LIGHT
FROM HISTORY;
OR
THE STORY OF FULFILLED PROPHECY.

BY CLARA THURSTON.

"The testimony of Jesus is the spirit of prophecy."
Rev. 19: 10.

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TO THOSE
OF MY PUPILS WHO STILL SURVIVE,
AND TO
THE MEMORY OF THOSE WHO HAVE GONE BEFORE,
I DEDICATE
WITH A LOVING HEART,
THIS THE LAST LABOR OF MY HANDS.

C. THURSTON.
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These Conversations are presented to the public for a double purpose: that of giving an example of an interesting method of studying the Bible, and of leading the members of Sabbath-schools to study the prophecies of the Old Testament in connection with the history of their fulfillment.

The words of Jesus are: “Search the Scriptures,” “they are they which testify of me;” and those who are obedient to this divine command do indeed find in Moses and the prophets the whole life of Christ.

That there is great ignorance of the Bible, especially of the Old Testament, is apparent in all our Sunday-schools, and, unless our youth can be awakened to an interest in these profound revelations, it is much to be feared that the coming generation will not be Christians of a Bible stamp.

While this is an age of great gospel light, it is also an age of speculative unbelief. This is apparent not only in the neglect of this old book but in the disposition to look for discrepancies in the sacred writings; for thus many may be said to search these divine Oracles in the interest of infidelity, rather than in pursuit of the truth.
The increasing earnestness of God's people to advance the kingdom of the Redeemer has provoked the Prince of Darkness to corresponding earnestness in opposing the truth as it is in Jesus, and those who are still his willing subjects are not slow to carry out the schemes of this enemy of all righteousness. No means, therefore, are left untried to undermine the foundation of the Christian faith. Specious insinuations against the divine inspiration of the Bible are not uncommon, and even bold assaults are made upon this citadel of our hopes. Hence it seems of the highest importance that our youth should not only study the word of God, but that they should know how to contend for the faith; understanding that which they affirm, and being able to give a reason for their belief. And here, in the language of Dr. McIlvaine, we would say "That the fulfillment of the prophecies recorded in the Bible, is the highest and most unquestionable proof that this book is a revelation from God; furnishing evidence also, 'the force of which is continually growing.'"

Shall our sons and our daughters grow up in ignorance of this evidence?
INTRODUCTION.

ON a lofty eminence, in the Green Mountain State, stands a little white cottage. The scenery around is both grand and beautiful. In the distance towering mountains seem to blend with the sky, while the near view presents a variegated landscape of hill and dale, dotted with dwellings, and teeming with the fruits of human industry.

To the inmates of this cottage—the residence of the village pastor—we would introduce our readers. Mr. and Mrs. Selwyn are earnest laborers for Christ, and their children form an interesting group. Edward, the eldest, of manly growth, is engaged in studies preparatory to his entrance into college; while Susie and Jennie are twin sisters, just budding into womanhood.

Of this youthful trio, we would make a few remarks. They are by no means superior in natural ability, but their home education has brought into active exercise all their powers—physical and mental, as well as aesthetic and moral. The religious instruction of their parents has also been
blessed, and they have dedicated themselves wholly to the service of Christ. Edward is looking forward to the ministry as his chosen profession, while Susie and Jennie are preparing themselves for a life work for Jesus, in their own sphere of action.
THE DAUGHTER'S REQUEST.

SUSIE. Mother, Jennie and I have a request to make, and we hope you will say, "yes." In Sabbath-school, to-day, Miss Otis asked a question that no one in the class could answer. It was this: "What is the meaning of the sceptre not departing from Judah until Shiloh comes?" We supposed that Shiloh here means Christ; but we could not explain about the sceptre not departing from Judah until He should come.

Jennie. Since we came home we have been talking about our ignorance of the Bible. We read at least one chapter each day, as you have directed us; and we spend a good deal of time with our Sunday-school lesson.

Susie. But still we are not satisfied with what we are doing, and we have come to ask you if you cannot, in these winter evenings, give us some Bible instruction: read with us, ask questions, and explain what we do not understand.

To have seen the expression of the mother's countenance, as this request was made, one could almost have read her thoughts. Her eyes glistened,
and as she replied, a tear found its way down her cheek.

*Mrs. S.* My dear children, you never made a request that so much pleased me. How thoughtless I have been in never having proposed such a plan myself. How much I thank you for putting me in mind of the privilege we may thus enjoy. I am also under obligation to Miss Otis, for suggesting, by the question she proposed, an interesting and profitable method of studying this sacred volume: tracing out prophecies in one part of the Bible, and their fulfillment in another.

*Susie.* We are very happy, dear mother, that you are pleased with our request. I am quite sure brother Edward will like to join with us; and after the children are in bed, we shall not often be interrupted.

*Mrs. S.* I will consult your father and your brother.

After a short absence she returned, informing her daughters that their father highly approved the plan, and that Edward would be a member of the class; also that she thought they could make a beginning on Wednesday evening.
CONVERSATION I.

EVIDENCE THAT THE BIBLE IS DIVINELY INSPIRED.

ON Wednesday evening the happy circle might be seen in the library, ready to engage in the much desired employment of searching the pages of divine inspiration. The sisters have been diligently preparing for this hour. Edward is also one of the number, desirous to enrich his mind with treasures of heavenly wisdom. On the table is the family Bible, with other books of reference.

A student's lamp gives a brilliant light in this cozy little room; and, as their mother enters, she is welcomed to her seat of honor in the large armchair, while the sisters, Bible in hand, take their seats at the table. Father stands in the doorway, looking pleased with the interest of his children, and then resumes his reading. As she opens her Bible, the mother says: "This is well named THE Book, for there is no other like it; and yet it is not one book, but many—many a penman, but one author; for holy men wrote 'as they were moved by the Holy Ghost.'"

Jennie. And it is two volumes in one, the Old Testament and the New Testament.
Mrs. Selwyn. Yes, and the one is, "the book of Christ the Messiah," the other "of Jesus the Saviour." Christ is the theme of this sacred volume; the outlines of his prophetic history, like a golden thread, run through the Old Testament from Genesis to Malachi; while the writers of the New Testament unfold the glorious mystery, how "God manifest in the flesh, is the Saviour of the world."

Edward. The word testament might, I believe, have been translated covenant—the old covenant and the new covenant, which God was pleased to make with guilty man.

Mrs. S. Yes; immediately after the fall, God made known his gracious purpose; and those believing his promise receive eternal life.

Susie. But how much clearer light we have than those who lived under the old covenant. How plainly the Saviour is revealed to us.

Mrs. S. Now, my children, I wish to say something of the books contained in the Bible. Being written at remote periods, it becomes a question with some, how we know that they all belong to the inspired writings. It is well, therefore, to look at the evidence upon which this belief rests.

Edward. Yes, mother; it is important to do this.

Mrs. S. We will consider this evidence in regard to the books of the Old Testament.

Jennie. And here I have a question to begin with: Does the Apocrypha belong to the Bible or not? Why is it in some Bibles and not in others?
Mrs. S. I am not surprised at your question, for I used to be puzzled just as you are; and I am glad to be able to set you right. These books were written by Jews in Egypt, between the time of Malachi and Christ. The writers do not claim to be inspired, nor did the Jews receive these writings as belonging to their Scriptures. There are no quotations from them in the New Testament. In the catalogue of canonical books made in the fourth century, they are not found; we know, therefore, that at this time they were not admitted into the Bible.

Edward. It was the Church of Rome that first received them; though it was not until the sixteenth century, that by the Council of Trent they were declared of divine authority. Why Protestants ever placed them within the covers of a Bible, it is hard to say.

Mrs. S. The reading of the Apocrypha is sufficient to convince one that it cannot be inspired.

Edward. And now that we are ready to lay the Apocrypha on the shelf, let us look at the evidence that all the books of the Old Testament belong to the sacred canon.

Mrs. S. We know that all these books were received by the Jews as their Scriptures; we know also that our Saviour's direction was: "Search the Scriptures, for they are they which testify of me." The Law and the Prophets and the Psalms, or Hagiographa, is the division which he makes, and
this includes the whole. His constantly referring to the Scriptures, and quoting from them, establishes their divine authority.

Edward. Now, mother, while this evidence is sufficient, I want to give you a quotation from Josephus. A Jew, living in the time of the Apostles, he is a competent witness; but some things which he says need to be explained. Here is his statement: “We have only twenty-two books which we hold to be of divine origin, and which we are bound to believe. Of these, five are the books of Moses. From the death of Moses to the reign of Artaxerxes, King of Persia, the prophets who succeeded Moses have written thirteen books; and the remaining four books contain divine poems or hymns to God, and moral precepts or rules of life for the use of man.” Now, here is my difficulty: Josephus says we have but twenty-two books, while our Bible contains thirty-nine.

Mrs. S. This I can explain to your satisfaction. The five books of Moses are just as we have them. The thirteen books of the Prophets are these: Joshua, Judges, (including Ruth,) Samuel, Kings, Chronicles,—no division of them,—Ezra and Nehemiah in one book; Esther, Job, Isaiah, Jeremiah, including Lamentations, Ezekiel, Daniel, and the twelve Minor Prophets in one book. Then the four poems are Psalms, Proverbs, Ecclesiastes and Canticles or Song of Solomon; so that the books enumerated by Josephus are just what we
have. Josephus gives them as they were divided into volumes, or rolls of parchment.

Edward. This is indeed very satisfactory.

Mrs. S. The historical books were all written by prophets. Gad, Nathan, Iddo, Shemaiah, Jehu and Abijah are all mentioned as having written histories of different kings, and these writings are contained in Samuel, Kings and Chronicles.

Jennie. Now I want to know what the Septuagint is, that we often hear spoken of as if it were the Scriptures.

Edward. The Septuagint, Jennie, is a translation of the Old Testament in the Greek language. It was made in Egypt, by the order of Ptolemy Philadelphus, king of Egypt, between two and three hundred years before Christ. He established the Alexandrian Library, collecting all the volumes that could be found in the world. The Old Testament was written in Hebrew; and he employed seventy-two Jews—six from each tribe—to perform the work; hence the title Septuagint,—seventy. Quotations in the New Testament are generally from this translation.

Mrs. S. One word more in regard to these references to the Old Testament. There are, in the New Testament, quotations from nearly every book, and this is proof of their divine inspiration.

Susie. And Paul declares that “all Scripture is given by inspiration of God.”

Jennie. And Peter says: “The prophecy came
not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

Edward. Let me here give you something which to me proves the Bible true. I found it in an old manuscript: "Good men could not have written the Scriptures knowing what they wrote to be false; and the excellent precepts and perfect examples everywhere found in them prove that they were not written by wicked men." Another evidence of divine inspiration, that I found in this old composition, was this: "The Bible, containing many books written at remote periods of time,—the exact correspondence of the different parts, is evidence that it is from God. Men, not divinely inspired, could not have brought forth such a volume."

Mrs. S. These arguments do seem unanswerable. I have also something to give you, quite as conclusive. I have recently read a book—"Christ and the Scriptures," by Rev. Adolph Saphir, an English author,—of which I cannot speak too highly; and some of his thoughts I wish to give you. He says that "the Scripture is its own evidence," and gives five great facts that prove its heavenly origin. These are: first, its sublime doctrine; second, prophecy; third, that it stands alone—no other book like it; fourth, its marvellous preservation; fifth, its universal adaptation to all people of every class and condition.

Edward. One of these proofs is "its sublime
CONVERSATION I. 29

conception of any finite being. To compare the mythology of Grecian sages with divine revelation; what a contrast! And when we look at the various schemes that man has devised for the saving of his soul, how are we impressed that the gospel plan is beyond the power of human thought?

Susie. How wonderful the fulfillment of prophecy, and how fully it proves that those who foretold what should come to pass, were inspired of God. How interesting it will be to find Christ in Moses and the Prophets.

Jennie. That the Bible is the book of books, and there is no other like it, reminds me of the thoughts I had when comparing the Apocrypha with the Bible, and thinking it strange that it should be put within the same covers.

Edward. I have often thought the preservation of the Bible a miracle. How wonderful the way it has been kept, and that too by a people—the Jews—who thus preserved the very book which condemns their unbelief, their rejection of Christ.

Mrs. S. The last fact,—its universal adaptation to all classes and conditions of people, is apparent to all who search the Scriptures. The wise philosopher, and the unlettered African; the man of grey hairs, and the little child; the king on his throne,
and the slave at his toil; each here finds a portion suited to his wants: just such a Saviour as he needs plainly made known, and his own duty equally plain. To-morrow evening you may give the books of the Bible and what you can learn of them.
CONVERSATION II.

THE BOOKS OF THE BIBLE AND THEIR AUTHORS.

SUSIE. Here we are, mother, ready to tell you what we know of the books of the Bible. I will give you the books of Moses, what the Jews call the Law: Genesis, Exodus, Leviticus, Numbers Deuteronomy; and also the meaning of the names. Genesis, beginning; Exodus, departure; Leviticus, Levitical law; Numbers, numbering; Deuteronomy, second law, or the law repeated.

Jennie. This is also called Pentateuch, or the Five Books.

Susie. These books contain a great deal of history.

Edward. Yes; Genesis contains the account not only of the creation, the fall of man, and the flood, but of events in the world's history to the death of Joseph, two thousand three hundred and sixty-eight years. How ignorant we should be of these early ages but for the Bible.

Mrs. Selwyn. It is here that we find the only history of the world before the flood, and of the founding of cities and empires by the sons of Noah, as Nineveh, Babel or Babylon, Assyria, Egypt. We
should know little, but for this old book, of the origin and early history of the world. But the buried knowledge now being brought to light corresponds with these records, and here and there an old name is retained. Damascus, in Syria, and Sidon, in Phenicia, stand to-day with the same name; also Egypt occupies the same locality as when Mizraim, the grandson of Noah, established himself there, and is Egypt still.

Jennie. And the Euphrates is the river that went through the garden of Eden, and the name never changed.

Edward. Now, I want to give some dates. The other four books of Moses bring us down one hundred and eighty-five years later, or to 1451 B. C. Then the twelve historical books, Joshua, Judges, Ruth, I and II Samuel, I and II Kings, I and II Chronicles, Ezra, Nehemiah, Esther, give the history of God’s people for a little more than one thousand years; and also mention events in other nations connected with them. The history closes with the book of Nehemiah. The last date given is 432 B. C.—the thirty-second year of the reign of Artaxerxes Longimanus, who began to reign 464 B. C. Nehemiah went to Persia during this year,* and remained there “certain days.” He then returned to Jerusalem; and in the last chapter he gives an account of the evils that had resulted from intercourse with the heathen during his absence.”

**Jennie.** Now let us go on in describing the books of the Bible. The books of poetry are Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, and Lamentations.

**Edward.** The remainder are the books of the prophets: Isaiah, Jeremiah, Ezekiel, Daniel, the Major Prophets; and the Minor Prophets are, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. Each prophet wrote the book called by his name.

**Susie.** I always thought David wrote the Psalms; but I find many were written by other persons, and some have no author given. Moses wrote the ninetieth; Asaph and other musicians seem to have written quite a number, and two are for Solomon or by him.

**Jennie.** Solomon wrote Proverbs, Ecclesiastes and Canticles, and Jeremiah Lamentations.

**Edward.** Now for the authors of the historical books. Joshua, no doubt, wrote the book that bears his name. Samuel, the last judge and the first prophet, is thought to have written Judges, Ruth, and the first book of Samuel; and the succeeding prophets continue the history to the time of the captivity. Ezra and Nehemiah give an account of the return of the captives to their own land, and Mordecai relates their deliverance from Haman’s plot for their destruction, and the story of Queen Esther.
Mrs. S. The annals of the nation were called Chronicles. These books were probably written by Ezra. He, by divine direction, revised all the sacred writings, and arranged them according to their present order. The Jews regard him as a second Moses.

Jennie. Now please tell us something about Job.

Edward. I found an article in the Religious Encyclopedia in regard to the book of Job. It does not seem to be known when or by whom it was written, or to what nation Job belonged.

Mrs. S. There is no certainty in regard to either of these points; still Job was evidently a real character; and there are some things in the narrative that help us to come to some decision as to who he was, and where he lived.

Edward. It is a very ancient book; probably the first ever written.

Mrs. S. This is doubtless true. Between Abraham and Moses were five generations. Job belonged to this period, and probably the first part of it. The land of Uz was on the borders of Edom, to the east, and Job may have been a descendant of Esau; though it may be that Huz, a son of Nahor, Abraham's brother, peopled this region, and Job descended from him. Elihu is called the Buzite, probably of the family of Buz, another son of Nahor; Eliphaz is a Temanite, and he must have been of the race of Esau; Bildad, a
CONVERSATION II.

Shuhite, from Shuah, a son of Abraham by Keturah. These nations were in the northern part of Arabia. The book is a dramatic poem; and we may believe that Job recorded the different parts, though we may also believe that Moses, when in the land of Midian, by divine direction, wrote the history of Job, and put the parts together.

Edward. That Job was a real character, and a man of great eminence, we know from Ezekiel's giving him, with Noah and Daniel, as an example of righteousness.

Susie. And the apostle James refers to him as one well known, when he says: "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is pitiful, and of tender mercy."

Jennie. "He taketh the wise in their own craftiness"—1 Cor. 3:19, is a quotation from the book of Job. This is an evidence that it is inspired.

Mrs. S. The divine inspiration of this book is unquestioned; but that it may be understood, it needs attentive study. The more it is read the more we shall be impressed that it is no human composition.

Edward. In some parts there is great sublimity and beauty; as for instance, the description of wisdom—Chap. 28.

Mrs. S. The divine attributes are clearly unfolded; but we are especially taught this great
truth: that He who is infinite in love as well as in power, for wise purposes permits evil and suffering to come upon His children.

Edward. This seems to be the great design of the book.

Susie. But Job's three friends say that afflictions are sent as a punishment for wickedness; and therefore Job must be very bad.

Mrs. S. They accuse him of hypocrisy also, as he professed to be very good; while Job, conscious of his integrity, justifies himself. The contest is long, and sometimes the language is bitter.

Edward. As soon as they stop talking, Elihu, a young man who had listened to the controversy, stands forth to speak, as he says, in God's behalf, and tries to set them right.

Mrs. S. His thoughts are very forcible, and full of truth.

Jennie. Then, from the whirlwind the voice of the Lord is heard, and, by a series of wonderful questions, Job is humbled before God, and is led to feel himself a poor sinner. He says: "I abhor myself and repent in dust and ashes."

Susie. His repentance was accepted, and he was forgiven, and his last days were better than the first; for he had an equal number of children, and twice as much property.

Jennie. And he lived one hundred and forty years to enjoy it.
Mrs. S. He was happy, because he had faith in God. I should like to say much more of this good man, but we can spend no more time with him. I wish you now to give the books of the New Testament and their authors.

Susie. The authors of the New Testament are, Matthew, Mark, Luke, John, Paul, Peter, James and Jude. John wrote the Gospel, three Epistles and the Revelation; Luke, the Gospel and the Acts of the Apostles; Paul, fourteen Epistles: Romans, I and II Corinthians, Galatians, Ephesians, Philippians, Colossians, I and II Thessalonians, I and II Timothy, Titus, Philemon, Hebrews; and the other books bear the name of their authors. There are twenty-seven books in the New Testament, and in the whole Bible sixty-six.

Edward. And the two parts into which it is divided, fit exactly, making one complete whole. Now you will please let me relate an anecdote of which I am reminded. Ned Franks, a Christian, was endeavoring to convince Isaacs, a Jew, of the truth of the New Testament. "The Old Testament," said he, "you receive, and it has been so carefully guarded for thousands of years, that to keep it pure every word and even letter has been counted. Now, if you had half of a king's letter—the page divided in the middle—and it had been kept under lock and key, so that it could not have been changed, suppose another part was brought to you as belonging to this same letter,—how could you
prove it to be the other part?" "By comparing it," said the Jew, "with that which I had kept." "And if you found that each portion exactly matched, and that the two halves made a perfect whole?"

"Then, of course, I should know that it was genuine." "This," said Franks, "is exactly the case with the New and Old Testament: neither, by itself, can be regarded as a whole; but place them side by side, and they exactly fit together; the truths partly shown in the one, are completed in the other. The New Testament bears witness to the Old, and the Old to the New; and together they make a complete whole,—how can we but believe that both are the word of God?"

Susie. I think the Jew must have been convinced.

Edward. I presume he was; but perhaps was not willing to say so.

Mrs. S. And now it shall be our privilege to compare the two divisions of this revelation from God, and thus become impressed with their divine origin and their sacred truths. One special object shall be to find Christ in Moses and the Prophets. This will be by direct prophecies, and by typical representations of the great Author of our Salvation, and of the glorious plan of redemption that, from all eternity, was ever present in the counsels of the Divine Trinity; and by comparing the New Testament with the Old we shall find all to have been fulfilled.
CONVERSATION III.

BIBLE LANGUAGE.—FIRST PROMISE.—THE ANTE-DILUVIANS.

MRS. SELWYN. In searching into this sacred book, we must ever keep in mind that it is the word of God, and not of man; and that we need the influences of the Holy Spirit to enlighten our minds and guide us into all truth. We must come with faith in God, and a readiness to learn of Him.

Susie. But it is sometimes hard to see clearly the exact meaning.

Mrs. S. We must pray as David did: "Open thou mine eyes that I may behold wondrous things out of thy law." The precepts of God's word are plain, as we can all see as we read the ten commandments, that even a child can understand; and the way of salvation is plainly made known.

Edward. But the Bible is a revelation from God, from him who is infinite in his purposes, infinite in his perfections, his ways past finding out; and finite beings cannot comprehend what is infinite.

Mrs. S. When we find in the Bible that which
we cannot comprehend, instead of rejecting it we should receive the truth, reminding ourselves as it is from Him who is infinite, it is therefore not strange that it is above our comprehension.

Edward. God reveals himself to us by the light of nature as well as by the written word; and there are mysteries in the natural world, as in revelation, quite similar to each other; why, then, not believe what is mysterious in revelation, as well as what is incomprehensible in nature?

Mrs. S. Also the realities of the unseen world are beyond our conceptions, and human language is insufficient to express the vast themes that in this volume are unfolded; hence the use of figurative language; things seen are employed to represent things unseen. In no other way could mortals form any conception of these amazing realities. These symbols are drawn from all the kingdoms of nature. Thus fire represents the wrath of God, water is an emblem of regeneration, oil a symbol of the Holy Spirit, as it is a source of light, and the names of Christ, so many and so varied, indicate the offices he performs, and the blessings he imparts.

Jennie. And mother, what is a type?

Mrs. S. A type is one thing representing another; thus objects, persons and events represent Christ; his character, and the plan of redemption. A type may be considered a "prophecy in action, one in nature with what it represents." Thus Cyrus was a type of Christ by his proclaiming
deliverance to the Jews in Babylon. Here I want to give you a quotation which I think very beautiful. "By prophecy and promise, by sacrifice and ceremonial, in history and in psalm, through symbol and fact, by dark saying and plain; the one great theme of the Old Testament is Christ the Messiah, the Son of God and Son of Man, the Redeemer of a lost world."

Jennie. And now, mother, let us commence with the first promise of a Saviour.

Susie. Yes, the promise that the "seed of the woman shall bruise the serpent's head." But I never noticed before, that the promise was given before the penalty was pronounced.

Jennie. When God says, I will put enmity between thee and the woman, and between thy seed and her seed; it must mean between Satan and the woman, for then comes the promise: "It" —the seed of the woman,—"shall bruise thy head, and thou shalt bruise his heel."

Mrs. S. Yes, you are right; but the serpent, the instrument used by the tempter, is also cursed, and from an innocent animal becomes a hateful reptile; still the head to be crushed is that of Satan; denoting his final overthrow. The bruising of a heel implies a contest, but not a fatal issue.

Edward. It seems to me that in this declaration, we find the character of events in the world's history from that day to this: the contest between the friends and the enemies of God.
Mrs. S. The more we study the history of the Church, the more we shall realize this; the history in ages past, as well as the present time. Since the Saviour rose triumphant, having completed man's redemption, the contest has deepened. Every machination that hellish hate could devise, has been brought into action; though the arch-deceiver has been sometimes foiled by his own weapons; for "the blood of the martyrs has been the seed of the church." His greatest success has been, and still is, in transforming himself, so as to appear as an angel of light.

Susie. What a solemn thought, that we are each of us engaged in this contest, fighting for Satan or for Christ.

Jennie. Mother, there is a question I want to ask. God said to Adam in regard to the forbidden fruit: "In the day thou eatest thereof, thou shalt surely die," yet Adam lived nine hundred and thirty-nine years.

Mrs. S. By looking at the marginal reading, you would have found a better translation: "Dying thou shalt die," yet there was a death in the soul, that at once took possession of the whole being. Paul thus explains it: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Spiritual death was immediate, the death of the body at a later period.

Jennie. Thank you, mother, for this explanation.
Mrs. S. Adam and Eve no doubt repented, and received with faith the divine promise; though they did not understand when nor how the seed of the woman should bruise the serpent's head. At the birth of Cain, Eve exclaimed: "I have gotten a man the Lord," the word from being supplied by the translators. She, no doubt, believed him to be the "promised seed of the woman." What a disappointment to the believing mother, when he became the first murderer.

Edward. Mother, do you not think sacrifices were instituted immediately after the fall? I should think so, and that the skins they used for a covering were of the animals slain for sacrifice.

Mrs. S. Yes, I think when the promise was given, our first parents were taught that the animal offered on the altar was the type of Him, by whom they should be restored to that likeness of God which by their disobedience they had lost; the blood that was shed representing the blood that should be shed for sin. Thus faith in the promised Redeemer bringing forth the fruits of obedience was then the only way of salvation.

Edward. Faith and repentance were therefore necessary that the offering should be accepted.

Mrs. S. Yes, for without a sense of sin, no one would feel the need of pardon, nor of shedding blood as an evidence of this. Abel, in offering the lamb, showed that he felt the need of a Saviour, and that by faith he rested upon the promised One,
who should be of the seed of the woman; but Cain, feeling no sense of sin, nor need of forgiveness; no faith in the promised Deliverer, brought only the fruits of the earth; from what motive we cannot tell. His offering therefore was not accepted by God, and with envious hate he slew his brother.

**Jennie.** What was the sign that an offering was accepted?

**Mrs. S.** It was probably fire from heaven consuming the sacrifice.

**Edward.** I never before so clearly understood what was the sin of Cain; nor what constituted true piety in Old Testament saints.

**Susie.** The descendants of Cain seem to have walked in their father's footsteps, and to have been given up to wickedness.

**Jennie.** At the same time they were ingenious. Many useful inventions, as musical instruments, tools from brass and iron, and tents or houses to live in, were all invented by Cainites.

**Susie.** The genealogy in the line of Seth is given down to the time of the flood, and the age of each. Of the ten patriarchs of this period, I find two distinguished by this mark: "They walked with God." These two were Enoch and Noah, and they, with Abel, are found among the worthies enumerated by Paul, in Heb. 11, as eminent for their faith.

**Jennie.** Enoch was also distinguished by being translated. It says in Genesis that "he was not,
for God took him;" but Paul says: * "By faith Enoch was translated that he should not see death."
In Jude there is a prophecy of Enoch of the judgment day: “Behold the Lord cometh with ten thousands of His saints, to execute judgment upon all;” † but it is not given in Genesis.

Mrs. S. Enoch not only warned the wicked of a coming judgment, but his righteous deeds were a reproof to them. They therefore hated him, and would have done violence to this holy man, but God delivered him from their malicious designs by taking him to heaven without dying.

Edward. Here I am reminded of Milton’s description of Enoch, which I will repeat:

"For daring to be just,
And utter odious truth, that God would come
To judge them with his saints;
Him, old and young had seized with violent hands,
Had not a cloud descending snatched him thence
Unseen amid the throng. Him, the Most High
Did as thou sawest, receive to walk with God
High in salvation, and the realms of bliss,
Exempt from death.

Mrs. S. With this beautiful quotation, we must bring our evening exercise to a close. To-morrow evening Noah and the Flood.

* Heb. 12. 15.
† Jude, 15.
CONVERSATION IV.

THE ARK AND THE FLOOD.—FULFILLMENT OF NOAH'S PROPHECY.

MRS. SELWYN [entering the library]: What a happy mother I am, that my children prefer the society of patriarchs and prophets to that of the giddy throng, who seek only for amusement. We closed last evening with the translation of Enoch. He was the great-grandfather of Noah. For a time the descendants of Seth seem to have been worthy of being called the sons of God; but by associating with the race of Cain, and taking their daughters—here called the daughters of men—for wives, they were led into great wickedness, and the whole earth became corrupt.

Susie. How plainly this shows the danger from evil associates, and from bringing into a family one who has no fear of God.

Jennie. It shows, also, the power of woman: that the mother has more influence over children than the father. It was the daughters that led these people into sin. They not only enticed their husbands, but they let the little ones have their own way, and do all the evil they chose.
Edward. Strange that all became wicked but Noah; but some may have been taken away from the evil to come.

Mrs. S. Noah was a preacher of righteousness for one hundred and twenty years. He declared the anger of God against sin, and that all who would not accept the refuge which he was commanded to prepare, would be swept away by a flood.

Susie. The people do not seem to have treated him as they did Enoch; but I dare say they made all manner of fun of him, and of the curious house he was building.

Jennie. I have no doubt many thought, that if the flood came, they would contrive by some means to get into the ark; but God shut the door before it began to rain, and their pleading to be let in was of no avail.

Edward. This may have been the first rain; for we are told (Gen. 2:6) that there went up a mist from the earth, and watered the whole face of the ground; and even if it afterward came down in showers, such a pouring down as this, was not according to the order of nature. Noah entered the ark on one Sabbath, and on the next "the windows of Heaven were opened," and "the fountains of the great deep broken up." The week had probably been spent in fun and frolic by the people; but what a change! Nothing could now be heard but shrieks and cries for mercy: "Oh Noah, do let us into the ark!"
Mrs. S. The ark represented the promised Saviour: a refuge from the storm and tempest—God's righteous indignation. "By faith Noah prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."* It was Noah's faith that distinguished him from the rest of the world.

Edward. Nothing is said of the faith of the other members of his family; and God says: "Thee have I seen righteous before me, in this generation."

Mrs. S. Noah's wife and children were preserved from the flood by their faith in Noah. They proved their faith by their obedience to his requirements. Noah was their saviour, and thus a type of Christ.

Jennie. I wonder what was the form of the ark?

Edward. I presume it was something like a ship, and about the size of the steamer Great Eastern. It had three stories, and on the top was a window one cubit wide, so that the sides were sloping. A cubit is twenty-one inches.

Susie. The water continued to rise higher and higher for five months, until all the mountains were covered, and then it began to go down. Noah, as he saw it grow less, sent out birds to see if they found a place to light upon. How glad he must have been when the dove brought him an olive leaf.

*Heb. xi: 7.
Edward. This makes me think of the Apamean medal, of which I have been reading. Apamea, according to tradition, was near Mt. Ararat. On the medal is an ark or chest floating upon the water, with a man and woman. On the lid is a bird, another is balanced in the air, and another is holding in its claws an olive branch.

Susie. The ark rested upon Mt. Ararat, and there God opened the ark, and Noah and his family stood once more upon the land. They had been one year and ten days in the ark.

Mrs. S. The first thought of the patriarch was a sacrifice to God; and he received the promise, that the waters of a flood should never again desolate the earth, but that there should always be seed-time and harvest.

Jennie. He was directed to the rainbow as the sign of its fulfillment, and I remember a verse about this:

"This be the emblem saith the Lord,
Of grace to fallen man restored;
When all is dark, lost in despair,
Then draweth my salvation near."

Edward. How true that we everywhere find Christ. Like the ark, He is the refuge. The rainbow represents the new and living way; and Noah, as the saviour of his family, was a type of Jesus,—the Saviour of lost sinners.

Jennie. I wonder if the sons of Noah became true believers while in the ark?
Susie. I am sure Ham did not. Some years after this, when Noah, having drank too much wine—probably not knowing its strength—lay uncovered in his tent, Ham, with his son Canaan, made sport of the good man's fall, telling the other brothers of it. This is just the way wicked people do now,—rejoicing when Christians take a wrong step.

Edward. How different the spirit of Shem and Japheth, which was manifest by taking pains to cover his nakedness without seeing it.

Mrs. S. For this the father was moved by the Holy Ghost to pronounce a blessing upon them, and a curse upon the others. Ham, though especially the guilty one, is not named as receiving the curse, only as it rested upon his posterity by Canaan, though, in some translations, the passage is rendered: "Cursed be Ham, the father of Canaan." The curse upon Canaan was fulfilled, when the land belonging to his posterity, was for their great wickedness given to the Israelites; the people either destroyed or made "hewers of wood and drawers of water," thus becoming the "servant of servants unto his brethren." The blessing upon Shem indicated that from him should come the promised Deliverer. Japheth should be enlarged, and dwell in the tents of Shem, thus sharing in this great privilege. We know that the Messiah was of the line of Shem, and the promise to Japheth is fulfilled, in that all the enlightened nations of the world are of the race of Japheth.
Jennie. Then we are descended from Japheth.

Edward. Ham was the Cain of the sons of Noah. From his son, Cush, came the Babel-builders: that unbelieving people who attempted to build a tower to reach to heaven, so that they might not be scattered abroad; God defeating their purpose by causing them to speak different languages; their effort to keep together being thus the means of their being scattered. Africa was peopled by the posterity of Ham, and in the condition of its inhabitants we find a fulfillment of this prophecy.

Jennie. Before leaving the ante-diluvians, I want to say a word more about them. Methuselah died the year of the flood, 1656 A. M., and as his age and Adam's added together make 1899, they must have lived two hundred and forty-three years at the same time. Shem was contemporary with Methuselah ninety-eight years, and with Isaac fifty years; so that Abraham and Isaac may have been familiar with the man, between whom and Adam was but one person.

Mrs. S. Well, Jennie, you have traced out your calculation very nicely. To-morrow evening we will spend with Abraham.
CONVERSATION V.

CALL OF ABRAHAM.—MELCHIZEDEK.—PROMISE RENEWED.—PROPHECY OF ISHMAEL.—VISIT OF ANGELS.

JENNIE. The history of Abraham is very interesting.

Mrs. Selwyn. We may look at him as the founder of the Hebrew nation, or as the father of believers—the man of God most eminent for his faith. I suppose you know when he lived.

Edward. About midway between the Creation and Christ. The call of Abraham was 1921 B. C. His age at that time was seventy-five years.

Mrs. S. This is an important epoch; the establishment of the visible church, or the kingdom of God in the world.

Edward. At this time, as before the flood, there was a general departure from God.

Susie. Idolatry was the great sin.

Mrs. S. Abram, like Noah, was faithful among the faithless. He was directed by God to leave his country, and go to a distant land, and "he went out not knowing whither he went." The promise of God was: "I will make of thee a great nation,"
and "in thee shall all families of the earth be blessed." Thus he was assured that the promised Deliverer should be of his seed, and I think that by faith he beheld him; for Christ says: "He saw my day and was glad."

Edward. He was then living at Ur. His father and his brother Nahor, went with him as far as Haran, and there they stopped.

Jennie. His father Terah, was I presume an infirm old man, and Abram staid with him till he died. Haran, I think, was not far from Ur.

Susie. God again directed Abram to continue his journey, and he obeyed; but Nahor did not leave Haran. Sarai, his wife, and Lot, his nephew, who, as Josephus says, was his adopted son, were the only friends that went with him.

Jennie. To Canaan they came, strangers in a strange land; but God was with them.

Edward. Here they became rich in flocks and herds, with a large number of servants.

Jennie. And this led to the separation between Abram and Lot, for their servants quarreled. Lot chose a home among the wicked people of Sodom, because the land was rich.

Edward. Abram was a true friend to Lot; for when he was taken prisoner in war—the first war of which there is any account in history—Abram armed his own servants and rescued him.

Mrs. S. It was at this time that Abram met Melchizedek, to whom he gave tithes, and from whom he received a blessing.
Edward. Paul refers to this meeting in the seventh of Hebrews.

Mrs. S. You may read this chapter. [Edward reads]: This Melchizedek, king of Salem, was of the race of Canaan, which lay under a curse, yet he was priest of the Most High God, and thus a type of Christ, who bore the curse for us. Paul in proof of this, quotes a prophecy in Ps. 110:4, in which David declares the Messiah “a priest forever, after the order of Melchizedek.”

Edward. Paul’s argument is, that Melchizedek was greater than Abraham, since Abraham gave him tithes, and received from him a blessing; and therefore greater than the priests of the house of Aaron, descended from Abraham; their priesthood temporary, his perpetual; a king as well as a priest. So Christ is priest forever, and king as well as priest, as was Melchizedek.

Susie. I am very glad of this explanation, for I could never understand about Melchizedek.

Mrs. S. Abram’s faith was still tried; for while a posterity was promised to him as numerous as the stars of heaven, yet he then had no child.

Susie. Again and again the promise was repeated, and yet it was twenty-five years from the call of Abram to the birth of Isaac.

Edward. But “he believed God, and it was imputed unto him for righteousness.”

Susie. Still he desired a token of its fulfillment.

Edward. He received it, but with it a horror of
great darkness—an emblem of the bondage his posterity should endure before they take possession of this land.

Mrs. S. Four hundred years should pass before this promised possession; and from the birth of Isaac to the entrance into Canaan was four hundred years.

Jennie. This was the bondage in Egypt.

Mrs. S. God also declares "That nation whom they shall serve will I judge;" and this judgment still rests on Egypt.

Edward. In regard to the number of his descendants, how wonderful the fulfillment of prophecy. A modern writer says: "The Jews seem as numerous as the stars of their own Psalmist. 'There is no speech or language where their voice is not heard.' Europe is overrun with them. They are found in China, India, Central Asia, Africa, and indeed in all the countries of the earth."

Mrs. S. While the fulfillment of the promise was delayed, Abram was induced by Sarai to take his servant Hagar as a concubine, and by her he had Ishmael.

Edward. By this son a numerous posterity was promised, but not Him in whom "all families of the earth should be blessed," and this was the desire of his heart.

Susie. The posterity of Ishmael was a wonderful evidence of the fulfillment of prophecy: their "Hands against every man, and every man's hand
against them;" as was declared by the angel of the Lord.

**Jennie.** What people are descended from Ishmael? I do not know.

**Susie.** The Bedouin Arabs, a people that are the greatest robbers in the world, and that have never been conquered.

**Edward.** This has been attempted by the most powerful nations, but without success. The Arabs are a living witness of the fulfillment of prophecy.

**Mrs. S.** The Arabs trace their descent from Ishmael. They circumcise their children when thirteen, as Ishmael was of that age when circumcised. The Arabs and the Jews are the only nations that have come down from ancient times unmixed with any other race.

**Susie.** When Abram was ninety-nine and Sarai ninety, God promised that they should have a son the very next year. Their names were changed, Abram, to Abraham, the father of a great multitude, and Sarai to Sarah, the princess.

**Edward.** The rite of circumcision was also instituted as a token of faith in the covenant. All the males must be circumcised, servants as well as children, as a pledge to train them up for God.

**Jennie.** How interesting the account of the visit of the angels. Abraham sees three men slowly walking by his tent. He goes to meet them, bows to the ground, and invites them to stop and partake of some refreshment.
Susie. They accept his invitation, and sit down on the grass in the cool shades, Abraham bringing water to wash their feet. Sarah quickly prepares a nice meal, and Abraham attends to all their wants.

Mrs. S. Abraham says to one of them: "My Lord, if now I have found favor in thy sight, pass not away I pray thee from thy servant." I think he recognizes him as one who had before visited him with promise of blessings.

Edward. Two of the men leave and go to Sodom, to tell Lot that by morning's dawn he must hasten from the city, for God has sent them to destroy it. Abraham, meanwhile, being informed of the divine purpose, pleads with the angel of the Lord who has remained with him, that for the sake of the righteous persons dwelling there, Sodom might be spared. Beginning with fifty, he comes down to ten, and is assured that, for ten's sake it shall be spared. He thought surely there must be ten, but there were not; for this city was destroyed with the others.

Jennie. I do not think any of Lot's family were righteous. We know the judgment upon his wife. Two daughters would not leave, and those who went were little better.

Susie. How gracious was God to send messengers from heaven to save his servant.

Mrs. S. Here is a point I wish you to notice: The Angel of the Lord is Christ. Abraham addresses Him as the infinite Being with whom are
the issues of life and death; thus proving His divinity. To-morrow evening we will spend with Isaac.
CONVERSATION VI.

THE SACRIFICE OF ISAAC.—RENEWAL OF THE COVENANT.—ISAAC AND REBECCA.—JACOB AND ESAU.

SUSIE. Isaac was born as God had promised. 

Jennie. And his name—laughter—seems to express the joy of his aged parents at his birth.

Edward. But the very next thing related, is the trial that God laid upon Abraham. Just think of the command: "Take now thy son, thine only son, Isaac, whom thou lovest, and offer him for a burnt offering." Slay that son—that child of promise! "How then can thy promise be fulfilled"—he might have exclaimed.

Mrs. Selwyn. But no—in silence he prepares to obey, and with the morning's dawn is on his way to the appointed place. For three days the bloody deed in view!

Susie. And when Isaac says to his father: "Behold the fire and the wood, but where is the lamb for a burnt offering." what a triumph of faith in that holy man's reply: "My son, God will provide himself a lamb."

Jennie. Yet he could not then tell the dear child God's command.
Edward. But when the altar was built, and the wood laid in order, then was the moment of trial to both father and son. Isaac seems to have quietly submitted, and was laid upon the altar. Then the hand is stretched out for the bloody deed, but at the same moment is the voice from heaven: “Abraham, Abraham”—“lay not thy hand upon the lad; for now I know that thou fearest God, seeing thou hast not withheld thy son—thine only son from me.”

Mrs. S. Thus Isaac was a type of Christ. God gave his only begotten Son—upon him the stroke fell; but on the third day he burst the bonds of the tomb, and rose triumphant. Three days Isaac was under sentence of death, and to the believing father, his deliverance was as life from the dead; “from whence he received him in a figure,” says the apostle. You perceive how full of Christ is this Old Testament history.

Jennie. Yes, we might call it: “The gospel according to Moses.”

Edward. Isaac was now twenty-five. He no doubt beheld the promised Messiah, who should be of his seed.

Susie. God did provide a lamb; for the blood of the ram poured out upon that altar, represented the blood of Christ.

Jennie. Abraham called the place Jehovah Jireh—“the Lord will provide”—a most appropriate name.

Mrs. S. This was in the land of Moriah, and upon the mountain pointed out by God, he was to
sacrifice his son. This was the site of the city of Jerusalem. The temple was on Mt. Moriah, and the place of sacrifice may have been Mt. Calvary.

Edward. God thus proved Abraham's faith. Tempt is not the best word to be used.

Susie. I love to look into that tent on the return of Abraham and Isaac. I do not think Abraham had told Sarah God's command.

Jennie. No; for her objections might have led him to think God could not mean him to do such a deed.

Mrs. S. Your opinion of Sarah may be correct, yet it seems to me that Abraham did not tell her, because of the grief she would feel during their absence. She had not his faith, and would have no hope.

Edward. Another important event is here recorded. While on this mountain, the Angel of the Lord calls to him the second time from heaven. He renews the covenant with his servant, promising a seed as numerous as the stars, or as the sand upon the sea-shore, possessing the gate of their enemies; and that in his "seed shall all the nations of the earth be blessed." He confirms this covenant by an oath: "By myself have I sworn;" thus proving that he is God himself. How fully these promises are fulfilled.

Susie. The next event is the death of Sarah, and the purchase of a burial place. This was at Hebron. Isaac was now thirty-seven years old.
Edward. A wife for Isaac is the next thing, and for this Abraham looks to Haran.

Susie. He seems to have his eye on Rebecca, a granddaughter of his brother Nahor.

Mrs. S. The special condition is that she must be willing to come to Canaan.

Jennie. His good old servant Eliezer was just the one to send on this important errand.

Edward. The whole narrative gives a beautiful picture of the blessedness of those who look to God for guidance with a willing and obedient spirit.

Susie. Each seems to have been pleased with the other, and their married life a happy one.

Jennie. But there was one black spot on Rebecca's character.

Edward. This is true, and the sacred writers do not seek to hide faults; they describe characters just as they are.

Jessie. But I cannot help wondering how she could require a child to tell a lie on such a solemn occasion as this—receiving the blessing which God would inspire his father to give.

Mrs. S. The divine promise at the birth of the children was given to Jacob; but Rebecca's confidence in this promise seems to have been so shaken, that she thought a falsehood necessary to prevent his father from giving it to Esau. What a want of faith in God.

Edward. I do not think Rebecca sought divine direction, but laid her own plan for helping out the
purpose of God; and it is so now with people; they do not ask God to direct them in doing what they know is wrong.

_Mrs. S._ We here see how important to watch and pray, lest we dishonor God.

_Jennie._ What a difference in the character of the two brothers; Jacob feared God, while Esau was devoted to his own selfish pleasures.

_Edward._ Paul calls him a "profane person, who for one morsel of meat sold his birthright;" a single "mess of pottage."

_Mrs. S._ To be impressed with the Apostle's condemnation of Esau,* we must consider the privileges secured to him who possessed the birthright. The blessings promised to Abraham and renewed to Isaac, should descend to this favored son. In the counsels of God this inheritance belonged to Jacob, and by him was greatly prized; still for a time it was in the possession of Esau, and of his own free will he gave it up; preferring present pleasure to future blessings both temporal and spiritual. Do we see anything like this in the conduct of people now?

_Susie._ Why yes, mother; how many prefer sensual pleasures to an inheritance in the kingdom of heaven.

_Jennie._ How many sell their temporal and eternal interests for strong drink, or some worldly amusement.

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* Heb. 12: 16.
Susie. But as the birthright secured the land of Canaan, I should have thought Esau would have held on to it.

Mrs. S. He seems to have reasoned in this way. I am about to die, and cannot have the benefit of it myself; and I do not care to look after my posterity. In regard to being the ancestor of Him in whom "all families of the earth shall be blessed;" he may have had thoughts like these: I do not know anything about this "seed of the woman," this person who is to be such a great blessing to the world; but I do know what a good meal is when I am hungry. As my brother Jacob has his heart so set upon being the ancestor of this unknown personage; I think I had better take the comfort of his pottage, and let him have the birthright.

Jennie. And then he calls: "Jacob, Jacob, give me the pottage, and you may have the birthright;" showing how little he valued it.

Susie. How happy was Jacob; but he wanted the possession sure, so Esau gave him the oath that it should be his. While Esau is swallowing the pottage, Jacob, I am sure, is giving thanks to God for this precious gift.

Jennie. When Isaac was blessing him whom he supposed to be Esau, he says nothing of the blessing of Abraham as resting upon him; but he says what was true of the posterity of Jacob; that he should be "lord over his brethren."

Edward. And to Esau he said: "Thou shalt
serve thy brother." This was fulfilled; for David "Put garrisons throughout all Edom, and all they of Edom became David's servants," * He also says; "Thou shalt break his yoke from off thy neck;" and this was fulfilled when Jehoram was king of Judah.†

Jennie. But how angry was Esau at his brother. He charged him with taking his birthright as well as his blessing; though the sale of the birthright was his own offer.

Mrs. S. With the spirit of Cain, he sought to lay violent hands on his brother; and to escape his fury, Jacob was forced to leave his parents and his home. At the departure of Jacob his father gave him a blessing, assuring him that the covenant made with Abraham was his inheritance. He left privately and without an attendant, but God was with him, and he was safe from harm. Isaac was now living at Beersheba, in the southern part of the land.

Edward. His father directed him to go to Haran; the object, to find a wife.

Jennie. It was quite time for this important matter, for he was more than forty. Esau when forty had married two idolatrous women, much to the grief of his parents.

Susie. How happy Jacob was as he pursued his lonely way.

* 2 Sam. 8: 14.
† 2 Chron. 21: 8.
Jennie. How beautiful the account of his night at Bethel, where he took a stone for his pillow, and dreamed of the ladder from earth to heaven, with angels ascending and descending upon it.

Mrs. S. For this evening we must leave him in this sacred place. We will continue his history tomorrow evening.
CONVERSATION VII.

JACOB AT BETHEL.—JACOB AT HARAN.—RETURN TO CANAAN.—NIGHT AT PENIEL.—HIS TRIALS.—STORY OF JOSEPH.

SUSIE. We left Jacob last evening at Bethel, on his way to Haran, alone and on foot, with only a staff to help him along. How far, Edward, do you think it was from Beersheba to Haran?

Edward. It must have been at least five hundred miles.

Mrs. S. You spoke, Jennie, last evening, of Jacob's vision of the ladder from earth to heaven, with angels ascending and descending. The Lord stood above it looking upon his servant as he lay sleeping upon his hard pillow, and inspired him with this beautiful vision. He also renews the covenant which he had made with Abraham and Isaac, promising him the same great blessings. The ladder was an emblem of Christ, the way to heaven. Thus he is assured that angels are his attendants, and the blessing of a covenant-keeping God his portion.

Edward. Awakening with the morning's dawn, he exclaims: "Surely the Lord is in this place, and
I knew it not.” “This is none other but the house of God, and this is the gate of heaven.” Bethel shall be its name. The stone which had been his pillow he sets up, and pours oil upon it, a memorial of this sacred place; and with a solemn vow to consecrate a tenth of his possessions to God, he goes on his way.

_Susie._ And how happy he is as he pursues his journey.

_Jennie._ He has a pleasant meeting with his cousins at Haran, especially with Rachel.

_Mrs. S._ The deception practised upon him by Laban, in giving him Leah for a wife instead of Rachel, was a sore trial, and must have brought his sin to remembrance. He had deceived his father, and he is now deceived in a matter upon which his future happiness seems to depend.

_Jennie._ It seems strange that he had to labor seven years for a wife.

_Mrs. S._ He had nothing else to give for the dowry always required.

_Susie._ Leah was, I presume, ill-looking; and Laban thought that by playing this trick on Jacob, he would secure his services another seven years, and get a good husband for both his daughters.

_Mrs. S._ Jacob had many trials, yet the blessing of God rested upon him. After a stay in Haran of twenty years, with his wives and children, flocks and herds, he starts on his journey to Canaan and he contrives to do this without Laban’s knowledge.
Susie. Laban finding it out, pursues him, but God did not permit him to do any harm to Jacob.

Edward. But another danger is before him.

Jennie. What danger was this?

Mrs. S. His old enemy, Esau. During Jacob's absence, Esau had become a prince in the land of Seir or Edom.

Edward. He had lost none of his spite; for the messengers Jacob sent to solicit his brother's favor, brought back word that Esau was coming against him with four hundred men.

Susie. Jacob was greatly terrified.

Mrs. S. But did you observe how wise were his plans?

Edward. I did. He sends first a drove of cattle as a present to his angry brother: next his own flocks and herds, then his wives, children and servants; Joseph and Rachael being last of all. He is thus left alone, the brook Jabbok between him and this company, and here he spends the night.

Mrs. S. And what man ever spent such a night as did Jacob—wrestling with the Angel of the Lord! All night long is the struggle, and still the answer is delayed. With the morning's dawn, the Divine Being says, "Let me go, for the day breaketh;" but behold the triumph of faith. His reply "I will not let thee go, except thou bless me," receives the divine assurance; "Thy name shall be called no more Jacob, but Israel, for as a prince hast
thou power with God, and hast prevailed." The brothers meet—the blessed assurance is verified; for there is no anger on Esau's brow. God has touched his heart, and with kisses and tears he embraces that brother, whom with murderous rage he had pursued.

**Jennie.** But did Jacob really wrestle with the Angel of the Lord?

**Mrs. S.** He did. In the struggle the joint of his thigh was dislocated; still he kept a firm hold of the Divine Being until the blessing was granted. The change of name implied this, for it was from Jacob, the supplanter, to Israel, the prince. This name the people of God inherit; a name obtained by wrestling with the blessed Mediator the God-man, Christ Jesus.

**Susie.** Having entered Canaan, wherever this man of God pitches his tent, he erects an altar; the first at Shalem he calls El-Elohe—Israel, or to the God of Israel.

**Mrs. S.** Then God directs him to Bethel, that memorable spot, to him the house of God, the gate of heaven. Here he cleanses his family from every trace of idolatry; he recounts the mercies he had received, and renews his dedication to God. But he has trials; for Rachel, his beloved wife, in giving birth to her second son, the darling Benjamin, closes her eyes in death.

**Susie.** In Shalem he met with a great affliction, his only daughter being carried off by an idolatrous
CONVERSATION VII.

prince. Then the baseness of his sons Simeon and Levi, in falling upon these Schechemites when unable to defend themselves, was to him a living trial; as it brought dishonor upon God, whose people they professed to be. His sons, with the exception of Joseph, were as bad as their grandfather Laban:

Edward. Speaking of Joseph brings to mind Jacob's greatest affliction; his anguish when he believed this beloved son torn in pieces by wild beasts.

Jennie. His brothers had the spirit of Cain; their father's love for him causing their envy and hatred.

Edward. His dreams increased this envious spirit; murder was in their hearts.

Susie. And when far away from his father, they determined upon the bloody deed.

Edward. But God moved the heart of Reuben to preserve the life of Joseph.

Mrs. S. Yes, Reuben proposed to put him into the pit, thinking while the rest were at dinner to take him out and send him home. But before he could do this, they had sold him to the Ishmaelites. This was of God, though they meant no good to Joseph, but only to gratify their own vile passions.

Jennie. They thought they could get a little money, and keep his dreams from coming to pass.

Susie. It was Judah's plan to sell him. The Ishmaelites gave twenty pieces of silver for Joseph.
Christ was sold by Judas for thirty pieces of silver. What do you suppose, mother, was the value of one of these pieces?

Mrs. S. If a shekel, its value was seventy-five cents.

Edward. Thus Joseph, hated and sold by his own brothers, was a type of Christ.

Mrs. S. The distress of Joseph at this time is not mentioned in the narration, but the brothers when awakened to their guilt, speak of the anguish of his soul when he besought them, and they would not hear.

Edward. When he reached Egypt he was again sold, and had to work for a master, but he was well treated, and after a time, he became the overseer instead of a slave.

Mrs. S. But then came his great trial—the base temptation of that wicked woman, Potiphar's wife, and her false accusation. To be thrown into prison was terrible, but that was a small calamity, in comparison with being thought guilty of so great a sin. Still he had no accusing conscience, and God was his support. He was at first severely treated; for in Ps. 105, 18 we read, "whose feet they hurt with fetters; he was laid in iron." But even here, his integrity and wisdom gave him favor, so that his prison companions were placed under his charge; and his power to interpret dreams, changed him from a prisoner to a prince.

Edward. This power was from God, who also caused these men to dream.
Jennie. Now let us look at these brothers with Joseph's coat in the hand, and a monstrous lie in the mouth. It was all torn and bloody, but men worse than wild beasts had done the deed. Now for the lie, "This," holding up the coat, "have we found, know now whether it be thy son's coat or no." "It is my son's coat," says the father with anguish that could not be spoken.

Susie. Just think, making their father believe his darling son was torn in pieces by a wild beast, and seeing his grief so great that it seemed as though he would die, and not one of these ten brothers would tell him the truth.

Jennie. How long, Edward, did he mourn for him as dead?

Edward. Count it up; thirteen years with Potiphar and in prison, the seven years of plenty, and two of the famine.

Jennie. Twenty-two years, and in all that time not one of them repented.

Mrs. S. Repentance would have led to confession. Joseph's rough treatment when he first met them, brought their sin to remembrance, and their three days in prison led them to realize their guilt.

Edward. Joseph's motive for this treatment was to prove them; the second time by heaping favors upon Benjamin, trying them in another way, and the affair of the silver cup showed plainly that he was loved and not envied.
Susie. How his dreams were fulfilled. They all bow down to him, and offer to be his servants, if Benjamin can go to his father; but it is Benjamin that he wants.

Mrs. S. Now it is that Judah, who had pledged that no evil should come to Benjamin, stands forth to plead his cause. Love gives power to his words. He first testifies the love of the father for this darling child, the only one of his beloved wife; "the other having been torn in pieces by wild beasts." He closes by this affecting appeal: "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 servant 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 I shall bear the blame to my father forever. Now, therefore, I pray thee, let thy servant 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 with my father and the lad be not with me; lest peradventure I see the evil that shall come on my father." This is all the brother can bear. No longer can he refrain from announcing—"I am Joseph! I am Joseph, your brother, whom ye sold into Egypt." Weeping aloud; asking for his father; begging them to come near to him, he seeks to comfort them, and allay their fears; but they could not speak.
Edward. Joseph then gives them these words of encouragement: "Be not angry with yourselves; God sent me before you to save your lives by a great deliverance." "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."

Jennie. How tenderly he embraces Benjamin, weeping upon his neck, and covering him with kisses.

Susie. All his brothers he embraces and kisses.

Mrs. S. How fully he exhibits the character of Him who "sticketh closer than a brother."

Edward. How gladly they hasten to their father to make known the tidings.

Susie. The dear old father, how happy he is! His beloved Joseph alive! Can it be true? Shall he again embrace this beloved son?

Jennie. It seems at first too good to be true; but the wagons convince him, and he is in haste to be on the way.

Mrs. S. We have overstaid our time, but I could see no place to stop. Joseph as a type of Christ to-morrow evening, with Israel’s blessing of his sons.
CONVERSATION VIII.

JOSEPH A TYPE OF CHRIST.—PROPHECIES OF ISRAEL
CONCERNING HIS SONS.

MRS. SELWYN. In searching the Scripture, I trust that my children everywhere seek to find Christ.

Jennie. Yes, mother, and to trace the great scheme of redemption.

Susie. Sometimes we find a promise, then some object, as for instance the ark, representing the way of salvation; but characters or events often give us an illustration of this glorious work. Edward can best explain how Joseph represents our Saviour.

Edward. I have been searching into this great subject, and I have found much aid in Edwards' History of Redemption. It is well, I think, to study this book in connection with the Bible.

Mrs. S. This is what we did at Mr. Emerson's Seminary; but now you will please go on with the explanation.

Edward. Joseph, hated, sold and in intention slain by his brothers, is thus their deliverer from death. So Christ, by his own people "despised and
rejected, sold by a professed friend, and put to death,” thus provides a way of salvation for his enemies. Joseph is in a state of humiliation,—a slave,—a prisoner; then, in a state of exaltation, taken from the dungeon to be ruler of the land, to whom every knee must bow. Thus he had power to save his fellow men from death; so Christ, having endured a state of humiliation and a shameful death, rising triumphant from the tomb, completes the glorious scheme of redemption, having all power in Heaven and on earth to save lost sinners from eternal death.

_Mrs. S._ I rejoice, my son, in the clearness of your views upon this important subject. Let us now look at the venerable father and the beloved son in their re-union. Seventeen years their happy intercourse continued, and they were years of blessing. The aged patriarch, keeping firm hold of the promise that Canaan should be the inheritance of his posterity, desires that his body might there be laid. As death draws near, he says to his sons: “Gather yourselves together, that I may tell you that which shall befall you in the last days.” Then, by the Holy Ghost, he gives a wonderful view of events far into the future.

_Susie._ And here is the passage that opened the way to these conversations.

_Edward._ This prophecy, therefore, you will please to explain.

_Susie._ Thank you for the privilege. Israel says
to Judah: "Thou art he whom thy brethren shall praise (or honor). Thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee." This was fulfilled by David—of this tribe—in his triumph over his enemies, and his reigning over all Israel. Judah he calls a lion; and as the lion is the king of beasts, so the royal line is of this tribe. Christ is the lion of the tribe of Judah,—in his human nature a descendant of David; and the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until the Messiah—here called Shiloh—shall come. This was fulfilled; for although this tribe had been in captivity, yet still as a distinct tribe restored to their own land, they were permitted to have rulers of their own people until the coming of the Messiah—Herod being king of Judah when Christ was born in Bethlehem.

Mrs. S. The prediction, "Unto him,"—to Christ—"shall the gathering of the people be," is wonderful in its fulfillment, even to the present time; for multitudes of all nations are being gathered into the kingdom of Christ.

Susie. In the latter part of this prophecy is a picture of the rich inheritance of this tribe. Wine and milk should be in great abundance; and this we know is a true description of the productions of this part of Canaan.

Jennie. Are the prophecies of the other tribes as plainly fulfilled as those of Judah?
Mrs. S. As far as we know their history, we can trace the fulfillment as plainly. In regard to the three elder sons,—their misdeeds are first mentioned; then the penalty, or what should befall their posterity in the latter days; thus exhibiting the consequence of sin. Reuben's offence was heinous; by it he forfeited the right of primogeniture, and became insignificant as a tribe. "Unstable as water thou shalt not excel." This is proved by the little said of this tribe. Simeon and Levi were united in their base treatment of the Shechemites; and the penalty upon each was the same: "I will divide them in Jacob and scatter them in Israel." As respects the tribe of Levi, many of whom were eminent for piety, there was a blessing in the penalty. With no inheritance in the land, the Lord was their portion. Scattered through the country as ministers of religion; in blessing others, they themselves were blest.

Edward. The tribe of Simeon was not thus distinguished. Their inheritance was within that of Judah, and so small that they had to seek territory in other places. I find an account of this, I Chron. 4:39-43. Bishop Newton speaks also of a Jewish tradition: that great numbers of Simeonites were scattered among other tribes as teachers, in order to get a living.

Susie. Of Zebulun, the patriarch says: He "shall dwell at the haven of the sea, and his border shall be unto Zidon." We have only to look at the
map to find the fulfillment of this prophecy. The land was divided by lot, but the Lord directed how the lines should fall.

**Jennie.** Issachar should have a pleasant land, but he should be "a strong ass couching down between two burdens." I wonder what this means?

**Edward.** Little is said of this tribe; but his inheritance was in the valley of Esdraelon, so often traversed by contending armies, and thus burdens may have been laid upon him. Dan is to be distinguished for two things, both fulfilled by one man of this tribe: "Dan shall judge the people." "Dan shall be a serpent in the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward." Who was this man, Jennie?

**Jennie.** I guess—yes, I know; it was Samson; he was a Danite, and he surely fulfilled both prophecies. It is amusing to see how Jacob describes his children by animals: Judah a lion, Issachar an ass, and Dan an adder.

**Susie.** And here is Naphtali a hind or a deer—timid and yet swift. Barak, a judge of Israel, was of this tribe; but he would not go against the enemy, unless Deborah would go with him.

**Edward.** The men of Naphtali were distinguished in this contest with Jabin, king of Canaan, thus celebrated in Deborah's song of thanksgiving: "Zebulun and Naphtali were people that jeopardized their lives, even unto death."

**Mrs. S.** The blessing of Joseph is beautiful; it
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gives a view of the aged father's heart. It is in a
great degree historical, a review of what his beloved
son had suffered, and how "the arms of his hands
were made strong by the hands of the mighty God
of Jacob;" and he thus became "the shepherd,
the stone of Israel," sustaining those who otherwise
would have perished. Then, in a burst of holy
faith and love, the patriarch pours forth his pro-
phetic benediction, predicting for him "blessings of
heaven above, blessings of the deep that lieth
under, blessings of the breasts and of the womb;
the blessings of thy father have prevailed above the
blessings of my progenitors to the utmost bound of
the everlasting hills; they shall rest on the head of
Joseph, and on the crown of the head of him that
was separate from his brethren." In the benedic-
tion upon the two sons of Joseph, whom he adopted
as his own, he puts the younger before the elder,
declaring that the posterity of Ephraim shall
far outnumber that of Manasseh. This was notice-
ably the case; and in the later periods of the king-
dom of the ten tribes, Ephraim was so much more
numerous than any other, that the nation was called
by his name.

Edward. The prediction concerning the tribe of
Gad implies might in war: "Gad, a troop shall
overcome him, but he shall overcome at the last."
Turning to I Chron. 12:8, I find, in the description
of those of this tribe in the service of David, a
fulfillment of this prophecy: "They were men of
war, fit for the battle, that could handle shield and buckler; whose faces were faces of lions, and were as swift as the roes upon the mountains."

**Jennie.** This shows the importance of comparing scripture with scripture.

**Susie.** Of Asher, Jacob says: "His bread shall be fat, and he shall yield royal dainties." Dr. Scott gives this fulfillment: "His inheritance, bordering upon Carmel, was fruitful to a proverb."

**Jennie.** Benjamin is represented by another animal—a wolf. I do not think the dear little Benjamin was very wolfish, but I imagine his descendants were. The war described in the last three chapters of Judges, between the Benjaminites and the other tribes, shows this.

**Susie.** Yes, strange to say, this one tribe was victorious over all the others for two days; but on the third day all were killed but six hundred men.

**Mrs. S.** Each tribe had also taken an oath not to give a wife to a Benjaminite; so the question was; "Shall there be one tribe less in Israel?" They could not have this.

**Edward.** Finding the people of Jabesh-gilead had not taken the oath, they got four hundred there.

**Jennie.** And I know how they got the other two hundred. At a religious festival in Shiloh, when the maidens were dancing before the Lord, these men were permitted to rush in and each seize a wife for himself.

**Edward.** Saul, the first king of Israel, was of
the tribe of Benjamin, and so was Saul of Tarsus in gospel times—afterwards called Paul the apostle of the Gentiles.

*Mrs. S.* We will next make acquaintance with Moses.
CONVERSATION IX.

MOSES' DELIVERANCE FROM EGYPT.—THE PASSOVER.
PASSAGE OF THE RED SEA.—MANNA GIVEN.
ISRAEL AT REPHIDIM.

Edward. Joseph lived fifty-four years after his father's death, but little is said of him. His promise of protection to his brothers, his confidence of their return to Canaan, and his requiring them to carry his bones with them; this is all, except his age, one hundred and ten.

Jennie. How long was it from Joseph to Moses?

Edward. From his death to the birth of Moses was sixty-four years.

Jennie. After the death of Joseph the Israelites were badly treated.

Mrs. Selwyn. Yes; a new dynasty came into power and this foreign people were put to hard labor under taskmasters. Their rapid increase caused the fear that they might take possession of the country, and led to the cruel decree that every male child should be killed.

Susie. This was the law when Moses was born.

Jennie. And yet he was not slain.

Mrs. S. By prayer and pains this believing
mother saved her child—a child that in the divine counsels was designed for a work greater than that performed by any other man.

**Edward.** Greater than any other man?

**Mrs. S.** Was not Moses a mediator between God and man? What other being ever performed this office but the Lord Jesus Christ, "God manifest in the flesh?"

**Edward.** Yes, mother, I see that this is really true. Paul, in the Hebrews, thus compares them: "Moses faithful in all his house as a servant; Christ as a son over his own house."

**Susie.** The preservation of Moses was wonderful.

**Mrs. S.** Yes, but it was all of God.

**Jennie.** His mother did all in her power.

**Mrs. S.** She did; while she trusted alone in God. It was by divine direction that she placed her babe in the basket by the river.

**Edward.** And it was God that caused the princess to come to the river at just the right time and place; that disposed her to send for the basket; to be moved with pity; and to adopt him as her own son.

**Jennie.** And to accept the nurse that his sister proposed, even his own mother.

**Susie.** There was something remarkable in the child. Josephus calls it a "divine beauty;" and Stephen says he was "exceeding fair."

**Mrs. S.** Moses, forty years in the king's family, became "learned in all the wisdom of the Egyp-
tians;" and at this period Egypt stood first among the nations. He might probably have remained; but Paul says, "he chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Here his education was commenced, but forty years was needed to prepare him for his great work, and this was in the land of Midian, where, by communion with God, he gained wisdom from above. He was thus fitted to become the shepherd and guide of his people.

Edward. From the burning bush, burning and yet not consumed, because Jehovah was there, he was bidden to return to Egypt for the deliverance of his people. His commission was thus from God.

Jennie. But though God promised to be with him, he seems to have been unwilling to go.

Mrs. S. With a sense of his insufficiency, he also manifested a want of faith. He looked at the difficulties to be overcome, rather than at the all-sufficiency of his divine Helper. God graciously condescended by miraculous signs to encourage him, as well as to reprove his unbelief; assuring him, also, that his brother Aaron should go with him to the king and be his spokesman.

Jennie. His brother met him on his way to Egypt.

Mrs. S. In reading the history of the ungodly king, what a view we have of the human heart when given up of God, and left to pursue its own way. Rather than obey the divine command, he sees his
whole land desolated, and not until there is a death in every house will he let the Israelites depart.

Edward. No death in the house of an Israelite; the blood on the lintel and side posts of each door was the means to be used for safety. What a type of Christ is the paschal lamb. Let us read the account of the passover which commemorates this deliverance. (Edward reads Ex. 12.)

Mrs. S. This feast every Israelite was required to observe on the anniversary of this day, in remembrance of this deliverance. And how could one neglect it? But while disposed to condemn the Israelite for his heartless indifference, what can we say of those who have no heart to comply with our Saviour's command, "This do in remembrance of me;" in remembrance of him who has redeemed them from an eternal bondage, an eternity of woe!

Susie. The change from the one feast to the other was made on the evening previous to Christ's death upon the cross. "Christ our passover is sacrificed for us."

Jennie. But let us look at the Egyptians. What consternation! "We all are dead men," they cry.

Susie. The Israelites can have whatever they ask for, if they will only make haste and begone. So "they spoiled the Egyptians."

Mrs. S. In the dead of night the king calls for

* Ex. 12: 36.
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Moses and Aaron, saying: "Rise up and get you forth from among my people."

Edward. And before the morning's dawn the men, women and children, with their cattle and sheep, and everything they can carry, are all on way; but what a host, six hundred thousand, beside the children.

Mrs. S. A divine light is their guide, the pillar of fire, "the Angel of God."

Edward. A pillar of fire by night and a cloud by day.

Jennie. But it does not lead them in the way they wish to go.

Susie. And on the third day the Red Sea is before them.

Edward. And their enemies just behind them.

Jennie. Now they grumble at Moses; while it is the Lord that has led them.

Mrs. S. But what could they do without Moses? He is their mediator. He cries to God, and a way is opened for them through the Red Sea, and the pillar of fire moves behind them, throwing light on their pathway.

Edward. The king and his host follow, but it is for their destruction.

Susie. God looks upon them and troubles them; their chariot wheels come off, and the cloud in front of them makes the darkness intense.

Jennie. The Israelites safe on the other side,

* Ex. 14:19.
the waters return to their place, overwhelming the proud king and his mighty host.

Edward. The distance where they crossed is about ten miles. A little below Suez, on the African side, is Cape Moses, and opposite to it Cape Deliverance, and this is probably where they crossed.

Susie. They celebrated their deliverance in a song of praise.

Edward. Moses was their leader. He gives glory to the God of Israel, and in this song the multitude join; Miriam, his sister, leading the women with timbrels and dances, and swelling the chorus: “Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.”

Jennie. They travel now southeast in the direction of Mt. Sinai.

Mrs. S. God provides food for them, first by causing flocks of quails to fly so low that they were easily caught, and then by giving them bread from heaven; and with this he fed them forty years.

Susie. This was a little seed-like substance, covering the ground every morning but the Sabbath, and melting when the sun shone. Of this they made cakes, first grinding the seeds.

Edward. The people called it manna, or “what is it?” I think it was an emblem of Christ, the bread of life.

Jennie. It's not being found on the seventh day,
was to remind them of their obligation to keep the Sabbath. I think they had had no Sabbath in Egypt, and like some people in our time needed to be waked up to the obligation to observe this day of rest, instituted at the creation for the benefit of all mankind.

Edward. In some places they found water, but at Rephidim there was none, and for this they were angry at Moses. In his distress he went to God. He was directed to a rock, perhaps by the cloud resting upon it. At God's command he struck the rock, and the water burst forth, a large stream running through the encampment.

Jennie. And a more joyful people were never seen; men, women and children with the cattle and sheep, come skipping along to take their fill of the clear cold water.

Edward. And there is now, just in this place, a rock with fissures, through which water seems once to have flowed. Paul says this rock was an emblem of Christ. I believe this stream followed them in their journeyings through the desert.

Mrs. S. Mt. Sinai was their next encampment. About ten miles from Rephidim is an extensive plain, from which rise three mountain summits, the middle one, Ras Sasefeh, is believed to be the ancient Sinai.

The giving of the law we must defer till another evening.
CONVERSATION X.

ISRAEL AT MT. SINAI.—THE GIVING OF THE LAW.—MOSES ON THE MOUNT.—THE TABERNACLE.

MRS. SELWYN. The Israelites left Egypt on the fifteenth day of the first month, and reached Mt. Sinai the third month—forty-five days on the way.

Jennie. Do you think they knew why God had brought them to this place?

Mrs. S. Probably not. When settled in their tents, Moses delivered this message to them from God. "Ye have seen what I did unto the Egyptians, and how I bear you on eagles' wings, and brought you unto myself. Now, therefore, if you will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine." To this, the people speaking together, gave this answer, "All that the Lord hath spoken we will do." This answer Moses returned to God.

Edward. Then Moses was bidden to tell them to sanctify themselves, and be ready against the third day; for the Lord would make known to them his will, speaking from the thick cloud upon
the holy mount; "that the people may hear when I speak with thee and believe thee forever."

Mrs. S. This preparation was to wash their clothes, to put away all uncleanness externally but especially to put it away from their hearts, and to avoid every sensual indulgence.

Jennie. Moses was also charged to put bounds around the mount, so that no one, not even a beast, might come near, or touch the mount.

Edward. With the dawn of the third day, there were thunderings and lightnings, and the voice of the trumpet exceeding loud; the mountain quaking and enveloped in smoke; for the Lord came down in fire, and his voice was heard by the trembling multitude as he proclaimed his holy law.

Mrs. S. "I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage," was the introduction given to these divine commands, which were spoken so that all Israel could hear; the moral law which all mankind are bound to obey. The sum of these ten commandments our Saviour declares; is to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" and "thy neighbor as thyself." Love is the fulfilling of the law.

Susie. I think as we repeat these commandments, we should seek to realize this scene of awful solemnity.

Mrs. S. The people seem to have been filled with terror at the voice of the Almighty; they en-
treat Moses, "Let not God speak with us lest we die;" "speak thou with us, and we will hear." But even Moses "did exceedingly fear and quake."*

Edward. God called Moses to go up into the mount; and forty days and forty nights he was there alone with God. There he received the two tables of stone with these ten commandments written by the finger of God.

Jennie. But as Moses came down from the mount, what a scene came before him, a great concourse of people dancing and singing, and bowing down to a golden calf!

Susie. I do not wonder that he dashed the tables of stone to the ground. It was a righteous indignation.

Edward. But how he pleads with God for their forgiveness—willing to bear the curse himself. What a type of Christ!

Mrs. S. Justice and mercy were mingled. It was on this occasion that the Levites executed the penalty of divine justice upon the guilty idolators; but the intercession of Moses brought mercy to the penitent.

Jennie. Moses on the mount received other laws from God; and now, mother, please tell us about these ceremonial laws.

Mrs. S. These laws were directions in regard to the manner of worship; Leviticus which contains them, is the "Book of Worship." But before des-

cribing these ceremonies we must look at the description of the house to be prepared for these services. The directions for its construction are in the latter part of Exodus.

Edward. We must remember that Moses was a second time alone with God upon the mount forty days and forty nights; and that he received two other tables of stone, upon which the ten commandments were again inscribed.

Mrs. S. This is true, and at this time the Lord graciously passed by before him, and proclaimed "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." You will read carefully this solemn description; but we will now speak of the tabernacle. The Israelites in their journeyings could only occupy tents, and they must erect a tent for God. It must be a palace for their king, as well as a house for his worship. His greatness and his glory, as well as his purity and his holiness, were to be kept in mind, and to be exhibited by the construction of this house; hence particular directions were given to Moses, and he was charged to make all things according to the pattern shown him in the mount.

Edward. It must be made of the very best materials, not after man's fashion, but according to the divine pattern.

Mrs. S. Did you notice that two men, Bezaleel and Aholiab, were indued with wisdom and skill for the construction of this building?
Jennie. Yes, mother; and that many others were wise hearted to perform cunning work. I suppose Bezaleel and Aholiab were the master workmen.

Susie. The women were ready to help; they did what women ought now to do; put their ornaments into the Lord's treasury.

Jennie. They spun goat's hair, and I dare say made the fine linen, and embroidered the curtains.

Edward. They gave what women now would think they could not spare, their looking-glasses. They were of polished brass.

Mrs. S. The people gave so liberally that they were told to stop giving. The tabernacle was very beautiful. Can either of you describe it?

Edward. I think I can, mother. It was thirty cubits long and ten broad. It had two apartments; the holy place, occupying two-thirds of the length, and the holy of holies. Between these apartments was a richly embroidered curtain. The two sides and the west end were covered with boards of shittim wood overlaid with gold. At the entrance on the east were five golden pillars, from which were suspended embroidered curtains. There were four coverings—the inner one of fine linen embroidered with figures of cherubim, in blue, purple and scarlet; the next of goats' hair, the third of rams' skins dyed red, and the fourth of badgers' skins—a heavy kind of leather. It stood in an open court, one hundred cubits long and fifty broad. This court
was enclosed by pillars of brass, twenty on each
side, and ten at each end; on which were curtains
of fine twined linen, with cords to draw them up,
or to each side. Its appearance was magnificent.
The value of gold alone, it is thought, would
amount to $800,000.

Jennie. These apartments must have been dark,
for there were no windows.

Edward. They were dark, but the lamps in the
golden candlestick were kept burning. There were
seven branches to the candlestick. This stood in
the holy place, in the centre of the south side, the
table of shew bread, of shittim wood, overlaid with
gold opposite, and the golden altar for burning in-
cense in the centre of the west end. The holy of
holies was always dark—except when illumined by
the divine glory. Here was the ark of the cove-
nant, containing the two tables of stone. The ark
was of shittim wood, overlaid with gold. The mercy-
seat, or covering of the ark, was of solid gold. On
this were two cherubim facing each other, their
wings spread out over the mercy seat.

Mrs. S. You have given a complete description,
except that you omitted the brazen altar in the
centre of the court, and the laver of brass containing
water for purification. The tabernacle could be
taken down, and carried from place to place. This
was the business of the Levites. The tribe of Levi
was consecrated to the tabernacle service. Aaron
was constituted high priest, and no one could be a
priest except descended from him; and no one but a priest could offer sacrifice; but the manual labor in the holy place was performed by Levites.

To-morrow evening we will attend to Jennie's request respecting the ceremonial laws.
Mrs. Selwyn. Certain animals, as bullocks, goats and lambs, had from the beginning been required for sacrifice; and these offerings made with repentance for sin, and faith in the promised Messiah, were acceptable to God by whomsoever offered. But for his chosen people, God was pleased to institute a particular form of worship; which was made known to Moses while on the mount. Special persons were appointed for the service, and five kinds of offerings commanded; the burnt offering, the meat offering, the peace offering, the sin offering, and the trespass offering. Special directions were also given for presenting them to God. Each of them was a type of Christ; Christ is therefore the key to them all. We need then to look at them in connection with the history of redemption, as made known in the New Testament. There are many valuable expositions of this part of Scripture, but that work which I gave you to consult some
days since, by Rev. Andrew Jukes, has been of special advantage to me. You have been interested in it, have you not?

Edward. Yes, we have. I read it to Susie and Jennie while they were sewing.

Mrs. S. That was a wise course, as you all received the benefit of one reading.

Edward. You have given us a real privilege in putting this book into our hands; it throws so much light on this part of Scripture.

Susie. I did not see the importance of studying the Mosaic law. I thought it only designed for the Israelites, and that we had better search into the other parts of Scripture, than into this.

Mrs. S. You must have forgotten our Saviour's injunction: "Search the Scriptures," not specifying one part, but the whole; and that Paul declares "all Scripture profitable for doctrine, for reproof, for correction, for instruction in righteousness." We will now consider the different offerings. What does Mr. Jukes say of the burnt offering?

Susie. He says it was the sacrifice of a life, that the animal must be wholly consumed upon the altar; and that from this we learn, that we must make an entire dedication of ourselves to God—a complete offering.

Edward. This idea was quite new to me, that it was not a special offering for sin, but of dedication to God; a type of Christ in giving himself for us as a sacrifice of a sweet smelling savor. I never
noticed that some sacrifices were of a sweet-smelling savor, and others were not.

Jennie. An offering of flour is called a meat offering; but I did not know that this was required with the burnt offering; that every morning and every evening, they must both be presented to God.

Mrs. S. Yes, at nine o'clock every morning, and at three in the evening, these offerings were required. The lamb cut in pieces was burned upon the brazen altar; with the meat offering of fine flour, frankincense, oil and salt, and a drink offering of wine. A part of the meat offering was to be burned, the remainder to be eaten by the priests. The burnt offering implied the fulfillment of duties to God, the meat offering of duties to man; the handful of this being burned, showed that whatever is done, must be done for the Lord.

Jennie. But the first duty of the priest in the early morning, was the burning of incense on the golden altar in the holy place.

Mrs. S. This showed that with the early dawn, the heart should be lifted up to God in prayer.

Edward. What Mr. Jukes says of the materials of the meat offering is striking. The fine flour bruised and crushed, may remind us of the sufferings of the Saviour; the divine graces, like frankincense exposed to the fire, in the hour of anguish become most apparent; the oil an emblem of the Holy Spirit's influence; the salt of purity. Heat
increases the perfume of frankincense, but honey is thus fermented, and becomes corrupt; honey therefore was never to be used. "Too often," says Mr. Jukes, "what is thought in Christians to be frankincense, is proved by affliction to be nothing but fermenting honey." Salt, the preservative from corruption, was always to be used, while leaven, the emblem of corruption, was forbidden. A drink offering of wine always accompanied these sacrifices; hence it is said: "Wine cheereth the heart of God."*

Jennie. It says also that wine cheereth the heart of man; and this drinking of wine is not spoken of as being wrong.

Mrs. S. Such wine as then drank—the pure juice of the grape—was not wrong. Wine was used at the feast of the passover, as well as in offering sacrifices, while leaven, or anything fermented, was especially forbidden.

Edward. During the passover week, no leaven was to be seen in their houses. This we learn by reading Ex. 12:19, 20, and I cannot see the propriety of fermented wine in the feast that takes the place of the passover.

Jennie. The dream of the butler, that Joseph interpreted, shows the kind of wine that was then used. "Pharaoh's cup was in my hand, and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand."

* Judg. 9:3.
Mrs. S. Two kinds of wine are spoken of in the Bible, as every reader can see; the one the new wine, and the other mixed or fermented. Our Saviour probably pressed the grapes, and the juice gushed out as he said: "This is my blood of the New Testament which is shed for many;" thus representing the blood that should flow from his body, the seal of the new covenant for the salvation of guilty men.

Edward. Jesus turned water into wine, but it surely was not that sort of wine that we have, a curse to both body and soul; for as one hath said: "Christ could no more have concord with Bacchus, than with Belial."

Jennie. New wine could be kept sweet by boiling it, I suppose.

Mrs. S. Where there is a will, I think a way might be found to do it.

Susie. We have got quite away from the ceremonial law. Now let us consider the peace offering.

Jennie. I know one thing about it. It was an offering of a sweet savor.

Susie. And it was offered in thanksgiving, or in fulfillment of a vow.

Edward. Peace offerings were made according to one's free will, and thus showed the feelings of the heart. The person who made the offering, if free from uncleanness might partake of it.

Mrs. S. In these offerings, Christ is represented to us in three relations. As the Mediator or the
priest—he makes intercession for the guilty; he
took the place of the condemned sinner, or of the
one offering the sacrifice; He bore the curse for
us, and thus is the lamb slain, the offering made for
sin. It is the privilege of the sinner who is cleansed
by the blood of Jesus, and thus freed from his
uncleanness, to feast with him, not upon any good
in himself, nor upon the husks of earthly pleasure,
but upon heavenly food. To relish this, he must
be one with Christ; for thus alone can there be
that communion which is an antepast of heaven.
Now we will consider the sin offering and the tres-
pass offering.

_ Jennie._ I should think sin and trespass meant
the same thing.

_Susie._ Why, really, Jennie—did you not see this
explanation by Mr. Jukes? He says: “The sin
offering is for what man is, the trespass offering for
what man does; the one for sin in our nature, the
other for the fruits of it;” showing that God looks
on the heart, as well as on the actions.

_Mrs. S._ I am glad Susie, you have received
such clear ideas on this important subject. Before
the law was given, there was no sin offering. But
how little sense of sin is felt, except as an external
violation of the law. It is the Holy Spirit that
convinces of sin, and the need of a Saviour.

_Susie._ And we know that no one will ask for
pardon, or be willing to accept of it, unless he feels
himself guilty.
Mrs. S. And feeling no need of a Saviour, will not come to him. But we have something more to say of these offerings. They were not of a sweet savor. Will you, Edward, describe the difference between these offerings and those of a sweet savor?

Edward. The great difference was; that only the fat of the sin offering was burned upon the brazen altar; the body was burned without the camp.

Mrs. S. Christ was a sin offering, suffering without the gate.

Edward. The offerings for sin and trespass were similar; but for trespass, or an injury to another, the injury must be valued, and this valuation paid to the injured person; a fifth part being added to it.

Jennie. The goat was the animal used for the sin offering.

Mrs. S. Not always, but generally.

Jennie. Will you please explain about the scape-goat?

Mrs. S. I will, but not till to-morrow evening, when we describe the three great feasts. I would like now, before we close, to give you some thoughts on the tabernacle and its furniture, as emblematic of Christ, and of the believer's life in Christ. Christ is prefigured by all the Mosaic ritual, as you will see by reading Hebrews—chapters eighth, ninth and tenth.

Edward. Yes, Paul speaks of the law as the "shadow of good things to come."
Mrs. S. We may consider the tabernacle as an emblem of a Christian life; every piece and hanging of a divine pattern; "a building fitly framed," that with Christ the corner stone, "groweth unto a holy temple," "the habitation of God through the spirit."* Entering the court, Christ is everywhere seen. First we come to the brazen altar, an emblem of the cross—of the blood shed "which cleanseth from all sin." Next is the laver—Christ our sanctification. Christ having loved the church, gave himself for it: "that he might sanctify and cleanse it with the washing of water by the word."† Christ having been accepted, the redemption of the poor sinner is complete; the Spirit by his regenerating influence renews his heart, and he is a new creature in Christ Jesus. Then the new-born soul enters the hidden life in the holy place. Christ is this entrance; Christ is everywhere in all his beauty. The incense of praise ascends from the golden altar; he is nourished by the bread of life from the golden table; Christ is his light from the golden candlestick; the olive oil in the lamps denoting the promised influence of the Holy Spirit; and through the veil rent from top to bottom when Christ gave up his life for man, heaven is open to the believer—no veil between him and Christ.

Edward. With all the heart, dear mother, we thank you for teaching how to find Christ in the Mosaic ritual. It throws new light upon the sacred volume.

* Eph. 2: 20.
† Eph. 5: 25, 26.
MRS. SELWYN. We will look to you, Edward, for a description of the Passover.

Edward. This feast we know commemorated the deliverance of Israel from the death of the first-born, and from their bondage in Egypt. On the anniversary of this day, their food was the paschal lamb, with unleavened bread and bitter herbs; but the feast continued seven days, in which no leaven was to be seen in their houses. Hence it is sometimes called the feast of unleavened bread.

Mrs. S. On the morrow after the Passover Sabbath, a sheaf of the first fruits must be waved before the Lord. The death of our Saviour was on the evening before this Sabbath; hence, his resurrection on the third day, was the morning after this Sabbath. This sheaf of the first fruits waved before the Lord, may thus be considered an emblem of the resurrection of Christ,—the first
fruits from the dead. As a bone of the paschal lamb should not be broken, so a bone of Jesus not being broken, is said to be the fulfillment of prophecy, or of the type.

Susie. Seven weeks from the day after the Passover Sabbath,—the fiftieth day after leaving Egypt,—was the feast of Pentecost. This commemorated the giving of the law; it was also a feast of thanksgiving for the ingathering of the harvest. On this day, from each habitation, the first fruits—two loaves of fine flour with leaven—were to be offered, and waved before God; and with the loaves, seven lambs, a bullock and two rams for a burnt offering. It was at this feast,—fifty days after the resurrection of Christ,—that the influences of the Holy Spirit accompanied the preaching of Peter, and three thousand souls were converted,—the first fruits added to the church of Christ. The feast of Pentecost lasted but one day.

Mrs. S. The two loaves offered to God on the day of Pentecost, may be considered an emblem of the first ingathering of persons into the kingdom of Christ. Christ was the first born from the dead, but the thousands converted on that day were the first fruits from death in sin into life in Christ.

Jennie. The feast of Tabernacles was in the seventh month.

Edward. It commenced on the fifteenth, and lasted eight days. It was in commemoration of their life in the wilderness, or in a land that was not
their, to remind them of what they had received from God. During the feast they were to dwell in booths. The eighth day was a day of thanksgiving for the completion of the harvest.

Mrs. S. The Passover was a type of Christ's atonement for the sins of the world; the Pentecost, of the Holy Spirit's influence in renewing the heart; while the feast of Tabernacles was an emblem of the believer's life of thanksgiving to God. The seventh month seemed a Sabbatical month, as there were more religious observances than in any other. On the first day was a holy convocation,—a blowing of trumpets. Dr. Scott thinks this an emblem of the preaching of the gospel. On the tenth was the day of atonement,—the day on which the high priest went into the holy of holies, to make an atonement for himself and the people. On this day, he was to take two goats: the one to be offered as a sin offering for the people; the other, the scape goat. Arrayed in linen clothes,—not his priestly garments, with the blood of a bullock,—a sin-offering for himself, and of the goat for the people, bearing a censor of burning coals, he entered the holy of holies. The smoke of the burning incense enveloping the mercy seat, while confessing his sins and the sins of the people, he sprinkled the blood. Thus, alone with God, he once a year made an atonement for himself and for all Israel: a type of Jesus, our High Priest and Advocate with God. Leaving this sacred place, he
CONVERSATION XII.

put the blood of the bullock and of the goat on the horns of the altar, sprinkling it seven times; then laying both of his hands upon the head of the living goat, he confessed over him the sins of the congregation, as it were putting them on him, and, by a suitable person, sent him away into the wilderness. This was the scape-goat, prefiguring him, upon whom the Lord has laid the iniquity of us all.

Susie. Truly we do, in these ceremonies, everywhere find Christ.

Jennie. Three times a year only, the Israelites were required to go up to God's house; and it was only the men, though the women could have the privilege if they desired it, and could go.

Mrs. S. The laws given to Israel by Moses, were of three classes: moral, ceremonial and civil. The moral law, inscribed by God upon the tables of stone, was for all mankind; the ceremonial laws were ordinances for divine worship, types of Christ, and fulfilled in him; the civil laws were regulations for the government of the state; some of them only for the Israelites, as for instance: "The land shall not be sold forever."

Susie. "Ye shall kindle no fire throughout your habitations upon the Sabbath day," another.

Jennie. And the punishment of the man for gathering sticks on that day.

Mrs. S. The command to keep holy the Sabbath, is found in each division of these laws; but as it is in the moral law, it is of the same obligation
as the command "Thou shalt not kill." Our Saviour's testimony is: "The Sabbath was made for man;" for all mankind.

Edward. Death was the penalty for violations of the first table of the law, as well as for others.

Mrs. S. This was to impress the guilt of disregarding the divine Lawgiver. The government of Israel was a Theocracy,—God their lawgiver and judge. He had made a covenant with them, and they had declared, "All that the Lord hath spoken we will do."

Jennie. How long were the Israelites at Mt. Sinai?

Mrs. S. They reached Mt. Sinai the third month, and left the twentieth of the second.

Jennie. I wonder if they kept the Passover before they left?

Edward. You will find the account of their keeping it—Numbers, 9th—and also that when the tabernacle was set up, the cloud rested upon it by day, and the pillar of fire by night.

Mrs. S. In the tenth chapter is the account of their leaving Mt. Sinai. The cloud rose and moved, and this was the sign for them to follow.

Jennie. We are also told how the tribes were arranged for traveling: the tabernacle in the centre, Moses and Aaron in front of it, and the families of the Levites on either side, to carry the tabernacle and its furniture. Judah, Issachar and Zebulun took the lead; Reuben, Simeon and Gad on the
right side; Ephraim, Manasseh and Benjamin on the left; Dan, Naphtali and Asher in the rear. When the ark set forward, Moses was to proclaim: “Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee.” And when it rested: “Return, O Lord, unto the many thousands of Israel.”

Edward. The deliverance from Egypt was 1491, B.C. One year they were at Mt. Sinai, and in one year more at Kadesh-barnea, on the borders of Canaan; and here was the sin committed, for which they were condemned to wander thirty-eight years longer in the wilderness.

Mrs. S. Yes, the report of ten of the twelve spies sent to search the land of Canaan, and the rebellion of the people which followed.

Susie. Of all that were over twenty when they left Egypt, God declared that only Caleb and Joshua should enter the good land.

Mrs. S. And the sin for which they were condemned, was unbelief—doubting the promises of God.

Jennie. Then there is no history of them for thirty-seven years.

Mrs. S. Yes, there is the account of one rebellion against Moses as the ruler, and Aaron as high priest.

Edward. Korah, a near relative of Moses and Aaron, was the leader; but Dathan and Abiram, Reubenites, with two hundred and fifty men of different tribes, were in this rebellion.
Mrs. S. Korah, as chief speaker, brings this charge against Moses and Aaron: "Ye take too much upon you, seeing all the congregation are holy." Moses speaks not, until he bows on his face before God. He then replies: "Even tomorrow the Lord will shew who are his, and who is holy;" and bids him come to him the next day. At the hour for the meeting, the two hundred and fifty men stand with Aaron at the door of the tabernacle, each kindling the incense in his censor. The glory of the Lord appears; the voice of Moses is heard: "Depart, I pray you, from the tents of these wicked men." Suddenly the earth opens; Korah and his company are swallowed up; and at the same moment, flames flash from every censor, and Aaron stands alone.

Edward. After this, God makes known, by a very significant sign, in whose family should be the priesthood.

Jennie. Yes, the rods of all the princes of the tribes must be laid up in the tabernacle for one night, and the man whose rod blossomed, was to have the priesthood. In the morning the rods were brought out, and behold—Aaron's rod had buds, blossoms and almonds; so that matter was settled. This rod was always to be kept in the holy of holies, as a witness.

Edward. In the fortieth year after leaving Egypt, the Israelites are in Kadesh. Here there is no water, and the blame for all their sufferings is
laid upon Moses and Aaron. They cry unto God, and Moses is bidden to gather the assembly together; then to “speak unto the rock before their eyes; and it shall give forth his water.” Moses goes to the rock, but instead of obeying God, he exclaims: “Hear now, ye rebels; must we fetch you water out of this rock?” Then, lifting up his rod, twice he smites the rock. The water flows, and the people are refreshed.

Mrs. S. But these servants of God—how great their sin! The penalty—that for this they must not enter the good land—is hard to bear; but most do they grieve that they have dishonored God: have neglected to honor him in the presence of his people.

Jennie. At the very next encampment, Aaron dies, and Eleazar, his son, takes his office.

Susie. They are now on the borders of Edom, but the king forbids them a passage through his country.

Edward. He has the very spirit of Esau—the old spite.

Jennie. It is a great trial to them to go round this land.

Mrs. S. But it was no excuse for their murmuring against Moses and against God; therefore, a fearful judgment falls upon them.

Jennie. Yes, the fiery serpents—every bite causing death.

Edward. But God, in answer to Moses’ prayer,
directs him to a wonderful remedy: a brazen serpent, raised so high that every one could see it.

Susie. And every one who looked was cured. This brazen serpent represented Christ lifted up upon the cross; as he himself declares to Nicodemus.

Edward. A single look was a sure remedy; and it is just as sure that whosoever looks to Christ, shall receive eternal life.

Jennie. No excuse for not doing this; therefore no excuse for perishing.

Mrs. S. We should have thought it very strange if any Israelite had refused to look at an object so plain to be seen, thinking he could cure himself in some other way. Pride might have prevented; the remedy was so simple. So pride, it is to be feared, shuts many out of Heaven. To-morrow evening we will look at Israel on the plains of Moab.
CONVERSATION XIII.

CONQUEST OF SIHON AND OG.—PROPHECIES FUL-FILLED.—GIANT CITIES.—KING OF MOAB.—BALAAM.—SPIRITUALISM.

MRS. SELWYN. Neither Edom, Moab, nor Ammon, was given to Israel, but the Amorites were of the nations of Canaan. Sihon, who reigned at Heshbon, came out against them, and his beautiful country, most of which he had taken from Moab, came into their possession.

Edward. This alarmed Og, king of Bashan; and he came against Israel to his own destruction, for his territory all fell into their hands.

Susie. Og was a giant king, and in his dominions were many strong cities. Jair the son of Manasseh is said to have taken “threescore great cities with walls and brazen gates.” This mighty king with his mighty hosts could not prevail against the God of Israel.

Jennie. And this part of the country was given to the Reubenites, the Gadites, and the half tribe of Manasseh. They had also the cattle and the flocks. But this was on the condition, that the men should go over the Jordan and fight, until the other tribes got possession of the land.
Mrs. S. I have here a book which will be of interest to you. Its title is: "Giant Cities of Bashan," by Dr. Porter, a recent English traveler in the Holy Land. He says, "The cities are there to this day;" and also that he himself from the battlements of Salkah in Argob, had counted thirty. But Bashan, though crowded with cities and villages, is deserted—the houses many of them in a perfect condition, but without inhabitants. The buildings being thus preserved, is owing to their massive strength, walls four or five feet thick, and roofs of rock. He says that more than once, in a desolate city, he had passed a night in one of these deserted habitations. Many of the houses are perfect, while others are in ruins. On the ancient Roman road are everywhere scenes of desolation; tombs, temples, heaps of stone, fallen columns, shattered walls and towers. This traveller says, that every view in Bashan shows the fulfillment of prophecy; of the curse of God, declared by Moses more than three thousand years ago, if they would not hearken unto him and do all these commandments. Edward you may read Lev. 26: 31, 32. Edward reads—"And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odors. And I will bring the land into desolation, and your enemies which dwell therein shall be astonished at it."

Jennie. I have found a prophecy in Jeremiah, 4: 7, as a reference: "The lion is come up from
his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste without an inhabitant."

Susie. And here is another: Isa. 32: 14, "Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens forever, a joy of wild asses, a pasture of flocks."

Mrs. S. Dr. Porter remarks in reference to this desolated country: "I could not in my description, use language more accurate or more graphic, than the language of these prophecies." Bashan once renowned for the beauty of its scenery, the luxuriance of its pastures, the fertility of its plains, the excellence of its cattle; noted even for its oaks; with a busy, bustling, industrious people, is now a desolation. "The fields are waste, roads deserted, cities abandoned, houses without inhabitants, sanctuaries desecrated, vineyards, orchards and groves destroyed." The whole land is utterly desolate. "It is not sown, nor beareth, nor grass groweth therein," as Moses declared, "because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt."* In a word says Dr. Porter, the whole land of Bashan and Moab is one fulfilled prophecy."

Edward. How fully this evidence of the fulfill-

* Deut. 29: 23, 25.
ment of prophecy, proves the divine inspiration of the Bible.

Jennie. Og, I think, was a real giant from the account Moses gives of his bedstead, Deut. 3:11, four yards and a half in length, and two yards in width. I think the houses for such men to live in must have been larger than we have.

Mrs. S. This reminds me of the description of the dwellings in Kerioth. "In Kerioth the dwellings are such as giants would build; a door for instance nine feet high, four feet and a half wide, and ten inches thick." Some places have the names they had before the Israelites came from Egypt. Salcah; the eastern city of Bashan, spoken of in Joshua, 13:11, has five hundred houses standing, and a strong castle on a hill three hundred feet high. Bozrah, a fortress, was the strongest city east of Jordan in the time of the Romans; and here the Roman palace, the Greek temple, and the Arab hut, side by side are all in ruins.

Edward. I see from the map, that the country on the east side of the sea of Galilee was in Bashan.

Mrs. S. There were four provinces in Bashan, and one of them lay on this sea. Here the herd of swine ran down into the sea to get rid of the devils that came out of the man that had been possessed with them; and it was on Bashan's hills that our Saviour twice fed the multitude.

Edward. The whole territory east of Jordan, of
which the Israelites obtained possession, extended from the river Arnon to Mt. Hermon, about one hundred and thirty miles, I think, and the breadth was hardly fifty; a great part, not half of this. Reuben had the country of Sihon in the south; and Bashan was divided between Gad and Manasseh. These tribes very soon gave themselves up to idolatry, and were the first to be carried captives.

Susie. After the overthrow of Sihon and Og, the Israelites encamped at Shittim, not far from the Jordan.

Edward. Balak, king of Moab, was now greatly terrified.

Jennie. But he does not go against the Israelites.

Susie. I think he was afraid of provoking them.

Edward. He thought he knew of a better way to get rid of them.

Jennie. Oh, yes; he would get the spirits to put an end to their power.

Susie. And so there were then spiritualists as there are now.

Mrs. S. And some persons were thought to have great power over them, magicians and sooth-sayers.

Edward. Balaam was one of these, and very famous. His curse was thought to bring certain destruction.

Jennie. And so Balak sent for him, offering him a large reward. I wonder where he lived.

Edward. He was a Midianite, but he lived at Pethor. I heard a minister say the other day, that
this place was in Mesopotamia, twenty days' journey from the land of Moab.

Susie. Do you think he really believed that Balaam's curse would do evil to the Israelites?

Edward. Why, yes; for he says: "Whom thou blessest, is blessed, and whom thou cursest, is cursed;" and he surely would not have gone to so much expense and trouble, if he had not believed it. But, mother, some people think Balaam was a good man. He is called a prophet; he seems to have believed in the true God; and he uttered some remarkable prophecies.

Mrs. S. This is true; he does foretell the power and glory of the kingdom of Christ. "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." This refers first to David, but to David as the type of Christ. All, however, that you have mentioned, does not prove Balaam a good man. God permits wicked men to be instruments in accomplishing his purposes. Balaam knew there was one supreme God, yet he preferred to obey the devil, when he could get money for it; for "he loved the wages of unrighteousness."* Though he was permitted to see the future glory of Israel, and the Star that should rise out of Jacob, yet this gave him no joy.

Edward. No; none at all. He would much rather have beheld the glory of Moab, so as to

* 2 Peter 2: 15.
make sure the reward. I see it now, mother. He also desired to die the death of the righteous; but he had no wish to live the life of the righteous, unless it would help him to make money. It is plain that his preference was to do evil rather than good.

*Mrs. S.* Yes, I think this is plain; for when he failed in his spiritualistic jugglery, he stirred up the Moabitish women to do the work of the evil one, enticing the men of Israel to the worship of Baal-peor; thus proving himself to be a vile idolator.

*Jennie.* And for this sin twenty-four thousand were swept away by the plague. But, mother, there is something in this account of Balaam, that I cannot understand. When he first asked permission to go to Moab, God forbade him to go; then he asked again, and God said—go; but he was displeased with him for going.

*Mrs. S.* But you left out one part of God's message to him. When he first asked permission; God told him "Thou shalt not curse this people." At the second time when he was told he might go, it was with this condition: "Yet the word which I shall say unto thee, that shalt thou do." Now, as he knew that Balak only wished him to pronounce the curse upon Israel, and this God forbade him to do, and that he must only speak the word he would say to him; of what avail was this permission?

*Jennie.* I see it now, mother. The permission to go, without the permission to do what he wished, was no permission at all.
Edward. Balaam is an instance of seeking to serve God and mammon, and many follow his example.

Mrs. S. This story shows how vain are the devices of wicked men and evil spirits. The devil and his emissaries are under the Divine power. They are permitted to worry the people of God, but it is to prove them. In vain did Satan use efforts to tempt our Saviour to a compliance with his designs. That Christ is divine, was proved by his power over evil spirits. Their superior knowledge is seen, that when cast out, they declared Him to be the Messiah. Jude says they are "angels which kept not their first estate." Paul calls the devil: "the prince of the power of the air, the spirit that now worketh in the children of disobedience;" and Peter says: "Your adversary the devil walketh about as a roaring lion, seeking whom he may devour." God's people are commanded to "resist him, steadfast in the faith;" and the assurance is given that if he is resisted, "he will flee." In all ages of the world, and in all nations—Egyptians, Greeks, Romans, Indians of the East and of the West; as well as the degraded tribes of Africa; all have sought the aid, and professed to have the power over these unseen beings; and those professing to have this power have been consulted and even deified. The most melancholy fact is, that not only God's ancient covenant people were given to this sin, but that in Christian nations, and even in this enlightened
CONVERSATION XIII.

... there are those who are devoted to this abominable idolatry.

Edward. Yes, we read of magicians in Egypt, soothsayers in Canaan, oracles in Greece and Asia Minor, as well as pow-wows among the Indians, and witches and spiritualists—where are they not?

Jennie. But they do give wonderful answers sometimes.

Mrs. S. How far God may permit men to be deceived by evil spirits we do not know, but we do know that in judgment for this sin, men are given over to the power of the devil.

Jennie. Can it be right then to consult mediums for the cure of diseases?

Mrs. S. Our Saviour teaches us to pray: "Lead us not into temptation, but deliver us from evil"—the evil one. Can it be right then to rush into temptation, instead of seeking deliverance, or resisting the enemy?

Edward. The desire to know what God has seen fit to conceal, and the assurance of the tempter that this curiosity shall be gratified, from the time of our first mother has led to this sin; and in judgment, the children of disobedience are suffered to be deceived.
CONVERSATION XIV.

MOSES A TYPE OF CHRIST.—DEUTERONOMY.—
THREATENINGS AND PROMISES.—FULFILLMENT.—CONDITION OF THE JEWS IN
UNITED STATES.—CENTENNIAL GIFT.

SUSIE. Jennie and I have been looking at Moses as he represents Christ.

Mrs. S. In each of the offices of prophet, priest and king, he prefigures Christ. As a prophet, he instructed and guided the people; as a priest he interceded for them, and as a king he ruled over them.

Edward. His prophecy of Christ, Deut. 18:18, shows what office Christ would perform.

Mrs. S. Yes, when the voice of God was heard from the burning mount, and the people entreated, “Let not God speak with us, lest we die;” then Moses was commanded to make known to them this gracious purpose: “I will raise them up a Prophet from among their brethren like unto thee, and I will put my words into his mouth; and he shall speak unto them all that I shall command him.” You have been reading Deuteronomy have you not?
Susie. Yes, mother, and am greatly interested in it.

Jennie. It means the second law, or the second giving of the law.

Susie. Moses seeks to impress the divine law upon the minds of the people.

Jennie. He also gives an account of the conquest of the nations east of Jordan, and the division of this territory between the tribes of Reuben, Gad and Manasseh; also the setting apart three cities, Golan, Bezer and Ramoth-Gilead as cities of refuge.

Mrs. S. You know for what these cities were designed?

Edward. Yes, mother, when one had accidentally killed another, he might flee to one of these cities and be safe. The nearest relative of a murdered person was permitted to avenge his death; therefore in the city of refuge, the case was tried, and if proved unintentional, the person was protected, though he must remain there until the death of the high priest; but if it was a wilful murder, he was delivered to the avenger. The city of refuge was thus an emblem of Christ.

Susie. There were to be six of these cities, three on each side of Jordan.

Jennie. There were to be in all the land, forty-eight cities assigned to the Levites; and the cities of refuge were Levitical cities. Mother, will you please explain how the priests and Levites were to be supported?
Mrs. S. A tenth part of all the products of the ground, the grain, the fruit, the wine, the oil, and honey, and also of the fleeces of the sheep, was to be given to the Levites; but of this tenth, they were to give one tenth to the priests. You know the Levites were appointed to perform the tabernacle service, instead of the first-born of the Israelites. Before leaving Mt. Sinai, the Levites thirty years old and over, were numbered, and the first-born, one month old. There were two hundred and thirteen more of the infants, than of the Levites, and five shekels had to be given for each infant, for its redemption.

Edward. Moses impresses upon the people their obligation to obey all the commands of God, and also declares that the good land was not given to them for any righteousness of theirs: but that the inhabitants for their wickedness were to be driven out.

Jennie. What fearful consequences he says will come upon them if not obedient.

Mrs. S. While he shows the importance of knowing the law and obeying it; he directs them after passing over Jordan, to erect an altar on Mt. Ebal, and on this to inscribe the whole law. Having done this, six tribes should stand upon Mt. Ebal, and six upon Mt. Gerizim; and then from Mt. Ebal the Levites should pronounce curses upon those who should not obey these laws, and from Mt. Gerizim blessings upon the obedient. In the
CONVERSATION XIV.

twenty-eighth chapter of Deuteronomy we find the blessings they should enjoy if obedient, and the judgments that should come upon them, if they forsake the Lord and do not regard his holy laws.

Edward. The history of the Israelites gives us the fulfillment of these prophecies. There were periods when they feared the Lord, and kept his covenant; then the blessings here promised were abundantly bestowed; but their departures from God were so frequent, and the judgments so surely followed; that we are more impressed with the visitation of the curses, than of the promised blessings. Let us read Deut. 28. (Edward reads.)

Mrs. S. Let us now point out some marked instances of their fulfillment.

Susie. Among the blessings promised to Israel if obedient, I notice the assurance, that "God would be with them;" they should "dwell safely," and the "people of the earth should be afraid of them." This certainly was fulfilled, when the men of Reuben, Gad and Manasseh, went over Jordan to help the other tribes; their wives and children were left defenceless surrounded by enemies, yet they were not molested. So in aftertimes, when the men went up to Jerusalem at the three great feasts, there was never an instance of invasion, though the women and children were left defenceless.

Jennie. Then there should be an abundance of all the fruits of the earth; they should be blessed
in the city as well as in the field, and their people should greatly multiply. This their history proved.

Edward. Their enemies should flee before them so long as they were faithful, and looked to God for aid; “one should chase a thousand, and two put ten thousand to flight.” This was wonderfully fulfilled, when the pious Jehosaphat, having looked to God for aid, went forth to meet the enemy singing praises to his holy name. Three hostile nations were arrayed against him, but as he entered the field of battle; “The children of Ammon and of Moab stood up against the inhabitants of Mt. Seir, utterly to slay and destroy them; and when they had made an end of the inhabitants of Seir, everyone helped to destroy another.” Israel had only to collect the spoil.

Jennie. The same was true of Asa—without striking a blow, an army of one million fled before him.

Susie. In the curses pronounced; a deed so fearful is foretold, that one would think it never could be done; that a mother should feed upon her own child.

Mrs. S. If you turn to 2 Kings 6: 28, 29, you will find that this deed was actually committed. It was by a mother in the city of Samaria. Another instance of the same kind occurred in the siege of Jerusalem by Titus.

Edward. Another judgment is threatened, that seemed unlikely ever to take place, but of which I
have found the fulfillment. "Thy sons and thy daughters shall be given to another people." In Spain and Portugal, the children of Jews, were actually taken from their parents, to be educated in the papal religion.

**Jennie.** Another prophecy is: "Thou shalt become an astonishment, and a proverb, and a by-word among all nations whither the Lord thy God shall lead thee." This our every day knowledge proves to be true; for there is no name that answers to this description like that of a Jew.

**Mrs. S.** Another threatened judgment was, that they should flee before their enemies, their cities besieged and taken; and that by their enemies, they should be "scattered among the heathen." This was fulfilled in the captivity of the ten tribes by the Assyrians, and in the captivity of Judah by Nebuchadnezzar. The nation, that the Lord should bring against them from afar, from the ends of the earth, was doubtless the Romans. The history of this people as recorded in the Bible, is a record of calamities; but the narrative given after this history closes, is a record traced with blood. The miseries endured in the siege of Jerusalem by Titus in the year 70, are appalling. The compassionate Saviour wept over Jerusalem, as he foresaw these calamities, and that not one stone should be left upon another of that sacred building which was their glory. When crowded with the multitudes that had assembled for the Passover, the city was
besieged and surrounded by a trench, so that there was no escape. Famine, pestilence, and fightings with each other slew their thousands; six thousand perished with the temple, set on fire against the command of Titus, thus fulfilling prophecy. Surrender they would not, and the deaths by crucifixion were so numerous, that it was hard to find wood for crosses, or places for these instruments of death. In the annals of the world these miseries have no parallel; even the Roman general could not refrain from groans, declaring that he was not accountable for these sufferings. More than a million perished in this siege.

Edward. And in a succeeding reign—that of Adrian—Jerusalem was again taken; the inhabitants banished, and forbidden ever again to enter their city.

Susie. They were to be scattered among all nations, and this we know has come to pass, for there is not a country that has no Jews.

Jennie. And while scattered among the nations, it is their doom to be everywhere unwelcome.

Mrs. S. The Jews are a standing memorial of the truth of the Bible, and that it was written by divine inspiration; for events foretold more than three thousand years ago, are now in process of fulfillment. The fact that the Jews keep themselves so separate from other people, renders this evidence plain to all who are willing to be convinced.
Susie. I have heard that it is only in the United States that the Jews have never been persecuted.

Edward. This is really true, and their gratitude for the freedom here enjoyed, was beautifully indicated by the Centennial gift presented to our Government; unveiled on the last day of the exhibition. It is a colossal group symbolizing religious liberty.

Jennie. I wish you would describe it.

Edward. I will do it as well as I can. A woman is standing—on her breast the stars and stripes; her left hand resting on a bundle of rods which represents the union; a naked boy stands beside her—a symbol of faith; an enormous serpent encircles the rods, while an eagle has buried his talons in the serpent—all this with the scrolls of the constitution, and a wreath of laurel—while with her right hand she bids defiance to any infringement of her rights.

Jennie. The Jews are not now persecuted anywhere—are they?

Mrs. S. Not as they have been. To belong to a particular race, or to advance certain opinions, is not now thought worthy of death; the sword and the stake, are not therefore used for purifying the world.

Edward. But in Roumelia, a province of Turkey, the Jews some years since were much oppressed.

Mrs. S. Yes, the spirit of persecution does linger where false religion prevails; as is evident in
Mexico as well as in Turkey. In most countries there has been a great change in the condition of the Jews. This is especially true in England. Lord Beaconsfield, who now occupies so prominent a position in the government, is a Jew.

Jennie. The Rothschilds, the richest people in the world, are Jews.

Susie. The Jews generally are rich—"as rich as a Jew," has passed into a proverb.

Edward. They are generally engaged in trade, but they are not inferior in intellectual ability, and are law-abiding citizens.
MRS. SELWYN. We became so much interested in the Jews, last evening, that we quite lost sight of Moses.

Susie. And it was the very last day of his life; he was just about to bid his people farewell.

Edward. In the morning, all Israel assembled to hear his last words. He first reminds them of their covenant with God at Horeb, and then calls upon them to renew this covenant here in the land of Moab.

Jennie. He speaks of the wonders God had wrought for them: without bread or wine, for forty years they had been sustained; their clothes had not worn out, not even their shoes, with all the miles they had traveled.

Mrs. S. Life and death, blessing and cursing, he sets before them; and he entreats them to
choose life, and assures them that it is only to be found in the pathway of obedience.

Edward. "I am," says he, "this day one hundred and twenty years old; I can no more go out and come in; also, the Lord hath said unto me: Thou shalt not go over this Jordan."

Jennie. He seems a father to them all, and I think the tears run down his cheeks, as he speaks of seeing them no more.

Susie. How he tries to comfort them: "The Lord thy God, he will go over before thee." Joshua, he says, will take my place; and as Sihon and Og have fallen before thee, so will the nations of Canaan.

Edward. Then he calls Joshua, and encourages him, saying: "God will not fail thee nor forsake thee." As they stood together at the door of the tabernacle, the Lord drew near in the pillar of cloud, and this charge was given to Joshua: "Be strong and of good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee."

Mrs. S. To the priests and the elders of Israel, Moses gave this charge—at the same time presenting them with a copy of the law: "At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing."
Jennie. This would be on every yearly Sabbath, when all the men, women and children were to be present.

Susie. Moses gave another copy to the Levites, with this charge: “Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.”

Mrs. S. On this same day, the Lord made known to Moses, that this people would break their covenant; forsaking the Lord, and going after other gods, so that His anger would be kindled against them; He would forsake them, and bring evil upon them. He therefore says to Moses: “Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.” Moses then wrote this song, and repeated it in the ears of all the congregation of Israel. He also explained to the leading men what God had made known to him, and impressed them with the obligation resting upon them.

Edward. I think Joshua and the officers of the tribes first learned the song, and then went through the camp repeating it to the people, until they knew it perfectly.

Susie. And what a wonderful poem it is. How clearly it makes known the wickedness of man, and the holiness of God—all his attributes: justice,
truth, righteousness; his indignation against sin, his mercy to the penitent. Do let us read it together; I think we ought to learn it, as the Israelites did.

Mrs. S. I think so; but now let us read it in concert. [They read.]

Edward. I trust it will make an impression upon our hearts, as we hope it did upon the hearts of the Israelites.

Mrs. S. We are told that it was this selfsame day, that God directed Moses to go upon Mt. Nebo,—there to behold the land of Canaan, and then die upon the mount. His blessing of the tribes must have been the last thing before his ascent. The benediction upon each, seems the earnest desire of his heart for their good. To Reuben, suffering under the divine penalty for his transgression, he says: "Let Reuben live, and not die; and let not his men be few."

Edward. Simeon is not mentioned; I wonder why he was left out?

Mrs. S. We cannot tell. The tribe was now very small.

Susie. The penalty of Jacob upon Simeon was the same as upon Levi.

Mrs. S. But to the Levites, the curse became a blessing, for the Lord was their inheritance. This was the prophet's own tribe; but he was especially impressed with the privileges of those who should minister at the altar: the Urim and Thummim—
"lights and perfections"—the symbols of the divine presence granted to the high priest in the holy of holies.

Edward. In verse ninth, Moses refers to some event in relation to this tribe: "Neither did he acknowledge his brethren, nor know his own children; for they have observed thy word, and kept thy covenant." Will you please tell us what this was?

Mrs. S. With pleasure; but first I would remind you of the blessing promised in the second commandment, "showing mercy unto thousands of them that love me, and keep my commandments;" for here we have a fulfillment of this promise. You recollect the worship of the golden calf, and that when Moses said, "Who is on the Lord's side?" the sons of Levi took a decided stand, and, without questioning, obeyed his command.

Edward. And what a command: "Go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor."

Mrs. S. Yes, upon every one, however near or dear, who had joined in this idolatrous worship, death must be inflicted; and they obeyed this command. Moses no doubt refers to this occasion.

Susie. And how plainly this teaches us to take a decided stand for Christ. It is just as our Saviour teaches: "He that taketh not his cross and followeth after me, is not worthy of me."
Mrs. S. The blessing of Judah implies his great responsibility as a tribe: "Let his hands be sufficient for him; and be thou a help to him from his enemies." After the administration of Joshua, Judah was the leading tribe.

Jennie. I do not understand the blessing of Benjamin: "The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders."

Mrs. S. The inheritance of Benjamin was next to that of Judah; a part of the city of Jerusalem was within his territory. When the ten tribes revolted, establishing a separate government and an idolatrous religion, Benjamin remained united with Judah, adhering to the family of David and the worship of the God of Israel. Thus he was preserved when Israel was scattered; the Lord was his protector, and he dwelt in safety.

Edward. Zebulun and Issachar—the one is declared blessed "in his going out," and the other blessed "in his tents." This was fulfilled in a striking manner. Zebulun became seafaring, suck- ing "the abundance of the seas;" Issachar agricultural, finding "treasures hid in the sand."

Mrs. S. Upon the head of Joseph, he desires that all "the precious things of the earth, and the fullness thereof" may rest; but especially "the good will of Him that dwelt in the bush;" declaring them to be "the ten thousands of Ephraim,"
and "the thousands of Manasseh." His power is indicated by "horns like horns of unicorns," with which "he shall push the people together to the ends of the earth." This prophecy was fulfilled in Joshua, of the tribe of Ephraim, by his conquest of the nations of Canaan.

Jennie. Gad is compared to a lion; of whom Jacob predicted military glory. His inheritance was east of Jordan, from whence he went to help the other tribes; thus he "provided the first part for himself," and then helped the others. Moses calls Dan a lion's whelp, while Jacob calls him an adder. Dr. Scott says both were emblems of Samson.

Susie. Great favor and many blessings are promised to Naphtali and Asher. Their lots lay side by side, in the northern part of Canaan. The Jews say the first fruits were brought sooner from Naphtali than from other tribes. Asher should be "blessed with children," and "dip his foot in oil." His inheritance was very fruitful. But the best part of his blessing was the promise: "As thy days, so shall thy strength be." "Thy shoes shall be iron and brass," is the first part of the promise, meaning, I suppose, about the same thing.

Mrs. S. We do not know much about this tribe. Anna, of gospel times, was of the tribe of Asher. The promise is a precious one, upon which every child of God may rely.

Susie. Now the venerable patriarch leaves his
beloved people; he ascends the mountain, beholds
the promised land, and then enters his heavenly
home.

Jennie. I should not think any one was with
him in these last hours. But his was a happy
death; his work was done, his trials ended, and the
Lord was with him.

Edward. That mourning for a whole month was
a sincere mourning, for all Israel mourned the loss
of a father; but God had provided a man to take
his place, full of the spirit of wisdom. His name,
Joshua, is the same as Jesus; and his bringing the
Israelites into the promised land, was a type of our
Saviour Jesus,—in bringing His people into the
heavenly Canaan.

Jennie. Now, mother, please tell us what you
know of Joshua.

Mrs. S. On three occasions he had been distin-
guished. First, at Rephidim, in commanding the
army against the Amalekites; as Moses prays,
Aaron and Hur holding up his hands, Joshua is
triumphant. We next see him at Mt. Sinai, going
with Moses as he ascends the mount, and returning
with him after the forty days. Again, we find him
one of the spies sent to search the land; and with
Caleb, faithful among the faithless.

Edward. The days of mourning being ended,
Joshua is directed to prepare for the entrance into
Canaan. All must be ready on the third day.

Jennie. Now Joshua sends two men as spies to
Jericho. Here comes in the story of Rahab, who received and protected these spies.

_Susie._ This she was led to do by faith. She believed, in the power of Israel's God, that Jericho would be taken, and begged that she might be saved.

_Jennie._ Her house was on the wall; and if she will bind the scarlet line in the window by which she lets them down, they promise that she, and all her friends taking refuge there, shall be saved.

_Mrs. S._ It is interesting to know that Christ descended from this believing Canaanite. Salmon, the prince of Judah, married her, and Boaz, the husband of Ruth, was her son.

_Edward._ Now let us look at the Israelites, as they cross the Jordan, at this season overflowing its banks. At the command of Joshua, the priests bearing the ark of the covenant, dip their feet in the water; then the water piles up, heaps upon heaps farther up the river, so that the channel is dry. The priests march to the centre of the river's bed, and stand still until the people have all passed over. When all have reached the other side, the priests follow, and the river flows on as before.

_Mrs. S._ But their faith was to have another trial. Circumcision, while in the wilderness not having been performed, they are now commanded to observe this ordinance, though with enemies on every side the men will thus be rendered unable to defend themselves. Then seven days are to be
devoted to the observance of the Passover. Duties to God first, whatever the consequences may be; but no power could injure them while God is on their side. On the tenth day of the first month, they cross the Jordan; on the fourteenth is the day for the Passover.

Susie. I never thought before, how great a trial this must have been to their faith.

Mrs. S. It is hard to leave this people, but it is past our time for closing.
MRS. SELWYN. We can now look upon the Israelites in the land of Canaan, encamped at Gilgal near the river Jordan.

Susie. Yes, they are all safe, eating real bread; for the day after the Passover the manna ceased; because they could now have the old corn of the land.

Edward. The Canaanites are greatly terrified the city of Jericho is shut up; the people, I suppose, feel safe within their strong walls; perhaps laugh at the idea of this company of men, women and children being able to batter them down; but I think they trembled while they laughed.

Mrs. S. I presume this was the case, but as the Israelites for six days marched round their city and no harm came to them, I think they made fun of the performance, and called them a set of great fools. On the seventh day, as they kept going round and round, the merriment probably became boisterous; when suddenly the trumpets' blast,
and the thundering shout startle them, and down come their walls. Then what consternation—everywhere death and destruction.

*Susie.* But Rahab—where is Rahab? Her house was on the wall.

*Mrs. S.* Rahab, you may be sure, is safe. Joshua has taken care of her. The two spies have her and her family in a safe place.

*Edward.* We read in Heb. 11: 30, 31, that "by faith the harlot Rahab perished not;" and also that "by faith the walls of Jericho fell down." I never saw how it was by faith that the walls fell; I see it now. This company of men, were in silence to march round the city, not even touching the wall, believing God would thus cause the result which they desired, and which he had promised. Their faith in Him led them to do just what He commanded. The promise was conditional; the means which He required must be used, or He would not cause the result.

*Jennie.* And they were plainly told just what they must do. There must be seven priests, seven trumpets; they must go round the city seven days, and seven times on the seventh day; then the wall will come down. But there must be silence until the trumpets' blast; and then the shout.

*Mrs. S.* The Divine Being, called the "Captain of the Lord's host"—Josh. 5: 13, 15, no doubt gave these commands. From the institution of the Sabbath, seven we find the sacred number, and it is interesting to note the divisions thus made.
Edward. But while the city was thus laid open to the Israelites, there were requirements that cost them much self-denial. Jericho was a rich city, and these people were in great need, yet everything must be destroyed but the precious metals, and these devoted to God.

Jennie. Yes, only to think, they had had no new clothes for forty years, and yet nothing might be saved from the flames.

Susie. But their clothes were not worn out, not even their shoes.

Jennie. But if you had never had a new dress, you would have wanted these nice things.

Mrs. S. I have often thought of this, and instead of being surprised that there was one Achan, it seems to me wonderful that there was only one.

Edward. I think more persons than one were guilty of the deed. Achan's wife and children were condemned to the same punishment as himself. His wife may have tempted him to lay hold of that beautiful Babylonish garment.

Mrs. S. They probably were united in the evil deed, and in seeking to conceal it. By taking the gold and silver, Achan robbed God, a sin of which many now are guilty.

Susie. They thought they would not be found out, and we are all slow to learn that we cannot hide anything from God.

Edward. Mother, you know that this sin of Achan caused the defeat at Ai. Now I have been
thinking that the want of success in attacking the strongholds of Satan, is owing to sin among professing Christians. The divine promises are conditional; a covenant obligation is binding on him who is to receive, as on him who gives. Am I not right, mother?

*Mrs. S.* Your views are in accordance with the judgment of men, as well as the word of God. If we would receive a blessing from God, we must "bring all the tithes into the storehouse." Mal. 3:10.

*Jennie.* It seems to me strange, that they must cast lots to find the guilty person.

*Mrs. S.* Not at all Jennie. This method is of divine appointment. It is an appeal to God to make known his will; in this case to bring the guilty one to light. Casting lots, like the taking of an oath, is lawful when performed with solemnity and reverence; but a thoughtless appeal to God is profanity, a taking of his name in vain.

*Susie.* But no mercy was shown to Achan, though he confessed his sin. He and his family were put to death, and then God blessed his people, and gave them success against their enemies. Ai was now taken.

*Mrs. S.* You say that Achan confessed his sin, but it was not a voluntary confession, and there is no evidence of his repentance. We are here taught, that God requires the exercise of justice as well as of mercy.
Edward. From this time victory attended the arms of Israel. The powers of nature aided them; in one battle a storm—hailstones causing greater destruction than the sword, and the day was lengthened to enable Joshua to complete his victory. This account I find Josh. 10:11, 14.

Mrs. S. You will find in Ex. 23:28, that hornets should aid them in driving out the nations of Canaan, and the promise is again repeated Deut. 7:20; then in Josh. 24:12, you will find the record of its fulfillment, and that thus the Amorites were driven out.

Edward. The nations of Canaan seemed some of them quite overcome by fear; the Gibeonites surrendered, or rather by craft obtained safety; but thirty-one kings fell before the hosts of Israel.

Mrs. S. Thus the land promised to Abraham became the inheritance of his posterity; and by lot was divided among them.

Jennie. How long was it before they were settled in their new homes?

Mrs. S. The precise time is not given, but it is thought to have been about seven years. Timnath-heres in Ephraim was given to Joshua; and he lived there in retirement some years. His influence was a blessing to the people. He twice assembled the leading men of the tribes, and gave them a solemn charge. He was a saviour to the people of Israel, a type of Him who is the Saviour of a lost world.
Susie. This seems to have been a pious generation, and the people continued to serve the Lord all the days of Joshua, and of those who had seen the wonderful works of God, the generation who were children when they came out of Egypt.

Jennie. Joshua did not appoint any one as his successor.

Mrs. S. Nor did he rule over the people after they were settled in Canaan. This was by divine direction. The nation was to have no ruler. They were thus to understand, that the Lord was their Lawgiver and their King.

Edward. Judah was appointed the leading tribe. The tabernacle was set up at Shiloh, a city of Ephraim not far from Timnath-heres. Here the high priest resided, and here the people assembled three times a year at the three great feasts. The Levites had their homes in all parts of the land, some I suppose in each tribe. Let us look at the map and see the divisions occupied by each tribe. Shiloh was near the centre.

Jennie. I wonder how the people behaved when they had no ruler.

Susie. I think they might have done just what is right, for God had given them laws; all they had to do was to obey them.

Mrs. S. This is true; but it can be said of people in our day, as well as of those who lived three thousand years ago. But if the spirit of obedience is wanting, it is not easy to keep people in order, even with good laws and good rulers.
Edward. To know how these people did behave when left to do what was right in the sight of their own eyes, we have only to read the book of Judges. Here we shall find the history of their evil doings, and the consequences that followed. They would worship the gods of their heathen neighbors; then God would give them up to the oppression of their enemies; and they usually suffered many years before they would humble themselves, and look to God for deliverance. When they repented, and turned to the Lord, he heard their prayers and raised up a deliverer. These persons were men of faith, and were called judges.

Jennie. Yes, I remember Gideon, who overthrew a great army of Midianites and Amalekites, with only three hundred men without any weapons but trumpets, pitchers and lamps.

Mrs. S. But at first, you know, he had thirty-two thousand. How came he to have only three hundred?

Susie. First God directed that all who were afraid should go home. After these had left, he had only twenty thousand; he was bidden then to take his men to a stream of water to drink, and to keep in his army only those who lapped the water instead of kneeling down to drink.

Jennie. There were three hundred of these; but I should not have thought anyone would have lapped water as a dog does.

Edward. This was the way they did; not stop-
ping to drink, they caught up some water in the hand, and lapped it as they went along. This showed them to be earnest men.

Mrs. S. Yes, you are right. How great faith Gideon needed, to go with only this three hundred against these hosts of the enemy; but he did just what God told him without any questioning. In the dead of night, each took a trumpet in one hand, and in the other a pitcher with a burning lamp inside of it. Entering the camp of the sleeping army, each one blows his trumpet, and breaks his pitcher. Roused from their sleep by the sound of trumpets and the glare of light, they are seized with terror, and these thousands flee before the unarmed three hundred, drawing their swords upon each other.

Jennie. Here was fulfillment of prophecy: “One shall chase a thousand, and two put ten thousand to flight.”

Susie. Sampson, the strongest man, was a judge. The Philistines then oppressed Israel. He was a man of faith, but he did some strange things.

Jennie. And some very comical ones; as tying fire brands between the tails of foxes to burn up the corn of the Philistines.

Susie. He would have a Philistine woman for a wife, and then told her where his strength lay. His hair being cut off, he was no stronger than other men, so that he was thrown into a dungeon and his eyes put out.

Jennie. He was a Nazarite; his hair was never cut, and here was his strength.
Edward. But as his hair grew, his strength returned, so that he pulled down a house, and thus killed a multitude, himself among them.

Jennie. Jephthah was a judge. He conquered the Amorites, and sacrificed his daughter.

Mrs. S. No Jennie,—human sacrifices were not permitted; she was dedicated to God, and never married. His promise was to give to God whatever met him.

Edward. I will name the other Judges: Othniel, Ehud, Deborah and Barak, Shamgar, Tola, Jair, Elon, Abdon, Ibzam, and the last two were Eli and Samuel. In this period occurred the war of the Benjaminites with the other tribes; when, as Jacob declared of him, Benjamin acted out the spirit of the wolf; also the story of Micah's being robbed of his image, and idolatry being set up in the city of Dan.

Susie. The story of Ruth is also in this period; but there is a delightful change from the wickedness and wars described in Judges, to the pleasant scenes brought before us in the story of Ruth. The change is like that from a bloody battle-field to a beautiful garden.

Mrs. S. It is true, that although we do find scenes of sorrow, as famine, exile and bereavement, that make Naomi quite broken hearted, yet Ruth's unselfish devotion gives a charm to the whole story.

Edward. We all sympathize with Naomi in her sorrows, and are pleased with her kindness in
desiring her daughters to remain in their own country; and yet I cannot see how she could wish them to go back to their idol-gods, instead of accompanying her to a land where the true God was known and worshiped.

_Jennie._ Ruth is so unselfish we cannot help loving her. Orpah yielded to her mother's entreaties, but of Ruth it is said: "She clave unto her." And when she got unto Bethlehem, how ready she was to do anything for her, even to go out into the field and gather the stalks of grain that the reapers had dropped.

_Susie._ How glad we are that Boaz takes notice of her, and becomes her friend. We love him for his kindness to Ruth. He was Rahab's son, you know.

_Mrs. S._ This devotion of Ruth to her mother-in-law, which led her to give up all her earthly comforts, is pleasing to everyone; but a higher motive than this, was the mainspring that moved her to this decision; "thy people shall be my people, and thy God my God." Rahab, moved by fear, cast in her lot with the people of God, but Ruth, drawn by love, put her trust under the shadow of His wings. Each gave evidence of a living faith in the God of Israel, by renouncing her idols and uniting with His people; and each was honored, not only in being the mother of a generation of kings, but of the King of kings.

_Jennie._ How beautiful are these thoughts, dear
mother; they give an interest to the story of Ruth, which I never felt before.

Edward. The period of the Judges was one of great backsliding. In the time of Eli, wickedness abounded. Eli was high priest as well as judge, and lived at Shiloh. The Philistines greatly oppressed Israel. The dates of this period are uncertain. We know that the entrance into Canaan was 1451 B.C., and that Saul began to reign 1095 B.C., so that this period was three hundred and fifty-six years, but we do not know the intervening dates. Samuel was the last judge, and the first prophet.

Mrs. S. We will spend our next evening with him.
CONVERSATION XVII.

HANNAH'S CONSECRATION.—SAMUEL'S CALL.—THE
ARK OF GOD TAKEN.—JUDGMENTS UPON THE
PHILISTINES.—UPON THE BETHSHEMITES.—
SAMUEL A PROPHET AND A JUDGE.

JENNIE. What a precious little child Samuel was.

Susie. He had a praying mother; and among his earliest impressions was his being dedicated to God.

Jennie. Yes, she is introduced to us in the tabernacle, praying for a son, and making the solemn vow that he should be the Lord's.

Mrs. Selwyn. And she called his name Samuel, which means, "asked of God."

Susie. And she did just what she said she would. As soon as he was weaned—about three years old, I suppose—she placed him with the aged high priest.

Mrs. S. Yes, her language is: "As long as he liveth he shall be lent to the Lord." The father unites with her, and with an offering they take him to the house of God.
Susie. Strange that she should put him away from her so young.

Edward. I dare say she thought he could do something; and he did "minister before the Lord." She thought this was the way to fit him for a higher work.

Mrs. S. And were not her hopes more than realized? God accepted her offering, and how blessed the fruit of her faith. He was a ministering spirit to the aged Eli, who had no comfort in his own children. But God gave Samuel a higher privilege even when a child; for the Lord stood near him, called him by name, and gave him a message to the aged priest.

Jennie. How beautiful this story. Being sure it is the voice of Eli, he runs to him to ask what he can do for him, but is told: "I called thee not, my son; lie down again." Three times this is repeated; and then, perceiving that it is the voice of God which the child hears, Eli bids him reply: "Speak, Lord; for thy servant heareth."

Susie. Most children would have been frightened with this idea; but Samuel goes back alone to his bed, and listens for the voice. Again he hears the call, "Samuel, Samuel," and replies: "Speak, Lord; for thy servant heareth."

Edward. How solemn the message from God: the judgments that should come upon Eli, for not training his children up in the right way.

Jennie. He was afraid to tell Eli God's message
to him; but as Eli insists upon it, he obeys.

Mrs. S. And the reply of Eli shows that he felt his sin, and was submissive to God.

Edward. There was war at this time with the Philistines.

Mrs. S. And the people, in their distress, prevailed upon the priests—the sons of Eli—to carry the ark to the battle-field.

Susie. And the Philistines, believing it was their God, fought desperately, and bore it off in triumph, and killed the priests.

Jennie. This caused the death of Eli; for when he heard that the ark was taken, he fell backward and died.

Edward. But the triumph of the Philistines was short; for the judgments of God compelled them to return the ark. Their god dragon was broken, and the emerods—little insects—tormented them.

Jennie. The lords of the Philistines put it in charge of two cows, and they carried it safely to the land of Israel; going without a driver, and leaving their calves at home.

Edward. Beth-shemesh was the first place in Israel that they entered; and here the people received the sacred treasure with great joy and thanksgiving; but they were guilty of such irreverence, that many were struck dead—fifty thousand, it is said.

Mrs. S. There is an error here, I think, in our translation. Instead of being rendered "Even
He smote of the people fifty thousand three score and ten," it should read, "He smote of the people fifty in a thousand, even three score and ten."

**Jennie.** How easy to make the mistake in translating: leaving out the in, and putting even in the wrong place. Josephus says it was seventy, and this makes it the same.

**Edward.** The people of Beth-shemesh were struck with such terror that they sent to the people of Kirjath-jearim—a Levitical city—to come and take it. They did; and it remained there twenty years.

**Mrs. S.** We learn from this event, and also from the threatening pronounced upon Eli, how dangerous to disregard God's commands. Because Eli's sons made themselves vile and he restrained them not, God declares: "All the increase of thy house shall die in the flower of their age." Hophni and Phinehas were slain in one day, and in turning to I Samuel 22:17,18, you will find that the eighty-five priests slain by Doeg, at the command of the merciless Saul, were the descendants of Eli.

**Edward.** Samuel was now the leading man in the nation; a prophet and a judge—the first in the one office, and the last in the other. He impressed the people with the guilt of idolatry, and there seems to have been a real turning to God under his influence. They put away their idols, and, in great numbers, came to him at Mizpeh for divine worship.

**Mrs. S.** Here they fasted, mourned and wept,
confessing their sins, while Samuel prayed for them.

Jennie. And just at this time a great army of the Philistines came in sight while Samuel was at the altar sacrificing a lamb.

Susie. But he did not stop praying; he only pleaded more earnestly that God would deliver them from their enemies.

Edward. Just think of their condition: without any armor, at a religious meeting, and a mighty host coming right upon them. But how safe to trust in God. All we are told is, “that the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them.” How easily can He who rules the elements, use them for the protection of His people, and the destruction of their enemies.

Mrs. S. It was after this wonderful deliverance that Samuel set up the stone which he named Ebenezer—the stone of help—a monument to witness; “Hitherto the Lord hath helped us.” The Israelites were prosperous and happy under his wise administration, and free from the oppression of their enemies.

Edward. He managed affairs with so much equity, that when he appealed to the people to witness if he had ever wronged them, with united voice they testified to his uprightness: “Thou hast not defrauded us, nor oppressed us; neither hast thou taken aught of any man’s hand.”

Susie. They, however, found fault with his sons.
Mrs. S. I think there were some, glad of an excuse for fault-finding. They wanted a king like other nations. Samuel told them that in this they were not rejecting him, but rejecting God.

Susie. Still God directed Samuel to comply with their wishes; but I think one of the prophets says: "I gave thee a king in mine anger." God punished them by granting their request.

Edward. We have only to read the history of Saul's reign, to realize what a judgment it was upon the nation. How happy in the time of Samuel, but how miserable under Saul.

Jennie. The people, at first, were much pleased with their king; he was so tall and good-looking.

Edward. He did seem to give promise of being a wise sovereign.

Susie. He was very prompt in rescuing the people of Jabesh-gilead.

Jennie. But I think this is the only wise thing related of him.

Mrs. S. It is said that the spirit of God came upon him; but I think he resisted the divine influence, and was given up to the power of the evil one.

Edward. He seems to have been so under the influence of evil passions, that he was in a state of frenzy—a voluntary maniac.

Mrs. S. Samuel was a faithful friend; faithful in his reproofs. He assured him that a man after God's own heart should take his place on the throne.

* Hos. 13: 11.
Jennie. This was David, the son of Jessie, who was the grandson of Ruth.

Mrs. S. But I wish now to speak of Samuel. He lived at Ramah, a few miles from Gibeah, Saul's residence. He had here a school for the education of young men to be prophets. Samuel was the first of those who, after the time of Moses, were inspired to give to men a revelation from God.

Jennie. A prophet means one who foretells future events—does it not?

Edward. I always thought this the meaning; but in "Hebrew History," this definition is given: "A prophet is one who speaks for God, who is in communion with him, and bears his messages to men."

Mrs. S. Thus he may give the history of the past, present or future; or he may declare God's truth to man; make known his will.

Edward. A prophet, in Scripture, is called a "man of God," or a "teacher come from God."

Susie. Prophets had power to work miracles.

Mrs. S. They were inspired, and had power from God to perform his work in whatever manner he saw fit to make known his will. A miracle gave immediate evidence that it was God's work, and not man's.

Edward. The difference between a miracle and prophecy, I have seen thus stated: "A miracle is evidence by a fact, and prophecy by testimony."

Mrs. S. In the establishment of both the Mosaic and Christian dispensations, the proof that
CONVERSATION XVII.

the one as well as the other is from God, was by miracles; while the fulfillment of prophecy is the evidence for all coming ages—an accumulating evidence. Samuel wrote the history of his own times, and probably that of the period of the Judges.

Edward. His death was a short time before that of Saul.

Mrs. S. David comes into notice eight years before the death of Saul, though his being privately anointed as king, was some years before this.

Jennie. He was the youngest of Jesse's sons—the one who took care of the sheep. The shepherd boy was sent for, to be anointed king.

Susie. He had great skill in playing on the harp.

Edward. His killing Goliah first brought him into notice, though he was employed before this, to soothe the crazy king by his music.

Jennie. He was at Bethlehem, taking care of his sheep, when his father sent him to carry provision to his brothers in the army.

Mrs. S. But I think we will not enter upon David's history until to-morrow evening.
CONVERSATION XVIII.

DAVID AND GOLIATH.—SAUL’S PERSECUTION OF DAVID.—SAUL’S LAST DAYS.—DAVID’S LAMENTATION.—DAVID ON THE THRONE.—DEATH OF UZZAH.—REMOVAL OF THE ARK.

Susie. We left David just as he was going to the army. When he reached the encampment, he found the men of Israel in great consternation.

Edward. You must think how the armies were situated; the Philistines on one hill, and the Israelites on another opposite, with a valley between them. Goliath, the great champion of the Philistines, marching through the valley, defying the armies of Israel, and demanding a man to fight with him, and thus, by single combat, to end the war.

Jennie. Goliath was at least ten feet high; his coat of mail weighed two hundred pounds; except his face, he was covered with brass, and a shield protected his face. I do not wonder that not a man dared to fight with him.

Susie. But when David heard his profane boasting, he exclaimed: “Who is this uncircumcised Philistine, that he should defy the armies of the living God?”
Mrs. Selwyn. David was moved by a divine influence, and though his brothers taunted him, and asked him where he had left his sheep, he declared that he would fight with this Philistine.

Edward. Saul seems to have been willing to trust him, and so stripped off his armor and gave it to him.

Mrs. S. But David will not take this; his confidence is in God; the victory will be from Him, and his own simple weapon—a sling and a stone—is all he needs.

Edward. When Goliath sees an unarmed boy coming to fight with him, he cries out: "Am I a dog, that thou comest to me with staves?"

Jennie. I do not think he was careful to have his shield before his face, so David had a fair chance to strike the fatal blow.

Mrs. S. This was of God, as well as the power to strike this blow.

Edward. His death was made sure by his own sword, and thus the army of the Philistines was put to flight.

Jennie. This wonderful victory caused great rejoicing, and David was the hero to whom the glory belonged, and to whom it was given. This appears in the song of the women, as the victorious army marched through the cities on their return: "Saul hath slain his thousands, and David his ten thousands."

Mrs. S. But this very song stirred up the spirit
of jealousy in the vain-glorious monarch: "They have ascribed to David tens of thousands, and to me but thousands; and what can he have more but the kingdom?" So from this time he plots the death of this youthful champion - the deliverer of his country.

**Jennie.** But his son Jonathan quite fell in love with David, for it says their souls were "knit together."

**Edward.** They were both devoted to the service of God; and this was the foundation of their friendship.

**Susie.** Saul had promised his daughter in marriage to the man who would go against the Philistines, so he gave David his daughter Michal; but when she became his wife, he required her to give David up to be killed.

**Jennie.** But Michal outwitted him, putting David out of the window, and an image in the bed, so that her father's messengers found only an image to kill.

**Mrs. S.** You will find, by reading from the eighteenth to the twenty-sixth chapters of the first book of Samuel, the various methods contrived by this wicked man to accomplish his malignant purpose.

**Edward.** It is wonderful how David escaped; but God protected him.

**Mrs. S.** God was his "refuge and strength, a very present help in every time of trouble."
Edward. He found it necessary to have a company of men with him, as Saul pursued him with a body of troops; and for these he must provide.

Susie. This reminds me of Nabal, a rich man to whom he applied for provisions. It was at the time of sheep-shearing, which was a season of feasting; but Nabal, in a tantalizing manner, replied: "Who is David? There be many servants nowadays that break away from their masters." Just as if he did not know the man who killed Goliath.

Jennie. David was provoked, believing Nabal indebted to him for aid he had given to his shepherds, and was about to compel the mean man to supply his need, when Abigail, his wife, hearing of it, without asking her husband, sent him what he desired; but this, I think, was the cause of Nabal's death.

Susie. Abigail was beautiful, and had a "good understanding," and I think made David a good wife, for he married her.

Edward. Saul was twice in David's power, he and all his guard being asleep; but David would not suffer any one to do him harm, though Abishai was ready to put him to death.

Susie. At one of the times, he cut off a piece of Saul's robe; and at the other, took away his spear and a cruse of water.

Edward. Then he went off some distance and called to Abner to take better care of his master,
for that, but for his protection, the king would have lost his life.

Mrs. S. Upon this, Saul roused himself, and said: "Is this thy voice, my son David?" Then he confessed his wrong doings, blessed him, and promised never more to do him harm; and I think he did not.

Susie. This was four years before Saul's death, and about the time that Samuel died.

Mrs. S. Samuel's death brought grief upon the whole nation: "All the Israelites were gathered togethered, and lamented him." They had indeed reason to mourn for him, for all his life had been devoted to their best interests.

Jennie. They must have bitterly repented their rejection of him, for such a king as Saul proved to be.

Edward. But no one in the nation was more wretched than Saul. The reason for this we can easily see. He lived only for his own pleasure; and God has so formed us, that happiness can never be found by those who seek only their own gratification. Such persons may be ever in pursuit of the "sumnum bonum," but like the "ignis fatuus," it ever flies from them. Excuse my Latin.

Jennie. We excuse you, and guess what it means.

Mrs. S. God has indeed given us such a nature, that it is only in seeking to bless others, we ourselves are blessed. Then there is another truth to be borne in mind. The things of earth can never
satisfy the soul; there is a void that nothing earthly can fill. God alone can satisfy the insatiable cravings of the immortal spirit. Saul, in his distress, had nothing,—even though he possessed a kingdom,—that could allay the wants of the soul. Samuel had been to him, in some sense, like God; but Samuel was no more; Saul was left to himself. What could he do? In his agony, he sought relief from what he knew was a forbidden source—for he himself had formerly banished these emissaries of Satan: he sought a woman professing to have intercourse with spirits. He found one at Endor; he desired her to bring up Samuel. In great fear of Saul, while it was the very Saul himself, she hesitated; but when assured that no evil should come upon her, she began her incantations. Amazement, however, seized her; for God really permitted the prophet to appear, and this she was not prepared for. Saul’s doom he pronounced: to-morrow the wretched man should enter the world of spirits.

Edward. To-morrow was the day of battle. The miserable king received a mortal wound, but his end was hastened by his own sword.

Jennie. Jonathan was also among the slain; dear, good Jonathan.

Susie. And the lamentation of David—how affecting! “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 the uncircumcised triumph.”
“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 unto me: thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished!”

Mrs. S. Here we come to the end of David’s state of humiliation. We shall next behold him in a state of exaltation; but David, though he had been anointed king, takes no step in ascending the throne, but by divine direction.

Susie. David was at Ziklag, but he went to Hebron as God directed, and was there anointed king over the tribe of Judah.

Edward. But Abner, Saul’s captain,—a crafty, ambitious man,—anointed Ishbosheth, a son of Saul, over the other tribes.

Jennie. The result was a seven years’ war between the house of Saul and the house of David, but carried on by the two captains—Abner and Joab. At the death of Ishbosheth, all united under David.

Mrs. S. David’s first public act was the choice of Jerusalem as his capitol. This city was still in the hands of the Jebusites, and strongly fortified; but it was soon taken. Hiram, king of Tyre, aided David in building up the city and in erecting his palace.

Edward. David’s special design was to estab-
lish here the worship of God. The tabernacle was at Gibeon, and the ark at Kirjath-jearim. David attempted to remove the ark to Jerusalem, but was prevented by the death of Uzzah.

*Susie.* I remember this. Uzzah took hold of the ark to keep it steady, and for this was struck dead. It was then placed in the house of Obededom.

*Jennie.* Was it not strange that a person should be struck dead for touching the ark?

*Mrs. S.* I will show you that it was what he deserved; but, in doing this, I must explain two of the divine attributes—holiness and justice. They are distinct attributes; but "the import of the one is shaded into that of the other."* Holiness is freedom from sin; justice is opposition to sin. Opposition to sin indicates purity of character; and the penalty inflicted upon the transgressor, shows the degree of opposition to the sin. Death, as the punishment for irreverence, indicates its guilt in the sight of God, and impresses the obligation to obey his holy commands. The ark of the covenant was a symbol of the divine presence; it must therefore be regarded with solemn awe, and no hand must touch it. This was well known; and reverence would lead to obedience. Uzzah laid hold of the ark, and suffered the penalty. There was irreverence in the heart, and this led to disobedience in the act.

*Edward.* We all thank you for making this sub-

*Philosophy of the Plan of Salvation, page 81.*
ject so plain. May it lead us to watch over ourselves, lest we take God's name in vain, by a thoughtless use of his word and the ordinances of his house.

Mrs. S. There was an error in the manner of removing the ark. It was to be borne by staves passing through the rings at the corners, on the shoulders of Levites of the family of Kohath. You will find a description of the ark, Ex. 37:1-3, and directions for its removal, Num. 4:5, 6, 15.

Susie. The ark was at the house of Obededom but three months.

Edward. By the blessing upon Obededom, David was led again to attempt its removal to Jerusalem; and he was careful to obey the laws.

Mrs. S. The description of its removal is in II Sam. 6:12-23, and I Chron. 15.

Jennie. David had prepared a tent for it in Jerusalem.

Mrs. S. On this occasion, the people assembled from all parts of the land. The priests and Levites were prepared for the service, with singers and players on instruments, while the ark, covered by the priests, was borne by the sons of Kohath.

Jennie. I can seem to see this joyful throng, that, with shoutings and songs of thanksgiving, with the sound of cornets, trumpets and harps, march onward, keeping time with the music.

Susie. I think the king was the leader in this grand procession, and that he was full of joy; but
when his wife Michal saw him dancing and playing the harp, "she despised him in her heart."

Mrs. S. Keeping time with the music was termed dancing, and common as a religious exercise on joyful occasions. But Michal had no sympathy with her husband's holy joy, expressed by this poetry of motion, and these songs of praise; she thought only of the vain fellows who, as in our day, sing and dance for amusement. What a contrast between these midnight circles for pleasure, and the exercises of this joyful throng.

Susie. Having entered the city, while the full chorus sing, "Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, and the King of Glory shall come in," the ark is borne to its place within the curtains. Then follow the burnt offerings, peace offerings, and gifts to the people by the pious king; and then as a prophet, pronouncing a blessing upon them.

Jennie. With this heavenly spirit, he returns to his home "to bless his household;" but what a reception! Listen to Michal, with her contemptuous revilings: "How glorious was the king of Israel to-day, who uncovered himself as one of the vain fellows shamelessly uncovereth himself." I think he gave her just the answer she deserved, when he replied: "It was before the Lord, which chose me before thy father, and before all his house, to appoint me ruler over the people of the Lord, over Israel."
Mrs. S. A psalm of thanksgiving in I Chron. 16, was probably sung on this occasion. It gives expression to the feelings of the pious king, and would impress the people with the marvelous loving kindness of the God of Israel; then calling upon all the inhabitants of the earth, with all created things, to unite in His praise, it closes with the ascription: "Blessed be the Lord God of Israel, forever and ever;" all the people swelling the loud amen.
CONVERSATION XIX.


MRS. SELWYN. David in his state of exaltation as well as humiliation, was a type of Christ. He triumphed over all his enemies, and his dominion was from the Euphrates to the Mediterranean.

Edward. He was the sweet Psalmist of Israel. He lived earlier than any Grecian poet; for Homer was not born until after the death of Solomon. In enlightened nations, his Psalms are more universally esteemed than the poems of any other author.

Mrs. S. David was a poet and a king; he was also a prophet. While in beauty and sublimity he is unsurpassed, his devout thoughts fill the soul with holy aspirations; and he so fully expresses the feelings of the Christian, that these inspired songs are sung wherever the gospel is proclaimed. To him it was revealed that the Messiah should be of his seed, and yet the Lord from heaven.
Edward. In some places Christ is plainly foretold; then in others, feelings are expressed and circumstances related as if the experience of David, which in the Gospels are quoted as prophecies of Christ; proving, I think, that David was a type of Christ, both in his sufferings and in his triumphs. In the second Psalm is a prophecy of the kingdom of Christ. The opposition of men, even of the kings of the earth, against the Lord, and against His Anointed is declared, and that this opposition shall be in vain; Christ shall be exalted, and the nations "dashed in pieces like a potter's vessel."

"Yet have I set my king upon my holy hill of Zion." "I will declare the decree; the Lord hath said unto me; Thou art my son, this day have I begotten thee." This passage is referred to by Paul—Acts 13:33—as fulfilled when Christ rose from the dead. Paul also gives Ps. 16:10, to show that Jesus is thus proved to be the promised Messiah; and so does Peter in his sermon on the day of Pentecost, Acts 2:31. The passage is: "For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption."

David foreseeing the exaltation of this promised One, his son according to the flesh, declares: "The Lord said unto my Lord, sit thou on my right hand until I make thine enemies thy footstool." * This is quoted by our Saviour as referring to himself, as David's son and David's Lord; and Peter refers to

* Ps. 110:1.
it to convince the Jews that they have crucified their own Messiah. Paul also shows, Heb. 5:5, that this prophecy is fulfilled in Jesus, in that he is forever both King and Priest; quoting from Ps. 110:4. "Thou art a Priest forever after the order of Melchizedek." But I have quite forgotten that I am a learner, and have given you a sermon. Please excuse me, mother.

Mrs. S. You need make no excuse my son; I rejoice that you have looked into this important subject, and see so clearly how these prophecies are fulfilled in Christ. You may now turn to Ps. 22; and there we shall find our Saviour's sufferings foretold, while related as the experience of David. In verses seventh and eighth is the derision of his enemies: "All they that see me laugh me to scorn; they shoot out the lip, they shake the head, saying: he trusted in the Lord that he would deliver him; let him deliver him, seeing he delighted in him." Now you may in the Gospels find the fulfillment.

Susie. In Mat. 27:33, I find the very words: "He trusted in God; let him deliver him now, if he will have him." Then the derision of the soldiers, verse 28–31 is described; the putting on him of the purple robe, crowning him with thorns, bowing the knee in mockery, spitting upon him, and smiting him on the head.

Jennie. In Mark 15:29, it says: "They that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple and
buildest it in three days, save thyself, and come down from the cross.

Edward. In verse sixteenth; "They pierced my hands and my feet;" the death of our Saviour by crucifixion is described. "They part my garments among them, and cast lots upon my vesture," describes just what the soldiers did.

Jennie. Yes, in John 19:23, 24, it says, that the soldiers made four parts of his garments, to every soldier a part; but of the coat they said, "Let us cast lots for it whose it shall be; and it refers to this prophecy as being thus fulfilled.

Mrs. S. You may turn now to Ps. 69. This clause of the ninth verse: "For the zeal of thine house hath eaten me up;" is quoted in John 2:17 as being fulfilled when Christ drove out of the temple those that sold oxen, sheep and doves, and the changers of money; as he thus exhibited a consuming zeal for the honor of God, and the purity of his worship.

Edward. Mark 15:30 "And they all forsook him and fled," is a fulfillment of verse twentieth of this Psalm; "I looked for comforters but I found none." Even John, in the high priest's palace, dared not comfort him, and Peter denied him there.

Susie. Each of the four Evangelists gives the fulfillment of the next prediction: "They gave me also gall for my meat, and in my thirst they gave me vinegar to drink."

Mrs. S. Ps. 22: 1, "My God, my God, why hast thou forsaken me," is the exclamation of our Saviour on the cross; "Eloi, Eloi, lama sabachthani?" It was the language of David when feeling forsaken of God, and he thus represents the suffering Saviour.

Jennie. Is the treachery of Judas foretold?

Mrs. S. In the rebellion of Absolom, Ahithophel, David's friend and counsellor, became a traitor to him; and the denunciations upon him, are pronounced upon Judas; since the traitor to David, was a type of the traitor to Christ. Hence the quotation from Ps. 69: 25 and 109: 8, in Acts 1: 20, "Let his habitation be desolate, and his bishopric"—office—"let another take,"

Jennie. Thank you, mother, for this explanation.

Mrs. S. Of David it is declared that his throne or dominion should endure forever; and this is fulfilled in Christ, who, according to the flesh, was David's son.

Jennie. I have often wondered how it could be true, that David should never "want a son to sit upon his throne;" when at the present day his posterity are unknown, and centuries have passed since the sceptre departed from Judah; but I see it now—Christ is, and ever will be King in Zion, and thus the throne of David endures for ever.

Mrs. S. Bishop Horne says of the Psalms: "They are an epitome of the Bible, adapted to the purposes of devotion. In them we find religion
presented in its most engaging dress; the graces of poetry and the charms of music consecrated to the service of God.” Thus “delight may prepare the way for improvement, and pleasure become the handmaid of religion, while every turbulent passion is calmed by sacred melody, and the evil spirit is still dispossessed by the harp of the son of Jesse.” “Here is history, portraying the blessings experienced by the people of God; and prophecy unfolding the future glories of the Redeemer’s kingdom.” In reading these divine oracles, we should review the history to which the Psalmist calls our attention; and search for the fulfillment of the prophecies which God was pleased to reveal to his believing servant.

Edward. We should also, I think, when reading his denunciations against his enemies, keep in mind that this language is used to express the divine condemnation of sin, and the judgments God would visit upon the wicked; and not from a spirit of revenge in the Psalmist.

Jennie. David expresses his feelings so fully, that we can look into his very heart.

Edward. His soul was also so entirely under a divine influence, that he spoke in “strains sweet as angels use,” the very language of heaven.

Mrs. S. I think we lose much by not being familiar with his history, the scenes of joy or sorrow which so deeply affected his soul.

Edward. I am always glad when the occasion for writing the Psalms is given.
Jennie. Did David write all the Psalms?

Edward. His name is prefixed to only about half of them; but he probably wrote many more than this.

Mrs. S. Asaph, Heman, and Jeduthun, the chief singers in the temple worship in the time of David, wrote quite a number. The ninetieth, you know, is a prayer of Moses; three were written for Solomon, or by him; and some it is evident were composed after the captivity.

Susie. David wrote the twenty-third, though I do not know at what time; yet it always makes me think of the shepherd boy, with his harp bringing forth sweet music, and singing the beautiful words: "The Lord is my shepherd, I shall not want."

Mrs. S. David's great desire was to build a house for God.

Edward. But God denied him this privilege, and the reason given for this is, that he had been a man of war, and had shed much blood.

Jennie. Does this imply that he had done wrong in pursuing this course?

Mrs. S. No, Jennie—David's special work was to subdue those nations that sought the destruction of God's people, and Solomon was raised up for another great purpose; the preparing of a temple for the Lord of Hosts. David was a type of Christ, in his triumph over the powers of darkness; Solomon a type of Christ, as the Prince of Peace.

Susie. David, though the man after God's own heart, fell into sin.
Mrs. S. For this he deeply repented, showing his abhorrence of himself and his sin. This is evident from the Psalm in which he lays open his heart. Ps. 51.

Edward. David received divine forgiveness, though visited with sore chastisement, as in the rebellion of his favorite son Absalom. 2 Sam. 15-18.

Mrs. S. David was very happy in his son Solomon; and happy in being permitted to prepare for the house he would build for God.

Jennie. And what a wonderful preparation: “Iron and brass, precious stones and marble stones, silver and gold,” he says, I have prepared with all my might; and above all this, he gives ten thousand talents of gold, and seven thousand of silver.

Edward. A talent in weight was one hundred and twenty-five pounds.

Susie. “I give this,” he says, because “I have set my affection on the house of my God;” and then he asks: “Who is willing this day to consecrate his service unto the Lord?”

Edward. This appeal was made to the leading men of the nation; and what an offering it brought forth; five thousand talents of gold, ten thousand of silver, eighteen thousand of brass, one hundred thousand of iron, and an abundance of precious stones. And all this was a “willing offering.” What an example to Christians of the present day.

Mrs. S. The seventy-second Psalm is a prayer of David for Solomon.
Jennie. It seems to be among David's last words, for in closing he says: "The prayers of David the son of Jesse are ended."

Mrs. S. The last petition for his youthful son, now the sovereign of this great people, is: "Give to the King thy judgments, O God, and thy righteousness to the King's son"—may he understand thy statutes and with righteousness govern this nation.

Edward. He asks with the full belief that his prayer will be heard and answered.

Susie. So that the Psalm seems a description of his reign, rather than a prayer.

Jennie. A description, I should think, of the kingdom of Christ; though it may refer to both.

Mrs. S. Yes, David, by the power of the Holy Ghost, has a view of the righteousness, peace and glory of Solomon's reign; and he also beholds the more glorious reign of the promised Messiah—his son and his Lord—the whole earth filled with his glory.

Jennie. Mother, in verse fifteenth it says: "Prayer shall be made for him continually." Does this mean for Solomon or for Christ?

Mrs. S. For the coming of Christ, I think. For four thousand years, those who by faith beheld the promised Messiah, prayed that his coming might be hastened.

Edward. "Prophets and kings desired it long, but died without the sight."

Susie. In the fullness of time he came, and completed the scheme of redemption.
Jennie. And when he ascended to heaven, two shining ones assured the sorrowful disciples, that he would come again in the manner they had seen him depart.

Mrs. S. Christ's second coming, as well as the first, is the theme of the prophets; for from Genesis to Revelation, the types, the promises, and the prophecies, point to a church redeemed out of every nation.

Edward. And this is still in the future.

Mrs. S. But the first coming gives full assurance of his second coming; and for this we should pray, and seek to be in readiness.

Edward. Our Saviour declares, that this gospel of the kingdom shall be preached in all the world for a witness to all nations, and then shall the end come; and he commands: "Go ye into all the world, and preach the gospel to every creature."

Mrs. S. And to pray—"Thy kingdom come, thy will be done on earth as it is done in heaven."

Edward. Here I am reminded of a sermon I have been reading—a sermon from this text: "Let the whole earth be filled with his glory." Ps. 72:19. It was preached by Rev. Dr. Wilson at the opening of the General Assembly, 1876. "The spirit of the gospel is the spirit of missions," is the leading thought. Dr. Wilson shows that the spirit of missions is a badge of the true church; and this he proves in the first place by a reference to Old Testament worthies; as Abel, Enoch, Abraham, and
other covenant people of God. The spirit of prophecy he shows to be the spirit of missions; and the key-note of prophecy, "Victory through an incarnate Redeemer." A type, he says, is "an embodied prophecy, and carries with it the same sublime lesson." We must read the whole sermon together.
CONVERSATION XX.

EVENTS SHOWING THE PROGRESS OF REDEMPTION.—
SOLOMON.—THE TEMPLE.—QUEEN OF SHEBA.—
SOLOMON'S DEPARTURE FROM GOD.—
SOLOMON'S WRITING'S.—THE MOSAIC CHURCH.—TYRIAN HISTORY.

JENNIE. We are happy to spend this evening with the wisest man.

Susie. We have been reading to-day in Edwards' History of Redemption. Dr. Edwards considers events promoting the kingdom of God, as steps in the progress of redemption; "the turning of the wheel of Providence toward the completion of this glorious scheme." He enumerates nine such steps in the life of David. If you please I will read them.

Mrs. Selwyn. Yes, my daughter, we shall be pleased to hear them. [Susie reads] :

Susie. "The person from whom Christ is to descend, divinely anointed. The written word of God enlarged by Samuel. David inspired to show forth Christ and his redemption by divine songs. David's wonderful preservation during his persecution by Saul. God's exalting David to the throne
of Israel. A city divinely chosen, in which to establish God's name and worship. The covenant renewed to David, and Christ promised from his seed. God's giving by David the whole promised land to Israel. David's commission to improve the method of worship."

Edward. I think Solomon's being enabled to ascend the throne amid all the opposition made to it, was another turn of the wheel toward this great consummation.

Jennie. This is just what Dr. Edwards says.

Susie. And the building of the temple was another.

Mrs. S. This was indeed a very important step in this progress.

Edward. The opposition to Solomon was very formidable. Adonijah was now the eldest son; Joab the veteran commander and Abiathar the high priest, were both on his side—the one believed to have power over men, and the other power with God.

Jennie. But God was on Solomon's side; and he therefore could not but prevail.

Susie. Solomon's wise choice gives me great interest in him.

Jennie. He showed wisdom in choosing wisdom; but he ought to have asked to be kept from trusting in himself, instead of trusting in God.

Edward. God also gave Solomon riches, and "largeness of heart as the sand upon the seashore."
He had a great work to perform, and a great people to govern; and he was furnished with the means for its performance. By his alliance with the king of Tyre, he obtained skillful workmen, as well an abundance of cedar wood and marble, and the means of transporting treasures from distant regions.

*Susie.* Tyre and Sidon were famous seaports on the Mediterranean in Phenicia.

*Edward.* The ships of Tyre were the first that ever spread their sails upon the sea, and the Phenicians the first people who understood the art of navigation.

*Mrs. S.* The Tyrians were idolators, but their wealth and skill, by this alliance with Solomon, were employed in the service of God.

*Jennie.* The foundations of the temple were laid in the fourth year of Solomon's reign, and he was seven years in building it.

*Edward.* The temple was built like the tabernacle, after the pattern given to Moses in the mount, having two rooms, the holy place, and the holy of holies.

*Mrs. S.* It was not distinguished for its size, but for its surpassing beauty; and yet all the parts covered a large space. The distance around the outer court was half a mile. This was the court of the Gentiles. The temple stood upon Mount Moriah, upon the spot marked out by God by his acceptance of David's sacrifice—the threshing-floor
of Araunah—thus causing the pestilence to cease. Its front was to the east. The entrance to the court of the Gentiles on this side, was called Solomon's porch. This was on a terrace raised four hundred feet from the valley below, to make the space required.

Edward. The next court was that of the Israelites, divided into two parts, the one for the men, the other for the women. The gate Beautiful was the passage from the court of the Gentiles to the court of the women. Within the court of the Israelites was the court of the priests, in which were the brazen altar, ten lavers and the molten sea.

Jennie. The brazen altar was twenty cubits square and ten in height, the ascent by an inclined plane. It was directly in front of the temple.

Mrs. S. These courts are spoken of as parts of the temple; as when Jesus drove out those that sold and bought from the temple; it was from the court of the Gentiles.

Edward. The building was seventy cubits in length, twenty in width, and thirty in height, and thus divided: the holy of holies twenty, the holy place forty, the porch ten. The height of the porch was one hundred and twenty cubits.

Susie. There were chambers all around the building except in front, three stories of them, each five cubits; the narrow windows being above them. They were rooms for the priests and for other purposes.
Jennie. The courts were paved with marble beautifully variegated.

Edward. From the court of the Gentiles was an ascent, and at the entrance twelve steps, the temple being the highest spot.

Susie. In the holy place was the golden table for show-bread on one side, the golden candlestick on the other side, and the golden altar for incense in the centre of the west end.

Edward. In the holy of holies was only the ark of the covenant; its cover the mercy seat, on which were the two golden cherubim, their wings stretching from one side of the room to the other. Here the divine glory appeared.

Jennie. All the materials were prepared before being brought to Jerusalem, so that there was no sound of a tool in putting the parts together.

Edward. This reminds me of Bishop Heber's beautiful lines:

"No hammer fell, no ponderous axes rung;
Like some tall palm, the mystic fabric sprung."

The building was of white marble, polished, the stones so nicely fitted as to have the appearance of one stone; and so abundantly decorated with gold and gems as to be dazzling to the sight. Within it was completely overlaid with gold, and adorned with precious stones; a more splendid edifice never met the eye of man.

Mrs. S. Its dedication was a memorable scene; the vast assembly, the youthful sovereign on his
knees pouring out his soul to God, the fire from heaven consuming the sacrifices upon the altar, and the house filled with the glory of the Lord; thus signifying the Divine acceptance of the gift.

**Susie.** At the close of his prayer, he pronounced a blessing upon his people.

**Jennie.** Then came a feast of thanksgiving for twice seven days; the peace offerings presented by this large-hearted king, two and twenty thousand oxen, and one hundred and twenty thousand sheep.

**Edward.** God again appeared to Solomon, assuring him that the promises made to his father should be fulfilled, if, like him, he held fast to the divine commands; but threatening fearful judgments if disobedient.

**Mrs. S.** He seems to have little regarded these threatenings. Absorbed in great schemes, and lifted up with his own glory, he forsakes God and violates one command after another, until he pursues a course that would once have caused him to shudder.

**Edward.** It was when at the height of his glory, that he was visited by the Queen of Sheba. She is thought to have come from the southern part of Arabia near the Red Sea. Solomon's navy may have touched at some port in her dominions, and thus she had heard of his greatness.

**Susie.** But when she beheld the order of his house, and the magnificence of his buildings, she said the half had not been told her. She was
charmed with his beautiful works, but especially with his wisdom; for he could answer all her questions.

**Jennie.** But the ascent to the house of the Lord she thought the most wonderful. Please tell me what there was so remarkable about that.

**Edward.** The temple you know, Jennie, was on Mount Moriah, and Solomon's palace on Mount Zion. Over the valley between them, Solomon had made a bridge, or what railroad men would call a viaduct, from one hill to the other.

**Mrs. S.** This was a wonderful work of art. The distance between the hills was three hundred and fifty feet, and the Tyropean valley so deep as to seem like a chasm. The bridge was upon arches of hewn stone supported by piers from beneath. Dr. Robinson states that this was indicated by stones that he found protruding from Mount Moriah. This bridge extended from the court of the temple to a covered colonnade on Mount Zion leading to the palace.

**Jennie.** I do not wonder the Queen was so overcome in surveying this work of art.

**Mrs. S.** Solomon's great sin was his taking wives from the nations forbidden by God; and his wives turned away his heart after other gods—the foul sin of idolatry.

**Edward.** I suppose he thought he could resist the temptation, even of an idolatrous wife.

**Susie.** Just like those who think they can be good Christians, while conforming to the world.
CONVERSATION XX.

Mrs. S. But giving up one's self to forbidden pleasures, is like venturing within the circling eddies of a whirlpool. Round and round one is borne with increasing velocity, until comes the deadly vortex—the fatal plunge! A miracle of grace it is, that any devotee of pleasure is ever saved.

Edward. The book of Ecclesiastes gives reason to hope that Solomon saw the evil of his way, and turned to God; but he expresses little hope for himself.

Mrs. S. God had promised David that he would not take his mercy from this son, as he did from Saul; and I think that by divine grace he repented and was forgiven.

Edward. Solomon's method of expressing his thoughts is very impressive. The proverb is of two parts, the same idea twice repeated: as, "Pride goeth before destruction, and a haughty spirit before a fall;" or the one expresses the opposite of the other; as "The wicked flee when no man pursueth, but the righteous are bold as a lion." The figures are also clear and forcible; for instance: "As in water face answereth to face, so the heart of man to man."

Jennie. The Song of Solomon contains some curious comparisons, but some objects of great beauty are brought into view; as well watered gardens, crystal streams, gushing fountains, while the singing of birds and the voice of the turtle enlivens the scene.
Mrs. S. It is a dramatic poem, and should have been thus written. This song is an allegory, and prophetic of Him who is to the believer, the Chief among ten thousand, and One altogether lovely. It is designed to illustrate the union between the divine Redeemer and his believing people, under the figure of the marriage relation. God is pleased thus to symbolize this union, and in no other way could so clear an idea be conveyed of the privileges those enjoy who accept the offerings of his grace.

Edward. This period must have been that of Israel's greatest glory, for all the neighboring nations were either in alliance with Solomon, or under his dominion.

Jennie. And in wealth this land stood first, for gold was abundant, and silver as plenty as stones.

Mrs. S. The Mosaic Church was also at its height. A house for the worship of God, and in which he was pleased to manifest his glory, was an important step in the progress of redemption. It was a type of Christ, and of the church purchased by his blood.

Susie. When anything is at its height it begins to go down; and this was the case with the Jewish nation after Solomon.

Mrs. S. And this was also true of the church; for when Christ came, she was like the moon in conjunction with the sun, scarcely visible; thus illustrating how inferior the dispensation of law to that of the gospel—the one a shadow, the other sub-
stance. Of John the Baptist, the last representative of the Mosaic church, Jesus says: "He that is least in the kingdom of heaven is greater than he."

Edward. In speaking of Jesus, John says: "He must increase, but I must decrease." He feels that he knows but little, though he is the herald of of Him who is to be the Light of the world.

Mrs. S. Yes, he feels this, but he was the greatest of the Old Testament saints, because he saw most clearly the glory of Christ, and of the kingdom of heaven or gospel dispensation.

Edward. The reign of Solomon was midway between Abraham and Christ, so that we may call it the noon, as well as full moon.

Susie. Speaking of Old Testament worthies, reminds me of Stephen's sermon, and also of some remarks in the New York Evangelist, showing how he preached the gospel from the history of the people of God in giving Abraham, Joseph, Moses and the prophets as agents to receive, publish and transmit God's great covenant promises to man: all being now fulfilled in Christ.

Jennie. Now, mother, there is a question I must ask before we leave Solomon. Do we find anything in profane history, like these records of Tyre in the Bible? Is Solomon spoken of by any of these historians?

Mrs. S. In Rawlinson's Historic Evidences, page 306, you will find the testimony of Josephus
in regard to two Phenician historians, Dius and Menander; and you can also read the statements of Josephus. These historians both speak of Solomon, king of Jerusalem, as distinguished for his wisdom, and give Hiram as king of Tyre at the same time. They say that Solomon would send problems to Hiram to solve, and request Hiram to send problems to him, and that the one who failed in solving them must pay a forfeit.

Edward. Here Dius says, Hiram could not solve them, but that one Abdemon could solve Solomon’s riddles, while Solomon could not always solve his. So much for Tyrian vanity.

Mrs. S. But our object is to find evidence that Tyrian history corroborates that of the Bible, and this, you perceive, is proved by their testimony. Menander also says, that Hiram gave his daughter in marriage to Solomon, and in I. Kings 11:1, among his strange wives, Zidonians are mentioned. Tyre and Zidon were probably under the same king. Tyre, in Isaiah 23:12, is called the daughter of Zidon, and it is evident that Zidon was distinguished before Tyre was known.

Edward. Dius says also, that Hiram aided Solomon in building the temple, giving him gold and silver from Libanus; and that Solomon gave him in return a country in Galilee. This corresponds with the Bible account. In I. Kings 9:13, it is said that Solomon gave Hiram twenty cities in Galilee, but that he was not pleased with them.
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*Mrs. S.* Thus Jennie your question has brought out some interesting facts. And now, my children, for this evening we must close.
CONVERSATION XXI.


SUSIE. Solomon was no sooner in the tomb, than there was a great change in the land of Israel.

Mrs. Selwyn. Yes, an unlooked for change; and yet just in accordance with the threatening God had given to Solomon. He was disobedient, and this penalty was executed; "As thou hast not kept my covenant, I will surly rend the kingdom from thee and give it to thy servant." In this threatening there was a merciful provision. "In thy days I will not do it;" and a promise was added; "I will not rend away all the kingdom, but will give one tribe to thy son;—not for thy sake—"for David thy father's sake," "and for Jerusalem's sake which I have chosen."

Jennie. And the change was brought about by the voluntary act of his son.
CONVERSATION XXI.

Susie. Yes, when the people asked that he would make their yoke lighter than their father had done; he answered them as his young companions advised him: "I will make it heavier; my father chastised you with whips, but I will chastise you with scorpions;"—something that had prickles I suppose.

Edward. What a provoking answer. He might have known it would stir up a rebellion. Rehoboam spoke as he felt, but it led to the judgment which God had threatened. The only wonder is, that any were willing to come under the power of such a tyrant. But Judah was true to the house of David, and little Benjamin, not large enough to be called a tribe, nestled under his protecting wings.

Jennie. What a fulfillment of prophecy: "The Lord shall cover him all day long, and he shall dwell between his shoulders." From this time Judah and Benjamin are as one tribe, and continue to worship the true God.

Susie. But ten tribes immediately revolt, and choose Jeroboam for their king. This was just what the prophet Ahijah had foretold, when he tore Jeroboam's robe into twelve pieces, and gave him ten.

Jennie. But, mother, how was it with the Levites? Which division did they join?

Mrs. S. You will find, II. Chron. 11:13, that the Levites left their suburbs and their possessions, and came to Judah and Jerusalem. In the twelfth
verse it says: "The priests and Levites resorted to Rehoboam out of all their coasts;" also others that were true to the God of Israel.

Jennie. Jeroboam was an Israelite, but what a strange religion he established—the worship of the two golden calves.

Edward. Jeroboam had been in Egypt, and he got his religious ideas in that country.

Mrs. S. Jeroboam pretended to represent God by this calf worship; and he had two—the one in the north, and the other in the south—to accommodate the people. The reason he gave for pursuing this course was: that if the people went to Jerusalem to worship, they would soon return to the house of David—worldly policy an excuse for idolatry—but he is ever condemned for having "made Israel to sin."

Susie. His priests were not of the tribe of Levi, but of the lower orders of the people. He had no regard for the law of God.

Mrs. S. The removal to Judah of the priests and Levites, shows that they would not join in this idolatrous worship. How sad this departure from God, but I suppose there was always a hidden church of true believers among them—a few who went up to Jerusalem to worship.

Edward. Rehoboam was forbidden to make war against Jeroboam, but a prophet was sent from Judah to reprove him for his great sin, and to warn him of impending judgments. He found the king
at Bethel offering a sacrifice to his calf. He cried against the altar, and declared that in future time, a man, Josiah by name, of the house of Judah, should on this altar burn the bones of the priests who had here offered incense. As a sign of the truth of this prophecy he said: "This altar shall be rent, and the ashes that are upon it, shall be poured out."

_Susie._ Upon this Jeroboam was enraged, and stretched out his hand to seize the prophet, but it was instantly withered; and at the same time, the altar was rent, and the ashes poured out.

_Jennie._ I should think this might have led him to repent of his sin.

_Susie._ It seemed at first to affect him, for he begged the prophet to pray for him; but not, however, to his calf, I imagine.

_Edward._ No, for I think he wanted his arm cured. The prophet did pray, and his arm was restored. He then seemed thankful, and wished the prophet to go with him and take refreshment.

_Jennie._ But his repentance did not last, for "he turned not from his evil way."

_Edward._ The prophet told the king, that if he would give him half of his house, he could not go with him, for the Lord had commanded him not to eat bread nor drink water in the place.

_Susie._ And yet after all, this good man was ensnared by a person who pretended to be a prophet of God. This man told him, that he had been di-
rected by an angel to invite him to take some food. This was a lying prophet, pretending to serve God while conforming to idolatrous customs.

Jennie. And the disobedient prophet was slain by a lion soon after he left the house.

Mrs. S. We learn from this narrative how unsafe to listen to one who professes to serve God, while absorbed with the things of the world. The fulfillment of the prophecy which this man of God uttered, you will find in II. Kings 23: 15-18. Good King Josiah was the person who thus showed his abhorrence of idolatry.

Edward. I have here been looking at dates. Solomon began to reign 1015 B. C. His death and the revolt of the ten tribes was 975 B. C. The captivity of the ten tribes by the Assyrians was 721 B. C., making the duration of the kingdom two hundred and fifty-four years.

Jennie. There were nineteen kings during this time, and every one did evil in the sight of the Lord.

Edward. Ahab was, I believe the most wicked of these kings; Jezebel his wife leading him on to deeds of darkness. Women when bad are, I believe, worse than men; though Ahab seemed willing to carry out her evil purposes.

Susie. This is generally the case. Let women lead, and she never lacks men for followers, however dark and crooked may be her ways. This influence was plainly seen before the flood; it was the daughters of men that made the earth corrupt.
Edward. But when woman is good, she is better than man; and if that be so, she will be a real help meet, and keep him from getting off the track. I hope I shall find a good leader.

Jennie. Who was this Jezebel?

Edward. She was a king's daughter, a cousin I presume of Queen Dido, the heroine immortalized by the poet Virgil. Her father was Ethbaal the king of Zidon.

Mrs. S. Jezebel introduced into Israel the worship of Baal and Ashtaroth. Baal or Bel was the male deity, and Ashtaroth or Astarte the female. This was a very corrupt kind of idolatry. Human victims were sacrificed to Baal, and licentiousness especially pleasing to the goddess. She was worshipped in groves, but Baal in temples; and one was erected in Samaria. On Phenecian and Carthaginian coins images of Baal may now be seen. One that I have seen has a man upon it with three heads, a forked sceptre in the left hand, and a serpent coiled round his waist.

Edward. I have been thinking what a difference in the character of these two divisions of the Israelish nation. In the little kingdom of Judah was Jerusalem, the city of God, and here the temple dedicated to his worship. There were some eminently pious kings. Asa the third sovereign, and Jehoshaphat his son, did that which was right in the sight of God, like David. Asa began by destroying idols, and all idolatrous places of worship.
Susie. He began just right; giving the people to understand there is no God but God alone, and he only must receive their worship.

Edward. He also fortified his little kingdom, only about fifty miles in length and breadth. He built many walled cities, and raised an army of half a million.

Mrs. S. Then came a terrible invasion. Some might wonder that this God-fearing people should be visited with such a calamity, but God saw fit to show to the world, how safe are those that put their trust in him.

Edward. Zerah, king of Ethiopia, made this invasion. Flushed with his triumphs over other countries, he entered the little kingdom of Judah, with an army of one million, and three hundred chariots. He halted at Mareshah, about thirty miles from Jerusalem.

Mrs. S. Asa could only bring half as many troops into the field, but in the name of God he set up his banners. Behold these two armies as they meet for conflict—Zerah full of confidence in his own mighty forces, Asa in faith looking to God alone. Hear his prayer: "Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God, for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee."

Susie. And see—the enemy are fleeing before
him; we cannot tell whether he struck a single blow, only that "the Lord smote the Ethiopians before Asa, and before Judah, and the Ethiopians fled."

_Jennie._ They were struck with such a panic that they fled as fast as they could; Asa and his army pursuing them as far as Gerar in the country of the Philistines.

_Edward._ An immense amount of spoil fell into the hands of Asa and his victorious army. We can see them returning laden with treasure, and with cattle and sheep by thousands.

_Mrs. S._ They were met by a faithful prophet—Azariah—who reminded Asa of his renewed obligation to purify the land, and to lead his people to unite with him in doing it.

_Jennie._ Asa, ready for this work, immediately proclaimed an assembly, sending messengers everywhere to call his people together, and inviting those of Ephraim and Manasseh to join with them.

_Mrs. S._ A solemn assembly this was; for the king and his people renewed their covenant with God, and pledged themselves to worship the Lord with all the heart, and to execute his law upon those who refused to obey. Thus Asa was a blessing to his people, and after him Jehoshaphat, equally eminent for his devotion to God, filled his place twenty-five years.

_Edward._ Speaking of Jehoshaphat's piety, reminds me of a deliverance which he experienced
similar to this of his father. His kingdom is invaded by the Moabites, Ammonites, and Edomites. Jehoshaphat prepared for defence, but realizing that all his help must come from God, he proclaimed a fast for all his people. Over this great assembly he presided; in his earnest petitions pleading the promises of God, and with strong faith laying hold upon them, “We have,” said he; “no might over this great company that come against us, neither know we what to do, but our eyes are unto thee.” Then the prophet Jehaziel by the spirit of the Lord declared: “The battle is not yours, but God’s. Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the Lord.” Jehoshaphat was directed to lead his army against these enemies, the precise spot where he should meet them being pointed out; but that they should go singing the praises of God: a chosen band of Levites for this purpose preceding the army. Their song was: “Praise the Lord, for his mercy endureth for ever:” and when they reached the battle field, instead of fighting, they sung the praises of the God of Israel. Behold the result—it was indeed the Lord’s battle, and he caused these nations to turn their arms against each other; Ammon and Moab first destroying the Edomites, and then laying hold the one upon the other until there were none to escape. A more wonderful scene was never witnessed—a field of slain, without a hand in the opposing army raised for their destruction!
Jennie. And such an abundance of spoil left upon the field, that it took three days to gather it. What a deliverance in answer to prayer.

Susie. On the fourth day, they assembled in a valley which they called Baracah—blessing, and united in blessing the Lord.

Edward. And then instead of returning to their homes, they went up to Jerusalem, and held a praise meeting.

Mrs. S. You perceive, my children, what a blessing to a people are rulers that fear God. The contrast between these two kingdoms is very striking. During these two reigns, a period of sixty-six years, eight wicked kings were on the throne of Israel, and it is emphatically true: "When the wicked bear rule, the people mourn." In pursuing the history of the prophets, we shall become acquainted with the character of the people.
CONVERSATION XXII.

THE PROPHETS OF ISRAEL.—ELIJAH'S MISSION.—
TRIAL UPON MT. CARMEL.—ELIJAH IN THE
WILDNESS.——ELIJAH AND ELISHA.—
PREACHING BY FIRE.—THE ASCENSION
OF ELIJAH.

Mrs. SELWYN. The people of Israel in their
departure from God, were not left without
warning and remonstrance. A few there were, who,
in the hour of trial stood firm, but they were a hidden
church. Still from time to time men of God ap-
peared, to reprove this wicked nation and exhort
them to repentance.

Susie. I know the names of some of these pro-
phets; Elijah, Elisha, Michaiah, Jonah, Hosea,
Oded, Nahum, and then two sent from Judah,
Amos, and the one whose name is not given.

Edward. Elijah was from Gilead, and he pro-
phesied in the reign of the wicked Ahab. He in-
troduced his mission by the declaration: “There
shall not be dew nor rain these years, but according
to my word.”
Susie. The apostle James says, he “prayed earnestly that it might not rain, and it rained not for the space of three years and six months.”

Jennie. Why do you suppose he prayed for such a judgment?

Mrs. S. That it might bring the people to repentance, and a return to God.

Jennie. Ahab was very angry, and would have put him to death, but God hid him by the brook Cherith, and caused the ravens to feed him with bread and meat.

Susie. He stayed here until the brook dried up, and then God told him to go to Zarephath, where a widow woman would feed him.

Jennie. Zarephath was in Phenicia, the country that Jezebel came from.

Edward. He found the woman just by the gate of the city, and asked her for a drink of water and a cake; and what a reply she gave him: “I have not a cake,” only a “handful of meal” and a “little oil;” “I am gathering two sticks” “to dress it for me and my son, that we may eat it and die.”

Mrs. S. But she believed the word of the stranger: “Thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruise of oil fail, until the day that the Lord sendeth rain upon the earth.”

Susie. She made him the cake, invited him to her home, and her faith was rewarded, for it lasted many days, or a whole year for them all.
Edward. She had even more than this, for God enabled Elijah to raise her son to life.

Mrs. S. But the sufferings of the people did not lead to repentance, and God directed the prophet — by a sacrifice — the prophets of Baal on one side, and Elijah on the other, to bring them to a decision; fire from heaven consuming the sacrifice, to be the test. All day long the prophets of Baal cried to their god, but vain their cries; while Elijah's petition is no sooner uttered, than fire from the Lord consumes the sacrifice, the wood, the stones, and the water in the trench.

Jennie. And the people were convinced, for with one voice they cried! "The Lord he is God, the Lord he is God."

Susie. Yes, they were convinced, but they were so much in fear of Jezebel, that they dared not repeat it after they left Mt. Carmel.

Edward. In answer to Elijah's prayer, the much desired rain brought joy to the people; but the slaying of the prophets of Baal enraged the guilty Queen, and she determined that the prophet should die.

Mrs. S. This was to Elijah an hour of darkness; his hopes were crushed, and he fled for his life. He seems not to have stopped until leaving Beer-sheba and entering the wilderness he sat down under a juniper tree, and prayed that he might die. God was graciously pleased not to answer his prayer, but gave him rest in sleep, and refreshment by
an angel. Thus he received strength to travel forty days without food, until he came to Horeb the Mount of God.

**Jennie.** I suppose we do not know why he was bidden to take this journey.

**Mrs. S.** We do not, but while resting here in a cave, God proposes to him a question which he cannot answer: "What doest thou here Elijah?" It was a reproof for his want of faith, and fleeing from his field of labor; but neither this query, nor the whirlwind, the earthquake, nor the devouring flames, seem to have moved his heart.

**Edward.** But the still small voice, meaning, I should think, the whispers of the Holy Spirit, enters his very soul; he is humbled before God, and ready to enter again upon his Master's work. He still thinks himself alone, but the Lord assures him, there are "seven thousand that have not bowed the knee to Baal."

**Susie.** God directs him to return to Israel, to anoint Elisha at Abel-meholah, as prophet; a long distance; I should think three or four hundred miles.

**Jennie.** I am sure he went directly to Elisha, though he had two other commissions. I can see the meeting of these two men of God; the stern Tishbite, in his coarse garment and leathern girdle, and the meek Elisha—with his servants ploughing—twelve yoke of oxen in all. Elijah throws his mantle upon Elisha. He understands the sign and
runs after him to know if he must go with him right away, or can he first kiss his father and mother. What a dear good man.

*Mrs. S.* He seems ready for whatever God calls him, without any questioning.

*Edward.* Elijah tells him he need not go with him then; so he makes a feast for those in his service, and for all his friends.

*Susie.* And these were not few, for he cooked two oxen, using his farming implements to boil them. I think they all loved Elisha.

*Mrs. S.* Elisha seems a beautiful character. We see a great contrast in these two men of God, as well as a oneness of spirit. Elijah is introduced to us without father or mother, or family friends; Elisha surrounded by an affectionate home circle; Elijah appears to us in majesty, vindicating the justice of God, and condemning the guilty; Elisha, like his name—"my God is salvation"—the messenger of mercy and peace; Elijah seems as one from the unseen world, far above his fellow beings, holding on to the arm of the Almighty; Elisha as one of the people, an affectionate son, a kind master, mingling in everyday affairs; each is devoted to his heavenly calling, renouncing the world, and by faith ready, in the service of the Master, to face danger or death—the one a Moses, the other a John.

*Jennie.* Thank you, mother, for enabling us to see these men of God so plainly.
Susie. Elijah's work it seems is not ended, although his successor is appointed. He continues in active service ten years longer.

Edward. He shows himself once more to Ahab. This is in the vineyard of Naboth. Ahab's exclamation is: "Hast thou found me, O mine enemy?" Elijah's reply is: "I have found thee: because thou hast sold thyself to work evil in the sight of the Lord." Then he declares the judgments that shall come upon him and his house. The king seems deeply moved: "he repented, fasted and mourned;" and God in mercy declared to the prophet; "Because he humbled himself before me, I will not bring the evil in his day, but in his son's days."

Susie. Ahab in battle received a mortal wound, and his son succeeded him; but his family were all afterward destroyed by Jehu.

Jennie. I always wonder why Naboth did not sell his vineyard to Ahab.

Mrs. S. An Israelite was by the law forbidden to sell his inheritance. Ahab knew the law; but for his own gratification, wished Naboth to violate it. Jezebel cared not for the law either of God or man; and upon a false accusation caused Naboth to be put to death, so as to get the vineyard.

Edward. One more scene in the life of Elijah, I would like to relate. Ahaziah, the king, being sick, sent messengers to the Philistine oracle at Ekron, to enquire whether he should recover. The
angel of the Lord directs Elijah to meet these messengers, and to assure them that the king would die. Surprised at their quick return, Ahaziah asks the reason for this; and receives the message given, as they said, by a "hairy man, girt with a leathern girdle." "Is it because there is no God in Israel, that ye go to inquire of Baalzebub, the god of Ekron?" "Thou shalt not come down from the bed on which thou art gone up, but shalt surely die." The king in a rage calls for a captain of fifty men, and says: "Go with your troop, and seize Elijah the Tishbite, and bring him to me." He bows assent, and hastens to execute his commission. Seeing the prophet on a lofty eminence, he says: "O man of God come down." With holy indignation, and unwavering faith, Elijah replies: "If I be a man of God, let fire come down from God, and consume thee and thy fifty." No sooner said, than fire flashes from heaven, and the host are all consumed. The king infuriated, will not yield the contest. Another captain with his fifty is sent with the same command, and with the same result. Again, a third captain with his fifty approaches the fatal spot, but humbling himself, he pleads with the prophet for mercy; he therefore, and his fifty, are spared. Elijah is bidden to go with them to the guilty king, but it is only to repeat the same divine message.

Mrs. S. Here is exhibited the power of faith, and the justice of God upon the guilty; upon those who make light of divine commands.
Edward. We have now come to the evening of this holy man's life—an evening followed by no night; for ere its shades deepen, there opens upon his enraptured soul the dawn of an eternal day.

Jennie. We know little of his last days. Elisha, I think, was with him.

Susie. How greatly they enjoyed each other. They were, I believe, at Gilgal.

Mrs. S. When leaving, Elijah wishes Elisha to remain; saying, "The Lord hath sent me to Bethel."

Jennie. But Elisha would go with him. Do you think Elisha knew that he was to be taken from him?

Mrs. S. Certainly, and so did the sons of the prophets.

Edward. They went to Bethel, and then to Jericho. In each of these places was a school of the prophets, and this was Elijah's farewell visit.

Susie. Elisha would continue with him, and they went to the Jordan.

Edward. As they stand by the river; behold! Elijah smites the water with his mantle, the stream divides; on one hand flowing away, and on the other, piled up like a wall of crystal! Thus with safety they pass to the other side.

Mrs. S. As the end draws near, Elijah speaks: "Ask what I shall do for thee before I am taken from thee." And for what does Elisha ask? So deep is his sense of his own insufficiency, and of
the greatness of the work to which he is called—for what should he ask, but for the spirit bestowed upon Elijah; his power with God, and devotion to his service a double portion, for in himself he is nothing. "A hard thing," says Elijah; "but if thou see me when I am taken from thee, it shall be so to thee." To obtain the blessing; watchfulness is necessary as well as prayer. Elisha does behold the ascending prophet, and receives the blessed sign. The mantle of Elijah rests upon Elisha. With gladness he seizes the falling mantle; while with bitter grief he rends his own clothes—exclaiming: "My father, my father, the chariot of Israel, and the horsemen thereof!" What can this express, but the greatness of the nation's loss?

Edward. As he retraces his steps, and again stands on the banks of the Jordan, he looks to God with humble faith, and smiting the water with Elijah's mantle, he opens a passage through the river. The sons of the prophets beholding this, exclaim: "The spirit of Elijah doth rest on Elisha;" and with reverence receive him as their appointed guide.

Jennie. Elisha goes first to Jericho, and then to Bethel. At Jericho he wrought one miracle, called the "healing of the waters." By God's direction he first put salt in it, and then it was good, and the land became fertile.

Susie. At Bethel the children ran after him, crying: "Go up thou bald head." They had heard, I
suppose of Elijah’s going up to heaven, and bade him go up—making fun of it. But God sent wild beasts to destroy those who insulted his prophet.

_Mrs. S._ God will not be mocked. We will take Elisha to-morrow evening.
CONVERSATION XXIII.

ELISHA'S MIRACLES.—THE MOABITE STONE.—NAA-
MAN.—DELIVERANCE OF ELISHA.—OF SAMARIA.
—Jehoshaphat.—MARRIAGE OF HIS SON.
—EVIL RESULTS.—INFLUENCE OF
Jehoida.

Susie. Elisha surely had a double portion of
Elijah's spirit; how great his faith, how many
his miracles, how devoted to the service of God.

Mrs. Selwyn. Like the miracles of our Saviour,
performed for the relief of the suffering. You may
begin the description of them, Jennie.

Jennie. The first was the healing of the waters
of Jericho. Again when Israel, Judah and Edom
were united against Moab and ready to perish with
thirst, Elisha, directing trenches to be dug, caused
them to be filled with water. This deliverance was
granted for the sake of Jehoshaphat, in answer, no
doubt, to his prayers. The sun shining upon it
causethem the Moabites to think it blood, and that
these kings had destroyed each other; so rushing
carelessly upon them, their army was destroyed, and
their country laid waste.
Edward. Here let me give you an interesting discovery. In II. Kings 3: 4, it says this king of Moab was Mesha, who had rendered annually, to Ahab, the wool of two hundred thousand sheep. Upon the death of Ahab he rebelled, and refused to pay this tribute. This caused the war. Now here is the interesting fact. In 1868 the Moabite stone was discovered. It is four feet in length and two in width, and on it an inscription made by this Mesha, King of Moab. His father, he states, had been subdued by Omri, king of Israel, and they had been in subjection to this power, but he boasts of having thrown off this yoke. This stone was probably set up when he rebelled. How it attests the truth of scripture, and cries out against the unbeliever. Here are the same names, and the same facts that the Bible gives. The inscription is in Hebrew, and is thought the oldest alphabetic writing in the world.

Jennie. Thank you, Edward, for this wonderful piece of information. The next miracle of Elisha was the increase of the widow's oil, so that she could pay her debt and have something to live upon. Then comes the story of the Shunamite who had furnished the prophet with a home; a room with a bed, a stool, a table and candlestick. As a return, in answer to his prayer, God had given her a son, but he had died very suddenly. The afflicted mother seeks the prophet. She is sweetly submissive, but God gives him power to raise her son to
life, and thus to gladden her heart. He next removes the poison from the pottage of the sons of the prophets, causes twenty loaves to feed a hundred men, and relieves the man's sorrow for the loss of his borrowed axe, by causing the iron to swim.

Susie. Now let me tell about Naaman and the little captive maid. The little waiting girl felt so sorry because her master had that terrible disease, the leprosy, that she begged him to go to the prophet in Israel, for he could cure him. Naaman went with many presents and a long retinue to the humble residence of the prophet. Although a foreign nobleman, yet Elisha sent only a servant, and the direction to dip himself seven times in the Jordan, with the assurance that he would then be cured. Naaman was angry, but his servants prevailed upon him to comply with the prophet's direction, and the foul disease was gone. He then returned with gratitude to the prophet, assuring him he would never worship any god but the God of Israel. He entreated the prophet to accept a present, but Elisha would take nothing. His servant however followed Naaman with a lie in his mouth, and took a reward. He then with a solemn face told his master he had been nowhere; but Elisha declared what he had done; also that with the treasure the foul disease should be his portion.

Edward. Now I will give an account of Elisha's deliverance from a Syrian army. The king of Syria
is provoked because Elisha makes known his design, and resolves that he shall die. An army is therefore sent against him. Elisha's servant, amazed at sight of this army, exclaims; "Alas, my master! how shall we do?" Elisha prays that he may see their defence, and immediately he perceives the horses and chariots of fire by which they are surrounded. The Syrian army, in answer to Elisha's prayer, are struck blind, and are led by the prophet into Samaria. Here they are at the mercy of their enemies, but Elisha sends them home in peace.

Mrs. S. Here we see how safe are those who trust in God. One man could indeed thus chase a thousand.

Edward. The king of Syria being foiled in this purpose, resolves to wreak his vengeance on the whole nation. He suddenly besieges Samaria, and the people unable to obtain food, become brutalized by famine, so that the most revolting articles are eaten, and the mother actually feeds upon her own child. The wicked king Jehoram, the son of Ahab, infuriated by this calamity, resolves upon the death of Elisha, and a messenger is despatched for the bloody deed.

Mrs. S. But the prophet is safe, for the Lord is on his side. He is forewarned of his danger, and the messenger is seized. The king enters and is informed by the prophet that on the morrow there shall be plenty in Samaria. The officer upon whom the king leans replies; "Behold, if the Lord would
make windows in heaven might this thing be?"

"Behold, thou shalt see it with thine eyes, but shalt not eat thereof," said Elisha. God had made known this deliverance to His servant; it was therefore certain, but no one could tell how it should be brought about.

Jennie. And how wonderful it was. God made the enemy "hear a noise of chariots and a noise of horses," so that they thought the Israelites had hired other nations against them.

Susie. And they fled in such haste that they left everything behind them; tents, garments, weapons, provisions; and it was all done so silently that it was only known by the report of four leprous men, who had resolved to throw themselves on the mercy of the enemy.

Mrs. S. Thus Elisha's prophecy was fulfilled, and the morrow was a day of rejoicing; but where was the unbelieving officer?

Jennie. He was trodden under foot by the joyous multitude. He only lived to know the truth of Elisha's prediction.

Edward. Jehoram, the son of Jehoshaphat, reigned in Judah at the same time with Jehoram, the son of Ahab. They were brothers-in-law, for Jehoshaphat's son married Athaliah, the daughter of Ahab.

Jennie. How could Jehoshaphat permit his son to marry Jezebel's daughter? What an influence she must have had upon her husband and children.
Mrs. S. How a good man could have consented to such a union seems unaccountable. His alliance with Ahab always seemed strange.

Susie. I dare say he thought that helping Ahab in his wars, would induce him to come over to the right way.

Mrs. S. Wisdom from above must be sought in the effort to reclaim the wicked. A parent cannot be under obligation to pursue a course which tends to the corruption of his own children. To care for the sick is a duty, but no man would be justified in bringing a plague-smitten patient into his own family.

Edward. People often go farther than they intend. Jehoshaphat in his desire to reform his neighbors, had no idea at first of bringing an idolater into his family, I dare say.

Mrs. S. Jehoshaphat was a missionary king. More than once he sent men of God through the length and breadth of the land to instruct the people in the divine commands. The marriage of his son with Athaliah was doubtless a great trial to the pious father, but he hardly realized its fearful consequences. His son was led to walk in the way of the house of Ahab, and his people were corrupted, even to succeeding generations; for the seed sown by this second Jezebel brought forth fruits of bitterness. Athaliah, when Ahaziah, her son, was slain, caused the death of all the royal family except one little babe that was hidden from her. But the
soul-destruction of which she was guilty, eternity alone can reveal. We learn from this history that union with the wicked is never safe. We should never conform to anything inconsistent with our holy profession, to induce others to pursue the right way; never even look approvingly upon what leads astray from God.

Edward. There was a writing that came to Jehoram, king of Judah, from the prophet Elijah, ten years after his translation, containing denunciations against him for his wickedness, the judgments with which he should be visited, and the fearful disease of which he should die.

Mrs. S. This had no doubt been kept by Elisha. How could it but awaken the king to a sense of his aggravated guilt, in closing his eyes to the light, and giving himself up to the vilest abominations. But he was hardened in sin.

Edward. All these judgments came upon him, and he "departed without being desired." His son Ahaziah fell by the sword of Jehu, who was commissioned to destroy the family of Ahab, and for six years Athaliah was a curse to the nation. It was in mercy that the three reigns were in all only eleven years, and it was great cause for joy when Athaliah was slain, and the little Joash made king.

Susie. Especially as there was one good man to be his father, the high priest Jehoida, who was now one hundred years old.

Jennie. Then he must have been born in the
CONVERSATION XXIII.

reign of Solomon, for Solomon had been dead only ninety-seven years. But where was Joash during Athaliah’s reign?

Mrs. S. Hidden in the temple by Jehoida and his aunt Jehosheba. He was seven years old when crowned, but Jehoida managed the affairs for twenty-eight years. He was really the regent.

Susie. Everything belonging to idolatry was destroyed, and the temple repaired. A contribution box with a hole in the top to receive the money was placed at the gate of the temple, and in this was gathered money in abundance.

Jennie. But I cannot help thinking of the evil that came from Jehoshaphat’s being so much with Ahab; I mean the evil influence upon his children. He was, I know, a very faithful king. He did a great deal for the benefit of his own people, and probably in helping Ahab. His object was to bring the Israelites over to the right way, but the evil that resulted was greater than the good.

Susie. The prophet Jehu reproved him for helping the ungodly, thus seeming to “love them that hate the Lord;” but this was about the time of Ahab’s death.

Mrs. S. Jehoshaphat’s aim was doubtless to do good, and he did not foresee the evil results; but his error was acting from the impulse of feeling, without seeking divine direction. Many christians of the present day expose their children to influences that endanger the welfare of the soul, with-
out seeming to think of the consequences. I have often thought it like exposing them to the circling eddies of a whirlpool; for the fascinating amusements so common in the world of fashion are truly circling eddies in the great moral whirlpool, by which the immortal spirit is drawn into the gulf of perdition.
CONVERSATION XXIV.


Edward. The reign of Joash until the death of Jehoiada was a period of reformation, but when left to himself, Joash acted out his real character, and there was a general return to idolatry. Zechariah the son of Jehoiada, for reproving the king, was stoned to death; but the oppression of Joash was so intolerable, that he was at length slain by his own servants.

Jennie. Let us now look at Israel. We left Jehoram on the throne.

Edward. Jehoram died the same year that Athaliah usurped the throne, 884 years B.C. Then Jehu reigned twenty-seven years, and Jehoahaz eighteen; Jehoahaz in Israel, and Joash in Judah died the same year, 839 B.C. Then came Joash in Israel, and Amaziah in Judah.
Susie. But I am especially desirous to know what became of Elisha. I cannot find anything about him.

Edward. He is safe, you may be sure, whether on earth or in heaven; but I have been looking for him, and for forty-five years he is not once named. Neither Jehu nor Jehoahaz had any regard for Elisha, but Joash seems to have revered the aged prophet, visiting him when on his sick bed, and at his death exclaiming: "My father, my father, the chariot of Israel, and the horsemen thereof!" thus expressing the loss to the nation.

Jennie. Elisha was not translated, but a man came to life by touching his dead body.

Mrs. Selwyn. The three kings of Judah, Amaziah, Uzziah and Jotham, whose reigns counted together make ninety-seven years, were good sovereigns, though Jotham was the best. It is said of him, that "he became mighty, because he prepared his way before the Lord his God;" and in his reign of sixteen years, he seems to have accomplished more for the good of his people than both the others. Uzziah's reign was fifty-two years. He was great as a warrior, but in attempting to burn incense upon the golden altar in the temple, he was smitten with the leprosy, and thus came to an ignoble end.

Susie. In the description of characters in the Bible, the purposes of the heart are given, and we can see the secret springs of action.
Edward. Jehu was commissioned by God to destroy the house of Ahab, and the idolatry of Baal. This he did, but he was an idolator, for he restored the calf worship. God had promised him that his posterity to the fourth generation should hold the throne; and this was so. The third sovereign, Jeroboam second, reigned prosperously forty years, but his son was in power only six months, and it was eleven years after his father's death before he could get the throne. From this time to the captivity there was a rapid decline. The Assyrians invaded the land. Tiglath-pileser laid waste the country east of Jordan, taking many of the people captive; then Shalmaneser besieged Samaria, and after a three years' siege it was taken probably by Sargon; the inhabitants carried captive, and placed in the cities of the Medes, never returning to their own land.

Mrs. S. Thus judgments for their disobedience came upon them, as Moses had declared; God in justice permitting the heathen to carry them away from their good land, and giving them up to the devices of their own hearts. At the time of this captivity, 721 B.C., Hezekiah was king of Judah. Between Jotham and Hezekiah was Ahaz a monster of wickedness, given up to the vilest idolatry, the worship of Baal and of Moloch. Their enemies came upon them; first Rezen, king of Syria, carried many captives to Damascus, then Pekah, king of Israel, in one battle slew one hundred and twenty thousand, and took two hundred thousand captive.
Susie. Now let me tell the story of these captives. Pekah's intention was to make them slaves; but the prophet Oded came out boldly, and showed how great a sin this would be. For their sins, he said, the people of Judah had been given into their hands, but "are there not sins with you against the Lord your God?" "Hear me, therefore, and deliver the captives which you have taken; for the fierce wrath of the Lord is upon you." The people were moved by these words, and these captives were at once set free, and permitted to return to their homes. Four men of Ephraim, head men of that tribe, seem to have been main actors in this benevolent work. They supplied the naked with clothes and shoes; and also with food, and furnished asses for the feeble among them to ride.

Edward. What a blessing that there was one prophet who dared to speak for God, to the king and his victorious army.

Mrs. S. Blessed the influence of those who dare to do right.

Jennie. But how much misery, one man, the wicked Ahaz, brought upon his people. The kingdom was invaded, and the king of Assyria hired to help him with gold from the temple; though for this Ahaz had no use, as the doors were shut, the lamps out, the sacred fire extinguished. The greater his trouble, the greater were his sins; in every part of Jerusalem were altars to idol gods.

Susie. A mercy it was when Ahaz died, and the good king Hezekiah came to the throne.
Jennie. Mother, what is meant by passing through the fire to Moloch? Did parents put their children alive in the fire?

Mrs. S. Moloch was a brazen image upon a brazen throne, with the body of a man and the head of a calf. Children were thought the offering most acceptable to him. One method of performing the sacrifice was by placing the child upon its extended arms; from which the little victim would fall, and roll through the fire which was kindled beneath it. The valley of Hinnom was the place in Jerusalem where this idol was set up. It was also called Tophet, from toph, a drum; because drums were beat to drown the cries of the child. Surely, "the tender mercies of the heathen are cruelty."

Edward. I have somewhere read, that our Saxon ancestors used to sacrifice their children to a brazen god in this way—the child being put within the image which was heated from a fire beneath; thus causing it to endure a terrible death. This image was a Moloch.

Mrs. S. The tortures inflicted upon innocent children from devotion to an idol, are revolting to the feelings of humanity; and should lead us to make known the true way of salvation. But for the labors of the missionaries—what would be our condition to-day? Freely we have received, freely we should give. Of another thing I would remind you; beware of such devotion to Fashion, as to make her an idol.
Edward. We have now come to the period of the prophets whose writings make a part of the sacred volume. They all lived between 800 and 400 B.C. Jonah, Joel, Hosea, Amos, Isaiah, Micah, and Nahum, from 800 to 700 B.C.; Zephaniah, Jeremiah, Habakkuk and Obediah, from 700 to 600 B.C.; and after 600, Daniel, Ezekiel, Zechariah, Haggai and Malachi.

Susie. As Jonah lived before the others, let us begin with him.

Jennie. Jonah lived in the reign of Jeroboam 2d, in Gath-hepher, a city of Zebulun. One prophecy I find II. Kings 14:25, which he gave to Jeroboam 2d; that he should obtain possession of the land of Israel as originally granted, "from the entrance of Hamath;" and we have the history of his doing this.

Edward. God directed Jonah to go to Nineveh, and proclaim its destruction in forty days; but instead of this, he started off just the other way. What a disobedient prophet!

Mrs. S. God did not let him alone in this disobedience, but in judgment, or rather in mercy, sent such a tempest as brought him to a sense of his guilt. He felt condemned, and, I think, had no hope of mercy. So he told the men: "Take me up, and cast me into the sea." This he thought would save their lives.

Susie. The men hated to do this, but Jonah told them he was the cause of the tempest; and that the
God whom he had disobeyed, was the "God of heaven that made the sea and the dry land." Then they were afraid, and cast him into the sea.

**Jennie.** And it was just as he had said; the storm ceased, and the sea became calm. Then the men feared his God, offered sacrifices and made vows.

**Edward.** God took care of Jonah; a great fish was ready to swallow him, and God enabled him to live in the belly of the whale. He then repented and prayed; his prayer was heard, and he dedicated himself anew to God.

**Mrs. S.** Deliverance was now sent, and on the third day the fish cast him in safety upon the dry land. Thus he prefigured the resurrection of Christ on the third day, to which our Saviour refers. This book is history rather than prophecy, except as he foretells the destruction of Nineveh.

**Susie.** Jonah gave evidence of his repentance by going directly to Nineveh, and proclaiming the message God had given him.

**Jennie.** How wonderful that the words of this stranger were believed. The king seems to have set the example of humbling himself before God.

**Edward.** But I think the greatest wonder in the case was, that Jonah did not rejoice in their repentance and being saved from destruction. Just think of his being angry that this people were saved, because it made him seem a false prophet. But Jonah writes his own history, and does not seek to hide his faults.
Mrs. S. Hosea is thought to have been of the tribe of Issachar. His name is the same as Joshua—meaning salvation. He began to prophesy before the death of Jeroboam 2d, and held this office for at least sixty years.

Edward. He therefore lived through the period when that kingdom was hastening to destruction; divisions at home, and invasions from abroad. Like Jeremiah, he sympathised in the sufferings of the people, set before them their sins, and the judgments coming upon them; exhorting them to repentance and a return to God.

Jennie. But, mother, is not the manner in which he was directed to enter upon his office very strange? Was it not singular, that a man of God should be told to take a wife of bad character?

Edward. Was it not to represent to Israel what God had done for them, and how they had treated him.

Mrs. S. I think so. The union between God and his people is represented by the marriage relation. To the seed of Jacob, God had given the seal of his covenant; not because of their devotion to Him, for the generation with whom this covenant was ratified on Mt. Sinai, was the wicked generation that perished in the wilderness.

Susie. Their children entered the good land, and what blessings had been theirs.

Jennie. And yet their history had been a record of departure from God.
Mrs. S. So Hosea to illustrate the baseness of their conduct, was directed to take a wife, whose character resembled theirs, and who, notwithstanding his loving kindness to her, would desert him. Still he should seek her and provide for her; while showing his abhorrence of her conduct, and "hedging up her way with thorns." In like manner God by his judgments would persuade his people to return to him, making the valley of Achor—of trouble—a door of hope. Thus a remnant should be saved, and to this remnant covenant blessings promised; and the gospel beginning at Jerusalem should be published to all nations. Even to Ephraim mercy is proffered. "O Israel thou hast destroyed thyself, but in me is thy help." Though Samaria be desolate, the penitent shall find mercy.

Susie. I have been looking for prophecies of Christ. "Out of Egypt I have called my son," is quoted by Matthew; but how was this a prophecy of Christ?

Mrs. S. Because Israel was a type of Christ, "Israel is my son." Ex. 4:22.

Edward. Hos. 10:11 is quoted, Rom. 9:25, and I Pet. 2:10. I should think that Paul and Peter both considered this prophecy fulfilled on the day of Pentecost. Where it is said: "Ye are not my people, there it shall be said, ye are the children of the living God."

Susie. Hos. 6:6 is quoted Mat. 9:15: "I will have mercy and not sacrifice."
Jennie. The more I read this book the more I am impressed with the thoughts, and the manner they are expressed. The figures are full of force and beauty. "They sow to the wind and reap the whirlwind." "They eat up the sins of my people as they eat up bread." "Ye have plowed wickedness, and reaped iniquity." This is a description of the course pursued, and the evils brought upon themselves.

Susie. There is also a tenderness in the prophet's manner very touching. Chapter eleventh is beautiful. God describes his bringing them out of Egypt, by a mother teaching a little child to walk. "Taking them by the arms" "he taught them to go." "They are drawn by bands of love," and "meat is placed before them." Yet Ephraim "knew not who healed him," for he was "bent on backsliding." Yet says the Holy One: "How shall I give thee up, Ephraim? how shall I deliver thee; Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? 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."

Mrs. S. The more you read this book, the more you will discover Christ, and the gospel plan of salvation. To-morrow evening we will make the acquaintance of Joel and Amos.
CONVERSATION XXV.

PROPHECY OF JOEL.—JUDGMENTS UPON JUDAH.—
PROMISES OF BLESSINGS.—AMOS A MISSIONARY
PROPHET.—JUDGMENTS UPON THE NA-
TIONS.—UPON ISRAEL.

MRS. SELWYN. Joel, does not say at what
time he prophesied; though it is thought to
be at the same time as Hosea, in the reigns of
Uzziah and Jotham. It may however have been
earlier.

Edward. It is quite evident that he was a
prophet of Judah. His prophecies are of judg-
ments to be visited upon the nation, and of bless-
ings that should be poured out.

Mrs. S. In the first place, he describes a deso-
lation, caused by drought and the ravages of locusts.
It seems like a prophecy, but commentators I find,
think it a description of what had taken place, and
that it is referred to as a harbinger of calamities
that would come upon them.

Susie. He describes the ravages of four kinds of
insects; the palmer worm, the locust, the canker
worm, and the caterpillar, each eating what the
others did not. The commentary I have consulted; Jamieson and Fousset, gives the opinion that these were locusts, in their different stages of existence; and that, thus, is prefigured what they should suffer under the Assyrian, Medo-Persian, Macedonian, and Roman powers.

Mrs. S. The prophet then earnestly entreats his countrymen to return to God with all the heart; with fasting, weeping and mourning, rending their hearts and not their garments, with true repentance and reliance upon the mercy of God. A solemn assembly of all classes and conditions was called, and their prayer was, that the Lord, for His name's sake, that the heathen might not say where is your God, would bless His people.

Edward. It seems to me that this might have been in the reign of Joash, when Jehoiada had the administration of affairs.

Mrs. S. This is what I think, and I know no evidence against this opinion.

Jennie. Their prayers were heard, and blessings were promised; fruitful seasons, and an abundance of food for man and beast.

Edward. And then comes the promise of spiritual blessings, not only in the present, but in the distant future. The prophet seems favored with a view of the glorious out-pouring of the Holy Spirit upon all flesh, upon all classes and conditions of people, and of all nations.

Susie. The period when daughters as well as
sons should prophesy; the servants and handmaids sharing in these blessed influences.

Jennie. And Peter on the day of Pentecost declares that this prophecy was then fulfilled.

Mrs. S. Yes, this prophecy began then to be fulfilled; but these out-pourings of the Holy Spirit in showers of divine grace have continued, and still continue to bless the world.

Edward. After the promise of these blessings, the prophet declares there shall be fearful judgments; "blood and fire and pillars of smoke." "The great and terrible day of the Lord," I should think denoted the destruction of Jerusalem by the Romans. At that time he says, "Whosoever shall call on the name of the Lord shall be delivered," and it is a historical fact that no Christian perished with the city. Believing the words of Jesus, and obedient to his direction as given, Matt. 24:15, 16, they fled to the mountains. A little city called Pella was their place of refuge; the Roman army, for some unknown reason being for a little time withdrawn, gave them an opportunity to escape.

Mrs. S. This destruction of Jerusalem is given as the type of the general judgment; and in that dreadful day, it is surely true that those only who call on the name of the Lord, shall be saved.

Edward. So far, I think I understand the prophecy, but the last chapter is not clear to me.

Mrs. S. I will try to explain as far as I can. From Mt. Zion where the work of redemption was
accomplished, deliverance comes to every believer; but upon those who reject this salvation, despising the Saviour and his people,—the true Israel—the judgments of God will come, as upon those who were oppressors of Israel in former times. Tyre and Sidon, Egypt and Edom, are given as examples of those suffering the penalty of divine justice. Tyre was especially guilty for selling Israelites as slaves to the Grecians, and thousands of Tyrians were sold as slaves by Alexander. It is also true that judgments have come upon those, who, persecuted the people of God, as is proved by their history. Jehoshaphat—signifying "the Lord hath judged"—is the name given to the place of judgment. The overthrow of the enemies of the church is here predicted, while the assurance is given, that the Lord will be the "hope of his people, and the strength of the children of Israel."

Jennie. The blessings that shall rest upon the people of God, and the curses visited upon their enemies, are very forcibly described. To the one "the mountains shall drop down new wine," and "the hills shall flow with milk;" to the other, "there shall be desolation," "a desolate wilderness."

Mrs. S. The extension of the kingdom of Christ, the restoration of the Jews, the safety of the people of God, and the doom of the wicked, are all brought into view by this prophet; who seems like Elijah, a messenger from the unseen world.

Edward. While Joel was proclaiming the truth
of God in Judah, Amos from the same kingdom was sent with a divine message to Israel. He was from Tekoah, a country place not far from Jerusalem. He was a herdsman, neither a prophet nor the son of a prophet, but a man of God, a divinely appointed missionary, commissioned to declare the denunciations of divine wrath to the people of Israel. We find him at Bethel, that seat of idolatry, boldly proclaiming the truth of God.

**Susie.** Uzziah was at this time king of Judah, and Jeroboam second of Israel; both of them able sovereigns, and successful in their wars; each kingdom in a prosperous state.

**Edward.** These kings were for twenty-six years contemporary sovereigns.

**Susie.** Amos commences his prophecy by a quotation from Joel: “The Lord shall roar from Zion, and utter his voice from Jerusalem.”

**Mrs. S.** He pronounces judgments upon cities and nations, the oppressors of God’s people—Damascsens, Gaza, Ashdod, Ashkelon, Ekron, Tyrus, Edom, Ammon and Moab, and then upon Judah, before announcing the message which he brings from God to Israel.

**Edward.** We must think of him as a stranger addressing an assembly of idolatrous Israelites. His hearers may have rejoined in view of what their enemies should suffer, and have listened attentively to the denunciations against them; but when the prophet comes home to their consciences by
solemnly enumerating the sins of which they know themselves to be guilty—their oppression of the poor, their injustice and their shameless immorality their contempt of God and of his commandments; they are not so well pleased.

Mrs. S. He also brings into view the blessings they had received from God; their deliverance from Egypt, their preservation in the wilderness, the overthrow of their enemies, and the possession of this good land. He then reminds them that their departures from God, had not been for want of knowing the right; “I raised up of your sons for prophets, and of your young men for Nazarites. Is it not even thus, O ye children of Israel? saith the Lord.” And how had they received these servants of God? “Ye gave the Nazarites wine to drink, and commanded the prophets saying: prophesy not.” For this base contempt of covenant mercies; destruction should come upon them, and none should escape.

Edward. Their guilt is also shown to be aggravated, by their near relation to God; no other people ever admitted to such privileges as they. “O children of Israel, which I brought up from the land of Egypt; you only have I known of all the families of the earth, therefore I will punish you for all your iniquities.” The greater the obligation, the greater the guilt of disobedience.

Jennie. Then Egypt and Philistia are called to assemble upon the mountains of Samaria, to behold
their crimes and their punishment; the palaces of Samaria spoiled, as well as the altars of Bethel. The judgments that had been sent upon them, not having led them to repentance, the prophet utters this warning; "Prepare to meet thy God, O Israel."

Susie. Unless they repent, he assures them they shall be visited with greater calamities. And here comes in his lamentation over them, a pleading with them to repent; for "it may be that the Lord God of Hosts will be gracious to the remnant of Joseph." But their heartless offerings God abhors, and their sacrifices will he not accept, while they transgress his laws.

Jennie. Then comes the threatening, "I will cause you to go into captivity beyond Damascus;" and also a woe upon those who disregard this threatening, giving themselves up to the pursuit of pleasure; these shall be torn away from their luxurious banquet-halls, to perish by the sword, or to be captives in a strange land.

Edward. At least sixty years before the captivity, Amos warns them of the final overthrow; "I will deliver up the city and all that is therein. And the high places of Isaac should be desolate, and the sanctuaries of Israel shall be laid waste, and I will rise up against the house of Jeroboam with the sword."

Susie. Amaziah, the priest of Bethel, hearing this was very angry, and sent word to Jeroboam, that Amos had conspired against him. He also said to
Amos: "Oh thou seer, flee into the land of Judah, and there eat bread, and prophesy there." But Amos told him that the Lord called him when following the flock, and said; "Go prophesy unto my people Israel."

Mrs. S. By a plumbline, he illustrated how the sins of Israel were measured by God, and that he would not any more pass by their transgressions. By a basket of ripe fruit, he showed that the nation was ripe for destruction.

Jennie. How bold are his figures, and so apt as to give great clearness to his language, and lead us to feel its force.

Mrs. S. There is grandeur in the thoughts. He warns the people of a famine, "not of bread, nor a thirst for water, but of hearing the words of the Lord." How fruitless the attempt to escape the judgments of God, is portrayed in chapter 9: 1-4, with wonderful sublimity.

Susie. And so is his description of the Most High, verses 5, 6.

Mrs. S. An overwhelming destruction should come upon His people, who had broken their covenant, and were now to Him as the Ethiopians, the Philistines and Syrians.

Edward. Still there should not be an utter destruction, for Israel should be shaken "as corn is sifted in a sieve," yet shall not the least grain fall upon the earth."

Mrs. S. In closing his message, Amos gives a
promise of Christ. "In that day I will raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this." This passage is quoted by James, Acts 15, 16, 17, as being fulfilled in the conversion of the Gentiles; "that the residue of men," those not Jews, "might seek after the Lord." The closing verses predict the future restoration of the Jews, when they shall receive Jesus as their promised Messiah. This we are sure will be fulfilled in God's own good time.

Jennie. These minor prophets, as Dr. Cuyler says, "are gold mines, yielding inexhaustible ores of precious truth."
CONVERSATION XXVI.


MRS. SELWYN. No author, ancient or modern, is more sublime than Isaiah. His lips, touched with celestial fire, in the very language of heaven, he proclaims the glorious scheme of redemption, than which, no theme so vast ever entered mortal mind.

Edward. Other prophets had made known God's gracious promise of a Messiah, but Isaiah brings into view his wonderful nature, human and divine; showing that though the "Man of sorrows," he is the "mighty God, the everlasting Father."

Susie. For this reason I suppose, Isaiah is called the evangelical prophet, sometimes the fifth evangelist.

Jennie. He so plainly makes known the way of salvation, he may well be called the bearer of glad tidings.
Susie. We know just when he lived, for the names of the kings then reigning are given. His name means "the salvation of the Lord."

Edward. I think he began to prophesy in the latter part of Uzziah's reign, for he received his commission from God in the year that Uzziah died.

Jennie. And in what a wonderful manner it was given to him.

Mrs. S. Yes, by a glorious vision. He seemed to be in the court of the temple; the curtains withdrawn so that he could look right into the holy of holies. There he saw the Lord sitting upon a throne high and lifted up, and his train filled the temple. Above Him were hosts of angels waiting his commands, each one crying: "Holy, holy, holy is the Lord of hosts, the whole earth is full of His glory;" the pillars of the temple in motion, and the sacred place in darkness.

Edward. How deeply the prophet felt his uncleanness in this holy assembly; the very presence of the Lord of hosts.

Jennie. But one of the seraphim, taking a live coal from the altar and placing it upon his lips, assured him that his sin was purged.

Susie. Then he heard a voice, not of command, but of enquiry: "Whom shall I send, and who will go for us?"

Edward. How readily he replies: "Here am I, send me." And what a message he receives. "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 convert, and be healed."

Mrs. S. And this awful message is quoted, or referred to, six times in the New Testament.* It plainly declares that the means of grace, if slighted and contemned, are "a savor of death unto death." To the all-seeing eye of Jehovah, the hearts of His people are naked and open. He sees that His message of love would be rejected, therefore in justice He would leave them to hardness of heart, and blindness of mind. The condition of the Jews through succeeding ages verifies the fulfillment of this threatening. For their rejection of Christ they grope in darkness under the meridian beams of gospel light.

Edward. Yet Isaiah is assured that a remnant shall be saved. Though Christ was rejected by the nation, yet a remnant believed in him as the promised Messiah, and many are the predictions that a remnant of Israel will yet be gathered into the gospel fold.

Jennie. But, mother, did Isaiah really see God?

Mrs. S. I will answer you in the words of John. "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father,

He hath declared Him.” John 1: 18. You will also find in reading the description of this glorious appearance, in John 12: 37-41, that it was the glory of Jesus which the prophet saw.

Susie. Now I would like to know something more of Isaiah.

Edward. He was of the royal family. His father Amoz was the brother of king Amaziah, and the prophet married the daughter of Hezekiah. He resided in Jerusalem, and prophesied about sixty years. There is a tradition that his death was by being sawn asunder by Manasseh.

Mrs. S. The last twenty-seven chapters of Isaiah are called the evangelical part, because the theme is Christ and the plan of redemption; but in the first part of the book are some remarkable prophecies of Christ. To one of these I called your attention not long since: “Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel.” Isa. 7: 14.

Edward. In the ninth chapter are some remarkable prophecies. The prophet first refers to the desolation brought upon the land of Zebulun and Naphtali, and then he seems to have a glimpse of the glory that should there be revealed; the great light that the people “in the land of the shadow of death” should in the future behold. Knowing that Capernaum, the scene of our Saviour’s wonder-working power, was in the tribe of Naphtali; I could not but be impressed with the fulfillment of
this prophecy. Then the prophet, as if the Divine Being were present to his view, exclaims: "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, the mighty God, the everlasting Father, the Prince of Peace." How fully the divinity of our Saviour is proved by the prophet's testimony.

_Mrs. S._ There are many other prophecies of Christ in the first thirty-five chapters, and other predictions that have had a remarkable fulfillment. The next four chapters contain a history of Heze-kiah.

_Jennie._ The fortieth chapter commences with a prophecy of John the Baptist; "The voice of one crying in the wilderness, prepare ye the way of the Lord."

_Mrs. S._ Isaiah also predicts the deliverance from the captivity in Babylon, although as yet there was no indication of the captivity; but the redemption of Judah from Babylon by Cyrus, and the redemption of sinners by Christ are blended, the one being a type of the other. Dr. Scott says; "When spiritual blessings are predicted under the veil of temporal deliverances, some passages will accord best to the type, and others to the anti-type." Thus Cyrus is sometimes lost sight of in the Messiah; and then we look wholly upon the prophecy as a prediction of Cyrus, as he is pointed out by name, and the work he should accomplish is plainly declared.
Edward. Yes, in the close of chapter forty-four, and the commencement of chapter forty-five, Cyrus is foretold by name as the Lord's shepherd, and his anointed, to perform His pleasure; even laying the foundations of the temple, and causing Jerusalem to be rebuilt.

Susie. And the way in which he should take Babylon is declared. “I will dry up thy rivers.” —he entered the city by the bed of the river—and also to “open before him the two leaved gates.” The gates on each side the river were two leaved and were open.

Mrs. S. After this prediction, Cyrus is addressed, promises are made to him, and the reason is given why he is thus favored. “For Jacob, my servant’s sake,” “I have even called thee by thy name. Then, in the succeeding chapters, Christ as king in Zion speaks with promises of blessings, not only to Israel, but to the Gentiles.

Edward. Yes, it seems plain that Christ is the speaker. He is born of a woman, “a servant to raise up the tribes of Israel.” “A Light to the Gentiles.” “Salvation to the ends of the earth.” “The Lord, the Redeemer of Israel, and His Holy One.”

Mrs. S. Then a description is given of the manner in which He will be received by those whom He comes to save. “Man despiseth;” “the nation abhorreth.” “I gave my back to the smiters, and my cheeks to them that plucked off
my hair. I hid not my face from shame and spitting."

Susie. In reading of Christ's sufferings in the gospels, how fully we realize the fulfillment of these prophecies.

Mrs. S. The fifty-third chapter seems like a history, instead of a prophecy; showing how the blessed Saviour was received, what He endured, the mockery and cruel hate of His enemies, His meekness, patience, and forgiving love.

Jennie. He was numbered with transgressors,—crucified between thieves. He made "His grave with the wicked and with the rich in His death,"—laid in Joseph's tomb.

Edward. In the fifty-fourth chapter, the future glory of the church is foretold; and in the fifty-fifth, "to every one that thirsteth" invitations are given to partake of these blessings; and in the fifty-sixth a call to the stranger and the outcast to share in their abundance, is also given.

Mrs. S. In the sixtieth is a glorious view of the triumphs of the gospel among all nations. This only being in part fulfilled, it is still the duty of His followers to carry on the work. The world is open, and millions are pleading for the bread of life. The great Captain of our salvation, who comes with dyed garments from Bozrah, is triumphant over all His enemies; the day of vengeance to them, but of blessings to His redeemed ones. Edom is the symbol of anti-christian powers, and
the deliverance of the church from her enemies is here foretold—the final triumph of the Redeemer; the commencement of the glorious period when Satan shall be bound a thousand years, and all shall know the Lord from the least to the greatest.

Edward. Micah prophesied at the same time as Isaiah, in the reigns of Jotham, Ahaz and Hezekiah.

Mrs. S. He was not like Isaiah in his manner, but his prophecy, like that of Isaiah, contains much of Christ.

Jennie. He was so earnest in condemning the wickedness of the people, that it made him seem rough. He was so deeply affected in view of the calamities which he foresaw were coming upon both Israel and Judah, that he says "I will make a wailing like the dragons, and a mourning as the owls."

Susie. In condemning the sins of both Israel and Judah, as Samaria and Jerusalem by their influence had corrupted the whole people, he declares that judgments will fall most heavily upon these cities.

Edward. He enumerates the vices of which they are guilty; drunkenness, robbery, idolatry, licentiousness, and with these, avarice and oppression of the poor. I could not help thinking he was describing the people of our country, as well as of Israel.

Mrs. S. To the prophets they say, "prophesy not;" thus it is always with those who are devoted
to selfish gratifications; they wish to be let alone, that they may pursue the way of evil. The same spirit, it is to be feared, is prevalent among us.

**Jennie.** Micah says they were willing to hear, if one would "prophesy of wine and strong drink." To be encouraged in any kind of self-gratification, is, I suppose, pleasing, and hence one who prophesies smooth things will be sought after.

**Susie.** Now let us look at the book of Micah. It is said to consist of three prophetic addresses; the first a prediction of judgments. Samaria should become "as heaps in the field," the "stones poured out into the valley." This city was very soon taken by the Assyrians, and destroyed.

**Mrs. S.** The second address was spoken to the princes, priests and false prophets; and as Jeremiah says, in the reign of Hezekiah. Perhaps they had outwardly conformed to the requirements of the pious king, while in secret they practised their evil deeds. The false prophets he condemns for crying peace while war was in their hearts.

**Jennie.** Then comes the penalty for their transgressions. "Zion shall be ploughed as a field," "Jerusalem shall become heaps," and "the mountain of the house as the high places of the forest." This we know has all been fulfilled. The traveller, Dr. Porter, says: he saw "the ploughshare making its furrows upon Mt. Zion." Jerusalem has been in heaps, and the temple so utterly destroyed, that one stone was not left upon another.
CONVERSATION XXVI.

Mrs. S. In the fourth chapter we have a beautiful description of the kingdom of the Messiah. In the last days "the mountain of the Lord's house shall be established in the top of the mountains," and "people shall flow unto it." This is a spiritual elevation, and the stream of people flowing to it, the Gentiles as well as Jews entering the Christian church; and by striking figures, the change is described, which they should experience. This prophecy, on the day of Pentecost, began to be fulfilled; it is still being fulfilled, and the more earnestly Christians labor and pray, the more fully will these glorious results be realized.

Edward. In verse eighth of chapter fourth, there is a promise that the kingdom shall come to Jerusalem; "the first dominion," it is called. This was an assurance that the Messiah should there establish His kingdom; and we know that the Christian church was there first established. Then the prophet exclaims: "Why dost thou cry out aloud?" "Is there no king in thee?" This evidently implies that the king is cut off; and then is the declaration, "Thou shalt go even to Babylon;" "there shalt thou be delivered; there shall the Lord redeem thee from the hand of thine enemies." With the prediction of judgments comes the promise of deliverance.

Mrs. S. The prophet next speaks of those who rejoice in the overthrow of the people of God; but his spiritual vision is so enlightened, that he fore-
sees these same nations devoting their gold and silver to the Lord. I think his prediction was fulfilled when the Medes and the Persians aided those who had been captives in Babylon, in rebuilding the house of the Lord. Ezra 7:11-26.

Susie. How wonderful that they should do this, and how fully the promise was verified.

Jennie. In the beginning of the fifth chapter it speaks of the "daughter of troops." I wonder who this can be.

Mrs. S. I think this is the power of Rome. I do not know why Rome should be called the daughter of troops, but I am sure that it is Rome that "smites the judge of Israel on the cheek." The judge is still there; "The sceptre has not departed from Judah."

Susie. Then in the very next verse comes the promise of the birth of Christ: "But thou, Bethlehem 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 of old from everlasting."

Jennie. But before His coming, the prophet foresaw a time of great trouble.

Mrs. S. And a time of great departure from God. But a remnant would receive the promised One; and they "in the midst of many people" shall be "as dew from the Lord;" and "they shall abide, for now shall He be great to the ends of the earth." Here is the assurance of the extension of the
Redeemer's kingdom; and we know that the name of Jesus was proclaimed far and near through the Roman empire in the days of the apostles. This was the world to them, and the apostle Thomas went beyond the bounds of the empire, even into India.

Edward. In the sixth chapter, the prophet calls to their remembrance the deliverances God had given his people in days long past, and argues from hence their guilt in serving other gods. He also reminds them, that they cannot propitiate the favor of God by the most costly offerings while the heart is not right with him.

Jennie. I think their hypocrisy was apparent to the prophet: "The best of them as a briar, the most upright sharper than a thorn hedge;" "the son dishonoring the father; a man's foes of his own household."

Susie. In view of this state of the people, the prophet could only look to God, for in all his darkness the Lord would be his light.

Mrs. S. Micah here personates the church, and his confidence may be the confidence of every child of God. Enemies and persecutors will be overthrown, and the Redeemer's kingdom prevail throughout the whole earth. With this precious assurance the prophet closes: "Thou wilt perform Thy truth to Israel, and Thy mercy to Abraham, which Thou hast sworn unto the fathers from the days of old."
CONVERSATION XXVII.


MRS. SELWYN. We will this evening look at Israel and Judah during this period of the prophets.

Edward. At the commencement of the century both kingdoms were in a prosperous state; at peace with each other, and triumphant over the surrounding nations. Two able sovereigns were on the throne; Jeroboam 2d, in Israel from 825 to 784, and Uzziah in Judah from 810 to 758 B. C.

Mrs. S. Yet, while each kingdom seemed to stand so strong, prophets were commissioned to warn them of impending judgments; Joel proclaiming God’s message in Judah, Hosea and Amos to the people of Israel.

Susie. I should think more attention was given to Joel’s preaching, than to that of Hosea or Amos.

Mrs. S. The people of Judah had not so universally departed from God as the ten tribes; and for ninety-seven years—the reigns of Amaziah, Uz-
ziah and Jotham—the worship of the true God was sustained; while in Israel there was never a reformation, but an advance from bad to worse.

Jennie. But at the death of Jotham, Ahaz, that monster of wickedness, ascended the throne, and the people were willing to join with him in the worship of idols.

Edward. Yes, for sixteen years the most abominable idolatry was the order of the day; and it was also a period of great calamity. Pekah, king of Israel, and Rezin, king of Syria, both made war upon him; and Ahaz put his kingdom under tribute by hiring Tiglath-pileser, king of Assyria, to help him.

Jennie. A happy day it was when the good king Hezekiah ascended the throne. He was like David, a man after God's own heart.

Susie. And as soon as he had the power, he set about the work of reformation, destroying everything that belonged to idolatry, and preparing the temple for the service of God.

Mrs. S. The priests and the Levites prepared themselves for this sacred work; and the house of God, so long neglected and pillaged, was cleansed and the furniture restored to the appointed places. Incense was burned upon the golden altar, and sacrifices in great abundance were offered according to the law. With these offerings came songs to the Lord, and the sound of instruments with the voice of thanksgiving filled the sacred courts.
Susie. But the temple could not be got in order in time for the feast of the passover, and God permitted, therefore, that it should be observed in the second month instead of the first.

Jennie. And such a passover had not been kept since the time of Solomon. Hezekiah sent letters by posts to the people of all the tribes, from Dan to Beersheba, requesting them to attend this feast, assuring them that if they return to God, he will be gracious to them.

Edward. These messengers were treated with scorn and derision by some; but others humbled themselves, and accepted the invitation of the pious king; so that a great multitude assembled at Jerusalem to observe this sacred feast.

Mrs. S. It was a season of great gladness. Like other pious kings, Hezekiah was bountiful; giving for sacrifice one thousand bullocks, and ten thousand sheep. The example of the king stirred up the people to their duty; so that the tithes were sent in for the priests and Levites in great abundance, and both givers and receivers were full of joy. Thus it is always; true repentance brings forth the fruits of obedience, and obedience fills the soul with joy.

Edward. This was the first year of Hezekiah's reign, and it was a noble beginning of the great work upon which his heart was set, the reformation of his people: and for this he ever continued to labor. In the prophet Isaiah, he had a friend and
helper, and Micah also was an earnest laborer in promoting the spiritual good of the nation.

Mrs. S. From the death of Jeroboam 2d to the captivity of the ten tribes, were sixty-three years; one-third of this time the people in a state of anarchy, no man able to hold the throne. During this period there were three invasions by the kings of Assyria; Pul, who was hired to depart; Tiglath-pileser, who carried captive the tribe of Napthali, and the tribes east of Jordan: and Shalmaneser, who besieged Samaria. The seige lasted three years, and then the city was taken by the Assyrians, the name of the king not being given; while the records upon the rocks of Nineveh, give Sargon as the captor. Sargon is once named in scripture, Isa. 20:1, as having sent Tartan against Ashdod; while the annals of Sargon record that he took Ashtod: thus agreeing with the Scripture account. Again the monuments represent him as making war upon Egypt, and bringing it under tribute, while Isaiah in the fourth verse of the twentieth chapter declares, that the king of Assyria shall lead away the Egyptians prisoners. In his annals, he is said to have conquered Media, and the Scripture account is, that he placed many of the Israelites "in the cities of the Medes." Thus the very stones cry out against those, who doubt the truth of the divine records.

Edward. These statements are wonderfully interesting, but now let us look at Hezekiah, and the trials he was called to endure. His kingdom was
under tribute to the king of Assyria when he began to reign, but at last he refused to pay this tribute.

Susie. This must have provoked the wrath of these proud monarchs.

Mrs. S. This was indeed the case, but the war with Israel, and the untimely death of the kings Sargon and Shalmaneser, seem to have caused a merciful delay; so that for thirteen years Hezekiah was not molested by those who were plotting his destruction.

Edward. But at length the evil day came; and Sennacherib at the head of his victorious army entered this little country, and advanced so rapidly, that I should think the soldiers of Hezekiah fled before him; for in a short time he took all the fenced cities of Judah.*

Mrs. S. Now, Edward, please to read the annals of Sennacherib, inscribed upon the monuments, as Mr. Rawlinson has given them.†

Edward. [Edward reads.] “Because Hezekiah, king of Judah, would not submit to my yoke, I came up against him, and by force of arms, and the might of my power, I took forty-six of his strong fenced cities, and of the smaller towns scattered about, I took and plundered a countless number.” “And Hezekiah himself I shut up in Jerusalem, his capital city, like a bird in a cage.” “Then upon this Hezekiah there fell the fear of the power of my

* 2 Kings 18: 13, 14.
† Historical Evidences, page 120.
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arms, and he sent out to me the chiefs and the elders of Jerusalem, with thirty talents of gold, and eight hundred talents of silver, and divers treasures, a rich and immense booty."

Mrs. S. Here is a wonderful confirmation of the Scripture account. There is a difference in the amount of silver, as the Scriptures say three hundred talents, and the annals eight hundred, but the figures eight and three might easily be mistaken the one for the other. A talent you will recollect is one hundred and twenty-five pounds. The Scripture does not speak of the number carried captive, but Sennacherib boasts of having taken more than two hundred thousand, men women and children.

Susie. This was a peace dearly bought.

Mrs. S. Yes, it was a peace dearly purchased, and yet no peace was obtained. The conqueror seems for a little time to have left the land of Judah, but soon returned—perhaps was on his way to Egypt—and concluding Hezekiah faint-hearted and easily overthrown, he sent ambassadors demanding his submission; he himself meanwhile besieging Lachish.

Jennie. These ambassadors, Tartan, Rabsaris, and Rab-shakeh demanded Hezekiah to come to them in person; but this he refuses, and sends Eliakim, Shebna and Joah.

Edward. The speech of Rab-shakeh, which is given in Kings, Chronicles and Isaiah, is beyond measure insulting and blasphemous. The ambas-
sadors of Hezekiah make him no reply, but with their clothes rent, they return to their king, and make known the nation’s danger.

_Susie._ Hezekiah’s distress is very great, but his hope is in God. Isaiah is just the friend he needs in this hour of darkness, for he unites with him in pleading for deliverance, and enquires of God in his behalf.

_Jennie._ And this message which he receives from God is full of encouragement to the trembling king. It is a divine assurance of deliverance from the enemy. “Behold, I will send a blast upon him, and he shall hear a rumor, and shall return to his own land; and I will cause him to fall by the sword in his own land.”

_Mrs. S._ But Rab-shakeh, not satisfied with the words of contempt and blasphemy which he had spoken, sent to Hezekiah a letter of the same import. This letter, the pious king takes to the house of God, and spreading it out before the Lord, he pleads that He would interpose for the deliverance of his people, that “all the kingdoms of the earth may know that thou art the Lord God, even thou only.”

_Edward._ And these believing prayers were answered, the promises all fulfilled. On that very night the Assyrian host, one hundred and eighty-five thousand men, slept the sleep of death. Byron beautifully describes this event, and if you will permit, I will repeat some of the stanzas.
Mrs. S. Yes, my son, it will give us pleasure to hear them.

"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 was 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 on 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 stood still.
And the widows of Asher are loud in their wail,
And the idols are broke in the temple of Baal,
And the might of the Gentiles unsmote by the sword,
Hath melted like snow in the glance of the Lord."

Sennacherib lived to see the destruction of his army, to return in shame to his own land, there to be slain by his sons in the temple of his god.

Susie. How plainly we are taught that there is nothing too hard for the Lord; that He is the only refuge; and that the prayer of faith is always heard and answered.

Mrs. S. There is another remarkable event in the life of Hezekiah, which must have occurred in this same year; and I think between the two invasions of Sennacherib.

Edward. You refer to the sickness of Hezekiah: the message to him that he must die, and his life being prolonged fifteen years in answer to his prayer. It must have been in the fourteenth year of
his reign, as fifteen years were added, and his whole reign was twenty-nine.

Jennie. I have often wondered why he was so anxious to live; but it seems plain, if his country was in such danger.

Susie. I am sure that it was at the time of danger from this fact; for God gives this promise: I will deliver thee and this city out of the hand of the king of Assyria, in connection with the promise that his life should be prolonged.

Mrs. S. We do not know what was his disease, but he had a sore on which Isaiah was directed to lay a plaster of figs. He recoverd rapidly, so that in three days he could go to the house of God.

Susie. The sign that was granted at his request was wonderful.

Jennie. Wonderful indeed! The earth must have gone backward in her orbit.

Edward. Nothing too hard for the Lord. At the request of Joshua, the earth for some hours stood still.

Jennie. But, mother, how strange that Hezekiah's sickness and recovery were so soon known at Babylon.

Mrs. S. Not at all strange, Jennie; for Babylon was at this time the seat of astronomical or astrological science; and this wonder in the heavens, the sun going backward ten degrees, could not have escaped the notice of their learned men. They would therefore seek to find out the cause of this
wonder, and would think the man, at whose word this sign was given, a superior being.

Edward. This accounts for the visit of these ambassadors to king Hezekiah. He was proud of this attention, and manifested it by showing them his treasures. God, to try him, left him to himself.

Mrs. S. Isaiah reproved him for his pride, foretold the calamities the king of Babylon would bring upon the nation, that these treasures, and even his children should be carried to this city. His own son was a captive there, and in one hundred years the temple was destroyed, its treasures taken, and the people for seventy years captives in Babylon. But Hezekiah came in peace to his end.
CONVERSATION XXVIII.


MRS. SELWYN. I think it will be well for us this evening, to look at the state of the world at this period—about 700 B. C. Greece and Rome are yet in their infancy—the star of Empire not having yet risen upon the "Isles of the Gentiles," as Europe was then called. Your Bible Atlas will give you the cities and countries at this time most flourishing, and the most powerful.

Susie. In Africa is Egypt, now in her glory; and Ethiopia is somewhere in that vicinity, probably south of Egypt.

Jennie. Then on the coast of the Mediterranean, are the Philistines and the Phenicians; known best by their great cities, Gaza, Gath, Ashdod, Ashkelon, and Ekron—Philistine cities; Sidon, and Tyre—Phenician; Tyre superior to the others for its manufactures and commerce.

Edward. Directly east of Phenicia, I find the kingdom of Syria, and Damascus its capital. Traveling south, the land of Israel is desolate, but reach-
ing little Judah, Jerusalem with her beautiful temple appears in view; and I think Moab Ammon, and Edom were still under her dominion.

Mrs. S. Farther to the east were two great cities, rivals to each other; Nineveh on the Tigris, and Babylon on the Euphrates; each at the head of a powerful empire, and striving for the conquest of the world. Media and Persia, between the Caspian Sea and Persian Gulf, are not at this time distinguished, though Media is rising in power.

Edward. The Assyrian empire was now extending her dominions most rapidly; the death of the army of Sennacherib being her first great overthrow; but his son Eras-haddon after this was everywhere victorious.

Mrs. S. Even Babylon came under his power, so that he united the two empires, the Assyrian and the Chaldean, making Babylon the proud seat of his dominion. He it was that carried Manasseh into captivity.

Edward. This answers a question I was just about to ask; how it was that the king of Assyria could carry Manasseh to Babylon when it was not in his dominions; but now it comes all plain.

Jennie. Now let us go to the land of Judah. I know we shall find the wicked Manasseh on the throne. His whole reign was fifty-five years, but we do not know how long he was a captive. He was worse than the Canaanites, and seemed determined to do just what God had forbidden.
Edward. He shed much innocent blood sacrificing children to Moloch, and putting to death good people like Isaiah.

Susie. How strange that Hezekiah, so devoted to God, should have such a son.

Mrs. S. In his captivity, you know, he became a changed man. In his prison-life, his father's instructions may have led him to repentance; for he humbled himself and prayed, and his prayers were heard and answered. He was restored to his kingdom, not the wicked Manasseh, but a servant of God, bringing forth the fruits of righteousness.

Susie. Amon, his son, was an idolator, but his reign was short.

Jennie. And then came the little boy-king Josiah, only eight years old, so eminent for his piety.

Edward. Yes, devoted to God and to the good of his people; but how sad his death in a battle that seemed unnecessary, against the king of Egypt.

Mrs. S. It was from fear that Pharaoh-necho would invade his kingdom.

Edward. The king said he had no such intention, but Josiah paid no regard to what he said.

Mrs. S. Because he did not know whether it was true or false.

Jennie. But what was the king of Egypt there for, if not to make war upon him?

Mrs. S. He was going against Carchemish, a city which belonged to the king of Babylon, and his most convenient route was through the valley of
Esdrælon. | It was at Megiddo, the entrance to this valley, that Josiah met him. He did what he thought was his duty to his people, in going against him.

**Susie.** | His death was greatly lamented, and well it might be.

**Edward.** | In his reign of thirty-one years, how much he had done for the good of his people. But how strange that the book of the law was lost, so that he never saw it till the eighteenth year of his reign.

**Mrs. S.** | It seems so to us; but there was probably but one copy, and in the time of Manasseh it had been thrown out as something useless, and was now found by the priest among the rubbish.

**Edward.** | How much the king was affected by the reading of the law. He saw the sins of his people, and believed that God would send judgments upon them, as he had declared.

**Mrs. S.** | The prophets Jeremiah and Habakkuk were living at this time, but when Josiah wished for one to enquire of God, it was Huldah who brought from the Lord a message of consolation for him. This shows that women as well as men were thus favored. These words of consolation were for him, but not for his people. The judgments were sure to come, though not in his day. Josiah was taken from the evil to come.

**Edward.** | But he called his people together, and in this great assembly, the law was read. He him-
self made a covenant with God, to keep this law with all his heart, and desired his people to unite with him in this covenant.

Susie. He caused the groves, the high places, the images, and everything leading to idolatry to be destroyed; not only in Jerusalem but in other parts of the land.

Jennie. In Bethel, he did what had been foretold of him; he burned the bones of men upon the altar, and put to death the idolatrous priests.

Mrs. S. A passover at this time was such a season of repentance, as had not been observed since the time of Samuel. The pious king was earnest in laying hold of the promises of God, and large-hearted in his offerings. His early death seems to us a dark providence, but God's ways are not as our ways.

Edward. The king of Egypt, professing himself so friendly, on his return took king Jehoahaz prisoner, and laid the kingdom of Judah under tribute. This was the way he showed his good will.

Jennie. The reign of Josiah was the last bright spot in the history of Judah.

Susie. It was during his reign that Nineveh fell. 625 years B.C. it was besieged.

Jennie. Two hundred years before; Jonah had been sent to proclaim: "Yet forty days and Nineveh shall be overthrown." The king and people believing this message and repented, and were spared; but they had returned to their evil ways; had forgotten the mercy of God; and sought the destruc-
tion of His people. Six kings of Nineveh had made war upon them.

Jennie. Nineveh was a very strong city—the walls one hundred feet high, and so wide that three chariots could go abreast upon it.

Edward. Yet, while she was in her glory, the prophets Nahum and Zephaniah declare that she shall be utterly destroyed; and should become "a desolation, and dry like a wilderness," "a place for beasts to lie down in."* The whole book of Nahum is a prophecy against Nineveh. Nahum lived in the time of Sennacherib, and Zephaniah in the reign of Josiah. Let us compare the prophecy with history.

Mrs. S. I like your idea. Herodotus says, that in his time there were no remains of Nineveh except some huge mounds; and Xenophon in the "Retreat of the Ten Thousand," 400 B. C. passing over the spot where this city stood, sees no signs of what it once was. In the second century, A. D. Lucian says; "Nineveh has utterly failed, and there is no remaining trace of her."

Edward. The prophecy of Nahum is wonderfully sublime. He commences with a declaration of God's indignation against his adversaries. "The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet." "Who can abide in the fierceness of his anger?" "His fury is poured out like fire." "The Lord is

good, a strong hold in the day of trouble; and he
knoweth them that trust in him." Perhaps, at this
very time Sennacherib was coming down "like a
wolf on the fold." To the eye of man, there seem-
ed no escape for the little flock on the mountains
of Judah, or for the holy city, and its consecrated
house of prayer. But the Lord was a stronghold
to his believing people, and the enemy, though
numbered by thousands, were all cut down by his
mighty hand in a single night.

Jennie. Rab-shakeh, I am sure, is "the wicked
counsellor;" for with what contempt he speaks of
the God in whom they trust.

Susie. And of the proud king, what Isaiah had
declared was true: "I will put my hook into thy
nose, and my bridle into thy lips, and I will lead
thee back by the way thou camest."

Edward. He was permitted to return to his own
land, to fall by the sword of his own sons; and as
Nahum declares, "in the house of his gods."

Jennie. What is meant, mother, by this clause;
"that no more of thy name be sown?"

Mrs. S. I think it means, that the end of this
race of kings was near. His son, Esar-haddon did
succeed, and reign prosperously, also Nebuchadnez-
zar. But then came the last of his race, Saraeus;
who, when his city was taken, setting fire to his
palace, destroyed himself with his women and his
treasures.

Edward. Nabopolasser, a Babylonian general,
was at the head of the rebellion; and aided by Cyaxares, king of Media, besieged Nineveh. I think Nahum foretells this invasion; “He that dasheth in pieces is come up before thy face.” This dasher in pieces, must be Nabopolassar.

Susie. I think the prophet in the second chapter, represents the city in the hands of the enemy.

Mrs. S. And it seems like a literal description—“the valiant men in scarlet;” “the chariots jostling one against another in the broad ways;” “seem like torches;” “run like lightnings.” It is said that an inundation of the Tigris, combining its force with the battering rams of the besiegers, was the means of breaking down a portion of the walls, thus opening an entrance into the city. This is foretold in verse sixth; “The gates of the rivers shall be opened.” Verse seventh implies the utter overthrow of this queen of cities. Nineveh, like a pool of water, had long been undisturbed, and the treasures accumulated were immense. The conquerors are directed to “take the spoil of silver and of gold; for there is none end of the store and of the glory, out of all the pleasant furniture.” Then Nineveh is declared “empty, and void, and waste.” A den of lions she had been; a terror to the nations; but having laid waste the heritage of God’s people, and threatened the little remnant; the Lord declares: “Behold I am against thee:” “and the sword shall devour thy young lions.”

Edward. In the third chapter, the sins of this
city are enumerated, and woe pronounced upon her. With all her wealth and her strong walls, her gates should be wide open, and her people as women; “even her captains as the great grasshoppers, that when the sun ariseth, flee away, and their place is not found.”

Mrs. S. Now, my children, we must keep in mind, how mighty was this empire before which the nations have fallen; we must look at Nineveh seeming to defy the hand of time, or the efforts of man for her destruction; and yet so swept away, that nothing remained to mark the spot where she stood. Nothing is too hard for the Lord; but how could man, but by divine inspiration, make known what human reason deemed impossible. For centuries the place where Nineveh stood was uncertain, and it is only by the works of art that have been disinterred, that the site of this ancient city has been made known.

Edward. I am greatly interested in Rawlinson’s Historical Evidences. It appears that in these ruins of Nineveh, there are records of all the Assyrian kings mentioned in the Bible, and that these records correspond with those given in the sacred writings. These kings are Pul, Tiglath-pileser, Shalmaneser, Sargon, Sennacherib, and Esar-haddon. Benhadad and Hazael, kings of Syria, are also found; Jehu, Menahem, and Hoshea, kings of Israel; and Hezekiah and Manasseh, kings of Judah. The deeds of these kings, which are recorded
in the Scriptures, are here found engraved upon the rocks. Thus, these monumental inscriptions, confirm the truth of the sacred volume.

Jennie. This reminds me of what I read yesterday in the New York *Evangelist*, a description of the library of an Assyrian king, which Mr. Layard has disinterred from the ruins of Nineveh. His books were clay tablets, the records inscribed by impressions in the soft clay, and then hardened by fire. I was thinking how much I was about to learn, when my hopes were dashed; for it was said a whole tablet could not be found, and also an immense labor to find the pieces that match. Still from the pieces, one can learn the subjects of the inscriptions. These are History, Astronomy, Astrology, Law, Grammar, etc. There is an account of the creation, and of the flood. A ship is spoken of as resting on the mountains of Nezir, and the sending out of the dove that came back, and of the raven that did not come back. In the account of the creation, it speaks of the formation of cattle and other beasts, of the creeping things, of the sun, moon and stars; and then of God's causing something to be two—this must be woman made from man. On one block are these words: "Babylon—confounded—their speech—scattered abroad—their counsel was confused." This truly is an account of the building of the tower of Babel. The accounts seem like those in our Bible, as far as we can get hold of them.
Edward. This is certainly true, and full of interest.

Susie. In the Encyclopedia I found a description of Sennacherib's palace; these inscriptions on the walls; Hezekiah—the seige of Lachish—"Sennacherib came up against all the fenced cities of Judah, and took them."

Mrs. S. You have been well rewarded for your research. You will recollect that Zephaniah, Habakkuk, Obadiah, and Jeremiah, were prophets of this century, but neither of them in the reign of Manasseh. Zephaniah prophesied in the first part of Josiah's reign. Habakkuk in the latter part. Both of these prophets predict the judgments about to come upon Judah in the captivity by Nebuchadnezzar, as also does Jeremiah. But we will speak further of these prophets to-morrow evening.
CONVERSATION XXIX.

PROPHECIES OF ZEPHANIAH.—OF OBADIAH.—HABAKKUK.—HIS PROPHECIES.—HIS PSALM.—JEREMIAH.—HIS COMMISSION.—SINS OF JUDAH.

—PROPHECIES OF NEBUCHADNEZZAR.

—OVERTHROW OF JUDAH.—THE PROPHET IN EGYPT.

MRS. SELWYN. Zephaniah began to prophesy in the first part of the reign of Josiah. He declares to the people of Judah their sins, and the judgments about to come upon them.

Edward. He speaks of the “great day of the Lord,” that is near; “a day of wrath;” “of trouble and distress;” “of wasteness and desolation,” and “speedy riddance of all them that dwell in the land.” This must be the captivity by Nebuchadnezzar. “They should build houses, but not dwell in them; plant vineyards, but not eat the fruit.”

Susie. He speaks of “the meek of the earth” those I think who are in union with their pious king, and directs them to “seek the Lord;” “it may be ye shall be hid in the day of His anger.”

Mrs. S. Then the prophet declares the judgments that shall come upon the oppressors of
Israel—Moab, Ammon, and the Philistines; and the utter desolation of Nineveh, of which we have already spoken.

**Jennie.** In the third chapter, he condemns particularly the princes, priests, and false prophets. He calls Jerusalem "a filthy, polluted, oppressive city;" her princes are lions, her judges, wolves, her prophets, light and treacherous; her priests have polluted the sanctuary, and done violence to the law.

**Mrs. S.** But this man of God is permitted to look beyond the day of wrath, to the joyful day when a remnant of this people, scattered in all lands, shall be gathered into the fold of the Redeemer, as on the day of Pentecost; an earnest of the future restoration of Israel.

**Susie.** Obadiah is a short book. His name means "Servant of God."

**Jennie.** Is there any way of knowing just when he lived? He does not say who was king.

**Mrs. S.** Only by looking carefully at what he says.

**Edward.** It is a prophecy of Edom, describing their joy in the calamities of Israel, and that for this sin they shall be utterly destroyed.

**Mrs. S.** He describes Judah as invaded by a foreign foe, Jerusalem in the power of the enemy, and calls it the day of her destruction. This, therefore, must be its overthrow by Nebuchadnezzar, and his prophecy must have been written at this time.
Edward. Habakkuk lived in the reign of Josiah, and I should think also in these troublous times. He seems to have been greatly perplexed, as many others have been, that the wicked prosper while the righteous suffer; sin and prosperity seeming to go together, as well as righteousness and suffering.

Mrs. S. Yes, while he laments the sins of the people, he prays that God would show him why He permits the righteous to suffer wrong from the wicked. The Lord answers his request, and it seems at first like a dialogue between God and the prophet.

Susie. From verse fifth to the eleventh is the answer of God to the prophet, and in this he reveals his purpose to visit the iniquity of his people with judgments. "I will work a work in your days which ye will not believe, though it be told you."

Edward. This was the invasion of the Chaldeans. They should march through the land and take possession; "their horses swifter than leopards, and more fierce than evening wolves."

Mrs. S. In the prophet's reply we perceive that he holds on to the promises of God, and that in Him alone is his hope; yet still in view of the purity of God, and His abhorrence of sin, the query still comes up; "Wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the more righteous than he?"
Susie. To this complaint an immediate reply is not given.

Jennie. But he says, "I will stand upon my watch, and set me upon the tower, and I will watch to see what he will say unto me."

Mrs. S. This I think implies that he will look only unto the Lord to solve that which is such a mystery to him. Watching and praying, he receives a vision from on high, which he is commanded to record upon tablets, and so plainly that he may run that readeth it. The great truth made known to the prophet in this vision, is the key that opens to man the treasures of Omnipotence.—"The just shall live by his faith." A contrast very striking is drawn between the soul that is lifted up trusting in himself, and the believing soul trusting in God alone. The reward to the believer is life, implying every blessing; to the unbeliever—what can it be but death?

Edward. Thank you, mother, for this exposition. In my reading I have found this thought: This great truth is the key-note to three of Paul's epistles; Romans, Galatians and Hebrews;" and I am sure an attentive reading leads one to realize this.

Susie. I am impressed with the thought, that faith is the key that opens to us the treasures of Omnipotence; all that we can enjoy in this life and in the life to come.

Mrs. S. And what greater evidence of depravity
than to doubt the word of Him who cannot lie! Surely faith is the first obligation of the creature to the Creator, and "without faith it is impossible to please God."

Edward. I think the prophet understood this as the answer to his query; and that though to the finite mind, "clouds and darkness are round about the Lord, yet righteousness and judgment are the habitation of His throne." Surely a finite being cannot comprehend the purposes of the Infinite.

Mrs. S. From verse fifth of the second chapter, I think we have a description of him whose soul is lifted up in himself, and of the retribution that awaits the unrighteous. A revelation is doubtless given of Nebuchadnezzar, and of the retribution that should in the end be visited upon Babylon. In pursuing the history, we shall find the prophecy of Habakkuk fully verified in the overthrow of that city.

Susie. He closes his prophecy by a prayer or a psalm.

Mrs. S. It is the outpouring of his soul in thanksgiving to God. Shigionoth was an instrument of great power, adapted to tunes of various metres, and it would seem that his voice accompanied it in these lofty strains. The tempest of doubt in his soul was hushed, and in the triumph of faith he recounted the deliverances that the Lord had wrought for his people in days of old.

Edward. I think he is enabled to look through
the dark clouds to the brightness beyond them—
"salvation with the anointed:" thus having a
glimpse of Christ the anointed One, and that earthly
things appear so insignificant that he is led to
exclaim; "Although the fig tree shall not blossom,
neither shall fruit be in the vines, the labor of the
olive shall fail, and the fields shall yield no meat;
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."

Jennie. Jeremiah also lived in these troublous
times, and I think his feelings were like those
of Habakkuk; for while he says, "Righteous art
thou, O Lord;" yet he also enquires, "Wherefore
doth the way of the wicked prosper; and where-
fore are all they happy that deal very treach-
erously?"

Mrs. S. Yes; this state of things was also a
trial to him. Jeremiah was called to the prophet-
ical office in the thirteenth year of the reign of
Josiah, 628 B. C., and he prophesied until the
captivity of Zedekiah, and the destruction of
Jerusalem, 588 B. C. Hence he lived through the
time of his country's greatest tribulation; being
also persecuted by Jehoiakim and Zedekiah, who
would, if they could, have put him to death. The
book of Lamentations shows how deeply he felt for
his people, and for the desolations of Zion. He
was both a priest and a prophet. His home was
Anathoth, three miles from Jerusalem.
Susie. He is said to have been sanctified from his birth. His commission as a prophet was given him when a child, and he was bidden at once to enter upon his work.

Jennie. But his reply was, "Ah, Lord, I cannot speak, for I am a child." Then the Lord promises to be with him. He touches his mouth, saying, "Behold I have put my words in thy mouth." This was said by the "Angel of the Lord."

Mrs. S. Yes; and this was the commission He gave: "See I have this day set thee over the nations, and over the kingdoms; to root out, to pull down, and to destroy, and to throw down, to build, and to plant."* Not indeed to do these things, but to denounce these judgments upon the nations. In the performance he should suffer peril; but this promise was given, "They shall not prevail against thee, for I am with thee, saith the Lord, to deliver thee."†

Edward. He obeys, and begins with pointing out the sins of Judah, which he declares "written with a pen of iron, and the point of a diamond;" but he pleads with them to repent, and beseeches God to forgive them.

Mrs. S. The divine answer is, "That for their sins in the reign of Manasseh‡ and for their continued disobedience, their lying, robbery, murder,

* Jer 1:10.
† Jer. 1:19.
‡ Jer. 15:4; 2 Kings 24:3-4.
adultery, Sabbath breaking, and abominable idolatry; God will cast them out of His sight, even as He had cast out their brethren the house of Ephraim." Nebuchadnezzar is the enemy that shall desolate the land; and for seventy years the whole land should be a desolation.*

Edward. This invasion of Nebuchadnezzar was in the fourth year of the reign of Jehoiakim, 606 B. C., and in this year the seventy years of captivity commence. It was at this time that Daniel, and other young persons of the royal family were carried to Babylon. This prophecy of Jeremiah was spoken just before the city of Jerusalem was besieged and taken by Nebuchadnezzar.

Susie. In the twenty-fifth chapter, the nations Nebuchadnezzar would bring under his power are given. They should thus "drink of the cup of the Lord's fury." By looking over the map we can see that it was all the world as then known. By taking Nineveh, his father, Nabopolassar, had already got possession of the Assyrian empire, called "all the kings of the north."

Jennie. And, mother, all these nations that he should conquer, as well as the people of Judah, were to serve the king of Babylon seventy years. Do we know that this prophecy was fulfilled?

Mrs. S. Why yes, for when there was no king of Babylon, they could not serve him, and in seventy years this empire was overthrown.

*Jer. 25:11.
Babylon, as was predicted, drank of the cup of the Lord's fury. But the promise was given only to the people of Judah, of restoration to their own country; and it was for their deliverance that Babylon fell, as well as in judgment for her oppression of the people of God.

Edward. Jehoiakim was very wicked. He hated Jeremiah for his faithfulness. His conduct in regard to the roll the prophet was directed to write, shows his great profanity. Jeremiah being shut up in prison, Baruch reads the roll containing his prophecies, to the princes and the people. The king displeased with it, cuts it with a penknife, and throws it in the fire; as if in defiance of God. He then sought to slay Baruch and Jeremiah, but "God hid them."

Susie. Jehoiakim came to a miserable end. Josephus says that for rebelling against the king of Babylon he was slain, his body thrown over the wall, and left unburied. Thus the prediction of Jeremiah was fulfilled: "He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem."*

Jennie. Then Nebuchadnezzar made his son Jehoiachin king, but he suffered him to reign only three months. He was then carried to Babylon, and put in prison, where he remained thirty-seven years. Jer. 52:31-34.

Mrs. S. With Jehoiachin other members of the

*Jer. 22:19.
royal family were carried captive, and a large number of the people—smiths, carpenters and other mechanics. It was at this time the prophet Ezekiel was carried into captivity. Jeremiah wrote to the captives in Babylon, directing them to settle down quietly, to seek the good of the country, and pray for it; giving them God's promise: "Ye shall seek me and find me, when ye search for me with all your heart."* In the next two chapters are promises, not only of a return to their own land, but of the coming of Christ, and the blessings of the new covenant.

Susie. This was 599 B.C. Zedekiah was made king instead of Jehoiachin. He reigned eleven years, a tributary prince, and a very wicked one.

Edward. Jeremiah suffered greatly in his reign. Zedekiah, while he took the oath of obedience to the king of Babylon, still sought and obtained aid from the king of Egypt against him. The Chaldean army leaving Jerusalem to oppose the Egyptians, Jeremiah left the city for his home in Anathoth. Upon this he was seized on a charge of falling away to the Chaldeans, and cast into prison.

Mrs. S. It was on this occasion that the princes determined upon his death, cast him into a dungeon where he sunk in the mire, Josephus says, up to his neck. From this horrible condition he was rescued by means of Ebed-melech, an Ethiopian,

* Jer. 29:13.
who obtained from the king thirty men to aid in drawing him out.

Edward. Zedekiah seems to have had no mind of his own; some times asking advice of Jeremiah, but, fearing the princes, giving no heed to it. The prophet assured him that if he would be true to the Chaldeans, he would be safe; but, if not, the city would be destroyed.

Susie. For a time he submitted, but at length rebelled; and Jerusalem, after a siege of eighteen months, was taken. Zedekiah attempted to escape, but was seized, and carried to the king of Babylon, then at Riblah. Here the last thing he looked upon was the slaughter of his princes and his children; then his eyes were put out, and he was carried to Babylon, remaining in prison till his death.

Mrs. S. Jerusalem now became a desolation; the people removed to a far-off land; the holy and beautiful house burned, and the sacred vessels carried to Babylon.

Edward. A large number of the people were carried to Babylon with Zedekiah.

Jennie. Nebuzar-adan was left to complete the work of destruction. He demolished the buildings that remained, and the walls, and then carried away another company of captives, making four companies in all, but the number taken at these different times counted together, was only four thousand six hundred.
Susie. The poorest of the people were left, and Gedaliah was made governor over them.

Mrs. S. The king had given direction that Jeremiah should be protected, and should do what he pleased. He therefore remained with the few that were left.

Edward. But how sad the end of this remnant of the people; Gedaliah with many others being slain by that fiendish man, Ishmael; and Johanan who became the leader, in direct disobedience to the command of God by Jeremiah, taking them all down to Egypt.

Jennie. I always feel sorry for Jeremiah, the good prophet, taken by these wicked men just where God had forbidden them to go.

Mrs. S. But he was faithful to the last in warning them, and in making known the judgments that would come upon them for their disobedience; that Nebuchadnezzar would invade Egypt, and that the king of Egypt, though so friendly, could not protect them.

Edward. But after hearing the message from God and his solemn warnings, they reply: "As for the word thou hast spoken to us in the name of the Lord, we will not hearken unto thee."

Jennie. Did Jeremiah die in Egypt?

Mrs. S. We do not know, for there is nothing more said of him. The prophecies in the close of the book were spoken before he was taken down to Egypt; but it was well with him, wherever he was.
There are various traditions respecting this company that went down to Egypt, but from the Bible we learn nothing except that judgments should follow those who wilfully disobeyed God's commands.

Edward. One tradition is that Jeremiah was taken from Egypt to Babylon, but another that I have recently heard of is, that by some means this company reached Ireland, having with them the prophet Jeremiah and the king's daughters. In addition to this, the attempt is made to prove that Fergus, the founder of the royal family of Scotland, sprung from one of these daughters; and that Queen Victoria is therefore a lineal descendant of the house of David.
CONVERSATION XXX.

EZEKIEL'S VISION.—HIS COMMISSION.—THE ROLL. —
HIS SECOND VISION.—WARNINGS OF THE PRO-
PHET. — HIS SILENCE. — PROPHECY OF
CHRISTIAN DISPENSATION.— NEBU-
CHADNEZZAR'S CONQUESTS.

MRS. SELWYN. We will this evening look at
Ezekiel and his prophecy.

Edward. I think his name which means, "God
strengthens," is the key-note of this book.

Susie. As that of Isaiah, "God gives salvation,"
is of his glorious revelations.

Jennie. Why yes—the one proclaiming God's
wrath; and the other unfolding the plan of redeem-
ing love.

Edward. Ezekiel as well as Isaiah, was called
to the prophetical office by a vision; Christ in his
glory appearing to each, and giving him his com-
mision. And now, mother, we look to you to ex-
plain the vision.

Mrs. S. The four living creatures which Eze-
kiel saw, had the likeness of a man, each with four
faces similar to those which John describes, Rev. 4,
"a lion, a calf, a man, and an eagle:" there were
also wheels, and a wheel within a wheel. The living creatures are emblems of the angelic hosts, while the wheels full of eyes, indicate the mysteries of Divine Providence.

**Jennie.** In Revelation, these living creatures are called beasts.

**Mrs. S.** The word in the original languages means living creatures—and should have been translated as in Ezekiel. These animals are emblems—the lion of power, the ox of strength, the eagle of spiritual sagacity soaring above earthly things, and the man of intelligence. Each had four wings, also feet and hands; a wheel upon the earth, and wheels within wheels, with rings full of eyes, indicating celerity, activity, skilfulness and knowledge; each moved by the same spirit, so that when one went, all went. The revolutions of human affairs are thus aptly represented; sometimes up, sometimes down, all under the direction of the same divine Being, incomprehensible to man, but in accordance with His infinite wisdom. Each went straight forward, never backward; their motions like a flash of lightning. Above these living creatures, was the likeness of a throne, and upon the throne, the likeness as of a man, with brightness as of fire round about, yet blended with the color of amber, or as the appearance of the rainbow—an emblem of the Word made flesh that we might behold his glory.

**Edward.** As the prophet beheld this glorious
appearance, he fell on his face, but the Lord bade him stand upon his feet; and filled with the spirit he stood, and heard the divine commission: "Son of man, I send thee to the children of Israel, to a rebellious nation." "Thou shalt speak my words unto them, whether they will hear, or whether they will forbear."

**Jennie.** Ezekiel was with the other captives on the river Chebar, a place I believe not far from Babylon. It was the fifth year of his captivity.

**Susie.** Then he was told not to be rebellious, but to do just what he was bidden.

**Jennie.** And this was a strange thing; to eat a roll which a hand held out to him.

**Mrs. S.** Eating a roll implies studying it; taking it into the mind, as we take food into the stomach, and digesting it.

**Edward.** The roll contained mourning, lamentation, and woe; but he was to give the people God's message, though they might manifest the spirit of scorpions.

**Susie.** But he hated to begin, and sat down in silence seven days.

**Mrs. S.** Zedekiah, you know, was still reigning, and Jerusalem not destroyed; and these captives have hope that their nation will yet triumph over Nebuchadnezzar.

**Edward.** But Ezekiel is to assure them their hopes are vain. He is to show it by signs, as well as words.
CONVERSATION XXX.

Jennie. As a watchman, he feels it his duty to warn the wicked, or their blood will be upon his head.

Susie. By numerous signs he shows that their country will be destroyed, and that their wickedness has brought these judgments upon them.

Edward. Then he has another vision. He seems to be taken by a lock of his hair, and borne through the air to Jerusalem—to the temple; and here has a view of the idolatry still practised by the men and women of Judah.

Mrs. S. He again has a view of the glory of the God of Israel, and hears his command to the rulers of the city, to come forth for its destruction. Then six men appear each with a destructive weapon, and one with an inkhorn. This man is to go first, and set a mark upon each one who is sighing and crying for the abominations around him; while the six are to follow, and to slay all upon whom the mark is not found. Here we learn what gives evidence of being on the Lord's side. The same glorious appearance is before him, that he had seen by the river Chebar; his heart is lifted up by the Spirit, and he speaks with power to a company of men that stand before him.

Jennie. And one of them falls down dead.

Susie. And Ezekiel cries out: "Wilt thou make a full end of the remnant of Israel?"

Edward. God gives to him a gracious answer, promising to be a "little sanctuary" to His people
in the land of strangers, but no promise to those who continue in the way of evil.

Mrs. S. There is a promise of a restoration to their own land, and of the Holy Spirit's influence, giving them a new heart.

Edward. There is an allegory in the sixteenth chapter, in which the sin of Judah is illustrated by unfaithfulness in the marriage relation.

Mrs. S. Israel and Judah are separately considered, and the iniquity of Judah is declared the more enormous of the two. Yet while the Lord is dealing with her according to her guilt, a gracious promise is given: "I will remember my covenant with thee in the days of thy youth, and will establish with thee an everlasting covenant."

Susie. This must be the covenant with David, that Christ should be of his seed, which should be fulfilled.

Mrs. S. Yes, and that He should be salvation to a remnant of God's people, which was fulfilled on the day of Pentecost; for those converted on that day were Jews, and they went everywhere making known the glad tidings of salvation.

Edward. The declarations of the prophet against Jerusalem, were given before the final siege of that city. On the day it commenced, God made it known to Ezekiel, with the command that by a parable he should represent it to the people.

Jennie. Let me describe this parable of the boiling pot. The pot is Jerusalem, and the pieces of
flesh, the people. The scum not being removed, shows that their sins remain after all the tribulation they have suffered. The great fire is the fury of the Chaldeans; this instead of leading to repentance has increased their filthiness. There is therefore no hope, for God's fury rests upon them.

Edward. This was Ezekiel's last message concerning the destruction of the city, and the sign of this event was the death of his wife. In the morning he spake to the people, and in the evening she died; but he should speak no more to them until the city was taken; and this event should be made known to him.

Susie. This, I suppose, is what is meant by his being dumb, and it was for eighteen months.

Edward. Perhaps, during these months, God makes known to him the judgments that should come upon other nations, Egypt, Tyre, Edom, etc.

Mrs. S. A messenger announces to him the fall of Jerusalem,* and again he speaks to the people. He pronounces a woe upon the shepherds of Israel; those who had led them in the way of evil, but had not protected them from danger.

Edward. And then with a glorious view of Christ the Good Shepherd, here called, my servant David, who shall feed them and be a prince among them, the prophet gives promise of showers of blessings, and especially of that "Plant of renown," which must mean Christ; for thus shall they know

*Ezk. 33:21.
that "I the Lord am with them, and they, even the house of Israel, are my people."*

Mrs. S. Then the prophet speaks of the blasphemous triumphing of the heathen over the desolations of Israel; and that for this "they shall bear their shame." For the evil of their doings the Lord had poured out his fury upon his people; but his gracious assurance is, that "for my holy name's sake," not for "your sakes O house of Israel," I will gather you out of all the countries, and will "bring you into your own land." Then comes the promise of the new dispensation: "I will sprinkle clean water upon you, and ye shall be clean." Here is the gospel emblem of the renewing influence of the Holy Ghost, which is immediately connected with the promise of a new heart and a new spirit, thus showing how the sinner is to be born again.†

Susie. And in the thirty-seventh chapter, what a wonderful display of the power of the Holy Ghost is exhibited, when the prophet is bidden in a vision to cry unto the dry bones, and to say to them: "O ye dry bones, hear the word of the Lord."

Edward. How true it is, that every person's heart by nature is as dead to all holy affections as these dry bones, and that it is only by the power of the Holy Ghost, that any one becomes a living growing Christian. Is not this Bible truth, mother?

† Ezek. 36: 21-27.
Mrs. S. Yes my son, it is only by the "washing of regeneration and the renewing of the Holy Ghost,"* that one becomes a new creature in Christ Jesus." These bones, the prophet is told represent the whole house of Israel; and the Lord declares, when I shall have "put my Spirit in you," "ye shall live," and "I shall place you in your own land." After this promise, the prophet is directed to take two sticks, the one representing Judah, and the other Ephraim; to put them together, and they should become one in his hand. Thus we may be sure that a remnant of all the tribes of Israel, shall be gathered from the nations whither they have been scattered, and shall become one in Christ. God's promise is: "I will cleanse them, so they shall be my people, and I will be their God."

Jennie. We have no account of the death of Ezekiel. The closing chapters of the book were written in the twenty-fifth year of his captivity, 574 B.C.

Mrs. S. The vision described in the last nine chapters is obscure, and I shall attempt no explanation.

Jennie. In the twenty-fifth chapter of Jeremiah, we have the names of the countries that should come under the power of Nebuchadnezzar—do we have any history of his conquering these countries?

Mrs. S. We do not in scripture history, but we know from profane history that all Western Asia

*Titus 3: 5.
and Egypt belonged to his Empire. The desolation of Tyre and of Egypt is especially described by Ezekiel.

Edward. The countries of the north, or the Assyrian empire, came under the power of Babylon with the fall of Nineveh.

Mrs. S. Some of them revolted, and were seized by Pharaoh-necho, king of Egypt, but Nebuchadnezzar stripped him of all the kingdoms he had seized. Pharaoh-necho is thought to be meant, Ezek. 30:21, as one of the strong arms of Egypt that was broken. In the next verse it is declared: "I am against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand." The cities of the Philistines fell before Nebuchadnezzar, and he besieged and took the city of Tyre.

Edward. But what a siege this was. For thirteen years every effort of this mighty king was resisted; and when the walls gave way, and his victorious troops entered the fallen city; behold the rich spoils were not there.

Jennie. No—for the crafty people had all these years been moving.

Susie. And a new city had sprung up, which he though victorious, could not reach without ships. And on this island another Tyre arose, that far surpassed the old city on the coast.

Mrs. S. And now we will read the prophecy in
Ezek. 29:17-20. Nebuchadnezzar, you perceive, had performed the purpose of God in the taking of Tyre; yet for this service of his army, the prophet declares that he got no wages; though "every head was made bald, and every shoulder peeled."

"Therefore, thus saith the Lord God; Behold I will give the land of Egypt to Nebuchadnezzar, king of Babylon: and he shall take her multitude, and take her spoil, and take her prey, and it shall be the wages of his army." Thus God made known to the prophet his righteous purposes. He declared Nebuchadnezzar His instrument to thresh the nations, and to lay upon them such strokes as their aggravated guilt deserved. As far as this king had performed the work which He required; for this he should receive a suitable recompense, and as in this protracted siege, he had spent much, and gained nothing; the land of Egypt, which in its distracted state would easily fall into his hands, should therefore be his wages.

Jennie. Now I want to ask if Nebuchadnezzar's motive in making his conquests was to please God.

Edward. I can answer this: it was not, but to gratify his own ambition; and therefore Babylon should drink of the cup of God's fury after the other nations.

Susie. And I have a question. I thought Egypt was in a prosperous state, and you say it was in a distracted state. How was this, mother?

Mrs. S. In the reign of Pharaoh-necho, Egypt
was in her glory. Although unsuccessful in his war with Nebuchadnezzar, yet great things are recorded of his conquests, his wealth, and his efforts for the increase of commerce, and the elevation of his kingdom. The historian says, that there is good reason for believing that his fleet sailed round Africa; commencing the voyage by the Red Sea, and returning through the straits of Gibraltar and the Mediterranean.

Edward. Pharaoh-hophra succeeded him 594 B. C. It was he who received the company of Jews that carried Jeremiah to Egypt, and protected them.

Mrs. S. But he was such an oppressive king that his subjects rebelled, and there was a civil war. Amasis headed the rebels, and in this state of affairs, Nebuchadnezzar invaded the land, laying waste the country, and carrying the people captive. He made Amasis viceroy. We will to-morrow take the prophecies of Egypt and their fulfillment.
INVASIONS OF EGYPT.—PROPHECIES FULFILLED.—
EGYPT UNDER THE TURKS.—MEHEMET ALI.—
THE PRESENT KHEDIVE.—STATE OF THE
PEOPLE.—ANCIENT RELIGION AND
MODERN.—ROSETTA STONE.—ANCIENT RECORDS.—SINS OF
EGYPT.

MRS. SELWYN. The great contention among
the inhabitants of Egypt, of which we spoke
last evening, you will find foretold in Isaiah 19:2.
This state of affairs prevailed previous to the reign
of Pharaoh-necho, as well as during the reign of
his successor, Pharaoh-hophra. In Isa. 20, the
invasion of Egypt by the Assyrians is predicted, at
the time when Sargon took Ashdod, and this we
found took place.

Jennie. At this time Isaiah is commanded to
walk naked and barefoot for three years. Did he
really go naked three years?

Mrs. S. He was to lay off his outer robe, and
wear only his tunic. This meant going naked;
probably on certain occasions he was to do this.

Edward. He was thus to be a sign, to show the
people the folly of trusting in Egypt. Isaiah was directed to pronounce a woe upon those who looked to Egypt for help, and to assure them, that when the Lord stretches out his hand, "both he that helped shall fall, and he that is holpen, and they shall fall both together."*

Susie. Jeremiah speaks of the overthrow of Pharaoh-necho by Nebuchadnezzar, and then declares that he should smite the land of Egypt, and punish the people, their gods, and their kings; and this he did in the reign of Pharaoh-hophra.†

Jennie. But the people would trust in Egypt, as Johanan and his company did; and I suppose perished there.

Edward. Zedekiah also, even though promising allegiance to Nebuchadnezzar, sought aid from Egypt, and thus lost his kingdom, and became a blind captive in Babylon. This conquest of Egypt by Nebuchadnezzar is related—as Bishop Newton says—by two ancient historians, Megasthenes and Berosus. Josephus asserts the same, and also that he conquered Moab and Ammon about the same time. Egypt was to continue desolate forty years, and it was about this length of time before the overthrow of Babylon.

Mrs. S. The prophecies of Egypt, Ezek. 29 and 30, and Jer. 43: 8–13, are very important, and we will read them. They were spoken before the de-

* Isa. 31: 1–3.
construction of Tyre, and the conquest of Egypt was after this event, as you will recollect, about 570, B. C. The history of Egypt from this time, gives evidence of the complete fulfillment of the predictions recorded in Scripture; but there are two, that I wish to bring especially before you. After foretelling the return of the Egyptians from their captivity, Ezekiel declares: * "They shall be there a base kingdom." "It shall be the basest of kingdoms: neither shall it exalt itself any more above the nations; for I will diminish them, that they shall no more rule over the nations." "And there shall be no more a prince of the land of Egypt."

Edward. This must mean that Egypt should never again be an independent kingdom. Amasis succeeded Pharaoh-hophra, but only as as a viceroy; for his name is thus inscribed on a monument at Karnac. But can it be, that Egypt has ever since the time of Nebuchadnezzar been under foreign rule?

Mrs. S. By consulting history, you will find that this is true; Egypt for more than two thousand four hundred years has been, and still is, under the dominion of a foreign power.

Susie. I know it passed from the Babylonians to the Persians; though it then had to be re-conquered by Cambyses. thrown by Alexander, Egypt came under his do-

*Ezk. 29: 14, 15.
†Ezk. 30: 13.
Mrs. S. When the Persian empire was over-
minion; and in the division of the Macedonian
empire, she was still subject to Grecian rule.

Jennie. And when Rome became mistress of the
world, Egypt must have been under her dominion.

Mrs. S. This was truly so; and when Rome
fell, Egypt came under the power of the barbarian
invaders. Next the Saracens seized this far-famed
country, with its treasures of literature and the arts;
and then when the Turks took possession of the
Saracen dominions, she found a new master, though
not a new religion.

Edward. And to-day, her distinguished sover-
eign is a Khedive—a Viceroy under the Sultan of
Turkey.

Mrs. S. Here I must speak of Egypt—not as
she is at the present day—but as she has been un-
der the dominion of the Turks. The divine pre-
diction: "It shall be the basest of kingdoms;" has
been fully verified since coming under this govern-
ment; and especially during the period of her sub-
jection to the Mameluke Beys. The Mamelukes
were slaves of the Turks; and when a Bey died,
his son did not ascend the throne, but another slave
was his successor. Under this organized system
of oppression; the people became degraded and
down-trodden, and this country once so renowned,
seemed lost to the world.

Edward. The Mameluke Beys must have ruled
in Egypt when Bonaparte invaded this country.
Mrs. S. You are right; they were in power until 1806, when Mehemet Ali was appointed Pasha of Egypt. He was a Greek, and first distinguished himself at the battle of the Pyramids. For forty-four years, he managed the affairs of this country.

Edward. I have often read of Mehemet Ali, but I supposed he was an independent sovereign of Egypt. I did not know he was under the Sultan.

Mrs. S. He did rebel against him, and led an army into Syria; being victorious there, he was advancing against Constantinople; but was prevented from attacking that city, by the intervention of some of the European powers.

Jennie. But what became of the Mamelukes?

Mrs. S. Mehemet Ali from the first had great trouble with them; and at length discovered them in a plot for his destruction.

Edward. And this makes me think of the slaughter of the Mamelukes by Mehemet Ali. It seems to me this was in 1811. Pretending to be friendly to them, he got them assembled in the citadel at Cairo, and then caused them all to be put to death.

Susie. What an awful deed!

Mrs. S. It was indeed awful. They were, no doubt, worthy of death, but the whole Christian world were shocked at this wholesale underhand butchery.

Edward. But after he got rid of them, and gave up trying to conquer the Sultan, the Egyptians
found him a better sovereign than they had ever known. He did much to improve and beautify the country. Planting of trees was one thing he did.

_Mrs. S._ He managed to get the government confirmed in his family, and at his death, 1850, Ibrahim Pasha, his son, succeeded him.

_Edward._ The present Khedive, Ismail Pasha, is a grandson of Mehemet Ali. He seems even more earnest, in promoting the improvement and glory of Egypt than his grandfather. Only to think of the beautiful buildings he is erecting, of his steamboats and railroads: there seems no end of the great works he is planning, but he is now in great trouble.

_Mrs. S._ Have you read in Dr. Field's letters, how all this work is accomplished?

_Jennie._ Yes, I have. It is all done by forced labor. The men are compelled to work without receiving anything for it; not so much as their food. The women cultivate the land, and bring the men their scanty supply of rice or corn; and if they have none to bring, the men must starve. How they get a covering for their nakedness, is a wonder. They sometimes have to find their own tools. This is like making bricks without straw.

_Mrs. S._ More than seventy years since Mehemet Ali began his work of improvement, and yet what a state of wretchedness and degradation among the people. A fair show on the outside, but is there not rottenness within? Dr. Field states, that there is, however, at the present time, some efforts
being made to inaugurate in Egypt a reign of law. This will indeed be a new thing, for here surely justice has been unknown.

_Susie._ The letters of Dr. Field, especially those from Egypt, have been to me full of interest. The works of the ancient Egyptians, the pyramids, sphinxes, temples, and catacombs, how wonderful. They must have known the sciences as well as the arts.

_Jennie._ But what a strange religion they had in ancient times; worshipping all sorts of animals, whatever did them good or that did them harm—leeks and onions, because so good to eat, and the crocodile, because it did so much harm. They were truly the most foolish, as well as the wisest of people.

_Edward._ But the prophets declared that there should be a turning to God in this land, and that the idols should be abolished.

_Mrs. S._ And this prophecy has been fulfilled. Egypt was eminently a Christian country after the gospel was preached there in the days of the apostles; some very distinguished Christian fathers lived in Egypt. In the seventh century, the Egyptians were compelled to embrace the religion of Mahomet; and this has been the religion of the country ever since; although there is an ancient Christian church, called the Coptic, still in existence. But though ignorant and superstitious, neither Mahometans nor Copts tolerate any form of
idolatry. Idols have long since been abolished. Thus prophecy is fulfilled.

Edward. The things predicted of Egypt seem just what was least likely to take place. That a kingdom so famed for its government and laws; so renowned for a knowledge of the sciences and arts; that this should become the basest of kingdoms—how unlikely. Then that the country so long the granary of the world, should become impoverished; especially as her own river was the cause of her fertility—and looking at her thousands of cities, her facilities for commerce and manufactures, her immense wealth, and her millions of people—how could it be that there should be no more a prince in that land! Yet this was the purpose of God, and the prophet was bidden to declare it; and when Jeremiah and Ezekiel were directed to pronounce the doom of this fair land; the destroyer was at the very door.

Mrs. S. And with this evidence of the fulfillment of prophecy; who can doubt that these holy men spoke as they were moved by the Holy Ghost?

Susie. But how little people know of the prophecies; and how little effort is made by teachers, to show from history the fulfillment of prophecy. I knew nothing at all until we began these conversations.

Jennie. The other day, I asked Miss D., How can we prove that the Bible is from God? and she said she was sure she did not know. Then I told
her that the fulfillment of prophecy proved this; but, said she, "I do not know anything about the fulfillment of prophecy." I thought that a Sunday-school teacher ought to know.

Mrs. S. But if you had been asked this question a year ago, you could not have answered any better than she.

Susie. The Egyptians, I think, believed in the immortality of the soul.

Mrs. S. They believed in transmigration, that when a person died, the soul entered the body of an animal; perhaps that it might return sometime to its own body, and therefore took pains to preserve it.

Edward. They must then have thought some animals had souls, for instance, their sacred bulls. This accounts for that gallery at Sakkara, twenty feet wide, twenty in height, extending a third of a mile under ground, with recesses for sarcophagi hewn out of the rock—and for whom? For the sacred bulls!—the images of thirty-three are standing here.

Jennie. But I would rather hear something of the wonders above ground—the ruins at Thebes, Karnac, and Luxor.

Edward. This reminds me of what I have been reading in Harper's Magazine. On the south wall of the temple at Karnac, a king, Sheshonk or Shishak, is represented as taking possession of captured cities and countries, with a host of captives—one
man standing out plainly, and under him the name, Melek Aiudah—King of Judah, and within an oval are hieroglyphics representing fortifications taken, and a country conquered. Now, Jennie, turn to II. Chron. 12, and read the history of Rehoboam's being conquered by Shishak, the treasures of the temple being seized, Jerusalem, and all his fenced cities in the hands of the victorious monarch. The names of one hundred and thirty-three of these cities are inscribed on this wall, the date the same as in the Bible—970 B. C. This is surely worth knowing.

Jennie. How can these ancient inscriptions be read?

Mrs. S. It is only by means of the Rosetta Stone that this has been accomplished, and it was some years after its discovery before any use was made of it. Champollion was the genius who found it a key to unlock these mysteries.

Edward. I will give the girls a description of it. Upon this stone, of which here is a picture, are inscriptions in three languages—Hieroglyphics, Demotic or Ancient Egyptian, and the other in Greek. The idea suggested was, that each language might record the same fact, and, if so, the Greek would explain the others, and thus a key be obtained for deciphering these mysteries. There were proper names in each version, that of Ptolemy often occurring. By comparing the words containing the same sounds, Champollion found them represented
by the same characters, and thus discovered the rudiments of an alphabet, hieroglyphics giving the same idea. Thus records made three thousand years ago, and in a dead language, have been read, and have proved a confirmation of sacred history and chronology.

_Susie._ How truly the very stones cry out against the infidels of our day.

_Mrs. S._ This is true, for while infidels were advancing the idea, that these structures are older than the Bible account of the Creation, it has been found that the oldest inscription is dated one hundred and fifty years after the flood.

_Edward._ Champollion stated that he could prove by the dates, that the shepherd kings were reigning in Egypt in the time of Joseph. They had conquered the country, and therefore shepherds were "an abomination to the Egyptians."* The family of Israel were very kindly treated by these kings. Joseph's name in the Egyptian records, means "Saviour of the world." Moses says, a king arose that knew not Joseph; and the records state that at this time, the Egyptians expelled the shepherd kings, and established a dynasty of their own people. It is not therefore strange that as Moses relates, the Israelites were brought into bondage, and made to perform hard labor.

_Mrs. S._ Several others might be named beside Champollion, as Burton, Wilkinson and Rossellini,

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* Gen. 46:34.
who have engaged with much success in deciphering these records of antiquity. The name of Rhamses is given, and the date of his death is the same as the departure of the Israelites from Egypt.

Susie. Did you learn anything of Sesostris?

Edward. Rossellini says he was the founder of the nineteenth dynasty, and that he reigned while the Israelites were in the wilderness. This accounts for his not being mentioned in the Bible. He is said to have made conquests.

Jennie. I suppose the territory of Egypt, or the valley of the Nile, was more extensive anciently than it is now; for the sands of the desert have gradually been deposited in this valley. Dr. Field says that the valley is now only six miles wide, and that beyond this fertile region nothing green can be seen.

Susie. Why have such judgments fallen upon Egypt?

Mrs. S. By searching the Scriptures, you will find that it is for their pride, and their contempt of the God of Israel. Egypt first oppressed God's people, then seduced and deceived them. This penalty was therefore pronounced upon this fair land, that she should be the basest of kingdoms; and to-day, after more than two thousand four hundred years, the penalty still rests upon her—"no more a prince of the land."
CONVERSATION XXXII.

PROPHECIES OF TYRE.—ANCESTOR GREATNESS.—SINS OF TYRE.—CARTHAGE.—GLORY OF THE NEW CITY.—A CHRISTIAN CITY.—ALEXANDER'S SIEGE.—PROPHECIES FULFILLED.—PRESENT STATE.—SERMON PREACHED BY THESE RUINS.

Mrs. SELWYN. Egypt was probably the last country conquered by Nebuchadnezzar; but we will now retrace his steps, and look upon the nations that had fallen before him.

Susie. We have been greatly interested in searching out the prophecies of Tyre.

Edward. These prophecies are given by Isaiah, Jeremiah, and Ezekiel. They relate to the conquest of Tyre by Nebuchadnezzar, and also of the New Tyre, that rose after the fall of the old city.

Mrs. S. Yes, in Ezek. 26, the siege of Nebuchadnezzar is described, and also the present condition of the city that rose from its ruins.

Jennie. The new city that this crafty people had built, became vastly superior to the old one in strength, as well as in wealth and magnificence. Rollin says, its walls were one hundred and fifty
feet high, the foot of the wall being washed by the waves of the sea.

Mrs. S. Before considering the prophecies, we will take a look at this queen of cities, and the mother city, Zidon.

Jennie. Yes, Isaiah calls Tyre, "the daughter of Zidon," because, I suppose, founded by her. I think the daughter got ahead of the mother in the race for glory, but the mother took pride in her child.

Susie. Tyre and Sidon were the chief cities of Phenicia, so famous in ancient times. The whole country as far as Gaza on the south, was settled by Canaan the son of Ham; and his son Sidon founded the city of Sidon. This was the land of Canaan given to the Israelites, but they never took these cities. Sidon is one of the oldest cities in the world, and Tyre was a strong city in the days of Joshua.

Edward. In the time of David and of Solomon, we find that Tyre was distinguished for her wealth and her knowledge of the arts, particularly of ship building and navigation. We learn also from profane history, that Cadmus a Phenician, first carried letters into Greece; also that Carthage was founded by Dido, a daughter of the king of Tyre; and that these cities were famed for their commerce. We know that the ships of Tyre were the first that ever spread their sails upon the sea, and that she early became the mart of the nations. How early we do
not know, but it was before the time of Solomon, for
by his alliance with Hiram, king of Tyre, he had a
navy, and was thus enabled to bring treasures from
distant regions. Their skill in architecture was also
an aid to him in the erection of magnificent buildings.

Jennie. The Tyrians were also distinguished for
their rich and splendid manufactures; as for
instance the Tyrian purple, so long considered
necessary for royal robes.

Susie. Ezekiel, chap. 27, gives a grand view of
her commercial greatness; naming the countries
with which she traded. The people of these
countries are called her merchants; and their
articles of merchandise are given. I should think
her trade extended to every part of the world
as then known, both by land and by sea. She was
really the England of Asia.

Edward. Tyre was indeed the emporium of the
world, and the wealth thus accumulated was im-
mense.

Mrs. S. And so transcendent for her wealth,
her wisdom, and her beauty; she was lifted up with
pride, saying "I am a god, I sit in the seat of God,
in the midst of the seas;" "therefore thus saith
the Lord God, because thou hast set thine heart
as the heart of God; behold therefore I will bring
strangers upon thee, the terrible of the nations:
and they shall draw their swords against the beauty
of thy wisdom, and they shall defile thy brightness.*

* Ezek. 28: 2, 6, 7.
Susie. This prophecy was spoken three years before the siege by Nebuchadnezzar commenced; but I have found in Amos 1:9, 10, one that was given two hundred years before this time; in which for their breaking the covenant—I suppose that made with David and Solomon—God bids the prophet declare; "I will send a fire on the wall of Tyrus, which shall devour the palaces thereof."

Jennie. I have found one Joel 3:4, 8, in which Tyre and Zidon are charged with having taken silver and gold belonging to God, and also having sold the children of Judah to the Grecians; and for this, it is declared that their children shall be sold to a nation far off.

Edward. At the time these predictions were spoken, nothing could seem more improbable than that a city of such amazing strength, and such abundant resources, should fall into the hands of the enemy. Isaiah also foretells the overthrow of Tyre one hundred and thirty years before this siege by Nebuchadnezzar. The prophet begins by telling the ships of Tarshish to "howl, for Tyre is laid waste so that there is no house, no entering in." This shows the city to be besieged and in a state of ruin. But I was curious to know what place was meant by Tarshish, a city that would suffer so much from the ruin of Tyre. I could not think it was Tartessus, in Spain; so I searched, and was delighted to find that where our translation gives Tarshish, the Septuagint gives Carthage. As Car-
thage was the commercial city founded by a colony from Tyre, I thought she must be greatly affected by the downfall of Tyre; I did not therefore wonder that the prophet bid her howl. I knew that the women and children of the Tyrians were at this very time in Carthage, having been sent there for safety.

_Mrs. S._ In this prophecy of Isaiah, after speaking of the distress occasioned by the shutting up of Tyre, and in reply to the exclamation; "Who hath taken counsel against Tyre the crowning city;" the prophet declares; "The Lord of Hosts hath purposed it, to stain the pride of all glory, and to bring into contempt the honorable of the earth." He also names the Chaldeans—at that time less powerful than the Assyrians, as the instrument of her destruction.

_Susie._ He also says; "Tyre shall be forgotten seventy years." Will you tell me what is known of the fulfillment of this?

_Mrs. S._ You know that while the old city was destroyed, a new city had arisen; but it was not until the overthrow of Babylon, and under the Persians in the reign of Darius Hystaspes—whom Tyre had aided in his invasion of Greece—that the obstructions to her trade were removed, and she became what old Tyre had been, the queen of the sea. This was just seventy years; and from this time, and for one hundred and seventy years, she was the emporium of the world, even more renowned than the old city had ever been.
Jennie. Then it was, as Isaiah says; "Tyre shall sing as a harlot."

Edward. But I want to know when it was, that "her merchandise and her hire" were "holiness to the Lord," as Isaiah says it shall be.

Mrs. S. This was in the days of the apostles. A Christian church was then founded in Tyre. You must recollect Paul's visit to Tyre, Acts 21: 3-6; his spending seven days there; the disciples accompanying him to the ship, and when about to separate, their kneeling down on the shore and praying together. At this time Tyre was still a commercial city, and it continued for some centuries a place of considerable trade.

Edward. Alexandria in Egypt was a rival, but Tyre was the emporium until Venice became the great commercial city of Europe.

Susie. Now we want to know the present condition of Tyre.

Mrs. S. But we must first look at New Tyre in her glory, and also at her downfall. With her strength of fortification, and her immense resources, she seemed to defy the power of any foe. But the decree had gone forth from the King of kings, that this city exalting itself against the God of heaven should be laid low; and the appointed instrument for accomplishing this purpose, in His own time stands before the lofty battlements. Flushed with his triumph over the Persian monarch at the battle of Issus, Alexander determines to
take possession of this city of the sea. His ambition is to rule the world; and this proud mart of the nations, must therefore be brought under his dominion. But how shall this mighty work be accomplished? At her distance from the shore, his engines for battering down her walls, are useless; and he has no fleet. Does he give up in despair?

*Edward.* Not he—he knows no such word as fail. His genius comes to his aid, and he contrives a method of causing the land and the city to meet. Here are the ruins of old Tyre, her prostrate walls, her broken down towers, her mighty edifices, all in heaps. With these massive ruins, he resolves to construct a causeway from the shore to the island; and thus, though unknown to him, he is fulfilling the prediction of the prophet; "They shall lay thy stones, and thy timbers, and thy dust in the midst of the water;"* and so much material is needed for this great work, that everything is used, and they even "scrape the dust from her, and make her like the top of a rock."† In constructing this mole, obstacles met them that would have led any one else to give up in despair; but the spirit of the commander inspired his men; and the efforts of the enemy to ruin their works, only increased their ardor. Once, when nearly completed, the mole was submerged, but it rose again as if by magic, and it proved in the end a complete success.

* Ezek. 26: 12.
† Ezek. 26: 4.
Mrs. S. As we read this narrative, we are amazed that Alexander should have persisted in his purpose, but it was the purpose of God; and he was but the instrument. Though he meant it not, yet he was performing a work for Him who has all power in heaven and on earth; and the means for its accomplishment were at hand. When he needed ships; they were furnished by neighboring cities from fear of his power; so that the walls were encompassed on all sides, and the siege was pressed with a determination not to yield. But the resistance made by the infuriated people was as unexampled in the annals of warfare as his efforts; for they resorted to expedients that till then had been unknown. There was, however, no hope for this doomed city. The burning sand did indeed drive the besiegers from the walls; yet the victory was gained by a pitched battle at sea, and the city was entered by the conqueror. The siege lasted seven months.

Jennie. The inhabitants were slaughtered without mercy; yet the people of Sidon, though fighting for Alexander, contrived to save the lives of fifteen thousand Tyrians. These men managed, after a time to get back to their city, and to send to Carthage for the women and children, who had there been protected.

Edward. When Rome became mistress of the world, Tyre came under her dominion. Then she fell under the power of the Saracens, and lastly
under the Turks. Under this despotic government, Tyre has sunk to the condition foretold by the prophet; "a place for the spreading of nets in the midst of the sea."* There are broken walls, pillars, vaults, but not one entire house remaining. And here, Susie, is the answer to your question: What is the present state of Tyre? The prophecies are all fulfilled.

Mrs. S. Dr. Porter, wandering among these ruins, says: "Along the shores lie huge sea-beaten fragments of the old wall, and piles of columns. They are as bare as the top of the rock, and here and there I saw the fishermen spreading their nets upon them to dry in the bright sunshine. When I saw them, I sat down on one of the highest fragments, and read with mingled feelings of wonder and of awe the words of Ezekiel;" "I will make thee like the top of a rock:" "Thou shalt be a place to spread nets upon." Thus Tyre is a standing witness of the truth of the Bible.

Edward. But those who reject the Bible give but little regard to this evidence of its truth. The infidel Volney had read the prophecies of Ezekiel; but how different his reflections from those of Dr. Porter.

Jennie. Among the sins for which Tyre is condemned, is this: "Because Tyre hath said against Jerusalem, Aha, she is broken that was the gates of the people; I shall be replenished, now that she is

* Ezek. 26: 5.
laid waste." Here she is rejoicing because her wealth will be increased by the affliction of God's people.

Susie. Another sin is, that she had gloried in her wisdom and beauty, and in the multitude of her precious things, instead of giving the glory to God; for this, judgment is pronounced against her; "I will cast thee so profane out of the mountain of God;" "I will cast thee to the ground, never shalt thou be any more."

Mrs. S. What a sermon is preached by these ruins, when looking upon what Tyre once was, and the cause of this desolation.

Edward. Ought not our country to take warning from Tyre? A spirit of boasting is truly with us a national sin, and what is this but taking the glory to ourselves, instead of giving it to God? Then with the increase in wealth and national prosperity, is there not an increase of corruption? So it seems to me; and I cannot but feel the force of a remark of Mr. Keith; that "while all the world should listen to the voice of God from the ruins of Tyre, those who have succeeded to her commerce should especially give heed to the warning." With the same temptations, they fall into the same sins; and are they not in danger of the same judgments?

Mrs. S. Our privileged nation, founded in faith and prayer, has indeed departed far from God. As she has increased in magnitude and in resources, her thousands multiplied into millions, she has
gloried in her own might, instead of ascribing the glory to Him to whom all glory is due. The Sabbath trampled upon; the attempt to banish the Bible from the schools; our statesmen seeming to imagine human reason at the helm, sufficient to steer the ship of state—what have we not reason to fear? These are dark forebodings, but there is one darker still; its influence more dangerous than all others combined. What—you enquire can this be? What—but defection among the professed followers of Christ? Let every member of the visible church be true, never deserting the ranks, nor parleying with the enemy; but on all occasions manifesting the spirit of the Master, and following in His footsteps, even Satan is dismayed. But, my children, ever keep in mind, that individuals give character to the nation; that each is responsible for his own character and influence; remember your standard is Christ—your marching orders—"Follow me."
CONVERSATION XXXIII.

NATIONS CONQUERED BY NEBUCHADNEZZAR.—MOAB AND AMMON.—SPIE AGAINST ISRAEL.—FOR WHAT CONDEMNED.—PENALTY.—PROPHECIES OF THESE NATIONS.—COMPLETE FULFILLMENT.

SUSIE. Jeremiah gave the names of other nations that should drink of the "cup of the Lord's fury, beside Judah, Tyre and Egypt. They were to drink at the hand of Nebuchadnezzar—be conquered by him. We know that all the "kings of the North" were under his dominion; for with the fall of Nineveh, the empire of Assyria came under Babylon. But we have had no account of his conquering Moab, Ammon and Edom.

Mrs. S. There is no account in the Bible of any conquest of these countries. They probably were under Judah, and with her fell under the power of Nebuchadnezzar. I think the cities of the Philistines were taken by him during the years he was besieging Tyre. We know from history, that his empire included all the countries from the Caspian Sea and Persian Gulf to the Mediterranean. "The mingled people that dwelt in the desert," were
probably kingdoms that made but little resistance to his arms.

Edward. I have been looking at the prophecies of Ammon and Moab. Jeremiah—Chap. 48—predicts the destruction of Moab, and 49 : 1–6 of Ammon.

Mrs. S. You know the origin of these two nations?

Jennie. Yes, mother, Moab and Ammon were sons of Lot.

Susie. They were small kingdoms on the east of the land of Israel. Their territory, though small, was rich and productive, with many strong cities.

Mrs. S. Moab and Ammon as well as Edom, looked upon Israel with envy and malice; from the time of Balaam ever seeking her destruction.

Jennie. They accused the Israelites of taking their possessions from them. Was this true?

Mrs. S. It was not, but this is the way it was. Sihon, king of the Amorites, had taken cities from Moab and Ammon, and the Israelites by conquering Sihon, got possession of all his dominions, these cities as well as others; Ammon therefore laid hold of what rightfully belonged to Israel, since it had once been his. This sentence was, therefore, pronounced upon Ammon by the prophet* Rabbah, his capital should be a desolate heap, and her daughters—the smaller cities—burned with fire. Even the valleys in which they had gloried, so fruitful,
safe, should be desolate, the people carried captive and the country a desolation.

Edward. Ezek. 25:1-7 is a prophecy against Ammon; declaring that because of his joy when the temple of Jerusalem was profaned, the land of Israel desolated, and her people carried captive; “I will deliver thee to the men of the east for a possession”—this must be to Nebuchadnezzar. Rabbah shall be “a stable for camels,” the whole country “a couching place for flocks,” the people “cut off, caused to perish, and utterly destroyed”—and why? “Because thou hast clapped thy hands, stamped thy foot, and rejoiced in heart with all thy despite against the land of Israel.”

Susie. A spirit of injustice and cruelty seems always to have been the spirit of the Ammonites. When Saul was made king, they were at war with the tribes nearest to them. In great alarm the men of Jabesh-gilead proposed to make a covenant with Nahash, the king, and to serve him; but no covenant would he make, only as each man would “his right eye thrust out.” In consternation they beg a respite of seven days, and apply to their king for aid. Saul’s promptness saved the men of Jabesh and brought these oppressive neighbors to submission.

Edward. David brought these kingdoms, Ammon, Moab and Edom, under complete subjection.

Jennie. Moab invaded Israel in the reign of Jehoram, and Judah and Edom aided him against them. You recollect that when Elisha supplied
water by a miracle, the Moabites thought the water was blood; so imagining their enemies had destroyed each other, they marched boldly against them, to their own destruction and the laying waste of their country.

Mrs. S. But the most wonderful destruction of the armies of these three nations, was when Jehoshaphat met them singing praises to God, and they fell upon each other so that none were left.

Edward. The Edomites revolted against Judah in the reign of Jehoram, but Amaziah subdued the revolt, destroying an army of twenty thousand.

Susie. But nothing seemed to subdue their spite against the Israelites. Moab and Ammon sought the destruction of Judah in the reign of Jehoiachin, and rejoiced, as Jeremiah says, in the triumph of Nebuchadnezzar, and the destruction of Jerusalem. It was the Ammonites that led Ishmael to murder Gedaliah, and the company of Jews that were placed under him.

Jennie. I think these nations were so nearly swept away, that Nebuchadnezzar did not have to make much effort in subduing them.

Mrs. S. You will find many more prophecies against these nations.

Edward. Zephaniah, Chap. 2: 8–11, speaks of "the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people;" and that "Moab shall be as Sodom, the children of Ammon as Gomorrah, even the
breeding of nettles, and salt-pits, and a perpetual desolation."

_Susie._ The sins of Moab were haughtiness, pride, wrath against God's people.

_Jennie._ Not only was Moab "exceeding proud," but he "magnified himself against the Lord." He shall be in derision, for was not Israel a derision to him? The prophet speaks of his skipping for joy at the calamities of Israel.

_Edward._ And how fearful the penalty pronounced upon this people. Not only should the country be laid waste, but "the spoiler shall come upon every city,"—"no city shall escape;" "the cities shall be desolate without any to dwell therein." I could name many more prophecies, but I wish now to ask the question: Are these prophecies fulfilled, and can we give the evidence of this fulfillment?

_Mrs. S._ All travelers agree in their testimony of the complete desolation found in these countries, but Dr. Porter seems to have explored this region east of Jordan with special care; and in his observations to have been impressed with the fulfillment of prophecy. We have before referred to his work. "The Giant Cities of Bashan." He says, "The land is utterly desolate; in a word, the whole of Bashan and Moab is one fulfilled prophecy." "The fields are waste, the cities abandoned, houses without inhabitants, sanctuaries deserted, vineyards, orchards, and groves destroyed." Kerioth, a city of Moab,
with dwellings such as giants would build, is desolate. The houses—roofs, doors, window shutters, as well as the walls—are all of stone, and all without an inhabitant. While the country was once rich and productive, and cities so strong as seeming to defy the power of man; we can see that "judgment is come upon the plain country," and the curse of an angry God has fallen upon "all the cities of the land of Moab, far and near."

Susie. The frequent heaps of ruins, I suppose, show how numerous were her cities in ages long gone by. The soil is still rich, but nothing rowing only weeds and tall grass; not even trees. The black tents of the Bedouin, and their swarthy inmates give the only sign of life.

Jennie. The Bedouins do not cultivate the land, and it would be of no use for anyone else to do it, for these robbers of the desert would lay hold of everything.

Edward. In regard to Ammon, the prophecy of Ezekiel is exactly fulfilled. The inhabitants are all cut off. The land of Ammon is a "couching place for flocks," and Rabbah, her capital, is a "stable for camels." In my search after evidence of the fulfillment of Ezekiel's prophecy, I came upon a little book: "Region of Fulfilled Prophecy," by Wylie; in which he gives this statement. "This country lies untilled, and being covered by a rich spontaneous herbage, it has drawn hither countless swarms of Bedouins. Thus as you journey over Ammon,
you behold only shepherds with their flocks. The country has become one wide fold; every part of it is thus occupied, its ruins, the banks of its streams, the open plain, all are a couching place for flocks."

Then of Rabbah it is said: "The ruins of Rabbah are occupied just as the prophet foretold." "There is a stream of clear water running through it; and the Bedouins drive their camels down here by hundreds, not only to drink, but to be stabled in the ruins." The place, Lord Lindsay informs us, has an intolerable stench from the bones and carcasses of dead camels that lie rotting in it. Thus do camels dwell where princes once dwelt. How wonderful this fulfillment of prophecy.

Mrs. S. In Ezek. 25: 1-10, we find a history of the Ammon of to-day. Rabbah, a stable for camels, and the whole country a couching place for flocks, the people of Ammon all cut off; neither Moabite nor Ammonite anywhere to be found. Thus see the justice of God exhibited in the judgments visited upon those who set their faces against his people, and who rejoice in their calamities.

We will close for this evening, although we have not occupied the usual time as other duties demand my attention. To-morrow evening we will take up prophecies of Edom and their fulfillment.
CONVERSATION XXXIV.

SPIRIT OF ESAU AND EDOMITES.—HEIGHT ATTAINED BY EDOM.—PROPHECIES OF EDOM.—DESCRIPTION OF PETRA.—PROPHECY.—THOUGHTS OF STEVENS.—FULFILLMENT OF PROPHECY IN ISRAEL AND EDOM.—IN THE BEDOUIN ARABS.

Susie. I have been absorbed in searching out prophecies of Edom and their fulfillment, so that I have hardly thought of anything else all day.

Jennie. I have been looking at Esau's sins. I used to wonder why Paul called Esau a profane person, but I see it now; he despised the spiritual blessings promised to him who had the birthright. The same impious spirit appeared in his posterity, a sort of spite against God's people, because of the favor they received from God.

Mrs. Selwyn. Not that they desired the Divine presence, any more than Esau desired the privileges conferred by the birthright. He cared more for the mess of pottage, than for being the ancestor of Him in whom "all families of the earth should be blessed;" and though in the sale of the birthright there was a fair bargain, yet he taunted his brother.
with having taken it from him. So the Edomites had an envious hatred of the Israelites, and took every opportunity they could to injure them.

Edward. Making the Israelites go around their country instead of going through it, and threatening if they dared to enter, to come out against them; showing the same spirit that Esau did, when he went against his brother with four hundred men. Jacob's wrestling prayer was heard, and God took away Esau's disposition to do him harm; so, though Edom would have destroyed the Israelites, God enabled them to keep this proud nation in subjection; never but once gaining independence, and this in accordance with prophecy.

Mrs. S. The Edomites, however, were permitted to become a rival to Egypt in works of art, and a knowledge of the sciences. Their history indeed is not so well known; but "the book of Job, as Mr. Keith says, "is as splendid and lasting a proof of the eloquence that pertained to Edom, as magnificent palaces hewn out of the cliffs, are indestructible memorials of their power." God in infinite wisdom may have caused this kingdom to rise to a lofty height, to increase the greatness of its fall; and to give evidence to the world that superior knowledge unaccompanied by religious principles, is not a foundation upon which to build, either for time or for eternity.

Edward. The prophecies of Edom are so remarkable, that we should read them very carefully.
Susie. And then bring the proofs of their fulfillment.

Mrs. S. This is the proper course. Stevens' Travels is what you need for reference, and this we have in our library.

Edward. I have been reading his description of the ruins of Petra.

Mrs. S. This you will please read to us, after giving prophecies.

Jennie. I will read Joel 3:10, "Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land."

Susie. Let me read Mal. 1:3, 4: "I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. Whereas Edom saith we are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts: they shall build, but I will pull down; and they shall call them the border of wickedness, the people against whom the Lord hath indignation forever."

Edward. I will read some passages from Obadiah, "Though thou exalt thyself as the eagle, and though thou set thy nest among the stars; thence will I bring thee down saith the Lord," "And the house of Israel shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble; and they shall kindle in them, and destroy them; and there shall not be any remaining of the house of Esau."
Mrs. S. I will read selections from Jer. 49: and then Edward may read Stevens' description of the ruins of Petra. "I have sworn by myself, saith the Lord, that Bozrah, the strongly fortified city, shall become a desolation, a waste, a reproach, and a curse; and all the cities thereof shall be perpetual wastes."

Edward. Stevens, in 1836, visited this desolate region, and thus he writes of Petra. "Nothing can be finer than the immense rocky rampart that encloses Petra—strong, firm, immovable, as nature itself. The city was in a valley about two miles in circuit, surrounded by mountains. There is but one way of entering this valley, and that is through a chasm in the mountains, two miles long, narrow, and overhung by frightful precipices. This rocky rampart seems to deride the walls of cities, and the loftiest portals ever raised by the hand of man. The city itself is now a waste of ruined dwellings, palaces, temples, triumphal arches, all prostrated together in undistinguishable confusion. At the doors of this city I now stood, a city that goes back to the time of Esau; that city which had eight kings, and a long line of princes, before any king reigned.
in Israel. I looked upon the vast arena, filled with ruined buildings and heaps of rubbish, and saw the mountain side cut away so as to form a level surface, and presenting long ranges of doors in successive tiers or stories, as the front of a large and beautiful temple. Though coming directly from the banks of the Nile, where the proudest of temples excite the admiration of every traveler; we were roused and excited by the extraordinary beauty of this giant temple of Petra. It is hewn out of the rock, with rows of Corinthian columns and ornaments, standing out fresh and clear, as if but yesterday from the hands of the sculptor. The whole temple, its columns, ornaments, porticoes, porches, are cut out from the solid rock.

"Leaving the open space and following the stream, we enter a defile, on each side of which are ranges of tombs with sculptured doors and columns; and on the left in the bosom of the mountain, hewn out of the solid rock, is a large theatre circular in form, the pillars in front fallen; with thirty-three rows of seats, capable of seating more than three thousand persons. The whole theatre is in such a state of preservation, that if the tenants of the tombs around it, could once more rise to life they might take their old places on its seats, and listen to their favorite player.

"Day after day these seats had been filled with the gay and pleasure seeking, and the now silent rocks had echoed to the applauding shout of thousands;
and little did these ancient Edomites imagine that a solitary stranger from a then unknown world, would be wandering among the ruins of their proud and wonderful city, meditating upon the fate of a race forever passed away. But we need not stop at the days when a gay population were crowding to this theatre. In the earliest periods of recorded time, long before this theatre was built, long before the tragic muse was known; a great city stood here. When Esau having sold his birthright for a mess of pottage, came to his portion among the mountains of Seir, and Edom growing in power and strength became presumptuous and haughty, until in his pride when Israel prayed for a passage through his country; Edom said to Israel: 'Thou shalt not come by me lest I come out against thee with the sword.' Amid all the denunciations against the land of Idumea, her cities and their inhabitants, this proud city among the rocks, doubtless for its extraordinary sins, was marked out for extraordinary judgments.

Mrs. S. And now, Edward, with the desolations of Edom in full view, let us read the words of the inspired penman, when Edom was in her glory. Isaiah 700 B. C. declares of Idumea: "From generation to generation it shall lie waste; none shall pass through it forever and ever. But the cormorant and bittern shall possess it, the owl also and the raven shall dwell in it, and he shall stretch out upon it the line of confusion, and the stones of emptiness."
They shall call the nobles to the kingdom, but none shall be there, and all her princes shall be as nothing. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be a habitation for dragons, and a court for owls."

More than one hundred years later Ezekiel declares of Edom: "As thou didst rejoice at the inheritance of the house of Israel because it was desolate, so will I do unto thee; thou shalt be desolate. Mount Seir, and all Idumea, even all of it."

Now, Edward, give us Mr. Stevens' thoughts.

Edward. Mr. Stevens says: "I would that the skeptic could stand as I did, amid the ruins of this city among the rocks, and there open the sacred book, and read the words of the inspired penman, written when this desolate place was one of the greatest cities in the world. I see the scoff arrested, the cheek turn pale, his lips quivering, and his heart quaking with fear, as the ruined city cries out to him in a voice loud and powerful as that of one risen from the dead; though he would not believe Moses and the prophets, he believes the handwriting of God himself, in the desolate and eternal ruin around him."

Susie. To think of the former greatness and glory of Edom, and then look at its desolation; how we are impressed that the Bible is the word of God—its present state so exactly foretold when she was in her glory.

† Ezek. 35:15.
Mrs. S. I see not how one can compare the prophecies concerning the posterity of the two brothers, Israel and Esau, with the fulfillment, and not be convinced of its divine inspiration. Of Israel it is declared: “The Lord shall scatter thee among all people from the one end of the earth unto the other.”* Of Esau: “There shall not be any remaining of the house of Esau.”† Now look at the facts respecting these two nations. The Jews, the descendants of Israel, are found in every land, a separate and unmixed people; but where is found an Edomite? Not one is found on his own land, and traverse the globe, not one is found. Another lesson we learn: “The Most High ruleth in the kingdoms of men; setting up one and putting down another; and His curse rests upon the nation that resists His will, or that lays the hand of oppression upon His people, and rejoices in their calamities.

Edward. Surely this truth is loudly proclaimed by this fortified city, the wonder of the world—the palaces and temples hewn out of the cliff are there, but the people no more; the silence of death reigns in these lofty halls. The robber of the desert alone dares intrude into the solitary dwellings of Esau.

Jennie. And these robbers of the desert—their hands against every man, and every man’s hand

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*Deut. 28:64.
†Obadiah 18.
against theirs,” are a continuous fulfillment of the Divine declaration concerning the posterity of Ishmael.

Edward. Yes, these Bedouin Arabs, without any question the posterity of Ishmael, are a scourge to all the neighboring nations. Few travelers visit the land of Edom. Mr. Stevens found inscribed on the rocks of Petra, five or six names of travelers, English or French, but not one American. The whole country is such a desolation, that there is little to tempt one to visit it. Once it was the favorite route to India for the caravans, but now it is avoided, none pass through Edom; thus fulfilling the prophecy: “None shall pass through it forever and ever.”

Jennie. With good reason they avoid this route, for Keith says the ruined cities abound with scorpions and other dangerous reptiles, and fowls of ill-repute, as the cormorant, owl and bittern.

Susie. But the robbers of the desert are more dangerous to the traveler than even the venomous reptiles.

Edward. Petra—in Hebrew, called Sela, was the capital of Idumea, but there were a great many other cities. The prediction of Ezekiel is: “I will make it desolate from Teman.”* Burchardt says: Teman, now called Maon, is the only city in Edom now inhabited; from Teman through the whole of Idumea, there is nothing but desolation. Within

* Ezek. 35, 13.
three day's journey of the Dead Sea thirty ruined cities can be seen. The whole country is covered by a drifting sand, so that even cities are buried. Volney says that Idumea was inhabited by a powerful people when Jerusalem was destroyed by the Romans, and that they were an industrious and commercial nation.

Jennie. But, mother, by whom was Edom destroyed?

Mrs. S. Edom was in subjection to Judah until the captivity; but after that changed rulers, as did the other kingdoms of western Asia. In the second century after Christ, Idumea was known as a Roman province, and Petra its capital; but we find nothing said of it in history after that time; and nothing seems to have been known of the land of Edom until it was explored by Burchardt in 1811, and then found in this state of desolation.
CONVERSATION XXXV.

DAMASCUS.—ITS AGE AND ITS CHANGES.—FULFILLMENT OF PROPHECY.—A BRIGHT SCENE.—PHILISTINES.—PROPHECIES.—PRESENT STATE OF EKRON.—OF ASHDOD.—OF ASHKELON.—OF GAZA.—THE SHEIK'S STORY.—

GATH.

SUSIE. The order of the evening is, I believe, prophecies of Damascus and the Philistine cities, and their fulfillment.

Edward. Syria was not given to Israel, as it was settled by Aram the son of Shem. It was Canaan, the son of Ham, upon whom the curse rested. Damascus the capital was founded by Uz, the son of Aram.

Jennie. Damascus is then one of the two oldest cities in the world; Sidon and Damascus, both founded by great-grandsons of Noah.

Mrs. Selwyn. Four thousand years old, and yet in a pretty good condition.

Edward. I can find no prophecy of the entire destruction of Damascus; but it should fall into the hand of enemies.

Jennie. Dr. Porter says it has been taken twelve
times, and every time has risen with new beauty from its ashes.

Edward. In Jer. 49: 23, 24, there is a prophecy that I cannot understand. It speaks of feebleness and distress in Damascus, and of "sorrow on the sea."

Mrs. S. This I will explain. The sorrow on the sea is the siege and destruction of Tyre. This grievously affected Damascus, because her prosperity and wealth depended upon her commerce with this city. Turn to Ezek. 27, and you will find the cities and countries that traded with Tyre—read verse eighteenth.

Edward. [reads.] "Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon and white wool."

Mrs. S. Thus you perceive how disastrous to Damascus was the downfall of Tyre—no market for her wine and wool, and she could no longer obtain the rich manufactures of that Queen city. Other parts of Syria exported precious stones, fine linen and embroidered work, so that Syria was a commercial country.

Edward. I find another prophecy of Damascus, Amos 1: 3–5, in which is declared, that for her sins judgment shall come upon her. One sin was her cruelty to the inhabitants of Gilead; thrashing them "with thrashing instruments of iron." For this sin with others; "he that holdeth the sceptre shall be
cut off,” and the people carried into captivity to Kir. This was spoken fifty years before Damascus was taken by Tiglath-pileser, when the king was slain and the people carried to Kir, just as Amos had foretold.

Mrs. S. Let us compare the prophecies of Edom and of Syria, especially of the two chief cities, Petra and Damascus. How convincing the proof that the prophets spoke as they were moved by the Holy Ghost. Could short-sighted man have foreseen the strongholds of Edom a desolation, while Damascus exposed to the same enemies, should still have a place among the nations?

Edward. Damascus with her great age is still beautiful. In drawing near to the city, “the white dwellings, green gardens, and streams from the mountains, bursting upon the sight, seem like the revelation of an Eden in its beauty.” It has been called “the eye of the earth,” and “the reflection of Paradise.” Dean Stanley says; “There may be views more beautiful, but there can hardly be another so beautiful and instructive;” it brings with it so many scenes of interest, and names so eminent in the world’s history.

Susie. The place where St. Paul entered upon his life-work for Christ, is thought to be about five miles from the city. The house of Annanias and of Judas are still shown to the traveler, and so is the street called Straight—about half a mile long.

Jennie. In regard to the real beauty of Damas-
cus, Dr. Schaff says, that "distance lends enchantment to the view;" for if you enter the city, "you will find it a labyrinth of narrow, crooked and dirty streets, crowded with men, donkeys and dogs." It is four days from Damascus to Beirut—the only carriage road in Syria—unless another has been made lately.

_Susie._ Damascus has seen much suffering, and may yet see more. I have been reading Dr. Porter's account of the massacre of 1860. It was a Mahometan plot, and the crime for which thousands perished was, that they called themselves Christians and not Mahometans.

_Mrs. S._ I will now give you the view of a scene that will cheer you, in this very city of Damascus. It is in a large and roomy house called "St. Paul's school." Here are rows of girls, Moslems and Jewesses, as well as Christians, sitting side by side, each with a Bible in hand studying its sacred pages. A Christian minister in visiting this school, thus describes the scene: "The girls sang pretty hymns, and then the whole of them listened to my address, one translating it, sentence by sentence, as also a prayer." Ten years only after the massacre, and here a school in which the Bible is taught to girls.

_Jennie._ And girls had been thought no more capable of learning than a cat.

_Mrs. S._ Do you ask how such a change has been wrought? The special instrument was a woman—a widow—like Dorcas of Apostolic times,
moved by sympathy with the widows and orphans of Syria, she devoted herself with all her soul to their relief. "She began in the city of Beirut, with a few widows and orphans as a temporary refuge in the midst of their misery and destitution." While she supplied their temporary wants, and did all in her power to relieve their present distress, yet realizing the worth of the soul, and that earthly good things could not supply its need, she opened to them the fountain of life, and invited them to share the gospel feast. Many united in these labors of love, and many were the schools established; over which this large-hearted mother spread her protecting wings. This school in Damascus was one of these centres of light, which still sends forth its beams upon this dark land. In the tenth year of her labors, her strength failed, and she was bidden to enter the heavenly rest—to her "the gate of glory." Mrs. Bowen Thompson—how many call her blessed! Though not numbered with the great ones of this world, yet she is numbered with those, who, having turned many to righteousness, shine as the stars forever and ever in the world of glory. There is much more that I would like to say of her, but we will now consider the prophecies of the Philistines.

Edward. Jeremiah, chap. 47, declares that Gaza and Ashkelon shall especially suffer from Nebuchadnezzar. He calls him the "sword of the Lord," and exclaims; "How can it be quiet, seeing the
Lord hath given it a charge against Ashkelon and against the sea shore."

*Mrs. S.* The invasion of Philistia was probably during the siege of Tyre, for the prophet speaks of "the day that cometh to spoil the Philistines, and to cut off from Tyre and Zidon every helper that remaineth."

*Susie.* Another prophecy I find in Ezek. 25:15. The sins which would be the cause of this destruction are given; "revenge, and vengeance with a deceitful heart." Their hatred against Israel was an old hatred; and for this, great vengeance should be executed upon them.

*Edward.* I will read Amos 1:6-8, "Thus saith the Lord; For three transgressions of Gaza, and for four, I will not turn away the punishment thereof; because they carried away captive the whole captivity, to deliver them up to Edom: But I will send a fire on the wall of Gaza, which shall devour the palaces thereof: And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn mine hand against Ekron: and the remnant of the Philistines shall perish saith the Lord." Amos prophesied when Phenicia and Philistia were in their glory.

*Jennie.* Dr. Porter says, that from Joppa to Gaza was only forty miles, and it was but fifteen miles from the sea to the mountains of Judah; a little country, but it was the garden of Palestine.

*Susie.* Let us travel with Dr. Porter through
Philistia, that we may see the fulfillment of prophecy. We will commence our journey at Ekron, now called Akir. It was from Ekron that the ark of God was sent back to Israel on a new cart drawn by two cows without a driver, their calves shut up at home. They went straight to Bethshemesh in Judah. Dr. Porter says, this was ten miles. It was through the valley of Sorek where Delilah, who tempted Samson, lived. Zorah, Samson's home, was near Bethshemesh.

Edward. The prophecy of Ekron, in Zeph. 2:4 is, "Ekron shall be rooted up." Then Ekron was beautiful and flourishing, now, Dr. Porter says: "Akir is a wretched village containing some forty or fifty mud hovels; its narrow lanes encumbered with heaps of rubbish or filth." No vestige of royalty remains, its beauty is gone, as the prophet declared.

Jennie. Leaving Ekron, how pleasant to pass the bands of reapers, and the girls gleaning after them. One can hardly help looking out for Ruth, and of taking one of the rich owners for Boaz. The salutation—"The Lord be with thee;" and the response—"The Lord bless thee"—how like the olden time. Now we are drawing near to Ashdod.

Mrs. S. It was at Ashdod, you know, in the temple of Dagon, that the ark of God was first placed. Believing it to be the God of Israel, they placed it with their God. But though only an ark, it was sacred, and the people soon felt the power of Israel's God in the judgments that fell upon them.
**Jennie.** Yes—Dagon, their great fish-god, half man and half fish—fell down before the ark, his head and arms broken off. Then the emerods—little insects I suppose—so tormented them that they had to send the ark away.

**Susie.** And the people of Gath had to take it, but they suffered so much from these insects, that they could not keep it, and the Ekronites took their turn, but they soon contrived a way to send it home.

**Edward.** Ashdod was a royal city and its walls of great strength; as you remember it stood a longer siege than any other city, even twenty-nine years.

**Mrs. S.** Now where this city stood; there is only a "confused group of mud hovels." "Hungry-looking men, and squalid women were lounging in the dirty lanes," and on the roofs of their "miserable dwellings," says Dr. Porter; and as he looked upon them, he was reminded of the prophecy of Zechariah; "A bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines." A mass of ruins is all that remains of this once proud city: and surveying from an eminence the sea coast, he saw just what the prophet says should be there, "dwellings and cottages for shepherds, and folds for the flocks." The vineyards, groves, and fields of grain covered by the drifting sand, recall the woe pronounced by Zephaniah; "Woe unto the inhabitants of the sea coast; the word of the Lord
is against thee, O Canaan, the land of the Philistines; I will even destroy thee, and there shall be no inhabitant."

Susie. Soon the jagged cliffs of Ashkelon come into view. This was a wonderful city, rising like an amphitheatre from the sea:

Edward. But now, what a scene of desolation meets the eye of the traveler. Not a house, nor fragment of a house standing; not an entire foundation of palace or temple can be seen; for even the ruins are buried in heaps of sand. Opening his Bible, Dr. Porter reads to his companions the doom of Ashkelon, as pronounced by the prophets Zephaniah and Zechariah. "Ashkelon shall be a desolation." "Ashkelon shall not be inhabited." "The eye of the omniscient God alone could have foreseen a doom like this;" is the thought that comes home to the traveler; "the words of these prophets must be the word of God."

Mrs. S. In our tour with this interesting traveler, we have been impressed with the fulfillment of what the prophets declared respecting the land of the Philistines. Three of these five great cities we have visited. We will now go with him to Gaza, three hours from Ashkelon—distances thus reckoned in this oriental clime.

Then the prophecy that we gave was; "I will send a fire upon the wall of Gaza, which shall devour the palaces thereof." I do not find any prediction of its entire destruction. Now, Edward, please give Dr. Porter's description of Gaza at the present time.

Edward. Dr. Porter says; "Gaza now contains about fifteen thousand inhabitants. It seems like a cluster of villages." A hill upon which one stands he thinks a mound composed of ruins; as portions of massiy walls, and the ends of old columns may be seen cropping out from the rubbish. The city has no walls.

Mrs. S. Gaza is shorn of her glory, but she is Gaza still. These cities came under the power of Nebuchadnezzar, but we have no history of the conquest.

Jennie. The old Sheik's story of Samson's carrying off the gates of Gaza is full of interest; the tradition is so like the Bible account. He says the giant carried the gates, posts, bar and all to the top of a hill which overlooks Hebron, just according to the Bible record.

Edward. Dr. Porter speaking of his ride from Gaza to Judea, says, as in Acts, "it is desert;" and here the simoon overtook them. Had they not found a shelter they might have perished. Horses as well as men were glad to find a refuge from its blasts.

Mrs. S. And the old place that they reached
was Lachish, one of the five cities that Joshua conquered on that memorable day when the sun and moon stood still, obedient to his command. It was the place from whence Sennacherib sent Rabshakeh to good king Hezekiah, with that blasphemous message against the God of Israel, and it was at Libnah, a place very near, that the army of this proud king slept the sleep that knows no waking.

Edward. And mother, I could not help thinking, as I read Dr. Porter's account of the simoon, that this fearful blast might have been the means used by God for the destruction of this great army: that thus the angel of death breathed in the face of the sleepers, so that they waked no more. How easy for God to accomplish his designs.

Susie. Gath was one of the cities of the Philistines, but there are no prophecies against Gath.

Mrs. S. Gath had probably been conquered by Judah before the prophets received these Divine denunciations. Gath, like the others, is now in ruins.

Edward. Gath was near the land of Judah. Dr. Porter was quite sure that he found the ruins of this old city on the height of a mountainous ridge, two hundred feet from the valley below. Here were numerous remains of ancient buildings.

Jennie. Dr. Porter visited many places of interest in this vicinity; one the valley of Elah, where David killed Goliah.

Mrs. S. But these scenes of interest, for this evening, we must leave.
CONVERSATION XXXVI.

THE PROMISED LAND.—PREDICTIONS FULFILLED
—TESTIMONY OF VOLNEY.—CAUSE OF THIS
DESOLATION.—CONDITION OF JEWS.—A
REMNANT TO BE SAVED.—JERUSALEM
OF THE PRESENT DAY.

EDWARD. We have gone all around the good
land which God gave to Abraham's chosen
seed; with Bible in hand comparing prophecy with
the descriptions given by travelers; and have every
where found the prophecies fulfilled.

Susie. Yes the prediction of each particular city,
a prediction of just what it is now; one a stable for
camels, another a barren rock upon which fisher-
men spread their nets; another, with massive
structures without an inhabitant; and others collec-
tions of hovels, the picture of désolation itself.

Jennie. In Edom, Moab, Ammon, Syria and
Philistia, three only of their renowned cities are
still in existence. Damascus, Sidon and Gaza; and
in searching the prophets, we find their total ruin
is not predicted.

Mrs. Selwyn. Thus at every step the evidence
that the Bible is the word of God, has become
stronger and stronger, for surely short-sighted man by his unassisted reason, could not have foreseen the exact condition in the distant future of each particular place. Let us now enter the promised land and compare its present state with the Divine declarations.

**Jennie.** This is just what we wish to do.

**Edward.** But we shall find few of those to whom it was given in the fatherland.

**Mrs. S.** And thus at the very entrance the scripture truth is verified; for to be scattered among all nations was the prediction of Moses more than three thousand years ago. Isaiah, Jeremiah and Ezekiel utter also these prophetic words: "The land shall be desolate and the cities a waste."* We have looked upon the giant cities of Bashan, and found them without an inhabitant, and the territory of Reuben, Gad and Manasseh, a wilderness; we now cross the Jordan and survey the land that was said to flow with milk and honey.

**Jennie.** This was a proverb, I suppose, denoting great fruitfulness. The Greeks called it a garden, and several ancient authors speak of its great fruitfulness and the multitude of its cities.

**Susie.** But whatever is now the state of the country, at every step we shall be reminded of Jesus, and of the wonders of love that he here performed. Let us visit Capernaum, where for the three years of his ministry he dwelt.

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Mrs. S. We shall only find a mass of ruins. It was as you know on the north shore of the Sea of Galilee. It is not now called Capernahum, but Tell Hum, using only the last syllable and Tell a word that signifies a ruin.

Edward. Chorazin and Bethsaida are near, and they are also in ruins. Thus the woe pronounced by our Saviour upon these cities, has come upon them.

Susie. How sacred this spot, and this sea upon which the Saviour walked, and where he hushed the tempest into a calm.

Mrs. S. Scenes of interest in every direction make us wish to linger and dwell upon them, but our special object is to compare the declarations of the prophets with the present aspect of the country. Dr. Porter speaks of ruins, thorns, thistles and scenes of desolation, that met his view, as a commentary upon the words of a prophet: “Upon the land of my people shall come up thorns and briars, yea upon all houses of joy in the joyous city, because the palaces shall be forsaken, the multitude of the city shall be left, the forts and towers shall be for dens forever, the joy of wild asses, a pasture of flocks.”

Edward. He says, as well as other travelers that in passing through the country, it is sometimes difficult for horses to make their way through the tangled grass, and tall thistles, for there are no roads; “The highways are desolate, the wayfaring man ceaseth.”*

Jennie. The valley of Esdraelon, which was the rich inheritance of the tribe of Issachar, where they should find "treasures hid in the sand;" Mr. Wylie says, is "a vast expanse of uncultivated fields, and ruined cities, deserted and solitary as the desert."

Susie. But in the vale of Shechem we can find remains of its former beauty, groves of oranges and figs, and cultivated fields, though the city of Samaria on the hill is in ruins.

Mrs. S. Your speaking of the beauty of this valley reminds me of a prophecy of Isaiah, who, after speaking of "the glory of Jacob being made thin," says: "Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel."* This, Mr. Keith says, implies that some vestige of its former abundance, the gleanings of its ancient glory, would be still visible. He gives ancient Sychar as an instance; its delightful and fragrant bowers, its rich gardens and fruitful trees.

Jennie. There are other beautiful spots, as the valley of St. John near Jerusalem, containing views that seem "like Edens in a desert."

Edward. But desolation expresses the state of the country better than any other word. The cities, so many of them in ruins, the land badly tilled, or

not at all; while its very luxuriance causes an enormous growth of briars, thorns and thistles; even the fruit trees often inaccessible on account of this troublesome vegetation. There are a few wretched inhabitants, though the wild Arabs seem to have the most complete possession. In the valleys, their black tents and their flocks are the most common sight. "There are neither roads nor even bridges in the interior" says Volney, "and not a wagon or a cart in all Syria." This was one hundred years ago. I have seen it stated by recent travelers, that there is but one carriage road in all Syria; that from Beirut to Damascus. There is however, a plan made for a railroad from Jaffa to Jerusalem, as I believe.

Jennie. Your speaking of Volney reminds me of something that seems very interesting to me. It is the declarations of the prophets with the statements of Volney proving their fulfillment; arranged in parallel columns. It was thus arranged by the Rev. Lyman Abbott. It was the more interesting to me, knowing that Volney was an infidel, and therefore had no desire to prove the truth of the Bible. It was of course the state of things one hundred years ago. I have copied the words of the prophets with the statements of Volney proving their truth. May I read it?

Mrs. S. Certainly my child.

Jennie. [reads.]
The words of the Prophets:

"The stranger" "from a far land shall say:" "Wherefore hath the Lord done thus unto this land? What meaneth the heat of this anger?"

"Everyone that passeth by shall be astonished." Jer. 18: 16.

"Your highways shall be desolate." Lev. 26: 22.

"The wayfaring man shall cease." Isa. 33: 8.

"All the merry-hearted shall sigh." Isa. 24: 7.

"The mirth of the land is gone." Isa. 24: 11.

"Upon the land of my people shall come up thorns and briars." Isa. 32: 13.

"Because they have transgressed the laws, shall the curse devour the earth." Isa. 24: 5, 6.

"I will bring your sanctuaries unto desolation." Amos, 7: 9.

"The palaces shall be forsaken." Isa. 32: 14.

"I will destroy the remnant of the seacoast." Ezek. 25: 16.

"I will make your cities waste." Lev 26: 31.

"Few men are left." Isa. 24: 6

The Statements of Volney:

"I wandered over the country. Great God! from whence proceed such melancholy revolutions? Why are so many cities destroyed?"

"So feeble a population in so excellent a country, may well excite our astonishment."

"There are neither highways nor bridges."

"Nobody travels alone."

"To hear their plaintive strains, it is almost impossible to refrain from tears."

"The inhabitants never laugh."

"The earth produces only briars and wormwood."

"God has doubtless proclaimed a secret malediction against the earth."

"The temples are thrown down."

"The palaces are demolished."

"The ports are filled up."

"The towns are destroyed."

"The earth is stripped of its inhabitants."
Now, mother, there is something I want to have explained. I cannot see the cause of such desolation in a country once the garden of the world. I know it is in consequence of the curse of God; but have there been any natural causes to produce this state of things? The sword, the famine, and the pestilence, have done their work; and the chosen seed are scattered; but why do not the people who now live there, cultivate the land; why are the cities waste, and the highways forsaken?

Mrs. S. Your query, Jennie, is natural, and I will give what explanation I can. Jeremiah says the land shall mourn "from the wickedness of them that dwell therein," and Ezekiel declares: "I will bring the worst of the heathen, and they shall possess their houses; I will also make the pomp of the strong to cease, and their holy places shall be defiled."* We therefore infer that those who would take possession of the land should produce these dire effects. Do you ask who this people are? For more than twelve centuries, Palestine has been under the Moslems, and in the hands of Turks—a worse government not known. It is a double tyranny, a military despotism, and a religious despotism; a religion of man's devising. Let a husbandman put seed into his ground, he knows not who will gather the harvest, for there are no laws to protect him or his property; and why should he cultivate the soil?

* Ezek. 7:24.
Edward. The people say of those in power, that they do nothing but collect the taxes. And in addition to the despotism and rapacity of the ruler, their exposure to the robbers of the desert, leaves them without hope.

Jennie. The Pasha seems to have no regard for justice nor mercy; and the Bedouin not only plunders, but comes with his flocks to eat up their pastures.

Mrs. S. "The spoiler" has indeed "come upon all their high places."

Susie. This land has never been independent since conquered by Nebuchadnezzar.

Edward. No; for at the return from the captivity, under the Persians; next under Alexander; and in the division of his empire it became a great battle-field, being claimed by the kings of the North and the South, as predicted by Daniel. Then when Rome became mistress of the world, Palestine was one of her provinces.

Mrs. S. Since the rejection of the promised Messiah; the putting to death of the Son of God; the curse they invoked — "His blood be upon us and our children,"—has been visited upon them in judgments more fearful than were ever endured by any other people.

Edward. The attempt to throw off the Roman yoke led to that siege of Jerusalem rivaling all others in scenes of carnage and blood.

Mrs. S. Scattered among all nations, the proph-
ets declare what should in other lands be their condition. Edward you may turn to Deut. 28, Susie to Lev. 26, and Jennie to Jer. 24, and we will look upon their condition in the lands in which they were to be scattered, and read the description.

Susie. [reads.] “I will scatter you among the heathen, and draw out a sword after you.” “And upon them that are left alive of you, I will send a faintness into your hearts, in the land of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee as fleeing from a sword; and they shall fall when none pursueth.” “And ye shall have no power to stand before your enemies. And ye shall perish among the heathen, and the land of your enemies shall eat you up.”

Jennie. [reads.] “I will deliver them to be removed into all kingdoms of the earth for their hurt, to be a reproach, a proverb, a taunt, and a curse, in all places whither I shall drive them; and I will send the sword, the famine, and the pestilence among them, till they be consumed from off the land that I gave unto them, and unto their fathers.”

Edward. [reads.] “The Lord shall smite thee with madness and blindness, and astonishment of heart, and thou shalt grope at noonday as the blind grope in darkness; and thou shalt not prosper in thy ways; and thou shalt be only oppressed and spoiled evermore, and no man shall save thee.” “Thy sons and thy daughters shall be given to another people.” “There shall be no might in thy
hand." "Thou shalt become an astonishment, a proverb and a by-word among all nations whither the Lord shall lead thee." "All these curses shall come upon thee and shall pursue thee, and overtake thee, until thou be destroyed, because thou hearkenest not unto the voice of the Lord thy God"

Mrs. S. Of no people on the face of the earth is this a description but of the Jews; found in every country a separate people, and ever unwelcome. In the middle ages they were treated with savage barbarity, and even now they are a proverb and a by-word. Seven times they were banished from France, and at one time six hundred thousand were forced to flee from Spain without knowing where to go.

Edward. Here, their children were seized and educated in the Romish faith.

Mrs. S. And by their passion for making money, they have ever provoked the fury of their enemies. God says by Ezekiel: "For the iniquity of their covetousness I was wroth."

Susie. Says Mr. Keith: "No tongue can tell, no pen describe, what trembling of heart, what failing of eyes, what sorrow of mind, what sickness of soul, have been their portion."

Edward. And yet in all their calamities they have grown rich. "As rich as a Jew" is a proverb, the Rothschilds—Jews—are the richest men in the world.

Jennie. Love of money belongs to the race, and people are always afraid of being cheated by a Jew.
Susie. How blind they are to the blessed light of the gospel.

Mrs. S. But the promise that a remnant shall turn to the Lord is sure. Jeremiah says, as sure as the return of the ordinances of heaven,* and Moses, Isaiah, Ezekiel, Amos, Micah and Zechariah and Haggar make known the same assurance.†

Edward. Here, mother, permit me to repeat a few stanzas from McCheyne on this subject, written in the Bay of Carmel, on the Mediterranean.

Mrs. S. Yes, my son, with pleasure.

"O Lord, this swelling tideless sea,
Is like thy love in Christ to me;
These deep blue waters lave the shore
Of Israel as in days of yore.

Though Zion like a field is ploughed,
And Salem covered with a cloud;
Though briars and thorns are tangled o'er,
Where vines and olives twined before.

Though turbaned Moslem tread the gate,
And Judah sits most desolate;
Yet still these waters clasp the shore.
As kindly as they did before.

Such is Thy love to Israel's race,
A deep unchanging tide of grace;
Though scattered now at Thy command,
They pine away in every land,

With trembling heart, and failing eyes,
And deep the veil o'er Israel lies;
Yet still thy word Thou canst not break,
Beloved for their father's sake."

* Jer. 31:35, 36.
Jennie. Now, mother, let us look at Jerusalem, for it is still a city.

Mrs. S. Yes, though much of the ancient city is buried under the present city. After the Romans, it came under the Saracens, and then under the Turks. From this time for nearly two hundred years, all Europe in the armies of the Crusades fought for the deliverance of this holy city from the hands of these infidels; but their efforts were in vain; and to-day the golden crescent, the symbol of the false prophet, still glitters over the very spot where the shekinah glory appeared of old. Thus "mockery sits on Salem's throne."

Susie. Dr. Porter says there are a few miserable huts on Mt. Zion inhabited by Jews, and he gives an affecting description of the scene witnessed in the place of wailing—a poor haggard set of men and women and children bowing down to the earth, kissing the very stones, and bathing them with their tears.

Jennie. The Jew cannot look on the sacred spot where his temple stood, without feeling his doom; for there on the mosque of Omar, the crescent shines.

Edward. But these sacred mountains speak to the heart, for we can seem to see the blessed Saviour in his ministrations of love. We can pursue the way he so often trod from Jerusalem to Bethany; we can visit Gethsemane, and go up Mt. Olivet, from whence the divine Redeemer, having completed the
work of redemption, ascended to glory; bidding his disciples publish to all the world, the glad tidings of salvation.

Jennie. Can we not go to Mt. Calvary and see the place where the body of Jesus was laid?

Edward. These places are probably unknown. A church has been built over what was supposed to be the place, but this is within the walls of the city, while the garden and Calvary were without the walls.

Mrs. S. This leads me to speak of the superstition of those who here call themselves Christians. Instead of faith in a risen Saviour, their religion appears to consist in devotion to material things, believed to have been connected with the body of Jesus. There are shades of difference in the belief of these sects, but all are alike in their dependence upon external forms. There is also a spirit of hostility between each of them in regard to their difference of belief; so that when they mingle together, as in the church of the Holy Sepulchre, there is an armed force of Moslems to keep them in order. The Bible is not their guide, and the religion of each seems a scheme devised by man.

Edward. There are changes now going on in the dominions of the Sultan, since the war with Russia and the treaty of Berlin, of which we must hereafter speak.
CONVERSATION XXXVII.

DANIEL. — JERUSALEM CAPTURED. — JEHOIAKIM. —
DANIEL IN BABYLON. — NEBUCHADNEZZAR’S
DREAM. — INTERPRETATION. — DANIEL AND
HIS FRIENDS. — NEBUCHADNEZZAR’S
CONQUESTS. — SECOND DREAM. —
INSANITY.

SUSIE. I am glad we are to spend this evening
with Daniel.

Edward. I do not know any Bible character
more interesting.

Jennie. Every child knows about Daniel in the
lions’ den, and that God shut the lions’ mouths so
they could not hurt him. I have known about him
ever since I could remember anything.

Mrs. Selwyn. No prophet was more eminent than
Daniel. Ezekiel reckons him with Noah and Job,
as distinguished for righteousness,* and he was at
this time a young man.

Edward. And in Ezekiel 28: 3, the prince of
Tyre is condemned for thinking himself wiser than
Daniel, showing that his fame for wisdom and re-
vealing secrets had reached that country.

Mrs. S. His wisdom was from above; he was a man greatly beloved of God; the very year when the Messiah should come, was revealed to him; and like the beloved disciple, to him were given visions of the future to the very end of time.

Jennie. He was one of the beautiful children of the royal seed, selected by Nebuchadnezzar to be educated by the wise men of Babylon.

Mrs. S. They are called children, but they were probably in their teens, for Nebuchadnezzar desired such as were "skillful in all wisdom, and cunning in knowledge."

Edward. Nebuchadnezzar was not king when he first came against Jerusalem, and took these children captives to Babylon. His father, Nabopolassar, then on the throne, sent him against Pharaoh-necho, who, alarmed at the rising power of Babylon, had invaded that empire.

Jennie. This was the time when Josiah was killed in battle with Necho.

Edward. But Necho was defeated by Nebuchadnezzar, and then I think he vented his spite upon the people of Judah, for he came suddenly upon Jerusalem, took Jehoahaz prisoner, and put the kingdom under tribute.

Jennie. This was the way he showed the goodwill, which he assured Josiah he felt for him and his people.

Susie. Nebuchadnezzar followed the example of Necho; for with his victorious army he entered
Jerusalem, pillaged the temple, and carried these children captive, leaving Jehoiakim a tributary prince. This was the beginning of the seventy years captivity 606 B. C.

Edward. Daniel and his friends were not treated like captives. They were in the king’s family, and were permitted, or rather required to partake of all the luxuries of his table.

Jennie. And the first thing we know of him in this land of strangers, is his refusing this food, and desiring only pulse to eat, and water to drink. What is pulse mother?

Mrs. S. Pulse is the name for vegetables in general.

Jennie. But what would have been the harm of partaking of some of the dishes prepared for the royal family, if he did not taste of any forbidden thing?

Mrs. S. His fear of partaking of that which was forbidden, probably had an influence; but the reason why he refused all the royal dainties was, that in preparing this food, it was dedicated to an idol, and libations of wine were poured out in honor of the god they worshipped. He therefore considered it inconsistent with his duty to God, to partake either of the food or of the wine. Conforming to worldly customs, or seeming to approve of what may lead astray from God—with whom is it taking sides? Is it for God, or against him?

Edward. It surely cannot be for him; and our
Saviour says; “He that is not with me is against me.”

Jennie. I see, now, why Daniel was right in the course which he pursued; and I know that we are commanded to “avoid the appearance of evil,” and we surely ought to obey this command.

Susie. Daniel’s three friends were as careful to obey God as he was.

Mrs. S. This is true, but still on this occasion, Daniel was the leader.

Edward. Melzar does not seem to have understood the laws of health very well; for he thought this plain diet would render them less beautiful, but it was really no miracle that they became better looking.

Susie. Their course of study was three years, and at the end of this time the king found these four, Daniel and his three friends, wiser than his wise men.

Jennie. They could not have got through their course of study when Nebuchadnezzar had his dream, for this was the second year of his reign.

Mrs. S. You forget that Nebuchadnezzar was not king when he carried them captive. His father reigned two years after this, so that the second year of his reign was the fourth of their captivity.

Edward. But they were not called before the king with the other wise men, and it was a great piece of injustice to require them to be put to death without giving them a chance to show their ability to explain the dream.
Mrs. S. But it was like the other acts of this despotic king.

Jennie. Only to think of his requiring the wise men to be slain, because they could not tell what he had dreamed. They say; "There is not a man upon the earth that can show the king's matter.

Mrs. S. And this was true. Daniel disclaims all power in himself, but assures the king that "there is a God in heaven that revealeth secrets." Consider Daniel's faith. Knowing that the dream is forgotten, and of the decree for the death of the wise men, also, that he and his friends are included in that number; yet with calmness he replies; "Why is the decree so hasty? Give me time and I will make known the dream and the interpretation.

Edward. Daniel knew where to go for wisdom. I seem to see these four young men on their knees before God, pleading that for the glory of his own great name he would make known to Daniel the dream and its interpretation.

Susie. And their prayer was answered. It was revealed to him, both the dream and the interpretation, in a vision, probably that same night. Then I think they had a precious season of thanksgiving.

Jennie. Now let us go with Daniel and his friends to the palace, and listen to the dream and its interpretation.

Mrs. S. In this dream, God was pleased to make known the great outline of events from the time of Nebuchadnezzar to our own. The fulfill-
ment is not yet completed; for the entire consummation extends to the period when the Christian religion shall everywhere prevail.

_Susie._ Now let me be Daniel long enough to tell the dream: Thou, O king, sawest an image, the head of fine gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, and the feet part of iron and part of clay. Thou sawest a stone cut out of the mountain without hands, which smote the feet of this image and broke them in pieces; and the whole image was crushed as fine as chaff, and blown away, while "the stone became a great mountain, and filled the whole earth."

_Edward._ Now I will be Daniel, to make known the interpretation. "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, and power, and strength, and glory." "Thou art the head of gold." But, mother, what was the empire over which he reigned?

_Mrs. S._ As Babylon was in Chaldea, it is called the Chaldean; but it is also called the Assyrian, because all that empire fell under the power of Nebuchadnezzar. Its boundary on the west was the Mediterranean, though it also included Egypt.

_Edward._ The breast and arms of silver represented the Medo-Persian empire, extending from India to Ethiopia; bounded west by the Archipelago as well as the Mediterranean.

_Jennie._ Now I shall speak. The belly and thighs of brass represented the empire of Alexan-
der; the Grecian or Macedonian, extending from India to the Adriatic.

Susie. The legs of iron and the feet of iron and clay, represented the Roman empire, extending from India to the Atlantic. "Westward the star of empire shines."

Mrs. S. The toes were the ten kingdoms into which the Roman empire was divided after its downfall; iron and clay, partly strong and partly broken. These are now acting their part in the world's history. But the stone cut out of the mountain without hands, was the most wonderful view presented to this heathen king. Daniel, by divine inspiration, was enabled to make known what this stone represented, as well as the whole image itself.

Edward. Of this stone, he declares that "in the days of these kings, the God of heaven will set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms; and it shall stand forever."

Mrs. S. When Rome was in her glory, the divine Founder entered our world, completed the scheme of redemption, and established the kingdom which shall stand forever. This kingdom, for more than eighteen hundred years, has been extending, and to-day more rapidly than ever before. It does not yet fill the whole earth; but we are sure of its final triumph, for God's purpose cannot fail.
Susie. After this, for a long time, nothing is said of Daniel, only that the king made him "a great man," "ruler over the whole province of Babylon," and "chief of the governors over all the wise men of Babylon."

Edward. It is also said that, by Daniel's request, his three friends—Shadrach, Meshech and Abednego, were set "over the affairs of the province of Babylon." To Daniel, was given the highest honor—to sit in the gate of the king.

Mrs. S. Nebuchadnezzar was engaged in foreign conquests. The land of Judah and the neighboring nations fell beneath his power. The entire destruction of Jerusalem was in 585 B.C. This was the year, probably, on his return to Babylon, that the golden image of himself was erected, and that Shadrach, Meshech and Abednego, for refusing to bow down and worship it, were cast into the fiery furnace. But though astonished at their preservation, he is still unhumbled.

Edward. We next find him, for thirteen years, before the walls of Tyre; but at length it falls, and Egypt also yields to his arms. Again he returns to his beautiful capital, believing himself the sovereign of the world. This must be 571 B.C.

Susie. More than thirty years since his dream, and nothing said of Daniel.

Mrs. S. But the king is "at rest in his house, and flourishing in his palace;" puffed up with pride, and glorifying himself. According to Her-
odotus, Nitocris, his queen, had greatly beautified the city, and Nebuchadnezzar is thought at this time to have erected the splendid palace, known in history as the new palace.

Edward. And he now has the second dream, which he describes himself; and he declares the change thus wrought in his feelings: "Now I, Nebuchadnezzar, praise, and extol, and honor the king of heaven, all whose works are truth, and his ways judgment; them that walk in pride he is able to abase."

Mrs. S. And now, Susie, you may give his dream.

Susie. Thank you for the privilege. In this vision he saw a tree that seemed to reach to heaven, and its branches to the ends of the earth; its leaves beautiful, its fruit abundant, furnishing food for all flesh; birds inhabiting its boughs, and beasts resting under its shade. A divine being commands to cut the tree down and remove the branches, but to leave the stump with a band of iron and brass, to be wet with the dew of heaven. Then the tree seems to become a man, and the man to change into a beast, and seven times to pass over him.

Edward. I will now give the interpretation. The tree represents Nebuchadnezzar; his dominion the world, and his greatness above all other men. The command to cut it down implied his fall from this lofty height, and a beast's heart given to him; but the stump being left until seven times pass over
it, showed that after seven years, if receiving into his heart the great truth that the God of heaven is the supreme ruler of the world, he should be restored to his kingdom.

Jennie. Daniel does not come to the king until the wise men confess their inability, and he is sent for.

Mrs. S. And when the meaning is revealed, he trembles to make it known to the despotic king; but seeking divine aid, he is enabled to declare the message God had given him.

Susie. It does not, however, seem to have had much influence upon the godless king. He was so much absorbed in his great designs, that he forgot the warning of the prophet.

Edward. Just twelve months from this time, while walking in his palace and surveying the splendor of the great Babylon he had built, by the might of his power and the honor of his majesty, taking all the glory to himself, the hand of God was upon him,—his reason gone, and the proud king a mere brute, seeking the companionship of his own cattle.

Jennie. I suppose in his delusion he thought himself an animal, and would go upon all fours, eating grass as the oxen did.

Mrs. S. Thus the judgment predicted came upon him—a furious maniac, permitted to herd with the beasts, until his nails and his hair grew, as Daniel had foretold.
CONVERSATION XXXVII.

Susie. This the punishment for pride; and yet people will talk about good pride, and say that we ought to have some pride. But if pride is so hateful to God, I do not see how a little of such a bad thing can be good. I think people need to study the Dictionary as well as the Bible.

Jennie. I am sure Nebuchadnezzar was convinced of the evil of pride, and was truly so changed as to be a humble man of God.

Mrs. S. His language certainly indicates an entire change of character. Instead of taking glory to himself, he praises and honors Him that liveth forever.

Edward. He is no longer an idolator, but seems to have clear and correct views of God, and to give all the glory to Him.

Jennie. He was restored to his throne, and may have reigned two years.

Edward. His reign is said to have been forty-three years. In this, several Chaldean authors agree. It was from 604 to 561 B. C.
CONVERSATION XXXVIII.


Edward. I have been much interested in Mr. Rawlinson's account of Nebuchadnezzar. He speaks of an inscription found among the ruins of Babylon, which evidently refers to Nebuchadnezzar's insanity, described by Daniel. The statement is, that for several years, apparently four, though it may be seven, he was not able to attend to the affairs of the kingdom. It seems to have been written by the king himself.

Susie. A Chaldean author states, that just before his death, he foretold the destruction of Babylon.

Jennie. He was succeeded by his son, Evil-Merodach.

Susie. Evil-Merodach is said to be Foolish Merodach, and that this described his character;
but the only deed recorded of him in Scripture, is a noble deed; his lifting Jehoiachin out of prison, where he had been confined thirty-seven years, and permitting him for the rest of his life to eat at his table.* This was in the first year of his reign.

Mrs. Selwyn. There were four kings of Babylon after Nebuchadnezzar, Evil-Merodach, Neiglissar, Laborosoarchod; and as Daniel says, Belshazzar, but Chaldean authors say Nabonadius. These two accounts it had seemed impossible to reconcile; Berosus stating that Nabonadius was king when Cyrus took Babylon; also that he was not in the city, and not slain; and Daniel stating that Belshazzar was king, and slain that same night. But this discrepancy has been cleared up by Sir Henry Rawlinson. In an ancient document discovered by him in Mugheir-Ur of the Chaldees, he found this statement: "Nabonadius, the last king of Babylon, in the latter part of his reign, associated his son Bilsharuzer in the government, with power equal to his own.† During the siege of Babylon, Nabonadius led an army against the Persians, was defeated, and surrendered to them; Bilsharuzer or Belshazzar was king in the city, and was slain, as Daniel relates.

Edward. What an important and interesting discovery.

Jennie. I wonder what was Daniel's situation during these reigns.

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* Jer. 52: 31-34.
† Historical Evidences, page 139.
Edward. We may be sure he was doing good. In the early part of his captivity, God gave him an opportunity to exhibit his wisdom, or rather his power with God, by making known to Nebuchadnezzar his dream and the interpretation, and also a wonderful field of action—the court of a heathen king with the highest office in the realm.

Susie. What a blessing he and his three friends must have been to the captives.

Mrs. S. And what a blessing to the ambitious monarch; though the answer to his prayers seemed long delayed.

Jennie. The interpretation of the second dream, and its coming to pass just as Daniel had said, must have led the people to honor him.

Mrs. S. Daniel, I presume, was not prime minister after the death of Nebuchadnezzar; but as Edward says, he was doing good, and God was with him. We will now speak of the fall of Babylon; but first I would like one of you to give a description of this queen of cities.

Susie. I will tell what I know of it: Babylon was built on an extensive plain, and surrounded by a wall, which according to Herodotus, was three hundred and fifty feet in height, and eighty-seven feet thick, wide enough for six chariots abreast, and fortified by towers more lofty than the walls. Rollin says it was sixty miles in circuit, fifteen miles on each side. The hanging gardens overlooked the wall, carried up to that height by arches built upon
arches, with layers of earth upon them so that they looked like hills. There were twenty-five streets running each way, crossing each other at right angles, and at the end of each street a brazen gate, so that the city was entered by one hundred gates. The river Euphrates ran through the city, and on each side of it was a wall with brazen gates at the termination of each street. There were two palaces, one on each side of the river; and from one palace to the other was a bridge, which was a wonderful work of art. Nebuchadnezzar's new palace, erected when he returned in triumph the sovereign of the nations, was enclosed by three walls, the outer one eight miles in circuit. In addition to these palaces, the whole city was adorned with splendid buildings, and beautified with pleasure grounds and gardens. The most wonderful structure, both for its size and its splendor was the temple of Belus, thought to have been originally the tower of Babel; consisting of eight towers built one above the other, each decreasing to the topmost one. It was half a mile in circuit at the base, and thought to have "exceeded the great pyramid of Egypt in height." Babylon was thus the oldest of cities, as well as most distinguished for its massive structures, and the grandeur of its works of art.

Mrs. S. Well, my child, you have given us a fine idea of Babylon, so that in imagination we can seem to see it. The Scripture declares it, "the glory of the kingdoms;" "the beauty of the Chaldees' excel-
lency;" "the golden city;" "the lady of kingdoms;" and "the praise of the whole earth." Its foundation, however, was laid in rebellion against God, and as it grew in greatness, it increased in its defiance of God's commands. And now its hour of doom had come. Listen to the words of the prophets, "Go up, O Elam, besiege, Oh Media."* "Behold I will stir up the Medes against them."† "The Lord hath raised up the spirit of the kings of the Medes, for his device is against Babylon to destroy it."‡ The prophets had been bidden to declare what nations should perform His divine purpose, and behold the hosts of Media and of Elam are at the gates of this very city.

Jennie. But what hope could they have of getting within these massive walls?

Edward. It seems indeed surprising that the attempt should have been made; and yet for two years, Cyrus with his army of Medes and Persians had surrounded these walls, determined to obtain an entrance.

Mrs. S. Cyrus with his veteran hosts, though he knew it not, was performing the work of God, and he therefore could not fail. Can you, Jennie, give Isaiah's prophecy of Cyrus?

Jennie. Yes, mother—"Thus saith the Lord to His anointed, to Cyrus, whose right hand I have

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* Isa. 21:2.
† Isa. 13:17.
‡ Jer. 51:11.
holden, to subdue nations before him; I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut. * Also in the preceding chapter verse 27—"That saith to the deep, be dry, and I will dry up the rivers;" showing how it should be taken.

Edward. This prophecy was spoken at least one hundred and seventy years before the event took place.

Mrs. S. God also declares by the prophet, that his great design in enabling Cyrus to perform a work to human view impracticable, was the deliverance of his people. By Jeremiah He had given this promise: "After seventy years be accomplished at Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place." † God also declares his purpose to visit with justice the oppressors of his people; "I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion, in your sight." ‡ Of Cyrus the divine declaration is "He is my shepherd and shall perform all my pleasure, even saying to Jerusalem, thou shalt be built, and to the temple; thy foundations shall be laid." § Now Susie, you may tell me what you know of Cyrus.

Susie. He was the son of Cambyses, king of

Persia, and grandson of Astyages, king of Media. The Medes, a powerful nation, made war upon Babylon, and the Persians aided them with a body of troops under the command of Cyrus. Cyrus was a young man, but so distinguished for his skill in military affairs, that he was made commander-in-chief of the whole army. Media was a country south of the Caspian Sea, and Persia or Elam was on the Persian Gulf.

*Mrs. S.* We have spoken of the amazing strength of Babylon. Her resources were also so abundant, that the city could not be reduced by famine.

*Edward.* I think that Cyrus while surrounding her mighty ramparts, had made the character and habits of the people a special study. It was really by power of thought rather than by force of arms, that he came off triumphant.

*Jennie.* I am sure this is true; and I know how he got into the city. Let me tell the story mother. Here was the Euphrates river running through the city from one side to the other. At some distance—how far I do not know—was an artificial lake, and from the river to the lake a canal, so that the water could be drawn off when there was danger of a freshet. This canal was closed up by very strong dykes. Cyrus I presume had often thought, that by breaking down the dykes, he could draw off the water, so that his army could enter by the bed of the river; but still he knew also that there was a wall on each side of the river, and the gates always
closed at sunset. Cyrus, however, was a keen observer, and one night—a feast day night—he learned that a gate had been left open, the people so drunk as not to notice it.

_Susie_. And by some means, Cyrus found there was to be a great feast at the palace on a certain night; and he said to himself, this is my time, for the king and his nobles, and everybody high and low, will be too drunk to know whether the gates are open or shut.

_Edward_. And, mother, this surely was the very feast described by Daniel, Chapter 5—Belshazzar's feast; for it says: "On that night Belshazzar, the king of the Chaldeans was slain, and Darius, the Median took the kingdom."

_Mrs. S._ Yes my son, this was the night that "Belshazzar made a feast to a thousand of his lords;" and, when maddened by wine, sent for the golden vessels; taken from the temple of Jerusalem, and from these sacred vessels "the king and his princes, his wives and his concubines" drank wine in honor of their idols, praising the gods of silver, gold and stone.

_Susie_. The palace resounded with noisy mirth, for as the poet says:

"Wild dances are there, and a riot of mirth,  
And the beauty that maddens the passions of earth;  
The thousands all shout, and the cymbals ring,  
Praise, praise to Belshazzar, Belshazzar is king."

_Jennie_. But in this same city, I can see another
and far different assembly; the venerable prophet surrounded by a crowd of weeping ones, while he is pleading with God that he would enable Cyrus to enter this city, and become their deliverer.

Edward. And I can see Cyrus rallying his forces; his army every one in motion the whole length of the canal, breaking down the dykes; the river taking a new course, and its former channel becoming shallow.

Mrs. S. Now look into the banquet hall, so lately resounding with mirth and revelry—behold the consternation on every countenance! Look at those words of doom written by mysterious fingers on that palace wall—so plainly seen in the light from that candlestick taken from God's house. Hear the cry: "send for the wise men;" and see them gaze at these unknown characters. Now turn your eye to the entrance of that palace hall, see the venerable queen-mother, as she herself comes to tell them of Daniel "in whom is the spirit of the holy gods."

Susie. She seems not to have been at the banquet, and also to have a great veneration for Daniel, reminding her son how much he had been esteemed by his father.

Jennie. Who was this queen?

Mrs. S. She is thought to have been the daughter of Nebuchadnezzar and mother of Belshazzar.

Edward. Look again, there is Daniel. What a heavenly countenance, and majestic mien. Bel-
shazzar receives him graciously, and says: “If thou canst read this writing, and make known the interpretation thereof, thou shalt be clothed in scarlet, and have a chain of gold about the neck, and be the third ruler in the kingdom.” Daniel looks upon him with pity, and replies: “Let thy gifts be to thyself, and give thy rewards to another, but I will read the writing to the king, and make known the interpretation to him.” But first he recalls to him the history of his grandfather; how God had punished him for his pride, and he then declares: “Thou, his son, Belshazzar, hast not humbled thine heart, though thou knewest all this.” He also shows him how on that very evening, he had lifted himself up against the Lord of Heaven, and had insulted Him by profaning the vessels dedicated to His service, using them in honor of gods of gold.

Mrs. S. For this profanity, this setting Jehovah at defiance, and not glorifying Him; these words, Mene, Mene, Tekel, Upharsin, had been written. They were Chaldee words, but in Hebrew characters—the literal meaning—“He hath numbered, He hath numbered, He hath weighed, and they divide.”

Edward. If the wise men could have read the words, they had no ability to understand the application. Daniel gives God’s estimate of Belshazzar’s character; he also gives his doom, as these words make it known. “God hath numbered thy kingdom and finished it; thou art weighed in the bal-
ances, and art found wanting; thy kingdom is divided and given to the Medes and Persians."

Jennie. After this interpretation, Belshazzar's terror seems to have abated, but I am sure there were no words of comfort in it. He probably thought, as many others do, that the danger was at a distance. He little imagined his last hour was so near; and ashamed that he had shown himself so cowardly, he rallies his trembling courtiers, and returns to his mirth and wine.

Edward. And yet at this very time, the enemy is nearing the palace. Scarcely had they resumed their noisy mirth, when they are startled by the clash of arms, the shouts of the foe! The palace is a field of blood, and instead of the song and the dance, are the groans of the dying, the stillness of death!

"Belshazzar's grave is made,
His kingdom passed away;
He in the balance laid,
Is light as worthless day."

Mrs. S. But to the mourning captives, what bright anticipations are opened by this triumph of Cyrus! This is that Cyrus who is to be their deliverer. The words of the prophet are fulfilled; the river dried up, the two-leaved gates opened before him—the gates leading to the river were two-leaved. From all the homes of these captives of Judah, the voice of thanksgiving ascends to Israel's God; Daniel, their priest and king, the type of David's greater Son.
CONVERSATION XXXIX.

RESULTS OF THE FALL OF BABYLON.—GRADUAL DECLINE.—PROPHETIES OF ISAIAH AND JEREMIAH.—PRESENT STATE THUS DESCRIBED.

—THIS IS A PROOF OF DIVINE INSPIRATION.—WHY THIS ENTIRE DESOLATION?

EDWARD. We gave last evening the description of what is usually termed, "the last night of Babylon;" but it was by no means the destruction of this mighty city. Her walls received no injury, and this queen of cities still displayed her magnificence. She had only changed masters.

Mrs. Selwyn. The purposes of God, however, for that particular time were accomplished. The man, who in the divine counsels, was to be the deliverer of his people, obtained an entrance in the very manner the prophet had predicted—the river dried up, the gates left open. "When the spoiler came," "her mighty men were taken;" for "her princes, her wise men, her captains, and her rulers" were drunken, as the Lord by Jeremiah had de-
clared they should be,* and as Daniel shows was the case, in his description of Belshazzar's feast.†

Jennie. So unexpected was the invasion, that "one post ran to meet another, and one messenger to meet another, to show the king of Babylon that his city was taken at one end."‡

Susie. Then in the very year that had been predicted, the king that had been named as their deliverer was on the throne; the captives were set free, and by his aid the foundations of the temple were laid; and this same heathen prince proclaimed: "The Lord God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build Him a house at Jerusalem, which is in Judah."§

Jennie. But mother, Isaiah 13:19-22, declares that Babylon shall be entirely destroyed, and become a perpetual desolation. Do we know when this work of destruction took place?

Edward. Please, mother, I will answer Jennie's question. I have been looking especially at this history. This decline was gradual. After Darius, the Mede, the kings of Persia made Susa or Shushan, the capital. In the reign of Darius Hystaspes, Babylon revolted, and I presume you recollect Jennie, how by the crafty device of Zopyrus,—as Rollin relates—it was re-taken. In consequence of this revolt, Darius caused the walls to be lowered to about

* Jer. 51:56-57.
† Dan. 5:1-4.
‡ Jer. 51:31.
§ Ezek. 1:2.
one-third of the original height. The river Euphrates, by obstructions in its course often overflowed, causing marshes, and pools of stagnant water, the habitation of the bittern, and venomous reptiles; while the malaria rendered the city unhealthy; Isaiah's prediction, "I will also make it a possession for the bittern and pools of water," being thus fulfilled.

Susie. Alexander the Great, after the conquest of Persia, determined to make it his capital, and set about repairing it, employing it is said ten thousand workmen; but his death caused the work to cease.

Edward. It was the purpose of God, that this great city should become a ruinous heap, and Alexander could not prevent its accomplishment.

Mrs. S. Xerxes, the successor of Darius Hystaspes, who led such an immense army against Greece, seized the treasures of the temple of Belus. This was doubtless to aid him in his great undertaking, but in doing it he fulfilled the prediction of Jeremiah: "I will punish Bel in Babylon, and I will bring forth out of his mouth that which he has swallowed up, and I will do judgment upon the graven images of Babylon."*

Susie. Xerxes plundered and destroyed the idols; thus obtaining an immense amount of gold, but he was thus the instrument employed to execute "judgment upon the graven images of Babylon."

Edward. The building of Ctesiphon and Sel-

* Jer. 51:44.
eucia hastened this work of destruction; as materials for building these cities were taken from Babylon, and many of the inhabitants removed to these places.

*Mrs. S.* A Parthian conqueror 130 B. C. destroyed some of the finest parts of the city, and removed many of the people to Media. In the fourth century by the Parthian monarchs, it was made a hunting ground; and it was consequently peopled by wild beasts. Can you give me a prophecy that was thus fulfilled?

**Jennie.** I can. *Isa. 13:21, 22,* "But wild beasts of the desert shall be there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there, and the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant places." And this as travelers inform us, is the state of things at the present day.

**Susie.** The prophet Isaiah also says, "Neither shall the Arab pitch his tent there; neither shall the shepherds make their fold there." They are probably kept away by the venomous reptiles and wild beasts, but thus the prophecy is fulfilled, and it is literally "a habitation for dragons, and the hold of every foul beast." Isaiah and Jeremiah both declare that it shall never be inhabited, but shall be desolate forever; and the testimony of travelers is in accordance with prophecy.

**Jennie.** "Fulfilled Prophecy"—a book that I
have been reading, says that the plain of Shinar for a great extent around Babylon, once remarkable for its fertility, is now a perfect waste. Spots darker than others, show where there once were cities or villages, and these are in great numbers. I should think in reading the prophecies, that the whole of Chaldea should become desolate; and this from the reports of travelers seems really the case. A death-like silence pervades the scene.

Susie. The way one knows when he has reached what was once the city of Babylon, is by the size of the mounds, which have been formed by masses of the ruins. A lofty and extended mound near the Euphrates, is thought to be the remains of the palace built by Nebuchadnezzar. It is an irregular mass of ruins rising to the height of seventy feet, and extending as much as half a mile. Here Belshazzar made a feast for a thousand of his lords, and here was the handwriting on the wall.

Edward. But the largest mound of all, between two and three hundred feet high, is thought to be the ruins of the temple of Belus, or the tower of Babel. This tower was six hundred feet high, and was built by rebellious men, only one hundred years after the flood. It is seven hundred and sixty-two yards around it.

Mrs. S. The tradition is, that it was destroyed by fire from heaven, and the appearance of this as well as other mounds, is that of a burnt mountain; while the prophet declares, “I will roll thee down
from the rock, and will make thee a burnt moun-
tain."* The prophet also declares, "Thus saith
the Lord of hosts; the broad walls of Babylon shall
be utterly broken, and her gates shall be burned
with fire."† These walls were standing more than
a thousand years after this prophecy was spoken,
and it is not known by whom destroyed. They
were of sun-dried bricks, cemented by bitumen.
They are now all gone. One traveler—Captain
Frederick—says he searched for six days, and could
find no trace of them. Other travelers testify that
Jeremiah's prophecy is altogether fulfilled.

Susie. The prophecy of Isaiah: "I will sweep it
with the besom of destruction, saith the Lord of
hosts;"‡ Sir Robert Porter says, seems to describe
the appearance of the country. It looks as if this
instrument of destruction had swept over it from
north to south.

Mrs. S. Within the last forty years, these ruins
have been explored, and identified as the ruins of
Babylon. Claudius Jas. Rich has been distinguished
in this work. They are near Hellah, which you
will find on the map. Previous to this, the precise
spot where this city stood was uncertain. Among
the ruins of buildings, some of them with walls of
burned brick; Mr. Rich found alabaster vessels, a
sculptured lion, and bones of various kinds of

* Jer. 51:25.
† Jer. 51:58.
‡ Isa. 14:23.
animals. One single tree overlooks this field of ruin. The largest mound is called Birs Nimroud, probably as Nimrod, the mighty hunter was the founder of this far-famed city, and perhaps one of the Babel builders.*

Edward. But there is great difficulty in exploring these ruins, so numerous are the venomous reptiles and wild beasts.

Mrs. S. The discoveries however already made, are sufficient to prove the prophecies written by divine inspiration. Read the history of Babylon when in her glory, and with it the testimony of her utter desolation; then from the page of divine inspiration, search out the record of Nebuchadnezzar's conquests, and the sins by which he provoked the wrath of God; and with the picture of these ruins, this utter desolation, in the mind's eye, read Isaiah, chapters 13-14, and Jeremiah, chapters 50-51. Can their graphic description of what was most unlikely ever to take place—written while Babylon was in her glory—be compared with her present state, and a doubt remain that their pens were guided by "Him who seeth the end from the beginning?"

Edward. A person willing to examine and receive this evidence would not doubt; but the old saying is true: "He that is convinced against his will, is of the same opinion still." It is also difficult

*In recent explorations of these ruins, a monument of King Cyrus has been discovered. It is a cylinder, upon which is an inscription relating to his capture of Babylon.
to induce an unbeliever to look at evidence that will prove him to be in the wrong. Pride of opinion makes one blind to the truth, however plain it may be.

Susie. I want to give an idea of Mr. Keith respecting Babylon: "Every feature of its present state is delineated in the prophecies with all the precision with which they could now be drawn by the traveler who looks on fallen Babylon itself."

Jennie. I have not read Herodotus nor Xenophon, but Mr. Keith says, that their description of the taking of Babylon is in exact accordance with what Isaiah and Jeremiah had foretold. They must have lived near the time of its being taken by Cyrus, and Herodotus visited it.

Mrs. S. In summing up the judgments that should be visited upon Babylon, it is wonderful to find how exactly the threatenings are executed. Not only Babylon, but all the cities of Chaldea, are a desolation, the whole country a wilderness where no man dwelleth. It is remarkable that one side of the river is an "arid plain," the surface being elevated by the crumbling ruins; while on the other side, the embankment being washed away, there is formed an extensive marsh with pools of stagnant water, thus verifying the prediction of the prophet.

Edward. Both Isaiah and Jeremiah declare that the destruction of Babylon should be as complete as that of Sodom and Gomorrah; so that no man could dwell therein. Should such a prediction be
made concerning London or New York—who would believe in the possibility of such an event?

**Susie.** The Arabs are found in every other desolate country that we have visited, and it seems singular, that in Babylon, travelers never see any of their black tents.

**Mrs. S.** It is not the venomous reptiles, nor the wild beasts, that keep them away from Babylon, but it is their dread of evil spirits, with which they believe these ruins to be haunted; and thus the prediction is fulfilled: "Neither shall the Arabian pitch his tent there."

**Edward.** I have been searching to discover what were the special sins for which these judgments were visited upon Babylon; and will read some of the divine declarations. Jer. 50:35-38: "A sword is upon the Chaldeans, and upon the inhabitants of Babylon;" "for it is the land of graven images, and, they are mad upon their idols." Jer. 50:24, "I have laid a snare for thee, and thou art also taken, O Babylon," "because thou hast striven against the Lord." Jer. 50:29, "Call together the archers against Babylon;" "according to all that she hath done, do unto her;" "for she hath been proud against the Lord, against the Holy One of Israel." Jer. 51:24, "I will render unto Babylon and unto all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the Lord." Isa. 14:12, 13, 14. "How art thou fallen, O Lucifer, son of the morning." "For thou hast said
in thine heart I will ascend into heaven." "I will exalt my throne above the stars of God." "I will be like the Most High." Thus we perceive it was for their idolatry, their pride, their striving against the God of Israel, and for the oppression of His people, that their land should become a perpetual desolation.
CONVERSATION XL.


EDWARD. We have traced the decline of Babylon, have seen the declarations of the prophets fulfilled in the desolation of this city, and have thus been convinced that these predictions were from God, for no human being could, ages before, so accurately describe its present condition.

Susie. Now let us look at the people of Babylon as we left them; the enemy within their massive walls, and their king slain. I think the captives expected Cyrus would become their king; but the Medes seem to have had the power in their hands, and Cyrus was a Persian.

Mrs. Selwyn. Though Cyrus was the conqueror, he was only the commander of the army. It was for the king of Media to say who should be on the throne of Babylon. Cyrus was grandson of the king of Media, and the son of the king of Persia. God had a work for him to perform, and in due
time the power would be in his hands, but the royal dignity was first conferred on a Median prince.

**Edward.** I have been trying to find out who Darius the Mede was, but historians do not agree. Some say he was Astyages, the grandfather of Cyrus; others that he was Cyaxares 2, at that time the king of Media. Mr. Rawlinson, however, is of the opinion that he was a Median prince upon whom the supreme power was conferred.

**Jennie.** I am satisfied with knowing that he was Darius the Mede, who once in his life did a very wise thing; and that was, making Daniel his prime minister, or giving him the highest office in the realm.

**Edward.** I think, Jennie, we will all be satisfied with knowing what you know, and there let the matter rest.

**Mrs. S.** Daniel’s interpreting the handwriting on the wall, and predicting the triumph of the Medes and Persians, brought him into favor with the king. Darius must have been glad to find a man of so much wisdom and integrity to place in this important station.

**Susie.** What an empire it was over which he ruled, one hundred and twenty provinces; the princes and presidents all under Daniel. I do not see why he was hated by them, since they could find no fault in him.

**Mrs. S.** For that very reason. They envied him, and envy as you know, is hatred of superior
merit. Let a person be worthy of entire confidence, envy grudges him the honor, and hates him for receiving it. Those who are bent upon wrong doing hate him, because his uprightness condemns their evil deeds, and prevents them from carrying out their corrupt designs. Daniel was to see that the king received no damage, and he therefore stood in their way. But for this Daniel, we might lay hold of great treasure; but with him in the way, we cannot cheat the king a single groat. We are afraid of him, says one; we hate his religion, says another; if we could only get the king to make a law against praying, would not that catch him?

Edward. I dare say they chuckled over this crafty thought, and that their decree was soon drawn up, and they, on their way to the palace.

Jennie. They bow down before the king, with the salutation, "King Darius, live forever." Presenting their petition—they assure him, it is from all the officers of the realm; that they all unite in desiring him to make a firm 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."

Edward. This touches the vanity of the king; his own glory is all he thinks of, and the decree is signed.

Mrs. S. Daniel knows nothing of the decree, until it is the law of the Medes and Persians, which cannot be changed.
Susie. The first thought of Daniel when he heard of this strange decree, must have been to disobey it; for he must go to God as his only refuge.

Edward. His enemies knew his place of prayer, and just as they desired, they found him on his knees before God.

Jennie. And it was not long before the king heard of it.

Susie. Then how great was his sorrow, Daniel, the man above all others whom I can trust, put him in the den of lions! How could I sign that decree without knowing whether he desired it? Thoughts like these, I am sure he had.

Jennie. He tried hard to save Daniel, but it was all in vain.

Edward. His enemies were so delighted with the idea of getting rid of him, that they would hear nothing in his favor; they were in haste to have the decree executed.

Mrs. S. Yes, they longed to see him thrown to the hungry lions. But neither men nor devils can prevail against God, nor take away the peace and joy of those who trust in Him. Daniel, that night in the lion's den, was the happiest man in the whole realm. Jesus, "the angel of the Lord" was with him, and his communion was sweet; and had the lions devoured his body, angels would have borne his soul to a heavenly home.

Edward. But poor Darius—what a wretched night he had. With the morning's dawn he hastens
to the den, and between hope and fear, he cries: "O Daniel, servant of the living God; is thy God whom thou servest continually able to deliver thee from the lions?" How his heart leaps for joy at the sound of his voice! "O king live forever—my God hath sent his angel and shut the lions' mouths, that they have not hurt me."

Mrs. S. His enemies behold the man they cannot injure; they witness the joy of their king at his deliverance.

Edward. But their time is short; for the awful doom plotted against this man of God, was theirs; and their bones are crushed ere they reach the bottom of the den.

Susie. But Daniel hastens to his place of prayer, to pour out thanksgiving and praise to a covenant-keeping God.

Jennie. And the edict of the king goes everywhere, bidding all people, nations, and languages, tremble and fear before the God of Daniel.

Mrs. S. Thus "the wrath of man praises God."

Edward. It is to be hoped that the king obeyed his own decree.

Mrs. S. It is, indeed, but we do not know; for this is all we are told of Darius.

Susie. A prayer of Daniel, which was offered to God in the first year of Darius, we have in the ninth chapter. I think he was troubled because Cyrus did not come to the throne instead of Darius.

Edward. Yes, this must have been a great dis-
appointment to Daniel, and to all the captives. It must have seemed to them a very dark providence.

Mrs. S. The seventy years so nearly completed, and yet Cyrus not on the throne to proclaim deliverance to the captives; but by faith he laid hold of the divine promises, and besought God for their fulfillment.

Jennie. It was 538 B. C. that Cyrus took Babylon, and the seventy years ended 536 B. C.

Edward. And just at this time Darius died, and Cyrus ascended the throne. In the very first year of his reign, the memorable decree was issued; the captives were set free, and Cyrus proved to be as the Lord had declared, "the shepherd of Israel."

Mrs. S. But now let us consider Daniel's memorable prayer. In sackcloth and ashes with fasting he pleads with God, confessing his sins, and the sins of his people; and declaring his confidence in God's covenant mercy to them that fear Him, His infinite righteousness, and His justice, in the judgments with which he had visited them for their sins, and the iniquity of their fathers. Earnestly he pleads for forgiveness, and that He would cause His face to shine on His sanctuary which is desolate; and thus he closes: "O Lord hear, O Lord forgive; O Lord hearken and do; defer not for thine own sake, O my God, for thy city and thy people are called by thy name."

Edward. And he received an immediate answer, for while speaking and praying, the angel Gabriel
touched him at the time of the evening oblation. We here learn in what spirit and manner we should pray, that our prayers may be heard and answered. This is humble, earnest, believing importunity.

Mrs. S. The answer given to his humble petitions, was even larger than he sought. His supplication was for the fulfillment of the promise to restore and to rebuild Jerusalem, and the sanctuary which was then desolate; and the divine answer was, the announcement of the time when the Messiah, the Hope of Israel, the Desire of nations, should come. But his special petition was also granted; for from the decree to restore and rebuild Jerusalem to this glorious day, would be seventy weeks.

Jennie. Yes, I see that it is the promise of all the blessings for which he prayed; the return of the captives to their own land, the rebuilding of their beloved city, and of the temple now in ruins; and also the promise of the Messiah, with the time when he should come.

Edward. And, now mother, we look to you for an explanation of the seventy weeks.

Mrs. S. The language of prophecy does not generally give the date so plainly, that the precise time when the event is to take place can be known. The termination of the captivity was precisely given, and the time where the Messiah should come is here very definite. Still there are difficulties to be settled, for there were four decrees, and the ques-
tion is: With which decree, do the seventy weeks commence? The first, two however, that of Cyrus and of Darius Hystaspes, were more especially for the rebuilding of the temple; therefore it cannot be from either of these. Artaxerxes Longimanus issued two decrees, one to Ezra, and one to Nehemiah. You are quite sure Edward that as Nehemiah was commissioned to rebuild the wall of Jerusalem, it must be from that decree; but to Ezra special authority was given, to set rulers and magistrates over the people, and to bring them under the dominion of law. Which think you, my son, would be most likely to restore and build up the city; good laws and rulers to require their observance, or the erection of walls?

Edward. Well, mother, I think you have shut me up to the answer; for I am sure that the regulations established by Ezra, were far more effectual in promoting the growth and prosperity of Jerusalem, than its being enclosed by a wall.

Jennie. Then, mother, I suppose we are to understand that a day is put for a year, and the seventy weeks would therefore be four hundred and ninety years.

Susie. But the decree given to Ezra was 457 B. C.

Mrs. S. But the seventy weeks do not terminate with the birth of Christ; for by His death and resurrection was the work of redemption accomplished.

Jennie. I see it, mother, \(457 + 33 = 490\).
Susie. Why did we not see it before?

Mrs. S. The seventy weeks are spoken of under three divisions—seven weeks or forty-nine years, during which "the street" or rampart "shall be built, and the wall even in troublous times." We know these troubles from reading Ezra and Nehemiah. During this division, the ministration of the prophets continued; Malachi living about the time of Nehemiah, or a little later, closing up the Old Testament. Then there should be three score and two weeks in another division; and after this "shall Messiah be cut off, but not for Himself."

"He shall cause the sacrifice and oblation to cease;" for by the one offering to Himself, all the types of the former dispensation were fulfilled; and the rending of the veil, so that the way into the Holy of Holies was opened, indicated its close. The covenant was confirmed to thousands on the day of Pentecost. There is also an intimation of the judgments that should come upon the nation, for their rejection of the Messiah—the destruction of the city and the sanctuary. This was accomplished by the Romans in less than forty years. "He shall make it desolate even until the consummation." More than eighteen hundred years have gone by, but not yet is the consummation.
CONVERSATION XLI.


SUSIE. A joyful day to Daniel and to all the captives, was that when by the death of Darius, the power came into the hands of Cyrus.

Jennie. The seventy years of captivity just at an end, and the promised deliverer on the throne—what a happy day it must have been.

Edward. And in that same year, the proclamation so wonderful was issued: "The Lord God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him a house at Jerusalem, which is in Judah. Who is there among you of all his people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel. He is the God."*

Mrs. Selwyn. Here, my children, see the faith-

*Ez. 1:2, 3.
fulness of God; his promise never fails. Learn, also, that he uses instruments to accomplish his purpose, and it is the privilege of every child of God to be his instrument. Daniel was faithful in making known to this heathen prince the Lord God of heaven, by whose power he had triumphed; and thus was his heart moved for the deliverance of the captives, and to become "the Shepherd of Israel," performing all that God had promised.

Susie. He seems to admit the truth, that the God of Israel is the supreme God.

Edward. He not only proclaimed liberty to the captives; he also restored the sacred vessels for the temple service—to them a precious treasure.

Jennie. Ezra says five thousand four hundred gold and silver vessels.

Susie. Cyrus also commanded those who remained, to aid those who went, with money, beasts of burden, and other things necessary for their long journey.

Edward. Large offerings were also made for the building of the temple.

Mrs. S. The number of persons in this company who left for the land of their fathers, was fifty thousand. Zorobabel, the prince of the house of David, was their leader, and Joshua their high priest; both of them eminent servants of God, and fitted for their office. There were also two prophets,—Haggai and Zechariah.

Edward. Was Zorobabel the grandson, or great-grandson of Jehoiachin?
Mrs. S. He was the great-grandson. A daughter of Jehoiachin married Neri, a descendant of David by his son Nathan. Shealtiel, or Salathiel, was their son. Salathiel died childless, but his brother Pedaiah married his widow, and Zorobabel was his son.

Edward. This settles a difficulty. In 1 Chron. 3:19, Zerubbabel is said to be the son of Pedaiah, but in Matt. 1:12 and Luke 3:27, the son of Salathiel. He was really the son Pedaiah, but, by the law of the Israelites, of Salathiel.

Mrs. S. It settles several difficulties. Jehoiachin had no son to sit upon his throne, as Jeremiah had declared, though in Matthew, Salathiel is put down as his son—the daughter as was the custom not named. Then, in Luke, Salathiel is put down the son of Neri, because Luke’s genealogy is that of Mary in her husband’s name, and she was descended from Neri, and he from Nathan, son of David. Matthew gives the royal line, which is that of Joseph.

Susie. I am glad of this explanation, for I could never straighten it out myself.

Edward. The first work of these returned captives was the setting up an altar for God, and the offering of the morning and evening sacrifice. This was at the beginning of the seventh month. They also kept the feast of tabernacles, and the other religious services of the month in their order.

Jennie. The great object which they had in view, was the building of the temple.
Edward. And they very soon began this great work, for the foundations were laid on the second month of the second year.

Jennie. On this occasion there was a real scene, for the younger ones shouted with a great shout, while those who had seen the first temple wept aloud; so that the weeping and the shouting together, made a grand chorus.

Mrs. S. But while they began the work with so much zeal, they did not persevere; for fifteen years after this, nothing was to be seen but the foundations.

Susie. This was not altogether their fault, for they had had some real hindrances. The Samaritans, that people so mixed up, and of such a mongrel religion,—"fearing God and serving other gods"—threw great obstacles in their way.

Edward. Yes, because Zerubbabel would not permit these Samaritans to join with them in building the temple, letters, charging them with rebellion, were sent to the kings of Persia; so that for two reigns—Cambyses and Smerdis, called in Scripture Ahasuerus and Artaxerxes—the work ceased. When Darius Hystaspes came to the throne, letters of the same import were sent to him also; but he investigated the matter, and found the accusation false, and that they were acting in accordance with the decree of Cyrus. He then renewed the decree, furnishing means as did Cyrus for going on with the work.
Mrs. S. But a sad change seemed to have come over this people; for instead of zeal, so great was their indifference that these advantages were disregarded. Absorbed with the building of their own houses, they excused their neglect of this duty by saying: "The time is not come, the time that the Lord's house should be built."

Susie. The prophet reproved them with great plainness.

Edward. Yes, he comes to them with this question from God: "Is it time for you, O ye, to dwell in your ceiled houses, and this house to lie wasted?" I think these reproofs should come home to our hearts, for we are guilty of the same sin, and should "consider our ways." He declares that the calamities they had suffered were in judgment, "because of mine house that is waste, and ye run every one to his own house." God has visited us, I believe, for this very sin; we spend our silver and gold for selfish purposes, instead of dedicating it to God. And is not this great financial pressure which we suffer, an evidence of God's anger? Has not the money earned been "put into a bag with holes?"*

Mrs. S. I cannot read the book of Haggai without being thus impressed. Zerubbabel and Joshua are especially addressed by the prophet. I presume they had become greatly discouraged by the indifference of the people, so that they had ceased their efforts; but they are now roused to

*Hag. 1: 6.
action, and the people are so much moved that in three weeks they are hard at work on the temple.

_Jennie._ A month after this, Haggai comes to them with a message of encouragement. God commands him to declare that "the glory of this latter house shall be greater than of the former;" for "the Desire of all nations shall come, and I will fill this house with glory."

_Edward._ Jesus was the Deliverer so long expected; and this very house was filled with his glory, though he was not welcomed by those whom he came to save.

_Mrs. S._ Still the divine promise was fulfilled: "In this place I will give peace," for there was peace with God for guilty man, through the blood of the cross; and "as many as received him to them, gave he power to become the sons of God, even to them that believe on his name."

_Edward._ The promise to Zerubbabel was, that as a signet he shall be precious in the sight of God; his kingdom shall stand when all others fall. This promise was given to Zerubbabel as a type of Christ, and in Him it is fulfilled, for His kingdom is an everlasting kingdom.

_Susie._ In five years the temple was finished, and its dedication was a great event. This was 515 B.C. From this time, for fifty-eight years, we have no history of this people.

_Edward._ Then the decree of which we have spoken, was given to Ezra by Artaxerxes Longi-
manus, and he led the second company of exiles to the home of their fathers.

_Mrs. S._ Sometime, however, during these fifty-eight years, the story of Esther comes in, with the plot of Haman for the destruction of the Jews, and their wonderful deliverance; the time when, depending upon which Persian king was Ahasuerus, the husband of Esther.

_Edward._ Several have been named as probably her royal husband; but with Josephus, I believe Artaxerxes Longimanus was the favored king. My reasons for this are: first, that when Nehemiah asked permission of this king to go to Jerusalem, he speaks of "the queen also sitting by him," apparently as a reason for the favorable answer which was given, and this must have been Esther; second, the great favor shown by this king to Ezra and Nehemiah, and to the Jewish nation. I might also say, that in this belief I find myself in company with many eminent men.

_Jennie._ The divorce of Vashti and the marriage of Esther, were in the third year of his reign; the decree given to Ezra, the seventh, and to Nehemiah, the twentieth. We cannot help believing that the favor of Artaxerxes to Ezra and Nehemiah was from the influence of Esther.

_Susie._ And by her means the whole nation was saved from the destruction plotted against them by Haman.

_Mrs. S._ In reading the book of Esther, we can
trace a wonderful chain of providential events, which led step by step to the accomplishment of this deliverance.

Edward. Mordecai reminds Esther, in this hour of danger, that her exalted position imposes corresponding obligations. He sees the hand of God in her exaltation, and looks to her as the instrument in effecting their deliverance.

Mrs. S. He says to her: "Who knoweth that thou art come to the kingdom for such a time as this?" He has great faith, being sure that deliverance will come, even if Esther does not perform her duty.

Jennie. Let us trace this chain of providences. The first link is the divorce of Vashti, and the next Esther's beauty captivating the king's heart, so that she becomes the royal bride.

Susie. Then Mordecai's devotion to his foster-child, brings him to the palace.

Edward. And mingling with the courtiers, he finds out the conspiracy against the king, makes it known, and thus saves his life. This is recorded in the Chronicles of the nation. Mordecai offends Haman by not bowing down to him; and the decree for the destruction of every Jew in the realm is signed by the king, and issued by the royal command.

Mrs. S. The case to human eye now seems hopeless; but Mordecai goes to God; he also makes known to Esther their danger, and with faithfulness
impresses the obligation that rests upon her. She sees nothing that she can do, only to unite in pleading for divine aid. The faithfulness of Mordecai, with the neglect of the king, shut her up to seek relief alone from God. The throne of grace is her only refuge; her prayer, the cry of drowning Peter: "Lord, save or we perish," with the faith of wrestling Jacob: "I will not let thee go except thou bless me."

Edward. After days of fasting and prayer, she is ready to lay down her life for her people; she sees her duty, and is willing to perform it. "I will go in unto the king; if I perish, I perish."

Mrs. S. And blessed is the result; the king's heart being moved by the King of kings, he holds out to her the golden sceptre.

Susie. Esther also receives wisdom from God in making her request.

Jennie. And at the banquet, is divinely guided to defer her petition.

Edward. This delay was of the utmost importance; for the events that transpired in the interval, seemed the very means necessary to ensure success. The sleeplessness of the king on that night, his reading of the Chronicles,—the finger of God pointing to the very page on which that deed of Mordecai was recorded, which saved his life—the gallows by Haman prepared for Mordecai, and yet Haman required to do him honor. Thus on this day, the foster-father of the queen stands first in the king's
favor, so that the conspiracy against him and his race provokes the royal vengeance, the gallows prepared for Mordecai by Haman, proving his guilt. "Hang him thereon," is the merited penalty. Thus is Mordecai advanced to the place of highest honor; the people of God delivered; the race of Amalek, under the curse of God, forever put out of remembrance.*

_Mrs. S._ Now look at the favor bestowed upon Ezra. Appointed by the king to lead the second band of exiles to the home of their fathers, he is commissioned to regulate the affairs of the nation, setting magistrates and judges over the people, and requiring them to obey the laws of God and of the king. He is also entrusted with a large amount of gold and silver, freely offered by the king, his counsellors, and the people of the land, "unto the God of Israel."

_Edward._ This good man honors God by his faith in Him, for he would not ask of the king a guard, having assured him "The hand of our God is upon all them for good that seek him." Looking, therefore, to God in earnest prayer, with faith in his promises; he leads this helpless company through their four months' journey free from harm; and his treasure of gold and silver is borne in safety through all the region so dangerous to the traveler.

_Susie._ The king also gave to Ezra his decree to the governors beyond the river, that they should

* Ex. 17: 14.*
speedily supply him with whatever he should require.

*Mrs. S.* Ezra was a priest and a ready scribe in the law of God, and the most important work that he performed, was his collecting together the sacred writings, arranging them in order, and making important additions; probably writing the Chronicles as well as the book that bears his name. All this he did by divine inspiration; he is therefore indeed "a second Moses," as the Jews always consider him.

*Susie.* Nehemiah was also an eminent man.

*Mrs. S.* He was an eminent patriot, distinguished for wisdom, energy, and devotion to God. He loved his country, he grieved for its desolation, and for the glory of God he desired to build it up. He was fearless of his enemies from confidence in God; his heart wholly engaged in building up His kingdom. In his character was an overcoming faith, and a sublime heroism in the performance of duty.

*Edward.* His influence had power both upon those who opposed, and upon those who labored with him.

*Jennie.* How many difficulties were overcome in building the wall. His spirit was infused into his men, for they "had a mind to work," and the wall was completed in fifty-two days.

*Mrs. S.* Then it was dedicated to God, with the voice of thanksgiving and instruments of music.
Edward. Nehemiah's office of cup-bearer to the king was an honorable one, for the person thus employed was of a high rank.

Jennie. The king thought a great deal of him, and seemed unwilling to have him leave, enquiring how long he would be gone.

Susie. I wonder how long he did stay.

Mrs. S. Some think he returned after the wall was completed, and that after a time he was appointed the Governor of Judea.

Edward. He was just the man for this office, and seems to have brought order out of confusion, and light out of darkness.

Jennie. In the fifth chapter, we have a sad account of the poverty of the people, and the oppression of their rulers.

Mrs. S. But their civil condition was not so bad as their condition moral and religious. The priests were especially given to a violation of the law of God. Ezra and Nehemiah, with the prophet Malachi, labored earnestly for their reformation. Marriage with heathen women was a sin, which brought with it a train of evil deeds; as Sabbath-breaking, neglect of the offerings required, indulgence in selfish gratification, instead of devotion to the service of God.

Edward. An account of a Feast of Tabernacles is given, the people all assembled and dwelling in booths; and that during the eight days, Ezra read to them from the book of the law.
Susie. He stood in a pulpit, or on a high place, so that they could all see him.

Mrs. S. He also expounded the law, and led them in the worship of God. Then they humbled themselves, and kept a fast, confessing their sins and entering into covenant with God. To this covenant they subscribed their names, and Nehemiah's name is the first on the list that is given. We do not know the date of this event, but in 432 B. C.—the thirty-second year of the reign of Artaxerxes—Nehemiah made a visit to the king; and during his absence, the people returned to their evil ways. In the last chapter, he gives an account of their violations of the law of God, and his efforts for their reformation. This is the close of Old Testament History.
CONVERSATION XLII.


Jennie. I am very glad that we can go on with Daniel's prophecies to-night; there are so many things I want explained.

Susie. I am pleased to be again with this dear, good man. Is it known how long he lived after the taking of Babylon?

Mrs. Selwyn. His last vision was in the third year of Cyrus, five years after the city was taken; and this is the last time he is mentioned.

Edward. His first vision was in the first year of Belshazzar's reign. This was of the four great beasts—emblems of the four great empires represented in Nebuchadnezzar's dream by an image.

Mrs. S. Yes; those mighty monarchs that
brought the world under their dominion, appear to Daniel as wild beasts coming up from the dashing waves of a stormy sea; in itself an apt emblem of the condition of affairs in the kingdoms of men.

Susie. The first beast was a lion, with eagle's wings; and there could not be a more striking representation of Nebuchadnezzar; the lion, an animal so noble, with eagle's wings, denoting the rapidity of his conquests.

Mrs. S. And then the wings being plucked, gives a good idea of the state of things under his successors.

Jennie. The second animal was a bear; an animal inferior to the lion, like the silver in the image, inferior to the gold; and the Persians were inferior to the Babylonians. The bear's raising itself upon one side, and having three ribs in his mouth—please, mother, explain.

Mrs. S. The three ribs are the three dominions conquered by the Medo-Persians. Cyrus, by taking Babylon, got possession of all the Chaldean empire except Egypt, which had revolted. Egypt was, however, again subdued by Cambyses, the son of Cyrus. The third rib was the dominion of Cresus, king of Lydia, whom Cyrus conquered; thus adding Asia Minor to his vast empire. The bear's raising itself on one side, represents that of the two kingdoms, Media and Persia, one only increasing in power. This was Persia, which, at first inferior to Media, became the head of the empire.
Edward. "Arise, devour much flesh," indicates greediness, which is surely seen in the effort of Persia to conquer Greece, first by Darius Hystaspes, and then by Xerxes, with his army of five millions.

Jennie. The next animal, I am sure, represents Alexander the Great; and there could not be a better emblem of him than the leopard, so remarkable for swiftness and for leaping suddenly upon his prey; then with four wings, flying as well as leaping; for Alexander is said to have conquered countries more rapidly than others could travel through them. Thus in four years all the countries from India to Ethiopia were his dominion, and he wept that there were no more worlds to conquer. This monarch of the world, made Babylon his proud capital.

Susie. The leopard had also four heads, and here is another remarkable emblem; for though a mighty conqueror, death was mightier than he; and when he was gone, many contended for the vacant throne, until at length this vast dominion was divided between four of his great captains.

Jennie. Now we come to the fourth beast, more dreadful and terrible than any Daniel knew of, so that he could not give it a name; with its great iron teeth devouring everything, or stamping to pieces with his feet. This beast must be Rome; in Nebuchadnezzar's image, the legs of iron represented by Julius Cæsar, the great conqueror.
Mrs. S. Yes, this beast was the emblem of Rome; that mighty empire extending from India to the Atlantic. She was indeed the mistress of the world; and at the birth of Christ, this vast empire was at peace. The seventy weeks were nearly at an end, the sceptre departing, and yet lingering in Judah, for a prince of her own nation was on the throne; yet still so subject to the Roman power, that the decree of Cæsar Augustus must be obeyed, and Joseph and Mary repair to their ancestral home, just in time for Jesus, David's promised son, to be born in Bethlehem Ephratah, as Micah had declared seven hundred years before.*

Edward. Now, mother, I would like to ask if the ten horns of this beast, as well as the ten toes of the image, do not indicate a division in this empire?

Mrs. S. They do. A horn is an emblem of power, and the ten horns are ten kings or kingdoms. Rome on the pinnacle of glory, while lifted up with pride, was enervated by luxury; and the hardy tribes of the north invading her dominions, entered in triumph the imperial city. With her spirit of loftiness, she had looked down upon them with disdain; but these chieftains of the north soon showed the proud Roman they were not to be despised; for by four invasions, the empire fell beneath their power, and her vast dominions were divided between these various tribes: the

* Micah 5:2.
Ostrogoths, Visigoths, Suevi, Heruli, Lombards, Alans, Franks, Angles and Saxons, Burgundians or Langobards, and the Vandals. These ten divisions are given by historians having no interest in showing the fulfillment of prophecy. As the dominions of Alexander were originally divided into four parts, so the Roman empire, in its primary division, was between ten different powers.

Edward. We have seen judgments visited upon nations, as for instance, Egypt, Edom, Nineveh and Babylon, for their oppression of God's people, and I am sure Rome may be added to this number. The destruction of Jerusalem and of God's covenant people, with the ten bloody persecutions of the Christians in the first three centuries after Christ, must truly have called down judgments upon a nation guilty of such an effort to overthrow the kingdom of God.

Jennie. And this makes me think of what we have read about the little horn. Please, mother, give us some account of this power, this little horn, which rose up among the other ten.

Mrs. S. I will do so, but first I would like to speak of the state of affairs, both civil and religious, at the period when it rose. Between 356 and 583 A.D. these ten kingdoms rose. The fall of Rome, or the triumph of the fourth invasion, was 476 A.D. The little horn is the Papal church—the power assumed by the church of Rome. It did not rise until after the other ten horns. Rome and Con-
stantinople were the two chief cities of the empire, the capitals of the East and the West. A contest had arisen between the bishops of these two cities, each claiming to be the head of the Christian church. After the fall of Rome, and the barbarian invaders had possession of this city, the Roman emperor resided in Constantinople, and the bishop's power in Rome was much increased. In this contest, the Emperor Justinian, in the sixth century, took the part of the bishop of Rome, addressing him as head of the church, and in his book of laws admitting his right to the supremacy. In 606 the Emperor Phocas confirmed this grant of Justinian, and issued an edict, declaring the bishop of Rome the supreme head of the church; and since that time he has received the title of papa or pope. This, however, caused a division in the church; the one with the bishop of Constantinople as its head was called the Greek church, and the other—its presiding head the bishop of Rome—the Roman Catholic. It is important here to say that the patriarch of Constantinople has never assumed the power that has been claimed by the pope of Rome. The pope is the little horn.

Edward. The next thing is to show how this horn with eyes like the "eyes of a man, and a mouth speaking great things," has used this power; and which three horns were plucked up, according to Daniel's description, verse eighth.

Susie. I presume the first bishop began quite
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moderate, and that succeeding bishops gradually assumed more power. I do not, however, think any of them took the Bible as their guide.

Edward. From the stand taken in the contest with the patriarch, I should not think he had any regard for the Bible. One point in the dispute was, the use of images in divine worship; the bishop of Rome asserting the right to use images, and the patriarch opposing this, but approving the use of pictures. This difference in these churches still continues; the one giving honor to an image, the other to a picture.

Jennie. I do not think either of them searched the Scriptures.

Edward. Relics also soon began to be regarded with great veneration; as, for instance, the legs of the ass on which Joseph and Mary rode when going to Egypt with the infant Jesus, the wood of the cross, the milk of the virgin mother, the bones of saints and martyrs, and an endless variety of other things.

Mrs. S. Those who united with the church had little knowledge of the Bible, and paganism became mingled with Christianity. When the profession of faith in Christ was considered a crime, and persecution the consequence, there was little temptation to put on the semblance of piety without possessing it; but after the conversion of the Emperor Constantine, and the profession of the Christian religion being a passport to civil honor, the church
became corrupt. Under Theodosius pagan temples were destroyed, and the Christian religion made the religion of the empire; but it was the form without the power.

_Jennie._ Before the invention of the art of printing, people could not have the Bible to read. All they could know of it was by hearing it read in church, and it was chained to keep it from being carried off. I have heard that in England, in the thirteenth century, it would take a man thirty years to buy a Bible by his own labor.

_Mrs. S._ What you say is true. It was ignorance of the Bible that led to so much error. Demonology, or the worship of heroes and heroines, was common among pagans, and veneration for martyrs and saints led to the same kind of idolatry. Salvation by works was preached by those who were guides to the people, and austerities, or self-denying ceremonies, took the place of vital godliness; so that the religion of the church became a scheme of man's devising.

_Susie._ The Waldenses inhabiting the valleys among the mountains, were almost the only ones who held the gospel in its purity for some hundreds of years, but they held on to the Bible.

_Mrs. S._ You know these words of the poet:

"Aspiring to be gods, if angels fell;
Aspiring to be angels, men rebel."

Thus self-exaltation, or the assumption of divine power, opened the way to soul-destroying errors.
Edward. I see your idea, mother. Conferring supreme power upon one man in the church, would naturally lead him to grasp higher honors. He would argue on this wise: I am the head of the highest power on earth, and therefore civil rulers are under me. The pope first assumed Apostolic authority, claiming to be the successor of St. Peter; but before very many centuries, we find him declaring himself Christ's vicar and vice-gerent on earth, and thus as Paul foresaw: “As God he sitteth in the temple of God, showing himself that he is God.”* Paul thus carries out the prediction of Daniel.

Mrs. S. It would seem impossible to read history and not see that this description of the “man of sin” is verified in the language and requirements of the pope of Rome. I will mention some of the titles which he has claimed, and these from good authority: “Our Lord God the Pope;” “King of kings and Lord of lords;” “Most holy Lord;” “The victorious God and man in his see of Rome.”

Susie. Daniel says, “I beheld, and the same horn made war upon the saints, and prevailed against them.”

Jennie. And I am sure the pope of Rome has done this; for how much the Waldenses—the Bible Christians of the Dark Ages—suffered from this persecuting power. Milton says of these persecutors: “Before them was the sleep of inno-

* 2 Thess. 2:4.
cence, behind the sleep of death.” And the number of this people destroyed, as given in history, is one million.

Edward. Then look at the martyrs in England and Scotland, and the thousands put to death in Holland, Netherlands and Bohemia; the multitudes that perished in France at the revocation of the Edict of Nantes; and the bloody massacre of St. Bartholomew, for which the pope had the Te Deum sung; add to these the horrors of the Inquisition, by which awful tribunal the death of thousands a year was common, with tortures too fearful to think of. Thus has the vengeance of the “man of sin” been manifested against those who have dared to receive the gospel plan of salvation, as revealed in the word of God. Surely the prophecy, “He shall wear out the saints of the Most High,” has been fulfilled.

Mrs. S. The spirit of the papal church, although shorn of its power, is the same to-day as in the ages past. This was shown by Pius IX in the imprisonment of the Madai in Florence for reading and teaching the Bible, as well as in many other ways. The present pope—but recently appointed—though at first seeming rather compliant, now claims the same rights as his predecessors, manifesting a disposition to domineer over men and nations, and stirring up efforts to regain his temporal dominion. There seems indeed in Rome and in other parts of Italy, a death struggle be-
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tween popery and the gospel of Christ; legions of priests being combined against the Bible and evangelical worship.

Edward. The Report of the Free Italian Church, in the Christian World for July, 1879, is a wonderful document. It shows in the first place that this church is wide awake in circulating the Bible, and in proclaiming the gospel; and also that there is the same persecuting spirit in the church of Rome as in former times. This appears in doing evil to believers in Jesus not only in their houses of worship; but priests, friars and nuns follow people to their homes and places of business, the hospitals and the death-beds, with their fanatical devices, to induce men, and especially women, to renounce the way of salvation by Christ.

Susie. He shall think to change times and laws, describes the pope.

Edward. Paul gives some changes of laws which he would make; and in making them, he has shown himself the "man of sin." "Forbidding to marry, and commanding to abstain from meats."

Jennie. His laws in regard to eating are ridiculous—a time for this, and a time for that; when to eat meat and when not to eat it; also when to eat fish, and when eggs, and when not to eat them. And the saints' days are almost without number. In this appointment of times, he has shown himself the little horn.
Susie. God has appointed "one Mediator between God and man, the man Christ Jesus;" but the pope has changed this law of God, setting forth a host of mediators, the Virgin Mary at the head of them.

Jennie. Jesus says, "Search the Scriptures;" but the pope and his priests do all they can to prevent the reading of the Bible, even some times burning it; and no wonder that they do, for if their people read this blessed book, they would surely find out the difference between their teaching and the word of God.

Mrs. S. Another change made by this church, saps the foundation of the Christian's hope; as instead of the gospel plan of salvation, the plan is really of man's devising; for according to the church of Rome salvation is not by faith in Christ, but by performing good works—such works for instance, as repeating forms of prayer, the greater the number of times the more merit; paying money for masses for the dead, and doing penance, or making one's self as uncomfortable as possible—and that they can even do more than enough to obtain salvation—works of supererogation.

Jennie. But, mother, the three horns, that fell before the little horn, you have forgotten to tell us. Please explain how this was brought about.

Mrs. S. I will do so. Pope Zachary, by conferring the regal authority on Pepin, king of France, obtained his aid in securing that part of
Italy which had been seized by the Lombards, the Heruli-Turingi, and the Ostrogoths. This was A. D. 752. He aspired to civil power as well as spiritual. This territory was called the States of the Church; and from this time until stripped of his possessions by Victor Emanuel, each pope was a civil ruler of this dominion. His civil power is now gone, and his spiritual power much lessened; still he claims to be infallible, and as God, sits in the temple of God.

Edward. The fourth beast, therefore, still claims supreme power over the nations through the little horn. His power was to continue for a time, times, and half a time—one year, two years, and half a year, which is twelve hundred and sixty days: and as in prophetic language a day is put for a year, the time is twelve hundred and sixty years. But the event that marked the beginning of this period is not so plainly stated that we can know just when it will close.

Mrs. S. This is true. We know not the time of the end; nor do I attempt to explain prophecies that are not fulfilled.
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THE TWO BEASTS EXPLAINED.—THE FOUR HORNS.—
THE LITTLE HORN.—MAHOMET AND HIS RELIGION.—DANIEL'S SADNESS.—HIS VISION.—
THE ANGEL'S COMMUNICATION.—KINGS OF THE NORTH AND THE SOUTH.

SUSIE. This vision of Daniel, given in the eighth chapter, was in the third year of Belshazzar's reign. The city at this time may have been besieged.

Edward. This is very probable. We do not know how long the government was in Belshazzar's hands, his father leaving him in charge of the kingdom, while he sought to overthrow the Medes and Persians. Daniel says that at this time he was at Shushan the palace.

Jennie. In this vision he has another view of Persia; this time under the emblem of a ram pushing northward, southward, and westward; the very directions, I think, in which the Persians made their conquests.

Mrs. Selwyn. The ram was the national emblem of the Persians—our emblem, as you know, is the eagle. Then of the two horns it is said, the higher
came up last. This represents what in the former vision was denoted by the bear raising itself on one side. Media at this time was a powerful kingdom, but Persia rose with Cyrus, and gave name to the empire; Media being lost sight of.

Edward. Persia was for two hundred years a great and flourishing empire, though the effort to extend her dominion beyond the seas was a failure, and only roused the wrath of the Greeks.

Jennie. The wrath of the goat you should say; for Alexander was sovereign of all Greece; and, instead of a leopard, he is here represented by a goat, which I believe was the national emblem of Macedon. But as a goat he almost flew; for his feet touched not the ground; and in three battles, Granicus, Issus and Arbela, with his one horn, he threw the ram down, broke his horns, and stamped upon him. The greatest obstacle that he met with was the city of Tyre, and that fell before him.

Susie. But how soon this great horn was broken. The conqueror of the world fell before that fiery foe, that "biteth like a serpent, and stingeth like an adder."

Mrs. S. In looking at the conquests of Alexander, it is important to understand, that while for his own glory he brought the world under his dominion, yet he thus prepared the way for the extension of the kingdom of Christ. The Greek language traveled with his arms, and planted itself with his colonies, and thus a common language, the
language of literature and science, became known to the world. Ptolemy Philadelphus, one of his successors in Egypt, by the translation of the Old Testament into Greek, thus opened this sacred volume to the nations. The Septuagint was the version in use in the time of our Saviour, and the books in the New Testament were written in this language.

Edward. I am very glad, mother, that you have called our attention to a subject of so much importance.

Mrs. S. Now you may go on with Daniel's vision.

Edward. Of these four divisions Seleucus had the lion's share, for his dominion extended from India to the Mediterranean. The prophecies respecting this horn, or rather the little horn that came up out of it, fill up the remainder of the vision.

Mrs. S. The reason for this is, that the land of God's chosen people was the scene of the bloody and desolating wars carried on by the Seleucidæ and Ptolemies for its possession. A successor of Seleucus, Antiochus Epiphanes, is here described, not, however, as the little horn that in later times should grow out of this horn of the third beast, but as a type of it. There is often a double meaning to a prophecy; one person or event in its character or influence being a representative of another. Thus in Isaiah's prophecy of Cyrus as the deliverer
from the Babylonish captivity; Cyrus is a type of Christ; and this deliverance typical of the blessings received through Him. So also in Matt. 24. the destruction of Jerusalem is foretold, and the end of the world; the one event being the type of the other; the predictions referring more immediately sometimes to one, and then to the other.

Edward. Do you not think, mother, that this little horn of the third beast is the Mahommedan power? It cannot be the same as the little horn of the fourth beast, but it is a power equally hostile to the kingdom of Christ, and the truth as made known in the Word of God.

Mrs. S. Yes, I have always, since examining the subject, felt sure of this. Antiochus Epiphanes is also without any question here predicted, and the predictions are by him fulfilled to the very letter: while the latter part of the prophecy is a striking description of Mahomet. Antiochus put a stop to the daily sacrifice, set up a statue of Jupiter in the temple; offered swine's flesh upon the altar; cast down the host of heaven, or those who were faithful to God, putting to death great numbers, and magnifying himself against the Prince of the host, even the eternal God. But we will now leave Antiochus, and consider the prophecy in reference to Mahomet.

Susie. I was wishing you would do this; I think in the explanation by the angel Gabriel, Mahomet is described. He says: "In the latter time of
these kingdoms, when transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.” It was after transgressors were come to the full, and this must have been after the Jews had crucified Christ.

Mrs. S. Yes, I think you are right; and the church of Christ had also at this time become greatly corrupted. This we saw last evening, when considering the little horn of the fourth beast. There was a remarkable coincidence in the rise of these two horns. In the same year A. D. 606, the bishop of Rome began his career as the supreme head of the church, and Mahomet proclaimed himself a messenger from God, greater than either Moses or Jesus Christ. Thus, as Dr. Prideaux says: “Antichrist seems at the same time to have set both his feet on Christendom, the one in the east, and the other in the west.” - From the revelation given to John it seems plain, that both shall at the same time come to an end.

Edward. We can see the influence of these two forms of false religion, and how Satan uses them to blind the eyes of millions to the Gospel plan of salvation. The one suppressed the Word of God, making the teachings of the church the guide to heaven; the other gave to his followers the Koran, which he declared a new revelation from God, made known to him by the angel Gabriel.

Mrs. S. The dark sentences spoken of are seen in the Koran; for there is much obscurity, or no
meaning at all in some parts; while in others there is that which is pleasing to the human heart; as the paradise prepared for those faithful to the prophet,—a paradise of sensual enjoyment; and those who fall fighting for the faith, are assured of a special reward.

_Jennie._ Beautiful houries, or female angels, are to minister to their delight, but no woman is promised a place in this paradise.

_Mrs. S._ It would seem that nothing is promised to woman in this system of religion, either for this world or the world to come. She is degraded and down-trodden.

_Edward._ "A king of fierce countenance" I think describes Mahomet, for it was by the sword he brought the nations to his faith.

_Susie._ Yes, he said he was sent with the sword, because men had rejected Moses and Jesus Christ. Jews and Christians were to receive some favor, but pagans must receive his faith or suffer death.

_Edward._ A letter of Dr. Field's in the Evangelist of this week, has given me some new ideas of Mahomet, and his religion. He says that Mahomet had epileptic fits. I always thought him a shrewd man, with a strong imagination, but I can now account for his visions by the delirium caused by epilepsy, for the most absurd vagaries are believed to be absolutely certain, by those under the influence of this frenzy.

_Mrs. S._ His visions were doubtless the result of
a disordered intellect, and he may have believed that he received them from God, and thus more easily have led others to the same belief. The Koran contains truth as well as falsehood. He denounced idolatry, and taught the worship of the one living and true God, but while he followed some Bible precepts, yet the Bible must be put aside for the Koran; though Moses and Jesus Christ were great in their day, yet he was greater than either, and salvation could only be obtained by obeying his commands.

Edward. I was surprised at the number of Mahometans now on the globe; at least one hundred and fifty millions, according to Dr. Field. Western Asia and northern Africa are all under the false prophet; and Queen Victoria has more Mahometan subjects than the Sultan.

Mrs. S. And they are more earnest in propagating their faith than Christians are. This should lead Christians to take shame and blame to themselves.

Edward. Egypt is a stronghold of the prophet. Just think of that seminary in Cairo with ten thousand young men, all engaged in studying the Koran, so that they may be prepared to teach their faith to others.

Jennie. Two acres of turbans in this institution, and living by their wits, I should think, for no one supports them; neither teachers nor pupils.

Susie. These Mahometans set an example to
Christians. If the Bible was studied as they study the Koran, there would be such a revival in the Church, that men would go everywhere preaching the Gospel.

Mrs. S. You may now turn to the tenth chapter, the commencement of Daniel's last vision.

Edward. This was in the third year of Cyrus.

Jennie. Daniel was now an old man. Cyrus was the ninth king in whose reign he had lived, and I will tell you their names. Nabopolasser was king when he was carried to Babylon. Then came Nebuchadnezzar, Evil-merodach, Neriglissar, Laboro-soarchad, Nabonadius, Belshazzar, Darius and Cyrus.

Susie. Daniel seems very sad. He says he had been mourning three full weeks, and that he had eaten no pleasant bread nor flesh, nor drank any wine. This was fasting; was it not, mother?

Mrs. S. Yes, fasting as a religious exercise acceptable to God, is being so absorbed in supplications at the mercy seat, as to have no relish for food, being quite insensible to bodily wants.

Susie. But what could have been the cause of his great sorrow? Do you think Cyrus could have become less friendly, or less interested for the captive Jews?

Mrs. S. We do not know. There may have been some trouble of this kind. The ministers of the Persian court may have opposed his purposes in their behalf. We know from Ezra, that after
the foundations of the temple were laid, the work ceased for fifteen years; the people of the land causing the two kings that succeeded him to oppose their interests.

Edward. Daniel may also have been sad because so few of the captives were disposed to return to their own land. He, no doubt, remained from a sense of duty, and they may have given his example as a reason they did not return.

Mrs. S. This may have been the case, but God was his refuge, and with all his trials he went to the mercy-seat.

Jennie. He was not at this time in Babylon.

Mrs. S. No—he was at the Persian capital, Susa or Shushan. This was on the Heddekel or Tigris, and it was on this river that he had this glorious vision of the Son of man, and such a wonderful revelation of events in the future ages. Will you, Jennie, please read the description of this divine personage?

Jennie [reads]. “Then I lifted up mine eyes and looked, and behold, a certain man clothed in linen, whose loins were girded with fine gold of Uphaz. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude.”

Edward. The men that were with him quaked with fear, and Daniel himself sunk down upon the ground as one dead.
Mrs. S. But the touch of a heavenly hand set him up upon his hands and feet, and he heard these words: "O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright."

Susie. And then he stood trembling. But mother, I do not think it was the glorious Being who spoke to him.

Mrs. S. No—it was a created angel. This angel explains to Daniel that his prayers had been heard, and that he had been immediately sent to make known the will of God; but that for three intervening weeks, he had been engaged in bringing to nought the machinations against the people of God in the Persian court. This gives an intimation of the cause of Daniel's sorrow. The prince of Persia was probably Cambyses the son of Cyrus, who, in his father's absence, managed the affairs of the empire; and who was a bitter enemy of the Jews. Michael was either the Son of God, or the special messenger to watch over the Jews.

Edward. This communication from the angel so affected Daniel, that he again sunk upon the ground, and was unable to speak until another heavenly messenger, in appearance as a man, was sent to comfort him.

Jennie. When he had recovered, the angel said he would deliver his message, and then return to fight with the prince of Persia. He said also that he had been before sent to confirm and
strengthen Darius the Mede. This shows that God employs the heavenly host to work out his purposes—does it not, mother?

Mrs. S. Yes—and that there is no idleness in heaven. Angels are “ministering spirits.”

Edward. The angel also says: “When I am gone forth, lo, the prince of Grecia shall come.” If this means Alexander, as I suppose it does, it was two hundred years before he came, showing that time is not reckoned in heaven.

Mrs. S. But the angel proceeds to mention intervening events. He says: “Now I will show thee the truth;” plain naked truth, not a symbolical representation. Cyrus, you will bear in mind, was now king; and he says that “there shall stand up yet three kings in Persia,—Cambyses, Smerdis and Darius Hystaspes—“and the fourth shall be far richer than them all; and by his strength through his riches, he shall stir up all against the realm of Grecia.”

Edward. And I know who this fourth king was—Xerxes—and he really did stir up all the world against Grecia; five millions in his army. Who but the Infinite One, who orders all things according to the counsel of His own will, could foresee these events, and cause them so exactly to take place.

Susie. Then the angel again speaks of the king of Grecia, the mighty king, who should do according to his will.

Jennie. This was Alexander; but almost as
soon as he had conquered the world; the angel declares his kingdom is broken into four parts towards the four winds of heaven; and we know from history that Seleucus was east, Cassanda west, Lyssimachus north, and Ptolemy south. How wonderful this fulfillment of prophecy.

Mrs. S. But in the prophecy that follows, two only of these kings are noticed, Seleucus and Ptolemy. The reason of this is plain—the land of God's chosen people was that for which they contended, and the scene of their conflicts; His own people the sufferers, and His holy place desecrated. Whatever relates to His church, His kingdom on earth, is worthy of a place in these sacred records. You will notice that here, Seleucus though possessing the east, is called the king of the north. The reason for this is plain, for Syria, in which was Antioch his capital, was north of Palestine, as Egypt, Ptolemy's dominion, was south.

Edward. The prophecy comes down to the death of Antiochus Epiphanes, that great oppressor of the people of God, the type of the Moslem power. The kings of this dynasty from the division of the empire, were Seleucus Nicator, Antiochus Soter, Antiochus Theos, Seleucus Callinicus, Seleucus Cerannus, Antiochus the great, Seleucus Philopater and Antiochus Epiphanes. Do you, Susie, know the kings of Egypt during this time?

Mrs. S. These two dynasties were very strong, but the Seleucidæ had much the larger dominion, therefore strong above the other. Palestine by the original division belonged to Ptolemy; but Seleucus claimed it, hence the contest during each successive reign foretold by Daniel. But these prophecies and their fulfillment we must leave till another evening.
MRS. SELWYN. We will this evening consider Daniel’s prophecy of the kings of the North and of the South, and trace the fulfillment as given in History. You will keep in mind that these kings are the Seleucidae and the Ptolemies—kings of Syria and Egypt—and the contest for the land of God’s chosen people.

Edward. Ptolemy was strong, for he had Egypt, Lyibia, Palestine, and possessions in Arabia and Asia Minor; but Seleucus was “strong above him;” for he had all the other countries in Asia as far as the Indus river.

Mrs. S. The contentions between these kings began about forty years after the division of the empire, Antiochus Theos and Ptolemy Philadelphus
being on the throne. Daniel's first prediction is, that "in the end of years they shall join themselves together;" the condition of the peace being, that "the king's daughter of the South shall come to the king of the North, to make an agreement" or marriage. Now, Susie, tell us what your History says concerning this.

Susie. Ptolemy Philadelphus, according to the terms of the peace, accompanied his daughter Berenice to Seleucia, the port at the mouth of the Orontes; and there Antiochus, having divorced his wife Laodice, received her as his bride, and the "nuptials were solemnized with great magnificence."

Edward. Then the prophecy is, "She shall not retain the power of the arm," "but shall be given up;" and the history states, that her father dying, she was given up, and Laodice recalled; but Laodice fearing she might again lose her place, caused the death both of Berenice and her husband, and their child.

Susie. Rollin's reflections on the fulfillment of these prophecies are very striking. He speaks of the "Divinity so visible in the Scripture." What a chain of events from the prophecy to the fulfillment! "By the breaking of one single link, the whole would be disconnected." "With respect to the marriage alone; what hand but the Almighty, could have conducted so many different views, intrigues, and passions to the same point."

Jennie. But "out of a branch of her roots,"
one should stand forth to avenge her cause. This was her brother Ptolemy Evergetes, who had succeeded his father. With a great army he invaded the dominions of Seleucus Callinicus, seized his strongholds, and carried captive many of his people, princes as well as others, with much silver and gold, a large number of images, gods of Egypt captured by Cambyses. For this he received the title of Evergetes, or the Benefactor. He lived several years longer than Seleucus. Thus the prophecy in verses seventh and eighth was exactly fulfilled.

Edward. But the sons of Seleucus Callinicus, according to the prophecy, were stirred up for the recovery of the lost possessions. Seleucus Ceraunus and Antiochus the Great were the sons; but the angel says: "One shall certainly come, and overflow and pass through." This is also the exact fact, for Seleucus Ceraunus was poisoned, and Antiochus alone, led this "multitude of great forces" against the king of the South. Ptolemy Philopterus had succeeded Ptolemy Evergetes, and Antiochus overran his possessions in Asia, so that desolation like a flood spread over these fair provinces. For a little season there was a truce; then Antiochus renewed the war with great violence, but the king of the South "moved with choler," or rage came against him with a multitude. The issue of the battle was as the angel declared, a great victory to the king of the South, and the king of the North retreated before him.
Now, see again the exact fulfillment of the prophecy. This victory was of no advantage to the king of the South; as the angel declares he was “not strengthened by it,” for he gave himself up to scenes of debauchery, and with vain glory visited the possessions in Asia which were his pride, and among others, Jerusalem. Here he was determined to enter the Holy of Holies, but this was so abominable to the Jews, that they resisted him with great violence. Upon this, in his rage he destroyed as the angel says, “many ten thousands,” while the History says, sixty thousand.

Susie. These prophecies seem like a narrative of past events, instead of predictions of the future.

Mrs. S. This king of the South is Ptolemy Philopater, that from History we learn attempted to enter the Holy of Holies; in his rage destroying thousands, and, although victorious, in no respect strengthened by his victory. The next prediction given by the divine messenger is, that “the king of the North shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and much riches.” According to the History this invasion of Egypt by Antiochus the Great, this king of the North, was fourteen years after the victory of Ptolemy Philopater, who had been succeeded by Ptolemy Epiphanes, a boy of five years. Antiochus took the advantage of this state of things, and so did others; for as the angel says: “Many stand up against the king of the South.”
Susie. He also says, "The robbers of thy people shall exalt themselves to establish the vision, but they shall fall." I do not understand this, but it must be something relating to the people of God.

Mrs. S. The word translated robbers, means also revolters. The Jews many of them did revolt from Ptolemy, and took part with Antiochus, but Scopas, a general of Ptolemy subdued this revolt.

Edward. Philip, king of Macedon, joined with Antiochus, and the strongholds or fenced cities of the king of the South were taken by them, for he could not withstand their power; even what Scopas had recovered was re-taken by Antiochus; thus as was predicted he had possession of the glorious land.

Jennie. Yes, the prophecy is, that "he shall do according to his will, and none shall stand before him; and he shall stand in the glorious land, which by him shall be consumed." According to History he did get possession of this land, but it was no benefit to the people.

Susie. Then comes a remarkable prophecy: "He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do, and he shall give him the daughter of woman, corrupting her, but she shall not stand on his side, neither be for him."

Mrs. S. It is remarkable, because it was so exactly fulfilled in the course pursued by Antiochus. He attempted to get the entire possession of Egypt; the Jews—here called upright ones—aiding him.
He also tried to deceive Ptolemy, professing to make an agreement with him by giving his daughter Cleopatra to him in marriage, but instructing her to betray her husband. This, however, she would not do, but united with her husband in soliciting the aid of the Romans against her father.

Edward. If I were reciting history and were asked: What did Antiochus do next? I should answer: He carried his arms into Europe, and provoked the vengeance of Rome, by attacking islands and cities in alliance with her; so that an army was sent against him, and in battle with the Romans, he was defeated at Magnesia.

Jennie. And turning to the prophecy we find it declared, that “he shall turn his face to the isles, and shall take many; but a prince for his own behalf shall cause the reproach offered by him to cease;” and also, that “he shall turn his face toward the fort of his own land.

Edward. And from History we also learn that the Romans only permitted him to return, on condition of his promise to pay all the expense of the war, with an annual tribute of a thousand talents.

Susie. The next prediction is, that “he shall stumble and fall, and shall not be found;” and from History we learn, that in attempting to procure money for the payment of his tribute, by robbing the temple of Jupiter Belus at Elymais, he was murdered. This was the end of Antiochus the Great.
Edward. The prediction of his successor, Seleucus Philopater, is in few words, but an exact description of the man and of his reign. "Then shall stand up in his estate a raiser of taxes in the glory of his kingdom." This was all that could be said of him. The payment of the tribute exhausted all his resources. His reign was not long—ten years—called a few days. He was "destroyed neither in anger nor in battle." Heliodorus, who had been employed by him to plunder the temple at Jerusalem, intending to seize the throne, caused him to be murdered.

Mrs. S. Now we come to Antiochus Epiphanes whom the divine messenger, who is making known to Daniel what shall befall his people in the future time, denominates a vile person, who shall obtain the kingdom by flatteries. Antiochus, the brother of the late king, was not the heir, as Seleucus had a son; but in his absence, Antiochus by mingling with the common people and flattering them, got their favor, and being at first successful in war, the opposition to him was subdued. But he was notorious for his vices, and the epithet vile justly describes his character. The prince of the covenant, is first mentioned as suffering by him. This was the Jewish high priest, Onias, from whom he took the priesthood, causing him to be put to death, and selling the office to his brother Jason; then taking it from him, he sold it again. Deceit was his most prominent trait, acted out at all times, and on all occasions.
Jennie. He made a league with the king of Egypt, Ptolemy Philometer, but it was only to break it; he entered peaceably into his possessions, and rich provinces; seizing the spoil, and scattering it among others.

Mrs. S. Thus doing as the angel declares "that which his fathers have not done, nor his father's fathers." He also invaded Egypt, defeated Ptolemy, and by his craft in "scattering prey and spoil and riches" among the people, they were stirred up to revolt against their king, and his brother Ptolemy Physcon was set up against him. By some means Ptolemy Philometer fell into the hand of Antiochus; and for a time they were together, "speaking lies"— as the prophecy declares—"at the same table."

Edward. How remarkable these prophecies; predicting what it would seem no one ever would do, and yet fulfilled to the very letter. Who can believe, that short-sighted man could foresee all these actions, so improbable to be performed by any reasonable being.

Mrs. S. The prophecy is indeed an exact history of this "vile person." He next returns to his own land; and that "his heart shall be against the holy covenant, and he shall do exploits," is the divine declaration. From history we learn what these exploits were, and Edward will please give an account of them.

Edward. By some means he heard that a report of his death had caused great rejoicing among the
Jews. He therefore entered the city with vengeance, put forty thousand to death, and sold as many thousand for slaves. He polluted the temple by offering swine's flesh upon the altar, entered the Holy of Holies, and carried off an abundance of gold and silver.

Susie. The next thing related is: "At the time appointed he shall return and come toward the South, but it shall not be as the former;" "for the ships of Chittim shall come against him; therefore he shall be grieved and return." Does Chittim mean Rome?

Mrs. S. Chittim is a name given to Greece, but all the countries on the Mediterranean and Archipelago were now under Rome. Ptolemy had applied to Rome for aid; a fleet was in readiness to furnish it, and ambassadors had been sent to treat with Ptolemy. Antiochus advancing with his army to besiege Alexandria, was met by one of these ambassadors—Popilius—who desired to know whether he would leave Egypt, or continue the war. Antiochus replying that he must have time to decide; Popilius drew a circle in the sand around him, telling him that he could not stir from that spot, until he promised to withdraw his troops from Egypt.

Susie. This accounts for his being grieved, as he had to give up, or call down upon himself the whole power of Rome.

Jennie. And his vile character shows itself in the course which he pursued; for enraged at being
compelled to leave Egypt, he revenged himself upon the poor Jews. The prophet says: "He shall have indignation against the holy covenant;" and "have intelligence with them that forsake the holy covenant."

Edward. And just to think—with no reason but to vent his spite—he sends his army against the holy city; buildings and walls are thrown down; inhabitants murdered, and troops stationed so as to prevent an approach to the temple. Then a statue of Jupiter is set up in the temple, and the people required to worship this idol, instead of the true God; those refusing to do this being put to death.

Mrs. S. Some there were who stood firm for God, but many took sides with the wicked king. Jennie, you may read the prediction of these fearful events.

Jennie. [reads.] "And arms shall stand on his part; and they shall pollute the sanctuary of strength and shall take away the daily sacrifice; and they shall place the abomination that maketh desolate; and such as do wickedly against the truth shall he corrupt by flatteries." So far we have certainly found the fulfillment. Then in the words of the angel; "the-people that do know their God shall be strong, and do exploits;" "yet they shall fall by sword and by flame." Very different exploits these were from those of Antiochus. I have read the account given in Maccabees and realize the truth of this; for this is the time of Mattathias and his
sons, also of old Eleazer, and of the mother and her seven sons, each of them suffering a cruel death before her eyes, and then she was put to death; and this because they would not disobey the law of God.

Mrs. S. Then is said: "They shall be holpen with a little help." This was fulfilled in Judas Maccabeus, a son of Mattathias, a man of great faith, and powerful in arms. His father and his brothers were united with him, and with a small force, their success was wonderful. At length in the absence of the king, Judas Maccabeus gained a great victory over Lysias, his general, and proceeded to cleanse the temple, and re-establish the worship of God. Antiochus hearing of this, full of rage, set his face toward Jerusalem, resolved upon the destruction of the city, and of the whole Jewish nation, but the hand of God was upon him, and like Herod "he was eaten of worms and gave up the ghost." Thus the pious Jews were delivered from this fiend in human shape. Antiochus died in the East, from whence as the prophet says, tidings should come that "trouble him." Tacitus says, it was a revolt of the Parthians. No course of events for such a length of time, and with such a particular description, was ever the subject of prophecy; and the evidence of the fulfillment from History is so complete, that Porphyry, an infidel author of the third century, declared that it must have been written by a person living at the time, or soon after. But the
evidence of Daniel's being the author, and that he lived during the captivity, is beyond all dispute. We have the testimony of a whole people, the Jews; who are as great enemies to the Christian faith, as Porphyry himself.
Mrs. Selwyn. Thus far the prophecy seems plainly fulfilled in the contests between the kings of the North and the South, or the Seleucidæ and the Ptolemies. But with the triumph of Judas Maccabeus, Antiochus came to a miserable end, and this contest does not continue. The Divine Messenger may now refer to other oppressive powers, for instance the Romans; but in verse fortieth, I am sure he passes over from Antiochus and other oppressors, to the period spoken of in chap. 8:23, "when transgressors are come to the full." This must have been after Christ had been rejected and put to a shameful death.

Edward. He calls it here the "time of the end," and speaks of a "king of the South" that should "push at him." May not this king of the South
be the same as the "king of fierce countenance, and understanding dark sentences?"

*Mrs. S.* I think the same, and that in both places; Mahomet is predicted and the Saracen invasion; when Jerusalem and the land of God's chosen people fell under the Mohammedan power—the little horn of the third beast.

*Edward.* This was in the seventh century A. D., and Jerusalem had been under Rome from the time of its being taken by Pompey, 63 B. C.

*Susie.* A. D. 70 it was destroyed by Titus, and a million of people perished; then in the second century Adrian again took Jerusalem, destroying half a million, and banishing the remainder, forbidding their return to the city.

*Jennie.* He also built a temple to Jupiter Capitolinus on Mt. Moriah, the very place where the temple had stood; thus setting up "the abomination of desolation in the most holy place."

*Edward.* But in the conquest by the Saracens, this temple was destroyed, and the Mosque of Omar erected in its place; and there it stands to this day.

*Susie.* Thus "the abomination of desolation" still stands in the most holy place.

*Jennie.* A king of the North is also predicted as coming like a whirlwind. Who can be meant by this king of the North?

*Mrs. S.* This is the invasion of the Turks. The manner in which they came down upon western Asia, is here described to the very life.
Edward. We have before spoken of the Turks. They "knelt to the prophet, while they overthrew the king," so that their kingdom is a continuation of Mohammedan rule; the power especially denoted by the little horn of the third beast.

Susie. Were all the Saracen dominions conquered by the Turks?

Edward. No. Arabia was not conquered, nor Moab, Ammon, nor Edom. I think no one but Arabs could be found there. To this day the government of Turkey pay forty thousand crowns for the right of making pilgrimages to the tomb of Mahomet at Mecca. Here we find a fulfillment of prophecy; the hand of these Arabs is against every man, even though of the same religion.

Mrs. S. The Arabs are without question the descendants of Ishmael. You recollect that God gave the promise to Abraham and to Hagar, that Ishmael should be the father of a great nation; that it "shall not be numbered for multitude." All the Arabians, however, may not be descendants of Ishmael, as some of Abraham's sons by Keturah settled there.

Edward. But those called Bedouin Arabs are no doubt his descendants, and they are the greatest robbers in the world.

Jennie. They do not stay in their desert home, but live all over, where people do not want them. It was prophesied of Ishmael that he should "dwell in the presence of his brethren;" and I am sure he does.
Susie. And I do not see how they can be numbered, for they do not stay long enough in a place to be counted, and then away to their desert home, where they cannot be found. But there seems no end to them.

Edward. And they have never been conquered. All the four great monarchies attempted it, but without success; and in later times the Turks; but they gave it up, thinking, I presume, that it would cost more than it would come to. These wily Arabs can defy any army, however large; for on their fleet horses they can escape into the desert, and there kick up such a dust that no mortal but themselves could live there.

Mrs. S. That they are a wild people is self-evident, and also that they have the same manners and customs that they had three thousand years ago. Gibbon says of them, nearly in the language of the Bible: "They are armed against every man."

Edward. The Saracens had Spain, but the Turks did not get this country, though they took Constantinople, and the territory as far west as the Adriatic—Turkey in Europe.

Mrs. S. Here in connection with Daniel's prophecy, I think it would be well to look at the revelation given to St. John, of both the Saracens and the Turks. Rev. 9:1-11 is a prediction of the Saracens. Susie may read it.

Susie. (reads.) "And the fifth angel sounded; and I saw a star fall from heaven unto the earth; and
to him was given the key of the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace, and the sun and the air were darkened by the smoke of the pit. And there came out of the smoke locusts upon the earth; and to them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months; and their torment was as the torment of the scorpion when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locusts were like unto horses prepared for the battle; and on their heads were as it were crowns of gold, and their faces were as it were faces of men. And they had hair as the hair of women, and their teeth were as it were teeth of lions. And they had breast-plates as it were breast-plates of iron; and the sound of their wings was as the sound of chariots, of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails; and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon—"the destroyer—"but in the Greek tongue hath his name Apollyon."
Mrs. S. The star that falls from heaven to the earth, represents Mahomet; the smoke that issues from the pit, is an emblem of this Satanic delusion; the swarms of locusts, the hosts of men that by the sword propagate this delusion. But not as locusts do they destroy everything green; and it is remarkable that the command given to these invading armies was this: "Destroy no palm trees, nor burn any fields of corn; cut down no fruit trees, nor do any mischief to cattle, only such as you kill to eat."* Their commission they declared was against men, but only those who had not the seal of God in their foreheads; as Mahomet, you recollect, said he was sent to destroy those who had rejected Moses and Jesus Christ. This, however, included image worshipers in the church, as well as pagans, for idolatry was the sin especially condemned by Mahomet.

Edward. Five months, or one hundred and fifty days—a day for a year—was to be the duration of their conquests, and Bishop Newton says: "Their power of hunting and tormenting men was exerted chiefly within that period."†

Mrs. S. Hair like women and a crown of gold, is thought to describe the Arabs, as they wore long hair with turbans of a bright color. The torment like that of scorpions is emblematical of their cruelty, as well as of the deadly poison infused into the soul by their system of religion.

*Newton on the Prophecies, p. 482.
Newton on the Prophecies, p. 487.
Edward. Western Asia, Northern Africa, Spain, Portugal, and the Islands of the Mediterranean, all fell under this dominion.

Mrs. S. Now, Jennie, you will please read the prophecy of the Turks—Rev. 9: 13-19.

Jennie. (reads.) “And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet: ‘Loose the four angels which are bound in the great river Euphrates.’ And the four angels were loosed, which were prepared for an hour and a day, a month and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand; and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth, and of brimstone; and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these there was the third part of men killed, by the fire and the smoke and the brimstone which issued out of their mouths. For their power is in their mouth and in their tails; for their tails were like unto serpents, and had heads, and with them they do hurt.”

Edward. What is meant by loosing the four angels which were bound in the Euphrates?

Mrs. S. The four angels denote the ruling powers of the four sultanies or kingdoms, estab-
lished by the Turks in the vicinity of this river. From this region, this warlike people had come down upon the Saracen dominions, and Jerusalem had fallen under their power. This was A. D. 1065.

Jennie. And I know this caused the wars of the Crusades; for the pilgrims to the holy city suffered so much from the Turks, that the nations of Europe thought it their duty to unite in sending armies to drive away these infidels.

Mrs. S. Yes, Jennie, you are right, and thus they were restrained, or in the language of prophecy, were "bound in the great river Euphrates." For two hundred years this had been the case, but now the angel with the sixth trumpet is bidden to sound, and to loose those desolating powers, that they may execute the judgment of God upon the nations for their sins.

Susie. The period they should be engaged in this bloody work, is singularly expressed—"an hour and a day, and a month and a year."

Edward. I have been counting it up, and it makes three hundred and ninety-one years and fifteen days—reckoning a day for a year. Is there any way to tell how long they were engaged in these wars?

Mrs. S. The information we get from history is very definite. The first victory gained by the Turks over the Greeks was 1281, and the last, 1672.*

* Newton on the Prophecies, p. 490.
Edward. Just three hundred and ninety-one years, and this is exact enough without the days. The third part of men I suppose denotes the Greek empire.

Mrs. S. Yes; and the number in the armies, and of those killed, merely indicates a large number.

Edward. Their horses' heads being like lions; and fire, smoke, and brimstone issuing from their mouths, represent the fury of their attacks, and also the use of gunpowder—not long before this invented. In 1453, at the taking of Constantinople, their success was mainly due to the use of gunpowder; one cannon having been said to hurl a stone weighing three hundred pounds, and to have been drawn by seventy yoke of oxen and two thousand men.* The aid derived from the moon on a dark night, led to the adoption of the crescent as their national emblem.

Mrs. S. Then as the locusts had tails like scorpions, with stings, so the tails of the horses are serpents, with heads and stings, infusing the same deadly poison into the soul; thus blinding men to the light of the Sun of Righteousness, and holding them down in bondage to the prince of darkness; in which deplorable condition, millions to this day still remain—one hundred and fifty millions.

Edward. I have been greatly interested in reading Dr. Field's account of Mohammedanism. The

*Newton on the Prophecies, p. 492.
worship of one God is a marked feature of this religion; but the character of the God of the Koran—how unlike that of the Divine Being revealed in the Bible. The God of the Mohammedans is infinite in power, but cold and distant—no love. Our Father in heaven is to them unknown.

Mrs. S. The system, at its heart, is cold, hard and cruel; no Saviour, no redemption from sin; the way of salvation is conformity to the rules laid down by the prophet—external observances. By these performances, they consider themselves entitled to the favor of God above all others; although at the same time the vilest passions may reign in the heart, and deeds of cruelty and corruption are the habit of their lives.

Susie. There is no golden rule in the Koran; on the contrary, its rule is, “No mercy to unbelievers.”

Jennie. The heaven of Mohammed is one of sensual enjoyment; but even this heaven is not for woman.

Mrs. S. The degradation of woman is one of the darkest features of Mohammedanism. Her condition is one of utter hopelessness for time and for eternity. While there are some truths in the system of the false prophet, and some good requirements, yet it brings the soul into midnight darkness, and leaves it there. It is a system of fatalism, blotting out human accountability, and all hope of Divine aid. Christian missions have done little
toward the enlightening of Mohammedans, for they have refused to hear the gospel.

Edward. But there seems now much hope for this dark-minded people; and in some parts of the mission field, especially in Persia, many have embraced the Saviour, and there is great interest in listening to the gospel and in reading the word of God. The translation of the Bible into the Arabic—the language of the Koran—which all Musselmen know, gives great hope that this people will find the truth therein revealed, and will thus be led to enter the fold of Christ. I long for the day to come, when I can proclaim to them the gospel news of salvation.

Mrs. S. In regard to the termination of this delusion, or of the power of this little horn of the third beast, we may, I think, infer from prophecy, that it will be at the same time as that of the little horn of the fourth beast. They both had a beginning in the same period, and when the twelve hundred and sixty years are completed, they will both be brought to judgment. When this will be, is not to us revealed; but as Antiochus came to his end with no one to help him, so are we sure it will be with these anti-Christian powers—these strongholds of Satan.
THE TWO PROPHETS THAT RETURN FROM CAPTIVITY—ZECHARIAH'S VISIONS—FULFILLMENT OF PROMISE IN DELIVERANCE FROM ALEXANDER—PROPHECIES OF CHRIST AND THEIR FULFILLMENT.

MRS. SELWYN. Haggai and Zechariah were prophets that returned to Jerusalem with the first company of captives under Zerubbabel. We have spoken of Haggai's prophecy, and this evening will consider that of Zechariah.

Edward. The message of Haggai was given to awaken the people to the obligation to go on with the building of the temple, of which only the foundations were laid; but now, when Zechariah addresses them, I think they were at work. He reminds them of the sins of their fathers, for which God had visited them in judgment; he also warns them to turn from their evil doings, assuring them of His promise: “I will turn unto you.”

Susie. God made known his purposes to Zechariah by visions. In the first six chapters, there are eight visions described.
Mrs. S. They are also so explained that we can see their beauty and force.

Jennie. In the first vision, the prophet saw a man on a red horse; and behind him, horses—red speckled and white.

Mrs. S. This man, called "the Angel of the Lord," is Christ; those on the other horses, ministering angels. The color of the horses is significant: red, of vengeance; white, of mercy; speckled, a blending of the two. The divine Mediator pleads for his people, and receives for Jerusalem an answer of peace, also of judgment upon her adversaries. The house of the Lord shall be built; "the Lord shall yet comfort Zion, and shall yet choose Jerusalem."

Edward. He next sees four horns, emblems of power, and these represent the oppressors of Israel; then four carpenters, those whom God will employ in building up his kingdom. Dr. Lowth says: "No enemy's horn is so strong but God has a hammer to break it in pieces."

Jennie. The next vision is a man with a measuring line, who comes to measure Jerusalem. Is the man who talks with the prophet the Messiah?

Mrs. S. I think so, for he speaks with a voice of command to the other angels, and declares: "I, saith the Lord, will be a wall of fire round about, and will be the glory in the midst of her." And he gives this direction: "Sing and rejoice, O daughter of Zion; for lo I come, and will dwell in the midst
of the earth, saith the Lord." Here is truly an express prediction of the coming of Christ to dwell with his people. Zechariah is called the "Sun of the minor Prophets," because he brings Christ so clearly into view.

Susie. The next vision is Joshua, clothed in filthy garments, standing before the Angel of the Lord, and "Satan at his right hand to resist him." The Lord rebukes Satan, and declares Joshua "a brand plucked out of the fire." Does this mean that he is delivered from the wrath of God?

Mrs. S. It means, I think, his deliverance from bondage in Babylon. His filthy garments are an emblem of his remissness in performing the work of God; his change of garments, and the mitre placed upon his head, give evidence of a full pardon, and the acceptance of his service in performing the duties of his sacred office. An assurance is given both to Zerubbabel and to Joshua, that, though their way seems now so dark, the promised Messiah will come,—"my Servant, the Branch"—the precious corner stone—light and strength to his people.

Jennie. The prophet went to sleep before the next vision; but he was awakened by the angel. This shows that these communications were not dreams.

Edward. In the next vision, the prophet sees a candlestick, like that in the temple, with seven branches and seven lamps—three on each side and one in the centre; also two olive trees, one on the
right and the other on the left, and from a branch of each of them golden pipes, distilling the oil into the bowls by which the lamps are fed,—seven pipes to the seven lamps. The prophet then enquires: "What are these, my Lord?" The reply of the angel is: "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 headstone thereof, with shoutings, crying grace, grace unto it."

Mrs. S. The angel then explains that "the two olive trees are the two anointed ones that stand by the Lord of the whole earth." These anointed ones are Zerubbabel and Joshua, types of Christ in his two offices of King and Priest. You perceive how aptly the oil denotes the influence of the Holy Spirit; and that these two anointed ones are instruments in diffusing His light. So with every Christian; his light will shine if he has the spirit of Christ. The candlestick with its lamps, represents the leading offices of the Jewish nation, both civil and religious; but without the oil—how useless. Light must be within, from the influence of the Holy Ghost, for the guidance of both Church and State.

Susie. The next vision is a flying roll, and the angel says: "It is the curse that goeth forth on the face of the whole earth." It seems designed to show that all sin, even though it be hidden, is under the curse of God, and will receive punishment.
Mrs. S. The thief and false swearer are given as representations of every kind of transgression. In the next vision, the ephah indicates the danger of filling up the measure of iniquity so that there is no hope for the transgressor; its being closed up showing the measure to be full. Thus, by the rejection of Christ, this became the fearful condition of God's covenant people. The ephah being borne between the heavens and the earth, represents the judgments that should come upon them, in being scattered through all nations.

Jennie. The last vision was of four chariots, coming from between two mountains of brass; the horses red, black, white, and in the fourth, grisled and bay.

Mrs. S. Angels are represented by chariots; and by the color of the horses we perceive them to be ministers of vengeance as well as of mercy—red denoting war; black, famine or pestilence; white, triumph or peace; grisled and bay, a mingled influence.

Susie. The subject of fasting is next explained by the prophet; and he tells the people that a heartless performance of duty is a sin against God. I do not think the duty of fasting is understood by some people.

Jennie. The people were now so happy in their work, that I think they did not feel like fasting, and so they asked the prophet whether they ought to fast, and it seems to me that he thought not.
Edward. And then Zechariah gave them the promise of a time of such abundant blessings, that their fast days should be turned into feast days; and that they should not only be prosperous themselves, but a blessing to other nations.

Jennie. The promise is, that many people and strong nations should come to seek the Lord in Jerusalem, "ten men taking hold of the skirt of one Jew;" ten times as many Gentiles as Jews, I should think.

Mrs. S. This was fulfilled when so many thousands on the day of Pentecost believed in Christ, and went everywhere preaching the gospel. Christ explained to his disciples that, on such joyful occasions, they could not fast.

Edward. There is a promise, in Chap. 9:8, that was wonderfully fulfilled. It follows the predictions concerning Tyre and the cities of the Philistines, that fell under the power of Alexander. This promise is: "I will encamp about my house, because of the army; no oppressor shall pass through." I will describe the fulfillment. Alexander, while besieging Tyre, sent a summons to Jerusalem to surrender to him. The answer returned was, that they could not submit to him, as they had given their oath of allegiance to the king of Persia. Enraged at this reply, as soon as he had triumphed over Tyre, the conqueror marched against Jerusalem. In this hour of peril, Jaddus, the high priest, collected the people
together to unite in imploring God for their deliverance. Under divine guidance, as I believe, he then directed the gates to be opened, and flowers strewed through the city; then that a procession be formed—himself leading it, clothed in his sacerdotal robes, the other priests clothed in their sacred vestments, and the men of the city in white. Thus they marched to meet the army. It looked as though they might all be cut in pieces, but, wonderful to relate, as this defenseless band drew near to this conquering host, not a weapon was raised against them; while, to the astonishment of every beholder, Alexander himself fell prostrate before the high priest.

Jennie. Parmenio, his general, in amazement asks the king how he, adored by every one, could adore this Jew.

Edward. And a wonderful answer was that of Alexander: I do not adore this high priest but the God whose minister he is, and whose name is inscribed upon his forehead; for while I was "at Dio in Macedonia, this same man, in these same robes, appeared to me in a dream; exhorted me to banish every fear, bade me cross the Hellespont boldly, and assured me that his God would march at the head of my army, and give me the victory over the Persians."

Mrs. S. Whether he had the dream or not, it was God that protected his people, not permitting this mighty conqueror to do them harm; and not
only this, but leading him to give the assurance, that whatever favor they might ask should be bestowed upon them.

Edward. And the request made by this high priest, showed him to be a man of God. It was this: that they might be permitted to live according to the laws that God had given them; and therefore not required to pay tribute on the seventh year, because on that year they were commanded not to sow nor reap. Alexander promised to grant all that they had asked, and even that the Jews remaining in Babylon should receive the same favor.

Susie. He marched with them into Jerusalem, and joined in their worship, embracing the high priest and speaking kindly to the people.

Jennie. Jaddus showed him the prophecies of Daniel respecting himself, so that he was encouraged to go on with his conquests.

Mrs. S. Here is indeed a wonderful fulfillment of prophecy; and you can see how much light History throws upon prophecy, and how important to connect these studies. In view of this divine promise, and the care of God for his people, the prophet beholds the coming Messiah; and in holy triumph proclaims the joyful tidings: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass."
The fulfillment of this prophecy is related by each of the Evangelists. The Jews must have believed it a prediction of the Messiah, as on this occasion, with loud hosannas, they hailed Him the Son of David. Many, I dare say, thought He would immediately ascend the throne; but as He assumed no royal power, it may be that these same persons, six days after, joined in the cry: "Crucify him, crucify him."

Edward. A promise of triumph to him—the King of kings—follows this proclamation of the prophet: "His dominion shall be even from sea to sea, and from the river to the ends of the earth;" a promise which is now being rapidly fulfilled, and which will surely be accomplished.

Susie. This triumph was not to be by war, for "He shall speak peace to the heathen."

Edward. In this chapter and the next, promises of blessings to those who fear God are given; but in the eleventh chapter there is a change. Here, I think, there is a prophecy of the destruction of the temple and of Jerusalem, and also of the breaking of the covenant with Israel and Judah.

Mrs. S. The procuring cause of these judgments is also brought into view; the rejection of the Good Shepherd, and with this, the price at which he was valued—the "thirty pieces of silver," "cast to the potter, in the house of the Lord"—all having their fulfillment in the treatment of Christ by the "idol shepherds."—the Jewish Sanhedrim.
Jennie. And the woe pronounced—how soon it came upon them.

Edward. The day of the Lord spoken of in Chap. 14, means, I suppose, the destruction of Jerusalem. All nations came against her; for as Rome was mistress of the world, all nations were in her armies.

Jennie: But then it says: "The Lord shall go forth and fight against the nations." Had they done wrong in destroying Jerusalem?

Mrs. S. You forget, Jennie, the lessons often taught: that God visits in judgment those who, though doing his work, yet do it from wrong motives,—to please themselves, or to oppress his people. Like as it was with Babylon, so with Rome and the nations in league with her,—God sent upon them the hand of the destroyer.

Edward. So far, I understand; but the prediction concerning the Mount of Olives—what can it mean?*

Mrs. S. The completion of the work of redemption by the death and resurrection of Christ, was infinite in its results; and the establishment of a new dispensation between God and man, brought forth a change, that by human language could not be described. A great convulsion in the kingdom of nature was therefore employed, to give some idea of this mighty transformation. We might search still further into the mysteries of this proph-

ecy, but we will close with the divine promise: "I will pour upon the house of David and the inhabitants of Jerusalem the spirit of grace and supplication; and they shall look upon me whom they have pierced, and they shall mourn." The prophets all unite in the divine assurance that a remnant shall be saved.
CONVERSATION XLVII.


SUSIE. We have come now to the very last book of the Old Testament.

Jennie. Is it known just the time that Malachi wrote this prophecy?

Edward. There is no date to the book, but it is quite certain that he was contemporary with Ezra and Nehemiah. It was probably written in the latter part of the fifth century before the coming of Christ. 400 B.C. This is the date usually given when the spirit of prophecy ceased.

Mrs. Selwyn. Malachi appears to have been engaged in the same work of reformation as Ezra and Nehemiah. Ezra was commissioned to complete the Old Testament History, and Malachi to
give the last book of the prophets. His name signifies "my messenger." He was a messenger of God to His people, a representative of John the Baptist, whom our Saviour declares a prophet greater than any who came before him. Malachi declares that John should come in the spirit and power of Elijah; not the old prophet himself, but with the same deadness to the world, the same purity of character, the same power with God.

Edward. Malachi was earnest in seeking to lead God's people to worship Him in spirit and in truth. Their great sin was not as in former times, idolatry.

Susie. But it was what led them away from God; taking heathen women for wives.

Jennie. Samaritan women, those people that feared God, and served their own gods.

Edward. The priests were especially given to this sin. Nehemiah made banishment from their country the penalty for it; and some, rather than give up their heathen wives, went into exile.

Mrs. S. They went to Samaria, where they probably preferred to live. Manasses, son of Jehoida, a high priest, was one of these; and he it was who built a temple on Mt. Gerizim like the one at Jerusalem. This was the great cause of that bitter feeling between Jews and Samaritans, which is spoken of in the New Testament.

Edward. The prophet quotes their own language to show how little sense they had of their sins.
Susie. Yes, when charged with having robbed God, they say, "Wherein have we robbed thee?"

Edward. The church at the present day, seems to me like the church of Malachi's day, from the reproofs that are given for such sins as these—heartless worship; giving to God that which costs nothing; serving one's self first, giving only the leavings to Him; counting God's service a weariness—the shorter it is, the better.

Mrs. S. On the other hand, if all the tithes are faithfully rendered, the divine promise is: "I will pour you out a blessing, that there shall not be room enough to receive it." As I read this, I cannot but feel that the lack of divine influences in our churches can be traced to this robbery of God, this heartless service, this want of love. With many their own enjoyment seems the great object, rather than living for Christ, and seeking to build up His kingdom. The salvation of a dying world is apparently less thought of, than selfish gratification. This impression we cannot help receiving. Is it thus with us? Let us look at home.

Edward. To profess to dedicate all we are, and all we have to God, and then first gratify our selfish desires, giving what is left for His service—is not this like the sin of Ananias and Sapphira; keeping back part of the price, while professing to give the whole?

Susie. Or like bringing "the torn, and the lame, and the sick, as an offering to God; as Malachi
charges the Israelites with doing? All that we are, and all we have, cannot mean the worthless remainder; what we can spare as well as not.

Mrs. S. One-tenth of his income, indeed more than this, the Israelite was required to give to God; but under the Gospel dispensation, no definite proportion is named. The direction however, is, to "lay by in store as God hath prospered," and this "on the first day of the week,"—a loving heart permitted to decide how much this shall be. Will one, constrained by love to Jesus, give grudgingly, or wait to be asked to give? Thus, did not Mary, when she broke the box of costly ointment, to anoint the feet of the Lord she so much loved. Can it be said of us, as of Mary; "She hath done what she could?"

Jennie. But even at this dark time, in Israel, there was a remnant of God-fearing people; their light shining the brighter for the very darkness.

Edward. And the prophet says, "They spake often one to another." Their hearts were full of love, and they could not help speaking of what they felt.

Mrs. S. Our Saviour says: "Out of the abundance of the heart the mouth speaketh." Conversation when free, shows the state of the heart, though "actions speak louder than words."

Susie. When very much interested in anything, it is hard to keep from speaking of it; so if we are full of love to Jesus, we shall wish to speak of Him.

Jennie. We should ever keep in mind "the book
of remembrance," and that the Lord hears all that we say, and knows all that we think.

Edward. And that the faithful ones are jewels; not one lost, all gathered in, and gems in the Saviour's crown of rejoicing.

Susie. Delightful thought, that Jesus knows his own; and though one is so poor, that like Lazarus, dogs give him more pity than men, he will be welcomed to a blessed home in heaven.

Mrs. S. The prophet, in closing the outlines of God's gracious plan of redeeming love; from age to age more and more clearly revealed to sinful man; makes known the glorious tidings, that "the messenger of the covenant shall suddenly come into His temple; and he gives from Him this message to His people: "Behold, I will send my messenger, and he shall prepare the way before me."

This is the same messenger that Isaiah had described: "The voice of him that crieth in the wilderness, prepare ye the way of the Lord."

Edward. It was a custom when a great prince was coming to a place, that obstacles should be removed, the crooked made straight, and the rough places plain; so the people must now make ready for the entrance of the King of kings.

Jennie. Malachi says, that this messenger to prepare the way will be Elijah, the prophet.

Mrs. S. And Luke shows, that John came in the spirit and power of Elijah, to turn the hearts of fathers and children all to the Lord; "to make
ready a people prepared for the Lord.” Thus he came preaching: “Repent, for the kingdom of heaven is at hand.” The Evangelists declare him to be the Elias that was to come, but John testifies of himself: “I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Esaias,” but he points out Jesus to his disciples, as the “Lamb of God, which taketh away the sin of the world;” “He that baptizeth with the Holy Ghost,” and “the Son of God.”

Susie. “The Messenger of the covenant whom ye delight in,” is I suppose the Messiah, for whom they look and long, believing that His coming will be to them a day of glory.

Edward. But Malachi says, it will be the great and dreadful day of the Lord.”

Mrs. S. It was indeed a great and dreadful day to those who did not receive Him, for upon them the curse of God rested.

Edward. The people of Israel did not receive Him as their Messiah, because He came not in the way they desired, and as they expected Him to come. Earthly glory was that upon which their hearts were set, and not deliverance from the power of sin. They were looking for a king to lead them on to victory over their enemies; therefore as Jesus was a poor man assuming no royal power; they despised and rejected Him; and with all the evidence from the prophets of His being their Messiah, as well as from the miracles which he
wrought; they persisted in causing Him to suffer a shameful death.

Mrs. S. Thus by their rejection of the promised Messiah, they filled up the measure of their iniquities; smitten with the curse of God, they were given up to unbelief and hardness of heart; and to-day, under the meridian beams of gospel light, they are still in darkness.

Susie. In Moses and the prophets how plainly is Christ revealed; and yet the Jews, while holding on with reverence to these sacred writings, do not anywhere find Him who was truly their promised Messiah.

Mrs. S. And by this we are impressed that their blindness, is the fulfillment of the threatening, which God by the prophet Isaiah, pronounced upon his rebellious people: "Hear ye indeed, but understand not; and see ye indeed, but perceive not." Six times this penalty is repeated in the New Testament. Being thus left of God to the darkness of unbelief, they rejected Him who was the Hope of Israel, and nailed Him to the cross, joining together in the cry: "His blood be on us, and on our children."

Edward. That fearful prayer was heard and answered; and their continued unbelief proves how great the danger of being left to hardness of heart by rejecting the Saviour, and grieving the Holy Spirit.

Mrs. S. In closing these conversations, I would
impress upon you, my children, the preciousness of the Bible. Give it more earnest and careful study than any human production. Make it your daily guide. Christ is the Way, the Truth, the Life; therefore ever seek to find Christ. He is the Light of the world—the Bread of life—the Fountain from whence flow streams of living water. Nourished and strengthened by Him, you will grow in grace, and in likeness to His perfect character. Pray for the influence of the Holy Spirit; for enlightened by Him, your light will shine, and you will glorify Him who has called you out of darkness into marvellous light. You will be “the epistle of Christ,” “written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.”

FINIS.