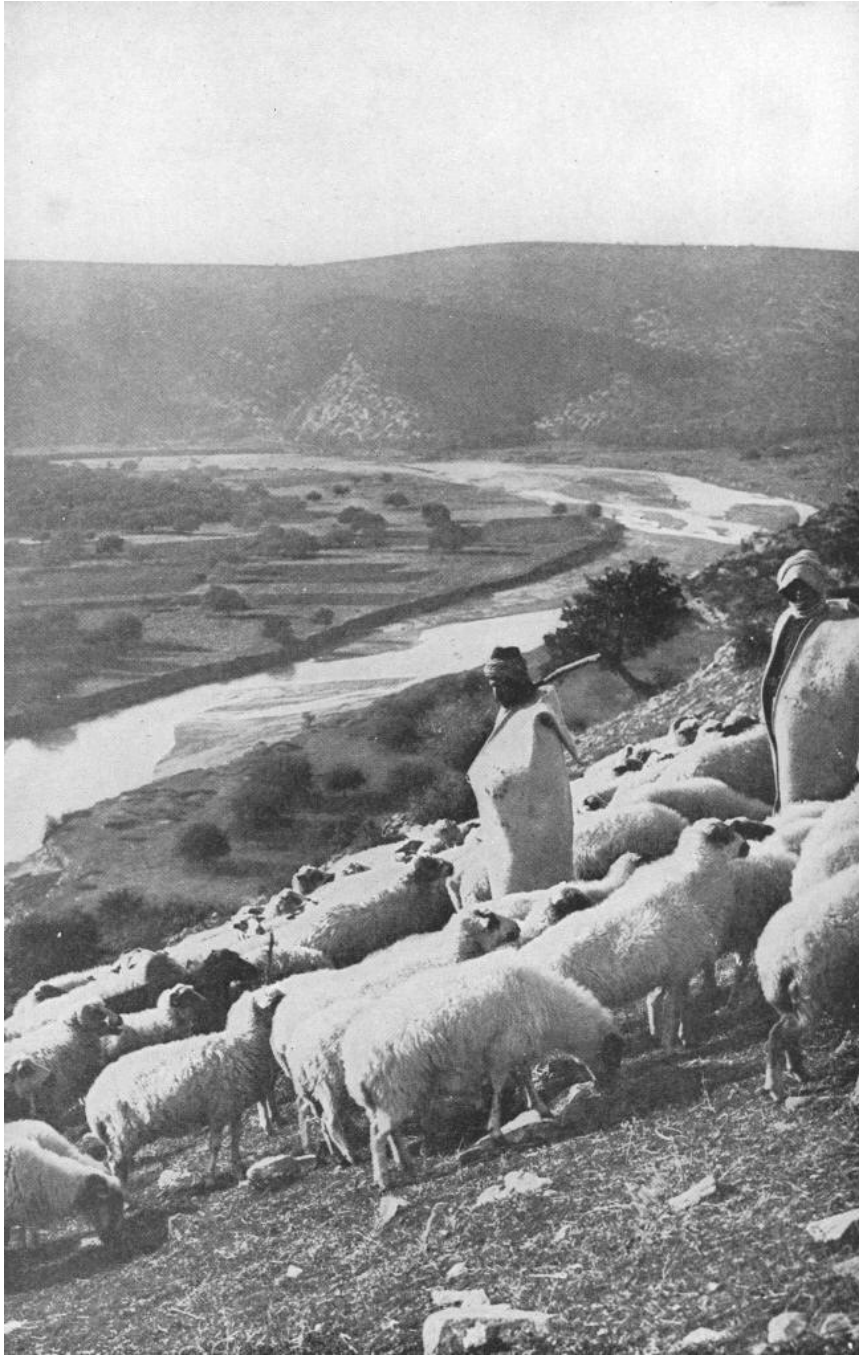
--Psalm 48:1, 2, 9-14.

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SHEPHERD WITH HIS FLOCK.

This beautiful picture is typical of the Oriental country. The view is the Scamander made famous by Homer, and the country is in the vicinity of old Troy, mentioned in the New Testament and again brought to notice by the conflicts of the great European war (1916).



{73}

THE CATTLE UPON A THOUSAND HILLS ARE HIS

God, even God, the Lord, hath spoken,
And called the earth from the rising of the sun unto the
going down thereof.
Out of Zion, the perfection of beauty,
God hath shined forth.
Our God shall come, and shall not keep silence:
A fire shall devour before him,
And it shall be very tempestuous round about him.
He shall call to the heavens above,
And to the earth, that he may judge his people:
Gather my saints together unto me;
Those that have made a covenant with me by sacrifice.
And the heavens shall declare his righteousness;
For God is judge himself.
Hear, O my people, and I will speak;
O Israel, and I will testify unto thee:
I am God, even thy God.
I will not reprove thee for thy sacrifices;
And thy burnt offerings are continually before me.
I will take no bullock out of thy house,
Nor he-goats out of thy folds.
For every beast of the forest is mine,

And the cattle upon a thousand hills. {74}
 I know all the fowls of the mountains:
 And the wild beasts of the field are mine.
 If I were hungry, I would not tell thee:
 For the world is mine, and the fulness thereof.
 Will I eat the flesh of bulls,
 Or drink the blood of goats?
 Offer unto God the sacrifice of thanksgiving;
 And pay thy vows unto the Most High:
 And call upon me in the day of trouble;
 I will deliver thee, and thou shalt glorify me.

--*Psalm 50:1-15.*

{75}

A PRAYER OF REPENTANCE

Have mercy upon me, O God, according to thy lovingkindness:
 According to the multitude of thy tender mercies blot out
 my transgressions.
 Wash me thoroughly from mine iniquity,
 And cleanse me from my sin.
 For I acknowledge my transgressions:
 And my sin is ever before me.
 Against thee, thee only, have I sinned,
 And done that which is evil in thy sight:
 That thou mayest be justified when thou speakest,
 And be clear when thou judgest.
 Purge me with hyssop, and I shall be clean:
 Wash me, and I shall be whiter than snow.
 Hide thy face from my sins,
 And blot out all mine iniquities.
 Create in me a clean heart, O God;
 And renew a right spirit within me.
 Cast me not away from thy presence;
 And take not thy holy spirit from me.
 Restore unto me the joy of thy salvation:
 And uphold me with a free spirit.
 Then will I teach transgressors thy ways;
 And sinners shall be converted unto thee. {76}
 O Lord, open thou my lips;
 And my mouth shall shew forth thy praise.
 For thou delightest not in sacrifice; else would I give it:
 Thou hast no pleasure in burnt offering.
 The sacrifices of God are a broken spirit:
 A broken and a contrite heart, O God, thou wilt not despise.

--*Psalm 51:1-17.*

{77}

BE THOU EXALTED, O GOD, ABOVE THE HEAVENS

Be merciful unto me, O God, be merciful unto me;
 For my soul taketh refuge in thee:
 Yea, in the shadow of thy wings will I take refuge,
 Until these calamities be overpast.
 I will cry unto God Most High;
 Unto God that performeth all things for me.
 He shall send from heaven, and save me,
 When he that would swallow me up reproacheth;
 God shall send forth his mercy and his truth.
 My soul is among lions;
 I lie among them that are set on fire,
 Even the sons of men, whose teeth are spears and arrows,
 And their tongue a sharp sword.
 Be thou exalted, O God, above the heavens;
 Let thy glory be above all the earth.

They have prepared a net for my steps;
 My soul is bowed down:
 They have digged a pit before me;
 They are fallen into the midst thereof themselves.
 My heart is fixed, O God, my heart is fixed:
 I will sing, yea, I will sing praises.
 Awake up, my glory; awake, psaltery and harp:
 I myself will awake right early. {78}
 I will give thanks unto thee, O Lord, among the peoples:
 I will sing praises unto thee among the nations.
 For thy mercy is great unto the heavens,

And thy truth unto the skies.
Be thou exalted, O God, above the heavens;
Let thy glory be above all the earth.

--*Psalm 57.*

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THE ROCK THAT IS HIGHER THAN I

Hear my cry, O God;
Attend unto my prayer.
From the end of the earth will I call unto thee, when my
heart is overwhelmed:
Lead me to the rock that is higher than I.
For thou hast been a refuge for me,
A strong tower from the enemy.
I will dwell in thy tabernacle for ever:
I will take refuge in the covert of thy wings.
My soul waiteth only upon God:
From him cometh my salvation.
He only is my rock and my salvation:
He is my high tower; I shall not be greatly moved.

My soul, wait thou only upon God;
For my expectation is from him.
He only is my rock and my salvation:
He is my high tower; I shall not be moved.
With God is my salvation and my glory:
The rock of my strength, and my refuge, is in God.

--*Psalms 61:1-4; 62:1, 2, 5-7.*

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A SONG OF THANKSGIVING

Praise waiteth for thee, O God, in Zion:
And unto thee shall the vow be performed.
O thou that hearest prayer,
Unto thee shall all flesh come.
Iniquities prevail against me:
As for our transgressions, thou shalt purge them away.
Blessed is the man whom thou choosest,
and causest to approach unto thee,
That he may dwell in thy courts:
We shall be satisfied with the goodness of thy house,
The holy place of thy temple.
By terrible things thou wilt answer us in righteousness,
O God of our salvation;
Thou that art the confidence of all the ends of the earth,
And of them that are afar off upon the sea:
Which by his strength setteth fast the mountains;
Being girded about with might:
Which stilleth the roaring of the seas, the roaring of their waves,
And the tumult of the peoples.
They also that dwell in the uttermost parts are afraid at thy tokens:
Thou makest the outgoings of the morning and evening to rejoice. {81}
Thou visitest the earth, and waterest it,
Thou greatly enrichest it;
The river of God is full of water:
Thou providest them corn, when thou hast so prepared the earth.
Thou waterest her furrows abundantly;
Thou settlest the ridges thereof:
Thou makest it soft with showers;
Thou blessest the springing thereof.
Thou crownest the year with thy goodness;
And thy paths drop fatness.
They drop upon the pastures of the wilderness:
And the hills are girded with joy.
The pastures are clothed with flocks;
The valleys also are covered over with corn;
They shout for joy, they also sing.

--*Psalm 65.*

{82}

MAKE A JOYFUL NOISE UNTO THE LORD

Make a joyful noise unto God, all the earth:
 Sing forth the glory of his name:
 Make his praise glorious.
 All the earth shall worship thee,
 And shall sing unto thee;
 They shall sing to thy name.
 O bless our God, ye peoples,
 And make the voice of his praise to be heard:
 Which holdeth our soul in life,
 And suffereth not our feet to be moved.
 For thou, O God, hast proved us:
 Thou hast tried us, as silver is tried.
 Come, and hear, all ye that fear God,
 And I will declare what he hath done for my soul.
 I cried unto him with my mouth,
 And he was extolled with my tongue.
 If I regard iniquity in my heart,
 The Lord will not hear:
 But verily God hath heard;
 He hath attended to the voice of my prayer.
 Blessed be God,
 Which hath not turned away my prayer, nor his mercy from me.

--*Psalm 66:1, 2, 4, 8-10, 16-20.*

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{84}

"The river of God is full of water."



{85}

LET THE PEOPLES PRAISE THEE

God be merciful unto us, and bless us,
 And cause his face to shine upon us;
 That thy way may be known upon earth,
 Thy saving health among all nations.
 Let the peoples praise thee, O God;
 Let all the peoples praise thee.
 O let the nations be glad and sing for joy:
 For thou shalt judge the peoples righteously,
 And govern the nations upon earth.
 Let the peoples praise thee, O God;
 Let all the peoples praise thee.

The earth hath yielded her increase:
God, even our own God, shall bless us.
God shall bless us;
And all the ends of the earth shall fear him.

--*Psalm 67.*

{86}

A BATTLE HYMN FOR THE HOSTS OF THE LORD

Let God arise, let his enemies be scattered;
Let them also that hate him flee before him.
As smoke is driven away, so drive them away:
As wax melteth before the fire,
So let the wicked perish at the presence of God.
But let the righteous be glad; let them exult before God:
Yea, let them rejoice with gladness.
Sing unto God, sing praises to his name:
Cast up a highway for him that rideth through the deserts;
His name is the Lord; and exult ye before him.
A father of the fatherless, and a judge of the widows,
Is God in his holy habitation.
God setteth the solitary in families:
He bringeth out the prisoners into prosperity;
But the rebellious dwell in a parched land.

O God, when thou wentest forth before thy people,
When thou didst march through the wilderness;
The earth trembled,
The heavens also dropped rain at the presence of God:
Yon Sinai trembled at the presence of God, the God of Israel.
Thou, O God, didst send a plentiful rain,
Thou didst confirm thine inheritance, when it was weary.
Thy congregation dwelt therein:
Thou, O God, didst prepare of thy goodness for the poor.
The Lord giveth the word:
The women that publish the tidings are a great host.
Kings of armies flee, they flee;
And she that tarrieth at home divideth the spoil.

--*Psalm 68:1-12.*

{87}

O LORD, MAKE NO TARRYING!

Make haste, O God, to deliver me;
Make haste to help me, O Lord.
Let them be ashamed and confounded
That seek after my soul:
Let them be turned backward and brought to dishonour
That delight in my hurt.
Let them be turned back by reason of their shame
That say, "Aha! Aha!"
Let all those that seek thee rejoice and be glad in thee;
And let such as love thy salvation say continually,
"Let God be magnified."
But I am poor and needy;
Make haste unto me, O God:
Thou art my help and my deliverer;
O Lord, make no tarrying!

--*Psalm 70.*

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THE RIGHTEOUS KING

He shall judge thy people with righteousness,
And thy poor with judgment.
The mountains shall bring peace to the people,
And the hills, in righteousness.
He shall judge the poor of the people,
He shall save the children of the needy,
And shall break in pieces the oppressor.
They shall fear thee while the sun endureth,
And so long as the moon, throughout all generations.

He shall come down like rain upon the mown grass:
 As showers that water the earth.
 In his days shall the righteous flourish;
 And abundance of peace, till the moon be no more.
 He shall have dominion also from sea to sea,
 And from the River unto the ends of the earth.
 They that dwell in the wilderness shall bow before him;
 And his enemies shall lick the dust.
 The kings of Tarshish and of the isles shall bring presents:
 The kings of Sheba and Seba shall offer gifts.
 Yea, all kings shall fall down before him:
 All nations shall serve him.
 For he shall deliver the needy when he crieth;
 And the poor, that hath no helper.
 He shall have pity on the poor and needy, {89}
 And the souls of the needy he shall save.
 He shall redeem their soul from oppression and violence;
 And precious shall their blood be in his sight:
 And they shall live; and to him shall be given of the gold of Sheba:
 And men shall pray for him continually;
 They shall bless him all the day long.
 There shall be abundance of corn in the earth
 upon the top of the mountains;
 The fruit thereof shall shake like Lebanon:
 And they of the city shall flourish like grass of the earth.
 His name shall endure for ever;
 His name shall be continued as long as the sun:
 And men shall be blessed in him;
 All nations shall call him blessed.
 Give the king thy judgments, O God,
 And thy righteousness unto the king's son.
 Blessed be the Lord God, the God of Israel,
 Who only doeth wondrous things:
 And blessed be his glorious name for ever;
 And let the whole earth be filled with his glory.
 Amen, and Amen.

--*Psalm 72:2-19.*

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THY WAY WAS IN THE SEA

I will make mention of the deeds of the Lord;
 For I will remember thy wonders of old.
 I will meditate also upon all thy work,
 And muse on thy doings.

Thy way, O God, is in the sanctuary:
 Who is a great god like unto God?
 Thou art the God that doest wonders:
 Thou hast made known thy strength among the peoples.
 Thou hast with thine arm redeemed thy people,
 The sons of Jacob and Joseph.
 The waters saw thee, O God;
 The waters saw thee, they were afraid:
 The depths also trembled.
 The clouds poured out water;
 The skies sent out a sound:
 Thine arrows also went abroad.
 The voice of thy thunder was in the whirlwind;
 The lightnings lightened the world:
 The earth trembled and shook.
 Thy way was in the sea,
 And thy paths in the great waters,
 And thy footsteps were not known.
 Thou leddest thy people like a flock,
 By the hand of Moses and Aaron.

--*Psalm 77:11-20.*

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GIVE EAR, O SHEPHERD OF ISRAEL

Give ear, O Shepherd of Israel,
 Thou that leadest Joseph like a flock;
 Thou that sittest upon the cherubim, shine forth.
 Before Ephraim and Benjamin and Manasseh, stir up thy might,
 And come to save us.
 Turn us again, O God;

And cause thy face to shine, and we shall be saved.

O Lord God of hosts,
How long wilt thou be angry against the prayer of thy people?
Thou hast fed them with the bread of tears,
And given them tears to drink in large measure.
Thou makest us a strife unto our neighbours:
And our enemies laugh among themselves.
Turn us again, O God of hosts;
And cause thy face to shine, and we shall be saved.

Thou broughtest a vine out of Egypt:
Thou didst drive out the nations, and plantedst it.
Thou preparedst room before it,
And it took deep root, and filled the land.
The mountains were covered with the shadow of it, {92}
And the boughs thereof were like cedars of God.
She sent out her branches unto the sea,
And her shoots unto the River.
Why hast thou broken down her fences,
So that all they which pass by the way do pluck her?
The boar out of the wood doth ravage it,
And the wild beasts of the field feed on it.
Turn again, we beseech thee, O God of hosts:
Look down from heaven, and behold, and visit this vine,
And the stock which thy right hand hath planted,
And the branch that thou madest strong for thyself.
It is burned with fire, it is cut down:
They perish at the rebuke of thy countenance.
Let thy hand be upon the man of thy right hand,
Upon the son of man whom thou madest strong for thyself.
So shall we not go back from thee:
Quicken thou us, and we will call upon thy name.
Turn us again, O Lord God of hosts;
Cause thy face to shine, and we shall be saved.

--*Psalm 80.*

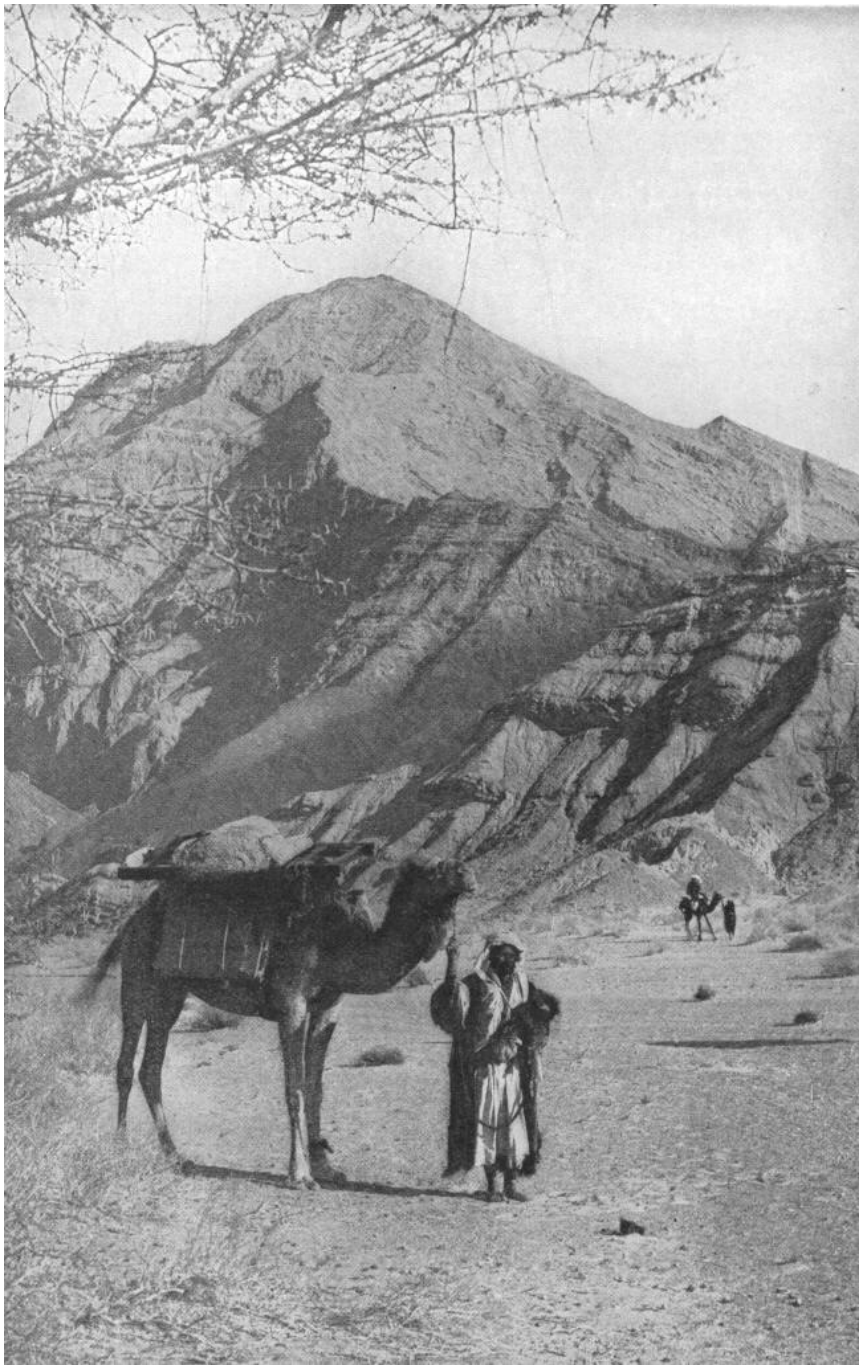
{93}

{94}

BEDOUINS WITH CAMELS IN THE PLAIN NEAR MOUNT SINAI.

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"We arrived at a certain place where the mountains betwixt which we were traveling opened out into a huge, wide, and very fair valley, and beyond this valley appeared the Mount of God, Sinai. This is a very extensive valley, lying under the side of the Mount of God. This is the huge and wide valley in which the children of Israel sojourned in those days, when Saint Moses ascended into the Mount of God and was there forty days and forty nights. This is the valley in which the calf was made; the place is shown to this day, for a great stone stands fixed to the very spot. As you go round about the mountain it appears to be one, though when you get within it there are many; but the whole is called the Mount of God, especially the one on whose summit is the place where the glory of God descended, as it is written; and it is in the middle of them all; and while all these mountains that are in the group are more glorious than I had ever expected to see, yet this one in the middle is so much higher than all the others, that when we approached it, straightway all these mountains which had appeared to us so glorious seemed but as little hills."--From the very interesting Diary of Saint Sylvia of Aquitaine, who about the year 385 made a pilgrimage to the East. This diary, which is one of the earliest "travel books" ever written, has only recently been discovered.



{95}

THE HOUSE OF THE LORD

How amiable are thy tabernacles, O Lord of hosts!
My soul longeth, yea, even fainteth for the courts of the Lord;
My heart and my flesh cry out unto the living God.
Yea, the sparrow hath found her an house,
And the swallow a nest for herself, where she may lay her young,
Even thine altars, O Lord of hosts,
My King, and my God.
Blessed are they that dwell in thy house:
They will be still praising thee.
Blessed is the man whose strength is in thee;
In whose heart are the high ways to Zion.
Passing through the valley of Weeping they make it a place of springs;
Yea, the early rain covereth it with blessings.
They go from strength to strength,
Everyone of them appeareth before God in Zion.

O Lord God of hosts, hear my prayer:
Give ear, O God of Jacob.
Behold, O God our shield,
And look upon the face of thine anointed.
For a day in thy courts is better than a thousand. {96}
I had rather be a doorkeeper in the house of my God,
Than to dwell in the tents of wickedness.
For the Lord God is a sun and a shield:
The Lord will give grace and glory:

No good thing will he withhold from them that walk uprightly.
O Lord of hosts,
Blessed is the man that trusteth in thee.

--*Psalm 84.*

{97}

A PLEA FOR MERCY

Lord, thou hast been favourable unto thy land:
Thou hast brought back the captivity of Jacob.
Thou hast forgiven the iniquity of thy people,
Thou hast covered all their sin.
Thou hast taken away all thy wrath:
Thou hast turned thyself from the fierceness of thine anger.
Turn us, O God of our salvation,
And cause thine indignation toward us to cease.
Wilt thou be angry with us for ever?
Wilt thou draw out thine anger to all generations?
Wilt thou not quicken us again:
That thy people may rejoice in thee?
Shew us thy mercy, O Lord,
And grant us thy salvation.

I will hear what God the Lord will speak:
For he will speak peace unto his people, and to his saints:
But let them not turn again to folly.
Surely his salvation is nigh them that fear him;
That glory may dwell in our land.
Mercy and truth are met together;
Righteousness and peace have kissed each other.
Truth springeth out of the earth;
And righteousness hath looked down from heaven.
Yea, the Lord shall give that which is good;
And our land shall yield her increase.
Righteousness shall go before him;
And shall make his footsteps a way to walk in.

--*Psalm 85.*

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THE CRY OF THE NEEDY

Bow down thine ear, O Lord, and answer me;
For I am poor and needy.
Preserve my soul; for I am godly:
O thou my God, save thy servant that trusteth in thee.
Be merciful unto me, O Lord;
For unto thee do I cry all the day long.
Rejoice the soul of thy servant;
For unto thee, O Lord, do I lift up my soul.
For thou, Lord, art good, and ready to forgive,
And plenteous in mercy unto all them that call upon thee.
Give ear, O Lord, unto my prayer;
And hearken unto the voice of my supplications.
In the day of my trouble I will call upon thee;
For thou wilt answer me.
There is none like unto thee among the gods, O Lord;
Neither are there any works like unto thy works.
All nations whom thou hast made shall come and worship before thee, O Lord;
And they shall glorify thy name.
For thou art great, and doest wondrous things:
Thou art God alone.
Teach me thy way, O Lord; I will walk in thy truth:
Unite my heart to fear thy name.
I will praise thee, O Lord my God, with my whole heart; {99}
And I will glorify thy name for evermore.
For great is thy mercy toward me;
And thou hast delivered my soul from the lowest pit.
O God, the proud are risen up against me,
And the congregation of violent men have sought after my soul,
And have not set thee before them.
But thou, O Lord, art a God full of compassion and gracious,
Slow to anger, and plenteous in mercy and truth.
O turn unto me, and have mercy upon me;
Give thy strength unto thy servant,
And save the son of thine handmaid.
Shew me a token for good;
That they which hate me may see it, and be ashamed,

Because thou, Lord, hast helped me, and comforted me.

--*Psalm 86.*

{100}

THE PRAISE OF ZION

His foundation is in the holy mountains.
The Lord loveth the gates of Zion
More than all the dwellings of Jacob.
Glorious things are spoken of thee,
O city of God.
I will make mention of Rahab and Babylon as among them that know me:
Behold, Philistia, and Tyre, with Ethiopia:
This one was born there.
Yea, of Zion it shall be said,
This one and that one was born in her;
And the Most High himself will establish her.
The Lord will count, when he writeth up the peoples,
This one was born there.
They that sing as well as they that dance shall say,
All my fountains are in thee.

--*Psalm 87.*

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MOUNT TABOR

From a photograph in the possession of Rev. Louis F. Giroux of the American International College, Springfield, Mass., and used by his kind permission.

"Esdraelon's plain still boasts its myrtle bowers,
Golden with corn, or carpeted with flowers:
How like a sainted mind that seeks the skies,
Crowned with a glory, Tabor's tops arise.
Jasmine's white bells and henna's yellow bloom,
Breathe out their sweets till rocks e'en drink perfume;
In viewless clouds those odors mount the air,
And Tabor stands like some rich altar there."

--*Nicolas Michell*



THE HEAVENS AND THE EARTH ARE THINE

I will sing of the mercies of the Lord for ever:
 With my mouth will I make known thy faithfulness to all generations.
 For I have said, Mercy shall be built up for ever;
 Thy faithfulness shalt thou establish in the very heavens.

And the heavens shall praise thy wonders, O Lord;
 Thy faithfulness also in the assembly of the holy ones.
 For who in the skies can be compared unto the Lord?
 Who among the sons of the mighty is like unto the Lord?
 Thou rulest the pride of the sea:
 When the waves thereof arise, thou stillest them.
 The heavens are thine, the earth also is thine:
 The world and the fulness thereof, thou hast founded them.
 The north and the south, thou hast created them:
 Tabor and Hermon rejoice in thy name.
 Thou hast a mighty arm:
 Strong is thy hand, and high is thy right hand.
 Righteousness and judgment are the foundation of thy throne:
 Mercy and truth go before thy face.
 Blessed is the people that know the joyful sound:
 They walk, O Lord, in the light of thy countenance.
 In thy name do they rejoice all the day:
 And in thy righteousness are they exalted.
 For thou art the glory of their strength:
 And in thy favour our horn shall be exalted.
 For our shield belongeth unto the Lord;
 And our king to the Holy One of Israel.

--*Psalm 89:1, 2, 5, 6, 9, 11-18.*

AS A WATCH IN THE NIGHT

Lord, thou hast been our dwelling place
 In all generations.
 Before the mountains were brought forth,
 Or ever thou hadst formed the earth and the world,
 Even from everlasting to everlasting, thou art God.
 Thou turnest man to destruction;
 And sayest, Return, ye children of men.
 For a thousand years in thy sight
 Are but as yesterday when it is past,
 And as a watch in the night.
 Thou carriest them away as with a flood; they are as a sleep:
 In the morning they are like grass which groweth up.
 In the morning it flourisheth, and groweth up;
 In the evening it is cut down, and withereth.
 For we are consumed in thine anger,
 And in thy wrath are we troubled.
 Thou hast set our iniquities before thee,
 Our secret sins in the light of thy countenance.
 For all our days are passed away in thy wrath:
 We bring our years to an end as a tale that is told.
 The days of our years are threescore years and ten,
 Or even by reason of strength fourscore years;
 Yet is their pride but labour and sorrow; {105}
 For it is soon gone, and we fly away.
 Who knoweth the power of thine anger,
 And thy wrath according to the fear that is due unto thee?
 So teach us to number our days,
 That we may get us an heart of wisdom.
 Return, O Lord; how long?
 And let it repent thee concerning thy servants.
 O satisfy us in the morning with thy mercy;
 That we may rejoice and be glad all our days.
 Make us glad according to the days wherein thou hast afflicted us,
 And the years wherein we have seen evil.
 Let thy work appear unto thy servants,
 And thy glory upon their children.
 And let the beauty of the Lord our God be upon us:
 And establish thou the work of our hands upon us;
 Yea, the work of our hands establish thou it.

--*Psalm 90.*

THE LORD IS OUR REFUGE

He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty.
I will say of the Lord, He is my refuge and my fortress;
My God, in whom I trust.
For he shall deliver thee from the snare of the fowler,
And from the noisome pestilence.
He shall cover thee with his pinions,
And under his wings shalt thou take refuge:
His truth is a shield and a buckler.
Thou shalt not be afraid for the terror by night,
Nor for the arrow that flieth by day;
For the pestilence that walketh in darkness,
Nor for the destruction that wasteth at noonday.
A thousand shall fall at thy side,
And ten thousand at thy right hand;
But it shall not come nigh thee.
Only with thine eyes shalt thou behold,
And see the reward of the wicked.
For thou, O Lord, art my refuge!
Thou hast made the Most High thy habitation;
There shall no evil befall thee,
Neither shall any plague come nigh thy tent.
For he shall give his angels charge over thee,
To keep thee in all thy ways. {107}
They shall bear thee up in their hands,
Lest thou dash thy foot against a stone.
Thou shalt tread upon the lion and adder:
The young lion and the serpent shalt thou trample under feet.
Because he hath set his love upon me, therefore will I deliver him:
I will set him on high, because he hath known my name.
He shall call upon me, and I will answer him;
I will be with him in trouble:
I will deliver him, and honour him.
With long life will I satisfy him,
And shew him my salvation.

--*Psalm 91.*

{108}

THE SONG OF THE FLOODS

The Lord reigneth; he is clothed with majesty;
The Lord is clothed with strength wherewith he hath girded himself:
The world also is established, that it cannot be moved.
Thy throne is established of old:
Thou art from everlasting.
The floods have lifted up, O Lord,
The floods have lifted up their voice;
The floods lift up their waves.
Above the voices of many waters,
The mighty breakers of the sea,
The Lord on high is mighty.
Thy testimonies are very sure:
Holiness becometh thine house,
O Lord, for evermore.

--*Psalm 93.*

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ON THE COAST OF PALESTINE AT SUNSET.

From a photograph taken by Mrs. Fontaine Meriwether, and used by her kind permission.

"The sea is his and he made it,
And his hands formed the dry land."



{111}

THE SEA AND THE LAND ARE HIS

O come, let us sing unto the Lord:
Let us make a joyful noise to the rock of our salvation.
Let us come before his presence with thanksgiving,
Let us make a joyful noise unto him with psalms.
For the Lord is a great God,
And a great King above all gods.
In his hand are the deep places of the earth;
The heights of the mountains are his also.
The sea is his, and he made it;
And his hands formed the dry land.
O come, let us worship and bow down;
Let us kneel before the Lord our Maker:
For he is our God,
And we are the people of his pasture, and the sheep of his hand.

--*Psalm 95:1-7.*

{112}

O SING UNTO THE LORD A NEW SONG

O sing unto the Lord a new song:
Sing unto the Lord, all the earth.
Sing unto the Lord, bless his name;
Shew forth his salvation from day to day.
Declare his glory among the nations,
His marvellous works among all the peoples.
For great is the Lord, and greatly to be praised:
He is to be feared above all gods.
For all the gods of the peoples are idols:
But the Lord made the heavens.
Honour and majesty are before him:
Strength and beauty are in his sanctuary.
Give unto the Lord, ye kindreds of the peoples,
Give unto the Lord glory and strength.
Give unto the Lord the glory due unto his name:
Bring an offering, and come into his courts.
O worship the Lord in the beauty of holiness:
Tremble before him, all the earth.
Say among the nations, The Lord reigneth:
The world also is established that it cannot be moved:

He shall judge the peoples with equity.
Let the heavens be glad, and let the earth rejoice;
Let the sea roar, and the fulness thereof;
Let the field exult, and all that is therein;
Then shall all the trees of the wood sing for joy
Before the Lord, for he cometh;
For he cometh to judge the earth:
He shall judge the world with righteousness,
And the peoples with his truth.

--*Psalm 96.*

{113}

THE LORD REIGNETH

The Lord reigneth; let the earth rejoice;
Let the multitude of isles be glad.
Clouds and darkness are round about him:
Righteousness and judgment are the foundation of his throne.
A fire goeth before him,
And burneth up his adversaries round about.
His lightnings lightened the world:
The earth saw, and trembled.
The hills melted like wax at the presence of the Lord,
At the presence of the Lord of the whole earth.
The heavens declare his righteousness,
And all the peoples have seen his glory.
Ashamed be all they that serve graven images,
That boast themselves of idols:
Worship him, all ye gods.
Zion heard and was glad,
And the daughters of Judah rejoiced;
Because of thy judgments, O Lord.
For thou, Lord, art most high above all the earth:
Thou art exalted far above all gods.
O ye that love the Lord, hate evil:
He preserveth the souls of his saints;
He delivereth them out of the hand of the wicked.
Light is sown for the righteous,
And gladness for the upright in heart.
Be glad in the Lord, ye righteous;
And give thanks to his holy name.

--*Psalm 97.*

{114}

LET THE SEA ROAR

O sing unto the Lord a new song;
For he hath done marvellous things:
His right hand, and his holy arm, hath wrought salvation for him.
The Lord hath made known his salvation:
His righteousness hath he openly shewed in the sight of the nations.
He hath remembered his mercy and his faithfulness toward
the house of Israel:
All the ends of the earth have seen the salvation of our God.
Make a joyful noise unto the Lord, all the earth:
Break forth and sing for joy, yea, sing praises.
Sing praises unto the Lord with the harp;
With the harp and the voice of melody.
With trumpets and sound of cornet
Make a joyful noise before the King, the Lord.
Let the sea roar, and the fulness thereof;
The world, and they that dwell therein;
Let the floods clap their hands;
Let the hills sing for joy together
Before the Lord, for he cometh to judge the earth:
He shall judge the world with righteousness,
And the peoples with equity.

--*Psalm 98.*

{115}

HOLY IS THE LORD

The Lord reigneth; let the peoples tremble:
He sitteth above the cherubim; let the earth be moved.
The Lord is great in Zion;
And he is high above all the peoples.
Let them praise thy great and terrible name:
Holy is he.

The king's strength also loveth justice;
Thou dost establish equity;
Thou executest justice and righteousness in Jacob.
Exalt ye the Lord our God,
And worship at his footstool:
Holy is he.

Moses and Aaron among his priests,
And Samuel among them that call upon his name;
They called upon the Lord, and he answereth them.
He spake unto them in the pillar of cloud:
They kept his testimonies,
And the statute that he gave them.
Thou answeredst them, O Lord our God:
Thou wast a God that forgavest them,
Though thou tookest vengeance of their doings.
Exalt ye the Lord our God,
And worship at his holy hill;
For the Lord our God is holy.

--Psalm 99.

{116}

THANKSGIVING AND PRAISE

Make a joyful noise unto the Lord, all ye lands.
Serve the Lord with gladness:
Come before his presence with singing.
Know ye that the Lord he is God:
It is he that hath made us, and we are his;
We are his people, and the sheep of his pasture.
Enter into his gates with thanksgiving,
And into his courts with praise:
Give thanks unto him, and bless his name.
For the Lord is good; his mercy endureth for ever;
And his faithfulness unto all generations.

--Psalm 100.

{117}

GOD IS UNCHANGEABLE

I said, O my God, take me not away in the midst of my days:
Thy years are throughout all generations.
Of old hast thou laid the foundation of the earth;
And the heavens are the work of thy hands.
They shall perish, but thou shalt endure:
Yea, all of them shall wax old like a garment;
As a vesture shalt thou change them, and they shall be changed:
But thou art the same,
And thy years shall have no end.

--Psalm 102:24-27.

{118}

OUR FATHER

Bless the Lord, O my soul;
And all that is within me, bless his holy name.
Bless the Lord, O my soul,
And forget not all his benefits:
Who forgiveth all thine iniquities:
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender mercies:
Who satisfieth thy mouth with good things;
So that thy youth is renewed like the eagle.
The Lord executeth righteous acts,

And judgments for all that are oppressed.
 He made known his ways unto Moses,
 His doings unto the children of Israel.
 The Lord is full of compassion and gracious,
 Slow to anger, and plenteous in mercy.
 He will not always chide;
 Neither will he keep his anger for ever.
 He hath not dealt with us after our sins,
 Nor rewarded us after our iniquities.
 For as the heaven is high above the earth,
 So great is his mercy toward them that fear him.
 As far as the east is from the west, {119}
 So far hath he removed our transgressions from us.
 Like as a father pitieth his children,
 So the Lord pitieth them that fear him.
 For he knoweth our frame;
 He remembereth that we are dust.
 As for man, his days are as grass;
 As a flower of the field, so he flourisheth.
 For the wind passeth over it, and it is gone;
 And the place thereof shall know it no more.
 But the mercy of the Lord is from everlasting
 to everlasting upon them that fear him,
 And his righteousness unto children's children;
 To such as keep his covenant,
 And to those that remember his precepts to do them.
 The Lord hath established his throne in the heavens;
 And his kingdom ruleth over all.
 Bless the Lord, ye angels of his:
 Ye mighty in strength, that fulfil his word,
 Harkening unto the voice of his word.
 Bless the Lord, all ye his hosts;
 Ye ministers of his, that do his pleasure.
 Bless the Lord, all ye his works,
 In all places of his dominion:
 Bless the Lord, O my soul.

--Psalm 108.

{120}

GOD THE CREATOR

Bless the Lord, O my soul.
 O Lord my God, thou art very great;
 Thou art clothed with honour and majesty.
 Who coverest thyself with light as with a garment;
 Who stretchest out the heavens like a curtain:
 Who layeth the beams of his chambers in the waters;
 Who maketh the clouds his chariot;
 Who walketh upon the wings of the wind:
 Who maketh winds his messengers;
 His ministers a flaming fire:
 Who laid the foundations of the earth,
 That it should not be moved for ever.
 Thou coveredst it with the deep as with a vesture;
 The waters stood above the mountains.
 At thy rebuke they fled;
 At the voice of thy thunder they hasted away;
 They went up by the mountains, they went down by the valleys,
 Unto the place which thou hadst founded for them.
 Thou hast set a bound that they may not pass over;
 That they turn not again to cover the earth.
 He sendeth forth springs into the valleys;
 They run among the mountains:
 They give drink to every beast of the field; {121}
 The wild asses quench their thirst.
 By them the birds of the heaven have their habitation,
 They sing among the branches.
 He watereth the mountains from his chambers:
 The earth is satisfied with the fruit of thy works.
 He causeth the grass to grow for the cattle,
 And herb for the service of man;
 That he may bring forth food out of the earth:
 And wine that maketh glad the heart of man,
 And oil to make his face to shine,
 And bread that strengtheneth man's heart.
 The trees of the Lord are satisfied;
 The cedars of Lebanon, which he hath planted;
 Where the birds make their nests:
 As for the stork, the fir trees are her house.
 The high mountains are for the wild goats;
 The rocks are a refuge for the conies.
 He appointed the moon for seasons:

The sun knoweth his going down.
 Thou makest darkness, and it is night;
 Wherein all the beasts of the forest do creep forth.
 The young lions roar after their prey,
 And seek their meat from God.
 The sun ariseth, they get them away,
 And lay them down in their dens.
 Man goeth forth unto his work
 And to his labour until the evening.
 O Lord, how manifold are thy works!
 In wisdom hast thou made them all: {122}
 The earth is full of thy riches.
 Yonder is the sea, great and wide,
 Wherein are things creeping innumerable,
 Both small and great beasts.
 There go the ships;
 There is leviathan, whom thou hast formed to take his pastime therein.
 These wait all upon thee,
 That thou mayest give them their meat in due season.
 That thou givest unto them they gather;
 Thou openest thine hand, they are satisfied with good.
 Thou hidest thy face, they are troubled;
 Thou takest away their breath, they die,
 And return to their dust.
 Thou sendest forth thy spirit, they are created;
 And thou renewest the face of the ground.
 Let the glory of the Lord endure for ever;
 Let the Lord rejoice in his works:
 Who looketh on the earth, and it trembleth;
 He toucheth the mountains, and they smoke.
 I will sing unto the Lord as long as I live:
 I will sing praise to my God while I have any being.
 Let my meditation be sweet unto him:
 I will rejoice in the Lord.
 Let sinners be consumed out of the earth,
 And let the wicked be no more.
 Bless the Lord, O my soul.
 Praise ye the Lord.

--Psalm 104.

{123}

HE HATH NOT DEALT SO WITH ANY NATION

Oh give thanks unto the Lord, call upon his name;
 Make known among the peoples his doings.
 Sing unto him, sing praises unto him;
 Talk ye of all his marvellous works.
 Glory ye in his holy name:
 Let the heart of them rejoice that seek the Lord.
 Seek ye the Lord and his strength;
 Seek his face evermore.
 Remember his marvellous works that he hath done,
 His wonders, and the judgments of his mouth,
 O ye children of Abraham his servant,
 Ye children of Jacob, his chosen ones.
 He is the Lord our God:
 His judgments are in all the earth.
 He hath remembered his covenant for ever,
 The word which he commanded to a thousand generations,
 The covenant which he made with Abraham,
 And his oath unto Isaac,
 And confirmed the same unto Jacob for a statute,
 To Israel for an everlasting covenant,
 Saying, "Unto thee will I give the land of Canaan,
 The lot of your inheritance,"
 When they were but a few men in number,
 Yea, very few, and sojourners in it. {124}
 And they went about from nation to nation,
 From one kingdom to another people.
 He suffered no man to do them wrong;
 Yea, he reproved kings for their sakes,
 Saying, "Touch not mine anointed ones,
 And do my prophets no harm."
 And he called for a famine upon the land;
 He brake the whole staff of bread.
 He sent a man before them;
 Joseph was sold for a servant:
 His feet they hurt with fetters;
 He was laid in chains of iron,
 Until the time that his word came to pass,
 The word of the Lord tried him.
 The king sent and loosed him;

Even the ruler of peoples, and let him go free.
He made him lord of his house,
And ruler of all his substance;
To bind his princes at his pleasure,
And teach his elders wisdom.
Israel also came into Egypt;
And Jacob sojourned in the land of Ham.
And he increased his people greatly,
And made them stronger than their adversaries.
He turned their heart to hate his people,
To deal subtilly with his servants.
He sent Moses his servant,
And Aaron whom he had chosen.
They set among them his signs, {125}
And wonders in the land of Ham.
He sent darkness, and made it dark;
And they rebelled not against his words.
He turned their waters into blood,
And slew their fish.
Their land swarmed with frogs,
In the chambers of their kings.
He spake, and there came swarms of flies,
And lice in all their borders.
He gave them hail for rain,
And flaming fire in their land.
He smote their vines also and their fig trees;
And brake the trees of their borders.
He spake, and the locust came,
And the cankerworm, and that without number,
And did eat up every herb in their land,
And did eat up the fruit of their ground.
He smote also all the firstborn in their land,
The chief of all their strength.
And he brought them forth with silver and gold:
And there was not one feeble person among his tribes,
Egypt was glad when they departed;
For the fear of them had fallen upon them.
He spread a cloud for a covering;
And fire to give light in the night.
They asked, and he brought quails,
And satisfied them with the bread of heaven.
He opened the rock, and waters gushed out;
They ran in the dry places like a river.
For he remembered his holy word. {126}
And Abraham his servant.
And he brought forth his people with joy,
And his chosen with singing.
And he gave them the lands of the nations;
And they took the labour of the peoples in possession:
That they might keep his statutes,
And observe his laws.
Praise ye the Lord.

Praise ye the Lord.
O give thanks unto the Lord; for he is good:
For his mercy endureth for ever.
Who can utter the mighty acts of the Lord,
Or shew forth all his praise?
Blessed are they that keep judgment,
And he that doeth righteousness at all times.
Remember me, O Lord, with the favour that thou bearest unto thy people;
O visit me with thy salvation:
That I may see the prosperity of thy chosen,
That I may rejoice in the gladness of thy nation,
That I may glory with thine inheritance.

We have sinned with our fathers,
We have committed iniquity, we have done wickedly.
Our fathers understood not thy wonders in Egypt;
They remembered not the multitude of thy mercies;
But were rebellious at the sea, even at the Red Sea.
Nevertheless he saved them for his name's sake,
That he might make his mighty power to be known.
He rebuked the Red Sea also, and it was dried up: {127}
So he led them through the depths, as through a wilderness.
And he saved them from the hand of him that hated them,
And redeemed them from the hand of the enemy.
And the waters covered their adversaries:
There was not one of them left.
Then believed they his words;
They sang his praise.
They soon forgot his works;
They waited not for his counsel:
But lusted exceedingly in the wilderness,
And tempted God in the desert.
And he gave them their request;
But sent leanness into their soul.

They envied Moses also in the camp,
 And Aaron the saint of the Lord.
 The earth opened and swallowed up Dathan,
 And covered the company of Abiram.
 And a fire was kindled in their company;
 The flame burned up the wicked.
 They made a calf in Horeb,
 And worshipped a molten image.
 Thus they changed their glory
 For the likeness of an ox that eateth grass.
 They forgot God their saviour,
 Which had done great things in Egypt;
 Wondrous works in the land of Ham,
 And terrible things by the Red Sea.
 Therefore he said that he would destroy them,
 Had not Moses his chosen stood before him in the breach,
 To turn away his wrath, lest he should destroy them. {128}
 Yea, they despised the pleasant land,
 They believed not his word;
 But murmured in their tents,
 And hearkened not unto the voice of the Lord.
 Therefore he lifted up his hand unto them,
 That he would overthrow them in the wilderness:
 And that he would overthrow them among the nations,
 And scatter them in the lands.
 They joined themselves also unto Baal-peor,
 And ate the sacrifices of the dead.
 Thus they provoked him to anger with their doings;
 And the plague broke in upon them.
 Then stood up Phinehas, and executed judgment:
 And so the plague was stayed.
 And that was counted unto him for righteousness,
 Unto all generations for evermore.
 They angered him also at the waters of Meribah,
 So that it went ill with Moses for their sakes:
 Because they were rebellious against his spirit,
 And he spake unadvisedly with his lips.
 They did not destroy the peoples,
 As the Lord commanded them;
 But mingled themselves with the nations,
 And learned their works:
 And they served their idols;
 Which became a snare unto them:
 Yea, they sacrificed their sons and their daughters unto demons,
 And shed innocent blood, even the blood of
 their sons and of their daughters, {129}
 Whom they sacrificed unto the idols of Canaan;
 And the land was polluted with blood.
 Thus were they defiled with their works,
 And did very evil in their doings.
 Therefore was the wrath of the Lord kindled against this people,
 And he abhorred his inheritance.
 And he gave them into the hand of the nations;
 And they that hated them ruled over them.
 Their enemies also oppressed them,
 And they were brought into subjection under their hand.
 Many times did he deliver them;
 But they were rebellious in their counsel,
 And were brought low in their iniquity.
 Nevertheless he regarded their distress,
 When he heard their cry:
 And he remembered for them his covenant,
 And repented according to the multitude of his lovingkindnesses.
 He made them also to be pitied
 Of all those that carried them captive.

Save us, O Lord our God,
 And gather us from among the nations,
 To give thanks unto thy holy name,
 And to triumph in thy praise.

Blessed be the Lord, the God of Israel,
 From everlasting even to everlasting.
 And let all the people say, Amen.
 Praise ye the Lord.

--Psalms 105, 106.

{130}

HIS MERCY ENDURETH FOREVER

O give thanks unto the Lord; for he is good:
 For his mercy endureth for ever.

Let the redeemed of the Lord say so,
Whom he hath redeemed from the hand of the adversary;
And gathered them out of the lands,
From the east and from the west,
From the north and from the south.

They wandered in the wilderness in a desert way;
They found no city of habitation.
Hungry and thirsty,
Their soul fainted in them.
Then they cried unto the Lord in their trouble,
And he delivered them out of their distresses.
He led them also by a straight way,
That they might go to a city of habitation.
Oh that men would praise the Lord for his goodness,
And for his wonderful works to the children of men!
For he satisfieth the longing soul,
And the hungry soul he filleth with good.

Such as sat in darkness and in the shadow of death,
Being bound in affliction and iron;
Because they rebelled against the words of God,
And contemned the counsel of the Most High:
Therefore he brought down their heart with labour; {131}
They fell down, and there was none to help.
Then they cried unto the Lord in their trouble,
And he saved them out of their distresses.
He brought them out of darkness and the shadow of death,
And brake their bands in sunder.
Oh that men would praise the Lord for his goodness,
And for his wonderful works to the children of men!
For he hath broken the gates of brass,
And cut the bars of iron in sunder.

Fools because of their transgression,
And because of their iniquities, are afflicted.
Their soul abhorreth all manner of meat;
And they draw near unto the gates of death.
Then they cry unto the Lord in their trouble,
And he saveth them out of their distresses.
He sendeth his word, and healeth them,
And delivereth them from their destructions.
Oh that men would praise the Lord for his goodness,
And for his wonderful works to the children of men!
And let them offer the sacrifices of thanksgiving,
And declare his works with singing.
They that go down to the sea in ships,
That do business in great waters;
These see the works of the Lord,
And his wonders in the deep.
For he commandeth, and raiseth the stormy wind,
Which lifteth up the waves thereof.
They mount up to the heaven, they go down again to the depths: {132}
Their soul melteth away because of trouble.
They reel to and fro, and stagger like a drunken man,
And are at their wits' end.
Then they cry unto the Lord in their trouble,
And he bringeth them out of their distresses.
He maketh the storm a calm,
So that the waves thereof are still.
Then are they glad because they be quiet;
So he bringeth them unto the haven where they would be.
Oh that men would praise the Lord for his goodness,
And for his wonderful works to the children of men!
Let them exalt him also in the assembly of the people,
And praise him in the seat of the elders.

He turneth rivers into a wilderness,
And watersprings into a thirsty ground;
A fruitful land into a salt desert,
For the wickedness of them that dwell therein.
He turneth a wilderness into a pool of water,
And a dry land into watersprings.
And there he maketh the hungry to dwell,
That they may prepare a city of habitation;
And sow fields, and plant vineyards,
And get them fruits of increase.
He blesseth them also, so that they are multiplied greatly;
And he suffereth not their cattle to decrease.
Again, they are diminished and bowed down
Through oppression, trouble, and sorrow.
He poureth contempt upon princes, {133}
And causeth them to wander in the waste, where there is no way.
Yet setteth he the needy on high from affliction,
And maketh him families like a flock.
The upright shall see it, and be glad;
And all iniquity shall stop her mouth.

Whoso is wise shall give heed to these things,
And they shall consider the mercies of the Lord.

--*Psalm 107.*

{134}

HIS GLORY IS ABOVE THE HEAVENS

Praise ye the Lord.
Praise, O ye servants of the Lord,
Praise the name of the Lord.
Blessed be the name of the Lord
From this time forth and for evermore.
From the rising of the sun unto the going down of the same
The Lord's name is to be praised.
The Lord is high above all nations,
And his glory above the heavens.
Who is like unto the Lord our God,
Who hath his seat on high,
Who humbleth himself to behold
The things that are in heaven and in the earth?
He raiseth up the poor out of the dust,
And lifteth up the needy from the dunghill;
That he may set him with princes,
Even with the princes of his people.
When Israel went forth out of Egypt,
The house of Jacob from a people of strange language;
Judah became his sanctuary,
Israel his dominion.
The sea saw it, and fled; {135}
Jordan was driven back.
The mountains skipped like rams,
The little hills like young sheep.
What aileth thee, O thou sea, that thou fleest?
Thou Jordan, that thou turnest back?
Ye mountains, that ye skip like rams;
Ye little hills, like young sheep?
Tremble, thou earth, at the presence of the Lord,
At the presence of the God of Jacob;
Who turned the rock into a pool of water,
The flint into a fountain of waters.

--*Psalms 113:1-8; 114.*

{136}

IDOLS OF SILVER AND GOLD

Not unto us, O Lord, not unto us,
But unto thy name give glory,
For thy mercy, and for thy truth's sake.
Wherefore should the nations say,
Where is now their God?
But our God is in the heavens:
He hath done whatsoever he pleased.
Their idols are silver and gold,
The work of men's hands.
They have mouths, but they speak not;
Eyes have they, but they see not;
They have ears, but they hear not;
Noses have they, but they smell not;
They have hands, but they handle not;
Feet have they, but they walk not;
Neither speak they through their throat.
They that make them shall be like unto them;
Yea, everyone that trusteth in them.

--*Psalm 115:1-8.*

{137}

I WILL CALL UPON THE NAME OF THE LORD

I love the Lord, because he hath heard
My voice and my supplications.
Because he hath inclined his ear unto me,
Therefore will I call upon him as long as I live.

The sorrows of death compassed me,
 And the pains of Sheol seized me:
 I found trouble and sorrow.
 Then called I upon the name of the Lord;
 O Lord, I beseech thee, deliver my soul.
 Gracious is the Lord, and righteous;
 Yea, our God is merciful.
 The Lord preserveth the simple:
 I was brought low, and he saved me.
 Return unto thy rest, O my soul;
 For the Lord hath dealt bountifully with thee.
 For thou hast delivered my soul from death,
 Mine eyes from tears,
 And my feet from falling.
 I will walk before the Lord
 In the land of the living.
 I believe, for I will speak:
 I was greatly afflicted: {138}
 I said in my haste,
 All men are a lie.
 What shall I render unto the Lord
 For all his benefits toward me?
 I will take the cup of salvation,
 And call upon the name of the Lord.
 I will pay my vows unto the Lord,
 Yea, in the presence of all his people.
 Precious in the sight of the Lord
 Is the death of his saints.
 O Lord, truly I am thy servant:
 I am thy servant, the son of thine handmaid;
 Thou hast loosed my bonds.
 I will offer to thee the sacrifice of thanksgiving,
 And will call upon the name of the Lord.
 I will pay my vows unto the Lord.

--*Psalm 116:1-18.*

{139}

PRAISE THE LORD, YE NATIONS

O praise the Lord, all ye nations;
 Laud him, all ye peoples.
 For his mercy is great toward us;
 And the truth of the Lord endureth for ever.
 Praise ye the Lord.

--*Psalm 117.*

{140}

THE LORD IS MY STRENGTH AND SONG

O give thanks unto the Lord; for he is good:
 For his mercy endureth for ever.
 Let Israel now say,
 That his mercy endureth for ever.
 Let the house of Aaron now say,
 That his mercy endureth for ever.
 Let them now that fear the Lord say,
 That his mercy endureth for ever.

Out of my distress I called upon the Lord:
 The Lord answered me and set me in a large place.
 The Lord is on my side; I will not fear:
 What can man do unto me?
 The Lord is on my side among them that help me:
 Therefore shall I see my desire upon them that hate me.
 It is better to trust in the Lord
 Than to put confidence in man.
 It is better to trust in the Lord
 Than to put confidence in princes.
 All nations compassed me about:
 In the name of the Lord I will cut them off.
 They compassed me about; yea, they compassed me about:
 In the name of the Lord I will cut them off.
 They compassed me about like bees;
 they are quenched as the fire of thorns: {141}
 In the name of the Lord I will cut them off.
 Thou didst thrust sore at me that I might fall:
 But the Lord helped me.

The Lord is my strength and song;
 And he is become my salvation.
 The voice of rejoicing and salvation is in the tents of the righteous:
 The right hand of the Lord doeth valiantly.
 The right hand of the Lord is exalted:
 The right hand of the Lord doeth valiantly.
 I shall not die, but live,
 And declare the works of the Lord.
 The Lord hath chastened me sore:
 But he hath not given me over unto death.
 Open to me the gates of righteousness:
 I will enter into them, I will give thanks unto the Lord.
 This is the gate of the Lord;
 The righteous shall enter into it.
 I will give thanks unto thee, for thou hast answered me,
 And art become my salvation.
 The stone which the builders rejected
 Is become the head of the corner.
 This is the Lord's doing;
 It is marvellous in our eyes.
 This is the day which the Lord hath made;
 We will rejoice and be glad in it.
 Save now, we beseech thee, O Lord:
 O Lord, we beseech thee, send now prosperity.
 Blessed be he that cometh in the name of the Lord: {142}
 We have blessed you out of the house of the Lord.
 The Lord is God, and he hath given us light:
 Bind the sacrifice with cords, even unto the horns of the altar.
 Thou art my God, and I will give thanks unto thee:
 Thou art my God, I will exalt thee.
 O give thanks unto the Lord; for he is good;
 For his mercy endureth for ever.

--*Psalm 118.*

{143}

THE SONGS OF THE PURE IN HEART

Blessed are they that are perfect in the way,
 Who walk in the law of the Lord.
 Blessed are they that keep his testimonies,
 That seek him with the whole heart.
 Yea, they do no unrighteousness;
 They walk in his ways.
 Thou hast commanded us thy precepts,
 That we should observe them diligently.
 Oh that my ways were established
 To observe thy statutes!
 Then shall I not be ashamed,
 When I have respect unto all thy commandments.
 I will give thanks unto thee with uprightness of heart,
 When I learn thy righteous judgments.
 I will observe thy statutes:
 O forsake me not utterly.

Wherewithal shall a young man cleanse his way?
 By taking heed thereto according to thy word.
 With my whole heart have I sought thee:
 O let me not wander from thy commandments.
 Thy word have I laid up in mine heart,
 That I might not sin against thee.
 Blessed art thou, O Lord:
 Teach me thy statutes. {144}
 With my lips have I declared
 All the judgments of thy mouth.
 I have rejoiced in the way of thy testimonies,
 As much as in all riches.
 I will meditate in thy precepts,
 And have respect unto thy ways.
 I will delight myself in thy statutes:
 I will not forget thy word.

Deal bountifully with thy servant, that I may live;
 So will I observe thy word.
 Open thou mine eyes, that I may behold
 Wondrous things out of thy law.
 I am a sojourner in the earth:
 Hide not thy commandments from me.
 My soul breaketh for the longing
 That it hath unto thy judgments at all times.
 Thou hast rebuked the proud that are cursed,
 Who wander from thy commandments.
 Take away from me reproach and contempt;

For I have kept thy testimonies.
Princes also sat and talked against me:
But thy servant did meditate in thy statutes.
Thy testimonies also are my delight
And my counsellors.

My soul cleaveth unto the dust:
Quicken thou me according to thy word.
I declared my ways, and thou answeredst me:
Teach me thy statutes. {145}
Make me to understand the way of thy precepts:
So shall I meditate of thy wondrous works.
My soul melteth for heaviness:
Strengthen thou me according unto thy word.
Remove from me the way of falsehood:
And grant me thy law graciously.
I have chosen the way of faithfulness:
Thy judgments have I set before me.
I cleave unto thy testimonies:
O Lord, put me not to shame.
I will run the way of thy commandments,
When thou shalt enlarge my heart.

Teach me, O Lord, the way of thy statutes;
And I shall keep it unto the end.
Give me understanding, and I shall keep the law;
Yea, I shall observe it with my whole heart.
Make me to go in the path of thy commandments;
For therein do I delight.
Incline my heart unto thy testimonies,
And not to covetousness.
Turn away mine eyes from beholding vanity,
And quicken me in thy ways.
Confirm thy word unto thy servant,
Which belongeth unto the fear of thee.
Turn away my reproach whereof I am afraid;
For thy judgments are good.
Behold, I have longed after thy precepts:
Quicken me in thy righteousness.
Let thy mercies also come unto me, O Lord, {146}
Even thy salvation, according to thy word.
So shall I have an answer for him that reproacheth me;
For I trust in thy word.
And take not the word of truth utterly out of my mouth;
For I have hoped in thy judgments.
So shall I observe thy law continually
For ever and ever.
And I will walk at liberty;
For I have sought thy precepts.
I will also speak of thy testimonies before kings,
And will not be ashamed.
And I will delight myself in thy commandments,
Which I have loved.
I will lift up my hands also unto thy commandments, which I have loved;
And I will meditate in thy statutes.

Thy hands have made me and fashioned me:
Give me understanding, that I may learn thy commandments.
They that fear thee shall see me and be glad;
Because I have hoped in thy word.
I know, O Lord, that thy judgments are righteous,
And that in faithfulness thou hast afflicted me.
Let, I pray thee, thy lovingkindness be for my comfort,
According to thy word unto thy servant.
Let thy tender mercies come unto me, that I may live:
For thy law is my delight.
Let the proud be ashamed; for they have overthrown me wrongfully: {147}
But I will meditate in thy precepts.
Let those that fear thee turn unto me,
And they shall know thy testimonies.
Let my heart be perfect in thy statutes;
That I be not ashamed.

My soul fainteth for thy salvation:
But I hope in thy word.
Mine eyes fail for thy word,
While I say, "When wilt thou comfort me?"
For I am become like a bottle in the smoke;
Yet do I not forget thy statutes.
How many are the days of thy servant?
When wilt thou execute judgment on them that persecute me?
The proud have digged pits for me,
Who are not after thy law.
All thy commandments are faithful:
They persecute me wrongfully; help thou me.
They had almost consumed me upon earth;
But I forsook not thy precepts.

Quicken me after thy lovingkindness;
So shall I observe the testimony of thy mouth.

For ever, O Lord,
Thy word is settled in heaven.
Thy faithfulness is unto all generations:
Thou hast established the earth, and it abideth.
They abide this day according to thine ordinances;
For all things are thy servants. {148}
Unless thy law had been my delight,
I should then have perished in mine affliction.
I will never forget thy precepts;
For with them thou hast quickened me.
I am thine, save me;
For I have sought thy precepts.
The wicked have waited for me to destroy me;
But I will consider thy testimonies.
I have seen an end of all perfection;
But thy commandment is exceeding broad.

Oh how love I thy law!
It is my meditation all the day.
Thy commandments make me wiser than mine enemies;
For they are ever with me.
I have more understanding than all my teachers;
For thy testimonies are my meditation.
I understand more than the aged,
Because I have kept thy precepts.
I have refrained my feet from every evil way,
That I might observe thy word.
I have not turned aside from thy judgments;
For thou hast taught me.
How sweet are thy words unto my taste!
Yea, sweeter than honey to my mouth!
Through thy precepts I get understanding:
Therefore I hate every false way.

Thy word is a lamp unto my feet and a light unto my path.
I have sworn, and have confirmed it,
That I will observe thy righteous judgments. {149}
I am afflicted very much:
Quicken me, O Lord, according unto thy word.
Accept, I beseech thee, the freewill offerings of my mouth, O Lord,
And teach me thy judgments.
My soul is continually in my hand;
Yet do I not forget thy law.
The wicked have laid a snare for me;
Yet went I not astray from thy precepts.
Thy testimonies have I taken as an heritage for ever;
For they are the rejoicing of my heart.
I have inclined mine heart to perform thy statutes,
For ever, even unto the end.
I hate them that are of a double mind;
But thy law do I love.
Thou art my hiding place and my shield:
I hope in thy word.
Depart from me, ye evil-doers;
That I may keep the commandments of my God.
Uphold me according unto thy word, that I may live;
And let me not be ashamed of my hope.
Hold thou me up, and I shall be safe,
And shall have respect unto thy statutes continually.
Thou hast set at nought all them that err from thy statutes;
For their deceit is falsehood.
Thou puttest away all the wicked of the earth like dross:
Therefore I love thy commandments.
My flesh trembleth for fear of thee; {150}
And I am afraid of thy judgments.
I have done judgment and justice:
Leave me not to mine oppressors.
Be surety for thy servant for good:
Let not the proud oppress me.
Mine eyes fail for thy salvation,
And for thy righteous word.
Deal with thy servant according unto thy mercy,
And teach me thy statutes.
I am thy servant, give me understanding;
That I may know thy testimonies.
It is time for the Lord to work;
For they have made void thy law.
Therefore I love thy commandments
Above gold, yea, above fine gold.
Therefore I esteem all thy precepts concerning all things to be right;
And I hate every false way.

Thy testimonies are wonderful:
Therefore doth my soul keep them.

The opening of thy words giveth light;
It giveth understanding unto the simple.
I opened wide my mouth, and panted;
For I longed for thy commandments.
Turn thee unto me, and have mercy upon me,
As thou usest to do unto those that love thy name.
Order my footsteps in thy word;
And let not any iniquity have dominion over me. {151}
Redeem me from the oppression of man:
So will I observe thy precepts.
Make thy face to shine upon thy servant;
And teach me thy statutes.
Mine eyes run down with rivers of water,
Because they observe not thy law.

Righteous art thou, O Lord,
And upright are thy judgments.
Thou hast commanded thy testimonies in righteousness
and very faithfulness.
My zeal hath consumed me,
Because mine adversaries have forgotten thy words.
Thy word is very pure;
Therefore thy servant loveth it.
I am small and despised:
Yet do not I forget thy precepts.
Thy righteousness is everlasting righteousness,
And thy law is truth.
Trouble and anguish have taken hold on me:
Yet thy commandments are my delight.
Thy testimonies are righteous for ever:
Give me understanding, and I shall live.

I have called with my whole heart; answer me, O Lord:
I will keep thy statutes.
I have called unto thee; save me,
And I shall observe thy testimonies.
I rose before the dawning of the morning, and cried:
I hoped in thy words. {152}
Mine eyes outwatched the night watches,
That I might meditate in thy word.
Hear my voice according unto thy lovingkindness:
Quicken me, O Lord, according to thy judgments.
They draw nigh that follow after wickedness;
They are far from thy law.
Thou art nigh, O Lord,
And all thy commandments are truth.
Of old have I known from thy testimonies,
That thou hast founded them for ever.

Consider mine affliction, and deliver me;
For I do not forget thy law.
Plead thou my cause, and redeem me:
Quicken me according to thy word.
Salvation is far from the wicked;
For they seek not thy statutes.
Great are thy tender mercies, O Lord:
Quicken me according to thy judgments.
Many are my persecutors and mine adversaries;
Yet have I not swerved from thy testimonies.
I beheld the treacherous dealers, and was grieved;
Because they observe not thy word.
Consider how I love thy precepts:
Quicken me, O Lord, according to thy lovingkindness.
The sum of thy word is truth;
And everyone of thy righteous judgments endureth for ever.

--Psalm 119:1-48, 73-160.

{153}

{154}

MOUNT CARMEL

"I will lift my eyes unto the mountains."



{155}

I WILL LIFT MINE EYES UNTO THE MOUNTAINS

I will lift up mine eyes unto the mountains:
From whence shall my help come?
My help cometh from the Lord,
Who made heaven and earth.

He will not suffer thy foot to be moved:
He that keepeth thee will not slumber.
Behold, he that keepeth Israel
Shall neither slumber nor sleep.
The Lord is thy keeper:
The Lord is thy shade upon thy right hand.
The sun shall not smite thee by day,
Nor the moon by night.
The Lord shall keep thee from all evil;
He shall keep thy soul.
The Lord shall keep thy going out and thy coming in,
From this time forth and for evermore.

--*Psalm 121.*

{156}

A PILGRIM SONG

I was glad when they said unto me,
"Let us go unto the house of the Lord."
Our feet are standing
Within thy gates, O Jerusalem;
Jerusalem, that art builded
As a city that is compact together:
Whither the tribes go up, even the tribes of the Lord,
For a testimony unto Israel,
To give thanks unto the name of the Lord.
For there are set thrones for judgment,
The thrones of the house of David.
Pray for the peace of Jerusalem:
They shall prosper that love thee.
Peace be within thy walls,
And prosperity within thy palaces.
For my brethren and companions' sakes,
I will now say, "Peace be within thee."
For the sake of the house of the Lord our God

I will seek thy good.

--*Psalm 122.*

{157}

A SONG OF THE EXILES

When the Lord turned again the captivity of Zion,
We were like unto them that dream.
Then was our mouth filled with laughter,
And our tongue with singing:
Then said they among the nations,
The Lord hath done great things for them.
The Lord hath done great things for us;
Whereof we are glad.
Turn again our captivity, O Lord,
As the streams in the South.
They that sow in tears shall reap in joy.
Though he goeth on his way weeping, bearing forth the seed;
He shall come again with joy, bringing his sheaves with him.

--*Psalm 126.*

{158}

"DE PROFUNDIS."

Out of the depths have I cried unto thee, O Lord.
Lord, hear my voice:
Let thine ears be attentive
To the voice of my supplications.
If thou, Lord, shouldst mark iniquities,
O Lord, who shall stand?
But there is forgiveness with thee,
That thou mayest be feared.
I wait for the Lord, my soul doth wait,
And in his word do I hope.
My soul looketh for the Lord,
More than watchmen look for the morning;
Yea, more than watchmen for the morning.
O Israel, hope in the Lord;
For with the Lord there is mercy,
And with him is plenteous redemption.
And he shall redeem Israel
From all his iniquities.

--*Psalm 130.*

{159}

BROTHERHOOD

Behold, how good and how pleasant it is
For brethren to dwell together in unity!
It is like the precious oil upon the head,
That ran down upon the beard,
Even Aaron's beard;
That came down upon the skirt of his garments;
Like the dew of Hermon,
That cometh down upon the mountains of Zion:
For there the Lord commanded the blessing,
Even life for evermore.

--*Psalm 133.*

{160}

BLESS YE THE LORD

Behold, bless ye the Lord, all ye servants of the Lord,
Who by night stand in the house of the Lord.
Lift up your hands to the sanctuary,
And bless ye the Lord.
The Lord bless thee out of Zion;

Even he that made heaven and earth.

Praise ye the Lord.
Praise ye the name of the Lord;
Praise him, O ye servants of the Lord:
Ye that stand in the house of the Lord,
In the courts of the house of our God.
Praise ye the Lord; for the Lord is good:
Sing praises unto his name; for it is pleasant.
For the Lord hath chosen Jacob unto himself,
And Israel for his peculiar treasure.
For I know that the Lord is great,
And that our Lord is above all gods.
Whatsoever the Lord pleased, that hath he done,
In heaven and in earth, in the seas and in all deeps.
He causeth the vapours to ascend from the ends of the earth;
He maketh lightnings for the rain;
He bringeth forth the wind out of his treasures. {161}
Who smote the firstborn of Egypt,
Both of man and beast.
He sent signs and wonders into the midst of thee, O Egypt,
Upon Pharaoh, and upon all his servants.
Who smote many nations,
And slew mighty kings;
Sihon king of the Amorites,
And Og king of Bashan,
And all the kingdoms of Canaan:
And gave their land for an heritage,
An heritage unto Israel his people.
Thy name, O Lord, endureth for ever;
Thy memorial, O Lord, throughout all generations.
For the Lord shall judge his people,
And repent himself concerning his servants.

The idols of the nations are silver and gold,
The work of men's hands.
They have mouths, but they speak not;
Eyes have they, but they see not;
They have ears, but they hear not;
Neither is there any breath in their mouths.
They that make them shall be like unto them;
Yea, everyone that trusteth in them.

O house of Israel, bless ye the Lord:
O house of Aaron, bless ye the Lord:
O house of Levi, bless ye the Lord:
Ye that fear the Lord, bless ye the Lord.
Blessed be the Lord out of Zion, {162}
Who dwelleth at Jerusalem.
Praise ye the Lord.

O give thanks unto the Lord; for he is good:
For his mercy endureth for ever.
O give thanks unto the God of gods:
For his mercy endureth for ever.
O give thanks unto the Lord of lords:
For his mercy endureth for ever.
To him who alone doeth great wonders:
For his mercy endureth for ever.
To him who by understanding made the heavens:
For his mercy endureth for ever.
To him who spread forth the earth above the waters:
For his mercy endureth for ever.
To him who made great lights:
For his mercy endureth for ever:
The sun to rule by day:
For his mercy endureth for ever:
The moon and stars to rule by night:
For his mercy endureth for ever.
To him who smote Egypt in their firstborn:
For his mercy endureth for ever:
And brought out Israel from among them:
For his mercy endureth for ever:
With a strong hand, and with a stretched out arm:
For his mercy endureth for ever.
To him who divided the Red Sea in sunder:
For his mercy endureth for ever:
And made Israel to pass through the midst of it: {163}
For his mercy endureth for ever:
But overthrew Pharaoh and his host in the Red Sea:
For his mercy endureth for ever.
To him who led his people through the wilderness:
For his mercy endureth for ever.
To him who smote great kings:
For his mercy endureth for ever:
And slew famous kings:
For his mercy endureth for ever:

Sihon king of the Amorites:
For his mercy endureth for ever:
And Og king of Bashan:
For his mercy endureth for ever:
And gave their land for an heritage:
For his mercy endureth for ever:
Even an heritage unto Israel his servant:
For his mercy endureth for ever.
Who remembered us in our low estate:
For his mercy endureth for ever:
And hath delivered us from our adversaries:
For his mercy endureth for ever.
He giveth food to all flesh:
For his mercy endureth for ever.
O give thanks unto the God of heaven:
For his mercy endureth for ever.

--*Psalms 134-136.*

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THE EYE OF THE LORD

O Lord, thou hast searched me, and known me.
Thou knowest my downsitting and mine uprising,
Thou understandest my thought afar off.
Thou searchest out my path and my lying down,
And art acquainted with all my ways.
For there is not a word in my tongue,
But, lo, O Lord, thou knowest it altogether.
Thou hast beset me behind and before,
And laid thine hand upon me.
Such knowledge is too wonderful for me;
It is high, I cannot attain unto it.
Whither shall I go from thy spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there:
If I make my bed in Sheol, behold, thou art there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me.
If I say, Surely the darkness shall overwhelm me,
And the light about me shall be night;
Even the darkness hideth not from thee,
But the night shineth as the day:
The darkness and the light are both alike to thee. {165}
How precious also are thy thoughts unto me, O God!
How great is the sum of them!
If I should count them, they are more in number than the sand:
When I awake, I am still with thee.

Search me, O God, and know my heart:
Try me, and know my thoughts:
And see if there be any way of wickedness in me,
And lead me in the way everlasting.

--*Psalm 139:1-12, 17, 18, 23, 24.*

{166}

HAPPY IS THE PEOPLE WHOSE GOD IS THE LORD

Blessed be the Lord my rock,
Who teacheth my hands to war,
And my fingers to fight:
My lovingkindness, and my fortress,
My high tower, and my deliverer;
My shield, and he in whom I trust;
Who subdueth my people under me.
Lord, what is man, that thou takest knowledge of him?
Or the son of man, that thou makest account of him?
Man is like to vanity:
His days are as a shadow that passeth away.
Bow thy heavens, O Lord, and come down:
Touch the mountains, and they shall smoke.
Cast forth lightning, and scatter them;
Send out thine arrows, and discomfit them.
Stretch forth thy hand from above;
Rescue me, and deliver me out of great waters,
Out of the hand of aliens;

Whose mouth speaketh deceit,
And whose right hand is a right hand of falsehood,

I will sing a new song unto thee, O God:
Upon a psaltery of ten strings will I sing praises unto thee. {167}
Thou art he that giveth salvation unto kings;
Who rescueth David his servant from the hurtful sword.
Rescue me, and deliver me out of the hand of aliens,
Whose mouth speaketh deceit,
And whose right hand is a right hand of falsehood.

When our sons shall be as plants grown up in their youth,
And our daughters as corner stones hewn after the fashion of a palace;
When our garners are full, affording all manner of store,
And our sheep bring forth thousands and ten thousands in our fields;
When our oxen are well laden;
When there is no breaking in, and no going forth,
And no outcry in our streets:
Happy is the people that is in such a case;
Yea, happy is the people whose God is the Lord.

--*Psalm 144*

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SLOW TO ANGER AND PLENTEOUS IN MERCY

I will extol thee, my God, O King;
And I will bless thy name for ever and ever.
Every day will I bless thee;
And I will praise thy name for ever and ever.
Great is the Lord, and greatly to be praised;
And his greatness is unsearchable.
One generation shall laud thy works to another,
And shall declare thy mighty acts.
Of the glorious majesty of thine honour,
And of thy wondrous works, will I meditate.
And men shall speak of the might of thy terrible acts;
And I will declare thy greatness.
They shall utter the memory of thy great goodness,
And shall sing of thy righteousness

The Lord is gracious, and full of compassion;
Slow to anger, and of great mercy.
The Lord is good to all;
And his tender mercies are over all his works.
All thy works shall give thanks unto thee, O Lord;
And thy saints shall bless thee.
They shall speak of the glory of thy kingdom,
And talk of thy power;
To make known to the sons of men his mighty acts,
And the glory of the majesty of his kingdom. {169}
Thy kingdom is an everlasting kingdom,
And thy dominion endureth throughout all generations.
The Lord upholdeth all that fall,
And raiseth up all those that be bowed down.
The eyes of all wait upon thee;
And thou givest them their food in due season.
Thou openest thine hand,
And satisfiest the desire of every living thing.
The Lord is righteous in all his ways,
And gracious in all his works.
The Lord is nigh unto all them that call upon him,
To all that call upon him in truth.
He will fulfil the desire of them that fear him;
He also will hear their cry, and will save them.
The Lord preserveth all them that love him;
But all the wicked will he destroy.
My mouth shall speak the praise of the Lord;
And let all flesh bless his holy name for ever and ever.

--*Psalm 145.*

{170}

SONGS OF PRAISE

Praise ye the Lord.
Praise the Lord, O my soul.
While I live will I praise the Lord:

I will sing praises unto my God while I have any being.

Put not your trust in princes,
Nor in the son of man, in whom there is no help.
His breath goeth forth, he returneth to his earth;
In that very day his thoughts perish.
Happy is he that hath the God of Jacob for his help,
Whose hope is in the Lord his God:
Which made heaven and earth,
The sea, and all that in them is;
Which keepeth truth for ever:
Which executeth judgment for the oppressed;
Which giveth food to the hungry:
The Lord looseth the prisoners;
The Lord openeth the eyes of the blind;
The Lord raiseth up them that are bowed down;
The Lord loveth the righteous;
The Lord preserveth the strangers;
He upholdeth the fatherless and widow;
But the way of the wicked he turneth upside down.
The Lord shall reign for ever, {171}
Thy God, O Zion, unto all generations.
Praise ye the Lord.

Praise ye the Lord;
For it is good to sing praises unto our God;
For it is pleasant, and praise is comely.

The Lord doth build up Jerusalem;
He gathereth together the outcasts of Israel.
He healeth the broken in heart,
And bindeth up their wounds.
He telleth the number of the stars;
He giveth them all their names.
Great is our Lord, and mighty in power;
His understanding is infinite.
The Lord upholdeth the meek:
He bringeth the wicked down to the ground.

Sing unto the Lord with thanksgiving;
Sing praises upon the harp unto our God:
Who covereth the heaven with clouds,
Who prepareth rain for the earth,
Who maketh grass to grow upon the mountains.
He giveth to the beast his food,
And to the young ravens which cry.
He delighteth not in the strength of the horse:
He taketh no pleasure in the legs of a man.
The Lord taketh pleasure in them that fear him,
In those that hope in his mercy.
Praise the Lord, O Jerusalem;
Praise thy God, O Zion. {172}
For he hath strengthened the bars of thy gates;
He hath blessed thy children within thee.
He maketh peace in thy borders;
He filleth thee with the finest of the wheat.
He sendeth out his commandment upon earth;
His word runneth very swiftly.
He giveth snow like wool;
He scattereth the hoar frost like ashes.
He casteth forth his ice like morsels:
Who can stand before his cold?
He sendeth out his word, and melteth them:
He causeth his wind to blow, and the waters flow.
He sheweth his word unto Jacob,
His statutes and his judgments unto Israel.
He hath not dealt so with any nation:
And as for his judgments, they have not known them.
Praise ye the Lord.

Praise ye the Lord.
Praise ye the Lord from the heavens:
Praise him in the heights.
Praise ye him, all his angels:
Praise ye him, all his host.
Praise ye him, sun and moon:
Praise him, all ye stars of light.
Praise him, ye heavens of heavens,
And ye waters that be above the heavens.
Let them praise the name of the Lord:
For he commanded, and they were created. {173}
He hath also established them for ever and ever:
He hath made a decree which shall not pass away.
Praise the Lord from the earth.
Ye dragons, and all deeps:
Fire and hail, snow and vapour;
Stormy wind, fulfilling his word:

Mountains and all hills;
Fruitful trees and all cedars:
Beasts and all cattle;
Creeping things and flying fowl:
Kings of the earth and all peoples;
Princes and all judges of the earth:
Both young men and maidens;
Old men and children:
Let them praise the name of the Lord;
For his name alone is exalted:
His glory is above the earth and heaven.
And he hath lifted up the horn of his people,
The praise of all his saints;
Even of the children of Israel, a people near unto him.
Praise ye the Lord.

Praise ye the Lord.
Praise God in his sanctuary:
Praise him in the firmament of his power.
Praise him for his mighty acts:
Praise him according to his excellent greatness.
Praise him with the sound of the trumpet:
Praise him with the psaltery and harp. {174}
Praise him with the timbrel and dance:
Praise him with stringed instruments and the pipe.
Praise him upon the loud cymbals:
Praise him upon the high sounding cymbals.
Let every thing that hath breath praise the Lord.
Praise ye the Lord.

--Psalms 146-148, 150.

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TWO WOMEN GRINDING AT THE MILL

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The hand mill for grinding grain shown in the picture is exactly the same as those in use in Palestine from the earliest times. It consists of two circular stones, one of which is placed on top of the other, the upper and lower surfaces being flat. The underside of the upper stone is slightly concave, fitting into the convex surface of the lower stone. From the center of the lower stone a strong pin of wood passes through a funnel-shaped hole in the upper stone. Into this hole the grain is thrown, and as it is ground escapes as meal to a smooth sheepskin placed beneath. On the surface of the upper stone near the circumference, a handle is fixed by which the stone is turned. The meal is ground every day. The work, which is very laborious, is performed by the women of the household. In the picture this mill is rather more elaborate than usual, the lower stone being elongated and used as a trough for the meal as it falls over the edges of the mill. There are two baskets of grain and one of meal. One of the women is about to put a handful of grain in the mill. Both are helping to turn the upper stone by the handle



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SELECTIONS FROM JOB

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PERSONS REPRESENTED.

Friends of Job.

Job, a rich man of the East.

Eliphaz, the Temanite.

Bildad, the Shuhite.

Zophar, the Naamathite.

Elihu, son of Barachel, the Buzite.

The Wife of Job.

The LORD.

Satan.

Sons of God, Messengers, Friends, Spectators.

PLACES.

The Land of Uz, a country east of Palestine.

The Court of Heaven.

TIME.

The Patriarchal Age.

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JOB

There is one question over which men have puzzled for many, many hundreds of years. It is the question, "Why do good people suffer?" When wicked people suffered, the reason seemed to be plain. It was because they had done wrong; and people who do wrong ought to suffer. But good people as well as wicked people suffer, and it has always been very hard for many to see how God can be good and this still be true.

This is the question that a Hebrew poet tried to answer in the book of Job. He pictured a man named Job who had lived a good life and feared God, and yet who suffered. He lost the flocks and herds which had made him rich. A whirlwind swept away the house in which his sons and daughters were feasting, and killed them all. At last a disease for which there was no known cure came upon him. Poor and alone, he faced a certain death of great suffering.

Then three friends came to see him. Finding him suffering so, they believed that he must have been a great sinner, and that the suffering was God's punishment for his sin. They tried to make him see that he had sinned. At first they only hint it, very gently and tenderly, but when he still insists that he has not sinned in any way which should bring such suffering, they become more harsh and {180} plainly charge him with being greedy of gain and cruel to the poor. He says that he has not been guilty of these things. And so, the poet means to say, when men suffer, it does not always mean that they have sinned. Then, in the poem, God speaks out of a storm. He says that Job cannot understand the sea or the sky or the storm or the winter's cold or the instincts of the animals. Does he think, then, that he will be able to understand how God deals with men? He trusts God in the things that are good. Can he not trust him in the things that seem evil also? Job is willing to trust God, and the book ends with a picture of a happy, prosperous old age for this man who has suffered so much.

What is the writer's answer, then, to the question why good men suffer? His answer is that we cannot tell why such men suffer. But we know that God is wise and good, and we may trust him, even if we find it impossible, as we always shall, to answer all the questions of life.

The book of Job is a great dramatic poem. It is dramatic not because it was meant to be acted as the Greek and English drama; the Hebrews knew nothing about drama of this kind. But it consists of dialogue between various speakers, and has the true dramatic spirit and intensity of personal feeling. It is the nearest approach to the drama in the Bible. It is printed here in dramatic form because it was felt that this would be suggestive and helpful to the reader. It has a prologue and an epilogue which are in prose, while the speeches are in poetic form, and are printed like the blank verse of the Greek or English drama.

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PROLOGUE

There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and shunned evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household; so that this man was the greatest of all the children of the east. And his sons went and held a feast in the house of each one upon his day; and they sent and called for their three sisters to eat and to drink with them. And whenever the feast days came round Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all; for Job said, "It may be that my sons have sinned, and renounced God in their hearts." Thus did Job continually.

Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

And thus they spoke:--

THE LORD--"Whence comest thou?"

SATAN--"From going to and fro in the earth, and from walking up and down in it."

THE LORD--"Hast thou considered my servant Job? for there is none like him in the earth, a perfect and an upright man, one that feareth God, and shunneth evil."

SATAN--"Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath, on every side? thou hast blessed the {182} work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will renounce thee to thy face."

THE LORD--"Behold, all that he hath is in thy power; only upon himself put not forth thine hand."

Then Satan went forth from the presence of the Lord. After this on a certain day messengers came with tidings to Job.

FIRST MESSENGER--"The oxen were plowing, and the asses feeding beside them: and the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee."

SECOND MESSENGER--"The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee."

THIRD MESSENGER--"The Chaldeans made three bands, and fell upon the camels, and have taken them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee."

FOURTH MESSENGER--"Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee."

JOB--(He arose, rent his mantle, shaved his head, and fell on the ground and worshipped.)

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"Naked came I into the world, and naked I must return out of it. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord.

And thus they spoke:--

THE LORD--"From whence comest thou?"

SATAN--"From going to and fro in the earth, and from walking up and down in it."

THE LORD--"Hast thou considered my servant Job? for there is none like him in the earth, a perfect and an upright man, one that feareth God, and shunneth evil: and he still holdeth fast his integrity, although thou movedst me against him, to destroy him without cause."

SATAN--"Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will renounce thee to thy face."

THE LORD--"Behold, he is in thy hands; only spare his life."

Satan went forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself, and he sat among the ashes.

THE WIFE OF JOB--"Dost thou still hold fast thine integrity? renounce God, and die."

JOB--"Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?"

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Now when Job's three friends heard of all this evil that was come upon him, they came everyone from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: and they made an appointment together to come to mourn with him and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent everyone his mantle, and sprinkled dust upon their heads. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.

(The action of the dramatic poem itself now begins.)

I

JOB.

Why died I not at birth?
Why did life receive me?
For now should I have lain down and been quiet;
I should have slept; then had I been at rest:
With kings and counsellors of the earth,
Which built up waste places for themselves;
Or with princes that had gold,
Who filled their houses with silver:
There the wicked cease from troubling;
And there the weary be at rest.
There the prisoners are at ease together;
They hear not the voice of the taskmaster.
The small and great are there; {185}
And the servant is free from his master.
Wherefore is light given to him that is in misery,
And life unto the bitter in soul;
Which long for death, but it cometh not;
And dig for it more than for hid treasures;
Which rejoice exceedingly,
And are glad, when they can find the grave?
Why is light given to a man whose way is hid,
And whom God hath hedged in?
For my sighing cometh before I eat,
And my groans are poured out like water.
For the thing which I fear cometh upon me,
And that which I am afraid of cometh unto me.
I am not at ease, neither am I quiet, neither have I rest;
But trouble cometh.

ELIPHAZ.

If one assay to commune with thee, wilt thou be grieved?
But who can withhold himself from speaking?
Behold, thou hast instructed many,
And thou hast strengthened the weak hands.
Thy words have upholden him that was falling,
And thou hast confirmed the feeble knees.
But now it is come unto thee, and thou faintest;
It toucheth thee, and thou art troubled.
Is not thy fear of God thy confidence,
And thy hope the integrity of thy ways?
Now a thing was secretly brought to me,
And mine ear received a whisper thereof. {186}
In thoughts from the visions of the night,
When deep sleep falleth on men,
Fear came upon me, and trembling,
Which made all my bones to shake.
Then a spirit glided before my face;
The hair of my flesh stood up.
It stood still, but I could not discern the appearance thereof;
A form was before mine eyes:
There was silence, and I heard a voice, saying,
Shall mortal man be more just than God?
Shall a man be more pure than his Maker?
Behold, he putteth no trust in his servants;
And his angels he chargeth with folly:
How much more them that dwell in houses of clay.

But man is born unto trouble,
As the sparks fly upward.
But as for me, I would seek unto God,
And unto God would I commit my cause:
Who doeth great things and unsearchable;
Marvellous things without number:
Who giveth rain upon the earth,
And sendeth waters upon the fields:
So that he setteth up on high those that be low;
And those which mourn are exalted to safety.
He frustrateth the devices of the crafty,
So that their hands cannot perform their enterprise.
He taketh the wise in their own craftiness: {187}
And the counsel of the froward is carried headlong.
They meet with darkness in the daytime,
And grope at noonday as in the night.
But he saveth from the sword of their mouth,
Even the needy from the hand of the mighty.
So the poor hath hope,
And iniquity stoppeth her mouth.

Behold, happy is the man whom God correcteth:
Therefore despise not thou the chastening of the Almighty.
For he maketh sore, and bindeth up;
He woundeth, and his hands make whole.
In famine he shall redeem thee from death;
And in war from the power of the sword.
Thou shalt be hid from the scourge of the tongue;
Neither shalt thou be afraid of destruction when it cometh.
At destruction and dearth thou shalt laugh;
Neither shalt thou be afraid of the beasts of the earth.
For thou shalt be in league with the stones of the field;
And the beasts of the field shall be at peace with thee.
Thou shalt come to thy grave in a full age,
Like as a shock of corn cometh in in its season.
Lo this, we have searched it, so it is;
Hear it, and know thou it for thy good.

JOB.

Oh that my vexation were but weighed,
And my calamity laid in the balances together!
For now it would be heavier than the sand of the seas:
Therefore have my words been rash. {188}
For the arrows of the Almighty are within me,
The poison whereof my spirit drinketh up:
The terrors of God do set themselves in array against me.

Oh that I might have my request;
And that God would grant me the thing that I long for!
Even that it would please God to crush me;
That he would let loose his hand, and cut me off!
Then should I yet have comfort;
Yea, I would exult in pain that spareth not:
For I have not denied the words of the Holy One.
What is my strength, that I should wait?
And what is mine end, that I should be patient?
Is my strength the strength of stones?
My brethren have dealt deceitfully as a brook,
As the channel of brooks that pass away;
Which are black by reason of the ice,
And wherein the snow hideth itself:
When they grow warm, they vanish:
When it is hot, they are consumed out of their place.
The caravans that travel by the way of them turn aside;
They go up into the waste, and perish.
The caravans of Tema looked,
The companies of Sheba waited for them.
They were ashamed because they had hoped;
They came thither, and were confounded.
See now,--ye are just like that,
Ye see a terror, and are afraid.
Did I say, Give unto me?
Or, Offer a present for me of your substance? {189}
Or, Deliver me from the adversary's hand?
Or, Redeem me from the hand of the oppressors?

Teach me, and I will hold my peace:
And cause me to understand wherein I have erred.

JOB.

(He speaks now to the Lord.)

What is man, that thou shouldest magnify him,
And that thou shouldest set thine heart upon him,
And that thou shouldest visit him every morning,

And try him every moment?

If I have sinned, what do I unto thee, O thou watcher of men?
Why hast thou set me as a mark for thee,
So that I am a burden to myself?
And why dost thou not pardon my transgression,
and take away mine iniquity?
For now shall I lie down in the dust;
And thou shalt seek me diligently, but I shall not be.

BILDAD.

How long wilt thou speak these things?
And how long shall the words of thy mouth be like a mighty wind?
Doth God pervert judgment?
Or doth the Almighty pervert justice?
If thy children have sinned against him,
And he have delivered them into the hand of their transgression: {190}
If thou wouldest seek diligently unto God,
And make thy supplication to the Almighty;
If thou wert pure and upright;
Surely now he would awake for thee,
And make the habitation of thy righteousness prosperous.

For inquire, I pray thee, of the former age,
And apply thyself to that which their fathers have searched out:
(For we are but of yesterday, and know nothing,
Because our days upon earth are a shadow:)
Shall not they teach thee, and tell thee,
And utter words out of their heart?
"Can the rush grow up without mire?
Can the flag grow without water?"
Whilst it is yet in its greenness, and not cut down,
It withereth before any other herb.
So are the paths of all that forget God;
And the hope of the godless man shall perish:
Whose confidence shall break in sunder,
And whose trust is a spider's web.
He shall lean upon his house, but it shall not stand:
He shall hold fast thereby, but it shall not endure.
He is green before the sun,
And his shoots go forth over his garden.
His roots are wrapped about the heap,
He beholdeth the place of stones.
If he be destroyed from his place,
Then it shall deny him, saying, "I have not seen thee." {191}
Behold, God will not cast away a perfect man,
Neither will he uphold the evil-doers.
He will yet fill thy mouth with laughter,
And thy lips with shouting.
They that hate thee shall be clothed with shame;
And the tent of the wicked shall be no more.

JOB.

Of a truth I know that it is so:
But how can man be just with God?
Should he desire to contend with him,
He cannot answer him one of a thousand.
He is wise in heart, and mighty in strength:
Who hath hardened himself against him, and prospered?
Who removeth the mountains, and they know it not.
When he overturneth them in his anger.
Who shaketh the earth out of her place,
And the pillars thereof tremble.
Who commandeth the sun, and it riseth not;
And sealeth up the stars.
Who alone stretcheth out the heavens,
And treadeth upon the waves of the sea.
Who maketh the Bear, Orion, and the Pleiades,
And the chambers of the south.
Who doeth great things past finding out;
Yea, marvellous things without number.
Lo, he goeth by me, and I see him not:
He passeth on also, but I perceive him not. {192}
If we speak of the strength of the mighty, lo, he is there!
And if of judgment, who will appoint me a time?
Though I be righteous, mine own mouth shall condemn me:
Though I be perfect, it shall prove me perverse.
I am perfect; I regard not myself;
I despise my life.
It is all one; therefore I say,
He destroyeth the perfect and the wicked.

Now my days are swifter than a courier:
They flee away, they see no good.
They are passed away as the swift ships:

As the eagle that swoopeth on the prey.
My soul is weary of my life;
I will give free course to my complaint;
I will speak in the bitterness of my soul.
I will say unto God, "Do not condemn me;
Shew me wherefore thou contendest with me.
Is it good unto thee that thou shouldest oppress,
That thou shouldest despise the work of thine hands?

Are not my days few? cease then,
And let me alone, that I may take comfort a little,
Before I go whence I shall not return,
Even to the land of darkness and of the shadow of death;
A land of thick darkness, as darkness itself;
A land of the shadow of death, without any order,
And where the light is as darkness."

{193}

ZOPHAR.

Should not the multitude of words be answered?
And should a man full of talk be justified?
Should thy boastings make men hold their peace?
And when thou mockest, shall no man make thee ashamed?
For thou sayest, "My doctrine is pure,
And I am clean in thine eyes."
But Oh that God would speak,
And open his lips against thee;
And that he would shew thee the secrets of wisdom,
That it is manifold in effectual working!
Know therefore that God exacteth of thee
less than thine iniquity deserveth.
Canst thou by searching find out God?
Canst thou find out the Almighty unto perfection?
It is high as heaven; what canst thou do?
Deeper than Sheol; what canst thou know?
The measure thereof is longer than the earth,
And broader than the sea.

For he knoweth vain men:
He seeth iniquity also, even though he consider it not.
If iniquity be in thine hand, put it far away,
And let not unrighteousness dwell in thy tents;
Surely then shalt thou lift up thy face without spot;
Yea, thou shalt be stedfast, and shalt not fear:
For thou shalt forget thy misery;
Thou shalt remember it as waters that are passed away:
And thy life shall be clearer than the noonday;
Though there be darkness, it shall be as the morning.

{194}

JOB.

No doubt but ye are the people,
And wisdom shall die with you.
But I have understanding as well as you;
I am not inferior to you:
Yea, who knoweth not such things as these?
Lo, mine eye hath seen all this,
Mine ear hath heard and understood it.
What ye know, the same do I know also:
I am not inferior unto you.
Surely I would speak to the Almighty,
And I desire to reason with God.
But ye are forgers of lies,
Ye are all physicians of no value.
Oh that ye would altogether hold your peace!
And it should be your wisdom.
Your memorable sayings are proverbs of ashes.

Though he slay me, yet will I wait for him:
Nevertheless I will maintain my ways before him.
This also shall be my salvation;
For a godless man shall not come before him.
Hear diligently my speech,
And let my declaration be in your ears.
Behold now, I have ordered my cause;
I know that I am righteous.
Who is he that will contend with me?

How many are mine iniquities and sins?
Make me to know my transgression and my sin.
Wherefore hidest thou thy face, {195}
And holdest me for thine enemy?
Wilt thou harass a driven leaf?
And wilt thou pursue the dry stubble?

Man that is born of a woman
Is of few days, and full of trouble.
He cometh forth like a flower, and is cut down:
He fleeth also as a shadow, and continueth not.
And dost thou open thine eyes upon such an one,
And bringest me into judgment with thee?

For there is hope of a tree, if it be cut down, that it will sprout again,
And that the tender branch thereof will not cease.
Though the root thereof grow old in the earth,
And the stock thereof die in the ground;
Yet through the scent of water it will bud,
And put forth boughs like a plant.
But man dieth, and wasteth away:
Yea, man giveth up his spirit, and where is he?

If a man die, shall he live again?
All the days of my warfare would I wait,
Till my release should come.
Thou shouldest call, and I would answer thee:
Thou wouldest have a desire to the work of thine hands.

THE FIRST CYCLE OF SPEECHES IS ENDED.

The three friends center their thought about God. The question is, why has Job suffered? Their answer is, because he has sinned. God is just, and would never make a man suffer unless he had sinned. **Eliphaz** says that all men are imperfect, and so {196} suffer. Let Job acknowledge that he has sinned, and this suffering will be only discipline, and God will again bless him. **Bildad** says that the fathers have always understood that God was just. The man who does not believe as they did must be wicked. **Zophar** says that God knows Job has sinned, even if Job himself is too blind to see it; else he would not make Job suffer. **Job** is perplexed. Has he sinned so as to merit this suffering? No. If they say that God is just--yes, but what does God mean, then, by dealing thus with him? He had expected sympathy from his friends. Why do they not give it? He can only turn helplessly to God himself. Would that he could meet God as one might a man, and plead his cause! But, no! Even that chance for justice is cut off. And yet they can talk of God as being just!

II

ELIPHAZ.

Should a wise man make answer with vain knowledge,
And fill his belly with the east wind?
Should he reason with unprofitable talk,
Or with speeches wherewith he can do no good?
Yea, thou doest away with fear,
And restrainest devotion before God.
For thine iniquity teacheth thy mouth,
And thou chooseth the tongue of the crafty.
Thine own mouth condemneth thee, and not I;
Yea, thine own lips testify against thee.
Art thou the first man that was born?
Or wast thou brought forth before the hills?
Hast thou heard the secret counsel of God?
And dost thou restrain wisdom to thyself?
What knowest thou, that we know not? {197}
What understandest thou, which is not in us?
With us are both the grayheaded and the very aged men,
Much older than thy father.
Are the consolations of God too small for thee,
And the word that dealeth gently with thee?
Why doth thine heart carry thee away?
And why do thine eyes wink?
That thou turnest thy spirit against God,
And lettest such words go out of thy mouth.

JOB.

I have heard many such things:
Miserable comforters are ye all.
Shall vain words have an end?
Or what provoketh thee that thou answerest?
I also could speak as ye do;
If your soul were in my soul's stead,
I could join words together against you,
And shake mine head at you.
But I would strengthen you with my mouth,
And the solace of my lips should assuage your grief.

God delivereth me to the ungodly,
And casteth me into the hands of the wicked.
I was at ease, and he brake me asunder;
Yea, he hath taken me by the neck, and dashed me to pieces:
He hath also set me up for his mark.
His archers compass me round about, {198}
My face is red with weeping,
And on my eyelids is the shadow of death;

Although there is no violence in mine hands,
And my prayer is pure.

O earth, cover not thou my blood,
And let my cry have no resting place.
Even now, behold, my witness is in heaven,
And he that voucheth for me is on high.
My friends scorn me:
But mine eye poureth out tears unto God;
That he would maintain the right of a man with God,
And of a son of man with his neighbour!
For when a few years are come,
I shall go the way whence I shall not return.
My spirit is consumed, my days are extinct,
The grave is ready for me.
Surely there are mockers with me,
And mine eye abideth in their provocation.
But return ye, all of you, and come now:
And I shall not find a wise man among you.
My days are past, my purposes are broken off,
Even the thoughts of my heart.
They change the night into day:
The light, say they, is near unto the darkness.
If I look for Sheol as mine house:
If I have spread my couch, in the darkness;
If I have said to corruption, "Thou art my father";
To the worm, "Thou art my mother, and my sister"; {199}
Where then is my hope?
And as for my hope, who shall see it?
It shall go down to the bars of Sheol,
When once there is rest in the dust.

BILDAD.

How long will ye lay snares for words?
Consider, and afterwards we will speak.
Wherefore are we counted as beasts,
And are become unclean in your sight?
Thou that tearest thyself in thine anger,
Shall the earth be forsaken for thee?
Or shall the rock be removed out of its place?
Yea, the light of the wicked shall be put out,
And the spark of his fire shall not shine.
The light shall be dark in his tent,
And his lamp above him shall be put out.
The steps of his strength shall be straitened,
And his own counsel shall cast him down.
He shall be rooted out of his tent wherein he trusteth;
And he shall be brought to the king of terrors.
He shall be driven from light into darkness,
And chased out of the world.
He shall have neither son nor son's son among his people,
Nor any remaining where he sojourned.
They that come after shall be astonished at his day,
As they that went before were frightened.
Surely such are the dwellings of the unrighteous,
And this is the place of him that knoweth not God.

{200}

JOB.

How long will ye vex my soul,
And break me in pieces with words?
These ten times have ye reproached me:
Ye are not ashamed that ye deal hardly with me.
And if indeed I have erred,
Mine error remaineth with myself.
If indeed ye will magnify yourselves against me,
And plead against me my reproach:
Know now that God hath wronged me in my cause,
And hath compassed me with his net.
Behold, I cry out of wrong, but I am not heard:
I cry for help, but there is no judgment.
He hath fenced up my way that I cannot pass,
And hath set darkness in my paths.
He hath put my brethren far from me,
And mine acquaintance are wholly estranged from me.
My kinsfolk have failed,
And my familiar friends have forgotten me.

Have pity upon me, have pity upon me, O ye my friends;
For the hand of God hath touched me.
Why do ye persecute me as God,
And are not satisfied with my flesh?
Oh that my words were now written!

Oh that they were inscribed in a book!
That with an iron pen and lead
They were graven in the rock for ever!
But I know that my redeemer liveth, {201}
And that he shall stand up at the last upon the earth:
And after my skin hath been thus destroyed,
Yet from my flesh shall I see God:
Whom I shall see for myself,
And mine eyes shall behold, and not another.

ZOPHAR.

Knowest thou not this of old time,
Since man was placed upon earth,
That the triumphing of the wicked is short,
And the joy of the godless but for a moment?
Though his excellency mount up to the heavens,
And his head reach unto the clouds;
He shall fly away as a dream, and shall not be found:
Yea, he shall be chased away as a vision of the night.
The eye which saw him shall see him no more;
Neither shall his place any more behold him.
For he hath oppressed and forsaken the poor;
He hath violently taken away an house, and he shall not build it up.
Because he knew no quietness within him,
He shall not save aught of that wherein he delighteth.
There was nothing left that he devoured not;
Therefore his prosperity shall not endure.
In the fulness of his sufficiency he shall be in straits:
The hand of everyone that is in misery shall come upon him.
The heavens shall reveal his iniquity,
And the earth shall rise up against him. {202}
The increase of his house shall depart,
His goods shall flow away in the day of his wrath.
This is the portion of a wicked man from God,
And the heritage appointed unto him by God.

JOB.

Hear diligently my speech;
And let this be your consolations.
Suffer me, and I also will speak;
And after that I have spoken, mock on.
As for me, is my complaint to man?
And why should I not be impatient?

Wherefore do the wicked live,
Become old, yea, wax mighty in power?
Their seed is established with them in their sight,
And their offspring before their eyes.
Their houses are safe from fear,
Neither is the rod of God upon them.
They send forth their little ones like a flock,
And their children dance.
They sing to the timbrel and harp,
And rejoice at the sound of the pipe.
They spend their days in prosperity,
And in a moment they go down to Sheol.
Yet they said unto God, "Depart from us;
For we desire not the knowledge of thy ways.
What is the Almighty, that we should serve him? {203}
And what profit should we have, if we pray unto him?"
Lo, their prosperity is not in their hand:
The counsel of the wicked is far from me.

How oft is it that the lamp of the wicked is put out?
That their calamity cometh upon them?
That God distributeth sorrows in his anger?
That they are as stubble before the wind,
And as chaff that the storm carrieth away?

Ye say, God layeth up his iniquity for his children.
Let him recompense it unto himself, that he may know it.
Let his own eyes see his destruction,
And let him drink of the wrath of the Almighty.
For what pleasure hath he in his house after him,
When the number of his months is cut off in the midst?

Shall any teach God knowledge?
Seeing he judgeth those that are high.
One dieth in his full strength,
Being wholly at ease and quiet:
And another dieth in bitterness of soul,
And never tasteth of good.

They lie down alike in the dust,
And the worm covereth them.

Behold, I know your thoughts,
And the devices which ye wrongfully imagine against me.
For ye say, Where is the house of the tyrant?
And where is the tent wherein the wicked dwelt? {204}
Have ye not asked them that go by the way?
And do ye not know their tokens?
That the evil man is reserved to the day of calamity?
That they are led forth to the day of wrath?
Who shall declare his way to his face?
And who shall repay him what he hath done?
Yet shall he be borne to the grave,
And shall keep watch over the tomb.
The clods of the valley shall be sweet unto him,
And all men shall draw after him,
As there were innumerable before him.
How then comfort ye me in vain,
Seeing in your answers there remaineth only falsehood?

THE SECOND CYCLE OF SPEECHES IS ENDED.

In the first cycle, the three friends had tried to bring Job to their idea of God, and had failed. Now they center their thought about the wicked man,--how his wickedness brings suffering. **Eliphaz** says that all men know that the wicked suffer. **Bildad** says that the very order of nature is such that the wicked suffer. **Zophar** says that, even if the wicked have any prosperity, it is short, and the end is suffering. All this is to rouse the conscience of Job to believe that he is suffering for his sins. Job, overwhelmed by their lack of sympathy, at first does not try to meet their arguments, but continues his complaint and prayer to God. Zophar's speech arouses him to answer, and he says Zophar does not speak the truth. The wicked live and die as happily as the righteous.

The real argument is ended. The friends have tried to show that Job suffers because he has sinned. They have come to the question from the side of God and from the side of man; and in each case Job has denied their position. Nothing is left but to charge Job directly with sin.

{205}

III ELIPHAZ.

Can a man be profitable unto God?
Surely he that is wise is profitable unto himself.
Is it any pleasure to the Almighty, that thou art righteous?
Or, is it gain to him, that thou makest thy ways perfect?
Is it for thy fear of him that he reproveth thee,
That he entereth with thee into judgment?

Is not thy wickedness great?
Neither is there any end to thine iniquities.
For thou hast taken pledges of thy brother for nought,
And stripped the naked of their clothing.
Thou hast not given water to the weary to drink,
And thou hast withholden bread from the hungry.
Thou hast sent widows away empty,
And the arms of the fatherless have been broken.
Therefore snares are round about thee,
And sudden fear troubleth thee,
Or darkness, that thou canst not see,
And abundance of waters cover thee.
Is not God in the height of heaven?
And behold the height of the stars, how high they are!
And thou sayest, "What doth God know?
Can he judge through the thick darkness?
Thick clouds are a covering to him, that he seeth not;
And he walketh in the circuit of heaven."
Wilt thou keep the old way
Which wicked men have trodden? {206}
If thou return to the Almighty, thou shalt be built up;
If thou put away unrighteousness far from thy tents.
And lay thou thy treasure in the dust,
And the gold of Ophir among the stones of the brooks;
And the Almighty shall be thy treasure,
And precious silver unto thee.
For then shalt thou delight thyself in the Almighty,
And shalt lift up thy face unto God.
Thou shalt make thy prayer unto him, and he shall hear thee;
And thou shalt pay thy vows.
Thou shalt also decree a thing, and it shall be established unto thee;
And light shall shine upon thy ways.

JOB.

Even to-day is my complaint rebellious:
My stroke is heavier than my groaning.
Oh that I knew where I might find him,
That I might come even to his dwelling place!

I would order my cause before him,
And fill my mouth with arguments.
I would know the words which he would answer me,
And understand what he would say unto me.
Would he contend with me in the greatness of his power?
Nay; but he would give heed unto me.
There the upright might reason with him;
So should I be delivered for ever from my judge.
Behold, I go forward, but he is not there; {207}
And backward, but I cannot perceive him:
On the left hand, when he doth work, but I cannot behold him:
He hideth himself on the right hand, that I cannot see him.
But he knoweth the way: that I take;
When he hath tried me, I shall come forth as gold.
My foot hath held fast to his steps;
His way have I kept, and turned not aside.
I have not gone back from the commandment of his lips;
I have treasured up the words of his mouth more than my necessary food.

But he is in one mind, and who can turn him?
And what his soul desireth, even that he doeth.
For he performeth that which is appointed for me:
And many such things are with him.
Therefore am I troubled at his presence;
When I consider, I am afraid of him.
For God hath made my heart faint,
And the Almighty hath troubled me:
Because I was not cut off before the darkness,
Neither did he cover the thick darkness from my face.

BILDAD.

Dominion and fear are with him;
He maketh peace in his high places.
Is there any number of his armies?
And upon whom doth not his light arise?
How then can man be just with God? {208}
Or how can he be clean that is born of a woman?
Behold, even the moon hath no brightness,
And the stars are not pure in his sight:
How much less man, that is a worm!
And the son of man, which is a worm!

JOB.

How hast thou helped him that is without power!
How hast thou saved the arm that hath no strength!
How hast thou counselled him that hath no wisdom,
And plentifully declared sound knowledge!
To whom hast thou uttered words?
And whose spirit came forth from thee?

They that are deceased tremble
Beneath the waters and the inhabitants thereof.
Sheol is naked before him,
And Abaddon hath no covering.
He stretcheth out the north over empty space,
And hangeth the earth upon nothing.
He bindeth up the waters in his thick clouds;
And the cloud is not rent under them.
He closeth in the face of his throne,
And spreadeth his cloud upon it.
He hath described a boundary upon the face of the waters
Unto the confines of light and darkness.
The pillars of heaven tremble
And are astonished at his rebuke.
He stirreth up the sea with his power,
And by his understanding he smiteth through Rahab. {209}
By his spirit the heavens are garnished;
His hand hath pierced the swift serpent.

Lo, these are but the outskirts of his ways:
And how small a whisper do we hear of him!
But the thunder of his power who can understand?

As God liveth, who hath taken away my right;
And the Almighty, who hath vexed my soul;
(For my life is yet whole in me,
And the spirit of God is in my nostrils;)
Surely my lips shall not speak unrighteousness,
Neither shall my tongue utter deceit.
God forbid that I should justify you:
Till I die I will not put away mine integrity from me.
My righteousness I hold fast, and will not let it go:

My heart shall not reproach me so long as I live.

ZOPHAR.

This is the portion of a wicked man with God,
And the heritage of oppressors, which they receive from the Almighty.
Though he heap up silver as the dust,
And prepare raiment as the clay;
He may prepare it, but the just shall put it on,
And the innocent shall divide the silver.
He openeth his eyes, and he is not.
Terrors overtake him like waters;
A tempest stealeth him away in the night.
The east wind carrieth him away, and he departeth;
And it sweepeth him out of his place.

{210}

JOB.

Oh that I were as in the months of old,
As in the days when God watched over me;
When his lamp shined upon my head,
And by his light I walked through darkness;
As I was in the ripeness of my days,
When the secret of God was upon my tent;
When the Almighty was yet with me,
And my children were about me;
When I went forth to the gate unto the city,
When I prepared my seat in the street,
The young men saw me and hid themselves,
And the aged rose up and stood;
The princes refrained talking,
And laid their hand on their mouth;
The voice of the nobles was hushed,
And their tongue cleaved to the roof of their mouth.

For when the ear heard me, then it blessed me;
And when the eye saw me, it gave witness unto me:
Because I delivered the poor that cried,
The fatherless also, that had none to help him.
The blessing of him that was ready to perish came upon me:
And I caused the widow's heart to sing for joy.
I put on righteousness, and it clothed me:
My justice was as a robe and a diadem.
I was eyes to the blind,
And feet was I to the lame.
I was a father to the needy;
And the cause of him that I knew not I searched out. {211}
But now they that are younger than I have me in derision,
Upon my right hand rise the rabble;
They thrust aside my feet,
And they cast up against me their ways of destruction.

And now my soul is poured out within me;
Days of affliction have taken hold upon me.
In the night season my bones are pierced in me,
And the pains that gnaw me take no rest.
He hath cast me into the mire,
And I am become like dust and ashes.
I cry unto thee, and thou dost not answer me:
I stand up, and thou lookest at me.
Thou liftest me up to the wind, thou causest me to ride upon it;
And thou dissolvest me in the storm.

If I did despise the cause of my manservant or of my maidservant,
When they contended with me:
What then shall I do when God riseth up?
And when he visiteth, what shall I answer him?

If I have withheld the poor from their desire,
Or have caused the eyes of the widow to fail;
Or have eaten my morsel alone,
And the fatherless hath not eaten thereof;

If I have seen any perish for want of clothing,
Or that the needy had no covering;

If I have lifted up my hand against the fatherless,
Because I saw my help in the gate: {212}

Then let my shoulder fall from the shoulder blade,
And mine arm be broken from the bone.

If I have made gold my hope,
And have said to the fine gold,

Thou art my confidence;
If I rejoiced because my wealth was great,
And because mine hand had gotten much;

If I rejoiced at the destruction of him that hated me,
Or lifted up myself when evil found him;

If the men of my tent said not,
Who can find one that hath not been satisfied with his food?
The stranger did not lodge in the street;
But I opened my doors to the traveller.

Oh that I had one to hear me!
(Lo, here is my signature, let the Almighty answer me;)
And that I had the indictment which mine adversary hath written!
Surely I would carry it upon my shoulder;
I would bind it unto me as a crown.
I would declare unto him the number of my steps;
As a prince would I go near unto him.

If my land cry out against me,
And the furrows thereof weep together;
If I have eaten the fruits thereof without money,
Or have caused the owners thereof to lose their life: {213}
Let thistles grow instead of wheat,
And cockle instead of barley.

IN THE THIRD CYCLE OF SPEECHES

The three friends still try to show Job that he must have sinned. **Eliphaz** charges him directly with the sins that a rich man in his position could most easily commit. **Bildad** only repeats in feebler phrase former statements about man's impurity in the pure sight of God. **Zophar** either does not appear at all, or maintains his former position with no new argument. **Job** still wishes he might find God to plead his cause, and, at the end, affirms formally his innocence of the sins with which Eliphaz had charged him.

The argument has ended. Neither side has moved the other a single step from the position taken at the beginning. The question of why Job suffers is still unanswered. If it is ever to be answered, some other solution than that of the three friends must be offered.

IV

So these three men ceased to answer Job, because he was righteous in his own eyes. Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the family of Ram: against Job was his wrath kindled, because he justified himself rather than God. Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job. Now Elihu had waited to speak unto Job, because they were older than he. And when Elihu saw that there was no answer in the mouth of these three men, his wrath was kindled.

ELIHU.

(He speaks to the friends.)

I am young, and ye are very old; {214}
Wherefore I held back, and durst not shew you mine opinion.
I said, "Days should speak,
And multitude of years should teach wisdom."
But there is a spirit in man,
And the breath of the Almighty giveth them understanding.
It is not the great alone that are wise,
Nor the aged that understand judgment.
Therefore I said, "Hearken to me;
I also will shew mine opinion."
Behold, I waited for your words,
I listened for your reasons,
Whilst ye searched out what to say.
Yea, I attended unto you,
And, behold, there was none that convinced Job,
Or that answered his words, among you.

(He speaks to Job.)

Howbeit, Job, I pray thee, hear my speech
And hearken to all my words.
Behold now, I have opened my mouth,
My tongue hath spoken in my mouth.
My words shall utter the uprightness of my heart:
And that which my lips know they shall speak sincerely.
The spirit of God hath made me,
And the breath of the Almighty giveth me life.
If thou canst, answer thou me;
Set thy words in order before me, stand forth. {215}
Behold, I am toward God even as thou art:
I also am formed out of the clay.
Behold, my terror shall not make thee afraid,
Neither shall my pressure be heavy upon thee.
Surely thou hast spoken in mine hearing,

And I have heard the voice of thy words, saying,
"I am clean, without transgression;
I am innocent, neither is there iniquity in me:
Behold, he findeth occasions against me,
He counteth me for his enemy;
He putteth my feet in the stocks,
He marketh all my paths."

Behold, I will answer thee, in this thou art not just;
For God is greater than man.
Why dost thou strive against him?
For he giveth not account of any of his matters.
For God speaketh once,
Yea twice, though man regardeth it not.
In a dream, in a vision of the night,
When deep sleep falleth upon men,
In slumberings upon the bed;
Then he openeth the ears of men,
And sealeth their instruction,
That he may withdraw man from his purpose,
And hide pride from man;
He keepeth back his soul from the pit,
And his life from perishing by the sword.
To shew unto man what is right for him;
Then he is gracious unto him, and saith, {216}
"Deliver him from going down to the pit,
I have found a ransom."
His flesh shall be fresher than a child's;
He returneth to the days of his youth:
He prayeth unto God, and he is favourable unto him;
So that he seeth his face with joy:
And he restoreth unto man his righteousness.
He singeth before men, and saith,
"I have sinned, and perverted that which was right,
And it profited me not:
He hath redeemed my soul from going into the pit,
And my life shall behold the light."
Lo, all these things doth God work,
Twice, yea thrice, with a man,
To bring back his soul from the pit,
That he may be enlightened with the light of the living.

Mark well, O Job, hearken unto me:
Hold thy peace, and I will speak.
If thou hast any thing to say, answer me:
Speak, for I desire to justify thee.
If not, hearken thou unto me:
Hold thy peace, and I will teach thee wisdom.

(He speaks again to the friends.)

Hear my words, ye wise men;
And give ear unto me, ye that have knowledge.
For the ear trieth words,
As the palate tasteth meat.
Let us choose for us that which is right: {217}
Let us know among ourselves what is good.
For Job hath said, "I am righteous,
And God hath taken away my right."

Therefore hearken unto me, ye men of understanding:
Far be it from God, that he should do wickedness;
And from the Almighty, that he should commit iniquity.
For the work of a man shall he render unto him,
And cause every man to find according to his ways.
Yea, of a surety, God will not do wickedly,
Neither will the Almighty pervert judgment.

Is it fit to say to a king, "Thou art vile?"
Or to nobles, "Ye are wicked?"
How much less to him that respecteth not the persons of princes,
Nor regardeth the rich more than the poor?
For they all are the work of his hands.
In a moment they die, even at midnight;
For his eyes are upon the ways of a man,
And he seeth all his goings.
There is no darkness, nor shadow of death,
Where the workers of iniquity may hide themselves.

Therefore speak what thou knowest.
Men of understanding will say unto me,
Yea, every wise man that heareth me:
"Job speaketh without knowledge,
And his words are without wisdom.
Would that Job were tried unto the end,
Because of his answering like wicked men. {218}
For he addeth rebellion unto his sin,

He clappeth his hands among us,
And multiplieth his words against God."

(He speaks again to Job.)

Thinkest thou this to be thy right,
Or sayest thou, "My righteousness is more than God's,"
That thou sayest, "What advantage will it be unto thee?"
And, "What profit shall I have, more than if I had sinned?"
I will answer thee,
And thy companions with thee.

Look unto the heavens, and see;
And behold the skies, which are higher than thou.
If thou hast sinned, what doest thou against him?
And if thy transgressions be multiplied, what doest thou unto him?
If thou be righteous, what givest thou him?
Or what receiveth he of thine hand?

There they cry, but none giveth answer,
Because of the pride of evil men.
Surely God will not hear vanity,
Neither will the Almighty regard it.
How much less when thou sayest thou beholdest him not,
The cause is before him, and thou waitest for him!
But now, because he hath not visited in his anger,
Neither doth he greatly regard arrogance;
Therefore doth Job open his mouth in vanity;
He multiplieth words without knowledge. {219}
Behold, God is mighty, and despiseth not any:
He is mighty in strength of understanding.
He preserveth not the life of the wicked:
But giveth to the afflicted their right.
He withdraweth not his eyes from the righteous:
But with kings upon the throne
He setteth them for ever, and they are exalted.
And if they be bound in fetters,
And be taken in the cords of affliction;
Then he sheweth them their work,
And their transgressions, that they have behaved themselves proudly.
He openeth also their ear to instruction.
Behold, God is great, and we know him not;
The number of his years is unsearchable.
For he draweth up the drops of water,
Which distil in rain from his vapour:
Which the skies pour down
And drop upon man abundantly.
Yea, can any understand the spreadings of the clouds,
The thunderings of his pavilion?
Behold, he spreadeth his light around him;
And he covereth the bottom of the sea.
For by these he judgeth the peoples;
He giveth meat in abundance.
He covereth his hands with the lightning;
And giveth it a charge that it strike the mark.
The noise thereof telleth concerning him,
The cattle also concerning the storm that cometh up.
At this also my heart trembleth, {220}
And is moved out of its place.

Hearken ye unto the noise of his voice,
And the sound that goeth out of his mouth.
He sendeth it forth under the whole heaven,
And his lightning unto the ends of the earth.
After it a voice roareth;
He thundereth with the voice of his majesty:
And he stayeth them not when his voice is heard.
God thundereth marvellously with his voice;
Great things doeth he, which we cannot comprehend.
For he saith to the snow, "Fall thou on the earth";
Likewise to the shower of rain,
And to the showers of his mighty rain.
He sealeth up the hand of every man;
That all men whom he hath made may know it.
Then the beasts go into coverts,
And remain in their dens.
Out of the chamber of the south cometh the storm:
And cold out of the north.
By the breath of God ice is given:
And the breadth of the waters is straitened.
Yea, he ladeth the thick cloud with moisture;
He spreadeth abroad the cloud of his lightning:
And it is turned round about by his guidance,
That they may do whatsoever he commandeth them
Upon the face of the habitable world:
Whether it be for correction, or for his land,
Or for mercy, that he cause it to come.

Hearken unto this, O Job: {221}
Stand still, and consider the wondrous works of God.
Dost thou know how God layeth his charge upon them,
And causeth the lightning of his cloud to shine?
Dost thou know the balancings of the clouds,
The wondrous works of him which is perfect in knowledge?
How thy garments are warm,
When the earth is still by reason of the south wind?
Canst thou with him spread out the sky,
Which is strong as a molten mirror?

Teach us what we shall say unto him;
For we cannot order our speech by reason of darkness.
Shall it be told him that I would speak?
Or should a man wish that he were swallowed up?
And now men see not the light which is bright in the skies:
But the wind passeth, and cleanseth them.
Out of the north cometh golden splendour:
God hath upon him terrible majesty.
Touching the Almighty, we cannot find him out; he is excellent in power:
And in judgment and plenteous justice he will not afflict.
Men do therefore fear him:
He regardeth not any that are wise of heart.

(*Elihu* offers his solution to the question, Why does Job suffer? He is young, conceited, and wordy, but sincere in his belief that he has wisdom which his elders and betters have not found. It is difficult to see what that wisdom is. Most of what he says has been better said before. If he adds anything, it is the thought that God sometimes sends suffering, not only to punish for past sin, but to keep man from future sin.)

{222}

V
THE LORD.
(He speaks to Job out of the whirlwind.)

Who is this that darkeneth counsel
By words without knowledge?

Gird up now thy loins like a man;
For I will demand of thee, and declare thou unto me.
Where wast thou when I laid the foundations of the earth?
Declare, if thou hast understanding.
Who determined the measures thereof, if thou knowest?
Or who stretched the line upon it?
Whereupon were the foundations thereof fastened?
Or who laid the corner stone thereof;
When the morning stars sang together,
And all the sons of God shouted for joy?
Or who shut up the sea with doors,
When it brake forth,
When I made the cloud the garment thereof,
And thick darkness a swaddlingband for it,
And prescribed for it my decree,
And set bars and doors,
And said, "Hitherto shalt thou come, but no further;
And here shall thy proud waves be stayed"?

Hast thou commanded the morning since thy days began,
And caused the dayspring to know its place; {223}
That it might take hold of the ends of the earth,
And the wicked be shaken out of it?
It is changed as clay under the seal;
And all things stand forth as a garment:
And from the wicked their light is withholden,
And the high arm is broken.

Hast thou entered into the springs of the sea?
Or hast thou walked in the recesses of the deep?
Have the gates of death been revealed unto thee?
Or hast thou seen the gates of the shadow of death?
Hast thou comprehended the breadth of the earth?
Declare, if thou knowest it all.
Where is the way to the dwelling of light,
And as for darkness, where is the place thereof;
That thou shouldest take it to the bound thereof,
And that thou shouldest discern the paths to the house thereof?
Doubtless, thou knowest, for thou wast then born,
And the number of thy days is great!

Hast thou entered the treasuries of the snow,
Or hast thou seen the treasuries of the hail,
Which I have reserved against the time of trouble,
Against the day of battle and war?
By what way is the light parted,

Or the east wind scattered upon the earth?
Who hath cleft a channel for the waterflood,
Or a way for the lightning of the thunder;
To cause it to rain on a land where no man is; {224}
On the wilderness, wherein there is no man;
To satisfy the waste and desolate ground;
And to cause the tender grass to spring forth?

Canst thou bind the cluster of the Pleiades,
Or loose the bands of Orion?
Canst thou lead forth the signs of the Zodiac in their season?
Or canst thou guide the Bear with her train?
Knowest thou the ordinances of the heavens?
Canst thou establish the dominion thereof in the earth?
Canst thou lift up thy voice to the clouds,
That abundance of waters may cover thee?
Canst thou send forth lightnings, that they may go,
And say unto thee, "Here we are"?

Who hath put wisdom in the inward parts?
Or who hath given understanding to the mind?
Who can number the clouds by wisdom?
Or who can pour out the bottles of heaven,
When the dust runneth into a mass,
And the clods cleave fast together?

Wilt thou hunt the prey for the lioness?
Or satisfy the appetite of the young lions,
When they couch in their dens,
And abide in the covert to lie in wait?
Who provideth for the raven his food,
When his young ones cry unto God,
And wander for lack of meat? {225}
Who hath sent out the wild ass free?
Or who hath loosed the bands of the wild ass?
Whose house I have made the wilderness,
And the salt land his dwelling place ..
He scorneth the tumult of the city,
Neither heareth he the shoutings of the driver.
The range of the mountains is his pasture,
And he searcheth after every green thing.

Will the wild-ox be content to serve thee?
Or will he abide by thy crib?
Canst thou bind the wild-ox with his band in the furrow?
Or will he harrow the valleys after thee?
Wilt thou trust him, because his strength is great?
Or wilt thou leave to him thy labour?
Wilt thou confide in him, that he will bring home thy seed,
And gather the corn of thy threshing-floor?

The wing of the ostrich rejoiceth;
But are her pinions and feathers kindly?
For she leaveth her eggs on the earth,
And warmeth them in the dust,
And forgetteth that the foot may crush them,
Or that the wild beast may trample them.
She is hardened against her young ones, as if they were not hers:
Though her labour be in vain, she is without fear;
Because God hath deprived her of wisdom,
Neither hath he imparted to her understanding. {226}
What time she lifteth up herself on high,
She scorneth the horse and his rider.

Hast thou given the horse his might?
Hast thou clothed his neck with the quivering mane?
Hast thou made him to leap as a locust?
The glory of his snorting is terrible.
He paweth in the valley, and rejoiceth in his strength:
He goeth out to meet the armed men.
He mocketh at fear, and is not dismayed;
Neither turneth he back from the sword.
The quiver rattleth against him,
The flashing spear and the javelin.
He swalloweth the ground with fierceness and rage;
Neither believeth he that it is the voice of the trumpet
As oft as the trumpet soundeth he saith, "Aha!"
And he smelleth the battle afar off,
The thunder of the captains, and the shouting.

Doth the hawk soar by thy wisdom,
And stretch her wings toward the south?
Doth the eagle mount up at thy command,
And make her nest on high?
She dwelleth on the rock, and hath her lodging there,
Upon the crag of the rock, and the strong hold.
From thence she spieth out the prey;

Her eyes behold it afar off.
Her young ones also suck up blood:
And where the slain are, there is she.

{227}

JOB.

Behold, I am of small account; what shall I answer thee?
I lay mine hand upon my mouth.
Once have I spoken, and I will not answer;
Yea twice, but I will proceed no further.

THE LORD.
(Out of the whirlwind.)

Gird up thy loins now like a man:
I will demand of thee, and declare thou unto me.
Wilt thou even disannul my judgment?
Wilt thou condemn me, that thou mayest be justified?
Or hast thou an arm like God?
And canst thou thunder with a voice like him?
Deck thyself now with excellency and dignity;
And array thyself with honour and majesty.
Pour forth the overflowings of thine anger:
And look upon everyone that is proud, and abase him.
Look on everyone that is proud, and bring him low;
And tread down the wicked where they stand.
Hide them in the dust together;
Bind their faces in the hidden place.
Then will I also confess of thee
That thine own right hand can save thee.

Behold now behemoth, which I made with thee;
He eateth grass as an ox.
Lo now, his strength is in his loins,
And his force is in the muscles of his belly. {228}
He moveth his tail like a cedar:
The sinews of his thighs are knit together.
His bones are as tubes of brass;
His limbs are like bars of iron.
He is the chief of the ways of God:
He only that made him can make his sword to approach unto him.
Surely the mountains bring him forth food;
Where all the beasts of the field do play.
He lieth under the lotus trees,
In the covert of the reed, and the fen.
The lotus trees cover him with their shadow;
The willows of the brook compass him about.
Behold, if a river overflow, he trembleth not:
He is confident, though Jordan swell even to his mouth.
Shall any take him when he is on the watch,
Or pierce through his nose with a snare?

Canst thou draw out leviathan with a fish hook?
Or press down his tongue with a cord?
Canst thou put a rope into his nose?
Or pierce his jaw through with a hook?
Will he make many supplications unto thee?
Or will he speak soft words unto thee?
Will he make covenant with thee,
That thou shouldst take him for a servant for ever?
Wilt thou play with him as with a bird?
Or wilt thou bind him for thy maidens? {229}
Shall the bands of fishermen make traffic of him?
Shall they part him among the merchants?
Canst thou fill his skin with barbed irons,
Or his head with fish spears?
Lay thine hand upon him;
Remember the battle, and do so no more.
Behold, the hope of him is in vain:
Shall not one be cast down even at the sight of him?
None is so fierce that he dare stir him up:
Who then is he that can stand before me?
Who hath first given unto me, that I should repay him?
Whatsoever is under the whole heaven in mine.
I will not keep silence concerning his limbs,
Nor his mighty strength, nor his comely proportion.
Who can strip off his outer garment?
Who shall come within his double bridle?
Who can open the doors of his face?
Round about his teeth is terror.
His strong scales are his pride,
Shut up together as with a close seal.
One is so near to another,
That no air can come between them.

They are joined one to another;
They stick together, that they cannot be sundered.
His nostrils flash forth light,
And his eyes are like the eyelids of the morning.
Out of his mouth go burning torches,
And sparks of fire leap forth.
Out of his nostrils a smoke goeth, {230}
As of a boiling pot and burning rushes.
His breath kindleth coals,
And a flame goeth forth from his mouth.
In his neck abideth strength,
And terror danceth before him.
The flakes of his flesh are joined together:
They are firm upon him; they cannot be moved.
His heart is as firm as a stone;
Yea, firm as the nether millstone.
When he raiseth himself up, the mighty are afraid;
By reason of consternation they are beside themselves.
If one lay at him with the sword, it cannot avail;
Nor the spear, the dart, nor the pointed shaft.
He counteth iron as straw,
And brass as rotten wood.
The arrow cannot make him flee:
Slingstones are turned with him into stubble.
Clubs are counted as stubble:
He laugheth at the rushing of the javelin.
His underparts are like sharp potsherds:
He spreadeth as it were a threshing wain upon the mire.
He maketh the deep to boil like a pot:
He maketh the sea like ointment.
He maketh a path to shine after him;
One would think the deep to be hoary.
Upon earth there is not his like,
That is made without fear.
He beholdeth every thing that is high:
He is king over all the sons of pride.

{231}

JOB.
(He replies to the Lord.)

I know that thou canst do all things,
And that no purpose of thine can be restrained.
Who is this that hideth counsel without knowledge?
Therefore have I uttered that which I understood not,
Things too wonderful for me, which I knew not.
Hear, I beseech thee, and I will speak;
I will demand of thee, and declare thou unto me.

I had heard of thee by the hearing of the ear;
But now mine eye seeth thee,
Wherefore I abhor myself, and repent
In dust and ashes.

(Jehovah speaks from the storm. Job has questioned why he suffered. Can he expect the question to be answered? Let him look to nature about him. Does he understand the daily doings of nature? Does he know how the world was created, or how the rain and the snow come? Can he guide the stars? Does he understand the strange instincts of the animals? Can he control even one of the great works of God? How then will he think to comprehend the dealings of God in his own life?)

God does not try to answer the question of why Job suffers. He tries to raise Job to such a position of trust in him that he will not ask the question. The solution of the question lies, not in the knowledge of their answers, but in a trust of God which does not demand an answer, for it sums up all answers in one--that God is wise and good. This is not unreasoning; for God reasons from his works that Job can see to the deep things of life that he cannot see. If Job sees God's wisdom in the one, he may trust his wisdom in the other.

So the problem of why Job suffers is at last solved; only the solution is not one of knowledge, but of trust, and Job finds more than a solution; he finds God. "Now mine eye seeth Thee.")

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EPILOGUE.

And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, "My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath. Now therefore, take unto you seven bullocks and seven rams, and go to my servant Job, and offer up for yourself a burnt offering; and my servant Job shall pray for you; for him will I accept, that I deal not with you after your folly; for ye have not spoken of me the thing that is right, as my servant Job hath." So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the Lord commanded them: and the Lord accepted Job. And the Lord turned the captivity of Job, when he prayed for his friends: and the Lord gave Job twice as much as he had before. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him concerning all the evil that the Lord had brought upon him: every man also gave him a piece of money, and everyone a ring of gold. So the Lord blessed the latter end of Job more than his beginning: and he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses. He had also seven sons and three daughters. And he called the name of the first, Jemimah; and the name of the second, Keziah; and the name of the third, Keren-happuch. And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren. And after this Job lived an hundred and forty years, and saw his sons, and his sons' sons, even four generations. So Job died, being old and full of days.

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SELECTIONS FROM THE SONG OF SONGS

{234}

The "Song of Songs," sometimes called "Solomon's Song," and "Canticles," is a collection of Hebrew wedding songs. These songs in form and spirit approach nearer to what we call lyric poetry than anything else in the literature of the Bible. In their exquisite freshness and grace they may well be compared with the lyrical poetry of the Elizabethan period in England.

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HIS BANNER OVER ME WAS LOVE

As a lily among thorns,
So is my love among the daughters.
As the apple tree among the trees of the wood,
So is my beloved among the sons.
I sat down under his shadow with great delight,
And his fruit was sweet to my taste.
He brought me to the banqueting house,
And his banner over me was love.

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THE WINTER IS PAST, THE RAIN IS OVER AND GONE

My beloved spake, and said unto me,
Rise up, my love, my fair one, and come away.
For, lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come,
And the voice of the turtledove is heard in our land;
The fig tree ripeneth her green figs,
And the vines are in blossom,
They give forth their fragrance.
Arise, my love, my fair one, and come away.
O my dove, that art in the clefts of the rock,
in the covert of the steep place,
Let me see thy countenance, let me hear thy voice;
For sweet is thy voice, and thy countenance is comely.
Take us the foxes, the little foxes, that spoil the vineyards;
For our vineyards are in blossom.
My beloved is mine, and I am his:
He feedeth his flock among the lilies.
Until the day be cool, and the shadows flee away,
Turn, my beloved, and be thou like a roe or a young hart
Upon the mountains of Bether.

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IN THE GARDEN OF LOVE

Come with me from Lebanon, my bride,
With me from Lebanon:
Look from the top of Amana,
From the top of Senir and Hermon,
From the lions' dens,
From the mountains of the leopards.
Thou hast ravished my heart, my sister, my bride;
Thou hast ravished my heart with a glance of thine eyes,
With one chain of thy neck.
How fair is thy love, my sister, my bride!
How much better is thy love than wine!
And the smell of thine ointments than all manner of spices!
Thy lips, O my bride, drop as the honeycomb:
Honey and milk are under thy tongue;
And the smell of thy garments is like the smell of Lebanon.
A garden shut up is my sister, my bride;
A spring shut up, a fountain sealed.
Thy shoots are an orchard of pomegranates, with precious fruits;
Henna with spikenard plants,
Spikenard and saffron,
Calamus and cinnamon, with all trees of frankincense;
Myrrh and aloes, with all the chief spices.
Thou art a fountain of gardens,
A well of living waters,

And flowing streams from Lebanon.
Awake, O north wind; and come, thou south;
Blow upon my garden, that the spices thereof may flow out.
Let my beloved come in to his garden,
And eat his precious fruits.

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WHITHER IS THY BELOVED GONE?

Whither is thy beloved gone,
O thou fairest among women?
Whither hath thy beloved turned him,
That we may seek him with thee?

My beloved is gone down to his garden, to the beds of spices,
To feed in the gardens, and to gather lilies.
I am my beloved's, and my beloved is mine:
He feedeth his flock among the lilies.
I am my beloved's,
And his desire is toward me.
Come, my beloved, let us go forth into the field;
Let us lodge in the villages.
Let us get up early to the vineyards;
Let us see whether the vine hath budded, and its blossom be open,
And the pomegranates be in flower:
There will I give thee my love.
The mandrakes give forth fragrance,
And at our doors are all manner of precious fruits, new and old,
Which I have laid up for thee, O my beloved.

{239}

LOVE IS STRONG AS DEATH

Set me as a seal upon thine heart, as a seal upon thine arm:
For love is strong as death;
Jealousy is cruel as the grave:
The flashes thereof are flashes of fire,
A very flame of the Lord.
Many waters cannot quench love,
Neither can the floods drown it:
If a man would give all the substance of his house for love,
He would utterly be contemned.

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SELECTIONS FROM ECCLESIASTES

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ECCLESIASTES

This is, in some respects, the most curious book in the Bible. It has puzzled many people. Like Proverbs, it is put together without very much order, but that does not make the greatest puzzle of the book. The question has been, "What does the author intend to teach?" The book seems to take a very dark view of life. It almost seems as though the author thought nothing was worth living for. Over and over he says that all is vanity; that is, emptiness, nothingness. He questions whether there is a life after death. It seems to the careless reader that this book is only gloomy, dark, and hopeless. But that is a superficial view. If one reads with more care, one finds another strain in the book. It is good for a man to enjoy his labor. This is the gift of God. Let a man eat and drink and enjoy his labor. This is his portion, or wages, from God. Such thoughts as these occur again and again in the book. One begins to see that all is not darkness. On the contrary, there is, so far as it goes, a very excellent way of living put forward in the book. The author's question is, What are the wages of life? What ought one to think of as making life worth living? His answer is, The work of life itself, with the ordinary pleasures that come with it, are the wages. It is these things that make life worth living. Now this author does not see all the truth. He does not even sum up the whole of life. It is a great lack that in his pictures, in the first few chapters, of the things that may be expected to yield pleasure, he says nothing about the unselfish life. The life he describes is all getting, getting, getting, and never giving. Now the life that simply spends itself in trying to get things and never tries to help others is sure not to be a very happy life. "Vanity of vanities" is its very proper conclusion. This picture of life is too narrow. It needs to be enlarged by the rich and beautiful New Testament ideal of the life of unselfish love.

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TO EVERYTHING THERE IS A SEASON

To everything there is a season,
And a time to every purpose under the heaven:
A time to be born,
And a time to die;
A time to plant,
And a time to pluck up that which is planted;
A time to kill,
And a time to heal;
A time to break down,
And a time to build up;
A time to weep,
And a time to laugh;
A time to mourn,
And a time to dance;
A time to cast away stones,
And a time to gather stones together;
A time to embrace,
And a time to refrain from embracing;
A time to seek,
And a time to lose;
A time to keep,
And a time to cast away;
A time to rend,
And a time to sew; {244}
A time to keep silence,
And a time to speak;
A time to love,
And a time to hate;
A time for war,
And a time for peace.

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REMEMBER ALSO THY CREATOR

Remember also thy Creator in the days of thy youth:
Or ever the evil days come,
And the years draw nigh,
When thou shalt say, I have no pleasure in them.
Or ever the sun, and the light,
And the moon and the stars,
Be darkened
And the clouds return after the rain.

In the day when the keepers of the house shall tremble,
And the strong men shall bow themselves,
And the grinders cease because they are few,
And those that look out of the windows be darkened,
And the doors be shut in the street.
When the sound of the grinding is low,
And one shall rise up at the voice of a bird,
And all the daughters of music shall be brought low:
Yea, they shall be afraid of that which is high,
And terror shall be in the way;
And the almond tree shall blossom,
And the grasshopper shall be a burden,
And desire shall fail:
Because man goeth to his long home.
And the mourners go about the streets: {246}
Or ever the silver cord be loosed,
Or the golden bowl broken,
Or the pitcher broken at the fountain
Or the wheel broken at the cistern:
And the dust return to the earth, as it was;
And the spirit return unto God who gave it.

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SELECTIONS FROM THE PROVERBS

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PROVERBS

Proverbs is a collection of sayings of wise men, coming from many sources and gathered by many men. It is a little library of smaller books. The poetry is more uniform than any other in the Bible. The subjects, on the contrary, are the most various. All sides of life are represented. But chiefly the proverbs are concerned with showing the wisdom of living a good, honest, industrious life, and the foolishness of being lazy, immoral, greedy for money, and evil in thought and conduct. A great deal is said about the fool. He is the one who is shortsighted and careless of consequences; who talks slander and so hurts his friends; who forgets that the laws of God punish evil doing, and so hurts

himself. The idea is that the wicked man acts as though he had not common sense.

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THE PRAISES OF WISDOM

WISDOM CRIETH ALOUD IN THE STREET

Wisdom crieth aloud in the street;
She uttereth her voice in the broad places;
She crieth in the chief place of meeting;
At the entering in of the gates,
In the city, she uttereth her words:

"How long, ye simple ones, will ye love simplicity?
And scorners delight in scorning,
And fools hate knowledge?
Turn you at my reproof:
Behold, I will pour out my spirit unto you,
I will make known my words unto you.
Because I have called, and ye refused;
I have stretched out my hand, and no man regarded;
But ye have set at nought all my counsel,
And would none of my reproof:
I also will laugh in the day of your calamity;
I will mock when your fear cometh;
When your fear cometh as a storm,
And your calamity cometh on as a whirlwind;
When distress and anguish come upon you.
Then shall they call upon me, but I will not answer; {250}
They shall seek me diligently, but they shall not find me:
For that they hated knowledge,
And did not choose the fear of the Lord:
They would not have my counsel;
They despised all my reproof:
Therefore shall they eat of the fruit of their own way,
And be filled with their own devices.
For the backsliding of the simple shall slay them,
And the prosperity of fools shall destroy them.
But whoso hearkeneth unto me shall dwell securely,
And shall be quiet without fear of evil."

WISDOM IS MORE PRECIOUS THAN RUBIES

My son, forget not my law;
But let thine heart keep my commandments:
For length of days, and years of life,
And peace, shall they add to thee.
Let not mercy and truth forsake thee:
Bind them about thy neck;
Write them upon the table of thine heart:
So shalt thou find favour and good understanding
In the sight of God and man.
Trust in the Lord with all thine heart,
And lean not upon thine own understanding:
In all thy ways acknowledge him,
And he shall direct thy paths.
Be not wise in thine own eyes;
Fear the Lord, and depart from evil;
It shall be health to thy navel, {251}
And marrow to thy bones.
Honour the Lord with thy substance,
And with the firstfruits of all thine increase:
So shall thy barns be filled with plenty
And thy vats shall overflow with new wine.

My son, despise not the chastening of the Lord;
Neither be weary of his reproof:
For whom the Lord loveth he reproveth;
Even as a father the son in whom he delighteth.
Happy is the man that findeth wisdom,
And the man that getteth understanding.
For the merchandise of it is better than the merchandise of silver,
And the gain thereof than fine gold.
She is more precious than rubies:
And none of the things thou canst desire are to be compared unto her.
Length of days is in her right hand;
In her left hand are riches and honour.
Her ways are ways of pleasantness,
And all her paths are peace.

She is a tree of life to them that lay hold upon her:
And happy is everyone that retaineth her.
The Lord by wisdom founded the earth;
By understanding he established the heavens.
By his knowledge the depths were broken up,
And the skies drop down the dew.

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THE GLORY OF WISDOM

Doth not wisdom cry,
And understanding put forth her voice?
In the top of high places by the way,
Where the paths meet, she standeth;
Beside the gates, at the entry of the city,
At the coming in at the doors, she crieth aloud:

Unto you, O men, I call;
And my voice is to the sons of men.
O ye simple, understand subtilty;
And, ye fools, be ye of an understanding heart.
Hear, for I will speak excellent things;
And the opening of my lips shall be right things.
For my mouth shall utter truth;
And wickedness is an abomination to my lips.
All the words of my mouth are in righteousness;
There is nothing crooked or perverse in them.
They are all plain to him that understandeth,
And right to them that find knowledge.
Receive my instruction, and not silver;
And knowledge rather than choice gold.
For wisdom is better than rubies;
And all the things that may be desired are not to be compared unto her.

I, Wisdom, have made subtilty my dwelling,
And find out knowledge and discretion.
The fear of the Lord is to hate evil:
Pride, and arrogancy, and the evil way, {253}
And the froward mouth, do I hate.
Counsel is mine, and sound knowledge:
I am understanding; I have might.
By me kings reign,
And princes decree justice.
By me princes rule,
And nobles, even all the judges of the earth.
I love them that love me;
And those that seek me diligently shall find me.
Riches and honour are with me;
Yea, durable riches and righteousness.
My fruit is better than gold, yea, than fine gold;
And my revenue than choice silver.
I walk in the way of righteousness,
In the midst of the paths of judgment:
That I may cause those that love me to inherit substance,
And that I may fill their treasuries.

The Lord possessed me in the beginning of his way,
Before his works of old.
I was set up from everlasting, from the beginning,
Or ever the earth was.
When there were no depths, I was brought forth;
When there were no fountains abounding with water.
Before the mountains were settled,
Before the hills was I brought forth:
While as yet he had not made the earth, nor the fields,
Nor the highest part of the dust of the world.
When he established the heavens, I was there:
When he set a circle upon the face of the deep: {254}
When he made firm the skies above:
When the fountains of the deep became strong:
When he gave to the sea its bound,
That the waters should not transgress his commandment:
When he marked out the foundations of the earth;
Then I was by him, as a master workman:
And I was daily his delight,
Rejoicing always before him;
Rejoicing in his habitable earth;
And my delight was with the sons of men.
Now therefore, my sons, hearken unto me:
For blessed are they that keep my ways.
Hear instruction, and be wise,
And refuse it not.

Blessed is the man that heareth me,
Watching daily at my gates,
Waiting at the posts of my doors.
For whoso findeth me findeth life,
And shall obtain favour of the Lord.
But he that sinneth against me wrongeth his own soul:
All they that hate me love death.

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ENTER NOT INTO THE PATH OF THE WICKED

Enter not into the path of the wicked,
And walk not in the way of evil men.
Avoid it, pass not by it;
Turn from it, and pass on.

Take fast hold of instruction; let her not go:
Keep her; for she is thy life.

The way of the wicked is as darkness:
They know not at what they stumble.
But the path of the righteous is as the light of dawn,
That shineth more and more unto the perfect day.

Go to the ant, thou sluggard,
Consider her ways, and be wise:
Which having no chief, overseer, or ruler,
Provideth her meat in the summer,
And gathereth her food in the harvest.

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PRAISE OF THE WISE AND VIRTUOUS WOMAN

A virtuous woman who can find?
For her price is far above rubies.
The heart of her husband trusteth in her,
And he shall have no lack of gain.
She doeth him good and not evil
All the days of her life.

She seeketh wool and flax,
And worketh willingly with her hands.
She is like the merchant-ships;
She bringeth her food from afar.
She riseth also while it is yet night,
And giveth meat to her household,
And their task to her maidens.
She considereth a field, and buyeth it:
With the fruit of her hands she planteth a vineyard.
She perceiveth that her merchandise is profitable:
Her lamp goeth not out by night.
She layeth her hands to the distaff,
And her hands hold the spindle.
She spreadeth out her hand to the poor;
Yea, she reacheth forth her hands to the needy.
She is not afraid of the snow for her household;
For all her household are clothed with scarlet. {257}
She maketh for herself carpets of tapestry;
Her clothing is fine linen and purple.
Her husband is known in the gates,
When he sitteth among the elders of the land.
She maketh linen garments and selleth them;
And delivereth girdles unto the merchant.
Strength and dignity are her clothing;
And she laugheth at the time to come.
She openeth her mouth with wisdom;
And the law of kindness is on her tongue.
She looketh well to the ways of her household,
And eateth not the bread of idleness.
Her children rise up, and call her blessed;
Her husband also, and he praiseth her, saying:
"Many daughters have done virtuously,
But thou excellest them all."

Favour is deceitful, and beauty is vain:
But a woman that feareth the Lord, she shall be praised.
Give her of the fruit of her hands;

And let her works praise her in the gates.

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SELECTIONS FROM THE PROPHETS

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The Roll of the Prophets

Isaiah.
Jeremiah.
Daniel.
Ezekiel.
Amos.
Hosea.
Micah.
Obadiah.
Joel.
Jonah.
Zephaniah.
Nahum.
Habakkuk.
Haggai.
Zechariah.
Malachi.

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"THE PROPHETS"

From the frieze of "The Prophets," by Sargent, in the Public Library at Boston.
The prophets here represented are Jeremiah, Jonah, Isaiah, Habakkuk.



THE PROPHETS

There are two groups of prophetic books in the Old Testament: the longer books of Isaiah, Jeremiah, Daniel, and Ezekiel, in one group, and what are known as the books of the "Twelve Minor Prophets," in another group. These books, especially those of the "Minor Prophets," are often neglected by readers of the Bible. "Minor Prophets" is a very unfortunate name for that group of great souls whose messages have come down to us from the ages. The word came into use because these books; smaller in size than some others, were grouped together in the Bible. The writers themselves were not minor or inferior in any sense of the word. The word "prophet" is also, in itself, somewhat misleading. The men who are called prophets did not simply predict future events. They were really what we would call reformers. They cried out against the evils of the times in which they lived, and tried to turn the nation back to God when it had sinned.

It must be admitted that it is not very easy, especially for young people, to read these books, and yet they are intensely interesting if one can only realize that these words were spoken by living men, each blazing with indignation against wrong, men of heroic character, who were ready, if necessary, to look in the face of death, in their speaking of the truth.

Little or nothing can be told of the personal history of many of these men. Striking passages have been chosen from each of the prophets to show the character of the message which they spoke.

ISAIAH

THE GREATEST PROPHET OF THE OLD TESTAMENT

(David and Solomon had long been dead. The kingdom of Judah was not so strong as the old kingdom over which they had ruled. It was constantly quarreling with the kingdom at the North, which had been separated by rebellion. It was often in danger of being overcome by the greater kingdoms about it. The kings were not always wise rulers. Many of the people did not care to serve Jehovah alone. They wanted to serve other gods as well. The rich were often cruel to the poor. Good men saw these things with sorrow. They knew that God must punish such a nation. One of these good men was Isaiah the Prophet, a citizen of Jerusalem, and a friend of the kings of Judah. When he was a young man he had a vision of the holiness of God and the sin of the people. This vision made him a prophet, for it called him to the task of showing to the people the holiness of God, which he himself had seen, and to the necessity of turning away from sin.

This is how he tells of the vision which he saw:--

I
THE CALL OF ISAIAH

In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up, and his train filled {265} the temple. Above him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said,--

***"Holy, holy, holy, is the Lord of Hosts:
the whole earth is full of his Glory."***

And the foundations of the thresholds were moved at the voice of him who cried, and the house was filled with smoke. Then said I, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."

Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he touched my mouth with it, and said, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven."

And I heard the voice of the Lord, saying, "Whom shall I send, and who will go for us?" Then I said, "Here am I; send me."

And he said, "Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and turn again, and be healed."

Then said I, "Lord, how long?"

And he answered, "Until cities be waste without inhabitant, and houses without man, and the land become utterly waste, and the Lord have removed men far away, and the forsaken places be many in the midst of the land."

II
ISAIAH'S FIRST PUBLIC SERVICE

(Soon after, two kings from the North threatened to make war against Judah. The king of Judah was frightened. Isaiah tried to encourage him, and persuade him to trust God, but in vain. The king was a coward, and dared neither fight nor trust God, but instead he sent to the far-away land of Assyria for help.

This is the way in which Isaiah tried to encourage the timid king:--

And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up to Jerusalem to war against it; but could not prevail against it. And it was told the house of David, saying, "Syria is confederate with Ephraim."

And his heart was moved, and the heart of his people, as the trees of the forest are moved with the wind.

Then said the Lord unto Isaiah, "Go forth now to meet Ahaz, thou, and Shear-jashub thy son, at the end of the conduit of the upper pool, in the high way of the fuller's field; and say unto him, Take heed, and be quiet; fear not, neither let thine heart be faint, because of these two tails of smoking firebrands, for the fierce anger of Rezin and Syria, and of the son of Remaliah. Because Syria hath {267} counselled evil against thee, Ephraim also, and the son of Remaliah, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set up a king in the midst of it, even the son of Tabeel: thus saith the Lord God, It shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin: and the head of Ephraim is Samaria, and the head of Samaria is Remaliah's

son. If ye will not believe, surely ye shall not be established."

(But the effort of the prophet was wholly without effect.)

So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, "I am thy servant and thy son: come up, and save me out of the hand of the king of Syria and out of the hand of the king of Israel, which rise up against me."

And Ahaz took the silver and gold that was found in the house of the Lord, and in the treasures of the king's house, and sent it for a present to the king of Assyria. And the king of Assyria hearkened unto him: and the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin.

(Many years passed away. The prophet tried to make his people better, but often without success. He tried to get the rulers to trust in Jehovah rather than in armies and the aid of foreign kings. Sometimes he succeeded, but more often he failed. The land was still subject to Assyria, and had paid heavy tribute ever since Ahaz had hired the king of Assyria to help him against the Northern kings. Other lands were also under the yoke of Assyria, and all of them wanted to win their freedom. At last the king of Babylon sent messengers to these other countries to see if he could not get {268} their kings to join in revolt against Assyria. But Isaiah did not favor this alliance, for this also was trusting, not to Jehovah, but to armies and foreign kings.)

At that time Merodach-baladan the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he heard that he had been sick, and was recovered. And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious oil, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not. Then came Isaiah the prophet unto King Hezekiah, and said unto him, "What said these men? and from whence came they unto thee?"

And Hezekiah said, "They are come from a far country unto me, even from Babylon."

Then said he, "What have they seen in thine house?"

And Hezekiah answered, "All that is in mine house have they seen: there is nothing among my treasures that I have not shewed them."

Then said Isaiah to Hezekiah, "Hear the word of the Lord of hosts. Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord. And thy sons shall they take away; they shall be servants in the palace of the king of Babylon."

Then said Hezekiah unto Isaiah, "Good is the word of the Lord which thou hast spoken."

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ON THE ROAD FROM JERUSALEM TO JERICHO.

From a photograph in the possession of Rev. Louis F. Giroux of the American International College, Springfield, Mass., and used by his kind permission.



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He said moreover, "For there shall be peace and truth in my days."

(This king of Babylon was soon after defeated by the king of Assyria and driven out of Babylon. For some time he hid himself among the swamps in the southern part of his kingdom, but later was captured and killed.)

III DELIVERANCE FROM THE ASSYRIANS

(About ten years after the king of Babylon had sent his messengers to Hezekiah there was a revolt against Assyria in Palestine. Hezekiah, in spite of the opposition of Isaiah, was deep in the plot. When Sennacherib, the king of Assyria, heard of the revolt, he sent his armies to Palestine to punish the kings who had dared to defy him. Judah and the other small kingdoms were not able to meet the Assyrian armies. The whole land was in terror, and Hezekiah, the king, who had been so eager for war, was glad enough, now that it had actually come, to seek the wise counsel of the prophet.)

Now it came to pass in the fourteenth year of King Hezekiah, that Sennacherib king of Assyria came up against all the fortified cities of Judah and took them. And the king of Assyria sent Rabshakeh from Lachish to Jerusalem to King Hezekiah with a great army. And he stood by the conduit of the upper pool in the high way of the fuller's field. Then came forth to him Eliakim the son of Hilkiah, who was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder. And Rabshakeh said unto them, "Say ye now to Hezekiah, 'Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? I say, thy counsel and {272} strength for the war are but vain words: now on whom dost thou trust, that thou hast rebelled against me? Behold, thou trustest upon the staff of this bruised reed, even upon Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust on him. But if thou say to me, We trust in the Lord our God: is not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and to Jerusalem, Ye shall worship before this altar? Now therefore, I pray thee, give pledges to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them. How then canst thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? And am I now come up without the Lord against this land to destroy it? The Lord said unto me, Go up against this land, and destroy it.'"

Then said Eliakim and Shebna and Joah unto Rabshakeh, "Speak, I pray thee, unto thy servants in the Syrian language; for we understand it: and speak not to us in the Jews' language in the ears of the people that are on the wall."

But Rabshakeh said, "Hath my master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men that sit upon the wall?"

Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, "Hear ye the words of the great king, the king of Assyria. Thus saith the king, 'Let {273} not Hezekiah deceive you; for he shall not be able to deliver you: neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us; this city shall not be given into the hand of the king of Assyria.' Harken not to Hezekiah: for thus saith the king of Assyria, 'Make your peace with me, and come out to me; and eat ye every one of his vine, and everyone of his fig tree, and drink ye everyone the waters of his own cistern: until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards. Beware lest Hezekiah persuade you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? Who are they among all the gods of these countries, that have delivered their country out of my hand, that the Lord should deliver Jerusalem out of my hand?'"

But they held their peace, and answered him not a word: for the king's commandment was, "Answer him not."

Then came Eliakim the son of Hilkiah, that was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

And it came to pass, when King Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord. And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, unto Isaiah the prophet the son of Amoz. And they said unto him, "Thus saith Hezekiah, 'This day is a day of trouble, {274} and of rebuke, and of confusion. It may be the Lord thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to defy the living God, and will rebuke the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that is left.'"

So the servants of King Hezekiah came to Isaiah. And Isaiah said unto them, "Thus shall ye say to your master, 'Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold, I will put a spirit in him, and he shall hear a rumour, and shall return unto his own land; and I will cause him to fall by the sword in his own land.'"

So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish. And he heard concerning Tirhakah king of Ethiopia, "He is come out to fight against thee." And when he heard it, he sent messengers to Hezekiah, saying, "Thus shall ye speak to Hezekiah king of Judah, saying, 'Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly: and shalt thou be delivered?'"

And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the Lord, and spread it before the Lord. And Hezekiah prayed unto the Lord, saying, "O Lord of hosts, the God of Israel, that sittest upon the cherubim, thou art {275} the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see: and hear all the words of Sennacherib, which hath sent to defy the living God. Of a truth, Lord, the kings of Assyria have laid waste all the countries and their land, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only."

Then Isaiah the son of Amoz sent unto Hezekiah, saying, "Thus saith the Lord, the God of Israel, 'Whereas thou hast prayed to me against Sennacherib king of Assyria, this is the word which the Lord hath spoken concerning him: The daughter of Zion hath despised thee and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou defied and blasphemed? and against whom hast thou exalted thy voice and lifted up thine eyes on high? even against the Holy One of Israel. By thy servants hast thou defied the Lord, and hast said, With the multitude of my chariots am I come up to the height of the mountains, to the innermost parts of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof: and I will enter into his farthest height, the forest of his fruitful field. Hast thou not heard how I have done it long ago, and formed it of ancient times? now have I brought it to pass, that thou shouldst lay waste fortified cities into ruinous heaps. Therefore their {276} inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, and as a field of corn before it be grown up. But I know thy sitting down, and thy going out, and thy coming in, and thy raging against me. Because of thy raging against me, and because thine arrogancy is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.'"

"Therefore thus saith the Lord concerning the king of Assyria, 'He shall not come unto this city, nor shoot an arrow there, neither shall he come before it with shield, nor cast up siege works against it. By the way that he came, by the same shall he return, and he shall not come unto this city, saith the Lord. For I will defend this city to save it, for mine own sake, and for my servant David's sake.'"

And the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when men arose early in the morning, behold, these were all dead. So Sennacherib king of Assyria departed, and went back and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, two of his sons smote him with the sword: and they escaped into the land of Ararat. And Esarhaddon his son reigned in his stead.

[Footnote: Other stories of the reigns of Hezekiah and the kings of Judah and Israel may be found in [Volume III.](#)]

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[Footnote: The following are selections from the great poems of Isaiah. For majesty of utterance, for lofty and inspired thought, these are unmatched in literature.]

GOD IS MY SALVATION

I will give thanks unto thee, O Lord,
For though thou wast angry with me,
Thine anger is turned away,
And thou comfortest me.

Behold God is my salvation;
I will trust, and will not be afraid:
For the Lord Jehovah is my strength and song;
And he is become my salvation.

Therefore with joy shall ye draw water
Out of the wells of salvation.

Give thanks unto the Lord,
Call upon his name,
Declare his doings among the peoples,
Make mention that his name is exalted.

Sing unto the Lord for he hath done excellent things:
Let this be known in all the earth.
Cry aloud, and shout, thou inhabitant of Zion:
For great is the Holy One of Israel in the midst of thee.

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THE COMING MESSIAH

For unto us a child is born,
Unto us a son is given;
And the government shall be upon his shoulder;
And his name shall be called Wonderful, Counsellor,
Mighty God, Everlasting Father, Prince of Peace.

Of the increase of his government
And of peace there shall be no end
Upon the throne of David and upon his kingdom;
To establish it with judgment,
And with righteousness, from henceforward even for ever.
The zeal of the Lord of hosts shall perform this.

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A SONG OF TRIUMPH

Sing unto the Lord a new song,
And his praise from the end of the earth;
Ye that go down to the sea, and all that is therein,
The isles, and the inhabitants thereof.
Let the wilderness and the cities thereof lift up their voice,
The villages that Kedar doth inhabit;
Let the inhabitants of Sela sing,
Let them shout from the top of the mountains.
Let them give glory unto the Lord,
And declare his praise in the islands.

The Lord shall go forth as a mighty man;
He shall stir up zeal like a man of war:
He shall cry, yea, he shall shout aloud;
He shall do mightily against his enemies.

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PARABLE OF THE VINEYARD

Let me sing of my wellbeloved a song of my beloved touching his vineyard.
My wellbeloved had a vineyard
In a very fruitful hill:

And he made a trench about it,
And gathered out the stones thereof,
And planted it with the choicest vine,
And built a tower in the midst of it,
And also hewed out a winepress therein:
And he looked that it should bring forth grapes--
And it brought forth wild grapes.

And now, O inhabitants of Jerusalem and men of Judah, judge, I pray you, betwixt me and my vineyard.

What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now come, I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; I will break down the fence thereof, and it shall be trodden down: and I will lay it waste; it shall not be pruned nor hoed; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the {281} house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

THE CONDEMNATION UPON UNFRUITFULNESS

Woe unto them that join house to house, that lay field to field, till there be no room, and ye be made to dwell alone in the midst of the land! In mine ears saith the Lord of hosts, "Of a truth many houses shall be desolate, even great and fair, without inhabitant. For ten acres of vineyard shall yield one bath, and a homer of seed shall yield but an ephah."

Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame them! And the harp and the lute, the tabret and the pipe, and wine are in their feasts: but they regard not the work of the Lord, neither have they considered the operation of his hands. Therefore my people are gone into captivity, for lack of knowledge: and their honourable men are famished, and their multitude are parched with thirst. Therefore hell hath enlarged her desire, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth among them, descend into it. And the mean man is bowed down and the great man is humbled, and the eyes of the lofty are humbled: but the Lord of hosts is exalted in judgment, and God the Holy One is sanctified in righteousness. {282} Then shall the lambs feed as in their pasture, and the waste places of the fat ones shall wanderers eat.

Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope: that say, "Let him make speed, let him hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!"

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

Woe unto them that are wise in their own eyes, and prudent in their own sight!

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for a reward, and take away the righteousness of the righteous from him! Therefore as the tongue of fire devoureth the stubble, and as the dry grass sinketh down in the flame, so their root shall be as rottenness, and their blossom shall go up as dust: because they have rejected the law of the Lord of hosts, and despised the word of the Holy One of Israel.

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[Footnote: The prophet threatens Judah with invasion by the dreaded Assyrian army.]

THE DOOM OF THE UNFRUITFUL NATION

For all this his anger is not turned away,
But his hand is stretched forth still.

And he will lift up an ensign to the nations from afar,
And he will hiss for them from the end of the earth:
And, behold, they shall come with speed swiftly;
None shall be weary nor stumble among them;
None shall slumber nor sleep;
Neither shall the girdle of their loins be loosed,
Nor the latchet of their shoes be broken:
Whose arrows are sharp,
And all their bows bent;
Their horses' hoofs shall be counted like flint,
And their wheels like a whirlwind:
Their roaring shall be like a lion,
They shall roar like young lions:
Yea, they shall roar, and lay hold of the prey,
And carry it away safe, and there shall be none to deliver.

And they shall roar against them in that day like the roaring of the sea;
And if one look unto the land, behold, darkness and distress,
And the light is darkened in the clouds thereof.

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COMFORT YE MY PEOPLE

Comfort ye, comfort ye my people,
Saith your God.

Speak ye comfortably to Jerusalem,
And cry unto her,
That her warfare is accomplished,
That her iniquity is pardoned;
That she hath received of the Lord's hand
Double for all her sin.

Prepare ye in the wilderness the way of the Lord,
Make straight in the desert a highway for our God.
Every valley shall be exalted,
And every mountain and hill shall be made low:
And the crooked shall be made straight,
And the rough places plain:
And the glory of the Lord shall be revealed,
And all flesh shall see it together:
For the mouth of the Lord hath spoken it.

The voice of one saying, "Cry."
And one said, "What shall I cry?"
All flesh is grass,
And all the goodness thereof is as the flower of the field:
The grass withereth,
The flower fadeth, {285}
Because the breath of the Lord bloweth upon it:
Surely the people is grass.
The grass withereth,
The flower fadeth:
But the word of our God shall stand forever.

O thou that tellest good tidings to Zion,
Get thee up into the high mountain;
O thou that tellest good tidings to Jerusalem,
Lift up thy voice with strength;
Lift it up, be not afraid;
Say unto the cities of Judah, "Behold your God."

Behold, the Lord God will come as a mighty one,
And his arm shall rule for him:
Behold his reward is with him,
And his recompense before him.
He shall feed his flock like a shepherd,
He shall gather the lambs in his arms,
And carry them in his bosom,
And shall gently lead those that give suck.

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AWAKE, O ZION!

Awake, awake, put on thy strength, O Zion;
Put on thy beautiful garments, O Jerusalem, the holy city;
For henceforth there shall no more come into thee
the uncircumcised and the unclean.

Shake thyself from the dust;
Arise, sit thee down, O Jerusalem:
Loose thyself from the bands of thy neck, O captive daughter of Zion.

How beautiful upon the mountains are the feet of him
That bringeth good tidings, that publisheth peace,
That bringeth good tidings of good, that publisheth salvation;
That saith unto Zion, Thy God reigneth.

The voice of the watchmen! they lift up the voice,
Together do they sing,
For they shall see, eye to eye,
When the Lord returneth to Zion.

Break forth into joy, sing together,
Ye waste places of Jerusalem:
For the Lord hath comforted his people,
He hath redeemed Jerusalem. {287}

The Lord hath made bare his holy arm
In the eyes of the nations;
And all the ends of the earth
Shall see the salvation of our God.

Depart ye, depart ye, go ye out from thence,
Touch no unclean thing;
Go ye out of the midst of her;
Be ye clean ye that bear the vessels of the Lord.

For ye shall not go out in haste,
Neither shall ye go by flight;
For the Lord will go before you,
And the God of Israel will be your rearguard.

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THE TRIUMPH OF THE MAN OF SORROWS

Who hath believed that which we have heard?
And to whom hath the arm of the Lord been revealed?

For he grew up before him as a tender plant,
And as a root out of a dry ground:
He hath no form nor comeliness, that we should look upon him;
Nor beauty that we should desire him.

He was despised and rejected of men;
A man of sorrows and acquainted with grief:
And as one from whom men hide their face he was despised,
And we esteemed him not.

Surely he hath borne our griefs,
And carried our sorrows:
Yet we did esteem him stricken,
Smitten of God and afflicted.

But he was wounded for our transgressions,
He was bruised for our iniquities:
The chastisement of our peace was upon him,
And with his stripes we are healed.

All we like sheep have gone astray;
We have turned everyone to his own way;
And the Lord hath laid on him
The iniquity of us all. {289}

He was oppressed,
Yet he humbled himself,
And opened not his mouth;
As a lamb is led to the slaughter,
And as a sheep before her shearers is dumb;
Yea, he opened not his mouth.

By oppression and judgment he was taken away;
And his life who shall recount?
For he was cut off out of the land of the living;
For the transgressions of my people was he stricken.

And they made his grave with the wicked,
And with the rich in his death;
Although he had done no violence,
Neither was any deceit in his mouth.

Yet it pleased the Lord to bruise him;
He hath put him to grief:
When his soul shall make an offering for sin,
He shall see his seed, he shall prolong his days,
And the pleasure of the Lord shall prosper in his hand:
He shall see, and be satisfied with the travail of his soul.

By his knowledge shall my righteous servant make many righteous:
And he shall bear their iniquities.
Therefore will I divide with him a portion of the great,
And he shall divide the spoil with the strong:
Because he poured out his soul unto death,
And was numbered with the transgressors:
Yet he bare the sin of many,
And made intercession for the transgressors.

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BEAUTIFUL ZION

O thou afflicted, tossed with tempest, and not comforted,
Behold, I will set thy stones in fair colors,
And lay thy foundations with sapphires.

And I will make thy pinnacles of rubies,

And thy gates of carbuncles,
And all thy borders of precious stones.

And all thy children shall be taught of the Lord;
And great shall be the peace of thy children:
In righteousness shalt thou be established.

Thou shalt be far from oppression, for thou shalt not fear;
And from terror, for it shall not come nigh thee.

Behold I have created the smith
That bloweth the fire of coals,
And bringeth forth a weapon for its work;
And I have created the waster to destroy.
No weapon that is formed against thee shall prosper;
And every tongue that shall rise against thee
in judgment thou shalt condemn.
This is the heritage of the servants of the Lord,
And their righteousness which is of me, saith the Lord.

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HO, EVERY ONE THAT THIRSTETH

Ho, everyone that thirsteth, come ye to the waters,
And he that hath no money, come ye, buy and eat;
Yea, come, buy wine and milk,
Without money and without price.

Wherefore do ye spend money for that which is not bread?
And your labor for that which satisfieth not?
Hearken diligently unto me, and eat ye that which is good,
And let your soul delight itself in fatness.

Incline your ear and come unto me;
Hear, and your soul shall live:
And I will make an everlasting covenant with you,
Even the sure mercies of David.

Behold, I have given him for a witness to the peoples,
And a leader and commander to the peoples.
Behold, thou shalt call a nation that thou knowest not,
And a nation that knew not thee shall run unto thee,
Because of the Lord thy God,
And for the Holy One of Israel;
For he hath glorified thee.

Seek ye the Lord while he may be found,
Call ye upon him while he is near:
Let the wicked forsake his way,
And the unrighteous man his thoughts: {292}

And let him return unto the Lord,
And he will have mercy upon him;
And to our God,
For he will abundantly pardon.

For my thoughts are not your thoughts,
Neither are your ways my ways,
Saith the Lord.
For as the heavens are higher than the earth,
So are my ways higher than your ways,
And my thoughts than your thoughts.

For as the rain cometh down and the snow from heaven,
And returneth not thither, but watereth the earth,
And maketh it bring forth and bud, and giveth seed to the
sower and bread to the eater;
So shall my word be that goeth forth out of my mouth:
It shall not return unto me void,
But it shall accomplish that which I please,
And it shall prosper in the thing whereto I sent it.

For ye shall go out with joy,
And be led forth with peace:
The mountains and the hills shall break forth before you into singing,
And all the trees of the fields shall clap their hands.
Instead of the thorn shall come up the fir tree,
And instead of the brier shall come up the myrtle tree:
And it shall be to the Lord for a name,
For an everlasting sign that shall not be cut off.

ARISE, SHINE

Arise, shine; for thy light is come,
 And the glory of the Lord is risen upon thee.
 For behold, darkness shall cover the earth,
 And gross darkness the peoples:
 But the Lord shall arise upon thee,
 And his glory shall be seen upon thee.

And nations shall come to thy light,
 And kings to the brightness of thy rising.
 Lift up thine eyes round about, and see:
 They all gather themselves together, they come to thee:
 Thy sons shall come from far,
 And thy daughters shall be carried in the arms.

Then thou shalt see and be lightened,
 And thine heart shall tremble and be enlarged;
 Because the abundance of the sea shall be turned unto thee,
 The wealth of the nations shall come unto thee.

The multitude of camels shall cover thee,
 The dromedaries of Midian and Ephah;
 They all shall come from Sheba, they shall bring gold and frankincense,
 And shall proclaim the praises of the Lord. {294}

All the flocks of Kedar shall be gathered unto thee,
 The rams of Nebaioth shall minister unto thee;
 They shall come up with acceptance on mine altar,
 And I will beautify the house of my glory.

Who are these that fly as a cloud,
 And as doves to their windows?
 Surely the isles shall wait for me,
 And the ships of Tarshish first,
 To bring thy sons from far,
 Their silver and their gold with them,
 For the name of the Lord thy God,
 And for the Holy One of Israel, because he hath glorified thee.
 And strangers shall build up thy walls,
 And their kings shall minister unto thee:
 For in my wrath I smote thee,
 But in my favour have I had mercy on thee.

Thy gates shall be open continually,
 They shall not be shut day nor night;
 That men may bring unto thee the wealth of the nations,
 And their kings led with them:
 For that nation and kingdom that will not serve thee shall perish;
 Yea, those nations shall be utterly wasted.

The glory of Lebanon shall come unto thee,
 The fir tree, the pine, and the box tree together;
 To beautify the place of my sanctuary,
 And I will make the place of my feet glorious. {295}

And the sons of them that afflict thee
 Shall come bending unto thee;
 And all they that despised thee
 Shall bow themselves down at the soles of thy feet.

And they shall call thee the City of the Lord,
 The Zion of the Holy One of Israel.
 Whereas thou hast been forsaken and hated,
 So that no man passed through thee,
 I will make thee an eternal excellency,
 A joy of many generations.

For brass I will bring gold,
 And for iron I will bring silver,
 And for wood brass,
 And for stones iron.

I will also make thy officers peace,
 And thine exactors righteousness;
 Violence shall no more be heard in thy land,
 Desolation nor destruction within thy borders;
 And thou shalt call thy walls Salvation,
 And thy gates Praise.

The sun shall be no more thy light by day,
 Neither for brightness shall the moon give light unto thee:

But the Lord shall be unto thee an everlasting light,
And thy God thy glory. {296}

Thy sun shall no more go down,
Neither shall thy moon withdraw itself:
For the Lord shall be thine everlasting light,
And the days of thy mourning shall be ended.

Thy people also shall be all righteous,
They shall inherit the land for ever;
The branch of my planting,
The work of my hands,
That I may be glorified.
The little one shall become a thousand,
And the small one a strong nation:
I the Lord will hasten it in its time.

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JEREMIAH

(The life of Jeremiah was a very sad one. He lived in those days just before the captivity when the nation with its splendid history was drifting to certain doom, as a ship drifts upon the rocks. The people were sunk in corruption; they had no ambition and no hope. Jeremiah could not save the nation from the fate which the selfishness and wickedness of the people had brought upon it, but he could cry out with all the strength of his strong soul against the evil. Politically he saw that submission to Egypt or to Babylon was inevitable, and he favored Babylon, because the northern kingdom was much stronger than the southern. The time of the activity of Jeremiah as a prophet was about forty years, from the thirteenth year of the reign of Josiah until after the beginning of the captivity. When the people of Judah were carried into captivity Jeremiah was allowed to remain behind. He hoped that the little remnant of people which was left in the land by the conquerors might be the seed of a new and better nation, but in this he was bitterly disappointed. The governor of the colony was assassinated, and Jeremiah was dragged off to Egypt by the frightened people. It is said that the prophet met his death by stoning, at the hands of his own countrymen. Jeremiah has been compared to Milton and to Savonarola. His life was one of those which seem to fail in their immediate purpose, but which have very great influence upon the progress of humanity.)

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I THE CALL OF JEREMIAH

(Jeremiah was not as eager as was Isaiah when God's call first came to him. He was reluctant and slow to obey.)

The word of God came to him saying, "I have appointed thee a prophet unto the nations."

Then said I, "Ah, Lord God, behold, I cannot speak: for I am a child."

But the Lord said unto me, "Say not, I am a child: for to whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak. Be not afraid because of them: for I am with thee to deliver thee."

Then the Lord put forth his hand, and touched my mouth; and the Lord said unto me, "Behold, I have put my words in thy mouth: see, I have this day set thee over the nations and over the kingdoms, to pluck up and to break down, and to destroy and to overthrow; to build, and to plant."

Moreover the word of the Lord came unto me, saying, "Jeremiah, what seest thou?"

And I said, "I see a rod of an almond tree."

Then said the Lord unto me, "Thou hast well seen: for I watch over my word to perform it."

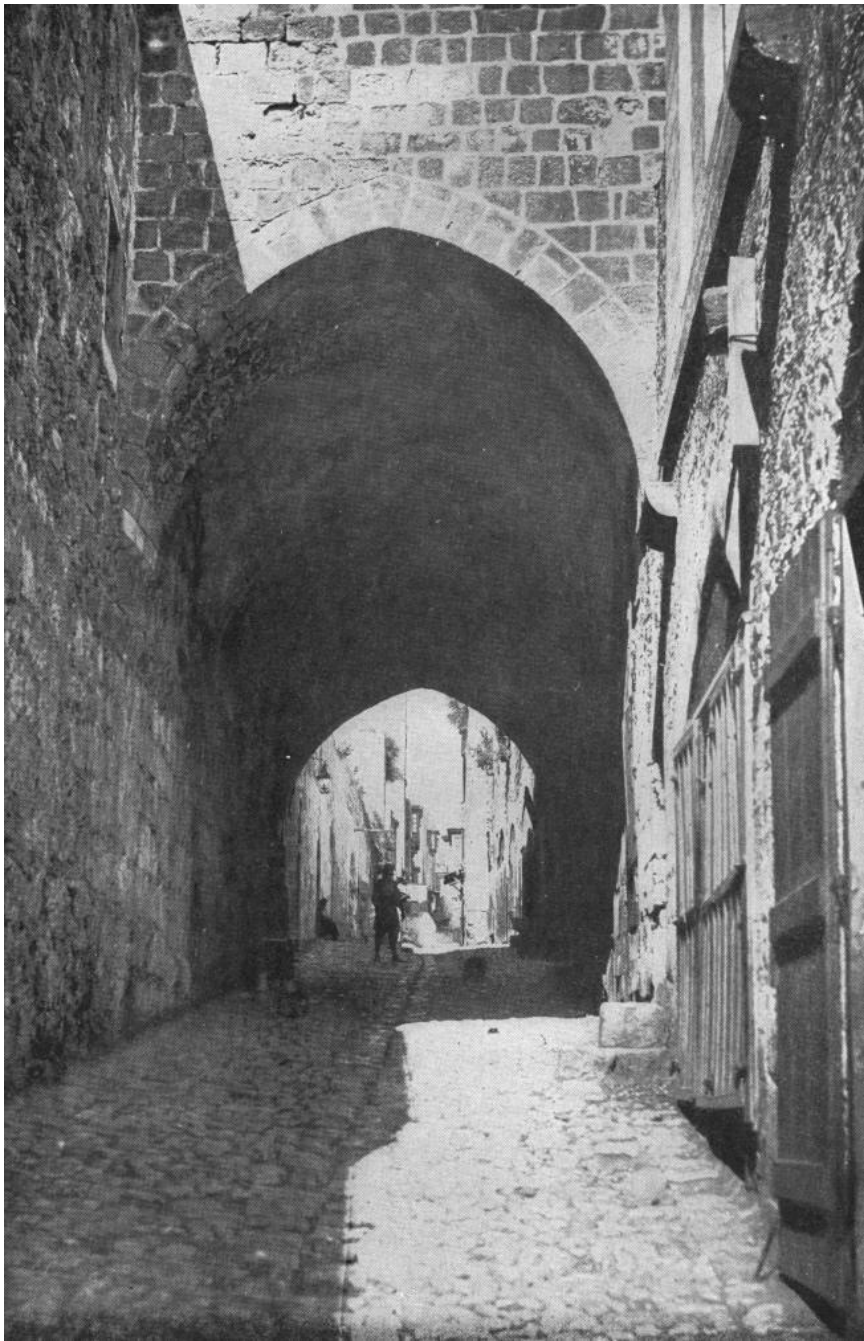
And the word of the Lord came unto me the second time, saying, "What seest thou?"

And I said, "I see a boiling caldron; and the face thereof is from the north."

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A STREET IN JERUSALEM, WITH THE HOUSES BUILT OVER THE STREET.



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Then the Lord said unto me, "Out of the north evil shall break forth upon all the inhabitants of the land. For, lo, I will call all the families of the kingdoms of the north, saith the Lord; and they shall come, and they shall set everyone his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. And I will utter my judgments against them touching all their wickedness; because they have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands. Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at them, lest I dismay thee before them. For, behold, I have made thee this day a fortified city, and an iron pillar, and brasen walls, against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee: for I am with thee, saith the Lord, to deliver thee."

II THE POTTER AND HIS CLAY

(The people of the East, where the prophets lived and spoke, understood teaching which was put before them in the form of pictures and images and symbols better than any other way. So the prophets would often use figures of speech and do striking things to attract the attention of the people. One day Jeremiah went to the workshop of the potter, and found him at work with {302} his wheel. This is the way in which he used what he saw to teach the people of God's power over them):--

The word which came to Jeremiah from the Lord, saying, "Arise, and go down to the potter's house, and there I will cause thee to hear my words."

Then I went down to the potter's house, and, behold, he wrought his work on the wheels. And when the vessel that he made of the clay was marred in the hand of the potter, he made it again another vessel, as seemed good to the potter to make it.

Then the word of the Lord came to me, saying, "O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to break down and to destroy it; if that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them. Now therefore go,

speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the Lord: 'Behold, I frame evil against you, and devise a device against you: return ye now everyone from his evil way, and amend your ways and your doings.'"

But they say, "There is no hope: for we will walk after {303} our own devices, and we will do everyone after the stubbornness of his evil heart."

Therefore thus saith the Lord, "Shall the snow of Lebanon fail from the rock of the field? or shall the cold waters that flow down from afar be dried up? For my people hath forgotten me, they have burned incense to false gods; and they have caused them to stumble in their ways, in the ancient paths, to walk in bypaths, in a way not cast up; to make their land an astonishment, and a perpetual hissing; everyone that passeth thereby shall be astonished, and shake his head. I will scatter them as with an east wind before the enemy; I will look upon their back, and not their face, in the day of their calamity."

(At another time he took an earthen vessel which the potter had made and broke it in the sight of the people.)

Thus said the Lord, "Go, and buy a potter's earthen vessel, and take of the elders of the people, and of the elders of the priests; and go forth unto the valley of the son of Hinnom, which is by the entry of the gate Harsith, and proclaim there the words that I shall tell thee: and say, 'Hear ye the word of the Lord, O kings of Judah, and inhabitants of Jerusalem; thus saith the Lord of hosts, the God of Israel, Behold, I will bring evil upon this place, at which whosoever heareth, his ears shall tingle. Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom they knew not, they and their fathers and the kings of Judah; and have filled his place with the blood of innocents; and have {304} built the high places of Baal, to burn their sons in the fire for burnt offerings unto Baal; which I commanded not, nor spake it, neither came it into my mind: therefore, behold, the days come, saith the Lord, that this place shall no more be called Topheth, nor The valley of the son of Hinnom, but The valley of Slaughter. And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hand of them that seek their life: and their carcasses will I give to be food for the birds of the heaven, and for the beasts of the earth. And I will make this city an astonishment, and an hissing; everyone that passeth thereby shall be astonished and hiss because of all the plagues thereof. And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat everyone the flesh of his friend, in the siege and in the distress, wherewith their enemies, and they that seek their life, shall distress them.'

"Then shalt thou break the vessel in the sight of the men that go with thee, and shalt say unto them, "Thus saith the Lord of hosts: Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again: and they shall bury in Topheth, till there lie no place to bury. Thus will I do unto this place, saith the Lord, and to the inhabitants thereof, even making this city as Topheth: and the houses of Jerusalem, and the houses of the kings of Judah, which are defiled, shall be as the place of Topheth, even all the houses upon whose roofs they have burned incense unto all the host of {305} heaven, and have poured out drink offerings unto other gods."

Then came Jeremiah from Topheth, whither the Lord had sent him to prophesy; and he stood in the court of the Lord's house, and said to all the people: "Thus saith the Lord of hosts, the God of Israel, 'Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it; because they have made their heart hard, that they might not hear my words.'"

III THE KING'S ANGER

(Jeremiah had his prophecies written down by his clerk. But when the king read from the scroll on which they were written, he was so angry that he cut up the scroll, and burned it. This did not prevent the prophecies from being known, for Jeremiah had them written upon a new scroll.)

And it came to pass in the fourth year of Jehoiakim the son of Josiah, king of Judah, that this word came unto Jeremiah from the Lord, saying, "Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin."

Then Jeremiah called Baruch the son of Neriah; and {306} Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him, upon a roll of a book.

And Jeremiah commanded Baruch, saying, "I cannot go into the house of the Lord: therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the Lord in the ears of the people in the Lord's house upon the fast day: and also thou shalt read them in the ears of all Judah that come out of their cities. It may be they will present their supplication before the Lord, and will return everyone from his evil way: for great is the anger and the fury that the Lord hath pronounced against this people."

And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the Lord in the Lord's house.

Now it came to pass in the fifth year of Jehoiakim the son of Josiah, king of Judah, in the ninth month, that all the people in Jerusalem, and all the people that came from the cities of Judah unto Jerusalem, proclaimed a fast before the Lord. Then read Baruch in the book the words of Jeremiah in the house of the Lord, in the ears of all the people. And when Micaiah had heard out of the book all the words of the Lord, he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there. Then Micaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.

Therefore all the princes sent Jehudi unto Baruch, {307} saying, "Take in thine hand the roll wherein thou hast read in the ears of the people, and come."

So Baruch the son of Neriah took the roll in his hand, and came unto them. And they said unto him, "Sit down now, and read it to us." So Baruch read it to them.

Now it came to pass, when they had heard all the words, they turned in fear one toward another, and said unto Baruch, "We will surely tell the king of all these words."

And they asked Baruch, saying, "Tell us now, How didst thou write all these words at his mouth?"

Then Baruch answered them, "He pronounced all these words unto me with his mouth, and I wrote them with ink in the book."

Then said the princes unto Baruch, "Go, hide thee, thou and Jeremiah; and let no man know where ye are."

And they went in to the king into the court; but they had laid up the roll in the chamber of Elishama the scribe; and they told all the words in the ears of the king. So the king sent Jehudi to fetch the roll: and he took it out of the chamber of Elishama the scribe. And Jehudi read it to the king, and to all the princes which stood beside the king. Now the king sat in the winter house in the ninth month: and there was a fire in the brasier burning before him. And it came to pass, when Jehudi had read three or four sections, that the king cut it with his penknife, and cast it into the fire that was in the brasier, until all the roll was consumed in the fire that was in the brasier. And they were

not afraid, nor rent their garments, neither the king, {308} nor any of his servants that heard all these words. Moreover Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them. And the king commanded his officers to take Baruch the scribe and Jeremiah the prophet: but the Lord hid them.

Then the word of the Lord came to Jeremiah, after the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying, "Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

"And concerning Jehoiakim king of Judah thou shalt say, 'Thus saith the Lord: Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?'"

"Therefore thus saith the Lord concerning Jehoiakim king of Judah: He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost. And I will punish him and his family and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them, and they hearkened not."

Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.

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IV JEREMIAH IN PRISON

(Jeremiah continued to rebuke the people for the evil of their lives, and especially to insist that they could find no hope in an alliance with the faithless nation of Egypt. This so enraged some of the princes that the prophet was put into prison, and then into the foulest dungeon of the prison. How he suffered for truth-telling, and how he escaped, is told in the following story):--

And Zedekiah the son of Josiah reigned as king, instead of Coniah the son of Jehoiakim, whom Nebuchadnezzar king of Babylon made king in the land of Judah. But neither he, nor his servants, nor the people of the land, hearkened unto the words of the Lord, which he spake by the prophet Jeremiah.

And Zedekiah the king sent his officer to the prophet Jeremiah, saying, "Pray now unto the Lord our God for us."

Now Jeremiah came in and went out among the people: for they had not yet put him into prison. And Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they went away from Jerusalem.

Then came the word of the Lord unto the prophet Jeremiah, saying, "Thus saith the Lord, the God of Israel: 'Thus shall ye say to the king of Judah, that sent you unto me to inquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land. And the Chaldeans shall come again, and fight {310} against this city; and they shall take it, and burn it with fire.' Thus saith the Lord: 'Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart. For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire.'"

And it came to pass that when the army of the Chaldeans went away from Jerusalem for fear of Pharaoh's army, then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to look after his property. And when he was in the gate of the city, a captain of the guard was there; and he laid hold of Jeremiah the prophet, saying, "Thou art deserting to the Chaldeans."

Then said Jeremiah, "It is false; I am not deserting to the Chaldeans;" but he hearkened not to him: so the officer laid hold of Jeremiah, and brought him to the princes.

And the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe; for they had made that the prison.

When Jeremiah was come into the dungeon house, and into the cells, and Jeremiah had remained there many days; then Zedekiah the king sent, and brought him: and the king asked him secretly in his house, and said, "Is there any word from the Lord?"

And Jeremiah said, "There is. Thou shalt be delivered into the hand of the king of Babylon."

Moreover Jeremiah said unto King Zedekiah, "Wherein have I sinned against thee, or against thy servants, or {311} against this people, that ye have put me in prison? Where now are your prophets which prophesied unto you, saying, 'The king of Babylon shall not come against you, nor against this land'? And now hear, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there."

Then Zedekiah the king commanded, and they committed Jeremiah into the court of the guard, and they gave him daily a loaf of bread from the bakers, until all the bread in the city was gone. Thus Jeremiah remained in the court of the guard.

And the king's officers heard the words that Jeremiah spake unto all the people, saying, "Thus saith the Lord, 'He that abideth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live.' Thus saith the Lord, 'This city shall surely be given into the hand of the army of the king of Babylon, and he shall take it.'"

Then the princes said unto the king, "Let this man, we pray thee, be put to death; forasmuch as he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but their hurt."

And Zedekiah the king said, "Behold, he is in your hand: for the king cannot do anything against you."

Then took they Jeremiah, and cast him into the dungeon that was in the court of the guard: and they let down {312} Jeremiah with cords. And in the dungeon there was no water, but mire: and Jeremiah sank in the mire.

Now when Ebed-melech the Ethiopian, which was in the king's house, heard that they had put Jeremiah in the dungeon, he went forth out of the king's house, and spake to the king, saying, "My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is likely to die in the place where he is, because of the famine: for there is no more bread in the city."

Then the king commanded Ebed-melech the Ethiopian, saying, "Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die."

So Ebed-melech took the men with him, and went into the house of the king under the storehouse, and took thence old clothes and old rags, and let them down by cords into the dungeon to Jeremiah.

And Ebed-melech the Ethiopian said unto Jeremiah, "Put now these old clothes and rags under thine arms under the cords." And Jeremiah did so. So they drew up Jeremiah with the cords, and took him up out of the dungeon: and Jeremiah remained in the court of the guard.

Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third entry that is in the house of the Lord: and the king said unto Jeremiah, "I will ask thee a thing; hide nothing from me."

Then Jeremiah said unto Zedekiah, "If I declare it unto thee wilt thou not surely put me to death? and if I give thee counsel, thou wilt not hearken unto me."

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So Zedekiah the king sware secretly unto Jeremiah, saying, "As the Lord liveth, that made us, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life."

Then said Jeremiah unto Zedekiah, "Thus saith the Lord, the God of hosts, the God of Israel: 'If thou wilt go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house: but if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.'"

And Zedekiah the king said unto Jeremiah, "I am afraid of the Jews that deserted to the Chaldeans, lest the Chaldeans deliver me into their hand, and they mock me."

But Jeremiah said, "They shall not deliver thee. Obey, I beseech thee, the voice of the Lord, in that which I speak unto thee: so it shall be well with thee, and thy soul shall live. But if thou refuse to go forth, this is the word that the Lord hath shewed me: Behold, all the women that are left in the king of Judah's house shall be brought forth to the king of Babylon's princes: and thou shalt cause this city to be burned with fire."

Then said Zedekiah unto Jeremiah, "Let no man know of these words, and thou shalt not die."

So Jeremiah abode in the court of the guard until the day that Jerusalem was taken.

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V CONFUSION IN THE LAND

(Jerusalem is taken and Jeremiah is kindly treated by the victors. The people who remain in the land, now a royal colony, take courage, but the assassination of the governor throws everything into confusion.)

And it came to pass when Jerusalem was taken, in the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadnezzar king of Babylon and all his army against Jerusalem, and besieged it; in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, a breach was made in the walls of the city. Then all the princes of the king of Babylon came in, and sat in the middle gate.

And it came to pass that when Zedekiah the king of Judah and all the men of war saw them, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate between the two walls. But the army of the Chaldeans pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, and he gave judgment upon him.

Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah. Moreover he put out Zedekiah's eyes, and bound him in fetters, to carry him to Babylon.

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ANATHOTH, THE HOME OF JEREMIAH.
From a photograph taken by Prof. D. G. Lyon, and used by his kind permission.



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And the Chaldeans burned the king's house, and the houses of the people, with fire, and broke down the walls of Jerusalem.

Then Nebuzaradan the captain of the guard carried away captive into Babylon the remainder of the people that stayed in the city, the deserters also, that came to him, and the remainder of the people that stayed.

But Nebuzaradan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.

Now Nebuchadnezzar king of Babylon gave charge concerning Jeremiah to Nebuzaradan the captain of the guard, saying, "Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee."

So the king's princes sent, and took Jeremiah out of the court of the guard, and committed him to Gedaliah the royal governor, commanding that he should carry him home: so he dwelt among the people.

Now the word of the Lord came unto Jeremiah, while he was shut up in the court of the guard, saying, "Go, and speak to Ebed-melech the Ethiopian, saying, 'Thus saith the Lord of hosts, the God of Israel: Behold, I will bring my words upon this city for evil, and not for good; and they shall be accomplished before thee in that day. But I will deliver thee in that day, saith the Lord: and thou shalt not be given into the hand of the men of whom thou art afraid. For I will surely save thee, and thou {318} shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the Lord.'"

The word which came to Jeremiah from the Lord, after Nebuzaradan the captain of the guard had let him go from Ramah, when he had taken him bound in chains among all the captives of Jerusalem and Judah, which were carried away captive unto Babylon. And the captain of the guard took Jeremiah, and said unto him, "The Lord thy God pronounced this evil upon this place: and the Lord hath brought it, and done according as he spake; because ye have sinned against the Lord, and have not obeyed his voice, therefore this thing is come upon you. And now, behold, I loose thee this day from the chains which are upon thine hand. If it seem good unto thee to come with me into Babylon, come, and I will look well unto thee; but if it seem ill unto thee to come to Babylon, forbear. All the land is before thee; whither it seemeth good and convenient for thee to go, thither go."

Again he said: "Go back to Gedaliah, whom the king of Babylon has made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go."

So the captain of the guard gave him victuals and a present, and let him go. Then went Jeremiah to Gedaliah the royal governor to Mizpah, and dwelt with him among the people that were left in the land.

Now when all the captains of the forces which were in the fields, even they and their men, heard that the {319} king of Babylon had made Gedaliah governor in the land, and had committed unto him men, and women, and children, and of the poorest of the land, of them that were not carried away captive to Babylon; then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of the Maacathite, they and their men.

And Gedaliah spoke earnestly unto them and to their men, saying, "Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you. As for me, behold, I will dwell at Mizpah, to stand before the Chaldeans, which shall come unto us: but ye, gather ye wine and summer fruits and oil, and put them in your vessels, and dwell in your cities that ye have taken."

Likewise when all the Jews that were in Moab, and among the children of Ammon, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah, they returned out of all places whither they were driven and came to the land of Judah and gathered much wine and summer fruits.

Then Jonathan the son of Kareah and all the captains of the forces that were in the fields came to Gedaliah at Mizpah and said to him, "Dost

thou know that Baalis of the Ammonites hath sent Ishmael the son of Nethaniah to take thy life?"

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But Gedaliah the royal governor believed them not. Then Johanan the son of Kareah spoke to Gedaliah in Mizpah secretly, saying, "Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know it: wherefore should he take thy life, that all the Jews which are gathered unto thee should be scattered, and the remnant of Judah perish?"

But Gedaliah the royal governor said to Johanan the son of Kareah, "Thou shalt not do this thing: for thou speakest falsely of Ishmael."

Now it came to pass in the seventh month, that Ishmael, one of the chief officers of the king, and ten men with him, came to Gedaliah the royal governor at Mizpah; and there they ate bread together in Mizpah.

Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the royal governor, and slew him, whom the king of Babylon had made governor over the land.

Ishmael also slew all the Jews that were with him, even with Gedaliah, at Mizpah, and the Chaldeans that were found there, even the men of war. And it came to pass the second day after he had slain Gedaliah, and no man knew it, that there came certain from Shechem, from Shiloh, and from Samaria, even fourscore men, having their beards shaven and their clothes rent, and having cut themselves, with oblations and frankincense in their hand, to bring them to the house of the Lord. And Ishmael the son of Nethaniah went forth from Mizpah weeping as he went and it came to pass as he met them he said to them, "Come to Gedaliah."

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When they came into the city Ishmael the son of Nethaniah slew them, and cast them into the midst of the pit, he, and the men that were with him.

But ten men were found among them that said unto Ishmael, "Slay us not: for we have stores hidden in the field, of wheat, and of barley, and of oil, and of honey." So he forbore, and slew them not among their brethren.

Now the pit wherein Ishmael cast all the dead bodies of the men whom he had slain, by the side of Gedaliah, (the same was that which Asa the king had made for fear of Baasha king of Israel,) Ishmael the son of Nethaniah filled with them that were slain.

Then Ishmael carried away captive all the residue of the people that were in Mizpah, even the king's daughters, and all the people that remained in Mizpah, whom Nebuzaradan the captain of the guard had committed to Gedaliah the royal governor: Ishmael carried them away captive, and departed to go over to the children of Ammon.

But when Johanan the son of Kareah, and all the captains of the forces that were with him, heard of all the evil that Ishmael had done, they took all the men, and went to fight with Ishmael, and found him by the great waters that are in Gibeon.

Now it came to pass that when all the people which were with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that were with him, then they were glad. So all the people that Ishmael had carried away captive from Mizpah deserted and returned, and went to Johanan the son of Kareah.

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But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the children of Ammon.

Then took Johanan the son of Kareah, and all the captains of the forces that were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after he had slain Gedaliah the royal governor, even the men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon: and they departed, and dwelt in Geruth Chimham, which is by Beth-lehem, to go to enter into Egypt, because of the Chaldeans: for they were afraid of them, because Ishmael had slain Gedaliah the royal governor, whom the king of Babylon made governor over the land.

VI THE FLIGHT TO EGYPT

(The remnant of the people wish to take refuge in Egypt. They consult Jeremiah, who tells them that they must not desert the land.)

Then all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshai, and all the people from the least even unto the greatest, came near, and said unto Jeremiah the prophet, "Let, we pray thee, our supplication be accepted before thee, and pray for us unto the Lord thy God, even for all this remnant; for we are left but a few of many, as thine eyes do {323} behold us: that the Lord thy God may shew us the way wherein we should walk, and the thing that we should do."

Then Jeremiah the prophet said unto them, "I have heard you; behold, I will pray unto the Lord your God according to your words; and it shall come to pass that whatsoever thing the Lord shall answer you, I will declare it unto you; I will keep nothing back from you."

Then they said to Jeremiah, "The Lord be a true and faithful witness amongst us, if we do not even according to all the word wherewith the Lord thy God shall send thee to us. Whether it be good, or whether it be evil, we will obey the voice of the Lord our God, to whom we send thee; that it may be well with us, when we obey the voice of the Lord our God."

And it came to pass after ten days, that the word of the Lord came unto Jeremiah. Then called he Johanan the son of Kareah, and all the captains of the forces which were with him, and all the people from the least even to the greatest, and said unto them, "Thus saith the Lord, the God of Israel, unto whom ye sent me to present your supplication before him: 'If ye will still abide in this land, then will I build you up, and not pull you down, and I will plant you, and not pluck you up: for I repent me of the evil that I have done unto you. Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the Lord: for I am with you to save you, and to deliver you from his hand. And I will grant you mercy, that he may have mercy {324} upon you, and cause you to return to your own land.' But if ye say, 'We will not dwell in this land'; so that ye obey not the voice of the Lord your God; saying, 'No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:' now therefore hear ye the word of the Lord, O remnant of Judah: thus saith the Lord of hosts, the God of Israel, 'If ye wholly set your faces to enter into Egypt, and go to sojourn there; then it shall come to pass, that the sword, which ye fear, shall overtake you there in the land of Egypt, and the famine, whereof ye are afraid, shall follow hard after you there in Egypt; and there ye shall die.

"So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them.'

"For thus saith the Lord of hosts, the God of Israel; 'As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem, so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more.'

"The Lord hath spoken concerning you, O remnant of Judah, 'Go ye not into Egypt': know certainly that I have testified unto you this day.

"For ye have dealt deceitfully against your own souls; {325} for ye sent me unto the Lord your God, saying, 'Pray for us unto the Lord our God; and according unto all that the Lord our God shall say, so declare unto us, and we will do it:' and I have this day declared it to you; but ye have not obeyed the voice of the Lord your God in any thing for the which he hath sent me unto you. Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go to sojourn there."

(The people refuse to heed the warning of Jeremiah. They all journey to Egypt, taking the prophet with them.)

And it came to pass that when Jeremiah had made an end of speaking unto all the people all the words of the Lord their God, wherewith the Lord their God had sent him to them, even all these words, then spoke Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying to Jeremiah, "Thou speakest falsely: the Lord our God hath not sent thee to say, 'Ye shall not go into Egypt to sojourn there': but Baruch the son of Neriah setteth thee on against us, to deliver us into the hand of the Chaldeans, that they may put us to death, and carry us away captives to Babylon."

So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the Lord, to dwell in the land of Judah. But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all the nations whither they had been driven to sojourn in {326} the land of Judah; the men, and the women, and the children, and the king's daughters, and every person that Nebuzaradan the captain of the guard had left with Gedaliah the royal governor, and Jeremiah the prophet, and Baruch the son of Neriah; and they came into the land of Egypt; for they obeyed not the voice of the Lord: and they came even to Tahpanhes.

Then came the word of the Lord unto Jeremiah in Tahpanhes, saying, "Take great stones in thine hand, and hide them in mortar in the brickwork, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; and say unto them, Thus saith the Lord of hosts, the God of Israel: 'Behold, I will send and take Nebuchadnezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them. And he shall come, and shall smite the land of Egypt; such as are for death shall be given to death, and such as are for captivity to captivity, and such as are for the sword to the sword.

"And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace. He shall also break the pillars of Bethshemesh, that is in the land of Egypt; and the houses of the gods of Egypt shall he burn with fire."

The word that came to Jeremiah concerning all the {327} Jews which dwelt in the land of Egypt, which dwelt at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying, "Thus saith the Lord of hosts, the God of Israel: 'Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they are a desolation, and no man dwelleth therein; because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, and to serve other gods, whom they knew not, neither they, nor ye, nor your fathers.'

"Howbeit I sent unto you all my servants the prophets, rising up early and sending them, saying, 'Oh, do not this abominable thing that I hate.' But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods. Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted and desolate, as it is this day.

"Therefore now thus saith the Lord, the God of hosts, the God of Israel: 'Wherefore commit ye this great evil against your own souls, to cut off from you man and woman, infant and suckling, out of the midst of Judah, to leave you none remaining; in that ye provoke me unto anger with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to sojourn; that ye may be cut off, and that ye may be a curse and a reproach among all the nations of the earth? Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness {328} of their wives, and your own wickedness, and the wickedness of your wives, which they committed in the land of Judah, and in the streets of Jerusalem?

"They are not humbled even unto this day, neither have they feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.

"Therefore thus saith the Lord of hosts, the God of Israel: 'Behold, I will set my face against you for evil, even to cut off all Judah. And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed; in the land of Egypt shall they fall; they shall be consumed by the sword and by the famine; they shall die, from the least even unto the greatest, by the sword and by the famine: and they shall be an execration, and an astonishment, and a curse, and a reproach.

"For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence: so that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire to return to dwell there: for none shall return save such as shall escape."

Then all the men which knew that their wives burned incense unto other gods, and all the women that stood by, a great assembly, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying, "As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. But {329} we will certainly perform every word that is gone forth out of our mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine. And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our husbands?"

Then Jeremiah said unto all the people, to the men, and to the women, even to all the people which had given him that answer, saying, "The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye and your fathers, your kings and your princes, and the people of the land, did not the Lord remember them, and came it not into his mind? so that the Lord could no longer bear, because of the evil of your doings, and because of the abominations which ye have committed; therefore is your land become a desolation, and an astonishment, and a curse, without inhabitant, as it is this day. Because ye have burned incense, and because ye have sinned against the Lord, and have not obeyed the voice of the Lord, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as it is this day."

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Moreover Jeremiah said unto all the people, and to all the women, "Bear the word of the Lord, all Judah that are in the land of Egypt: thus saith the Lord of hosts, the God of Israel, saying: 'Ye and your wives have both spoken with your mouths, and with your hands have fulfilled it, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: establish then your vows, and perform your vows.'

"Therefore hear ye the word of the Lord, all Judah that dwell in the land of Egypt: 'Behold, I have sworn by my great name, saith the Lord, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, As the Lord God liveth. Behold, I watch over them for evil, and not for good: and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by

the famine, until there be an end of them. And they that escape the sword shall return out of the land of Egypt into the land of Judah, few in number; and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose word shall stand, mine, or theirs.

"And this shall be the sign unto you, saith the Lord, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil': thus saith the Lord: Behold, I will give Pharaoh Hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon, his enemy, and that sought his life."

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The word that Jeremiah the prophet spoke unto Baruch the son of Neriah, when he wrote these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah, king of Judah, saying, "Thus saith the Lord, the God of Israel, unto thee, O Baruch: 'Thou didst say, Woe is me now! for the Lord hath added sorrow to my pain; I am weary with my groaning, and I find no rest. Thus shalt thou say unto him, Thus saith the Lord: Behold, that which I have built will I break down, and that which I have planted I will pluck up; and this in the whole land.

"And seekest thou great things for thyself? seek them not: for, behold, I will bring evil upon all flesh, saith the Lord: but thy life will I give unto thee for a prey in all places whither thou goest."

VII THE LAST PROPHECIES OF JEREMIAH

(The last prophecies of Jeremiah in which he predicts the doom of Babylon.)

The word of the Lord which came to Jeremiah the prophet concerning the nations.

The Doom of Babylon

The word that the Lord spoke concerning Babylon, concerning the land of the Chaldeans, by Jeremiah the prophet.

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"Declare ye among the nations and publish, and set up a standard; publish, and conceal not: say, 'Babylon is taken, Bel is put to shame, Merodach is dismayed; her images are put to shame, her idols are dismayed.'

"For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they are fled, they are gone, both man and beast. In those days, and in that time,' saith the Lord, 'the children of Israel shall come, they and the children of Judah together; they shall go on their way weeping, and shall seek the Lord their God. They shall inquire concerning Zion with their faces thitherward, saying, Come ye, and join yourselves to the Lord in an everlasting covenant that shall not be forgotten.

"My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting place. All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against the Lord, the habitation of justice, even the Lord, the hope of their fathers.

"Flee out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks. For, lo, I will stir up and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: {333} their arrows shall be as of an expert mighty man; none shall return in vain. And Chaldea shall be a spoil: all that spoil her shall be satisfied,' saith the Lord.

"Because ye are glad, because ye rejoice, O ye that plunder mine heritage, because ye are wanton as an heifer that treadeth out the corn, and neigh as strong horses; your mother shall be sore ashamed; she that bare you shall be confounded: behold, she shall be the hindermost of the nations, a wilderness, a dry land, and a desert. Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate: everyone that goeth by Babylon shall be astonished, and hiss at all her plagues. Set yourselves in array against Babylon round about, all ye that bend the bow; shoot at her, spare no arrows: for she hath sinned against the Lord. Shout against her round about; she hath submitted herself; her bulwarks are fallen, her walls are thrown down: for it is the vengeance of the Lord; take vengeance upon her; as she hath done, do unto her. Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn everyone to his people, and they shall flee everyone to his own land.'

"Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadnezzar king of Babylon hath broken his bones. Therefore thus saith the Lord of hosts, the God of Israel: 'Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria. {334} And I will bring Israel again to his pasture, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon the hills of Ephraim and in Gilead. In those days, and in that time,' saith the Lord, 'the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I leave as a remnant.

"Go up against the land of Merathaim, even against it, and against the inhabitants of Pekod: slay and utterly destroy after them,' saith the Lord, 'and do according to all that I have commanded thee. A sound of battle is in the land, and of great destruction. How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations! I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the Lord.'

"The Lord hath opened his armoury, and hath brought forth the weapons of his indignation: for the Lord, the Lord of hosts, hath a work to do in the land of the Chaldeans. Come against her from the utmost border, open her storehouses: cast her up as heaps, and destroy her utterly; let nothing of her be left. Slay all her bullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation. The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the Lord our God, the vengeance of his temple.

"Call together the archers against Babylon, all them {335} that bend the bow; camp against her round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the Lord, against the Holy One of Israel. 'Therefore shall her young men fall in her streets, and all her men of war shall be brought to silence in that day,' saith he Lord. 'Behold, I am against thee, O thou proud one,' saith the Lord, the Lord of hosts: 'for thy day is come, the time that I will visit thee. And the proud one shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all that are round about him.'

"Thus saith the Lord of hosts: 'The children of Israel and the children of Judah are oppressed together: and all that took them captives hold them fast; they refuse to let them go. Their redeemer is strong; the Lord of hosts is his name: he shall thoroughly plead their cause, that he may give rest to the earth, and disquiet the inhabitants of Babylon. A sword is upon the Chaldeans,' saith the Lord, 'and upon the inhabitants of Babylon, and upon her princes, and upon her wise men. A sword is upon the boasters, and they shall dote: a sword is upon

her mighty men, and they shall be dismayed.

"A sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her, and they shall become as women: a sword is upon her treasures, and they shall be robbed.

"A drought is upon her waters, and they shall be {336} dried up: for it is a land of graven images, and they are mad upon idols. Therefore the wild beasts of the desert with the wolves shall dwell there, and the ostriches shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.'

"As when God overthrew Sodom and Gomorrah and the neighbour cities thereof,' saith the Lord; 'so shall no man dwell there, neither shall any son of man sojourn therein. Behold, a people cometh from the north; and a great nation, and many kings shall be stirred up from the uttermost parts of the earth. They lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea, and they ride upon horses; every one set in array, as a man to the battle, against thee, O daughter of Babylon. The king of Babylon hath heard the fame of them, and his hands wax feeble: anguish hath taken hold of him, and pangs as of a woman in travail. Behold, he shall come up like a lion from the pride of Jordan against the strong habitation: but I will suddenly make them run away from her; and whoso is chosen, him will I appoint over her: for who is like me? and who will appoint me a time? and who is the shepherd that will stand before me?'

"Therefore hear ye the counsel of the Lord, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans: Surely they shall drag them away, even the little ones of the flock; surely he shall make their habitation desolate {337} with them. At the noise of the taking of Babylon the earth trembleth, and the cry is heard among the nations.

"Thus saith the Lord: 'Behold, I will raise up against Babylon, and against them that dwell in Leb-kamai, a destroying wind. And I will send unto Babylon strangers, that shall fan her; and they shall empty her land: for in the day of trouble they shall be against her round about. Let not the archer bend his bow, and let him not lift himself up in his coat of mail: and spare ye not her young men; destroy ye utterly all her host. And they shall fall down slain in the land of the Chaldeans, and thrust through in her streets.'

"For Israel is not forsaken, nor Judah, of his God, of the Lord of hosts; though their land is full of guilt against the Holy One of Israel. Flee out of the midst of Babylon, and save every man his life; be not cut off in her iniquity: for it is the time of the Lord's vengeance; he will render unto her a recompense. Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunk of her wine; therefore the nations are mad. Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies.

"The Lord hath brought forth our righteousness: come, and let us declare in Zion the work of the Lord our God. Make sharp the arrows; hold firm the shields: {338} the Lord hath stirred up the spirit of the kings of the Medes; because his device is against Babylon, to destroy it: for it is the vengeance of the Lord, the vengeance of his temple. Set up a standard against the walls of Babylon, make the watch strong, set the watchmen, prepare the ambushes: for the Lord hath both devised and done that which he spake concerning the inhabitants of Babylon. O thou that dwellest upon many waters, abundant in treasures, thine end is come, the measure of thy covetousness. The Lord of hosts hath sworn by himself, saying, 'Surely I will fill thee with men, as with the cankerworm; and they shall lift up a shout against thee.'

"He hath made the earth by his power, he hath established the world by his wisdom, and by his understanding hath he stretched out the heavens: when he uttereth his voice, there is a tumult of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain, and bringeth forth the wind out of his treasures. Every man is become brutish and is without knowledge; every goldsmith is put to shame by his graven image: for his molten image is falsehood, and there is no breath in them. They are vanity, a work of delusion: in the time of their visitation they shall perish. The portion of Jacob is not like these; for he is the former of all things; and Israel is the tribe of his inheritance: the Lord of hosts is his name.

"Thou art my battle axe and weapons of war: and with thee will I break in pieces the nations; and with thee will I destroy kingdoms; and with thee will I break {339} in pieces the horse and his rider; and with thee will I break in pieces the chariot and him that rideth therein; and with thee will I break in pieces man and woman; and with thee will I break in pieces the old man and the youth; and with thee will I break in pieces the young man and the maid; and with thee will I break in pieces the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces governors and deputies. And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight,' saith the Lord.

"Behold, I am against thee, O destroying mountain,' saith the Lord, 'which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever,' saith the Lord.

"Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashkenaz: appoint a marshal against her; cause the horses to come up as the rough cankerworm. Prepare against her the nations, the kings of the Medes, the governors thereof, and all the deputies thereof, and all the land of his dominion. And the land trembleth and is in pain: for the purposes of the Lord against Babylon do stand, to make the land of Babylon a desolation, {340} without inhabitant. The mighty men of Babylon have forborne to fight, they remain in their strong holds; their might hath failed; they are become as women: her dwelling places are set on fire; her bars are broken. One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken on every quarter: and the passages are surprised, and the reeds they have burned with fire, and the men of war are affrighted.

"For thus saith the Lord of hosts, the God of Israel: 'The daughter of Babylon is like a threshing-floor at the time when it is trodden; yet a little while, and the time of harvest shall come for her. Nebuchadnezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his maw with my delicacies; he hath cast me out.'

"The violence done to me and to my flesh be upon Babylon, shall the inhabitant of Zion say; and, My blood be upon the inhabitants of Chaldea, shall Jerusalem say.

"Therefore thus saith the Lord: 'Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her fountain dry. And Babylon shall become heaps, a dwelling place for jackals, an astonishment, and an hissing, without inhabitant. They shall roar together like young lions; they shall growl as lions' whelps. When they are heated, I will make their feast, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake,' saith the Lord.

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"I will bring them down like lambs to the slaughter, like rams with he-goats. How is Sheshach taken! and the praise of the whole earth surprised! how is Babylon become a desolation among the nations! The sea is come up upon Babylon: she is covered with the multitude of the waves thereof. Her cities are become a desolation, a dry land, and a desert, a land wherein no man dwelleth, neither doth any son of man pass thereby. And I will do judgment upon Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up; and the nations shall not flow together any more unto him: yea, the wall of Babylon shall fall.'

"My people, go ye out of the midst of her, and save yourselves every man from the fierce anger of the Lord. And let not your heart faint, neither fear ye for the rumour that shall be heard in the land; for a rumour shall come one year, and after that in another year shall come a

rumour, and violence in the land, ruler against ruler.

"Therefore, behold, the days come, that I will do judgment upon the graven images of Babylon, and her whole land shall be ashamed; and all her slain shall fall in the midst of her. Then the heaven and the earth, and all that is therein, shall sing for joy over Babylon; for the spoilers shall come unto her from the north,' saith the Lord.

"As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the land. Ye that have escaped the sword, go ye, stand not still; {342} remember the Lord from afar, and let Jerusalem come into your mind. We are ashamed, because we have heard reproach; confusion hath covered our faces: for strangers are come into the sanctuaries of the Lord's house.

"Wherefore, behold, the days come,' saith the Lord, 'that I will do judgment upon her graven images; and through all her land the wounded shall groan. Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her,' saith the Lord.

"The sound of a cry from Babylon, and of great destruction from the land of the Chaldeans! for the Lord spoileth Babylon, and destroyeth out of her the great voice; and their waves roar like many waters, the noise of their voice is uttered: for the spoiler is come upon her, even upon Babylon, and her mighty men are taken, their bows are broken in pieces: for the Lord is a God of recompenses, he shall surely requite. 'And I will make drunk her princes and her wise men, her governors and her deputies, and her mighty men; and they shall sleep a perpetual sleep, and not wake,' saith the King, whose name is the Lord of hosts. Thus saith the Lord of hosts: 'The broad walls of Babylon shall be utterly overthrown, and her high gates shall be burned with fire; and the peoples shall labour for vanity, and the nations for the fire; and they shall be weary.'"

The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Mahseiah, when {343} he went with Zedekiah the king of Judah to Babylon in the fourth year of his reign. Now Seraiah was chief chamberlain. And Jeremiah wrote in a book all the evil that should come upon Babylon, even all these words that are written concerning Babylon. And Jeremiah said to Seraiah, "When thou comest to Babylon, then see that thou read all these words, and say, 'O Lord, thou hast spoken concerning this place, to cut it off, that none shall dwell therein, neither man nor beast, but that it shall be desolate for ever.' And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates: and thou shalt say, 'Thus shall Babylon sink, and shall not rise again because of the evil that I will bring upon her: and they shall be weary.'"

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EZEKIEL

(The book of Ezekiel differs from every other book of prophecy in the fact that none of it was written in Palestine. It was written in Babylonia, whither Ezekiel had been taken captive while still a youth. The captives knew what was going on in Jerusalem. When the city was first taken, at the occasion when Ezekiel was made captive, the Babylonians were content to carry off ten thousand of the best of the people, with great treasure. The writer of Kings says that "none remained, save the poorest of the people of the land." Over this poor remnant of a wrecked state the Babylonian government set up a king. For nine years he remained loyal to Babylon. Then, with the foolish hope that Egypt would help him when war came, he revolted against the power of Babylon. Soon Babylonian armies appeared before Jerusalem, and, two years after, the city fell. More captives were deported, the city was burned, the walls broken down, no king set up, but only a governor, and the kingdom of Israel, over which only one family had ruled since the time of David, nearly five hundred years before, was forever at an end. The fall of Jerusalem was in 586 B. C.

With every device of vision and picture and pleading Ezekiel tried to keep the captives true to their country and their God. It is good to know that he succeeded in his attempt. The Jews in Babylonia kept their faith, and, in later years, it was from them that these prophetic books went, together with a strong influence for religious reform, back to Palestine.)

I

A LAMENTATION FOR THE PRINCES OF ISRAEL

Moreover, take thou up a lamentation for the princes of Israel, and say, "What was thy mother?

"A lioness: she couched among lions, in the midst of the {345} young lions she nourished her whelps. And she brought up one of her whelps; he became a young lion: and he learned to catch the prey, he devoured men. The nations also heard of him; he was taken in their pit: and they brought him with hooks unto the land of Egypt. Now when she saw that she had waited, and her hope was lost, then she took another of her whelps, and made him a young lion. And he went up and down among the lions, he became a young lion: and he learned to catch the prey, he devoured men. And he knew their palaces, and laid waste their cities; and the land was desolate, and the fulness thereof, because of the noise of his roaring. Then the nations set against him on every side from the provinces: and they spread their net over him; he was taken in their pit. And they put him in a cage with hooks, and brought him to the king of Babylon; they brought him into strong holds, that his voice should no more be heard upon the mountains of Israel.

"Thy mother was like a vine, in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters. And she had strong rods for the sceptres of them that bare rule, and their stature was exalted among the thick boughs, and they were seen in their height with the multitude of their branches. But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken off and withered; the fire consumed them. And now she is planted in the wilderness, in a dry and thirsty land. And fire is gone out of the rods of her branches, it hath {346} devoured her fruit, so that there is in her no strong rod to be a sceptre to rule. This is a lamentation, and shall be for a lamentation."

II

THE DOOM OF TYRE

(The description of Tyre is particularly valuable, because it gives such a vivid picture of the commercial activity of a great city in ancient times.)

And it came to pass in the eleventh year, in the first day of the month, that the word of the Lord came unto me, saying, "Son of man, because that Tyre hath said against Jerusalem, 'Aha, she is broken that was the gate of the peoples; she is turned unto me: I shall be replenished, now that she is laid waste:' therefore thus saith the Lord God: Behold, I am against thee, O Tyre, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyre, and break down her towers: I will also scrape her dust from her, and make her a bare rock. She shall be a place for the spreading of nets in the midst of the sea; for I have spoken it, saith the Lord God: and she shall become a spoil to the nations. And her daughters which are in the field shall be slain with the sword: and they shall know that I am the Lord." For thus saith the Lord God: "Behold, I will bring upon Tyre Nebuchadnezzar king of Babylon, king of kings, from the north, with horses, and with chariots, and with horsemen, and a company, and much people. He shall slay with the sword thy daughters in the {347} field: and he shall make forts against thee, and cast up a mount against thee, and raise up the buckler against thee. And he shall set his battering engines against thy walls, and with his axes he shall break down thy towers. By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wagons, and of the

chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach. With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people with the sword, and the pillars of thy strength shall go down to the ground. And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the waters. And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard. And I will make thee a bare rock: thou shalt be a place for the spreading of nets; thou shalt be built no more: for I the Lord have spoken it, saith the Lord God."

Thus saith the Lord God to Tyre: "Shall not the isles shake at the sound of thy fall, when the wounded groan, when the slaughter is made in the midst of thee? Then all the princes of the sea shall come down from their thrones, and lay aside their robes, and strip off their brodered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble every moment, and be astonished at thee. And they shall take up a lamentation for thee, and say to thee, 'How art thou {348} destroyed, that wast inhabited of seafaring men, the renowned city, which wast strong in the sea, she and her inhabitants, which caused their terror to be on all that haunt it!' Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be dismayed at thy departure."

For thus saith the Lord God: "When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and the great waters shall cover thee; then will I bring thee down with them that descend into the pit, to the people of old time, and will make thee to dwell in the nether parts of the earth, in the places that are desolate of old, with them that go down to the pit, that thou be not inhabited; and I will set glory in the land of the living: I will make thee a terror, and thou shalt be no more: though thou be sought for, yet shalt thou never be found again," saith the Lord God.

(The prophet here draws a striking picture of Eastern commerce. He pictures Tyre as a ship, trading in the commodities of all the nations of the world, but wrecked at last and destroyed by the storm.)

The word of the Lord came again unto me, saying, And thou, son of man, take up a lamentation for Tyre; and say unto Tyre, O thou that dwellest at the entry of the sea, which art the merchant of the peoples unto many isles, thus saith the Lord God: Thou, O Tyre, hast said, "I am perfect in beauty."

Thy borders are in the heart of the seas, thy builders have perfected thy beauty. They have made all thy planks of fir trees from Senir: they have taken cedars from Lebanon to make a mast for thee.

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Of the oaks of Bashan have they made thine oars; they have made thy benches of ivory inlaid in boxwood, from the isles of Kittim.

Of fine linen with brodered work from Egypt was thy sail, that it might be to thee for an ensign; blue and purple from the isles of Elishah was thine awning.

The inhabitants of Zidon and Arvad were thy rowers: thy wise men, O Tyre, were in thee, they were thy pilots.

The ancients of Gebal and the wise men thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise.

Persia and Lud and Put were in thine army, thy men of war: they hung the shield and helmet in thee; they set forth thy comeliness.

The men of Arvad with thine army were upon thy walls round about, and the Gammadim were in thy towers: they hung their shields upon thy walls round about; they have perfected thy beauty.

Tarshish was thy merchant by reason of the multitude of all kinds of riches; with silver, iron, tin and lead, they traded for thy wares.

Javan, Tubal, and Meshech, they were thy traffickers: they traded the persons of men and vessels of brass for thy merchandise.

They of the house of Togarmah traded for thy wares with horses and war-horses and mules.

The men of Dedan were thy traffickers: many isles were the mart of thine hand: they brought thee in exchange horns of ivory and ebony.

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Syria was thy merchant by reason of the multitude of thy handiworks: they traded for thy wares with emeralds, purple, and brodered work, and fine linen, and coral, and rubies.

Judah, and the land of Israel, they were thy traffickers: they traded for thy merchandise wheat of Minnith, and pannag, and honey, and oil, and balm.

[Footnote: Pannag--Perhaps a kind of confection.]

Damascus was thy merchant for the multitude of thy handiworks, by reason of the multitude of all kinds of riches; with the wine of Helbon, and white wool.

Vedan and Javan traded with yarn for thy wares: bright iron, cassia, and calamus, were among thy merchandise.

Dedan was thy trafficker in precious cloths for riding. Arabia, and all the princes of Kedar, they were the merchants of thy hand; in lambs, and rams, and goats, in these were they thy merchants.

The traffickers of Sheba and Raamah, they were thy traffickers: they traded for thy wares with chief of all spices, and with all precious stones, and gold.

Haran and Canneh and Eden, the traffickers of Sheba, Asshur and Chilmad, were thy traffickers. These were thy traffickers in choice wares, in wrappings of blue and brodered work, and in chests of rich apparel, bound with cords and made of cedar, among thy merchandise.

The ships of Tarshish were thy caravans for thy merchandise: and thou wast replenished, and made very glorious in the heart of the seas.

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Thy rowers have brought thee into great waters: the east wind hath broken thee in the heart of the seas.

Thy riches, and thy wares, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, with all thy company which is in the midst of thee, shall fall into the heart of the seas in the day of thy ruin.

At the sound of the cry of thy pilots the suburbs shall shake. And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land, and shall cause their voice to be heard over thee, and shall cry bitterly, and

shall cast up dust upon their heads, they shall wallow themselves in the ashes: and they shall make themselves bald for thee, and gird them with sackcloth, and they shall weep for thee in bitterness of soul with bitter mourning.

And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, "Who is there like Tyre, like her that is brought to silence in the midst of the sea?" When thy wares went forth out of the seas, thou filledst many peoples; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

In the time that thou wast broken by the seas in the depths of the waters, thy merchandise and all thy company did fall in the midst of thee.

All the inhabitants of the isles are astonished at thee, and their kings are horribly afraid, they are troubled in their countenance.

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The merchants among the peoples hiss at thee; thou art become a terror, and thou shalt never be any more.

III THE VALLEY OF DRY BONES

(This is a strong picture of the reviving power of God's spirit in a repentant nation.)

The hand of the Lord was upon me, and he carried me out in the spirit of the Lord, and set me down in the midst of the valley; and it was full of bones; and he caused me to pass by them round about: and behold, there were very many in the open valley; and lo, they were very dry.

And he said unto me, "Son of man, can these bones live?" And I answered, "O Lord God, thou knowest."

Again he said unto me, "Prophecy over these bones, and say unto them, 'O ye dry bones, hear the word of the Lord.'"

Thus saith the Lord God unto these bones: "Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord."

So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold an earthquake, and the bones came together, bone to his bone. And I beheld, and lo, there were sinews upon them, and flesh came up, and skin covered them above: but there was no breath in {353} them. Then said he unto me, "Prophecy unto the wind, prophecy, son of man, and say to the wind, 'Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live.'"

So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Then he said unto me, "Son of man, these bones are the whole house of Israel: behold, they say, 'Our bones are dried up, and our hope is lost; we are clean cut off.'"

"Therefore prophecy, and say unto them, 'Thus saith the Lord God: Behold, I will open your graves, and cause you to come up out of your graves, O my people; and I will bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, and caused you to come up out of your graves, O my people. And I will put my spirit in you, and ye shall live, and I will place you in your own land: and ye shall know that I the Lord have spoken it, and performed it, saith the Lord.'"

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AMOS

(Amos, one of the earliest of the prophets, was a poor herdsman of the village of Tekoa, which was about twelve miles southeast of Jerusalem, on the edge of the great wilderness or pasture land, which stretches from the crest of the hills to the Dead Sea. The call of God came to him to leave his herds and speak against the immorality, the oppression of the poor, the injustice of the people in the northern kingdom of Israel. He appeared at one of the great feasts and spoke his message boldly. The priest of Bethel, where the feast was held, was very angry with him, and tried to frighten him by sending to the king the report that he was a traitor. This is)

I THE MESSAGE OF AMOS AT THE FEAST

This the Lord Jehovah caused me to see: behold, he formed locusts at the beginning of the coming up of the spring crops, and behold, it was after the king's mowings. It came to pass when they had made an end of devouring the verdure of the earth, that I said,

"O Lord Jehovah, pardon, I pray Thee! How shall Jacob rise again? He is so small!"

Jehovah repented for this. "It shall not be," saith Jehovah.

This the Lord Jehovah caused me to see: and behold, the Lord Jehovah was calling fire into the contest; and it devoured the Great Deep, yea, it was about to devour the land.

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"O Lord Jehovah, pardon, I pray thee! How shall Jacob rise again? He is so small!"

Jehovah repented for this. "It also shall not come to pass," saith the Lord Jehovah.

This he showed me, and behold the Lord has taken his station upon a city wall, a wall built with a plumbline.

And Jehovah said to me, "What art thou seeing?" And I said, "A plumbline." And the Lord said, "Behold, I am setting a plumbline in the midst of my people Israel. I will not again pass them over. The high places of Israel shall be desolate and the sanctuaries of Isaac laid waste; and I will rise against the house of Jeroboam with the sword."

II AMOS DEFIES THE PRIEST

("As Savonarola at the Duomo in Florence, as Luther at the Diet of Worms, as our Lord Himself at the feast in Jerusalem, so was Amos at

the feast in Bethel."--*Smith.*)

Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, "Amos hath conspired against thee in the midst of the house of Israel. The land is not able to hold his words." For thus hath Amos said, "By the sword shall Jeroboam die, and Israel going shall go into captivity from off his own land."

And Amaziah Said unto Amos, "Visionary, be gone! Get thee off to the land of Judah; and eat thy bread there, and there play the prophet. But at Bethel thou shalt not {356} again prophesy. The king's sanctuary it is, and the house of the kingdom."

But Amos answered and said unto Amaziah, "No prophet I, nor prophet's son. But a herdsman I, and a dresser of sycamores; and Jehovah took me from behind the flock and Jehovah said unto me, 'Go, prophesy unto my people Israel.'

"Now therefore hearken to the word of Jehovah, thou that sayest, prophesy not against Israel, nor let drop thy words against the house of Israel; therefore thus saith Jehovah. Thy wife in the city shall become an outcast; and thy sons and thy daughters by the sword--shall fall; and thy land--by the measuring rope shall be divided; and thou in an unclean land shalt die. And Israel shall be driven from his land into captivity."

III THE DOOM OF A CORRUPT CIVILIZATION

Hear this word which Jehovah hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt. "You only have I known of all the families of the earth, therefore will I visit upon you all your iniquities." Can two walk together except they have an appointment? Doth a lion roar in the jungle and have no prey? Doth a young lion let forth his voice from his den if he hath taken nothing?

Doth a little bird fall on the snare earthwards and there be no noose about her? Doth the snare itself rise up from the ground, except it be capturing something?

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CONVENT OF MAR-SARBA IN THE HILL COUNTRY OF JUDEA.

It is on the edge of this "wilderness of Judea" that the towns of Bethlehem, and Tekoa, the home of Amos, are situated, and in this region both David and Amos pastured their sheep.



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Is the alarm trumpet blown in a city and do the people not tremble? Shall calamity happen in a city and Jehovah not have done it? Yea, the Lord Jehovah doeth nothing but he has revealed his purpose to his servants the prophets. The lion has roared, who shall not fear? Jehovah hath spoken, who can but prophesy?

Make proclamation over the palaces in Ashdod, and over the palaces in the land of Egypt, and say, "Gather upon the Mount of Samaria and see! Confusions manifold in the midst of her; violence to her very core!" Yea they know not how to do uprightness, saith Jehovah, who store up wrong and violence in their palaces. Therefore saith the Lord, "Siege and investment of the land! And they shall bring down thy fortresses and plundered shall be thy palaces." Thus saith Jehovah: "As the shepherd saveth from the mouth of the lion, a pair of shin bones or a bit of an ear, so shall the children of Israel be saved--they who sit in Samaria in the corner of the divan and on a Damascus couch."

"Hear ye, and testify against the house of Jacob"--saith the Lord God of Hosts. "For on the days when I visit the crimes of Israel upon him, I

shall there make visitation upon the altars of Bethel, and the horns of the altar shall be cut off and fall to the ground. And I will smite the winter house, and the summer house, and the ivory houses shall perish, yea, swept away shall be houses many"-- oracle of Jehovah.

Hear this word, women of Israel, kine of Bashan that are in the mount of Samaria, that oppress the poor, that crush the needy, that say to their lords, "Bring, and let us {360} drink." Sworn hath the Lord Jehovah by his holiness, lo! days are coming when there shall be a taking away of you with hooks, and of the last of you with fish-hooks. Yea, by the breaches (in the wall of the stormed city) shall ye go out, everyone headlong, and ye shall fling yourselves out on the mountains as a refuge.

IV FALSE WORSHIP. THE CHASTISEMENT OF THE LORD

Come away to Bethel and transgress!

At Gilgal exaggerate your transgressions!

And bring every morning your sacrifices.

Every three days your tithes!

And send up the savour of leavened bread as a thank-offering.

And call out your charities--make them to be heard!

For so ye loved to do, a children of Israel--saith the Lord.

But I on my side withheld from you the winter rain, while it was still three months to the harvest, and I let it rain repeatedly on one city, and upon one city I did not let it rain: one piece was rained upon, and the piece that was not rained upon withered: and two or three cities kept struggling to one city for water, and were not satisfied--yet ye did not return to me--saith the Lord.

I smote you with blasting and with mildew: many of your gardens and your vineyards and your figs and your olives the locust devoured--yet ye did not return to me--saith the Lord.

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I overturned among you, like God's own overturning of Sodom and Gomorrah, till ye became as a brand plucked from the burning--yet ye did not return to me--saith the Lord.

Therefore, thus shall I do to thee, O Israel: because I am going to do this to thee, prepare to meet thy God, O Israel. For, lo, he that formeth the mountains, and createth the wind, and declareth to man what his thought is, that maketh the morning, darkness, and marcheth on the high places of the earth, the Lord God of Hosts his name.

V THE OPPRESSION OF THE POOR

Seek ye Jehovah and live, lest he break forth like fire, O house of Joseph, and it consume and there be none to quench at Bethel. He that made the Pleiades and Orion, that turneth the deep shadow into morning, and day he darkeneth to night, that calleth for the waters of the sea and poureth them out on the face of the earth--Jehovah, his name. He it is that flasheth out ruin on strength, and bringeth down destruction on the fortified.

They that turn justice to wormwood, and abase righteousness to the earth! They hate him that reproveth in the gate and him that speaketh sincerely they abhor. Wherefore, because ye trample on the weak, and take from him a present of corn, ye shall have houses built of hewn stone, but ye shall not dwell in them: vineyards for pleasure have ye planted, but ye shall not drink of their wine. For I know how many are your crimes and how forceful your sins--ye that browbeat the righteous, take bribes and {362} turn aside the poor in the gate. Therefore the prudent in such a time is dumb, for an evil time it is.

Seek good and not evil, that ye may live, and Jehovah God of Hosts be with you as ye say he is. Hate evil and love good: and in the gate set justice on her feet again --it may be that Jehovah God of Hosts may have pity on the remnant of Joseph.

Therefore thus saith Jehovah, God of Hosts, Lord: On all the open ways, lamentation, and in all streets they shall be saying, "Ah woe! Ah woe!" And in all vineyards, lamentation, and they shall call the ploughman to wailing, and to lamentation them that are skilful in dirges, for I shall pass through their midst, saith Jehovah.

Woe unto you that long for the day of the Lord!

Wherefore would ye have the day of the Lord? It is darkness, and not light. As when a man fleeth from the face of a lion and a bear falls upon him: and he comes unto the house and leans his hand upon the wall and a serpent bites him. Is it not darkness, the day of Jehovah, and not light? storm-darkness, and not a ray of light upon it?

I hate, I loathe your feasts, and I will not smell the savour of your gatherings to sacrifice. Though ye bring to me your burnt-offering, and your meal-offerings, I will not be pleased, or your thank-offerings of fatted calves, I will not look at them. Let cease from me the noise of thy songs: to the playing of thy viols I will not listen. But let justice roll on like water, and righteousness like an unfailing stream.

[Footnote: This translation is in the main that of George Adam Smith in the "Expositor's Bible."]

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HOSEA

(Hosea belonged to the same generation as Amos, and meets the same social sins and oppressions of the poor by the rich. He emphasizes the religious side of the difficulties. Sin is treachery against God, and peculiarly mean treachery; for God loves his people. Hosea's emphasis on the love of God is almost the beginning of the greatest idea about God that man ever conceived. It grew out of a very sad part of his own life. His wife had left him, and yet he could not forget her. He still loved her, and could not cease loving her. This experience showed him what God must be like. God loved Israel. When Israel sinned, God was hurt and saddened. Could God cease to love Israel? Never! If he, a man, still loved his wife, could Jehovah, being God, love less? Must not his love be greater than man's? So it comes about that Hosea gives a very vivid and wonderful picture of the sad and terrible results of sin, and of the tender, compassionate love of God. The book is more disconnected than many of the prophecies. It is a series of independent sections, nearly all of which express, in different language, much the same ideas of Israel's sin and God's love.)

I
SOWING THE WIND; REAPING THE WHIRLWIND

When I would heal Israel, then is the iniquity of Ephraim discovered, and the wickedness of Samaria; for they commit falsehood: and the thief entereth in, and the troop of robbers spoileth without. And they consider not {364} in their hearts that I remember all their wickedness: now have their own doings beset them about; they are before my face. They make the king glad with their wickedness, and the princes with their lies. They are all hot as an oven, and devour their judges; all their kings are fallen: there is none among them that calleth unto me. Ephraim, he mixeth himself among the peoples; Ephraim is a cake not turned. Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, and he knoweth it not. And the pride of Israel doth testify to his face: yet they have not returned unto the Lord their God, nor sought him for all this. And Ephraim is like a silly dove, without understanding: they call unto Egypt, they go to Assyria. When they shall go, I will spread my net upon them; I will bring them down as the birds of the heaven: I will chastise them, as their congregation hath heard. Woe unto them! for they have wandered from me; destruction unto them! for they have trespassed against me: though I would redeem them, yet they have spoken lies against me. And they have not cried unto me with their heart, but they howl upon their beds: they assemble themselves for corn and wine, they rebel against me. Though I have taught and strengthened their arms, yet do they devise mischief against me. They return, but not to him that is on high; they are like a deceitful bow: their princes shall fall by the sword for the rage of their tongue: this shall be their derision in the land of Egypt.

Set the trumpet to thy mouth. As an eagle he cometh {365} against the house of the Lord, because they have transgressed my covenant, and trespassed against my law. They shall cry unto me, "My God, we, Israel, know thee." Israel hath cast off that which is good: the enemy shall pursue him. They have set up kings, but not by me; they have made princes, and I knew it not: of their silver and their gold have they made them idols, that they may be cut off. He hath cast off thy calf, O Samaria; mine anger is kindled against them: how long will it be ere they attain to innocency? For from Israel is even this; the workman made it, and it is no God: yea, the calf of Samaria shall be broken in pieces. For they sow the wind, and they shall reap the whirlwind.

II
THE LONGING OF GOD FOR HIS CHILDREN

Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: on the third day he will raise us up, and we shall live before him. And let us follow on to know the Lord; his going forth is sure as the morning: and he shall come unto us as the rain, as the latter rain that watereth the earth.

When Israel was a child, then I loved him, and called my son out of Egypt. The more the prophet called them, the more they went from them: they sacrificed unto the Baalim, and burned incense to graven images. Yet I {366} taught Ephraim to walk; I took them on my arms; but they knew not that I healed them. I drew them with cords of a man, with bands of love. How shall I give thee up, Ephraim? how shall I deliver thee, Israel? mine heart is turned within me, my compassions are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee: and I will not come in wrath. They shall walk after the Lord, who shall roar like a lion: for he shall roar, and the children shall come trembling from the west. They shall come trembling as a bird out of Egypt, and as a dove out of the land of Assyria: and I will make them to dwell in their houses, saith the Lord. I will ransom them from the power of the grave; I will redeem them from death: O death, where are thy plagues? O grave, where is thy destruction? I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall blossom as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

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MICAH

(It is supposed that Micah lived in the time of Isaiah, the prophet. His message resembles that of Amos in its stern denunciation of the wrong-doing of the rich. He himself belonged to the poorer classes and speaks from a full heart when he describes the misery of the poor and the oppression of the rich. Like Isaiah, Amos, and Hosea, he is a social reformer.)

Woe to them that devise iniquity and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand. And they covet fields, and seize them; and houses, and take them away: and they oppress a man and his house, even a man and his heritage. The voice of the Lord crieth unto the city, and the man of wisdom will see thy name: hear ye the rod, and who hath appointed it. "Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I be pure with wicked balances, and with deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth. Therefore I also have smitten thee with a grievous wound; I have made thee desolate because of thy sins. Thou shalt eat, but not be satisfied; and thy humiliation shall be in the midst of thee: and thou shalt store up, but shalt not keep it; and that which thou carriest away will I give up to the sword. Thou shalt sow, but shalt not {368} reap: thou shalt tread the olives, but shalt not anoint thee with oil; and the vintage, but shalt not drink the wine."

Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: there is no cluster to eat; my soul desireth the firstripe fig. The godly man is perished out of the earth, and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net. Their hands are upon that which is evil to do it diligently; the prince asketh, and the judge is ready for a reward; and the great man, he uttereth the mischief of his soul: thus they weave it together. The best of them is as a brier: the most upright is worse than a thorn hedge: the day of thy watchmen, even thy visitation, is come; now shall be their perplexity. Trust ye not in a friend, put ye not confidence in a guide. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house. But as for me, I will look unto the Lord; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me.

Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

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He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

But in the latter days it shall come to pass, that the mountain of the Lord's house shall be established in the top of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it. And many nations shall go and say, "Come ye, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." And he shall judge between many peoples, and shall reprove strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against

nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all the peoples will walk everyone in the name of his god, and we will walk in the name of the Lord our God for ever and ever.

But thou, Beth-lehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting.

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OBADIAH

(This is the shortest of the books of prophecy in the Old Testament. It denounces the evil of the people of Edom, who, when Jerusalem was taken by the Babylonians, took delight in its distresses and, pursuing the fugitives in the mountains, captured them and returned them to the Babylonian army. Nothing definite is known of the prophet.)

The vision of Obadiah.

Thus saith the Lord God concerning Edom: "We have heard tidings from the Lord, and an ambassador is sent among the nations, saying, Arise ye, and let us rise up against her in battle. Behold, I have made thee small among the nations: thou art greatly despised. The pride of thine heart hath deceived thee, O thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, 'Who shall bring me down to the ground?' Though thou mount on high as the eagle, and though thy nest be set among the stars, I will bring thee down from thence, saith the Lord. If thieves came to thee, if robbers by night, would they not steal till they had enough? if grapegatherers came to thee, would they not leave some gleaning grapes?"

How are the things of Esau searched out! how are his hidden treasures sought up! All the men of thy confederacy have brought thee on thy way, even to the border: the men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy bread lay a snare under thee: there is none understanding in him.

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"THE PROPHETS"

From the frieze of "The Prophets," by Sargent, in the Boston Public Library.

The prophets here represented are Micah, Haggai, Malachi, and Zechariah.



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Shall I not in that day, saith the Lord, destroy the wise men out of Edom, and understanding out of the mount of Esau? And thy mighty men, O Teman, shall be dismayed, to the end that everyone may be cut off from the mount of Esau by slaughter. For the violence done to thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever. In the day that thou stoodest on the other side, in the day that strangers carried away his substance, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them. But look not thou on the day of thy brother in the day of his disaster, and rejoice not over the children of Judah in the day of their destruction; neither speak proudly in the day of distress. Enter not into the gate of my people in the day of their calamity; yea, look not thou on their affliction in the day of their calamity, neither lay ye hands on their substance in the day of their calamity. And stand thou not in the mountain passes, to cut off those of his that escape; and deliver not up those of his that remain in the day of distress. For the day of the Lord is near upon all the nations: as thou hast done, it shall be done unto thee; thy dealing shall return upon thine own head. But in mount Zion there shall be those that escape, and it shall be holy; and the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall burn among them, and devour them, and there shall not be any remaining to the house of Esau; for the Lord hath spoken it.

JOEL

(At some time, we are not told just when, a terrible plague of locusts came upon the land. A prophet, whose name was Joel, took this occasion to tell the people of their sins, and of the judgments which God would bring upon them.)

I

THE PROPHET LAMENTS FOR HIS LAND

Hear this, ye old men,
 And give ear, all ye inhabitants of the land.
 Hath this been in your days,
 Or in the days of your fathers?
 Tell ye your children of it,
 And let your children tell their children,
 And their children another generation.
 That which the palmerworm hath left
 Hath the cankerworm eaten;
 And that which the cankerworm hath left
 Hath the caterpillar eaten.

Be ashamed, O ye husbandmen,
 Howl, O ye vinedressers,
 For the wheat, and for the barley;
 For the harvest of the field is perished.
 The vine is withered, {375}
 And the fig tree languisheth;
 The pomegranate tree,
 The palm tree also, and the apple tree,
 Even all the trees of the field are withered:
 For joy is withered away from the sons of men.

Sanctify a fast, call a solemn assembly,
 Gather the old men
 And all the inhabitants of the land
 Unto the house of the Lord your God,
 And cry unto the Lord.

Alas for the day!
 For the day of the Lord is at hand.
 And as the destruction from the Almighty shall it come.
 Is not the food cut off before our eyes,
 Yea, joy and gladness from the house of our God?
 The seeds rot under their clods:
 The garners are laid desolate,
 The barns are broken down;
 For the corn is withered.
 How do the beasts groan.
 The herds of cattle are perplexed,
 Because they have no pasture;
 Yea, the flocks of sheep are made desolate.

O Lord, to thee do I cry:
 For the fire hath devoured the pastures of the wilderness
 And the flame hath burned all the trees of the field.
 Yea, the beasts of the field pant unto thee: {376}
 For the water brooks are dried up,
 And the fire hath devoured the pastures of the wilderness.

II

THE WARNING TO THE PEOPLE

Blow ye the trumpet in Zion,
 And sound an alarm in my holy mountain;
 Let all the inhabitants of the land tremble.
 For the Day of the Lord cometh, for it is nigh at hand;
 A day of darkness and gloom,
 A day of clouds and thick darkness,
 As the dawn spread upon the mountains;
 A great people and a strong.
 There hath not ever been the like,
 Neither shall there be any more after them,
 Even to the years of many generations.
 A fire devoureth before them;
 And behind them a flame burneth:
 The land is as the garden of Eden before them,
 And behind them a desolate wilderness;
 Yea, and none hath escaped them.
 The appearance of them is as the appearance of horses;

And as horsemen, so do they run.
 Like the noise of chariots on the tops of the mountains do they leap,
 Like the noise of a flame of fire that devoureth the stubble;
 As a strong people set in battle array.
 At their presence the peoples are in anguish;
 All faces are waxed pale; {377}
 They run like mighty men;
 They climb upon the wall like men of war;
 And they march everyone on his ways.
 And they break not their ranks;
 They march everyone in his path;
 They burst through the weapons of the enemy;
 And turn not from their course.
 They leap upon the city;
 They run upon the walls;
 They climb upon the houses;
 They enter in at the windows like a thief.
 The earth quaketh before them;
 The heavens tremble:
 The sun and the moon are darkened,
 And the stars withdraw their shining.
 And the Lord uttereth his voice before his army;
 For his camp is very great;
 For he is strong and executeth his word:
 For the Day of the Lord is great and very terrible;
 And who can abide it?

III THE LORD WILL PARDON

(If the people turn from evil and repent, and worship him in the true spirit, the Lord will not send this terrible army of vengeance upon them.)

Yet even now, saith the Lord,
 Turn ye unto me with all your heart,
 And with fasting, and with weeping, and with mourning: {378}
 Rend your heart and not your garments,
 And turn unto the Lord your God:
 For he is gracious and full of compassion,
 Slow to anger, and plenteous in mercy,
 And repenteth him of the evil.

IV A PROPHECY OF PLENTY

(The plea of the prophet was effective. The people repented, and their prophet promised that the Lord would not only forgive his people, but would bless them with abundance.)

Behold, I will send you corn, and wine, and oil,
 And ye shall be satisfied therewith:
 And I will no more make you a reproach among the nations:
 But I will remove far off from you the northern army,
 And will drive him into a land barren and desolate,
 His vanguard into the eastern sea,
 And his rearguard into the western sea.
 Fear not, O land, be glad and rejoice.
 For the Lord hath done great things.
 Be not afraid, ye beasts of the field:
 For the pastures of the wilderness do spring,
 For the tree beareth her fruit,
 the fig tree and the vine do yield their strength.
 Be glad then, ye children of Zion, and rejoice in the Lord your God:
 For he giveth you the former rain in just measure, {379}
 And he causeth to come down for you the rain,
 The former rain and the latter rain, in the first month.
 And the floors shall be full of wheat,
 And the vats shall overflow with wine and oil.
 And I will restore to you the years that the locust hath eaten,
 The cankerworm, and the caterpillar, and the palmerworm,
 My great army which I sent among you.
 And ye shall eat in plenty and be satisfied,
 And ye shall praise the name of the Lord your God,
 That hath dealt wondrously with you:
 And my people shall never be ashamed.
 And ye shall know that I am in the midst of Israel,
 And that I am the Lord your God, and there is none else:
 And my people shall never be ashamed.

And it shall come to pass afterward,
 That I will pour out my spirit upon all flesh;

And your sons and daughters shall prophesy,
Your old men shall dream dreams,
Your young men shall see visions:
And also upon the servants and upon the handmaids in those days
Will I pour out my spirit.

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ZEPHANIAH

(Zephaniah is another of the prophets who tell of the destruction which will come upon the people in the terrible "day of the Lord." Then his prophecy, like the others, breaks into joyous strains at the close, as he tells of the blessings which will be showered upon the nation when it repents.)

I THE DAY OF WRATH

The Day of the Lord is near:
It is near and hasteth greatly.
Even the voice of the Day of the Lord;
The mighty man crieth there bitterly.
That Day is a day of wrath,
A day of trouble and distress,
A day of waste and desolation,
A day of darkness and gloominess,
A day of clouds and thick darkness,
A day of trumpet and alarm
Against the fortified cities,
And against the high battlements.

Gather yourselves together, yea, gather together,
O nation that hath no shame;
Before the decree bring forth,
Before the day pass as the chaff,
Before the fierce anger of the Lord come upon you.
Seek ye the Lord, all ye meek of the earth,

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"THE PROPHETS"

From the frieze of "The Prophets," by Sargent, in the Boston Public Library.

The prophets here represented are Zephaniah, Joel, Obadiah, and Hosea.



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Which have wrought his judgment;
Seek righteousness,
Seek meekness:
It may be ye shall be hid
In the Day of the Lord's anger.

This is the joyous city,
That dwelt carelessly,
That said in her heart, "I am,
And there is none else beside me:"
How is she become a desolation,
A place for beasts to lie down in!
Everyone that passeth by her shall hiss, and wag his head,
Woe to her that is rebellious and polluted,
To the oppressing city.
She obeyed not the voice;
She received not correction;
She trusted not in the Lord;
She drew not near to her God.
Her princes in the midst of her are roaring lions;
Her judges are evening wolves;
They leave nothing till the morrow.
Her prophets are light and treacherous persons:
Her priests have profaned the sanctuary,
They have done violence to the law.

The Lord in the midst of her is righteous;
He will not do iniquity;
Every morning doth he bring his judgment to light,
He faileth not;
But the unjust knoweth no shame.

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IV
SING, O DAUGHTER OF ZION

Sing, O daughter of Zion; shout, O Israel;
Be glad and rejoice with the heart, O daughter of Jerusalem.
The Lord hath taken away thy judgments,
He hath cast out thine enemy:
The king of Israel, even the Lord, is in the midst of thee:
Thou shalt not fear evil any more.

In that day it shall be said to Jerusalem, "Fear thou not:
O Zion, let not thine hands be slack.
The Lord thy God is in the midst of thee,
A mighty one who will save:
He will rejoice over thee with joy, he will rest in his love,
He will joy over thee with singing."

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NAHUM

(Nineveh was the capital city of the great empire of Assyria. It was, to the Hebrews, the expression of all the power and cruelty and bloodthirstiness of that mighty and oppressive empire. The story of the barbaric savagery of this empire almost passes belief. The monuments of Assyria are its own strongest accusing witnesses. They show pictures of captives of war whose eyes are being put out, who are being skinned alive, who are suffering all the tortures that a savage imagination can invent. Any such torture might come to any Hebrew taken in war. Is it any wonder that the people not only dreaded, but bitterly hated this city? Is it strange that they thought Jehovah would certainly overthrow it? Nahum, in a poetic prophecy of great vigor and vividness, pictures the overthrow, and exults in the fall of the great, rich, cruel city. That fall came, at the hands of the Medes and Babylonians, in about 608 B. C. Since that time, Nineveh has remained in ruins, and is to-day buried under the sand hills of the desert.)

I THE GOODNESS AND THE GREATNESS OF THE LORD

The Lord is a jealous God and avengeth; the Lord avengeth and is full of wrath; the Lord taketh vengeance on his adversaries, and he reserveth wrath for his enemies. The Lord is slow to anger, and great in power, and will by no means clear the guilty: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of {386} his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt; and the earth is upheaved at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are broken asunder by him. The Lord is good, a strong hold in the day of trouble; and he knoweth them that put their trust in him. But with an overrunning flood he will make a full end of the place thereof, and will pursue his enemies into darkness. What do ye imagine against the Lord? he will make a full end: affliction shall not rise up the second time. For though they be like tangled thorns, and be drenched as it were in their drink, they shall be devoured utterly as dry stubble. There is one gone forth out of thee, that imagineth evil against the Lord, that counselleth wickedness.

Thus saith the Lord: Though they be in full strength, and likewise many, even so shall they be cut down, and he shall pass away.

Though I have afflicted thee, I will afflict thee no more.

And now will I break his yoke from off thee, and will burst thy bonds in sunder.

And the Lord hath given commandment concerning thee, that no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image; I will make thy grave; for thou art vile.

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Behold, upon the mountains the feet of him that bringeth good tidings,

That publisheth peace!

II THE DOOM OF NINEVEH

(In describing the doom of Nineveh, the writer draws one of the most vivid pictures of war that was ever written.)

The Hammer is come up to thy face!
Hold the rampart! Keep watch on the way!
Brace the loins! Pull thyself firmly together!
The shields of the heroes are red,
The warriors are in scarlet;
Like fire is the shining of his chariots in the day of his muster,
And the horsemen are prancing.
Through the markets rage chariots,
They tear across the squares;
The look of them is like torches,
Like lightnings they dart to and fro.
And now they flee. "Stand, stand!" but there is none to rally.
Plunder silver, plunder gold!
Infinite treasures, mass of all precious things!
Void and devoid and desolate is she.
Melting hearts and shaking knees,
And anguish in all loins,
And nothing but faces full of black fear. {388}
Where is the Lion's den,
And the young lion's feeding ground?
Whither has the Lion retreated,
The whelps of the Lion with none to make afraid:
The Lion who tore enough for his whelps,
And strangled for his lionesses.
And he filled his pits with prey,
And his dens with rapine.
Lo, I am at thee,
I will put up thy lair in flames,
The sword shall devour thy young lions;

I will cut off the earth from thy rapine,
And the noise of thine envoys shall no more be heard.

Woe to the City of Blood,
All of her guile, robbery full, ceaseless rapine!

Hark the whip,
And the rumbling of the wheel,
And horses galloping,
And the rattling dance of the chariot!
Cavalry at the charge, and flash of sabres,
And lightning of lances,
Mass of slain and weight of corpses,
They stumble on their dead!

All thy fortresses are fig trees with figs early ripe:
Be they shaken they fall on the mouth of the eater.
Lo, thy folk are but women in thy midst:
To thy foes the gates of thy land fly open;
Fire has devoured thy bars.

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"THE PROPHETS"

From the frieze of "The Prophets," by Sargent, in the Boston Public Library.

The prophets here represented are Amos, Nahum, Ezekiel, and Daniel.



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Draw water for the siege, strengthen thy forts!
Get thee down to the mud, and tramp in the clay!
Grip fast the brick mould!
There fire consumes thee, the sword cuts thee off!

Asleep are thy shepherds, O king of Assyria,
Thy nobles do slumber;
Thy people are strewn on the mountains,
Without any to gather.
There is no healing of thy wreck,
Fatal thy wound.
All who hear of thy fall shall clap their hands at thee,
For upon whom hath not thy cruelty passed without ceasing?

[Footnote: This translation is, in part, that of George Adam Smith.]

HABAKKUK

(The little book of Habakkuk was written just before the fall of Jerusalem. This prophet is dealing with a problem new to Israel. It was, Why do the righteous suffer and the wicked prosper? It came from the rapid rise of the great, cruel empire of Babylon. Assyria had fallen, but instead of Israel being free as the people had expected they would be when Assyria was out of the way, it found itself under the power of the New Babylonian government. Why did God allow this? the people asked, in sad despair at the hopeless political situation. The prophet Habakkuk attempted to answer the question. He called himself a watchman, set to see if God would not answer this question. And the answer comes. It is in a sort of enigma: "Behold, his soul is puffed up, it is not upright within him; but the just shall live by his faith." Then the rest of the book is the expansion of the thought of this enigma. And what is its meaning? It could be expressed somewhat in this way: "Be patient; hold faith in God. In faith in him is the promise of life. Wickedness contains the germs of its own destruction, and will inevitably fall, Wait and you will see that this is so.")

I
WARNINGS OF THE WATCHMAN

I will stand upon my watch, and set me upon the tower, and will look forth to see what he will speak with me, and what I shall answer concerning my complaint.

And the Lord answered me, and said, "Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for the appointed time, and it hasteth toward the end, and shall not lie: though it tarry, wait for it; because it will surely come, it will not {393} delay. Behold, his soul is puffed up, it is not upright in him: but the just shall live by his faith."

Woe to him that getteth an evil gain for his house, that he may set his nest on high, that he may be delivered from the hand of evil! Thou hast consulted shame to thy house, by cutting off many peoples, and hast sinned against thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

Woe to him that buildeth a town with blood, and stablisheth a city by iniquity! Behold, is it not of the Lord of hosts that the peoples labour for the fire, and the nations weary themselves for vanity? For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

Woe unto him that giveth his neighbour drink.

What profiteth the graven image, that the maker thereof hath graven it; the molten image, and the teacher of lies, that the maker of his work trusteth therein, to make dumb idols? Woe unto him that saith to the wood, "Awake;" to the dumb stone, "Arise!" Shall this teach? Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it. But the Lord is in his holy temple: let all the earth keep silence before him.

II
A PRAYER OF THE PROPHET

O Lord, I have heard the report of thee, and am afraid:
O Lord, revive thy work in the midst of the years, {394}
In the midst of the years make it known;
In wrath remember mercy.

God came from Teman,
And the Holy One from mount Paran
His glory covered the heavens,
And the earth was full of his praise.
And his brightness was as the light;
He had rays coming forth from his hand:
And there was the hiding of his power.
Before him went the pestilence,
And fiery bolts went forth at his feet.
He stood, and measured the earth;
He beheld, and drove asunder the nations:
And the eternal mountains were scattered,
The everlasting hills did bow;
His goings were as of old.

I saw the tents of Cushan in affliction:
The curtains of the land of Midian did tremble.
Was the Lord displeased against the rivers?
Was thine anger against the rivers,
Or thy wrath against the sea,
That thou didst ride upon thine horses,
Upon thy chariots of salvation?
Thy bow was made quite bare;
The oaths to the tribes were a sure word.
Thou didst cleave the earth with rivers.

The mountains saw thee, and were afraid;
The tempest of waters passed by: {395}
The deep uttered his voice,
And lifted up his hands on high.
The sun and moon stood still in their habitation;
At the light of thine arrows as they went,
At the shining of thy glittering spear.

Thou didst march through the land in indignation,
Thou didst thresh the nations in anger.

Thou wentest forth for the salvation of thy people,
 For the salvation of thine anointed;
 Thou woundedst the head out of the house of the wicked,
 Laying bare the foundation even unto the neck.
 Thou didst pierce with his own staves the head of his warriors:
 They came as a whirlwind to scatter me:
 Their rejoicing was as to devour the poor secretly.
 Thou didst tread the sea with thine horses,
 The heap of mighty waters.

I heard, and my belly trembled,
 My lips quivered at the voice;
 Rottenness entered into my bones, and I trembled in my place:
 That I should rest in the day of trouble,
 When it cometh up against the people which invadeth him in troops.
 For though the fig tree shall not blossom,
 Neither shall fruit be in the vines;
 The labour of the olive shall fail,
 And the fields shall yield no meat; {396}
 The flock shall be cut off from the fold,
 And there shall be no herd in the stalls:
 Yet I will rejoice in the Lord,
 I will joy in the God of my salvation.
 Jehovah, the Lord, is my strength,
 And he maketh my feet like hinds' feet,
 And will make me to walk upon mine high places.

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HAGGAI

(In 538 B.C., while Israel was still captive in Babylon, the mighty Babylonian empire was overthrown by Cyrus the Great. What a rejoicing there was among the Israelites and all the other enforced colonists of Babylonia! Cyrus was a statesman. He saw how Babylon was made weak by the large number of discontented inhabitants who had been imported as captives of war. He wisely decided to allow all who wished, to go home again. Many Israelites, who now were often called Jews, accepted his offer and returned to Palestine, with high hopes of a brilliant future for the nation. But they found Jerusalem in ruins and their brother Jews discouraged. Then followed a long series of famine years. Most of the people who came back had been reared on the rich plains of Babylonia, and were not able easily to make a living on the barren, rocky ridges of Judea. They became poor and discouraged. Their plan had been to build the temple, and they had set up an altar soon after they came, but fifteen years had passed, and the temple was not yet built. Part of the time the government had interfered with the building. The enemies of the Jews had persuaded the imperial officers that a temple would be only a fortress in disguise, and that the record of the Jews for insurrection and revolt was such that fortresses were not safe in their hands. But now a new king had come to the throne, and Haggai, who seems to have been a priest, came forward on a feast day with a proposal to build the temple. His little book has no grace of style, no great prophetic thought, no poetry or oratory, but is a plain proposition to get the temple built, with a promise that if they do, God will give them his blessing. It is good to know that the people responded to his appeal and the temple was built. This prophet with his plain style was more successful than almost any other prophet.)

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I THE PROPHET URGES THE PEOPLE TO BUILD THE TEMPLE

In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai the prophet unto Zerubbabel, governor of Judah, and to Joshua, the high priest, saying, "Thus speaketh the Lord of hosts, saying, 'This people say, It is not the time for us to come, the time for the Lord's house to be built.'" Then came the word of the Lord by Haggai, the prophet, saying, "Is it a time for you yourselves to dwell in your ceiled houses, while this house lieth waste? Now therefore thus saith the Lord of hosts: 'Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes.'"

Thus saith the Lord of hosts: "Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. 'Why?' saith the Lord of hosts. Because of mine house that lieth waste, while ye run every man to his own house. Therefore for your sake the heaven withholdeth the dew, and the earth withholdeth her fruit. And I called for a {399} drought upon the land, and upon the mountains, and upon the corn, and upon the wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands."

Then Zerubbabel and Joshua, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him; and the people did fear before the Lord. Then spake Haggai the Lord's messenger in the Lord's message unto the people, saying, "'I am with you,' saith the Lord."

And the Lord stirred up the spirit of Zerubbabel, governor of Judah, and the spirit of Joshua, the high priest, and the spirit of all the remnant of the people; and they came and worked in the house of the Lord of hosts, their God.

A month later came the word of the Lord by Haggai the prophet, saying, "Speak now to Zerubbabel, governor of Judah, and to Joshua, the high priest, and to the remnant of the people, saying, 'Who is left among you that saw this house in its former glory? and how do ye see it now? is it not in your eyes as nothing?' 'Yet now be strong, O Zerubbabel,' saith the Lord; 'and be strong, O Joshua, the high priest; and be strong, all ye people of the land,' saith the Lord, 'and work: for I am with you, saith the Lord of hosts, according to the word that I covenanted with you when ye came out of Egypt, and my spirit abode among you: fear ye not.' For thus saith the Lord of hosts: 'Yet once, it is a little while, and I will shake the {400} heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the treasures of all nations shall come, and I will fill this house with glory,' saith the Lord of hosts. 'The silver is mine, and the gold is mine,' saith the Lord of hosts. 'The latter glory of this house shall be greater than the former,' saith the Lord of hosts; and in this place will I give peace,' saith the Lord of hosts."

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ZECHARIAH

(Zechariah aided Haggai in his attempt to get the temple built. Nothing is known of his personality or history. Most of his prophecy is in the form of a series of visions, whose meaning as a whole is that God is guiding in the history of the world, and will make Israel glorious by and by, in spite of its present low estate.)

In the eighth month, in the second year of Darius, came the word of the Lord unto Zechariah the prophet, saying, "The Lord hath been sore displeased with your fathers. Therefore say thou unto them, 'Thus saith the Lord of hosts: Return unto me saith the Lord of hosts, and I will return unto you, saith the Lord of hosts. Be ye not as your fathers, unto whom the former prophets cried, saying, Thus saith the Lord of hosts, Return ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the Lord. Your fathers, where are they? and the prophets, do they live for ever? But my words and my statutes, which I commanded my servants the prophets, did they not overtake your fathers? and they turned and said, Like as the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.'"

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I

THE VISION OF THE HORSEMEN IN THE GLEN

I saw in the night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the glen; and behind him there were horses, red, sorrel, and white. Then said I, "O my lord, what are these?" And the angel that talked with me said unto me, "I will shew thee what these are." And the man that stood among the myrtle trees answered and said, "These are they whom the Lord hath sent to walk to and fro through the earth." And they answered the angel of the Lord that stood among the myrtle trees, and said, "We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest." Then the angel of the Lord answered and said, "O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?" And the Lord answered the angel that talked with me kind words and comforting. So the angel that talked with me said unto me, "Cry thou, saying, 'Thus saith the Lord of hosts: I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the nations that are at ease: for I was but a little displeased, and they helped forward the affliction. Therefore thus saith the Lord: I am returned to Jerusalem with mercies; my house shall be built in it, saith the Lord of hosts, {403} and a line shall be stretched forth over Jerusalem. Cry yet again, saying, 'Thus saith the Lord of hosts: My cities shall yet overflow with prosperity and the Lord shall yet comfort Zion, and shall yet choose Jerusalem.'"

II

THE VISION OF THE CITY OF PEACE

And I lifted up mine eyes and saw, and behold a man with a measuring line in his hand. Then said I, "Whither goest thou?" And he said unto me, "To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof." And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, "Run, speak to this young man, saying, 'Jerusalem shall be inhabited as villages without walls, by reason of the multitude of men and cattle therein. For I, saith the Lord, will be unto her a wall of fire round about, and I will be the glory in the midst of her.'"

"Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall join themselves to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah as his portion in the holy land, and shall yet choose Jerusalem. Be silent, all flesh, before the Lord: for he is waked up out of his holy habitation."

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III

THE VISION OF THE GOLDEN CANDLESTICK

And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep. And he said unto me, "What seest thou?" And I said, "I have seen, and behold, a candlestick all of gold, with its bowl upon the top of it, and its seven lamps thereon; there are seven pipes to each of the lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof."

And I answered and spake to the angel that talked with me, saying, "What are these, my lord?" Then the angel that talked with me answered and said unto me, "Knowest thou not what these are?" And I said, "No, my Lord." Then he answered and spake unto me, saying, "This is the word of the Lord unto Zerubbabel, saying, 'Not by might, nor by power, but by my spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the top stone with shoutings of Grace, grace, unto it.'" Moreover the word of the Lord came unto me, saying, "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel."

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IV

THE VISION OF THE FLYING BOOK

(The flying book or roll is the vengeance of God, which flies into the house of the evil-doer like a great bird, and roosts there and destroys it.)

Then again I lifted up mine eyes, and saw, and behold, a book flying. And he said unto me, "What seest thou?" And I answered, "I see a book flying; the length thereof is twenty cubits, and the breadth thereof ten cubits."

Then said he unto me, "This is the curse that goeth forth over the face of the whole land: for every thief shall be purged away from hence; and every perjurer is hereby purged from hence. I will cause it to go forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall roost in the midst of his house, and shall consume it with its beams and its stones."

V

THE VISION OF THE WOMAN IN THE BARREL

(The prophet sees Wickedness as a woman who is in a barrel measure. She is pushed down into it, the leaden cover is put on, and she is carried away out of the land.)

And the angel of Jehovah who spake with me came forward and spake to me and said to me, "Lift now thine eyes and see what this is that comes forth." {406}

And I said, "What is it?"

And he said, "This is a barrel coming forth."

And he said, "This is their transgression in all the land."

And behold, the round leaden top was lifted off, and lo, a woman sitting inside the barrel.

And he said, "This is Wickedness," and he thrust her back into the barrel, and thrust the leaden cover upon the mouth of it. And I lifted up mine eyes and looked, and lo, two women came forth with the wind in their wings, and they bore the barrel betwixt earth and heaven.

And I said to the angel that talked with me, "Whither do they carry the barrel?"

And he said to me, "To build it a house in the land of Shinar, that it may be fixed and brought to rest there in a place of its own."

VI THE VISION OF THE CHARIOTS OF THE FOUR WINDS

(The four chariots of the four winds go forth to guard the boundaries of the land from all threatening foes.)

And again I lifted up mine eyes, and saw, and behold, there came four chariots out from between two mountains; and the mountains were mountains of brass. In the first chariot were red horses; and in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot dappled bay horses. {407}

Then I answered and said unto the angel that talked with me, "What are these, my lord?"

And the angel answered and said unto me, "These are the four winds of heaven, which go forth from standing before the Lord of all the earth." The chariot wherein are the black horses goeth forth toward the north country; and the white went forth after them; and the dappled went forth toward the south country. And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, "Get you hence, walk to and fro through the earth." So they walked to and fro through the earth.

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MALACHI

(Malachi wrote after the Exile. The temple, whose building Haggai had urged, was erected; but the people were already tired of its service. "What a weariness it is!" they said. They brought worthless animals for sacrifice, and would do nothing in the temple except for pay. Malachi denounced their selfishness, but said that if they would turn to God, he would still be ready to bless them. Malachi's writing is less poetical in its style than most of the prophets, but he speaks in a very plain, straightforward fashion.)

"Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple; and the messenger of the covenant, whom ye delight in, behold, he cometh," saith the Lord of hosts. "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver; and they shall offer unto the Lord offerings in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against perjurers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me," saith the Lord of hosts. "For I the Lord change not; therefore ye, O sons of Jacob, are not consumed.

"From the days of your fathers ye have turned aside {409} from mine ordinances, and have not kept them. Return unto me, and I will return unto you," saith the Lord of hosts. "But ye say 'How then shall we return?' Will a man rob God? yet ye rob me. But ye say, 'Wherein have we robbed thee?' In tithes and offerings. Ye are cursed with the curse; for ye rob me, even this whole nation. Bring ye the whole tithe into the storehouse, that there may be food in mine house, and prove me now herewith," saith the Lord of hosts, "if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field," saith the Lord of hosts.

"And all nations shall call you happy: for ye shall be a delightsome land," saith the Lord of hosts.

"Your words have been stout against me," saith the Lord. "Yet ye say, 'Wherein have we spoken against thee?' Ye have said, 'It is vain to serve God: and what profit is it that we have kept his charge, and that we have walked as mourners before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are built up; yea, they tempt God, and are delivered.'"

Then they that feared the Lord spake one with another: and the Lord hearkened, and heard, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in the day that I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

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SELECTIONS FROM THE NEW TESTAMENT

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These selections from the Epistles are not in poetic form, but they are given here because they are, in a way, the culmination of the lofty and inspiring thought of the Bible. Not only do they treat of the great themes of life and death, but they treat of them in the most solemn and impressive manner. They are like organ music, not pleasing the ear by the delicacy of rhythm, not having the rhyme and melody of lyric verse, but moving with grandeur and sublimity of thought in the higher ranges of being. Thus they form the fitting climax for all the wealth of song and story which precedes them.

PAUL'S EPISTLES

The letters of a man tell us more about him than any books he could write. Now Paul never wrote any books; but he wrote many letters. Some were to the churches he had founded; some to his fellow workers. Some of these letters were preserved and are in the Bible under the name of Epistles. Even in these letters others are mentioned which are not preserved. We have two letters to the Corinthian Church, but in them Paul mentions other letters which he wrote to that church. In the letter to the Colossian Church, he mentions a letter to the church at Laodicea, a city near to Colosse. It is fair to suppose that many other letters have also been lost. Probably the best and most important of his letters were preserved. These letters are the outcome of long thought. They were on subjects that Paul had considered for many years. The writing of the letters, however, was often the work of a short time, and their expression is not smooth and polished and carefully wrought. Sometimes, as in the case of Galatians, the letter was written because of a situation which he felt demanded immediate attention. Sometimes, as in the case of I Corinthians, he replied to letters of questions that had been sent to him from the churches. Sometimes, as in the case of Philippians, the letter was called out in thanks for the kindness of the church. The most important letter, Romans, was written to prepare the church, which he had never visited, for his expected coming to them. In every case--it is always true of letters--the occasion of the letter largely determines its style and tone, but in all cases the spontaneity of the letter-writer is seen. Paul dictated or wrote his letters hurriedly. He cared less for style than for thought. Vigor and force mark his writing. He did not try to imitate the graces of the rhetorician. He did not {414} always follow out a topic to the end. He sometimes began a sentence in one way and finished it in another. He sometimes began a sentence, and, going off to another topic, never finished it at all. He is not always easy reading. But these evidences of a free, spontaneous writing are only occasional. The greater part of the letters of Paul are very clear, simple, forceful statements of what he wishes to say.

Paul was not merely a Jew. He was a citizen of the great world of the Roman empire. He had been brought up in a city where Greek culture and civilization were very flourishing. His travels brought him into contact with all the varying forms of Greek life. He visited Athens. He made long stays in Corinth, where the commerce of the world crowded the docks, and sailors and merchants from all parts of the great empire were to be met in the streets. He lived for nearly three years in the great city of Ephesus, where the courtiers of the governor of the province, fresh from all the latest fashions of Rome, jostled the priests of the great temple of Diana, one of the seven wonders of the ancient world. Before the end of his life he was a prisoner in Rome itself, the one city into which all the world poured its representatives, where the fair-haired men from distant Britain in the North met the dusky Ethiopian from Africa, and the Spaniard from the Atlantic coast walked the street with the Scythian from the distant East. Paul the prisoner lived for two whole years in his own hired house, and had permission to receive all who came to him. During this time, and for two years of previous imprisonment, he was in daily contact with the Roman soldiery. This cosmopolitan man, with his wide experience of many phases of Roman and Greek life, has dropped here and there in his writings many pictures from the civilization with which he was in touch. He used it to illustrate the Christian life. The athlete in the theater gave him a picture of the earnest, eager strife of the Christian. The soldier with his clanging armor suggested to him the armor by which a Christian might meet his foes. The temples that studded every great town taught him how the Christian was himself the temple of the living God. Thus it happens that the most lasting memorial, the most widely read allusions, to the great civilization of Greece and Rome come from this wandering preacher of an obscure faith who at last {415} was a despised prisoner at Rome. How it would have astonished the crowds at Ephesus who shouted, "Great is Diana of the Ephesians!" to be told that their great temple and their goddess herself would be known to most people in the world only because of their connection with the life of this man Paul whom they wanted to put out of the way! It was a wonderful civilization in the midst of which Paul lived, and a very bustling, active, self-important world through which he moved, but the most permanent things in it were by no means the things that seemed to most people of the time to be the greatest.

I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith. For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another. And having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith; or ministry, let us give ourselves to our ministry; or he that teacheth, to his teaching; or he that exhorteth, to his exhorting: he that giveth, let him do it with liberality; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without hypocrisy. Abhor that {416} which is evil; cleave to that which is good. In love of the brethren be tenderly affectioned one to another; in honour preferring one another; in diligence not slothful; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing steadfastly in prayer; communicating to the necessities of the saints; given to hospitality. Bless them that persecute you; bless, and curse not. Rejoice with them that rejoice; weep with them that weep. Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits. Render to no man evil for evil. Take thought for things honourable in the sight of all men. If it be possible, as much as in you lieth, be at peace with all men. Avenge not yourselves, beloved, but give place unto wrath: for it is written, "Vengeance belongeth unto me; I will recompense," saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good.

--Romans 12.

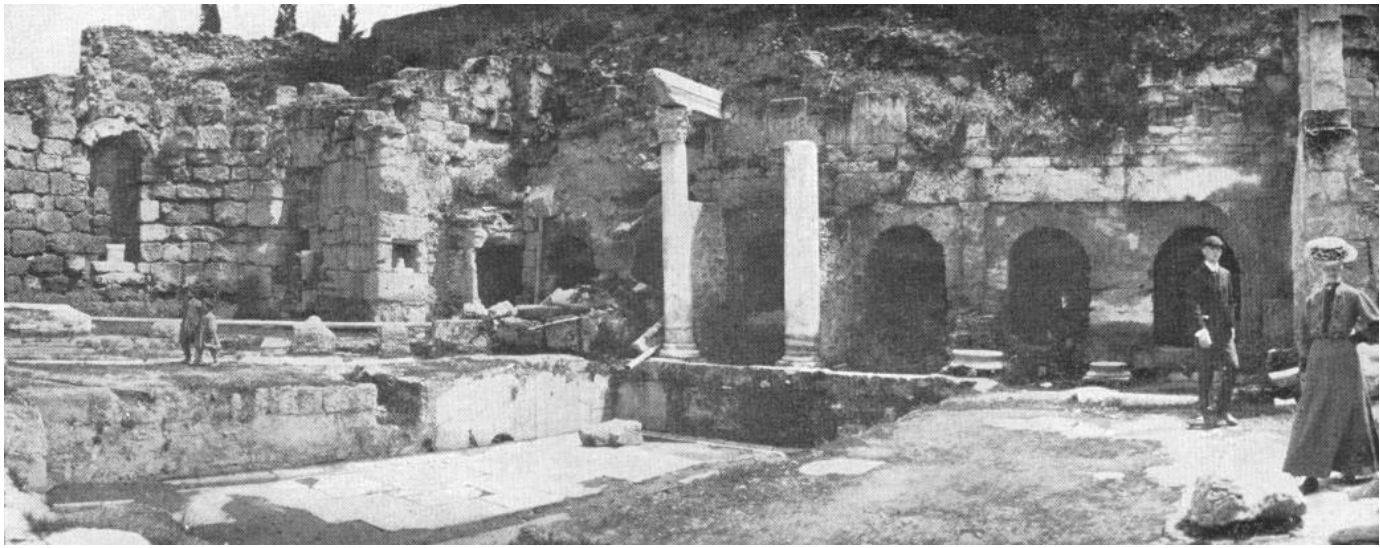
Owe no man anything, save to love one another: for he that loveth his neighbour hath fulfilled the law. For this, "Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet," and if there be any other commandment, it is summed up in this word, namely, "Thou shalt love thy neighbour as thyself." Love worketh no ill to his neighbour: love therefore is the fulfilment of the law.

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RUINS OF THE TEMPLE OF JUPITER AT CORINTH.

From a photograph taken by Mrs. Fontaine Meriwether, and used by her kind permission



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And this, knowing the season, that now it is high time for you to awake out of sleep: for now is salvation nearer to us than when we first believed. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

--*Romans 13:8-14.*

Children, obey your parents in the Lord: for this is right. Honour thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth.

--*Ephesians 6 :1-3.*

For none of us liveth to himself, and none dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ died, and lived again, that he might be Lord of both the dead and the living. But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of God. For it is written,

As I live, saith the Lord, to me every knee shall bow,
And every tongue shall confess to God.

So then each one of us shall give account of himself to God. {420}

Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumblingblock in his brother's way, or an occasion of falling. I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth anything to be unclean, to him it is unclean. For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died. Let not then your good be evil spoken of: for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

--*Romans 14:7-17.*

I have learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in him that strengtheneth me.

--*Philippians 4:11,12.*

I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all. But unto each one of us was the grace given according to the measure of the gift of Christ. Wherefore he saith, {421}

When he ascended on high, he led captivity captive,
And gave gifts unto men.

And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, which is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love.

--*Ephesians 4:1-16.*

Wherefore, putting away falsehood, speak ye truth each one with his neighbour: for we are members one of another. Be ye angry, and sin

not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more: but rather let him labour, working with his hands the thing that is good, that he may have whereof to give to him that hath need. Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear. And grieve not the Holy Spirit of God, {422} in whom ye were sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and railing, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.

--Ephesians 4:25-32.

Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbour for that which is good, unto edifying. For Christ also pleased not himself; but, as it is written, "The reproaches of them that reproached thee fell upon me."

--Romans 15:1-3.

But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance: against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

If we live by the Spirit, by the Spirit let us also walk. Let us not be vainglorious, provoking one another, envying one another.

Brethren, even if a man be overtaken in any trespass, ye which are spiritual, restore such a one in a spirit of meekness; looking to thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man thinketh himself to be something, when he is nothing, he deceiveth himself. But let each man prove his own work, and then shall he have his {423} glorying in regard of himself alone, and not of his neighbour. For each man shall bear his own burden.

But let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. And let us not be weary in well-doing: for in due season we shall reap, if we faint not. So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

--Galatians 5:22-6:10.

But we beseech you, brethren, to know them that labour among you, and are over you in the Lord, and admonish you; and to esteem them exceeding highly in love for their work's sake. Be at peace among yourselves. And we exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all. See that none render unto anyone evil for evil; but always follow after that which is good, one toward another, and toward all. Rejoice always; pray without ceasing; in everything give thanks: for this is the will of God in Christ Jesus to you-ward. Quench not the Spirit; despise not prophesyings; prove all things; hold fast that which is good; abstain from every form of evil.

--I Thessalonians 5:12-22.

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Finally, brethren, whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

--Philippians 4:8.

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THE GREATEST THING IN THE WORLD

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor; and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part: but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know even as also I have been known. But now abideth faith, hope, love, these three; and the greatest of these is love.

--I Corinthians 13.

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FOLLOWING IN THE FOOTSTEPS OF JESUS.

[From the Epistle of James.]

TEMPTATION.

Count it all joy, my brethren, when ye fall into manifold temptations; knowing that the proof of your faith worketh patience. And let patience have its perfect work, that ye may be perfect and entire, lacking in nothing.

But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting; for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord; a doubleminded man, unstable in all his ways.

But let the brother of low degree glory in his high estate: and the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun ariseth with the scorching wind, and withereth the grass; and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his goings.

Blessed is the man that endureth temptation: for when he hath been approved, he shall receive the crown of life which the Lord promised to them that love him. Let no {427} man say when he is tempted, "I am tempted of God": for God cannot be tempted with evil, and he himself tempteth no man: but each man is tempted, when he is drawn away by his own lust, and enticed. Then the lust, when it hath

conceived, beareth sin: and the sin, when it is fullgrown, bringeth forth death. Be not deceived, my beloved brethren. Every good gift and every perfect boon is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning. Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.

PURE RELIGION

Let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deluding your own selves. For if anyone is a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a mirror: for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was. But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing. If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion {428} is vain. Pure religion and undefiled before our God and Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

FAITH AND WORKS

What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him? If a brother or sister be naked, and in lack of daily food, and one of you say unto them, "Go in peace, be ye warmed and filled"; and yet ye give them not the things needful to the body; what doth it profit? Even so faith, if it have not works, is dead in itself. Yea, a man will say, "Thou hast faith, and I have works: shew me thy faith apart from thy works, and I by my works will shew thee my faith."

AN UNRULY TONGUE

Be not many teachers, my brethren, knowing that we shall receive heavier judgment. For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also. Now if we put the horses' bridles into their mouths, that they may obey us, we turn about their whole body also. Behold, the ships also, though they are so great, and are driven by rough winds, are yet turned about by a very small rudder, whither the steersman willet. So the tongue also is a little member, and boasteth great things. Behold, how great a forest is kindled by how small a fire! And the {429} tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the course of nature, and is set on fire by hell. For every kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed by mankind: but the tongue can no man tame; it is a restless evil, it is full of deadly poison. Therewith bless we the Lord and Father; and therewith curse we men, which are made after the likeness of God: out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be. Doth the fountain send forth from the same opening sweet water and bitter? can a fig tree, my brethren, yield olives, or a vine figs? neither can salt water yield sweet.

THE PEACEABLE SPIRIT

Who is wise and understanding among you? let him shew by his good life his works in meekness of wisdom. But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace.

Whence come wars and whence come fightings among you? come they not hence, even of your pleasures that war {430} in your members? Ye lust, and have not: ye kill, and covet, and cannot obtain: ye fight and war; ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures. Whosoever therefore would be a friend of the world maketh himself an enemy of God. Or think ye that the scripture speaketh in vain? Doth the spirit which he made to dwell in us long unto envying? But he giveth more grace. Wherefore the scripture saith, God resisteth the proud, but giveth grace to the humble. Be subject therefore unto God; but resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall exalt you.

Speak not one against another, brethren. He that speaketh against a brother or judgeth his brother, speaketh against the law, and judgeth the law: but if thou judgest the law, thou art not a doer of the law, but a judge. One only is the lawgiver and judge, even he who is able to save and to destroy: but who art thou that judgest thy neighbour?

RICH AND POOR

My brethren, hold not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

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RUINS OF THE TEMPLE OF JUPITER AT CORINTH.

Corinth was one of the richest cities of the Mediterranean in the time of Paul. It was called by the poets "the city of the two seas." The "Acrocorinthus," or Citadel of Corinth, crowned with fortifications and temples rose abruptly two thousand feet above the level of the sea.



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For if there come into your synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing; and ye have regard to him that weareth the fine clothing, and say, "Sit thou here in a good place"; and ye say to the poor man, "Stand thou there, or sit under my footstool"; are ye not divided in your own mind, and become judges with evil thoughts? Hearken, my beloved brethren; did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom which he promised to them that love him? But ye have dishonoured the poor man. Do not the rich oppress you, and themselves 'drag you before the judgment-seats? Do not they blaspheme the honourable name by the which ye are called? Howbeit if ye fulfil the royal law, according to the scripture, "Thou shalt love thy neighbour as thyself," ye do well: but if ye have respect of persons, ye commit sin, being convicted by the law as transgressors. For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all. For he that said, "Do not commit adultery," said also, "Do not kill." Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law. So speak ye, and so do, as men that are to be judged by a law of liberty. For judgment is without mercy to him that hath shewed no mercy; mercy glorieth against judgment.

Go to now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. Behold, the hire of the {434} labourers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter. Ye have condemned, ye have killed the righteous one; he doth not resist you.

Go to now, ye that say, "To-day or to-morrow we will go into this city, and spend a year there, and trade, and get gain:" whereas ye know not what shall be on the morrow. What is your life? For ye are a vapour, that appeareth for a little time, and then vanisheth away. For ye ought to say, "If the Lord will, we shall both live, and do this or that." But now ye glory in your vauntings: all such glorying is evil. To him therefore that knoweth to do good, and doeth it not, to him it is sin.

Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord is at hand.

Is any among you suffering? let him pray. Is any cheerful? let him sing praise.

The supplication of a righteous man availeth much in its working.

My brethren, if any among you do err from the truth, and one convert him; let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.

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THE GOSPEL OF LOVE AND OF SONSHIP

Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and such we are. For this cause the world knoweth us not, because it knew him not. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And everyone that hath this hope set on him purifieth himself, even as he is pure. Everyone that doeth sin doeth also lawlessness: and sin is lawlessness. And ye know that he was manifested to take away sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither knoweth him.

And this is the message which we have heard from him, and announce unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in the darkness, we lie, and do not the truth: but if we walk in the light; as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. {436} If we say that we have not sinned, we make him a liar, and his word is not in us.

Beloved, no new commandment write I unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye heard. Again, a new commandment write I unto you, which thing is true in him and in you; because the darkness is passing

away, and the true light already shineth. He that saith he is in the light, and hateth his brother, is in the darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love. Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another. No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us: hereby know we that we abide in him, and he in us, because he hath given us of his Spirit. And we have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in {437} him, and he in God. And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him. Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world. There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love. We love, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also.

Marvel not, brethren, if the world hateth you. We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death.

Hereby we know that we love the children of God, when we love God, and do his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous.

--From the Epistles of John.

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THE CHRISTIAN ATHLETE

What then is my reward? That, when I preach the gospel, I may make the gospel without charge, so as not to use to the full my right in the gospel. For though I was free from all men, I brought myself under bondage to all, that I might gain the more. And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some. And I do all things for the gospel's sake, that I may be a joint partaker thereof. Know ye not that they which run in a race run all, but one receiveth the prize? Even so run, that ye may attain. And every man that striveth in the games is temperate in all things. Now they do it to receive a corruptible crown; but we an incorruptible. I therefore so run, as not uncertainly; so fight I, as not beating the air: but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be a castaway.

--I Corinthians 9:24-27.

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Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.

--Hebrews 12:1, 2.

With freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage. Ye were running well; who did hinder you that ye should not obey the truth? This persuasion came not of him that calleth you. A little leaven leaveneth the whole lump.

--Galatians 5:1, 7-9.

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THE CHRISTIAN TEMPLE

According to the grace of God which was given unto me, as a wise masterbuilder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is. If any man's work shall abide which he built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.

--I Corinthians 3:10-15.

So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit.

--Ephesians 2:19-22.

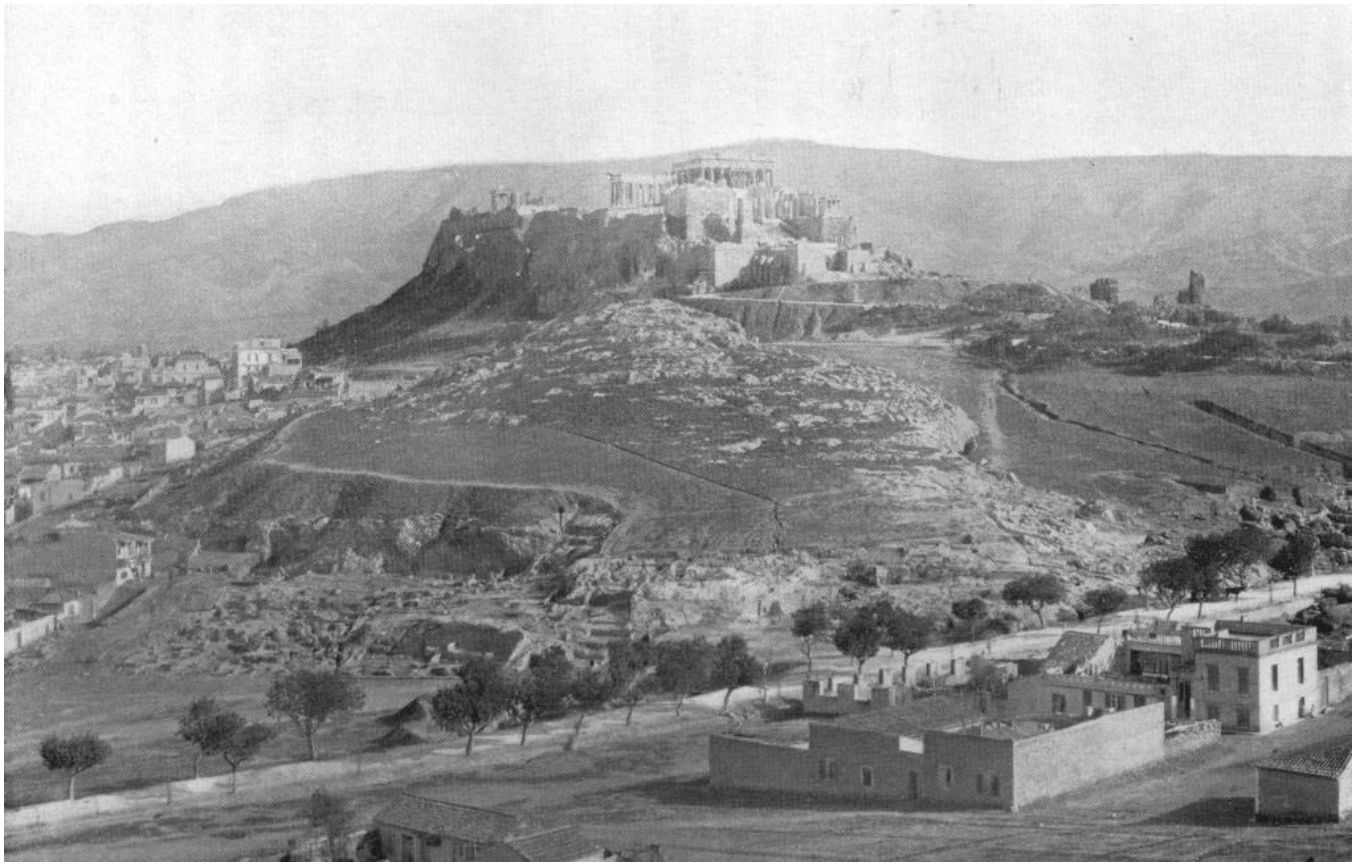
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A GENERAL VIEW OF THE ACROPOLIS, ATHENS.

From a picture belonging to Smith College and used by the kind permission of the Department of Greek Literature.

This hill, covered with a fortress and temple, was the most pronounced object in ancient as in modern Athens. This is one of the beautiful temples which Paul saw, from which he drew many illustrations.



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For we are God's fellow-workers: ye are God's husbandry, God's building.

--I Corinthians 3:9.

Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

--I Corinthians 3:16, 17.

For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.

--Ephesians 3:14-19.

Now to him that is able to stablish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, but now is manifested, and by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith; to the only wise God, through Jesus Christ, to whom be the glory for ever. Amen.

--Romans 16:25-27.

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O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out! For who hath known the mind of the Lord or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and unto him, are all things. To him be the glory for ever. Amen.

--Romans 11:33-36.

Now unto the King eternal, incorruptible, invisible, the only God, be honour and glory for ever and ever. Amen.

--I Timothy 1:17.

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VIEW OF ANTIOCH, WHERE THE DISCIPLES WERE FIRST CALLED CHRISTIANS.
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There was everything in the situation and circumstances of this city to make it a place of concourse for all classes and kinds of people. By its harbor of Seleucia it was in communication with all the trade of the Mediterranean; and, through the open country behind the Lebanon, it was conveniently approached by the caravans from Mesopotamia and Arabia. It united the inland advantages of Aleppo with the maritime

opportunities of Smyrna. It was almost an Oriental Rome, in which all the forms of the civilized life of the Empire found some representative.

At the rugged bases of the mountain, the ground was leveled for a glorious street, which extended for four miles across the length of the city, and where sheltered crowds could walk through continuous colonnades from the eastern to the western suburb. The whole was surrounded by a wall, which, ascending to the heights and returning to the river, does not deviate very widely in its course from the wall of the Middle Ages, which can still be traced by the fragments of ruined towers. This wall is assigned by a Byzantine writer to Tiberius, but it seems more probable that the Emperor only repaired what Antiochus Epiphanes had built.



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THE CHRISTIAN WARRIOR

But ye, brethren, are not in darkness, that that day should overtake you as a thief: for ye are all sons of light, and sons of the day: we are not of the night, nor of darkness; so then let us not sleep, as do the rest, but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken are drunken in the night. But let us, since we are of the day, be sober, putting on the breastplate of faith and love: and for a helmet, the hope of salvation. For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore exhort one another, and build each other up, even as also ye do.

--I Thessalonians 5:4-11.

Finally, be strong in the Lord, and in the strength of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, {448} having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; also taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Watch ye, stand fast in the faith, quit you like men, be strong. Let all that ye do be done in love.

--I Corinthians 16:13.

Suffer hardship with me, as a good soldier of Christ Jesus. No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier.

--II Timothy 2:3, 4.

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses.

--Timothy 6:11, 12.

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THE HOPE OF IMMORTALITY

Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, neither hath Christ been raised: and if Christ hath not been raised, then is our preaching vain, your faith also is vain. Yea, and we are found false witnesses of God; because we witnessed of God that he raised up Christ: whom he raised not up, if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ have perished. If in this life only we have hoped in Christ, we are of all men most pitiable.

But now hath Christ been raised from the dead, the firstfruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming. Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death. For, "He put all things in {450} subjection under his feet." But when he saith, "All things are put in subjection," it is evident that he is excepted who did subject all things unto him. And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.

But some one will say, "How are the dead raised? and with what manner of body do they come?" Thou foolish one, that which thou thyself sowest is not quickened, except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own. All flesh is not the same flesh: but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fishes. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. So also it is written, "The first man Adam became a living soul." The last Adam became a life-giving spirit. Howbeit that is not first which is spiritual, but that which is natural; then {451} that which is spiritual. The first man is of the earth, earthy: the second man is of heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, "Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting?" The sting of death is sin; and the power of sin is the law: but thanks be to God, which giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not vain in the Lord.

--I Corinthians 15:12-58.

But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves; we are pressed on every side, yet not straitened; perplexed, yet not unto despair; pursued, yet {452} not forsaken; smitten down, yet not destroyed; always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh. So then death worketh in us, but life in you. But having the same spirit of faith, according to that which is written, "I believed, and therefore did I speak"; we also believe, and therefore also we speak; knowing that he which raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with you. For all things are for your sakes, that the grace, being multiplied through the many, may cause the thanksgiving to abound unto the glory of God.

Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens.

--II Corinthians 4:7-5:1.

If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, {453} not on the things that are upon the earth. For ye died, and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory.

--Colossians 3:1-4.

For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.

--Philippians 3:20, 21.

Howbeit what things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection from the dead. Not that I have already obtained, or am already made perfect: but I press on, if so be that I may apprehend that for which also I was apprehended by Christ Jesus. Brethren, I count not myself yet to have apprehended: but one thing I do, forgetting the things which are behind, and stretching forward to the {454} things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in anything ye are otherwise minded, even this shall God reveal unto you: only, whereunto we have already attained, by that same rule let us walk.

--Philippians 3:7-16.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body. For by hope were we saved: but hope that is seen is not hope: for who hopeth for that which he seeth? But if we hope for that which we see not, then do we with patience wait for it.

--Romans 8:18-25.

What then shall we say to these things? If God is for us, who is against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with {455} him freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that shall condemn? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written,

"For thy sake we are killed all the day long;
We were accounted as sheep for the slaughter."

Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

--Romans 8:31-39.

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SELECTIONS FROM THE APOCALYPSE OF JOHN

(This book is also called the Revelation.)

The Revelation of Jesus Christ, which God gave him to shew unto his servants, even the things which must shortly come to pass: and he sent and signified it by his angel unto his servant John; who bare witness of the word of God, and of the testimony of Jesus Christ, even of all things that he saw. Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things which are written therein: for the time is at hand.

John to the seven churches which are in Asia: Grace to you and peace, from him which is and which was and which is to come; and from the seven Spirits which are before his throne; and from Jesus Christ, who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and loosed us from our sins by his blood; and he made us to be a kingdom, to be priests unto his God and Father; to him be the glory and the dominion for ever and ever. Amen.

Behold, he cometh with the clouds; and every eye shall see him, and they which pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.

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EPHESUS. VIEW OP THE RUINS OF THE AQUEDUCT.
CASTLE IN THE BACKGROUND.

From a photograph belonging to Miss Julia W. Snow and used by her kind permission.



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"I am the Alpha and the Omega," saith the Lord God, "which is and which was and which is to come, the Almighty."

I John, your brother and partaker with you in the tribulation and kingdom and patience which are in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus. I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet saying, "What thou seest, write in a book, and send it to the seven churches; unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea."

And I turned to see the voice which spake with me. And having turned I saw seven golden candlesticks; and in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle. And his head and his hair were white as white wool, white as snow; and his eyes were as a flame of fire; and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters. And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as one dead.

And he laid his right hand upon me, saying, "Fear not; I am the first and the last, and the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades. Write {460} therefore the things which thou sawest, and the things which are, and the things which shall come to pass hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks are seven churches.

"To the angel of the church in Ephesus write;

THE MESSAGE TO THE CHURCH IN EPHESUS

"These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden candlesticks:

"I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them which call themselves apostles, and they are not, and didst find them false; and thou hast patience and didst bear for my name's sake, and hast not grown weary. But I have this against thee, that thou didst leave thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God.

"And to the angel of the church in Smyrna write;

THE MESSAGE TO THE CHURCH IN SMYRNA

"These things saith the first and the last, which was dead, and lived again: I know thy tribulation, and thy {461} poverty (but thou art rich), and the blasphemy of them which say they are Jews, and they are not, but are a synagogue of Satan. Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life. He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death.

"And to the angel of the church in Pergamum write;

THE MESSAGE TO THE CHURCH IN PERGAMUM

"These things saith he that hath the sharp two-edged sword: I know where thou dwellest, even where Satan's throne is: and thou holdest fast my name, and didst not deny my faith, even in the days of Antipas my witness, my faithful one, who was killed among you, where Satan dwelleth. But I have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols. Repent therefore; or else I come to thee quickly, and I will make war against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one

knoweth but he that receiveth it.

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"And to the angel of the church in Thyatira write;

THE MESSAGE TO THE CHURCH IN THYATIRA

"These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto burnished brass: I know thy works, and thy love and faith and ministry and patience, and that thy last works are more than the first. But I have this against thee, that thou sufferest the woman Jezebel, which calleth herself a prophetess; and she teacheth and seduceth my servants.

"But to you I say, to the rest that are in Thyatira, as many as have not this teaching, which know not the deep things of Satan, as they say; I cast upon you none other burden. Howbeit that which ye have, hold fast till I come. And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father: and I will give him the morning star. He that hath an ear, let him hear what the Spirit saith to the churches.

"And to the angel of the church in Sardis write;

THE MESSAGE TO THE CHURCH IN SARDIS

"These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and thou art dead. Be thou watchful, and stablish the things that remain, which were ready to die: for I have found no works of thine {463} fulfilled before my God. Remember therefore how thou hast received and didst hear; and keep it, and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee. But thou hast a few names in Sardis which did not defile their garments: and they shall walk with me in white; for they are worthy. He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith to the churches.

"And to the angel of the church in Philadelphia write;

THE MESSAGE TO THE CHURCH IN PHILADELPHIA

"These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and none shall shut, and that shutteth, and none openeth: I know thy works (behold, I have set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not deny my name. Behold, I give of the synagogue of Satan, of them which say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth. I come quickly: hold fast that which thou hast, that no one take thy crown. He that overcometh, I will {464} make him a pillar in the temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name. He that hath an ear, let him hear what the Spirit saith to the churches.

"And to the angel of the church in Laodicea write;

THE MESSAGE TO THE CHURCH IN LAODICEA

"These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth. Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked: I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eye-salve to anoint thine eyes, that thou mayest see. As many as I love, I reprove and chasten: be zealous therefore, and repent. Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith to the churches."

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EPHESUS. THE TRADITIONAL TOMB OF ST. LUKE.

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After these things I saw, and behold, a door opened in heaven, and the first voice which I heard, a voice as of a trumpet speaking with me, one saying, "Come up hither, and I will shew thee the things which must come to pass hereafter."

Straightway I was in the Spirit: and behold, there was a throne set in heaven, and one sitting upon the throne; and he that sat was to look upon like a jasper stone and a sardius: and there was a rainbow round about the throne, like an emerald to look upon. And round about the throne were four and twenty thrones: and upon the thrones I saw four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold. And out of the throne proceed lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God; and before the throne, as it were a glassy sea like unto crystal; and in the midst of the throne, and round about the throne, four living creatures full of eyes before and behind. And the first creature was like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature was like a flying eagle.

And the four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying, "Holy, holy, holy, is the Lord God, the Almighty, which was and which is and which is to come."

And when the living creatures shall give glory and {468} honour and thanks to him that sitteth on the throne, to him that liveth for ever and ever, the four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth for ever and ever, and shall cast their crowns before the throne, saying, "Worthy art thou, our Lord and our God, to receive the glory and the honour and the power: for thou didst create all things, and because of thy will they were, and were created."

And I saw in the right hand of him that sat on the throne a book written within and on the back, close sealed with seven seals. And I saw a strong angel proclaiming with a great voice, "Who is worthy to open the book, and to loose the seals thereof?"

And no one in the heaven, or on the earth, or under the earth, was able to open the book, or to look thereon.

And I wept much, because no one was found worthy to open the book, or to look thereon: and one of the elders saith unto me, "Weep not: behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome, to open the book and the seven seals thereof."

And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth. And he came, and he taketh it out of the right hand of him that sat on the throne. And when he had taken the book, the four living creatures and the four and twenty elders fell down {469} before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints.

And they sing a new song, saying, "Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth."

And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a great voice, "Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing." And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, "Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion, for ever and ever."

And the four living creatures said, "Amen." And the elders fell down and worshipped.

And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, "Come."

And I saw, and behold, a white horse, and he that sat thereon had a bow; and there was given unto him a crown: and he came forth conquering, and to conquer.

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And when he opened the second seal, I heard the second living creature saying, "Come."

And another horse came forth, a red horse: and to him that sat thereon it was given to take peace from the earth, and that they should slay one another: and there was given unto him a great sword.

And when he opened the third seal, I heard the third living creature saying, "Come."

And I saw, and behold, a black horse; and he that sat thereon had a balance in his hand. And I heard as it were a voice in the midst of the four living creatures saying, "A measure of wheat for a penny, and three measures of barley for a penny; and the oil and the wine hurt thou not."

And when he opened the fourth seal, I heard the voice of the fourth living creature saying, "Come."

And I saw, and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with death, and by the wild beasts of the earth.

And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held: and they cried with a great voice, saying, "How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

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SAINT JOHN THE EVANGELIST
By Dolci



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And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, which should be killed even as they were, should be fulfilled.

And I saw when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood; and the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs, when she is shaken of a great wind. And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places.

And the kings of the earth, and the princes, and the chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; and they say to the mountains and to the rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of their wrath is come; and who is able to stand?"

After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree. And I saw another angel ascend from the sun rising, having the seal of the living God: and he cried

with a great voice to the four angels, to whom it was given to hurt the earth and the sea, saying, "Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads."

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And I heard the number of them which were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel.

After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, "Salvation unto our God which sitteth on the throne, and unto the Lamb."

And all the angels were standing round about the throne, and about the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God, saying, "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen."

And one of the elders answered, saying unto me, "These which are arrayed in the white robes, who are they, and whence come they?"

And I say unto him, "My lord, thou knowest."

And he said to me, "These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb which is in the midst of the throne shall be their {475} shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes."

And I saw as it were a glassy sea mingled with fire; and them that come victorious from the beast, and from his image, and from the number of his name, standing by the glassy sea, having harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, "Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ages. Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest."

And after these things I saw, and the temple of the tabernacle of the testimony in heaven was opened: and there came out from the temple the seven angels that had the seven plagues, arrayed with precious stone, pure and bright, and girt about their breasts with golden girdles. And one of the four living creatures gave unto the seven angels seven golden bowls full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and none was able to enter into the temple, till the seven plagues of the seven angels should be finished.

And I saw the heaven opened; and behold, a white horse, and he that sat thereon, called "Faithful and True"; and in righteousness he doth judge and make war.

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And his eyes are a flame of fire, and upon his head are many diadems; and he hath a name written, which no one knoweth but he himself. And he is arrayed in a garment sprinkled with blood: and his name is called "The Word of God."

And the armies which are in heaven followed him upon white horses, clothed in fine linen, white and pure. And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of Almighty God. And he hath on his garment and on his thigh a name written,

King of Kings and Lord of Lords.

VISIONS OF THE HEAVENLY CITY

And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.

And he carried me away in the Spirit to a mountain {477} great and high, and shewed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God: her light was like unto a stone most precious, as it were a jasper stone, clear as crystal: having a wall great and high; having twelve gates, and at the gates twelve angels; and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east were three gates; and on the north three gates; and on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb. And he that spake with me had for a measure a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length thereof is as great as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the height thereof are equal. And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of an angel. And the building of the wall thereof was jasper: and the city was pure gold, like unto pure glass. The foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst. And the twelve gates were twelve pearls; each one of the several gates was of one pearl: and the street of {478} the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God the Almighty, and the Lamb are the temple thereof. And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb. And the nations shall walk amidst the light thereof: and the kings of the earth do bring their glory into it. And the gates thereof shall in no wise be shut by day (for there shall be no night there): and they shall bring the glory and the honour of the nations into it: and there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they which are written in the Lamb's book of life. And he shewed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall do him service; and they shall see his face; and his name shall be on their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign for ever and ever.

--Revelations 21:1-4, 10-27; 22:1-5.

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HYMNS OF THE AGES

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Many of the great hymns are given elsewhere in the series.
A few of the choicest of the centuries
are given here.

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NEARER, MY GOD, TO THEE

Nearer, my God, to Thee,
Nearer to Thee!
E'en though it be a cross
That raiseth me!
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee!

Though, like a wanderer,
The sun gone down,
Darkness be over me,
My rest a stone,
Yet in my dreams I'd be
Nearer, my God, to Thee,
Nearer to Thee!

There let the way appear,
Steps unto heaven;
All that Thou sendest me,
In mercy given;
Angels to beckon me
Nearer, my God, to Thee,
Nearer to Thee!

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Then, with my waking thoughts
Bright with Thy praise,
Out of my stony griefs
Bethel I'll raise;
So by my woes to be
Nearer, my God, to Thee,
Nearer to Thee!

--*Sarah Flower Adams.*

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JESUS, LOVER OF MY SOUL

Jesus, lover of my soul,
Let me to Thy bosom fly
While the billows near me roll,
While the tempest still is high!
Hide me, O my Saviour! hide,
Till the storm of life is past;
Safe into the haven guide;
Oh, receive my soul at last!

Other refuge have I none;
Hangs my helpless soul on Thee;
Leave, ah! leave me not alone,
Still support and comfort me.
All my trust on Thee is stayed;
All my help from Thee I bring;
Cover my defenseless head
With the shadow of Thy wing.

Thou, O Christ! art all I want;
More than all in Thee I find:
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.
Just and holy is Thy name,
I am all unrighteousness;
Vile and full of sin I am,
Thou art full of truth and grace.

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Plenteous grace with Thee is found,
Grace to pardon all my sin;
Let the healing streams abound,
Make and keep me pure within.
Thou of life the fountain art,

Freely let me take of Thee;
Spring Thou up within my heart,
Rise to all eternity.

--*Charles Wesley.*

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MY FAITH LOOKS UP TO THEE

My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine!
Now hear me while I pray,
Take all my guilt away,
Oh, let me from this day
Be wholly Thine!

May Thy rich grace impart
Strength to my fainting heart,
My zeal inspire;
As Thou hast died for me,
Oh, may my love to Thee
Pure, warm, and changeless be,
A living fire!

While life's dark maze I tread,
And griefs around me spread,
Be Thou my guide;
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
From Thee aside.

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When ends life's transient dream,
When death's cold, sullen stream
Shall o'er me roll,
Blest Saviour! then, in love,
Fear and distrust remove;
Oh, bear me safe above.
A ransomed soul!

--*Ray Palmer*

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FOLLOWING THE MASTER

Art thou weary, art thou languid,
Art thou sore distressed?
"Come to Me," saith One, "and coming,
Be at rest."

Hath He marks to lead me to Him,
If He be my Guide?--
"In His feet and hands are wound-prints,
And His side."

Is there diadem, as Monarch,
That His brow adorns?--
"Yea, a crown, in very surety;
But of thorns."

If I find Him, if I follow,
What His guerdon here?--
"Many a sorrow, many a labor,
Many a tear."

If I still hold closely to Him,
What hath He at last?--
"Sorrow vanquished, labor ended,
Jordan passed."

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If I ask Him to receive me,
Will He say me nay?--
"Not till earth, and not till heaven
Pass away."

Finding, following, keeping, struggling,
Is He sure to bless?--
"Saints, apostles, prophets, martyrs,

Answer, Yes."

--*Translated by John Mason Neale from the Greek.*

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ROCK OF AGES

Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From Thy riven side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power.

Not the labors of my hands
Can fulfill the law's demands;
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone;
Thou must save, and Thou alone.

Nothing in my hand I bring,
Simply to Thy cross I cling;
Naked, come to Thee for dress;
Helpless, look to Thee for grace;
Foul, I to the fountain fly;
Wash me, Saviour, or I die.

While I draw this fleeting breath,
When my eyelids close in death,
When I soar to worlds unknown,
See Thee on Thy judgment throne,
Rock of Ages, cleft for me,
Let me hide myself in Thee.

--*Augustus Montague Toplady.*

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CROSSING THE BAR

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea,

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark;

For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crost the bar.

--*Alfred, Lord Tennyson.*

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LEAD, KINDLY LIGHT

Lead, kindly Light! amid the encircling gloom,
Lead Thou me on;
The night is dark and I am far from home,
Lead Thou me on;
Keep Thou my feet; I do not ask to see
The distant scene; one step enough for me.

I was not ever thus, nor prayed that Thou
Shouldst lead me on;
I loved to choose and see my path; but now

Lead Thou me on:
I loved the garish day, and, spite of fears,
Pride ruled my will. Remember not past years.

So long Thy power has blessed me, sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone;
And with the morn those angel faces smile
Which I have loved long since, and lost awhile!

--*John H. Newman.*

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MY COUNTRY! 'T IS OF THEE

My country! 't is of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died!
Land of the Pilgrims' pride!
From every mountain side
Let freedom ring!

My native country, thee--
Land of the noble, free--
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills
Like that above.

Let music swell the breeze,
And ring from all the trees
Sweet freedom's song:
Let mortal tongues awake;
Let all that breathe partake;
Let rocks their silence break,--
The sound prolong.

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Our fathers' God! to Thee,
Author of liberty,
To Thee we sing:
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King!

--*Samuel F. Smith.*

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FROM ALL THAT DWELL BELOW THE SKIES

From all that dwell below the skies
Let the Creator's praise arise;
Let the Redeemer's name be sung
Through every land, by every tongue.

Eternal are Thy mercies, Lord;
Eternal truth attends Thy word;
Thy praise shall sound from shore to shore,
Till suns shall rise and set no more.

--*Isaac Watts.*

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THE PSALMS.

Psalm 1. Ruskin, in "Our Fathers Have Told Us," declares that among others Psalms 1, 8, 15, 19, 23, 24, well studied and believed, are sufficient for all personal guidance; that Psalm 72 contains many of the principles of just government; and that Psalm 104 anticipates the triumphs of natural sciences.

Jerome, a great scholar in the early church, was drawn to study while still young. One of his favorite texts was from Psalm 1: "But his delight is in the law of the Lord; And in his law doth he meditate day and night."

Psalm 3 was used as a prayer by the English when they learned that the great Spanish Armada had sailed against England in 1588. A still more romantic use was by the Huguenots of France, in whose armies it is said sentries were posted and relieved to the chant of Psalms, and Psalm 3 was used as the signal of danger.

Psalm 4 was an evening prayer, in the early church as well as in the Jewish nation. Many have turned to it in the evening of life. Luther said that he wished to hear it sung in his last moments; and the martyr Ridley, who died in England for conscience's sake in 1555, spent the last night of his life in quiet sleep, having repeated the last verse of this Psalm.

Psalm 8. Not only Protestants, but, at other times, Catholics suffered in England for conscience's sake. One of these, the Earl of Arundel, imprisoned in the tower of London, carved the words of Psalm 8, lines 11, 12, on the wall, where they still remain. This is one of the nature Psalms, and men who loved nature have often had it on their lips, as did frequently Palissy, the Huguenot inventor of porcelain ware. The guild of butchers in Mediaeval England took their motto from Psalm 8, lines 13-16.

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Psalm 16. One of the last days of Henry Martyn's life was spent in "writing notes on Psalms 15 and 16." Hugh M'Kail, a young Scottish insurgent, repeated the first line of Psalm 16 on the evening before his execution.

Psalm 17. The funeral text of John Howard, the great prison reformer, was taken from Psalm 17, lines 18, 19.

Psalm 19. Another great nature Psalm. Joseph Addison (1672-1719) paraphrased it in the hymn--

"The spacious firmament on high."

Psalm 23. No Psalm has been translated in verse so often. George Herbert, an English poet (1593-1632), is the author of one version--

"The God of love my Shepherd is."

Joseph Addison, of another--

"The Lord my pasture shall prepare."

Psalm 25. In the Indian Mutiny an English collector, Mr. Edwards, was for weeks among natives of doubtful loyalty, hidden with a few other English in a cowhouse, almost stifled with the heat. He derived, according to his letters, unspeakable comfort from the 25th Psalm, especially lines 28-34.

Psalm 27. The motto of the University of Oxford, "Dominus illuminatio mea," is taken from the first two lines of Psalm 27.

Psalm 29. Another nature Psalm. From lines 15 and 16 is taken the motto of George Herbert's "Sacred Poems."

Psalm 31. Few Psalms have been more widely used in Christian history than this. The last work which Savonarola did was to write a commentary on it, which was left unfinished by his death. So highly did Luther consider this commentary that he had it published. The words, "Into thy hand I commend my spirit," were consecrated by the use of Christ on the cross, and have been the words with which many of his followers have met death. The list of those who thus used them begins with the first martyr Stephen, and includes kings, like Charlemagne and Charles V.; martyrs, like Huss, Bishop Ridley and Lady Jane Grey; reformers, like Luther, Melancthon, and {499} John Knox; poets, like Tasso and George Herbert; missionaries, like Henry Martyn. Mary Queen of Scots on the scaffold and Columbus in a wretched lodging at Valladolid, both passed out of life with these words on their lips.

Psalm 34. Columba, the great missionary to North Britain in the sixth century, sat on the last day of his life transcribing the 34th Psalm. He had written lines 19 and 20 when he laid down his pen, saying, "Here I make an end"; and he never took up his pen more.

Psalm 37. Livingstone says of lines 9 and 10 that they sustained him at every turn of his course in Africa, and even in England.

Psalm 42. The hart was the symbol in the early church for those souls who thirsted for the love of God. Cardinal Manning, one of the ablest of Catholic statesmen of the last century, wrote, "'Why art thou cast down, O my soul,' always seemed a voice to me." Scott was true to the love of the Scottish people for the Psalms when he makes Jeanie Deans repeat the above words in an hour of peril during her journey to save her sister's life.

Psalm 45. It is said that the coronation ceremonies of English monarchs are founded on this Psalm--the oil of gladness, the sword, the crown, the sceptre, the throne.

Psalm 46. The best known paraphrase is Luther's vigorous version--

"A mighty fortress is our God."

In times of discouragement he would often say to his friend Melancthon, "Come, let us sing the 46th Psalm." Cromwell also often turned to it, and his speech at the opening of his second Parliament was in part an exposition of this Psalm. At the beginning of the Indian Mutiny, on the Sunday after the troops of Havelock first learned of their danger, he chose, instead of the Psalm of the day, this Psalm for their encouragement. "On the foundation of sure confidence, gained from a reading of many Psalms, John Wesley built up, by means of his intense energy, his organizing genius, and his {500} administrative capacity, the mighty movement that still bears his name. It was with the words of the Psalms that he met the approach of death. Gathering his remaining strength into the cry, 'The best of all, God is with us,' he lay for some time exhausted. One of the bystanders wetted his parched lips. 'It will not do,' he said, 'we must take the consequence, never mind the poor carcase.' Pausing a little, he cried, 'Thy clouds drop fatness,' and soon after, 'The Lord of hosts is with us; The God of

Jacob is our refuge.' Throughout the night he was heard attempting to repeat these beautiful words from Psalm 46. The next morning he was dead."

Psalm 51 was the favorite prayer of Sir Thomas More, the English Catholic, who was as much a martyr for religion and liberty as ever any man of English blood. It was his last prayer, repeated kneeling on the scaffold where he was beheaded. Lady Jane Grey also repeated it on the scaffold, as soon after did her father, the Duke of Suffolk, who also suffered death for his Protestant faith. So did Egmont, executed in Brussels at the command of the infamous Duke of Alva. Carey, the first English missionary to India, desired the first four lines to be the text of his funeral sermon. Shakespeare uses lines 11 and 12 in the King's speech in Hamlet--

"Is there not rain enough in the sweet heavens
To wash it white as snow?"

Lines 19 and 20 were repeated by the great English teacher, Thomas Arnold, on his deathbed, while Teresa, the Spanish Catholic saint, died repeating lines 15 and 16. Lines 21 and 22 serve as the motto of Michael Angelo's picture of Savonarola. Few Psalms have been more on the lips of holy men of all ages than the 51st.

Psalm 68 was the favorite Psalm of the Emperor Charlemagne. It was used by the friends of Savonarola at the crisis of his career. A Franciscan friar, whom he had angered by his preaching, challenged him, after the custom of the Middle Ages, to prove his preaching by the test of fire. One of his friends accepted the challenge for him, and on the appointed day headed a procession which marched through the streets of Florence, singing Psalm 68. The challenger did not appear; and the crowd, with the usual bad logic of crowds, {501} turned against Savonarola. Two days later he was thrown into prison, and torture and death ended the scene. This Psalm was the battle hymn of the Huguenots, in the form of a verse translation into French by Beza, a great scholar of the Reformation. Battle after battle was entered to the sound of this splendid song. At one battle, that of Courtras, a young courtier in the opposing army saw the Huguenots kneel as they sang. "See," he said, "the cowards are afraid. They are confessing." "When the Huguenots behave thus, they are ready to fight to the death," replied a veteran from the ranks. Cromwell opened his Parliament with a speech expounding this Psalm. Lines 1 and 2 were the text of the sermon at the service held by the Russians of Moscow in 1812 to give thanks for the retreat of the French from Moscow. Cromwell's "Ironsides" sang this Psalm at the decisive battle at Dunbar, when, the mists arising from the valley, they charged and broke the enemy's ranks.

Psalm 72 was the favorite Psalm of Athanasius, the greatest figure at the Nicene Council in 325 A. D. "Against all assaults upon thy body," he says, "thine estate, thy soul, thy reputation, against all temptations, tribulations, plots and slanderous reports, say this Psalm." The familiar representation, in picture, song and story, of the three Wise Men from the East at the Cradle of Christ as three kings, is based on the kings mentioned in lines 18 and 19.

Psalm 77. Bishop Hooper, a prisoner for conscience's sake in England in 1553, wrote to his wife to read Psalm 77, because of the great consolation which it contained for those who are in anguish of mind. Catholics as well as Protestants found comfort in it.

Psalm 80 was the first of nine Psalms, translated by Milton into English verse in 1648. Lines 10 and 11 underlie Elizabeth Barrett Browning's "The Measure," stanza 2.

Psalm 84. Lines 21 and 22 were the words that called Thomas Aquinas from his life in the world to a monastic career. They came to him as the voice of God. Paula, a holy woman of the early church, died with the words of this Psalm on her lips. Carlyle, in one of his writings, strikes a note of courage and demand for work, with the joyful confidence of the last two lines.

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Psalm 85 Lines 15-17 are the keynote of Book III. of the Imitation of Christ. Langland's **Vision of Piers Ploughman** is full of allusions to the Psalms, as when Righteousness kisses Peace (Psalm 85, line 21).

Psalm 86. In "Rizpah," Tennyson has a beautiful use of lines 30 and 31.

"And read me a Bible verse of the Lord's goodwill toward men--
'Full of compassion and mercy, the Lord,' --let me hear it again;
'Full of compassion and mercy--long suffering.'"

Psalm 87. The motto of the University of Durham in England is taken from line 1. Lines 2 and 3 are the motto of Augustine's great work, "The City of God."

Psalm 90 was the favorite Psalm of the Emperor Charles V., of the Reformation period. It has had its place in the burial service of the Church of England since 1662. Newman's **Dream of Gerontius** uses a part of this Psalm as a chant of the souls in purgatory. Its solemn strains have very often been used in the church to recall men to the thought of the permanence of God and the fleeting life of man.

Psalm 91 is said to be the Psalm that was sung at the first attendance of Beza upon a Protestant service, and to have made a great impression upon him. In 1177, as a long and bitter conflict between the Emperor and the Pope ended in the triumphs of the latter, and Barbarossa bowed before the Pope Alexander, legend says that the Pope set his foot on the neck of the kneeling Emperor, repeating lines 27 and 28.

Psalm 93. In the days of the Scottish Covenanters it was believed that Psalm 93 was heard sweetly chanted by spiritual visitants. In the belief of such visions the Covenanters became strong to suffer and endure. Quite another use of the Psalm was as a proof of the fixity of the earth, as against the Copernican theory that the earth, not the sun, moved.

Psalm 95 was the battle cry of the Templars during the Crusades, sung as they marched to fight the Saracens. It was used in the more {503} peaceful campaign of missions. Schwartz, the greatest Danish missionary to India, inscribed lines 11 and 12 on the front of a church which he built in South India before the end of the eighteenth century.

Psalms 96, 103, 146, 147, are recommended by William Law as setting forth wonderfully "the glory of God," so that they may always be profitably used for devotion.

Psalm 100 gives the name to the familiar tune of "Old Hundred," which was the tune to which the Scottish version of Psalm 100 was sung. Edward Fitzgerald chose lines 2 and 3 to be put on his tomb.

Psalm 103 was chanted by the Protestants of Scotland at the communion. It is one of the most beautiful of Psalms.

Psalm 104 is one of the fine nature Psalms, the most elaborate of the group, which includes Psalms 8,19,29. It has had some curious uses, as when, in the Middle Ages, men opposed the theory of the motion of the sun with lines 11 and 12 and explained earthquakes from lines 57 and 58; when the tail of Leviathan is scorched by the sun, he seeks to seize it, and his movements shake the earth. But a great scientist, Humboldt, wrote, "The 104th Psalm may be said to present a picture of the entire cosmos . . . We are astonished to see, within the compass of a poem of such small dimension, the universe, the heavens and the earth, thus drawn with a few grand strokes."

Psalm 105. Lines 1 and 2 of this Psalm are inscribed on the pulpit in which Baxter, the great Puritan divine, preached. "He was one of the greatest of preachers, patient alike under the lifelong pains of disease and thirty years of almost incessant persecution. He so transformed his parish of Kidderminster that on the Lord's day there was no disorder to be seen in the streets; but you might hear a hundred families singing psalms, and repeating sermons as you passed through them."

Psalm 107. One of the earliest Scottish reformers, Wishart, was a preacher of remarkable power. At one time, hearing that {504} the plague had appeared in Dundee, he hastened there, and preached his first sermon in one of the gates of the city. Its text was from Psalm 107: "He sent his word, and healed them." Alexander Duff was the first Scotch missionary to India. On his way out, in 1830, the ship in which he sailed was wrecked at the Cape of Good Hope. The passengers and crew escaped to a small island, but all their possessions were lost. Duff's Bible and Book of Psalms were among the few things that drifted ashore; and, while passengers and crew kneeled on the sand, Duff read Psalm 107. It is said that the loss of all things except the Word of God made a profound impression on Duff, who was for many years a most devoted and valuable worker in India.

Psalm 114 is used in Dante's Divine Comedy, where he gives a picture of a boat, on which are seen a hundred spirits, singing together Psalm 114. (**Purgatorio**, Canto II. 11 40ff.) Milton translated this Psalm into verse when a student at Cambridge, at the age of 15.

Psalm 116. At the famous relief of Lucknow in the Indian Mutiny, a soldier known as "Quaker Wallace" went into the fight quoting the Scotch version of this Psalm. Lines 27 and 28 were chosen as one of the texts from which Bernard preached the Crusade.

Psalm 117. The shortest Psalm. This is the Psalm which Cromwell sung on the battlefield after his victory at the battle of Worcester.

Psalm 118. Luther said of it, "This is my Psalm, my chosen Psalm. I love them all; I love all Scripture; . . . But this Psalm is nearest my heart, and I have a familiar right to call it mine. It has saved me from many a passing danger, from which not emperor nor kings nor sages nor saints could have saved me. It is my friend; dearer to me than all the honors and power of the earth." Curiously enough, it was also the favorite Psalm of the emperor of the time, Charles V. This Psalm was sung by the soldiers of the Prince of Orange, King William, when he landed in England. It was sung as they stood upon the beach, and thus the landing was made a religious service. In the words of lines 45 and 46 Queen Elizabeth expressed her relief from the feeling of danger, at the news of the death of Queen {505} Mary, her bitter enemy. When Charlemagne entered Rome he was hailed by the people with lines 51 and 52. So all through Christian history the Psalm has lent itself to use as celebrating triumph and success.

Psalm 119 is an alphabetic Psalm, in sections consisting of eight couplets, and each couplet of the same section beginning with the same letter. The sections follow in the order of the Hebrew alphabet. It is the most elaborate alphabetic Psalm, there being several others where each verse begins with a successive letter. It is also the longest Psalm in the book. Still another peculiarity is that every verse contains a reference to the law of God. It is a Psalm greatly loved by many people. William Wilberforce, the great opponent of slavery, said at one specially busy time that he found great comfort in repeating the 119th Psalm. Ruskin, who learned it in his boyhood, later writing of it, notes how the sense of delight in the law of God runs through it all. Henry Martyn committed it to memory. David Livingstone learned it in Sunday school at the age of nine. The names of those who have found delight in this Psalm would make a very long list and be representative of many different vocations.

Psalm 121. This Psalm was read by David Livingstone with his family on the morning when he started for his first mission tour to Africa. A later missionary, James Harrington, on his journey into Africa, repeated this, which he called his "Traveling" Psalm, every morning.

Psalm 122. James Hogg, the Scottish poet, is said to have learned this Psalm before he knew his letters. The Bible was his only book in boyhood. This Psalm was used in the Huguenot wars as the Huguenot's chant of victory after battle.

Psalm 126. Robert Estienne, a French printer of the Reformation time, who was very influential in giving the Bible to the people, says that often in his controversies he found strength in this Psalm.

Psalm 130. One of Luther's best known German hymns is founded on this Psalm--

"Aus tiefer Noth schrel Ich zu dir."

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Beza died repeating lines 5 and 6, and it was one of the sustaining influences of Bunyan in his spiritual struggles with himself.

Psalm 136. Milton's hymn, written when a student at Cambridge, at the age of 15, is founded on Psalm 136--

"Let us with a gladsome mind
Praise the Lord for he is kind,
For his mercies aye endure,
Ever faithful, ever sure."

Psalm 144 was used by Bernard as a text from which to preach a crusade to win Jerusalem from the Saracens. Lines 10 and 11 have been used, both in England and in France, as a motto on the face of sundials. "Man is like to vanity. His days are as a shadow that passeth away."

Psalm 145 is the base of Gerhardt's hymn--

"I who so oft in deep distress."

Milton has paraphrased it in **Paradise Lost**, Book XII, 11, 561-6, beginning--

"Henceforth I learn, that to obey is best."

Augustine's **Confessions** begins with lines 5 and 6 of Psalm 145. Carey, who was not only a great missionary, but a great linguist and a great botanist, prefixed Psalm 145, lines 19 and 20, to his edition of Roxburgh's **Flora Indica**. Lines 25 and 26 are inscribed in Greek over the portal of the Mohammedan mosque at Damascus; a relic of the time, thirteen hundred years ago, when it was a Christian church. William Law chose this Psalm for a morning hymn.

Psalm 147. "Afflavit Deus," the motto on the coins struck in England to commemorate the victory over the Spanish Armada was taken from the lines: "He sendeth out his word and melteth them: He causeth his wind to blow, and the waters flow."

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Psalm 148. St. Francis' famous Canticle of the Sun is founded on this Psalm.

Psalm 150. This final Psalm was a sort of doxology, written to close the book of Psalms. It expresses what is the central thought of the book--praise to God. The Benedictine Monks in the Middle Ages were accustomed to sing this Psalm during the casting of their bells, while the metal was cooling. Two missionaries to the Slavs in Eastern Europe wished to construct an alphabet and translate the Bible into the Slavic language. It was referred to Pope John in 879 A.D. He sanctioned it on the basis of the last two lines of the Psalms. The alphabet was made, and is the basis of that used by the Russian, Bulgarian, Roumanian and other Slavonic languages to this day; while the translation is the basis of that used by the Russian church.

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