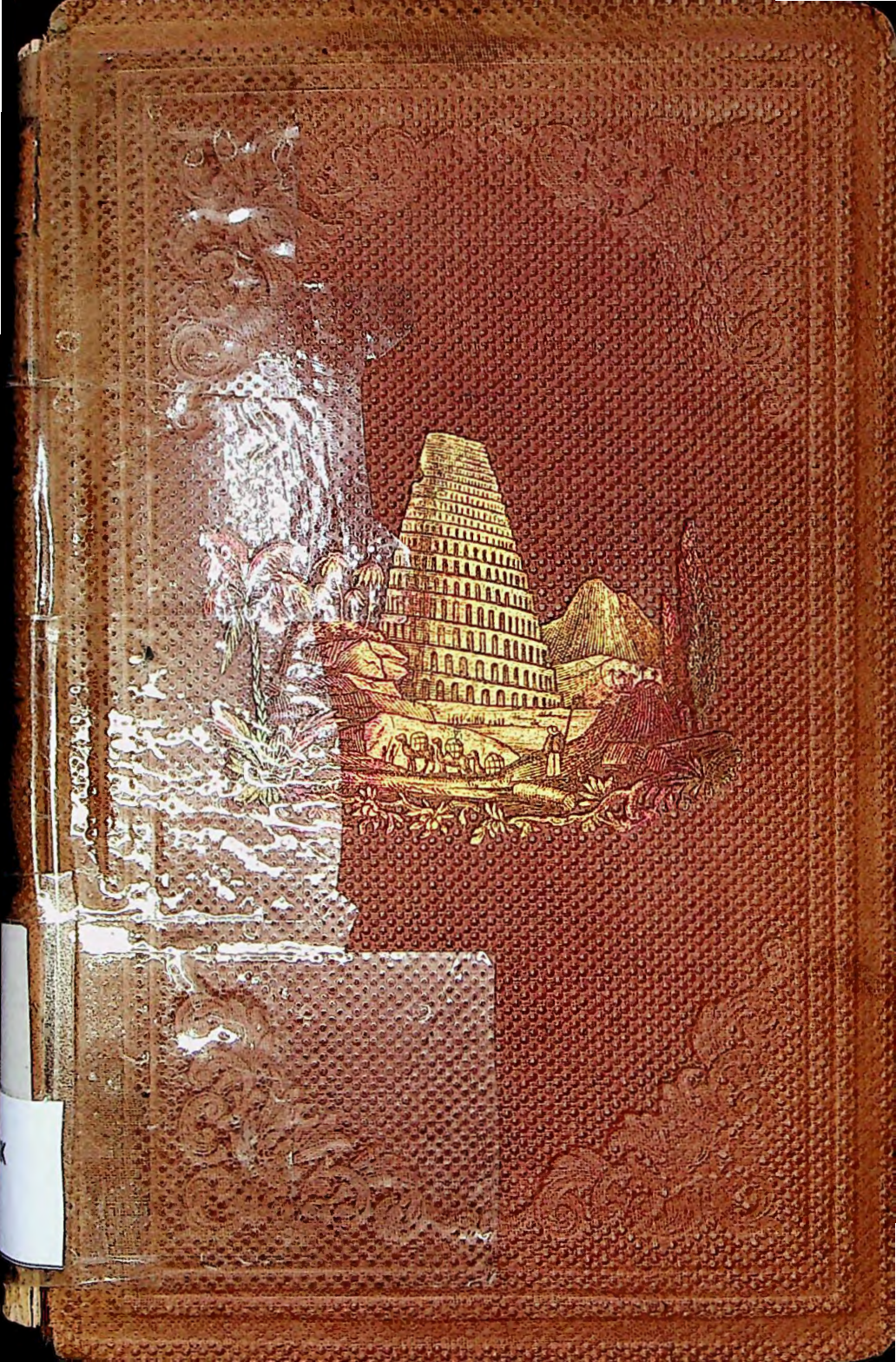



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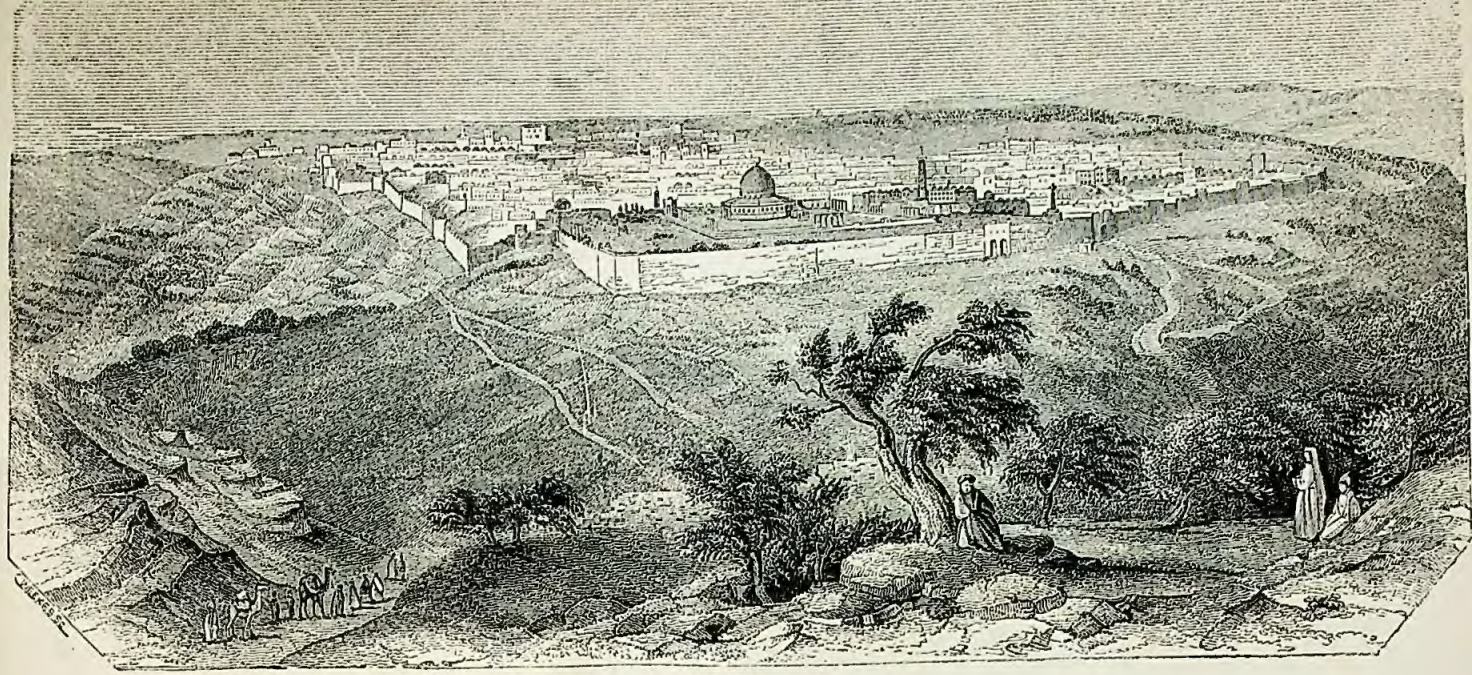

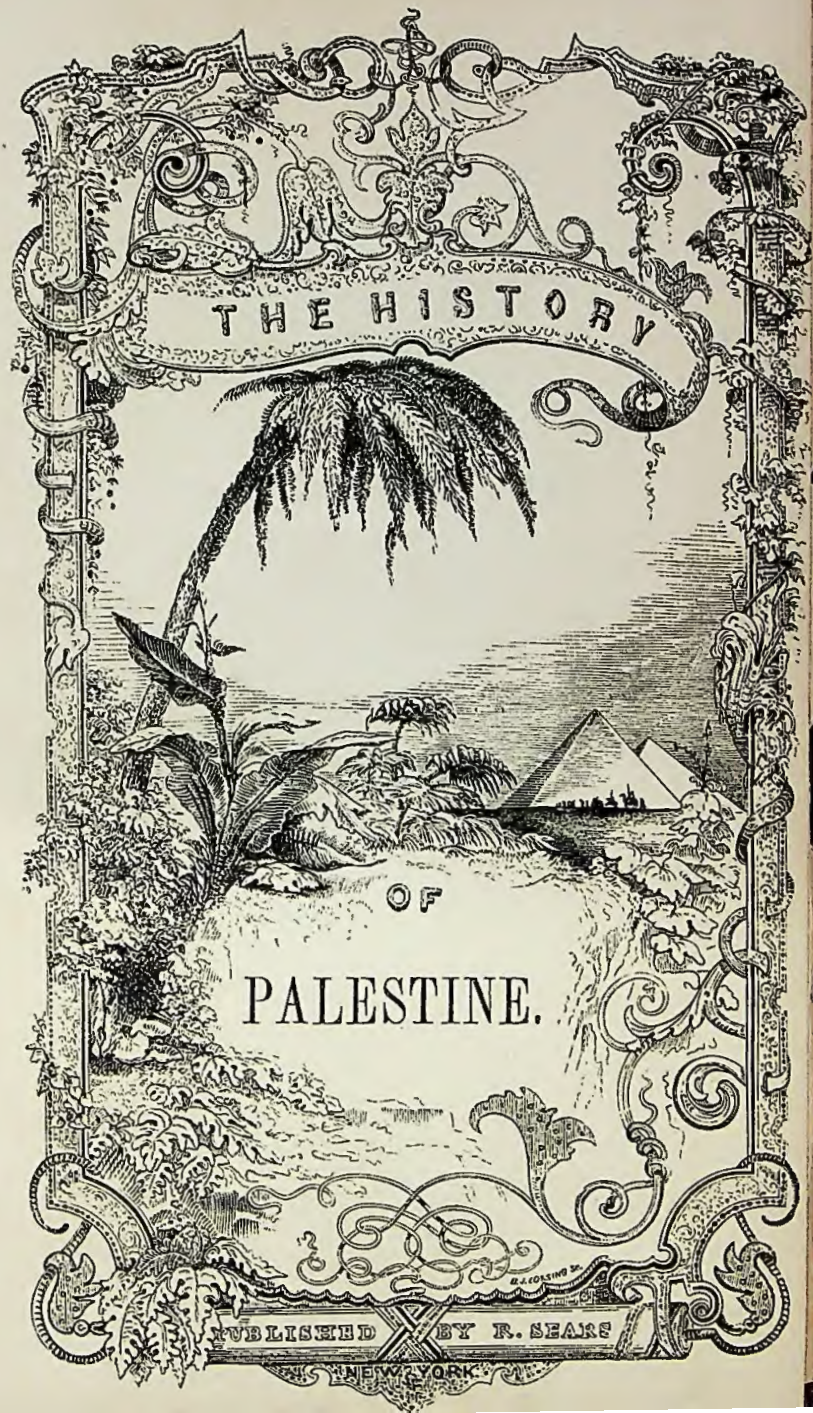
THE HISTORY
OF
PALESTINE.
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THE

HISTORY OF PALESTINE,

FROM THE

PATRIARCHAL AGE TO THE PRESENT TIME.

E 1987

BY JOHN KITTO,

EDITOR OF "THE LONDON PICTORIAL BIBLE," "THE CYCLOPÆDIA OF BIBLICAL LITERATURE," ETC.

تقدمة من
الدكتور إبراهيم أبو لغد

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THE

HISTORY OF PALESTINE.

BOOK I.

CHAPTER I. B. C. 2348 to 1909.

PATRIARCHS.	B. C.
The Deluge,	2348
Confusion of Tongues,	2230
Birth of Terah,	2126
Birth of Abraham,	1996
First call of Abraham,	1937
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ASSYRIA.	B. C.
Empire founded by Nimrod or Ashur,	2204

EGYPT.	B. C.
Suphis I.,	2123
Suphis II.,	2083
Moscheris, or Moncheris,	2043
Musthis ?	2022
Pammus,	2011
Apappus, or Aphoph,	2001

1. Early after the Flood, the country which we now call Palestine became the habitation of a portion of the tribes descended from Canaan, the youngest son of Ham. Hence the country acquired its earliest name, the Land of Canaan; and the inhabitants were, collectively, called Canaanites. At the time of Abraham the country was but thinly peopled, and the inhabitants were separated into the various nations, enumerated in the first section of the Introduction. These several nations were not united under a common head; but each was kept together by a common name and parentage, and by local connection. In all these nations, every town with its vicinage appears to have formed a separate commonwealth under its own *Melek* or "king." These kings appear to have been no other than the chief magistrates of the place, who were also leaders in war, and sometimes priests. Their authority was small, and they seem to have been unable to transact any important matter without the direct consent of their citizens. As there was abundant room, the vacant pasturages were abandoned to the pastoral chiefs of other tribes or nations, with whom the Canaanites ex-

changed their goods, and the produce of their fields, for the produce of the flocks and herds. Their language, with probably some difference of dialect, was the same with that which Abraham brought from Mesopotamia. Their moral practices had become very offensive, and their notions of God and his government were wild and uncertain; but there is no evidence that they were idolaters in the time of the Patriarchs.

2. Our only knowledge of the social condition of the Canaanites is to be gathered from the few intimations contained in the Book of Genesis. They lived in walled towns, at the gates of which public business was transacted; they cultivated the ground, and raised corn and wine. Silver by weight was their medium of exchange, and it would seem that every adult male was acquainted with the use of arms. Such were the people of Canaan, when their country was visited by the illustrious stranger whose descendants were to become its most celebrated inhabitants. The circumstances of that visit must now be explained.

3. One thousand six hundred and fifty-six years after the Creation, the race of Man had become so guilty before God, that he swept them from the earth by a flood of waters. Only one family, of which Noah was the father, was saved. Noah had three sons, Shem, Ham, and Japheth, through whom the vacant world was again replenished with inhabitants. In nearly 400 years after the flood, the new races of mankind had also forgotten God, and had only some vague remembrance of that ancient promise of a Deliverer, who should crush the head of the Serpent, by whose seducements sin and sorrow were brought into the world (Gen. iii). The world then seemed fast ripening for a new desolation; but God had sworn not again to destroy the earth for man's iniquities (Gen. viii. 21, 22). He chose rather to take one of the numerous tribes of men, and commit to its keeping the great truths which it was needful to keep alive in the world, until the time should come in which He purposed to make his will more fully known. These truths were, the knowledge of Himself as the Creator and Ruler of the Universe, and of his promise to provide a Redeemer for the world.

4. The founder of this favoured tribe was Abraham (at first called Abram), a descendant of Shem, the son of Noah, in the line of Heber. He belonged to a wealthy pastoral family dwelling beyond the Euphrates, in that district in which the town of Ur (now Urfah) was situated. This family was not free from the general taint of idol worship; for we are told that Terah, the father of Abraham, and probably also his sons, "served other gods" beyond the Euphrates. Nevertheless, the God of Noah does not appear to have been altogether unknown; and while the world at large lay in darkness, the last rays of departing truth still lingered upon the tents of Terah. Abraham was the youngest of three sons, the others being Haran and Na-

hor. Haran, the eldest, died early, leaving one son called Lot, and two daughters, Milcah and Sarah (at first called Sarai). Milcah became the wife of Nahor, and Sarah of Abraham. Nahor had children, but Abraham had none.

5. Before the flood the life of man had been very long; after the flood, it gradually shortened; but in the times of which we write, it was not yet reduced to its present limit of three score and ten years. Abraham, therefore, although sixty years of age, was still in the prime of life when God made himself known to him in a vision, and required him to leave his own country for another which should be made known to him (Acts, vii. 2—4). He must have communicated this mandate to his family; for they all went with him from the land of their birth. But they proceeded no further than Charan, in another part of Mesopotamia. The cause we know not; but in that neighbourhood they remained sixteen years, when Terah died, at the age of 205 years. (Gen. xi. 27—32).

6. When Terah was dead, a second and more special call was received by Abraham, requiring him not only to quit his country, but his kindred, for a strange land. But this more strict requirement was accompanied with encouraging promises of blessedness and renown; and with the obscure intimation of some great distant blessing which the families of men should receive through him. With that undoubting faith and prompt and unquestioning obedience which he always exhibited, and for which he is much commended in the sacred books, Abraham separated himself from his brother Nahor, and departed. He was accompanied by his nephew Lot; and as both had large possessions of flocks, and herds, and slaves, a large caravan was doubtless formed by their union. They crossed the great river Euphrates; and, traversing the deserts to the west, at length entered the land of Canaan, and first pitched their tents in the beautiful valley of Moreh, which lies between the mountains of Ebal and Gerizim, in which the city of Shechem was afterwards built.

7. In this early age there were no temples. Men worshipped their gods at altars erected in the open air, sometimes amid the shade of umbrageous groves. Their more solemn acts of worship consisted in the sacrifice of victims from their flocks or herds, or oblations of the fruits of the ground—corn, wine, and oil. So did the patriarchs worship God; and many were the monuments of their piety, in the form of altars, which they erected in the land of their sojourning.

8. The year after Abraham's entrance into Canaan, a great scarcity arose in that land. This was no doubt occasioned by the absence of the customary rains. But Egypt, whose fertility depends upon the overflowing of the Nile, was not affected by this drought, and continued to afford its usual abundance of corn. To Egypt, therefore, the patriarch repaired. Fearing to

be slain for the sake of his wife Sarah, who was very beautiful, Abraham desired her to say that she was his sister. The consequence was, that the king, hearing of her great beauty, sent and took her to his own palace; in return loading her alleged "brother" with valuable gifts, such as befitted his condition—camels, asses, sheep and oxen, and men and women slaves. But the truth was soon made known, through the grievous disorders with which the Lord afflicted the king and his household as soon as Sarah came under his roof. He therefore sent her back; and after reproving Abraham for his conduct, desired him to withdraw from the country, probably fearing what might happen through the presence of a man who so manifestly enjoyed the special protection of God.

9. So Abraham returned to Canaan very rich, not only in cattle, but in silver and gold. Proceeding northward, he came to his former station near Bethel, and encamped there. The increased substance of Abraham and Lot, made it difficult to find sufficient pastures for the flocks of both in the same neighbourhood, and this led to frequent contentions between their shepherds. They therefore separated; and Lot removed to the fertile and well-watered plain at the south end of the Dead Sea, part of which is now covered by the waters of that lake. Here were the cities of Sodom, Gomorrah, Admah, Zeboim, and Bela (afterwards Zoar). This enforced separation from the last of his kin, was doubtless a great grief to Abraham. But he was comforted by the renewed promises of God, who again assured him of a numerous posterity, and directed him to go forth and survey more largely the fine country which was to become their heritage. He went first southward, and pitched his tent under the shade of a terebinth tree, in the pleasant valley of Mamre, near Hebron, where he remained a considerable time.

10. The Assyrian empire, beyond the Euphrates, appears already to have risen to some importance, by reducing many petty kings to the condition of tributaries. The strength of these inferior chiefs appears to have been then employed in distinct and foreign expeditions, for the further aggrandisement of the empire to which they were subject. About four years before Abraham entered the land of Canaan, one of these princes, Chedorlaomer, whose own kingdom was Elam (probably Elymais, a district of south-western Persia), was intrusted with a command to extend the empire in the country west of the Euphrates. This he executed by rendering several nations tributary: and he appears to have remained on this side the great river to keep his conquests in obedience. After twelve years of subjection, and about eight years after the first arrival of Abraham in Canaan, some of the conquered nations revolted, and refused any longer to send their tribute. Among these were the petty "kings," or chiefs, in the five cities of the plain to which Lot had withdrawn. This brought upon them the vengeance of Chedorlao-

mer, who, with his former confederates, invaded and ravaged all the country east of the Jordan, defeated the five kings in a pitched battle, and retired with numerous captives and abundant spoil. Lot was among the captives. No sooner was the news of this brought to Abraham, who was still in the valley of Mamre, than he called out all his servants who were able to bear arms, in number 318, and being joined by a few friendly native chiefs, set forth in pursuit. The invaders were overtaken near the source of the Jordan; and Abraham falling upon them suddenly by night, put them to utter rout, and pursued them to the neighbourhood of Damascus. Thus was Lot delivered, and with him were recovered all the captives and spoil which had been taken. According to the war laws of the east, all this prey had, by the act of recovery, become his own. This right was cordially recognized by the king of Sodom; but with a generous pride the patriarch declined to appropriate the smallest portion of the spoil, lest it should be in the power of the native princes to say that they had made him rich.

11. His whole conduct on this occasion won the patriarch the esteem of the well-disposed native princes. One of them, Melchisedek (*the just king*), of whom we know nothing but that he also was one of the remaining worshippers of the true God, came forth from his town to meet the returning patriarch, blessed him, and supplied his people with victuals; and as the priestly functions were then exercised by kings and chiefs, he offered sacrifices for himself and Abraham to "the most high God, the maker of heaven and earth." After this the patriarch returned to his encampment at Mamre.

CHAPTER II. B. C. 1909 TO 1893.

PATRIARCHS.	B. C.	EGYPT.	B. C.
Birth of Ishmael,	1910	Achescus Ocaras,	1901
Circumcision instituted, Sodom destroyed,	1897	Nitocris,	1900
Isaac born,	1896		
Hagar dismissed,	1893		

1. ABRAHAM had been promised a numerous posterity: the promise was of some standing, and as yet there were no signs of its fulfilment: he had no child, nor seemed likely to have any. When he thought of this he was sometimes discouraged; but the Lord condescended to enter into a formal covenant with him,

not only to assure him that a son of his own should inherit his substance, but that the posterity of that son should become a nation, which, after being afflicted many years in a strange land, should return to take possession of the beautiful country in which he was himself a stranger. But although Abraham was to be the father of this promised son, Sarah had not at any time been named as its mother. She had always been reputed barren; and now that she was advanced in years, had given over all hope of children. She therefore recommended a course which was sanctioned by the ideas and usages of these times. She proposed that the patriarch should receive her own handmaid, Hagar, as a secondary and inferior wife, and that any child which this bond-woman might have, should be counted as the child of the mistress. Abraham did not object to this course; and it soon became plain that Hagar would have a child. This consideration appears to have made her behave unbecomingly towards Sarah; who, in return, treated her so harshly, that she fled, and wandered in the southern desert. But an angel met her and encouraged her to return to the tent of Abraham, where, in due season, she gave birth to a son, who was called Ishmael, and who became the founder of a large portion of the Arabian tribes.

2. Thirteen years after the birth of Ishmael, when Sarah was ninety years old, and Abraham ninety and nine, the Lord again appeared to the patriarch, and solemnly renewed his covenant to be, in an especial manner, THE GOD of him and of his numerous race. And as a ratification of this covenant on their part, the ceremony of circumcision was instituted, that every male in that race should bear upon him a token of this covenant with God. And further, when Abraham so spoke as to shew that his hope of a posterity was resting on Ishmael, he was assured that the heir of the covenant was not yet born, and that Sarah herself was his destined mother. Even the name (Isaac), by which he should be called, was given; and it was on this occasion that the patriarch himself had his name changed from Abram to Abraham, and his wife's name was altered from Sarai to Sarah.

3. It was not long after this that three heavenly beings, in the guise of travellers, accepted the hospitality of Abraham. When they arose to depart, the patriarch went with them a little way. They directed their course towards Sodom; and as they proceeded, the Chief Person, as a mark of his confidence and favour, opened to Abraham the design of his present appearance in these parts. He declared that the iniquity of Sodom, and the other cities of the Plain, was very great; and that such enormous wickedness could be no longer allowed to pollute the earth, if their present conduct answered to the grievous cry which had come before His throne. The two avenging angels then went on, and Abraham, remaining alone with the Lord,

and touchingly describing himself as "but dust and ashes," deprecated his anger, while he took upon him to intercede for the devoted cities. This he did with reverential earnestness until the Lord said, that if but ten upright men were found in Sodom, it should be saved for their sake. The same evening the two angels came to Sodom, and were invited by Lot to spend the night under his roof. They yielded to his hospitable importunity; and before the night was over, they had full reason to be satisfied that the wickedness of the inhabitants was fully answerable to the cry which had ascended unto God. The doom of these cities was therefore sealed; yet that the innocent might not perish with the guilty, the angels warned Lot of the impending destruction, and urged his immediate departure from the place. Pressed and led by them, he left the town, with his wife and two daughters; and at his intercession, the small city of Bela, thenceforth called Zoar, was spared, that it might be a place of refuge to him. As they sped over the plain, Sodom and the other cities received their doom—"The Lord rained upon Sodom and Gomorrah, brimstone and fire," whereby the cities, and all their inhabitants, were utterly consumed, and the waters of the Dead Sea came over the ground on which they had stood. The family of Lot did not wholly escape; for as his wife lingered regretfully behind the rest, she was overwhelmed by the destroying shower, which encrusting her body, left it standing like "a pillar of salt." Lot went to Zoar, but withdrew to a cave in the neighbouring mountains, where he became the father of two sons, Moab and Ammon.

4. Very soon after the destruction of Sodom, Abraham removed his encampment to the south-west, into that part of the country where the Philistines had already established themselves. Here an adventure happened very similar to that which had occurred in Egypt. Uninstructed by experience, Abraham pretended that Sarah was his sister. As such she was seen and admired by Abimelech, king of Gerar, who sent and took her to his own house; but being warned by God in a dream that she was another man's wife, he restored her to Abraham with valuable gifts, but not without a keen rebuke.

5. The time at length arrived when Sarah gave to her husband the long-promised blessing of a son. On the eighth day he was circumcised, and the name of Isaac was given to him. About three years the mother nourished him at her own breast, and then a great feast marked the day in which the child was weaned (B. C. 1893). The birth of Isaac, the great attention which was paid to him, and the consciousness that by him Ishmael was cut off from the heritage of Abraham, were very distasteful to Hagar and her son, and at this great feast they took no pains to hide their feelings. At this Sarah was highly provoked, and insisted with Abraham that they should be sent away from the camp. The patriarch was very reluctant to take

so harsh a course; but on receiving an intimation from Heaven that this was in accordance with the Divine intentions, and that the Lord would care for the posterity of Ishmael, he resisted no longer, but sent both the mother and son away, with suitable provisions for the journey.

6. They had not, however travelled farther than the wilderness of Beersheba when their supply of water failed, and Ishmael, overcome with heat, thirst, and weariness, declared himself unable to proceed any further. Hagar assisted him to reach some shrubs, under the shade of which he lay down; and his mother, not being able to endure the anguish of seeing him die, withdrew to a distance. In her grief, an angel of God called to her with words of comfort; he made known to her that there was a well of fresh water not far off, and encouraged her by renewed predictions of the prosperity of Ishmael. Thus relieved, they remained among the tribes of the desert; and, in due time, Ishmael was married to a woman of Egypt, became a person of note, and was the father of several sons, the founders of families and tribes, which formed, and no doubt still form a large portion of the Arabian people.

CHAPTER III. B. C. 1893 TO 1796.

PATRIARCHS.	B. C.
Isaac offered,	1871
Sarah dies,	1859
Isaac marries,	1856
Jacob and Esau born,	1836
Abraham dies,	1821
Esau marries,	1796

EGYPT.	B. C.
Myrtæus?	1890
Thyosimares?	1880
Thinillus?	1866
Semphucrater,	1848
Menmoph?	1840
The names and eras of the kings that followed to Osistasen I., B.C. 1740, are uncertain.	

GREECE.	B. C.
Kingdom of Argos founded,	1856
Deluge of Ogyges, in Attica,	1848

1. ABRAHAM still remained in the south country, near to Gerar, where his power and pastoral wealth had much increased; and, as he seemed to manifest no intention of removing, the king Abimelech thought it right to court a treaty of alliance with him, being the first which history records. To this he was probably the more induced, as some anxiety had been experien-

ced on account of the wells which Abraham had digged,—an act which, as we have already explained, gave to the party by whom such wells were made, a kind of appropriative right in lands not previously occupied. This matter being adjusted, and the rights of the patriarch being recognized by the king, the desired covenant was formed between them, and confirmed by an oath. It amounted to little more than that the contracting parties, and their heirs after them, should act with truth towards each other. In memory of this transaction, Abraham gave the name of Beersheba (*oath of the well*) to the well in question; and, the situation being agreeable and convenient, he remained there many years, and planted a grove of trees round the altar at which he worshipped God.

2. When Isaac had attained the age of twenty-five years, it pleased God to prove Abraham by one great trial of his faith and obedience. He was commanded to journey to a mountain in Canaan, and there to offer up his son Isaac in sacrifice to God. Firmly persuaded that since God had promised him a posterity through Isaac, he would even raise him again from the dead, rather than allow his promise to fail (Heb. xi. 17–19), the "father of the faithful" prepared to render full, however heart-rending, obedience to this extraordinary mandate. He travelled to the appointed place: he built an altar, and laid thereon the wood for the fire; he bound his beloved son with cords; and his hand was uplifted to give him the death-wound, when he was arrested by a voice from heaven with words of encouragement and praise, and by a more than ever solemn confirmation to him and to his race of all the blessings that had before been promised. A ram, which was found entangled by the horns in a thicket, was substituted for Isaac upon the altar, and the father returned rejoicing to Beersheba with his son.

3. Twelve years after this Sarah died, in the 127th year of her age. Abraham had before this removed his camp from Beersheba to his old station at Mamre, near Hebron, or to some other spot in that neighborhood; and as it now had become necessary that he should have a family sepulchre in which to lay his dead, he purchased for 400 shekels of silver the field and cave of Machpelah, near Hebron. Here Sarah was buried; and thus a sepulchre became to the patriarchs the earnest of their reversionary heritage.

4. Three years after this, when Isaac had reached the age of forty years, Abraham bethought himself of seeking a wife for his son. The state of religion and morals in Canaan, and the special nature of the promises made to his race, concurred with the usual habits and notions of a pastoral chief, in leading his attention to his own family, which he had left in Mesopotamia, of whose welfare he had a few years before received intelligence. He therefore gave it in solemn charge to his old and confidential servant Eliezer to travel thither, and, if possible, to

obtain thence a wife for Isaac. Eliezer sped well on his journey. On his first arrival at Charan, he fell in with Rebekah, the grandaughter of Abraham's brother Nahor, and received kind attentions from her, and from the family when he arrived at the house. When he made known the object of his journey, the proposed alliance was accepted without hesitation. Rebekah herself, on whom the choice fell, made no objections; and she therefore, accompanied by her nurse Deborah, was soon on the way to Canaan with Eliezer and his men. They arrived safely there; all parties were well pleased; and Rebekah became the wife of Isaac.

5. Not long after, Abraham took to himself a second wife, named Keturah, by whom he had six sons, named Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah, all of whom were provided for by their father during his lifetime, and sent to settle in Arabia Petræa, lest at his death they should interfere with his heir Isaac. They became the founders of Arabian tribes and nations,—one of which, Midian, makes some figure in the early history of Isaac's descendants. Nothing more is recorded of Abraham until his death, which occurred at what was even then considered the advanced age of 175 years—just 100 years after his arrival in Canaan. His body was laid beside that of Sarah, in the sepulchral cave of Machpelah.

6. Rebekah, the wife of Isaac, presented her husband with two sons, twins, of whom the first-born was named Esau, and the other Jacob (B. C. 1836.) They were fifteen years of age when their grandfather Abraham died. As they grew up, the brothers manifested very different dispositions; Esau was a rude and boisterous man, devoted to the sports of the field; while Jacob was of a sedate and quiet disposition, much employed in the cares and duties of pastoral life. Before their birth, it had been intimated to the mother, that the younger of the two was the destined heir of the promises; and this, together with his gentle disposition, rendered Jacob very dear to Rebekah; but the love of Isaac, although himself a quiet man, was more engaged by the first-born, Esau. Not knowing, or not rightly understanding, or not having much confidence in, the intimation which had been given to his wife, Isaac was still disposed to consider Esau as the heir of the promises, knowing which, Rebekah was always contriving to bring about by craft and management the designs which the Lord would have accomplished without her aid. Jacob, in his early life, much resembled his mother in these respects; but time, trouble, and experience, made him a much better man in his later years.

7. The first object was to get from Esau a formal renunciation of his birth-right; on which, in truth, Esau himself set so little value, that he readily agreed to barter it for a mess of savoury pottage, which, one day, when he came home faint and hungry from hard hunting, he found Jacob preparing. It does

not appear to us that he renounced, or that Jacob sought, the ordinary secular right of the first-born to a double portion of the father's goods; but the peculiar blessing and promises of the Abrahamic covenant, which all parties supposed must henceforth descend in the line of progeniture, unless God otherwise specially determined, or unless the party interested abandoned his claim. All the parties seemed to have laboured under some mistake in this matter; and Esau's light estimation of his supposed privilege, was no less reprehensible than Jacob's over anxiety to secure what he believed to be intended for him.

8. After this there was a famine in the land of Canaan, and Isaac would probably have withdrawn into Egypt, had he not been commanded by the Lord to remain in the land which was the destined inheritance of his race. On this occasion, the promise of that heritage, and of all the other blessings of the covenant with Abraham, was repeated to Isaac, who then removed into the territories of the Philistines, where another Abimelech than he who had entered into covenant with Abraham, reigned. During his residence in Gerar, Isaac denied his wife, as his father Abraham had done in the same country, and for the same reason; for which he also incurred the just rebuke of the reigning king. While in this quarter, Isaac paid some attention to the culture of the soil, which repaid him a hundred fold; and in this and other ways, his wealth and power so rapidly increased, as to excite the alarm and jealousy of the Philistines, who filled up the wells which gave him a right to the soil, and whose king at length desired him to withdraw to a greater distance. The patriarch accordingly proceeded to the more open pastures, which his father had occupied, and there digged again, without opposition, the wells of Abraham. But his attempts to dig *new* wells were vehemently resisted by the Philistine shepherds, until he did so at such a distance, that they no longer interfered. In this situation, his still growing prosperity suggested to Abimelech the propriety of renewing with the powerful nomad chief the convention which his own predecessor made with Abraham. The king, therefore, went from Gerar to the camp of Isaac, whom he treated in all respects as an equal. He and his attendants were properly feasted by the patriarch, who, after a becoming remonstrance as to the treatment he had received, consented to renew the covenant of Peace.—At the age of forty, Esau married two women of Canaan, and thereby gave much pain to his parents, whose views in such matters were the same as those which Abraham had entertained.

CHAPTER IV. B. C. 1796 TO 1739.

PATRIARCHS.	B. C.	EGYPT.	B. C.
Ishmael dies, ...	1773	Uncertain till Osistasen I.,	1740
Jacob leaves Palestine, . . .	1759		
Reuben born, ...	1758		
Simeon born, ...	1757		
Levi born, ...	1756		
Judah born, ...	1755		
Joseph born, ...	1745		
Jacob returns, ...	1739		

1. WHEN Jacob was 77 years old, and Isaac 137, we find the patriarchal family again at Beersheba. By that time Isaac's sight had failed him; and he expected that he had not long to live. He therefore determined to bestow that blessing which the patriarchal fathers were wont to give to their sons in their last days, and to which much importance was attached, because on such occasions an influence from above enabled them to interpret the designs of the Almighty towards those whom they addressed. The blessings of the Abrahamic covenant, which God intended for Jacob, the fond Isaac now proposed to bestow on Esau. This he made known to him; but first sent him out into the fields to hunt, that with the game he might prepare one of those savoury messes with which he had been in the habit of gratifying the appetite of his aged father. All this was overheard by Rebekah, who instantly determined to frustrate the design by artifice. She dressed Jacob in his brother's clothes, and persuaded him to personate Esau, and thus obtain from his blind father the important blessing: "Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be every one that blesseth thee!" Jacob had scarcely withdrawn, when the entrance of Esau revealed the deception which had been practised. Isaac was seized with consternation when he discovered that his intention had been counteracted. But convinced that he had been rashly attempting to act in opposition to the Divine will, and that the whole matter had been overruled by a higher power, he made no attempt to recall the blessing he had bestowed on Jacob, but rather confirmed it by the emphatic declaration, "Yea, and he shall be blessed."

2. The grief and rage of Esau at being thus circumvented by his brother were very great. He earnestly begged another blessing for himself, and obtained one which involved the promise that although his posterity should for a while be subject to

that of Jacob, yet in the end they should throw off the yoke, and establish their independence. All the parties in this transaction were much to blame; Rebekah and Jacob, especially, were guilty of the sins of doing evil that good might come, and of promoting by fraudulent means the intentions of God, in effecting which their aid was not needful.

3. Esau cherished the most inexorable resentment against Jacob for what he had done. He vowed to be revenged by the death of his brother; but out of regard for his father, purposed to wait till after his death. This came to the ears of Rebekah, who thereupon persuaded Jacob to withdraw for a time to her brother Laban in Mesopotamia. Not to trouble the mind of the aged Isaac, she forbore to tell him the principal reason for this course, but assigned another, which was also true, being her fear lest Jacob should follow the example of his brother in marrying one of the women of the country in which they lived. Isaac, therefore, called Jacob, and charged him not to do this, but to go and obtain for a wife one of the daughters of Laban, his mother's brother.

4. Dismissed with his father's blessing, the heir of the promises set forth upon his journey. On his way, he was encouraged by an important vision at Bethel, and in due time arrived at Charan; and when he came to the well outside that city, he found a great number of persons of both sexes assembled there to water their flocks. Among them he discovered Rachel, the daughter of Laban, who had charge of the home flock. Having watered the flock for her, he told her who he was, and went with her to her father's house. He was well received by Laban, to whom he made his circumstances known. In a short time that person discovered that Jacob had a very superior knowledge in pastoral affairs, and became anxious to retain his services in the management of his flocks. He offered him wages; but Jacob, who had much love for his cousin whom he had met at the well, but had no means of paying the price which custom required a man to give to the father of the woman he married, offered Laban seven years' service for Rachel. Laban consented; and when the time came, made a great feast to celebrate his daughter's marriage; but instead of giving Jacob the youngest daughter according to agreement, he managed by some deception to substitute Leah, the eldest, for whom Jacob had no regerd.

5. Next day, when the fraud was discovered, Laban excused himself by saying that the custom of the country would not permit the younger daughter to be given in marriage before the elder; and coolly added, that now the elder was married, he might have the other also, if he chose to serve other seven years for her. Jacob, who saw no remedy, and who greatly loved Rachel, agreed to this proposal; and after a proper interval, she was given to him. He had now two wives, as the cus-

tom of the country allowed. As might be expected, Rachel was much dearer to him than Leah, whom he treated with comparative neglect; but the Lord, who hates injustice, restored the balance in this matter, by giving Leah children, which were withheld from Rachel. Leah bore successively four sons, whom she named Reuben, Simeon, Levi, and Judah. As children are greatly desired by the Orientals, and were more especially desirable to him whose posterity was to become a great nation, this gave to Leah an advantage over her sister, which vexed Rachel. She therefore gave her handmaid Bilhah to Jacob, in the same way, and with the same intention, as that with which Sarah gave Hagar to Abraham, Rachel intending, that if there were children, they should be considered her own. Bilhah had two sons, whom Rachel named Dan and Napthali. On this, Leah would not be denied the right of giving also her handmaid Zilpah to Jacob. She bore two sons, Gad and Asher, in addition to whom Leah herself had two more sons, Issachar and Zebulun, and one daughter named Dinah. At last, after many years of repining, Rachel herself had a son, who received the name of Joseph.

6. The fourteen years which Jacob had agreed to serve Laban for his two daughters were expired, and he now expressed an intention of returning to the land of Canaan. But Laban, convinced that the Lord had blessed him greatly for Jacob's sake, and that all his affairs had prospered in his hands, earnestly entreated him to remain, offering whatever recompence for his further services he might demand. As he was still poor, and felt it a duty to provide for his own house, Jacob found it prudent to accept this offer, and named the party-coloured sheep and goats which might henceforth be born in the flocks as the reward of his cares. As pied animals are very rare in Syrian flocks, Laban eagerly agreed to this proposal. By forming into a separate flock, and removing to a distance all the animals which were already party-coloured, leaving all the rest under the care of Jacob, he took means to prevent the inordinate increase of such as were to become his nephew's share; but, on the other hand, Jacob, by an ingenious contrivance, endeavoured to promote their increase, and with such success, that a very few years sufficed to render his portion of the flocks greater than Laban's.

7. Annoyed at the discontent and envy, which Laban and his sons took no pains to conceal, longing to be at home, and deeming his present wealth sufficient, Jacob, after six years more of servitude, making twenty years in all; determined to return to Canaan. But fearing that Laban might oppose his departure, he took an occasion of removing clandestinely, with his wives and children, his flocks and herds. Three days passed before Laban heard of his departure, and with his relations and retainers he set off in pursuit. In seven days he traversed the

distance for which Jacob, encumbered with flocks and herds, had required ten days, and overtook him in the mountains of Gilead. It had, doubtless, been the intention of Laban either to compel Jacob to return, or to despoil him of his wealth; but the night before they met, he had been warned in a dream against committing any injurious or hostile act. Therefore, when they met the next day, he confined himself to reproofs, which Jacob retorted with great spirit and much truth: and in the end they came to a good understanding, and entered into a covenant of peace; after which they parted, Laban returning home, and Jacob pursuing his journey.

8. Jacob's next anxiety was to ascertain the disposition towards him of his brother Esau, to evade whose wrath he had quitted the land of Canaan twenty years before. Meanwhile, Esau himself had become a person of consequence, and had established himself in great power as a military chief in the mountains of Seir. Thither Jacob sent messengers to announce his return, which they were instructed to do in terms of the utmost deference and respect. In due time the messenger returned with the alarming intelligence that Esau himself was advancing at the head of 400 men. He much feared that the intentions of his brother were unfriendly; and he recommended himself, in an earnest prayer, to the protection of God. It was night: his caravan had already passed the Jabbok, and he remained behind to renew his supplications in the solitude. While he was thus engaged, an angel of God appeared and struggled with him, in wrestling, for a long while, and refrained from overcoming the mortal man with whom he conflicted, until the morning broke; and then, to evince his power, he laid his hand upon the hollow of Jacob's thigh, when instantly the sinew shrank, and he halted with lameness. Yet Jacob left not his hold of the angel, but cried, "I will not let thee go except thou bless me!" The angel asked him, "What is thy name?" He answered, "Jacob." Then said the angel, "thy name shall be called no more Jacob, but ISRAEL (*prince of God*); for as a prince hast thou power with God, and with men, and hast prevailed." He then received the blessing for which he strove, and derived all the intended encouragement from this mysterious interview. Israel then joined his family on the other side the Jabbok. The intentions of Esau may have been hostile; but his heart was so wrought upon by the sight of his long absent brother and his peaceful troop, that he ran to meet him, and fell upon his neck and kissed him, and they wept together.

CHAPTER V. B. C. 1739 TO 1708.

	B. C.		B. C.
Benjamin born, ...	1734	Isaac dies, ...	1716
Joseph sold, ...	1728	Joseph Governor of Egypt,	1715
Joseph imprisoned, . . .	1718	Famine begins, ...	1708

1. ISRAEL made some stay at Succoth, after which he proceeded to the valley between Mounts Ebal and Gerizim, where Abraham first encamped on entering the Land of Promise. A



Mounts Ebal and Gerizim.

city had since been built there, and the land appropriated, so that Jacob was obliged to purchase the ground on which he pitched his tents. Here a friendly understanding, and a mutually advantageous traffic, soon arose between this family of shepherds and the townspeople; the former could supply milk, and wool, and skins, and animals for use and slaughter; for which the latter could give the products of their fields and gardens, and the utensils, cloths, arms, and ornaments, which towns usually produce. But it unfortunately happened that Shechem, the son of Hamor, the prince of the country, saw Dinah, Jacob's daughter, at a public festival in the town, and, becoming enamoured of her, allured her from her father's protection to his own house, where he detained her with the

promise and intention of marriage. The young man opened the matter to his father, and persuaded him to go out to Jacob's camp, and make proposals of marriage to him.

2. Jacob was much grieved, and his sons were fired with indignation, at the dishonour which the family had received; and at first refused to listen to the liberal offers which Hamor made. At last, however, they acceded to the proposed marriage, on condition that all the Schechemites should receive the rite of circumcision. To this the townspeople were induced by Hamor to consent; and on the third day, when they were least able to defend themselves, Simeon and Levi, full brothers of Dinah, entered the town, with some of their father's men, and slew all the male inhabitants, to avenge the indignity offered to their sister, whom they took away to the camp. After this the other sons of Jacob came and plundered the place, bringing the women and children away as captives. Jacob was greatly distressed and alarmed at this atrocious action of his sons; and was glad to withdraw, in accordance with a divine intimation, from a neighbourhood stained by so great a crime, to Bethel.

3. From Bethel Jacob proceeded southward, probably with the intention of rejoining his aged father, who was still alive, and who abode in the plain of Mamre, near Hebron. When they were near Ephrath (afterwards Bethlehem), Rachel was delivered of a second son, named Benjamin; and she died in giving him birth. The bereaved husband honoured the grave of his beloved wife with a sepulchral pillar, which long after stood there; but which is now replaced by a Mohammedan monument. Israel removed from Ephrath, to a pasture ground in which stood a tower, called the Tower of the Flock; and, after some stay there, at length joined his old father in Mamre, and remained with him till his death. This did not occur till sixteen years after, when Isaac had reached the advanced age of 180 years. Esau was also present, and joined with Jacob in rendering the last offices of filial duty to their father, whose remains were deposited in the cave of Machpelah, with those of Sarah and Abraham. After this Esau withdrew, with the portion of the property which fell to him, to his former residence in the mountains of Seir, where his posterity became a considerable nation. At the time of Isaac's death, Jacob was 120 years old. He continued still at Mamre, engaged, with his sons, in the usual pastoral employments.

4. The history now conducts us to Joseph, the eldest of Rachel's two sons. His beauty, his engaging qualities, his early wisdom, and, more than all, his having been for many years (before Benjamin was born) the only son of Rachel, had given him the first place in his father's love. This partiality may have been natural; but Jacob most unwisely displayed it before his other sons, by clothing his favourite in a gaudy "coat of many colours." This, and other things, so moved the envy

and jealousy of the brothers, that "they could not speak peaceably to him;" and he especially offended the sons of Bilhah and Zilpah, by reporting to Jacob their misbehaviour when out with the flocks. The general ill-feeling of his brothers towards him was not a little strengthened by his account of certain dreams with which he was favoured, and which could only be interpreted to prefigure his own future greatness, and their humiliation before him. At length their hatred rose to such a height, that they resolved to get rid of him by death, as soon as a favourable opportunity should occur.

5. They had for some time been out with the flocks in distant pastures, when Israel sent Joseph to inquire after their welfare (B. C. 1728). As soon as he came in sight, they resolved to kill him; but were prevented by Reuben, who wished to deliver him out of their hands, and persuaded them to cast him into an empty pit. Afterwards, by the advice of Judah, they drew him out and sold him for a slave to a caravan of Ishmaelitish and Midianitish merchants, who were going with costly drugs to Egypt. The brothers then took Joseph's coat—the coat of many colours—and dipped it in the blood of a kid, to induce the belief that he had been killed by a wild beast. They then sent it home to their father, who, receiving the impression they intended to convey, was overwhelmed with anguish. He rent his clothes, put on sackcloth, and mourned for his son many days. This was about three years after Jacob had joined his father Isaac at Mamre.

6. Meanwhile Joseph was taken to Egypt, and sold to Potiphar, captain of the guard to Pharaoh,* king of Egypt. By his abilities and excellent conduct, he won the entire confidence of his master, who in the end left all his affairs in his hands. But after serving Potiphar with great integrity and success for ten years, he was then thrown into prison, on account of a false accusation by his mistress, whose guilty enticements he had repelled. In the prison his character and talents were soon appreciated by the governor, who committed all the other prisoners to his charge. Among these were the king's chief butler and chief baker—officers of some consequence in Eastern courts. These were both in one night troubled with remarkable dreams, which Joseph modestly undertook to interpret, and the event corresponded with his interpretations—the butler was restored to favour, and the baker was hanged.

7. Two years after this, the king of Egypt himself had two very singular dreams in one night, which troubled him greatly, especially when he found that none of his diviners were able to discover their meaning. On this the chief butler called to mind Joseph's most true interpretation of his own and his compan-

* *Pharaoh, or Pharah*, is not a name, but a title, meaning "king," which accounts for its being given in Scripture to nearly all the sovereigns of that country of whom it takes notice.

ion's dream in prison, and spoke of it to the king. Pharaoh immediately sent to the prison for him; and when he stood before the king, related to him his dreams. Modestly disclaiming the wisdom which the king supposed him to possess, and ascribing all the honour to the God whom he served, Joseph told the king that the two dreams were to be received as a warning from God, that seven years of extreme plenty in Egypt would be succeeded by seven years of unexampled scarcity. He then proceeded to give such sound advice, as to the mode in which the over produce of the seven years of plenty might be husbanded for use during the seven years of famine, that Pharaoh at once determined to invest him with the power and station necessary for giving effect to the measures he had advised. By taking off his signet-ring, and placing it on Joseph's finger, he conveyed to him such high powers as made him next in authority to the king. He was then arrayed in the vestures of fine muslin and the chain of gold which belonged to his high place, and, standing in the royal chariot, he was conducted in grand procession through the metropolis, and proclaimed chief minister and governor of Egypt. Joseph was thirty years old when he attained this high advancement. Soon after, Pharaoh, in order to strengthen Joseph's position by connecting him with distinguished families, gave him in marriage a lady of high rank—Asenath, daughter of Potipherah, high-priest of On, by whom he ultimately had two sons, Manasseh and Ephraim.

8. During the seven years of plenty, Joseph travelled through all the provinces, making surveys, building granaries, and filling them with corn. The effects of the years of scarcity which followed, were felt not only in Egypt but in all the adjacent countries, the inhabitants of which soon flocked to Egypt to purchase corn from the well-filled granaries of Joseph. The private stores of the Egyptians themselves were soon spent, and they became dependent upon the public stock, out of which they bought corn until they had nothing but their persons and their lands left to them. Then, at their own desire, Joseph bought their lands for the crown at the cost of supplying them with food during the scarcity; and for the convenience of distribution, he assembled the people of every district into the towns in which the corn was stored; and when the famine was nearly ended, he gave them seed, and restored them their lands to farm at the fixed crown-rent of one fifth of the produce. We have explained this procedure, because it appears to have been of late much misunderstood.

CHAPTER VI. B. C. 1708 TO 1635.

PATRIARCHS.	B. C.
Jacob sends his sons to Egypt for corn,	1707
Jacob and his family go to Egypt,	1706
End of the Famine,	1702
Jacob dies,	1682
Joseph dies,	1635

EGYPT.	B. C.
Amun-m-gori I.,	1696
Amun-m-gori II.,	1686
Osistasen II.,	1651

1. AMONG the foreigners who repaired to Egypt to buy corn, in the first year of the famine, were the brethren of Joseph. As they stood "and bowed themselves before him, with their faces bowed to the earth," and thus accomplished what was predicted by the dreams which they had so criminally endeavoured to frustrate, they little thought of their brother; but he knew them well. To try their present dispositions, he spoke roughly to them, and accused them of being spies, "come to spy the nakedness of the land." This was a most grave and dangerous charge, coming from such a quarter. This they felt; and, in their anxiety to repel it, gave a particular account of their real condition, from which Joseph learned that his father still lived, and that his favourite son, their younger brother, had remained at home with him. Joseph seized hold of this, and made the appearance of that younger brother before him, the test of their sincerity, and decided that one of them should go for him, and the rest remain in custody till that one returned with Benjamin. Meanwhile they were all cast in prison; but on the third day he spoke more gently to them, and directed that they should all go except Simeon, who was to be detained as a hostage for their return. Their troubled consciences interpreted the difficulties into which they had fallen, as a divine judgment upon them for the treatment of their brother; and, as they freely expressed this to one another, not supposing "the governor of the country" could understand them, Joseph was much moved, and turned from them and wept. He gave them provisions for the journey, and caused the money they had paid for corn to be privily restored in their sacks.

2. When they reached home they gave their father a full account of the strange behaviour of "the man, the governor of the land." He was much disconcerted at the demand for Benjamin, and refused to let him go. But, when the corn was all consumed, and Jacob desired his sons to go to Egypt for more they absolutely refused again to appear before "the governor" without Benjamin. At length, with extreme difficulty, they extorted his consent, Judah making himself individually responsible for Benjamin's safe return. Anxious to make a favourable

impression upon the much dreaded "man" in Egypt, Jacob sent him a present of the choice products of the land of Canaan—balm and honey, spices and myrrh, nuts and almonds.

3. They arrived in Egypt, and again stood before Joseph, who no sooner saw Benjamin than he expressed his satisfaction, and set Simeon free. He asked them concerning that old man of whom they had spoken, their father; and was obliged to withdraw to indulge that burst of emotion which the sight of his brother inspired. He feasted them sumptuously that day, and the next morning allowed them to depart with the corn they required. But, to try their feelings towards Benjamin, he caused his own silver cup to be secretly introduced into the mouth of his corn-sack, that he might see whether, when Benjamin should be charged with the theft, they would leave him to his fate, and go home without him. Accordingly, after they had left the town, they were overtaken by a party of Joseph's servants, who ordered them to stop, and charged them with having stolen their master's silver cup. Ashamed at this accusation, but conscious of their innocence, they expressed their readiness to be searched, and declared that any one with whom the cup might be found deserved to die. When the cup was found in Benjamin's sack, they returned with the supposed culprit to the city, and once more stood before the governor of the land. They fell on their faces before him, and, in answer to his reproaches, declared themselves his bondsmen, without attempting to deny or vindicate the apparent guilt of their brother. But Joseph told them it was right that only the guilty should suffer. Benjamin, therefore, he would detain in bondage, but they might go home. Judah then interceded, and, in a most eloquent and touching address, evinced the most tender affection towards his brother and his aged father; and, declaring the special trust he had incurred, entreated to be taken as a bondsman in the stead of Benjamin. The governor could contain himself no longer. He made himself known to them;—"I am Joseph! Doth my father yet live?" Perceiving them overwhelmed with apprehension and remorse, he endeavoured to comfort and reassure them, by directing their attention to the designs of Providence: "Be not grieved or angry with yourselves, that ye sold me hither; for God did send me before you to preserve life." He then embraced them all, and opened to them his desire that they should return and bring their father and their families down to Egypt, where they would enjoy plenty during the remaining years of famine; and he would procure them a grant of the pastoral district of Goshen for their residence.

4. Joyful was their return, and rapturous their announcement to their father:—"Joseph is yet alive!—and is governor over all the land of Egypt!" Jacob's heart fainted, and he believed them not. Twenty years he had mourned his beloved Joseph as dead; and it was not easy at once to receive so great a joy.

When, at length their solemn assurance created belief, he said, "It is enough; Joseph, my son, is yet alive; I will go down and see him before I die!" So Jacob left Canaan with all his family and possessions. On the way he paused to worship at the old family altar at Beersheba, and was there favoured with the intimation from God that the purpose of his providence was, that his race should tarry in Egypt to grow into a great nation there; and that, as such, they should then march forth to take possession of the land of Canaan, their promised inheritance. Jacob's family, consisting of his sons, with their wives and children, at the time it entered Egypt, consisted of seventy-five* persons. (Acts, vii. 14.) On entering Egypt, Jacob sent Judah to give notice of his arrival to Joseph, who immediately rode forth in his chariot to meet his father, who, when he saw him, "fell upon his neck, and wept on his neck a good while;" and, as soon as he could speak, he said, "Now, let me die, since I have seen thy face; because thou art yet alive." Joseph conducted them into the land of Goshen, which they were to occupy. Having left their flocks and herds there, they went to the metropolis, and were introduced by Joseph to the king, the father separately, and the sons together. Pharaoh was much struck by the venerable aspect of the patriarch, and asked him how old he was. He answered—"The days of the years of my pilgrimage are a hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage."

6. Jacob and his family having taken possession of the district of Goshen, remained there undisturbed in their usual pastoral employments for seventeen years, at the end of which, Jacob, being then 147 years old, felt that his last hours drew nigh. He therefore called his sons together to tell them, in the spirit of prophecy, what should befall them and their tribes in the coming times. As they all stood around him, he gave utterance, in the most beautiful language, replete with poetical images, to a wonderful series of predictions respecting the future character, circumstances, and situation of the tribes which were to spring from his several sons. To Judah was allotted the pre-eminence, and a more especial interest in the promises of the covenant; nor was it obscurely intimated that in that tribe was to arise the promised Deliverer, whose coming was the main object of the Hebrew covenant, and of the Jewish polity as established in after years. Joseph was eminently favoured with a double portion; for Jacob adopted his two sons, Ephraim and

* In Gen. xlvi. 27, we read "seventy." The reason of the difference is this: Jacob's eleven sons and a daughter, and their children and grandchildren, made sixty-six persons, to whom the account in the Acts adds the nine wives of Jacob's eleven sons. The account in Genesis omits these wives, but makes the number seventy by adding to the sixty-six Jacob himself, and Joseph, with his two sons, already in Egypt.

Manasseh, as his own children, thereby making them heads of tribes, and entitling them, as such, to be counted as two tribes in the commonwealth of Israel; but, at the same time, Jacob intimated that the tribe of the younger son Ephriam would take a leading part in the nation, and be greater and more renowned than the tribe of the elder Manasseh.

6. When he had finished blessing his sons, Israel gathered up his feet into the bed, and died. Joseph fell upon the face of his dead father, kissed him, and closed his eyes. Egypt held a solemn mourning for him. His body was embalmed after the manner of the Egyptians, and carried with great state to the land of Canaan to be laid in the family sepulchre. Such had been his own desire in the unshaken conviction that the Lord would restore his race to the land which contained that sepulchre, and give it to them for a possession. In the same conviction Joseph himself, fifty-four years after, and just before his death, being then 110 years old, sent for his brethren, and required them, on behalf of the family, to swear to carry up his bones from Egypt, and bury them in the Land of Promise; thus, at once, evincing his faith, and taking his last place with the Israelites rather than with the Egyptians. He then died; and, as he had only charged them to remove his bones with them when the time of their final departure should arrive, his body was carefully preserved in a coffin against that time.

BOOK II.

CHAPTER I. B. C. 1571 TO 1491.

PATRIARCHS.	B. C.	EGYPT.	B. C.	EVENTS AND PERSONS.	B. C.
Levi dies, . .	1619	Osistasen III., .	1636	Scamander leads a colony from Crete and founds Troy,	1546
The new king [dynasty] in Egypt,	1575	Amun-m-gori III.,	1621		
Aaron born, . .	1574	Name unknown, .	1580	Cecrops leads a colony from Sais in Egypt, and founds Athens, . . .	1556
Moses born, . .	1571	Amosis, . . .	1575		
Moses quits Egypt,	1531	Amunoph, . .	1550		
Moses returns to Egypt and brings forth the Israelites, ...	1491	Tothmes I., . .	1532	Cadmus carries letters into Greece & founds Thebes,	1493
		Tothmes II., . .	1505		
		Tothmes III., .	1495		

1. THE posterity of Jacob's sons remained in the land of Goshen, increasing with prodigious rapidity, through the special blessings of Providence, who designed to multiply them soon into a nation. For many years we know little more of them.

but it may be observed Ephraim and Manasseh, the two sons of Joseph, instructed by their father to prefer the lot of God's chosen people, very early joined the Israelites in Goshen, and followed the same mode of life. All went on very well until the accession of a new dynasty to the throne of Lower Egypt —probably a foreign dynasty from Upper Egypt, which knew little and cared less for the memory and services of Joseph. The new government contemplated with alarm the position occupied by an active, closely-united, and rapidly increasing body of foreigners in the land of Goshen. It was considered that, unless means were taken to reduce and keep down their numbers, their power would soon be too great for the Egyptians to control. While the troops were elsewhere employed, they might get possession of the country, or might at any time ruin Egypt, by going over to its enemies in time of war.

2. Much of this alarm obviously arose from the fact of their living apart by themselves, in Goshen, so that their aggregate mass was so apparent as to inspire the Egyptians with apprehension, and the Israelites with confidence. Had they been dispersed over Egypt, and intermixed with the native population, nothing of this could have been felt. Knowing how, under ordinary circumstances, a population may be kept in check by oppression and labour, the Egyptian government determined to reduce the free-born Israelites to the condition of serfs, requiring them to "serve with rigour" in the public works—to dig in canals, to cultivate the ground, to build towns and granaries, and to make the sun-dried bricks, compacted with straw, of which they were constructed. Task-masters were set over them to exact the full amount of labour; and those who failed were subjected to severe punishments. But, although the yoke of Israel was made very heavy, the population was not checked. The more they were oppressed, the more their numbers increased. Perceiving this, the king determined to resort to more decisive measures, and enjoined the Hebrew midwives to destroy every male infant in the birth. Fearing God more than they feared the king, the midwives disregarded this barbarous order. But, determined not to be balked in his politic design, Pharaoh no longer stooped to indirect and secret measures, but openly commanded that every male child thenceforth born should be thrown into the river Nile.

3. In those days, Jochebed, the wife of Amram, of the tribe of Levi, gave birth to a son. She had already two children, a son named Aaron, and a daughter called Miriam. For three months the mother managed to save her infant from its doom: and then finding that she could hide him no longer, she placed him among the flags beside the river, in a basket which had been daubed with slime to keep the water out. In the good providence of God, who intended this infant for great deeds, it happened that he had not remained there long before the king's daughter (Thermusus) came to the spot, attended by her mai-

dens, to bathe. Perceiving the basket she sent for it, and was much struck with the extreme beauty of the child, and moved by its infant wail. She knew that it must be a Hebrew child, but resolved to save it; and sent Miriam—who had been watching the result—to find a nurse for him. She brought the mother, who joyfully received the charge of nursing her own infant for the king's daughter.

4. In due time the boy was taken home to that princess, who became attracted to him, regarding him as her son, and gave him the name of MOSES (*from the water*), because she had saved him from the water. He was duly instructed in the learning and science of the Egyptians—who were then, perhaps, the most cultivated people in the world; and it is said that in due time he rose to high employments, and rendered important services to the state.* At length it seems to have been considered necessary that he should, by some legal form or ceremony, be recognized as "the son of Pharaoh's daughter," to qualify him for higher distinctions than he had yet attained. But when it came to this point, he refused the proposed adoption, and chose rather to take his part with the oppressed people to whom he by birth belonged. He repaired to the land of Goshen, and became an eye-witness of the misery which they still suffered. One day, seeing an Egyptian task-master beating an Israelite, he fell upon him, slew him, and hid his body in the sand. The next day, in endeavouring to pacify two quarrelling Israelites, he was treated with insult, and jeeringly reminded of what he had done the day before. Alarmed at finding that the deed was known, and fearing the vengeance of the Egyptians, Moses fled from the country without delay; being then forty years of age.

5. Moses travelled eastward, and came to a territory on the eastern arm of the Red Sea, occupied by a branch of the family descended from Midian, one of Abraham's sons by Keturah. Here, while resting beside a well, he interfered to protect seven young women of the country from some shepherds, and drew for them the water their flocks required. This led to his introduction to the father of these damsels, Jethro, the prince and priest of Midian, who persuaded the stranger from Egypt to take charge of his flocks, and gave him in marriage Zipporah, one of his daughters. By her he had two sons, Gershom and Eliezer. Forty years Moses fed the flocks of Jethro his father-in-law, at proper seasons leading them for pasture to the well-watered valleys of Sinai mountains. At the end of that time, when he was in this quarter, hard by the Mount Horeb, he was startled by seeing a bush burning, and yet remaining unconsumed. He advanced to examine this wonder; and as he drew

* This is not said in the Biblical narrative. But it is probable in itself, is affirmed by Josephus (Antiq. ii. 10), and is more than hinted at by St. Stephen, who, alluding to this period of Moses' life, says, he was 'mighty in word and deed." (Acts, vii.)

near, the voice of God called to him by name from out of the bush, forbidding him to come nearer, and admonished him to take the sandals off his feet in reverence of the Divine presence, which rendered holy the ground on which he stood. The Voice then proceeded to announce that the cries of the oppressed Hebrews had entered heaven, and that the time was now come to bring them forth from Egypt, and give them possession of the Promised Land.

6. Moses himself was then required to become the agent for working their deliverance; but he shrunk from the responsibilities and care of this great commission. He excused himself by reason of his wanting that persuasive speech which had power over men; to meet which his eloquent brother Aaron was joined to the commission: and when Moses persisted, on the ground that the Israelites were not likely to listen to him, or to believe that he had been sent by the God of their fathers, he was empowered to work miracles for their conviction. No longer able to refuse, Moses took leave of Jethro, and returned to Egypt; and as he approached the land of Goshen, was met by Aaron, who had in a dream been warned of his coming. The brothers called together the elders of Israel, and Moses opened to them his commission, and confirmed it by the appointed miracles; and having satisfied them, they all repaired to the court of the reigning king, of whom Moses demanded, in the name of JEHOVAH, the God of the Hebrews, that the descendants of Israel should be allowed to quit his dominions. The Egyptians had, however, by this time, found out the value of their forced services, and the king flatly refused to listen to so extraordinary a proposal. Indeed, affecting to consider such vain notions the effect of idleness, he directed their labours to be increased, and their bondage to be made more bitter.

7. Moses was then obliged to resort to "the plagues," which he was commissioned to inflict, in order to compel Pharaoh to consent to their departure, and at the same time to demonstrate the greatness and power of the God whom the Hebrews worshipped. The heart of Pharaoh was very hard, and it required a succession of the most terrible inflictions to extort his consent. The waters were changed into blood; frogs, lice, and gnats, successively inundated the land; a murrain destroyed the cattle; the people were afflicted with painful and noisome ulcers; a tremendous hail-storm destroyed the fruits of the ground; clouds of locusts consumed all that the hail had left; and this was followed by a thick darkness which overspread all the land except that part which the Israelites occupied. By some cunning sleight, a few of these miracles were imitated by the Egyptian magicians, which much encouraged Pharaoh in his obstinacy. At times he wavered; but as at the end of all these plagues he still remained inexorable, one last and terrible infliction was threatened, and Moses was apprised that it would be

effectual. This was no less than the sudden death of all the first-born in Egypt. Accordingly at midnight, the first-born, from the highest to the lowest, were smitten, and there was no house from which came not the wail for the dead. This calamity, like the others, touched not the Israelites, whose doorposts were sprinkled with the blood of a lamb offered up in sacrifice to God, according to his previous appointment. And that the memory of this signal distinction, when the Destroyer *passed over* the blood-sprinkled doors of the Israelites, and smote the first-born of the Egyptians only, might be preserved to all generations, the Lord instituted the feast of the PASS-OVER;* and as a further memorial, he directed that the first-born should henceforth be set apart for his service (Exod. vii. to xiii).

8. Although the king of Egypt had held out so long, the people had been anxious before this that the Israelites should be dismissed; and now they were no longer to be restrained. With their dead around them, and not knowing what might befall them next, they insisted on the instant departure of the Israelites. The king was not able to resist the popular impulse, and perhaps was not at the moment willing, for the first-born of the throne lay also dead. He gave his permission, and the people in every possible way urged and hastened their going forth. The Hebrews, however, took this opportunity of universal consternation to demand† the wages of their long and laborious services; and the Egyptians in their eagerness to get them out of the country, were in no humour to contest the matter, but hastened to load them with "jewels of gold and jewels of silver," together with costly raiment. This, together with their numerous flocks and herds, caused the Israelites to go forth from Egypt a wealthy people. They had also become very numerous; for the men fit to bear arms amounted to six hundred thousand, which implies a total population of two and a half millions;‡ besides there was a large "mixed multitude," which chose rather to take their part with the Israelites than to remain in Egypt. Very probably a large proportion of these were foreigners who had, like the Israelites, been held in slavery by the Egyptians: the rest may have been Egyptians of the lower and more despised orders. At all events, this "mixed" body appears from the history to have formed the rabble of the immense multitude that quitted Egypt 215 years after Jacob and his family entered that country, and 430 years after the founder of the family went to the land of Canaan.

9. The ends for which that family had been sent into Egypt were now completely answered. Under the protection of the

* This feast has been mentioned before.

† Incorrectly rendered "borrow" in our version.

‡ Thus, the men fit to bear arms are seldom half the entire male population; and this again must be doubled for the males, who are never less, and generally more numerous than the females.

most powerful people in those parts, and in one of the most fertile countries in the world, they had rapidly multiplied into a great nation; so that notwithstanding the ill feeling which ultimately prevailed, Egypt had been compelled to act as a nursing mother to Israel. By their residence in Egypt, the original character of the Israelites had been modified by intimacy with Egyptian habits and ideas, and by familiarity with Egyptian modes of life. They must have acquired a knowledge of agriculture, and of the arts of settled and social life in which the Egyptians excelled, and so far they had undergone a useful training for their destined condition. And inasmuch as it was the Divine intention that they should exchange the comparative inertness of pastoral life, for the cares and labours of agriculture, even the bitter bondage in Egypt may, in its real effect, have been a serviceable schooling of the nation into those habits of regular industry which their destined condition would require. On the other hand, the iron of their bondage had entered into their soul; their religion had become tainted with the superstitions of Egypt; and their mind and character had acquired the hue which continued bondage never fails to impart. They were a timid, selfish, vain, idle, suspicious, unconfiding, mean, and ungenerous people. It soon appeared that the generation which quitted Egypt was utterly unfit to enter Canaan; and several generations passed before the taint of the Egyptian bondage was wholly purged from the blood of Israel.

CHAPTER II. B. C. 1491.

	B. C.		B. C.
Passage of the Red Sea, . .	1491	Defeat of the Amalekites, . .	1491
The first fall of Manna, . .	1491	Arrival in Sinai, ...	1491

1. With a view to the condition and character of the people, and their unfitness for immediate action, it was not the Divine intention that the emancipated Israelites should go directly and by the nearest way to the land of Canaan, entering it on the south-west, where the Philistines and other warlike tribes were stationed; but to go round by the desert and approach on the south-east, from which quarter they might get into the very heart of the country before any serious opposition could be encountered. But first they were to be led into the Peninsula of Sinai, among the mountains where Moses had seen the burning bush, that they might there be properly organized, and receive the laws and institutions necessary to keep them as a peculiar people among the nations. In their march the Israelites could not be mistaken in their course; for a miraculous pillar, of cloud by day and of fire by night, went always before them to direct their way. They rested whenever it stood still, and whenever it moved they followed.

2. From Egypt the hosts of Israel marched towards the western arm* of the Red Sea, round the head of which lay the usual road to the Peninsula of Sinai. On arriving at the sea, they encamped on its hither shore in such a manner that they had the sea before them and the mountains behind, and could only retreat by returning to Egypt by the way they came, or by going round by the head of the gulf into the peninsula.

3. In the three days which had passed since the Israelites left Egypt, the alarm of the Egyptian king subsided into resentment for the calamities which Egypt had suffered for their sake; the loss of the services of so large a body of well-trained serfs, was also a matter of no small moment: and, therefore, when he received information that they had encamped in so disadvantageous a position as that which has been described, he determined to follow them with his troops, and by cutting off their retreat round the head of the gulf, either drive them back into Egypt by the way they came, or destroy them where they lay. Dreadful was the consternation of the Hebrews when the appearance of Pharaoh and his host made known to them their danger. Only a miracle could save them; and that miracle was wrought. At the command of God, Moses uplifted his rod over the waters, when immediately a strong wind arose, by which a broad track was opened through the sea for the passage of the chosen race, dryshod, to the other side, where by the break of morning, they all arrived in safety. With marvellous temerity, Pharaoh, with his chariots and horsemen, entered in pursuit; when Moses, from the further shore, again stretched forth his rod, and the waters suddenly returned and overwhelmed them all. This great event, which was celebrated by the daughters of Israel in triumphant hymns, had a most salutary effect upon the neighbouring nations, impressing them with a great dread of the mighty God by whom the Israelites were protected.

4. The now secure multitude tarried a short time at this place, and then marched southward for three days through the wilderness of Shur, where they began to be in want of water. This caused them to murmur greatly, especially when, on coming to Marah, they found water which was too bitter to be of any use. To pacify them Moses was instructed to cast a branch of a certain tree into it, and it then became sweet and drinkable. Their next resting place was at Elim, where twelve wells, shaded by seventy palm-trees, gave abundant of water to the people and their flock.

5. Journeying from Elim, the people having exhausted the provisions they had brought from Egypt, began to suffer hunger. On this they gave way to their usual unmanly wailings, and to the most ungenerous reflections upon their great leader.

* Now the Gulf of Suez.

They forgot the miracles of God, and remembered only the "flesh-pots" of Egypt. God rebuked them; but he promised that they should have meat in the evening, and in the morning bread to the full. This he made good by causing a vast flight of quails to rest that evening upon the camp: and of these large quantities were taken and dressed for food. And in the morning, when the dew was gone, the ground was found to be covered, as by hoar-frost, with small, round, white particles, like coriander seed for size and shape, and the taste of which was like fine bread sweetened with honey. The wondering inquiry *Man-hu?* (*what is this?*) which the Israilites addressed to one another on beholding it, caused this food to be called *Manna*. This proved to be the commencement of a supply of "bread from heaven," which was furnished daily, except on the Sabbaths, for forty years. Still advancing southward towards the upper region of Sinai, the Israelites passed over an arid tract of country and encamped at Rephidim. As no water was found at this place, the people again broke forth into their usual murmurs; and on this accasion, so wild and fierce did their passions rise under the agonies of thirst, that Moses and Aaron were in danger of being stoned for having brought them to that wilderness, unless some immediate relief were given. Moses was instructed by God to take some of the elders as witnesses, and strike with his rod a rock in Horeb. He did so; and from that rock an abundant stream immediately broke forth and flowed to the Hebrew camp. Moses signalized this transaction by calling the place Massa (*temptation*), and Meribah (*strife*).

6. By this time the movements of the Israelites attracted the attention of the inhabitants of Sinai; and that warlike tribe, the Amalekites, whose quarters the Hebrew host now approached, determined to assault them, stimulated, perhaps, by the hope of acquiring the Egyptian wealth with which they were laden. On this Moses directed a valiant young man named Joshua, who always attended him, to draw out a body of choice troops, and give the Amalekites battle on the morrow. The next morning, when Joshua marched forth against the Amalekites, Moses, accompanied by his brother Aaron, and by Hur, ascended to the top of a mountain and prayed to God in view of the warriors and the people. It was soon discovered that while the hands of Moses were uplifted in prayer, Israel prevailed over Amalek; but that when his hands hung down in weariness, Amalek was the stronger; and therefore, Aaron and Hur placed themselves beside the prophet and sustained his interceding hands until the evening, by which time the Amalekites were put to utter route. This signal success in their first military enterprise greatly encouraged the Israelites; and by Divine authority and command, the race of Amalek was, for this first and most unprovoked act of hostility against the chosen people, devoted to utter extermination.

7. After this the Hebrews advanced to Mount Sinai, calle

also Mount Horeb, where the Lord had appeared to Moses in the burning bush. While the host encamped in the valleys below, Moses was frequently called up by the Lord into the mountain; and sometimes, by command, he took up Aaron, Nadab, Abihu, Joshua, and other principal persons, a part of the way with him; and they were permitted to behold that resplendence which is named "the glory of God." Never was the intercourse between God and a man made so obvious to the senses as it was at this time, with regard to Moses, upon this mountain; and the reason evidently was, that a weak-minded and suspicious people might be the more strongly convinced of his divine mission, and the more readily obey him as their leader. An infant nation, circumstanced like the Israelites in leaving Egypt, required, more than advanced people can well apprehend, that kind of evidence which may be seen and handled; and this consideration will be found to explain many circumstances in the history of the measures which God at this time took with the Israelites.

8. The first important act was to obtain from the assembled nation a distinct acknowledgment of the supreme authority of Jehovah, and the promise of implicit obedience. This was becomingly and cheerfully given by the people; and by that act they became a nation with the Lord himself for their King, in a sense in which he never was the king of any other people. This it is important to remember, as the clearness of the history very much depends upon the recollection of the fact, that the Lord was not only the God of the Israelites, and of the whole world; and not only the King of the Israelites, in the same sense in which he was and is King and Governor of the universe; but that he was, in a peculiar sense, and for a peculiar purpose, their real political and national King and Head, and as such entitled to direct the affairs of the state, and to require political and civil obedience from his people. His sovereign power being recognised, the Lord appointed the third day after as that in which he would appear with glory upon the mountain, to deliver the laws to which he required obedience. Meanwhile the people were to purify themselves against that day; and fences were placed around the mountain, that none might trespass too near the sacred presence.

9. On that day, being the fiftieth after the departure from Egypt, the Lord descended upon the top of Mount Sinai, which then trembled greatly, while the lightning flashed, and the thunders rolled, and the summit was enveloped in a vast body of flame, from which a great smoke arose. The awe-struck multitude remained at the foot of the mountain; but Moses and Aaron ascended, although only the former dared to enter the cloud which veiled the presence of God. No *form* was seen by the people or by Moses; but a voice was heard giving utterance to the words of the Decalogue. So awful was that voice, and so appalling were the circumstances, that the people were,

struck with fear, and entreated that God would henceforth make known his will through Moses, and that they might thenceforth hear the voice and the "mighty thunderings" no more. Accordingly, in successive visits to the mountain, Moses received the great body of civil, ceremonial, and political laws and institutions, which, on his return, he wrote down as we now find them in the Pentateuch, and read to the people. The greater number of these institutions were delivered to him on one occasion when he was absent not less than forty days on the mountain, at the end of which he received, written upon tables of stone, the ten fundamental laws of the Decalogue, which had before been orally delivered.

CHAPTER III. B. C. 1491 to 1490.

	B. C.		B. C.
The Law delivered, . . .	1491	Aaron and his sons appointed Priests, ...	1490
Tabernacle completed, . .	1490		

1. During his absence, Moses left the charge of the people to Aaron and Hur. After long waiting, they gave him up for lost, and ceased to expect his return. The salutary restraint of his presence being thus withdrawn, the infatuated Israelites clamoured to Aaron for a sensible image or similitude of the God they worshipped, such as other nations had, that it might go before them and be always among them. This was contrary to the very first law which the people had lately heard delivered from amidst the thunders of Sinai. From the prevalent danger of idolatry, they had been strictly enjoined not only not to worship other gods, but not to make any figure or similitude or symbol of the true God for the purpose of worship. But, heedless of this, the people persisted in their demand, and Aaron weakly yielded; and of the ornaments which they contributed, he caused to be made a golden calf,—probably because, under the form of a calf or young bull, the Egyptians worshipped their most popular god, Osiris. No sooner was the golden calf completed than Aaron proclaimed a feast to the Lord, which the people celebrated with dances and heathenish sports, before the degrading symbol of his presence which they had set up.

2. Meanwhile, Moses was dismissed from his high conference with God on the clouded mountain top; and in his descent, with the tables of the law in his hands, was joined by the faithful Joshua, who had remained below. As they proceeded, they arrived at a point which commanded a view of the camp and the proceedings there. No sooner did the Prophet behold the people abandoning themselves to heathenish merriment before their idol, than he was seized with vehement indignation, and

cast from him the tables of the law with such force that they were broken in pieces. He hastened forward, and his presence struck the crowd with dismay. He broke down and destroyed their image; and after reproving Aaron, called around him the men of his own tribe, the Levites, and ordered them to execute judgment on the revolters. Three thousand men fell in the slaughter which they made. After this, Moses was commanded to prepare two new tablets of stone, which he took up to the Mount, where they received the words which had been graven on the broken tables. When he came down from the Mount on this occasion, it was found that his countenance had become so radiant that the people were not able to look steadfastly at his face; and hence he covered his head with a veil.

3. Order being restored, Moses proceeded to execute the commands which he had received during his long stay in the Mount; and the recent exhibition which the people had made of their tendency to sensible symbols and material idols, only the more evinced the necessity for the measures which were taken. A purely spiritual worship of an invisible God, and a true allegiance to an invisible King, were beyond the reach of their understanding and their condition. Therefore, in so far as his ineffable greatness could stoop to the littleness of man, he determined to make his presence among them felt by sensible manifestations, by ministers, officers, and ceremonies. He was their King; and he determined as such to dwell among them, and to connect with the requisitions of his peculiar and political character, such religious observances as would constantly remind them that he who stooped to be their King, was also their God, and the Lord of the universe.

4. In the first place, they were to provide for him a palace-temple, containing all things meet for the state of a Divine king, a throne, a table, an incense altar, a superb candelabrum,—all formed of, or overlaid with, the finest gold. The throne was the ark, the table that of shewbread. The dwelling itself, the TABERNACLE, was necessarily so made as to be taken to pieces, and carried from place to place as occasion required. When standing it was an oblong structure fifty-five feet in length, by eighteen in breadth and in height, formed of acacia wood overlaid with plates of gold, and the whole overhung with rich palls and curtains. In the enclosure in front was erected a large but portable brazen altar, on which were to be offered daily and occasional sacrifices; and here also was an immense basin or laver of the same metal, in which the ministers of the Divine king were to perform their ablutions. When the sacred edifice was completed and set up, the pillar of cloud, which has already been mentioned, moved from its previous station, and rested upon it; and a wondrous resplendence, called the Shechinah, or "glory of God," filled the place, and ultimately concentrated over the ark, where it became the appropriate and abiding symbol of the Divine presence.

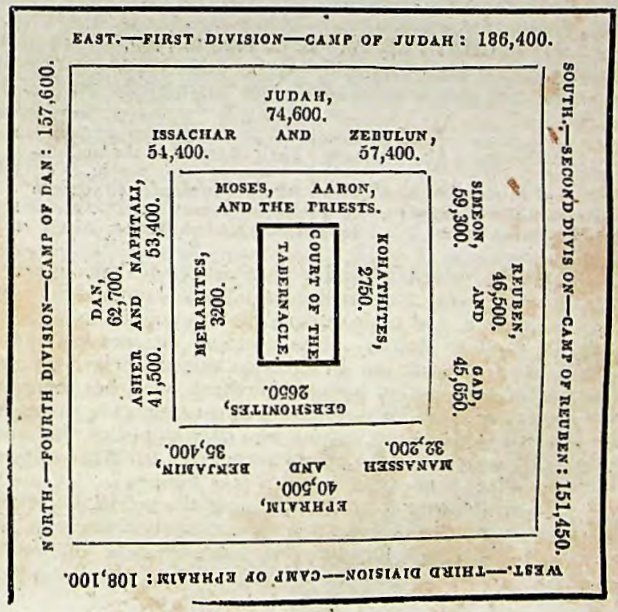
5. For the state of the Great King, ministers and officers were necessary. According to patriarchal usage, there was no distinct order of priesthood, such sacerdotal offices as their simple worship required being discharged by the first-born. In conformity with this, the first-born had, as we have seen, been set apart to the service of God on the departure from Egypt, with a further reference to a commemoration thereby of their preservation, when all the first-born of the Egyptians were destroyed. But now that the Israelites had evinced their need of a more ostensible system of worship, it was deemed proper, for the sake of better organization, that a whole tribe, instead of the first born of all tribes, should be set apart for this service. The tribe of Levi, to which Moses and Aaron belonged, was therefore chosen for the general service of the theocratical government; and the family of Aaron was selected for the higher and more special services of the priesthood, Aaron himself being the high-priest. All these had peculiar dresses suitable to their service, which they were to use when they officiated: at other times they were dressed like the rest of the community. The dress of the high-priest was very splendid, especially by reason of a breastplate of gold, in which were set twelve precious stones, on each of which was graven the name of a tribe in Israel. This was called the *Urim* and *Thummim*.

6. To support the court and ministers of the Great King, which involved also a provision for public worship, it was directed that the Levitical tribe should have one-tenth (tithe) and the first fruits of the produce of the fields and of the flocks. The tithe was what kings were in the habit of exacting for the support of the government, and as a sort of quit-rent for the soil, of which they were regarded the sovereign proprietors; and more than once does the Lord assert this right, as king, to the soil of Palestine. Besides, the tribe of Levi was to have no territorial inheritance; and as their exclusion left more for the other tribes, they had a claim of right to compensation from these tribes; for the few towns which were given to them for residence were no adequate compensation for their foregoing an equal heritage in the soil of the Promised Land.

7. The people worked with ardour, and contributed with liberality and zeal, in giving effect to all those designs and operations; for a gorgeous regality and theocracy, with a splendid court and imposing ritual, were exactly suited to their condition of mind, and gave them a feeling of importance and concentration, which they could not well have realized by any other means. Eight days after the solemn consecration of Aaron and his sons to the priesthood, their ministrations commenced by the first burnt-offering upon the altar. On that occasion the Lord was pleased to signify his complacency by the appearance of that "glory" or resplendence, of which we have so often spoken, and from which a fire now darted forth which consumed the burnt-offering that lay upon the altar. At this sign of

favour and acceptance, the people shouted and fell upon their faces in adoration. (Lev. ix.) The fire thus kindled was commanded to be continually kept up (Lev. vi. 12, 13); nor was it lost until the Babylonish captivity. No fire but this was lawful in any ministerial service, as two of the sons of Aaron, called Nadab and Abihu, found to their cost; for when, through carelessness or wilful daring, they put common fire in their censers, and offered incense therewith, they were struck dead: a suffocating flame shot through and destroyed them, without injuring their bodies or their garments.

8. During the subsequent stay at Sinai, great pains were taken to organize the vast body which now composed the Hebrew nation. A census was taken, which exhibited nearly the same result as the rough estimate given on quitting Egypt, being rather more than 600,000 men fit to bear arms, which, as we have shown, is nearly one-fourth of the entire population (Num. i.). A particular account of the order by which the marchings and encampments of this vast host was regulated is given in Num. ii. This regulated movement and orderly disposition must have been very imposing, whilst nothing could be more effective for preventing confusion. The tribes usually encamped so as to form a hollow square, in the centre of which was the tabernacle, within a smaller square formed by the tents of the sacerdotal tribe according to the following order.



9. For the idea of another excellent arrangement, Moses was indebted to Jethro, his father-in-law, who came from his home, which was at no great distance, to congratulate the Deliverer of Israel, and to bring to him his wife and two sons. During his stay this old man observed with concern the great labour which Moses had taken upon himself, in hearing the complaints and determining the differences of so great a people; and fearing that he would soon be utterly worn out by such incessant labour, he counselled him to commit the hearing of secondary causes to subordinate officers, some over thousands, some over hundreds, some over fifties, and some over tens,—reserving for his own hearing only the weightier causes, and appeals from the inferior tribunals. This counsel being approved, was put into immediate execution, and the order thus established was long after preserved among the Israelites.

10. In the sequestered wilderness of Sinai, nearly a year was spent by the Hebrew people, when, the constitution of their civil and ecclesiastical polity being completed, the removal of the cloudy pillar, from off the tabernacle, gave the signal to depart, in the twentieth day of the second month of the second year after the departure from Egypt.

CHAPTER IV. B. C. 1490 to 1489.

	B. C.		B. C.
The Israelites leave Sinai, .	1490	Their ill report of the land discourages the people, . .	1490
Supply of Quails, ...	1490	Sentence to wander 40 years in the Desert, ...	1490
Sedition of Miriam and Aaron,	1490	Leave Kadesh Barnea, . . .	1489
Arrival at Kadesh Barnea, .	1490		
Spies sent into Canaan, . .	1490		

1. In the journey from Sinai to the frontiers of Canaan, several occurrences evinced the still intractable and unmanly character of the people, and their unfitness to receive the inheritance promised to their fathers. The renewed fatigues and privations of travel through the Desert soon raised their murmurs, which at the third stage, became so outrageous, that their Divine King manifested his displeasure by causing a fire to rage in the outskirts of the camp, which was only stayed at the intercession of Moses, when the people recognized the hand of God. Hence the place was called Teberah [*the burning*].

2. The next offence commenced among the mixed multitude which accompanied the Hebrew host, but involved many of the Israelites. Whatever fortitude they had soon gave way before

the privations of the Desert. There was, indeed, plenty of manna; but they had grown dainty, and "their souls loathed that light food." They lamented that they had ever left Egypt, and remembered, with tender regret, the cooling melons, the leeks, the onions, the garlick, and the other fruits and vegetables which they had enjoyed in abundance; as well as the fish and the meat, which in that rich land they had "eaten to the full." All this greatly oppressed the spirit of Moses, and his address to God on that occasion marks his deep despondency. To comfort him, and to enable him the better to sustain his heavy charge, he was directed to choose seventy competent men from the elders of Israel, who should act as a council, and assist him in the government of the people. These being nominated by Moses, were to be brought to the door of the tabernacle, where the Divine King gave undoubted signs of their acceptance.

3. As to the murmuring people, it was promised,—not in kindness,—that on the morrow, and for a month after, they should have "meat to the full." Accordingly, the miracle of the quails was repeated; and so abundant was the supply of these birds that not only were the people able to glut themselves for the time, but to preserve a great quantity for future use. In the midst of their over-feeding on this meat, their incensed God caused a terrible plague to break out among them, whereby great numbers were destroyed. Excessive indulgence in a kind of food to which people have not been lately accustomed, produces a mortal fever, well known to travellers; and this was probably the instrument employed in punishing the gluttonous people, who found a grave at Kibroth Hattaavah (*the graves of hungering*).

4. At Hazeroth the spirit of opposition to Moses broke out in his own family in consequence of his having married the foreign woman Zipporah, who had lately been brought among them. Miriam, the sister of Moses, who had previously held the chief place among the women in Israel, and who was now probably jealous of the respect paid to the wife of Moses, was the leader in this affair, and was soon joined by Aaron, who probably feared the influence which the newly arrived family were likely to acquire in prejudice to his own sons, on whom the priesthood had been conferred. At all events, their feeling was bad, and as the expression of it tended to undermine the authority of Moses, the Lord testified his displeasure by smiting Miriam with leprosy, and as a leper she was excluded from the camp. But in seven days she was restored at the intercession of Moses, after Aaron had humbled himself, and acknowledged their joint offence.

5. Nothing remarkable occurred in the march through the wilderness of Paran till they arrived at Kadesh Barnea, on the southern border of the Promised Land, when Moses encouraged them to proceed boldly, and take possession of their heritage.

But they betrayed some diffidence, and resolved first to send twelve spies, one from each tribe, to traverse the country, and to bring them an account of the land and its inhabitants. After an absence of forty days, the spies came back with a large cluster of grapes, and other fruits of the country,—many of which were new to men from Egypt. Of the country itself, and of its productions, they gave a very glowing account; but the inhabitants they described as warlike, and, in some places, gigantic, dwelling in high-walled and seemingly impregnable cities; and they declared it as their opinion, that however desirable the country, the Israelites were by no means equal to the conquest of it from the present inhabitants. This statement filled the timorous multitude with dismay; and they threatened to stone two of the spies, Joshua and Caleb, who proclaimed their conviction that, with the Divine aid, which was promised to them, they were fully equal to the enterprize. Breaking out into open mutiny, they even talked of appointing a leader to conduct them back to their bondage in Egypt.

6. For this last melancholy display of their utter unfitness for the promised inheritance, of their insensibility to the great things which had been done for them, and of their gross incapacity of comprehending his great design, the Lord's anger was greatly kindled against them. The mysterious "glory" suddenly appeared in the cloud which rested upon the tabernacle; and that manifestation of the present God struck dumb every clamorous tongue, and filled all hearts with fear. The Divine voice now threatened instant extinction to the revolters, and promised to make of Moses and his family a nation greater and mightier than they. This offer had been made on a former occasion, and was then, as now, reverently declined by the disinterested prophet; and he and his brother lay prostrate before the cloud, with their faces to the ground, interceding for the people. Their prayer had power with God, and the doom of instant death and disinheritance was averted. But it was pronounced that not one of the tainted generation—composed of those who were of full age on leaving Egypt—should enter the Promised Land; but that they should wander for forty years* to and fro in the wilderness, until they were all dead, and until their children had grown up into a generation fitter than they to receive the heritage of Abraham. From this doom only the two faithful spies, Joshua and Caleb, were exempted: the ten others were smitten with that instant death which their conduct deserved. [Numb. xiv.]

7. This awful denunciation had the remarkable, but not unnatural, effect of driving the Israelites from their childish timidity to the very opposite extreme of unauthorized and presumptuous rashness. The Canaanites and Amalekites had al-

* Forty years from the departure from Egypt, nearly 38 years from the present time.

ready taken alarm, and possessed themselves of the passes in the mountains which lay before the Hebrew host. Notwithstanding this advantage on the side of the enemy, and in spite of the earnest remonstrances of Moses, a large body of the Israelites determined to march forward and take possession of the country. They were driven back with great slaughter; and immediately after, in obedience to the Divine mandate, the camp at Kadesh Barnea was broken up, and the people conducted back into the desert towards the Red Sea.

8. Here, in the deserts between Palestine and Sinai, they wandered their appointed time, the generation which received the law in Horeb becoming gradually extinct. During all this time they continued to lead the same pastoral or Bedouin life as they had done before, living on manna and the produce of their flocks and herds; and removing from one station to another as directed by the pillar cloud which rested upon the tabernacle.

CHAPTER V. B. C. 1489 to 1452.

PATRIARCHS.	B. C.	EGYPT.	B. C.	EVENTS AND PERSONS.	B. C.
Rebellion of Korah,	1471	Amunoph II.,	1456	Danaus arrives (in a ship) from Egypt, and possesses himself of Argos,	1485
Return to Kadesh-Barnea,	1453			The Olymyic games first celebrated at Elis,	1453
Death of Aaron,	1453				
The Fiery Serpents,	1452				

1. During all this period, only one event of much importance is recorded. This was a very serious revolt against the theocratical government, by persons of high rank and consequence in some of the tribes. The rebels were heads of families and clans, who would have possessed high civil powers, and would have exercised priestly functions under the patriarchal government: and their attempt must be taken as a struggle of the old institutions against the new. In some shape or other, such a conflict almost always takes place between new forms of government and the ancient institutions which are altered or superseded. A settled and central government absorbs the power which, in a rude state of society, is exercised by individuals over small sections of the general body; and these are commonly too fond of power to relinquish it without a struggle. Among the Hebrews, the supreme authority under which t

new institutions had been framed, kept the great body of the natural heads of tribes and families quiet, whatever may have been their secret discontent; but there were some audacious spirits whom even this consideration could not restrain.

2. Korah, although himself a Levite, appears to have been the chief instigator of this revolt. His birth and station would have entitled him to a leading place in the tribe; and it is more than probable that another family being appointed to the priesthood, was the chief cause of his discontent. This, however, was not a ground on which he could expect much support from the chiefs of other tribes; and it was therefore pretended, that the liberties of the people had been infringed by Moses and Aaron; and that the heads of families had been unjustly deprived of the sacerdotal and other powers, which naturally belonged to them. The manner in which the high-priesthood had been made a high political office in a theocracy, exposed the priesthood to the ambition which it might have escaped had its duties been only sacerdotal.

3. Besides Korah, two chiefs of the tribe of Reuben, Dathan and Abiram, are named as the principal malcontents; and it will be remembered, that this tribe, descended from the first-born of Jacob, had, as regards the civil and sacerdotal rights of primogeniture, suffered more than any other by the existing institutions,—which gave the civil pre-eminence to Judah, and the sacerdotal to Levi. Two hundred and fifty other chiefs, probably from the different tribes, joined in this conspiracy, the very grave character of which may be estimated from the description of these persons as "princes of the assembly, famous in the congregation, men of renown." (Num. xvi. 2.)

4. The people appear to have been well disposed to listen to those who told them that they had cause to be discontented that their liberties had been taken from them; and that the yoke of a central government was too heavy to be borne. The leaders, therefore, being supported by a large body of the "congregation," at length openly charged Moses and Aaron with the usurpation of civil and pontifical power, which they were required to lay down. It was admitted that the appointments of the Divine King were absolute; but it was denied that it was, or could be, his intention that such powers should be vested in their hands. This they could only dispute by indirectly doubting the testimony of Moses, who brought this institution with him on his return from the Mount; and it was clear that, if his legislative agency in this matter could be set aside, an opening was made for overturning the whole system which rested on the same foundation. This was, no doubt, secretly understood on all sides: hence Moses at once saw that a special manifestation that the Aaronic priesthood was a divine appointment, had become necessary, not only to establish that institution, but for the confirmation of the whole system, of which that was an integral part: and, in the confidence that God would vindicate

his own appointments, Moses was content to refer the matter to him. After some strong words of reproof, he therefore invited the leading conspirators to exercise on the morrow, by offering incense, the sacerdotal functions to which they laid claim, and then the Lord would doubtless make known his own decision. Awful was that decision! As they stood with their censers to offer incense, they were suddenly consumed by fire from His presence: and the Reubenites, Dathan and Abiram, who had refused to attend, did not escape; for the earth opened and engulphed them where they stood, with their tents and all that belonged to them.

5. The discontent which these unhappy men had encouraged among the people, was too widely spread, and too deeply rooted, for even this awful judgment to subdue. The turbulent mob were, indeed, struck with present horror and alarm at the destruction of their leaders; but the next day they rallied, and assembled in great numbers, clamouring against Moses and Aaron, as if they were the authors of that judgment which the wrath of God had inflicted. Now again was the Divine wrath kindled, and a consuming plague went forth among the people. They fell, like corn before the reaper, until Aaron, at the desire of Moses, took a censer, with burning incense, and rushing forth among the people, stood between the living and the dead, when the plague was stayed. On this occasion fourteen hundred people perished, (Num. xvi.)

6. The destruction of those who unwarrantably pretended to sacerdotal functions, and the honour put upon Aaron by the plague being stayed at his intercession in his priestly character, were calculated to settle all real doubt regarding his appointment. But to place this matter beyond controversy, the Divine King was pleased to grant a special and abiding miracle. Moses was directed to take a rod from each of the tribes, and to engrave upon each rod the name of the tribe to which it belonged, but upon the rod of Levi to write Aaron's name. All these rods were laid up in the tabernacle, before the ark, God having signified that he would cause to blossom the dry rod of the man chosen and appointed by him. The next day the rods were brought forth and delivered to those to whom they belonged, when it was found that the rod of Aaron had budded, blossomed, and borne ripe almonds. The rod which became the witness that Aaron had been divinely appointed to the priesthood, was directed to be laid up among the monuments of the tabernacle.

7. At length the forty years, during which the Israelites had been doomed to wander in the wilderness, were nearly expired, and the generation which, by their disobedience, had forfeited their title to the Promised Land, had perished. The new generation, although far from faultless, was, upon the whole, much superior to that which had passed away, and better fitted for the promised inheritance. As the time drew nigh, the host return-

ed to the borders of Canaan, and we again find it encamped at Kadesh, whence it had formerly been sent back into the desert. Miriam, the sister of Moses and Aaron, died here; and here the brothers themselves forfeited their claim to enter the Promised Land. The want of water was experienced at Kadesh with so much severity, that the people became clamorous and reproachful. By this Moses and Aaron were so much disturbed, that, when instructed to smite a certain rock, from which water should then flow, they exhibited such impatience and distrust as, if left unpunished, might have had an injurious effect on the minds of the people. They were therefore interdicted from entering Canaan; but, at his earnest entreaty, Moses was promised a distant view of that "goodly land" which the Lord had promised to his people.

8. Considering the strength of the southern frontier of Canaan, and the warlike character of the inhabitants, it seemed much less desirable that the Israelites should invade the country on that side, and fight their way northward, than that they should at once enter a central and comparatively undefended part of the land. This could only be achieved by passing over into the country east of the Dead Sea; and, after marching northward, to cross the Jordan into the heart of Palestine. From Kadesh, the nearest way to the east country was through a great valley in the mountains of Seir, which, however, could not be traversed with safety, if any resistance were made by its inhabitants, the Edomites. An embassy was therefore sent to the king of Edom, to remind him of the fraternity of the two nations, and request permission to pass through his country. This request, although couched in the most civil and respectful language, met with a direct and churlish refusal. It was therefore determined to return to the head of the eastern arm of the Red Sea, from which it was easy to pass to the other side of the Seir mountains. On the way they had to pass by Mount Hor, one of the loftiest of these mountains, at the base of which they encamped. Upon that mountain Aaron died, and was buried; and his tomb is still seen afar off by those who travel in that solitary region. He was succeeded in the pontificate by his eldest son Eleazer. (Num. xx.)

9. Before the Israelites quitted this place, they were unexpectedly attacked by the Canaanitish king Arad, who took some of them prisoners. But for this they in due season took ample vengeance, by the extermination of his tribe, and the desolation of the land in which it dwelt.

10. The hosts of Israel on reaching Kadesh had fully expected that they were immediately to enter the Promised Land. They were, therefore, much discouraged at having to take another troublesome journey through so unpleasant a wilderness as that which bordered the land of Edom; and, by the time they reached the vicinity of the Red Sea, they broke forth into loud complaints for bread and water, and expressed their dis-

taste at the manner in which they had been fed for nearly forty years, saying, "Our soul loatheth this light food." For this impatience, and for the contempt of God's merciful provision, without which they must long ago have perished, the serpents, which infested, and do still infest that region, were sent among them in unwonted numbers, and whoever was bitten by them died. On this the people confessed their sin, and sought



Mount Hor.

the intercession of Moses, who was instructed to make a serpent of brass, and elevate it upon a pole in the midst of the camp; and those who looked upon it were instantly cured. The brazen serpent was preserved as a memorial of this miracle for about 900 years, when, because the people were disposed to render it idolatrous honours, it was destroyed by king Hezekiah.

CHAPTER VI.

	B. C.		B. C.
The Israelites cross the Arnon,	1452	The Midianites smitten,	1452
Sihon and Og defeated, . . .	1452	The people numbered, . .	1452
Balak and Balaam, ...	1452	Moses dies, ...	1451

1. The Israelites passed without molestation, along the eastern border of Mount Seir, and through the country of Moab, and encamped by the river Arnon. Of the country immediately to the north of that river, the descendants of Lot had before this time been dispossessed, by a colony of the Amorites from the other side of the Jordan. As it was an early law of nations, of which we have had a previous instance, that a body of armed men could not pass through a country without permission from the sovereign, Moses sent ambassadors to Heshbon to ask that permission. This was not only refused by King Sihon, but he went forth with an army to fight against the Israelites, and to drive them back. Hearing this, the Hebrews did not await his attack, but advanced to meet him half way; and having routed him at Jahaz, they acquired possession of a very fine country, rich in pastures, and full of towns and cities. This acquisition brought them into the neighbourhood of Bashan, whose King, Og, was descended from the old gigantic race by whom the country was originally inhabited. To give an idea of his bulk of stature, the sacred historian informs us that his bed was of iron, and that its length was thirteen feet and a half, and its width six. This monarch prepared to resent the defeat and slaughter of his friend and neighbour; and the Israelites were somewhat dismayed when he appeared against them; but being encouraged by Moses with assurances of success, they fought bravely, and slew the monarch and dispersed his host. Thus the Israelites became possessed of the countries of Gilead and Bashan, east of the Jordan, although their views had in the first instance been confined to the country west of that river.

2. The Israelites now moved their encampment from the banks of the Arnon to the district of country near the northern extremity of the Dead Sea, called the plains of Moab, as having once been in the territory of the Moabites. That nation was not at all pleased with these transactions. On entering the land of Moab, the Israelites had been cautioned to respect their descent from Lot, and offer them no molestation; and the Moabites, on their part, although they regarded the new comers with no good will, were afraid to oppose them. Now, however, that the Hebrews had acquired such important possessions on that side of the river, a considerable portion of which had once belonged to the descendants of Lot, the wish to

wound or crush this new power became very strong, and was only kept inoperative by a salutary dread of the consequences. At length Balak the king of Moab bethought him of a famous prophet who lived beyond the Euphrates, and vainly imagined, that if he could get him to come and lay a curse upon the Israelites, they might afterwards be attacked and destroyed with safety. He therefore sent an honourable embassy, with the promise of high distinctions and costly gifts, to tempt Balaam from his distant home. The covetous prophet was willing enough to earn the wages of iniquity: but being forbidden in a vision to go, he sent back the messengers with that intimation. Balak, however, believing that the objection was only urged with the view of extorting a higher bribe, again sent a more dignified embassy, with the offer of still greater rewards.—Knowing already the divine will, Balaam ought at once to have rejected these offers, and sent the messengers home; but overcome by his avarice, he invited them to stay, and promised to make another effort to get leave to go with them. Displeased at this conduct, God left him to take his own course, and in the morning he joyfully mounted his ass to accompany the messengers of Balak.

3. On the way, however, he met with an unexpected check. In a narrow road, he was stopped by an angel with a drawn sword. The angel was at first visible to the ass, but not to the rider; and the obstinate refusal of the animal to proceed, so provoked Balaam, that he beat him most severely. On this the ass was gifted for the moment with a human voice, in which he remonstrated against this treatment, and intimated that there was a cause for his obstinacy. This cause became instantly visible to the confounded prophet, who humbled himself before the angel, and offered to return home: but he was allowed to proceed, with the strict caution that on his arrival he should speak and act only as directed. [Num. xxii.] He was received with great honour by the king of Moab, who, intent upon his design, lost no time in taking Balaam, first, to the high places of Baal, then to the top of Pisgah, and the third time to the top of Mount Peor; from which, severally, he could view, first the whole, and then different parts of the Hebrew camp. At all these places altars were set up by Balaam's direction, and sacrifices offered. On each occasion the king wished the prophet to lay his curse upon the people before him; and Baalam was more than willing to gratify him; but he was constrained not only to abstain from cursing the Israelites, but to bless them altogether, and to utter the regretful but vain wish that his own portion were with them in life and death. The king was displeased that he had brought a blessing upon those he intended to curse: and to pacify him, as well as to evince that he had acted contrary to his own will, Balaam proceeded to point out the way to inflict a real injury upon the Israelites. He taught the king that none could injure that people while they remain-

ed faithful to their God, and had him for their defender; and hat, therefore, the true way to weaken them was to endeavour to seduce them from their allegiance to Him,—in which seduction he intimated that the women of Moab and of Midian might be employed.

4. This atrocious counsel was eagerly followed by the princes of Moab and Midian. The latter nation were neighbours of the former, and took an active part with them in their underhand plot against the Israelites. A seemingly friendly intercourse was encouraged; and the women of Moab and Midian, the latter especially, succeeded in drawing very many of the Israelites into the worship of their own idols. But this could not last. Idolatry was now a capital crime by the law, having been made an act of treason against the Divine head of the theocratical government. Moses, therefore, directed the Judges to enforce the law, in consequence of which the chief of those who had followed Baal-Peor, the great idol of these parts, were "hanged up before the Lord." A mortal plague was also sent forth among the people to punish them for their idolatry and lust.—Twenty-four thousand were destroyed by this pestilence, before its ravages were stayed through the Divine complacency at the zealous act of Phinehas, the son of the high-priest, in slaying with his own hand Zimri, a prince of Simeon, and one of the fair idolatresses of Midian, whom he brought to his tent at the very time that the people stood lamenting their sins and its punishment (Num. xxv).

5. Moses was also commissioned to punish the Midianites by warring against them. A thousand men from each tribe were entrusted with this service, which they discharged with exemplary severity; for, being conquerors in battle, they made tremendous havoc among the Midianites, and took a large number of female captives, with an immense spoil in cattle and rich goods and ornaments. The Moabites were less severely punished; but for their conduct on this and other occasions, it was decreed that, for ten generations to come, they, notwithstanding their near relationship, should be counted as strangers to Israel.

6. The tribes of Reuben and Gad, and half the tribe of Manasseh, having large possessions in flocks and herds, and observing that the conquered country on the east of the Jordan was rich in pasturage, applied to Moses that it should be given to them for their portion of the promised inheritance. As they explained that they sought not this for the sake of an earlier provision, or with a view to abandon the general cause, but were willing that their own men should go and assist the other tribes in the conquest of Canaan, their request was granted.

7. Now that the host of Israel was composed of almost entirely new men, and that they were about to enter upon unwonted military actions, it was important that a fresh enumeration of the population should be taken. The comparison between it and the census taken thirty nine years before in Sinai, affords

some interesting information. The details are shown in the table.

☞	Chap. I.	Chap. XXVI.	Increase.	Decrease
Reuben,	46,500	43,730	---	2,770
Simeon,	59,300	22,200	---	37,100
Gad,	45,650	40,500	---	5,150
Judah,	74,600	76,500	1,900	---
Issachar,	54,400	64,300	9,900	---
Zebulon,	57,400	60,500	3,100	---
Ephraim,	40,500	32,500	---	8,000
Manasseh,	32,200	52,700	20,500	---
Benjamin,	35,400	45,600	10,200	---
Dan,	62,700	64,400	1,700	---
Asher,	41,500	53,400	11,900	---
Naphtali,	53,400	55,400	---	8,000
	603,550	601,730	59,200	61,020
			Decrease on the whole,	1,820
Levites, from a month old,	22,273	23,000	727	---

8. From this comparison it appears that the population which had increased so rapidly in Egypt, had rather decreased in the wilderness. This is clearly a result of the Divine determination to remove by death in forty years the whole of those who were past twenty on quitting Egypt, in consequence of which there could now be no old men in the congregation; and as the total population was nearly the same as when the Israelites commenced their journey, there must have been a great increase of the young, seeing there were none above sixty years old except Moses himself, who was soon to die, and Joshua and Caleb, who alone of the past generation were to enter the land of promise. The absence of aged and superannuated members exhibited a strange and singular social condition; and while their removal by death was intended in the first instance as a judgment, it at the same time gave a character of remarkably unencumbered physical efficiency to the generation on which the conquest of Canaan devolved. But although the full number is nearly the same, it is surprising to notice the very great changes of proportion in the several tribes—such as the increase of 20,500 in Manasseh, 11,900 in Asher, and 10,200 in Benjamin; and the decrease of 37,100 in Simeon, and of 8000 in Ephraim and in Naphtali. On both occasions the number of Judah was the highest; but on the first occasion the lowest (omitting Levi) was Manasseh, and on the second, Simeon. At the first enumeration, the number of Judah more than doubled that of Manasseh, Benjamin, and Levi, and nearly doubled those of Reuben, Gad, Ephraim, and Asher. At the second, Judah more than doubled Simeon, Ephriam, and Levi, and nearly doubled Reuben, Benjamin, and Naphtali. Levi was the lowest in both accounts; much lower, indeed, than appears; for in that tribe all the males above a month old were counted, but in the other

tribes only those fit to bear arms, or above twenty years of age. The enumeration being, as before, made only with reference to the adult male population, we must quadruple the amount to find the actual population, including women and children, and this, as before, we must necessarily estimate at about 2,500,000.

9. All this being accomplished, it only remained for Moses to die, and leave to other hands the task of conducting the children of Abraham into their promised inheritance. He therefore prepared for death by giving to the people who had so long been the objects of his solicitude, such directions and counsel as their circumstances appeared to require. After describing the boundaries of the Promised Land, he appointed the mode in which it should be divided among the several tribes, and directed that cities should be appropriated by each of them for the residence of the Levites who had no territorial inheritance, and that six of these cities should be regarded as places in which those who undesignedly or in self-defence slew others, might hold their lives safe from the avenger of blood. (Num. xxxiv., xxxv.)

10. After this Moses repeated the law which had been given on Mount Sinai to the people, a great proportion of whom had been born since it was delivered, or were too young to hold it in remembrance. He also recapitulated the acts of Divine mercy towards them, and judgment upon them, since the departure from Egypt; and enjoined upon them the duty of destroying all the idols of Canaan, and of rooting out the doomed inhabitants. Then he renewed with the people, in the name of JEHOVAH, the covenant which had been made in Sinai; and delivered the book of the law to the care of the Levites, with directions to lay it up in the side of the ark. These particulars form the contents of the book of Deuteronomy.

11. The official duties of this great and good man being now concluded, he delivered an address to the assembled multitude, in which he described, in the most vivid language, the perverseness and disobedience of the nation, their punishment, repentance, and pardon. Lastly, he took leave of all the tribes, together and severally, in an eloquent and pathetic *blessing*, such as that which Jacob delivered to his sons before he died. Then, as he had been commanded, Moses ascended to the top of Pisgah, and took from thence a wide survey of "the pleasant land," to whose borders he had led a nation. And there he died unseen; and he was buried secretly, and not by mortal hands; for it was feared that if the Israelites knew the place of his sepulture, they might in the end be tempted to pay divine honours to his remains. At the time of his death Moses was 120 years of age, and we are told that he was exempt from the usual infirmities of age—that "his eye was not dim, nor his natural force abated."

BOOK III.

CHAPTER I. B. C. 1451.

	B. C.		B. C.
The Israelites cross the Jordan,	1451	Jericho taken and destroyed,	1451
Circumcision restored, . .	1451	The offence of Achan, . .	1451
The manna ceases, . . .	1451	Ai taken by stratagem, . .	1451

1. After the death of their great lawgiver, the Israelites remained encamped in the "plains of Moab," awaiting the order to advance to the arduous enterprise of dispossessing nations greater, mightier, and better armed and disciplined than themselves; more experienced in the art of war, and dwelling in fortified towns, with all the resources of the country at their command. So disproportionate seemed the situation of the invaders and the invaded, as to natural and acquired advantages, that the former, if they had looked to them only, might have been excused for regarding the result with some anxiety and apprehension. Certainly the Canaanites, regarded as a settled and valiant people, assailed by a comparatively undisciplined horde from the desert, may very well be spared the pity which some perverse understandings bestow upon them, as if they were so many sheep awaiting the slaughter at the hands of the Israelites. The disproportion was indeed so much to the disadvantage of the Hebrews, that, to render the balance somewhat more equal, the Lord saw fit that the operations should commence by a series of special and signal acts of his own providence, to encourage the chosen people, and to dismay their enemies. Indeed, the marvels which had attended their deliverance from Egypt, and their progress through the wilderness, were well known to the Canaanites, and had inspired them with dread—not of the Israelites themselves, whom they probably despised as enemies—but of the God, the mighty and terrible God, who fought for them.

2. In the plain on the other side of the river stood the city of Jericho, which must evidently be the first object of attack after the passage of the river. Joshua, therefore, sent spies to that place to collect information, and to ascertain the sentiments of the people. The spies were lodged by a woman named Rahab, who also concealed them when they were inquired for by the authorities of the place; and from her they received the encouraging information that the Canaanites were already dispirited:—"Your terror is fallen upon us," she said, "and all the inhabitants of the land faint because of you.....As soon as we

had heard these things, our hearts did melt; neither did there remain any more courage in any man because of you: for the Lord your God, he is God in heaven above, and in earth beneath." It was, in fact, thus to glorify his own great name, enforcing the conviction of His pre-eminence in power upon even those who did not serve him, that the Lord had wrought the wonders of which the Israelites were to reap the benefit.

3. The design of the Israelites to establish themselves in Palestine, and to root out the old inhabitants, was perfectly well known to the Canaanites; but they appear to have made no extraordinary preparations to repel the invaders,—trusting, probably, to the obstacle which at this time the river Jordan appeared to offer to their progress; for it was the time of the barley harvest, about the vernal equinox, when the river, swollen with the latter rains and the melted snows, overflowed its banks, and ran with the fullest stream to the Dead Sea. In this calculation they underrated the power of that Almighty arm which they had already learned to dread.

4. At length the order came to pass the river on a given day



Ford of Jordan.

and this order was accompanied with a distinct confirmation to Joshua of his high and glorious office, attended with the assurance that, while he adhered to the principles and spirit of the

theocracy, none of those who opposed him should be able to stand before him. This appointment was recognized with acclamations by the people, who readily covenanted their obedience: and with them Joshua appears to have been at all times very popular; nor was his administration disturbed by such discontents and seditions as disgraced the Israelites in the time of Moses.

5. The day appointed for the passage of the Jordan was the tenth day of the first month, only five days being wanting to complete forty years since the departure of the Hebrews from Egypt. On that day, the ark of the covenant was borne in solemn state by the priests, about one thousand yards before the people on their march to the river's bank. No sooner had the feet of the priests touched the water, than the course of the river at that point was stayed. The waters above suspended their course, while those below hastened into the Dead Sea, leaving the bed of the river dry for the hosts of Israel to pass over. The priests bearing the ark entered, and stood in the mid-channel, under the wall of waters, until all the hosts of Israel had gone over. Then the priests also left the river's bed; and no sooner had they reached the bank, than the suspended waters resumed their course. As a standing memorial of this stupendous miracle, twelve large stones from the bed of the river were set up in the plain; and twelve stones from the shore were deposited in the bed of the river.

6. At the place where the stones were set up, namely, at Gilgal, in the plain of Jericho, the Israelites formed their first encampment in Canaan. Instead of proceeding to take advantage of the panic with which this event had inspired the inhabitants, as mere human policy would have dictated, by at once marching against them, the Israelites were directed to the observance of the details of that covenant under which they claimed their inheritance. Therefore, in the first place, the rite of circumcision, which had been intermitted during the sojourn in the wilderness, was renewed, and all the persons, forty years old and under, who had been born since the departure from Egypt, were taken into the Abrahamic covenant by being circumcised at Gilgal. They were then in a condition to observe the passover, the time for which had come round; and this was the third celebration of that remarkable ordinance, as it had been entirely neglected since the second celebration in Sinai. The day after the passover they began to eat the corn, the fruits, and other products of the soil of Canaan; and then the miraculous supply of manna, by which they had been so long fed, altogether ceased. It should be observed that the tabernacle was set up at Gilgal, and that it remained there during the seven years employed in the conquest of Canaan. Gilgal may, therefore, be regarded as the head-quarters of the Israelites throughout that period.

7. When Joshua was one day surveying the strong defences

of Jericho, a person with a drawn sword in his hand appeared suddenly before him. He announced himself as the "Captain of the Lord's host," and commanded Joshua to take the sandals off his feet, because the ground was holy on which he stood. The prostration and worship rendered by the Hebrew chief on this occasion indicates that this was the same mysterious being who had spoken to Moses from the burning bush. His object was to encourage Joshua, by directing his attention to the fact, that the success of the great enterprise before him depeuded not upon his own skill and valour, nor upon the endurance and courage of his forces, but upon the assistance of the Almighty, who had covenanted to bestow the land upon them, and who would ensure the victory to his people in every contest which they undertook with a becoming confidence in their Divine leader. To evince this, in the first instance, means were to be taken in the siege of Jericho which would be wholly inoperative under ordinary circumstances, and which would, therefore, refer the victory solely to that Almighty arm which was made bare to fight for the chosen people. Accordingly, the army was directed to march round the city in solemn state on six successive days, preceded by the ark, before which went seven priests with rams'-horn trumpets in their hands. This seemingly idle parade probably occasioned nothing but wonder to the people of Jericho, whom we may conceive crowding the walls to behold the spectacle. On the seventh day this circumambulation was repeated seven times, and at the completion of the seventh circuit, the priests blew a long blast with their trumpets, and the people raised a tremendous shout. At that instant, the strong walls of Jericho fell level with the ground, and free ingress was offered on every side to the Israelites, who, the place having before been put under a ban of devotement to utter ruin, slew every living creature with the sword, excepting only the woman, Rahab, by whom the spies had been entertained. (Josh. vi.)

8. Not only every living creature in Jericho had been devoted to extinction, but all the effects were to be destroyed, save articles of precious metal, which were to be consecrated to the Lord, and laid up for the service of the Tabernacle. But a man named Achan, of the tribe of Judah, overcome by covetousness, appropriated to his own use, and concealed in his tent, a costly garment of Babylonish work, which should have been destroyed, and an ingot of gold, which should have been consecrated to the Lord. The disgraceful repulse and flight of a party which had been sent to take the neighbouring town of Ai, filled Joshua with anxiety and alarm,—such a circumstance being likely to impair that confidence of assured success, which had thus far encouraged the Israelites and disheartened their enemies. He complained before the Lord, and was answered that the repulse was a punishment for the infraction of the vow of devotement, by the concealment in the camp of some of the spoil of Jericho.

9. On hearing this, the lot was resorted to for the detection of the offender. Achan was taken, and having confessed the crime, was stoned to death, and a tumulus of stones was raised over his body. After this expurgation, Ai was in another attempt easily taken by a stratagem, in which one body, by a pretended flight, drew out the defenders in pursuit, on which, another body, which had lain in ambuscade, rushed into the town, and set it on fire. The pretended fugitives then turned upon their pursuers, who, being also attacked in the rear by the other body, and seeing their town in flames, were panic-struck, and easily cut in pieces. Twelve thousand, being the whole inhabitants, perished on this occasion; and the king, who was taken prisoner, was put to the sword, and his body hanged on a tree until the evening, when it was taken down, and buried at the gate of the place under a heap of stones. This and many similar acts of the Israelites in their warfare with the Canaanites, were very cruel; but in these times all wars were carried on with great cruelty, as they still are in the countries of the East; and the conduct of the Hebrew invaders of Palestine was only in accordance with the war-practice of the time and country, and was not more cruel than would have been exercised towards themselves, had they been defeated and the Canaanites victorious. As the Lord was employing the sword of the Israelites for the extermination of a very guilty people, whose iniquities had at this time reached the highest point of aggravation, he did not direct that the invaders of Palestine should introduce any milder usages of war than those which then ordinarily prevailed. (Josh. viii.)

10. There can be no doubt that the success of the Hebrew armies was much facilitated by the absence of any large or central government, or of any one power strong enough to act in opposition to the invaders. The country was still, as in the time of the Patriarchs, broken up into a vast number of small independent states, which differed even in the form of government,—some being monarchical, and others republican; but the monarchical form was the most prevalent, and every chief over one or more towns, with a few dependent villages and a narrow tract of surrounding country, was dignified with the title of king. Among these kings there were a few who, from their proportionately larger territories, their success in war, or general character, had sufficient influence, on occasions of great and general emergency, to induce a number of the others to confederate with them for the common benefit; but during the entire period of this war of life and death, no such confederacy was ever formed by the Canaanites, as brought all the military resources of the country to bear at one time against the Hebrew host.

CHAPTER II. B. C. 1451 TO 1426.

Treaty with the Gibeonites,	1451
Defeat of the five Amorite Kings,	1451
The solemnity at Ebal and Gerizim,	1454
The Tabernacle established at Shiloh,	1445
First Division of Lands,	1445
Second Division of Lands,	1440
Death of Joshua,	1426

EGYPT.	
Amunoph III. (Rathotis) the supposed Memnon of the vocal statue,	1430

1. THE inhabitants of the land appear to have trusted very much to the obstacle which their fortified towns would offer to the progress of the Israelites; but the capture of two such strong places as Jericho and Ai awoke them from this confidence, and evinced the necessity of some decided course of action. Among the "kings" of that part of Palestine in which the invaders lay, five are named, who, headed by Adonizedek, king of Jerusalem, confederated together to resist them. If the states in this quarter had been disposed to make overtures of peace, or even of tribute, they were doubtless prevented, by the knowledge that the Israelites were bent on dispossessing them altogether, and were under orders to enter into no treaties with them. The knowledge of this did not, however, prevent the inhabitants of Gibeon from attempting to obtain by stratagem what they knew would be refused to a direct application. Ambassadors were sent to the Hebrew camp at Gilgal, cunningly dressed up and disguised to appear as travel-worn men, whom the renown of the Lord's marvellous acts in behalf of Israel had drawn from a far country, to enter into engagements of friendship and peace with so highly favoured a people. Deceived by their appearance and their professions, the Hebrews entered into the proposed engagements, without previously consulting their Divine King. For this neglect they were very soon punished by discovering how they had been outwitted, when they sought counsel as to the binding nature of an obligation incurred under such circumstances. They were told that a covenant so solemnly contracted must be held binding; but that its terms did not not prevent the Gibeonites being reduced to servitude. A tribute of labour, in hewing wood and drawing water, was therefore exacted from them. (Josh. ix.)

2. The kings, whose confederacy we have just mentioned, were much troubled at the defection of the Gibeonites and the alliance they had formed. Determined to punish them first, the five kings made their appearance in arms before Gibeon. The

inhabitants in this extremity sent to claim the protection of Joshua, who immediately went, at the head of a strong force, to their assistance. A rapid march by night brought him unexpectedly upon the besiegers, who were routed with great slaughter; those that fled were hotly pursued all the day. The fugitives were sorely distressed also by a shower of large stones, by which the Lord evinced that He fought for Israel; and when, under the cover of advancing night, many of them seemed likely to escape into the fortified towns, the light of day was prolonged at the request of Joshua, who, urged by the strong impulse of his faith, which taught him that even such a manifestation of the Divine power would not be refused, cried, "Sun, stand still upon Gibeon; and thou, moon, in the valley of Ajalon." Being ignorant of the true system of astronomy, Joshua described what appeared to him and those who heard him to be the only means of producing the desired result. His mandate was obeyed; the day was lengthened; or, in the sense in which Joshua and the people understood it, "the sun stood still, and the moon stayed," until the desired objects had been secured. As the worship of the Canaanites and other idolaters ultimately resolves itself into the worship of the heavenly bodies, of which the sun and moon are the chief, nothing could more strikingly evince the omnipotence of the God whom the Hebrews worshipped, than this proof, that the most glorious objects of the material world, of which men made to themselves gods, were but the creatures of his power.

3. The five kings were found hid in a cave near Makkedah, from which, when the pursuit was over, they were brought out, and the principal Hebrew officers set their feet upon their necks, which was a well-known act and symbol of victory in the East. They were then slain and hung upon trees until the evening, as the king of Ai had been. At evening, as the law required (Deut. xx. 16, 17), they were taken down, and their bodies were returned to the cave which had been their refuge. With his usual ability, Joshua took advantage of the panic which his signal success and the attendant miracles had on this occasion inspired, and overran and reduced the greater part of the country from Gibeon southward to the desert frontier, including the cities of Makkedah, Libnah, Lachish, Eglon, Debir, and Hebron. The attack on Debir was commanded by Caleb, who, according to a romantic oriental usage, announced that he would give his daughter Achsah in marriage to the man who should first enter the town, or most distinguish himself in the assault. The prize of gallantry was won by Othniel, Caleb's own nephew, whom we shall hereafter recognise as the first "Judge" in Israel. After all these victories, Joshua led back his army to Gilgal.

4. The success of this campaign gave great alarm to the princes of the north, who united in a very powerful league, headed by Jabin, king of Hazor. The allies took the field with

such a vast force as seemed fully equal to the task of crushing the invaders by one stroke. Their army comprehended a proportion of horses and chariots of war:—and this is the first occasion on which horses are mentioned in Palestine, and the first time that they were brought into action against the Israelites, who themselves had no cavalry till long after. In dealing with this very formidable host, the Hebrew general followed his usual course: he penetrated into Upper Galilee by rapid marches, and falling upon the enemy when least expected, defeated them with tremendous slaughter. This great loss so broke the power and spirits of the Canaanites, that, while Joshua lived, no other powerful combination could be formed against the Israelites, who occupied themselves in reducing in detail the petty kings and cities of the country. In the course of five years, thirty-one of these little states were subdued. This was the period of exterminating and merciless warfare, to avoid the horrors of which, it appears that some of these nations emigrated to foreign lands; and there are traditions which might lead us to trace some of them to the northern shores of Africa. The towns which the Israelites were unable to occupy or defend, they destroyed. These were chiefly such as were situated in the plains; for of those that stood on hills Hazor only was destroyed.

5. At the end of five years, Joshua had reduced the greater part of the country from the mountains of Seir to those of Lebanon. The portion lying to the south of the great plain of Esdraelon was the most completely subjugated: and it seemed proper to determine without further delay to what tribes that portion should belong. The southern part of this territory was given to Judah, and the northern part to Ephraim, and the unprovided half tribe of Manasseh. The five tribes were provided for; two and a half on each side of the river Jordan. This first distribution of territory seemed a suitable occasion for the removal of the tabernacle from Gilgal to the interior of the conquered country. Shiloh, in the territory of Ephraim, and near the centre of the land, was the place chosen; and there it continued above 450 years, until the time of Samuel. It appears to have been on the way to this place that the Israelites, in passing by the mountains of Ebal and Gerizim, went through the august and striking ceremonial which Moses had long before directed to be celebrated in that place, and whereby he had wisely provided that the assembled people should, on taking possession of their inheritance, once more solemnly declare their acceptance of the institutions which had been given to them (Deut. xxvii.) The fundamental laws were inscribed on plastered pillars, and sacrifices were offered on a large altar of unhewn stone. Then six of the tribes stood on Mount Ebal, and the other six tribes on Mount Gerizim; while the ark with the priests and Levites was stationed in the valley between. In that vast audience, the loud voices of the

Levites proclaimed blessings on the obedient, and curses on the disobedient to the law; and each clause of blessing and of curse was met by a grand responsive "AMEN!" from the thousands of Israel,—for the blessings from Gerizim, and for the curses from Ebal.

6. The five or six following years were consumed in a desultory warfare with the unconquered states. It would appear that the existing population did not yet need all the country, and found enough to occupy them in what they had already acquired. At all events, the first ardour of action had so much subsided, that at length Joshua rebuked the tribes for their backwardness in taking full possession of their heritage. Anxious, however, that the territorial distribution should be settled before his death, he determined that all that remained to be done with regard to such a distribution should be at once effected, leaving the tribes to assist one another in getting complete possession of the domains which fell to them. As it appeared probable that the portions already given were too large in proportion to the whole, it was deemed necessary that properly qualified persons should be sent through the land to survey it, and to enter the particulars in a book. It is not improbable that some kind of map was constructed on this occasion; and, altogether, the circumstance is interesting as indicating the earliest territorial survey on record.

7. The result of this operation manifested that too much land had been given at the previous distribution, and that the seven remaining tribes could not be adequately provided for out of what remained; and room was therefore made for two other tribes in the portion which had been assigned to Judah, and for one in that which had been given to Ephraim. To prevent disputes, the seven portions were distributed by lot to the seven tribes: and that the determination of the lot were divinely directed was evinced by the fact, that the position and territory given to each of the tribes corresponded exactly to the prophetic descriptions given by Jacob and Moses. The lot gave to Simeon and Dan the two portions which had been formed out of the territory of Judah, and to Benjamin that which had been taken from Ephraim. The four portions in the north, forming what was afterwards called Galilee, were assigned by the lot to Zebulun, Issachar, Asher, and Naphtali. The tribe of Levi had no territory assigned to it: but each of the tribes gave four towns with their suburbs for the residence of the Levites, whereby the members of that tribe were equally and judiciously dispersed through the country: and, although there was but one tabernacle and one altar, a determinate localization, in every tribe, was made of the institutions and officers of the Divine King. Of the forty-eight cities given to the tribe of Levi, thirteen were allotted to the priesthood, all in the tribes of Judah and Benjamin. Six of the forty-eight, at proper distances from each other, were made cities of refuge for the man-slayer. These were, on the west of the Jordan, Hebron in Judah, Sbechem in

Ephraim, and Kedesh in Naphtali: and on the east, Bezer in the wilderness, Ramoth in Gilead, and Golan in Bashen.

8. This important operation having been completed under the direction of Joshua and Eleazer, the high-priest, it seemed proper to dismiss to their homes the warriors of the tribes beyond Jordan, who, according to agreement, had hitherto accompanied the other tribes, and assisted them in their warfare.—Joshua, therefore, called them together, and, after ackowledging their services, and exhorting them them to maintain their allegiance to the Divine King, and their union with the other tribes, sent them away with his blessing. The returning tribes having crossed the Jordan, erected, at the passage of Bethabara, a great altar, which threatened to produce a serious misunderstanding between them and the tribes on this side the river. The law allowed but one altar for sacrifices; and it was hastily concluded that the trans-Jordanic tribes designed to destroy the unity of the nation, by setting up a separate altar and a separate establishment on their side the river. This apprehension so awoke the indignation and zeal of the other tribes, that they assembled in large numbers at Shiloh, bent on making war with the tribes beyond Jordan, unless a satisfactory explanation were obtained. Delegates were sent to remonstrate with them, and to invite them to come and share the country west of the Jordan, if they deemed that river so great a barrier as to disconnect them from the central altar and establishment at Shiloh. The charge was, however, repelled with horror by the trans-Jordanic tribes, who explained that the altar was not intended for sacrifices, but for an abiding monument of their common origin, interest, polity, and worship,—of that very unity which they were charged with an intention to discover. This statement was received with great satisfaction, and the name of *Ed*, "a Witness," was given to the altar of memorial.

9. Joshua appears to have lived about fourteen years after the second division of the lands. During this period, the people ceased to prosecute the war against the Canaanites. It would seem that the several tribes having as much land and as many towns as they at present wanted, applied themselves to agriculture and the pursuits of settled life, and each tribe became too much engrossed in its own concerns to assist the others in getting full possession of their territory. It was well that they took so early and decided a turn towards their intended vocation as an agricultural people, and that the old inhabitants were not too rapidly expelled before the Hebrews were able to take their place and to occupy their cities: but it was dangerous to them as the peculiar people, that they were in a position to form connexion with the idolaters, and to be contaminated by their abominations. There was also reason to fear that the Canaanites, by being left alone, would in time gather strength again to make head against the chosen race. All this happened accordingly, but not in the time of Joshua.

10. Although the old patriarchal idolatries and those of Egypt were secretly practised by some individuals, yet the people were, upon the whole, obedient to the Divine King, and therefore prosperous, during the life of Joshua. To confirm them in their obedience, Joshua, in his latter days, convened two general assemblies, in which he earnestly exhorted them to be faithful to God; and on the last occasion he caused the covenant, by which the Lord had become their sovereign, to be solemnly acknowledged and renewed. As a standing memorial of this transaction, a stone was set up under a tree that grew near the sanctuary, and a record of it was made in the Book of the Law.—Soon after this, the illustrious warrior and devoted upholder of the theocratical institutions, died at the age of 110 years.

CHAPTER III. B. C. 1426 TO 1285.

PALESTINE.	B. C.	EGYPT.	B. C.	EVENTS AND PERSONS.	B. C.
Othniel delivers Israel,	1405	Amun-men (Acheuchres or Chebres,)	1408	Musaeus the Poet,	
Ehud,	1323	Remeses I. Acheuchres or Acherres),	1395	Minos, King of Crete,	1406
Shamgar,	1305	Osirei I. (Asmais),	1385	Eleusinian Mysteries introduced at Athens by Eumolpus,	1356
Deborah and Barak,	1285	Remeses II., or the Great,	1355	The Isthmian Games instituted,	1326
		Pthahmen Thmeioftep? (Amenophis).	1289	Orpheus the Poet.	

1. We now enter upon the time of the Judges, a period of 331 years (1426 to 1095 B. C.), during which we shall find the Hebrew nation afflicted or prosperous, in proportion to their neglect or observance of the conditions of their covenant with their Divine King. When they turned from God, and worshipped idols, He humbled them before their enemies, by whom they were subjected to the yoke of bondage; and when at length, in their misery, they repented and turned to God, he sent them deliverers, named "Judges," under whom they continued prosperous, until they sinned again, when they were again punished.

2. During the generation which had taken the covenant under Joshua, idolatry, although it had never been wholly eradicated, was never allowed to predominate in the nation. Soon, however, the idols of Canaan began to receive that homage

which had formerly been given to those of Mesopotamia and Egypt. This increasing tendency to idolatry arose from the continued remissness of the Israelites in their conduct towards the Canaanites. Only a few tribes made war upon them, and these soon grew weary of the contest. In most cases where they had the ascendancy, they were content to hold the Canaanites under tribute, although this had been forbidden by an express law; and their intercourse becoming gradually more intimate. they engaged in affairs of commerce, and intermarried with the native inhabitants.

3. Joshua has been blamed by some for not asking permission to appoint a successor in the government; but his office was one in which no successor was needed. He was a military commander, not a civil governor. The Lord himself, enthroned in the Tabernacle, was the political and civil as well as the religious, head of the nation; and there were established means of obtaining the commands of the Divine King on all questions that could arise, through the instrumentality of his chief minister, the high-priest. In those days the functions of general government were so simple, that this theocratical institution contained every element of stability and safety, had its principles and advantages been properly understood by the people. The administration of justice among them had been well provided for; the business of public instruction was in the hands of the Levites, in their several cities; and the internal concerns of the several tribes were sufficiently cared for by their own patriarchal or family chiefs and elders.

4. The only military operation of any note shortly after the death of Josbua, consisted in the endeavours of the tribe of Judah, assisted by Simeon, to get full possession of its terrritory. In this it seems to have succeeded generally; but it was unable to expel the Jebusites from the strong fortress which formed the upper town of Jerusalem. In one action against Adonibezek, in Bezek, ten thousand Canaanites were slain, and the king was taken prisoner. His thumbs and great toes were cut off, in retribution for the manner in which he had been wont to treat his own captives; for he himself declared that seventy kings, whose thumbs and great toes he had cut off, gathered their bread under his table.

5. The high-priest Eleazer did not long outlive Joshua, and he was succeeded by his son Phineas. Early in his administration, "the angel of the Lord," who had appeared to Joshua at Gilgal, again appeared to the people when assembled before the tabernacle at Shiloh, and, having solemnly reprehended their conduct with regard to the Canaanites, threatened no longer to vouchsafe Almighty power for their expulsion, but to leave the remainder of the Canaanites for a test and trial of faithfulness. This authoritative rebuke produced some effect, and moved them to such cries and tears as caused the place to be called Bochim (*weepers*).

6. But the impression produced was of short duration. The last five chapters of the book of Judges relate events which belong to the time of Phineas, and give a melancholy view of the moral condition of the nation at this period. The tribe of Dan being pressed for room in its southern allotment, and being unable to get possession of the portions of territory which were successfully defended by the Canaanites, sent out a portion of its members to seek out a situation where they might more easily form a settlement. This they found near the source of the Jordan, where they took the town of Leshem or Laish from the inhabitants, who were living in security, and changed its name to Dan,—under which name it is often celebrated as the most northerly town of Palestine in the popular phrase, "from Dan (in the north) to Beersheba (in the south)," which described the whole length of the land. On this occasion a modified system of idolatry was introduced into this tribe. The depravity of the inhabitants of the Benjamite city of Gisbah, and the grievous maltreatment of a Levite and his wife, roused the other tribes to warlike operations, on the refusal of the Benjamites to give up the offenders. This infatuated tribe had some success in the first and second actions; but in a third, their reverse was so complete, and the ensuing carnage so dreadful, that the tribe was nearly exterminated, and never wholly recovered the blow, but ever after remained the smallest tribe in Israel.

7. To punish the disorders, which these circumstances illustrate rather than describe, the Lord in his anger brought the nation into subjection to a distant and unexpected enemy, Cushan Rishathaim, a king from beyond the Euphrates, who kept the Israelites under severe tributary bondage for eight years. At the end of that time they turned to the Divine King against whom they had so grievously revolted; and he moved Othniel, the nephew of Caleb, to act for their deliverance. After some desultory warfare, a general action was fought, in which the complete victory of the Israelites effected their deliverance from the Mesopotamian yoke. After this, Othniel, as "judge," or regent for the Divine King, directed the foreign and military policy of southern Israel for forty years, during which time the people continued true to their allegiance, and dwelt in peace.

8. On his death, the Israelites again returned to their idolatrous practices, and were punished by their jealous neighbours and relatives, the Moabites, who, finding the chosen people not invincible, ventured a battle, and, being victorious, reduced to subjection the tribes beyond Jordan, and, at length, also the southern tribes on this side the river. Eglon, the king, then fixed his residence at Jericho, as the best means of establishing his power, by controlling the communications of the tribes which the river separated. The Hebrews were kept under tribute for eighteen years; at the expiration of which, one of the tribute-bearers, Ehud of Benjamin, secretly murdered the king, whose death struck the Moabites with such consternation, that the Is-

raelites were enabled, under the conduct of Ehud, to shake off their yoke. Ehud's act was murder; but in the East, such acts are considered as sanctioned by public objects and successful results.

9. The victory over the Moabites was followed by a repose of eighty years, at the end of which the Philistines first invaded the land of Judah. But their force was encountered by a body of husbandmen, under the conduct of Shamgar, who, although armed only with the instruments which they employed in goading their oxen,* repelled them with great slaughter. If Shamgar, in consequence of this victory, became judge in southern Israel, it does not appear that he lived long to enjoy that honour.

10. In the 200 years which had elapsed since their discomfiture by Joshua, the northern Canaanites had gradually recovered such power as enabled them to form another confederacy against the Israelites, headed by Jabin, king of Hazor. He had at his disposal a large army, comprehending 900 iron-armed chariots of war, which the Israelites regarded with peculiar dread. With such a force, commanded by Sisera, one of the ablest generals of that age, he grievously oppressed the northern tribes for twenty



Mount Tabor.

* These ox-goads, which are still used in the East, were good substitutes for spears. They are often eight feet long, armed at one end with a sharp point, for goading the oxen, and at the other with a kind of spade or paddle for clearing the plough of clay, &c.

years; and his yoke appears to have been more intolerable than any which they had previously sustained. At the end of that time, Deborah, a prophetess of Mount Ephraim, was moved by a Divine impulse to exhort Barak, of the tribe of Naphtali, to undertake the deliverance of the afflicted tribes. With some reluctance he accepted the call, on condition that she went with him. He assembled 10,000 men, near Mount Tabor, with whom, confiding in God, he gave battle to the numerous hosts of Jabin in the plain of Esdraelon. The Canaanites were completely routed; and a sudden inundation of the river Kishon swept away great numbers of the fugitives. Sisera found refuge in the tent of a pastoral chief, a Kinite, named Heber, whose wife Jael offered him hospitality and protection; but while he slept, she treacherously slew him by driving a tent-pin through his temples, and nailing his head to the ground. This great victory was celebrated by Deborah, in a song of thanksgiving, abounding in the richest ornaments of sacred oriental poetry. (Judg. iv. 5.)

CHAPTER IV. B. C. 1285 TO 1157.

PATRIARCHS.	B. C.
Gideon,	1242
Abimelech,	1236
Tola,	1232
Jair,	1210
Jephthah,	1198
Ibzan,	1182
Elon,	1176
Abdon,	1165
Eli,	1157

EGYPT.	B. C.
Pthah-men-Septhah [Sethos],	1269
Osirei II. (Rampses)	1255
Amenophthis,	1245
Remeses III.	1235
Remeses IV. (Ammenemes)	1205
Remeses V. (Thuoris)	1195
Remeses VI.	1180
Remeses VII.	1170

EVENTS AND PERSONS.	B. C.
The Argonautic Expedition,	1263
The Pythian Games instituted,	1263
The rape of Helen by Paris,	1198
Troy taken by the Greeks,	1184

1. THE defeat of Sisera was followed by a repose of forty years. At the end of that time the Midianites, Amalekites, and other nomad tribes, began to invade Palestine in great numbers, treading down the cultivated lands under the feet of their numerous herds, seizing the fruits of the ground, taking away the cattle, plundering men and houses, and, in short, ravaging the country as the Bedouin Arabs are wont to do at the present time, when there is no power sufficient to restrain them. Like them, also, the Midianites withdrew on the approach of winter, and return-

ed in the early summer to gather that which the Israelites had sown, and for which they had laboured. This oppression continued for seven years, and became so grievous, that many of the people sought refuge in the dens and caves of the wilderness; and it is perhaps to this period that we should refer the migration to the land of Moab of that Elimelech, the touching history of whose widow and daughter-in-law forms the beautiful episode contained in the book of Ruth.

2. In their deep trouble, the Israelites at length cried to the God who had so often delivered them in time past. A prophet was then sent to rebuke their ingratitude; but also to promise deliverance. Accordingly, as Gideon, a man of the tribe of Manasseh, was secretly threshing wheat in a winepress, to hide it from the Midianites, an angel of God appeared to him, and commissioned him to undertake the deliverance of Israel. Gideon first sought to decline so high a trust, and then requested a token that the commission was indeed from heaven. His request was granted; for, at the touch of the angel's staff, fire broke forth and consumed, as a sacrifice, the kid and the bread which Gideon had set before his visitant, who disappeared, and left him "filled with the Spirit of God,"—a spirit of faith and fortitude, equal to the great enterprise which lay before him.—In answer to his prayer, another sign was given to Gideon;—a fleece which he spread out upon the open threshing floor became wet with dew, while the ground was dry; and again, the fleece alone was dry, while the soil was wet all around.

3. Now strong in faith, Gideon overthrew the altar which his father had erected to Baal, and cut down the trees of the "sacred" grove which he had planted around it. Then proceeding into the country, he blew the trumpet of war, when 32,000 men gathered to his standard. But the Lord, knowing the unbelief and distrust that prevailed among them, directed Gideon to proclaim that all who were fearful and faint-hearted might withdraw. Availing themselves of this permission, 22,000 took their departure, so that only 10,000 were left. Even these were too many for the Lord's purpose, which required that the means employed should be so evidently inadequate, that the glory of the deliverance might be entirely his own. Gideon was therefore directed to lead his thirsty troops to the river, and permit them to drink. The greater part bent down to the surface of the water, to imbibe large draughts at ease and leisure; but a few lapped up the water in the hollow of their hands, as men in haste. Those who stooped down to drink were ordered by Gideon to retire to their houses; and by the others, who were only 300 in number, the deliverance of Israel was promised. The host which this handful of men had to encounter, lay encamped in the plain of Esdraelon. Encouraged by ascertaining, in a night-visit to their camp, that the Midianites were already dispirited, and might easily be struck with a panic, the Hebrew commander instructed his men to pro-

vide themselves with earthen pitchers, and to place in each pitcher a lighted lamp. The pitcher containing the lamp in one hand, and a trumpet in the other, formed the weapons of their warfare. The 300 men, in three bands of 100 each, approached the sleeping host of Midian, in silence and by night, on different sides. At a given signal, they simultaneously broke their earthen vessels, displayed their lamps, and blew a loud blast with their trumpets. The tremendous noise with which the Midianites were awakened, and the numerous lights all around, conveyed to their confused senses the notion that they were surrounded by a mighty host; and, in the darkness, every one taking his neighbour for an enemy, they slew each other by thousands. One hundred and twenty thousand men were left dead upon the field of battle, and only 15,000 saved themselves by flight. The Israelites who shrunk from the war joined in the pursuit, and hasted to share the spoil. Gideon displayed the talents of one fit to govern men, by the tact with which he soothed the jealous pride of the Ephraimites, who complained that they had not been called into action, and by the spirit with which he punished the men of Succoth and Penuel, who had refused refreshment to his men, and had derided his enterprise.

4. In the height of their admiration and gratitude, the people offered to make Gideon king, and to entail the crown upon his race. But he was too well acquainted with the government under which they had been placed by God, to listen to a proposal like this. He therefore replied, "Not I, nor my son, but JEHOVAH shall reign over you." But this great man was not equally alive to the religious obligations of the covenant; for with the produce of the golden ear-rings taken from the Midianites, which were willingly given to him by the army, he made an ephod, or priest's dress, and appears to have formed a sacerdotal establishment in his own town, where sacrifices might be regularly offered. However well intended, this was a gross interference with the Tabernacle establishment at Shiloh, and in the end proved a snare to Gideon's own family, and an occasion for idolatry to the nation (Judges viii.)

5. Gideon lived forty years after his great victory; and in his time the peace of Israel does not seem to have been again seriously disturbed. The parable of Jotham seems to intimate, that after, or perhaps even before his death, the offer of the crown had been repeated to his sons, of whom he had, by his several wives, seventy that were legitimate. But they having nobly refused the tempting offer, his spurious son Abimelech succeeded in persuading the people of Shechem to proclaim him king, and to put to death all the other sons of Gideon. Only Jotham, the youngest, escaped; who afterwards from Mount Gerizim administered a cutting rebuke to the Shechemites, in the oldest and most beautiful apologue of antiquity, which represents the bramble as accepting that sovereignty over the trees which had suc-

cessively been declined by the olive-tree, the fig-tree, and the vine. Three years sufficed to disgust the Shechemites with the king they had set up. They revolted, in consequence of which their city was utterly destroyed by Abimelech, who then proceeded to reduce another revolted town, Thebez, where he was killed by a stone thrown down upon him by a woman (Judges, ix).

6. The enemies from which Tola, of the tribe of Issachar, defended Israel, are not named; and of Jair, the Gileadite, we only know that his thirty sons rode on white asses, as chiefs of thirty small towns or villages in Gilead, which belonged to their opulent family. The administration of Tola lasted twenty-three years, and that of Jair twenty-two.

7. After this, the Israelites fell into gross idolatry, in punishment for which their enemies were allowed to oppress them greatly. The Ammonites laid claim to a part of the land beyond Jordan, which had been wrested from them by the Amorites, from whom it was conquered by Moses. For eighteen years they greatly distressed the two and half tribes beyond Jordan, and likewise made incursions into Benjamin, Judah, and Ephraim, who had at the same time to defend themselves against the Philistines. In these troubles they cried to God, whom they had so grievously insulted; and as they gave signs of repentance, he delayed not to send them deliverance.

8. Jephthah, the deliverer raised up on this occasion, was an illegitimate son, by "a strange woman," of one Gilead, a person of some note in Manasseh, beyond Jordan. He had no claim to share with his brethren in their patrimony; and, on the death of their father, was excluded with some harshness from the paternal home, and became a wanderer and exile. A number of men of like broken fortune and unsettled dispositions, joined themselves to him, and they lived upon the prey which they acquired by harassing the Ammonites and other enemies of Israel. In this kind of predatory warfare, they became skilful, hardy, and bold; and the name of Jephthah wes celebrated beyond Jordan as that of a valiant and successful leader. When, therefore, the tribes were encouraged to hope for deliverance, their eyes turned to him, and a deputation was sent to invite him to take the command in the war against the Ammonites. After some demur, he accepted the invitation, and repaired to Mizpeh of Gilead, where his appointment was solemnly ratified. His first act was to send an embassy to demand of the Ammonites why they invaded the territories of Israel. In reply, they advanced the claim of prior occupation, which has been mentioned; to which Jephthah answered, that whoever were the prior occupants, the country belonged to Israel by right of conquest from the Amorites. Jepthah then went forth to the war, but in departing, rashly vowed to devote in sacrifice to God whatever came forth to meet him on his return triumphant. In the issue the Ammonites were defeated with great slaughter, and completely subdued.

9. Jephthah had only one child, a virgin daughter, beautiful and young; and she it was who, on his return to Mizpeh, came forth, at the head of the maidens, to greet him with timbrels and dances. The warrior remembered then the irreversible vow which he had taken, and rent his clothes in the anguish of his soul. When apprised of her doom, the heroic daughter encouraged her father to observe his vow: but whether by shedding her blood in sacrifice, or by devoting her to a secluded and solitary life, is a point not well determined, and on which different opinions are entertained.

10. The Ephraimites, envying the splendid success of their brethren in this war, and the valuable booty which they had gained, stirred up a civil war, which terminated very disastrously for them, for they were defeated with the loss of 42,000 men. Jephthah died, after an administration of six years.

11. The Judges,—Ibzan of Bethlehem, who governed seven years; Elon of Zebulon, ten years; and Abdon of Ephraim, eight years; in all, twenty-five years,—appear to have maintained peace. But during this time the Israelites again relapsed into gross idolatry, and drew on themselves a rigorous bondage to their western foes the Philistines, who had now become a powerful people. This servitude lasted forty years; during which, whatever general government existed, appears to have been exercised by Eli the high-priest (B. C. 1157.)

CHAPTER V. B. C. 1155 TO 1117.

PALESTINE.	B. C.	EGYPT.	B. C.
Samson born, . . .	1155	Remeses VIII. . . .	1155
Samson's exploits from	1137 to 1117	Remeses IX. . .	1140
Samson's death, . .	1117	Remeses X. . . .	1125

1. SAMSON was the next deliverer, or rather avenger,—for, as his countrymen had become too weak and too spiritless to second his efforts, he was only able to "*begin* to deliver Israel," and to molest the Philistines in transient and desultory attacks. Samson was a very extraordinary man in bodily endowments, indomitable courage, and tremendous strength; but very feeble in his moral and intellectual character. His parents were of the tribe of Dan. An angel announced his birth and declared his vocation to his mother; and directed that the abstinence and unshorn hair of a Nazarite should distinguish him from his birth. These were to be the signs of the covenant by which he held

his gigantic powers, and on which their continuance was to depend.

2. In early manhood, Samson became enamoured of a damsel of the Philistine town of Timnath, and persuaded his parents to go and ask her in marriage for him. On the way, he encountered a lion, and without weapons, tore it asunder as if it had been a kid: but he did not deem the exploit worth relating, even to his parents. The offer of marriage was accepted; and after a while, Samson again went to Timnath, to celebrate the nuptials and bring home the bride. On the way, he turned aside to see what had become of the lion; and he found a swarm of bees in the dried frame-work of skin and bones which was left, after jackals (probably) had devoured the flesh. This furnished the subject of the riddle which, according to the custom of these times, he proposed to the guests at the marriage-feast—"Out of the eater came forth meat, and out of the fierce came forth sweetness." Not being able to solve the riddle, the guests secretly induced Samson's wife, by threats, to extract the secret from him and reveal it to them. Indignant at his wife for betraying his secret, and at the guests for tampering with her, Samson left her and went home, after he had slain thirty Philistines of Askelon, and given their garments, as his forfeit, to the guests.

3. After his anger had subsided, he went to visit his wife, with a present of a kid; but he found her married to his friend, who had been his bridesman at the wedding. On this and other occasions, he allowed his private wrongs to stimulate him to the exercise of his vindictive mission, which otherwise he appears to have been much disposed to neglect. Fired by the present insult, he vowed and took severe revenge. Collecting three hundred foxes, he tied them together by the tails, in pairs; and then putting a firebrand between every pair, he turned them into the standing corn of the Philistines, which was burnt with fire, along with the shocks of corn, and the vineyards and olive grounds. The Philistines laid the blame upon Samson's wife and her father, and came and burnt them both with fire; but this cruel action was soon after punished by Samson with so great a slaughter, that he deemed it prudent to withdraw to the top of the almost inaccessible rock Etam, in the tribe of Judah. Determined to secure so implacable an enemy, the Philistines went in great force against him: but being unable to reach him in this position, they required the Judahites to yield him up. More disposed to dread the consequences of Samson's feats than to glory in them, three thousand men of Judah went to seize their hero, and deliver him up in bonds to the Philistines. He did not resist—and when the enemies and masters of Israel beheld their redoubted antagonist brought to them as a captive, they raised an exulting shout: but at that moment Samson burst asunder the new ropes with which he was bound, as if they had been burnt tow, and seizing the jaw-bone of an ass that lay

near, he fell upon the Philistines, and routed them with the slaughter of a thousand. After this feat, which he very properly felt to be "a great deliverance which God had given to him," Samson, ready to perish with intense thirst, called upon God for relief; and immediately water rose from a hollow place close by, which ever after remained a perennial spring.

4. We next find this very strong yet erring man in the house of a harlot, in the Philistine city of Gaza. When his arrival was known, the gates of the city were shut, and a guard set, to prevent his escape. But he arose in the night, and not only burst open, but rent away the gates, carried them off, posts and all, upon his shoulders, and left them upon a hill on the road to Hebron.

5. Another harlot, named Delilah, dwelling in the vale of Sorek, proved his ruin. Tempted by the rich bribes of the Philistine lords, Delilah endeavoured to extract from Samson the secret of his strength, for it was known that it was in something more than bone and sinews that he differed from other men. After some attempts to amuse her, Samson, tired by her importunities, at length told her that his strength lay in his hair, as the sign of his devotement, and of the covenant by which he held his powers. While he slept upon her lap, she made the seven locks of his hair be cut off; and instantly the covenant with God being broken, the strength of Samson departed from him, and he became weak as other men. The Philistines took him without difficulty, put out his eyes, and carried him to Gaza, where he was bound with fetters of brass, and put to a slave's labour in the prison-house. Blind and in prison, Samson had leisure to repent that he had trifled so lightly with the gift of God: and with his repentance and the growth of his hair, it pleased God to renew his strength. At this time the Philistines held a high day of festival and thanksgiving, to praise their god Dagon for having delivered their greatest enemy into their hands; and Samson himself was brought from the prison, that the assembled people might behold their wretched victim, triumph in his misery, and make sport of his blindness. Wearied at length, the fallen champion applied to the lad who led him by the hand, to let him lean for rest upon the two pillars which chiefly supported the roof of the building, upon which three thousand people were at that time assembled to see the spectacle and celebrate the feast. Their impious rejoicing in their idol was so displeasing to God, that he granted the prayer of Samson, and endued him with such strength, that when, embracing the pillars, he bowed himself with all his might, they yielded to the vast force, and broke; whereon the roof, with the mass of people upon it, fell in, and buried in the ruins Samson and the multitude below. At his death, Samson slew a greater number of the Philistines than he had done during his life. (Judges, xvi. 4---31).

6. The precise effect of this event upon the relative position

of the Israelites and the Philistines does not appear. But a blow which struck down the flower of the Philistine nation was not likely to be inoperative; and it may be inferred from subsequent circumstances, that the Philistines were too much discouraged to maintain their hold upon the Hebrew nation.

CHAPTER VI.

PALESTINE.	B. C.	EGYPT.	B. C.	EVENTS—PERSONS.	B. C
Samuel born, . .	1149	Remeses XI. .	1110	Return of the Heraclidæ into Peloponessus, . .	1104
Samuel called to be a prophet, . .	1137			Which they divide among themselves, . . .	1102
Commencement of 20 years' servitude to the Philistines,	1127			Kingdom of Lacedæmon commences, ...	1102
Convention at Mizpeh, and Samuel Judge . . .	1107				
Defeat of the Philistines, . . .	1107				
End of Samuel's (12 years) separate administration,	1095				

1. As Samson did not appear to have exercised any authority, civil or military, even in the southern portions of Palestine adjoining the Philistine territory, to which his operations were confined, he might be described as a scourge of the Philistines rather than a Judge of Israel. Without doubt, the civil government, as far as any existed in such disorderly times, was directed by the high priest, —which office, during a portion of Samson's time, appears to have been held by Eli, although, for chronological purposes, his administration is said to begin where the history of Samson ends. Eli judged Israel for forty years after the death of Samson. In the course of his administration, Hannah, the wife of Elkanah, a Levite, who had been barren, and on that account much insulted by another wife of Elkanah, who was fruitful, in her distress prayed to the Lord to give her a son, and vowed that if her suit were granted, she would dedicate that son as a Nazarite to the Lord all the days of his life. The petition was heard, and she called her son Samuel, signifying "heard," or "given of God." In accordance with the vow of special dedication, the child had no sooner reached a proper age than he was taken to the tabernacle at Shiloh, and left there under the care of Eli, who soon became much attached to him, and, as he grew up, employed him in personal attendance on himself, and in various services about the tabernacle.

2. Eli himself was descended from Ithamar, the second son of Aaron, and appears to have been the first high-priest of the younger branch of the family. We know not on what occasion the elder branch, descended from Eleazer, had been set aside. Eli was a pious man, but of too easy and mild a disposition for his high situation. His gentle rebukes had therefore very little effect upon his two sons, Hophni and Phineas, who proved so degenerate that they were guilty of the grossest excesses and most criminal abuses of their priestly office: and hence the presentation of offerings and sacrifices became disagreeable and hateful to all the people. Although sensible of their bad conduct, Eli did not interpose his authority to put a stop to it.

3. Thus matters proceeded until the boy Samuel had attained the age of twelve years, when he was called by night, in a very remarkable way, to the prophetic office. On that occasion the destruction and deposition of Eli's house were denounced, on account of the iniquities of his sons and his own criminal neglect,—"because his sons made themselves vile, and he restrained them not." Samuel could not conceal this revelation from Eli. The aged pontiff, in conformity with the usual passive piety of his character, answered meekly, "It is the Lord: let him do what seemeth to him good!" From that time forward Samuel was favoured with frequent communications from God. The youth also conducted himself with so much propriety and discretion, that the people generally looked to him with affection and confidence, as appointed of God to an office which appears for a long time to have been intermitted.

4. Ten years after the call of Samuel, the Israelites, without the consent or authority of their Divine king, whom they ought to have consulted, embarked in an ill-considered war with the Philistines. Being defeated in the first engagement with the loss of 4000 men, they had the presumption to send for the ark of God, out of the tabernacle, that they might fight under its protection. It was borne to the wars by Hophni and Phineas with other priests; and its arrival filled the Philistines with dread, as they identified it with the presence of "the mighty God, that smote the Egyptians with all the plagues." Yet they encouraged one another to fight manfully to save themselves from such bondage as that in which they had held the Israelites. Again they were victorious: 30,000 men of Israel fell in the battle; Hophni and Phineas were slain; and the ark of the covenant was taken. Eli, now blind with age, and his heart trembling for the ark of God, sat watching by the way side for the first news of the battle. He soon heard the disastrous tidings, and when the messenger announced that "the ark of God was taken," he fell off his seat, and, being heavy and old, his neck was broken by the fall.

5. The Philistines conveyed the ark to Ashdod, and placed it in the temple of Dagon their god, whose idol bore a figure half fish and half man. By this they perhaps intended to shew that

their god had triumphed over the God whom the Hebrews worshipped. But He, always jealous of His glory, delayed not to vindicate it on this occasion. On successive nights, the image of Dagon was found thrice to have fallen prostrate before the ark, and the third time it was broken in pieces. He also smote the Philistines with a grievous disease, and with swarms of field-mice which marred the land; and they were at length compelled to appease the wrath of the God of Israel, by trespass-offerings expressive of the plagues with which they had been visited. These were five golden mice, and five golden emerods, which they put in a coffer beside the ark. They then set the ark on a new car, drawn by milch cows taken from their calves, which, without guidance, took the right road to the land of Israel, and stopped at Bethshemesh, a city of the priests in the tribe of Judah. The restored ark, which had been seven months among the Philistines, was received with great joy by the people; but this was soon turned into mourning, for not fewer than 50,070 men were struck with sudden death for presuming to look into the ark. This made the men of Bethshemesh as much afraid as the Philistines had been to have the ark any longer among them, and they invited the inhabitants of the neighbouring town of Kirjath-jearim to send and take it to themselves. They did so, and deposited it in the house of Abinadab, "upon the hill," who set apart his son Eleazer to take care of it. There it remained for eighty-two years, or until the tenth year of the reign of king David.

6. Notwithstanding these signal events, the Israelites, who remained in subjection to the Philistines, continued careless of the obligations of the covenant, and negligent of the worship of God. The exertions of Samuel, however, in the course of time, brought them round to a better state of feeling; and after twenty years, they were disposed to return to their allegiance to their Divine king. Having, therefore, put aside all their strange gods, they held a solemn feast of humiliation for their sins at Mizpeh in Benjamin, and there poured out water before the Lord in token of their grief. Samuel, who was then formally recognised as judge over Israel, earnestly interceded for them, and implored deliverance from the Philistines, who had taken alarm at this large assemblage, and were then advancing to disperse them. This prayer was answered by a thunder-storm so tremendous and so entirely unexpected at that season of the year, as struck such terror and amazement into the Philistines, that they were easily put to flight, and were pursued and smitten by the Israelites. The consequences of this victory relieved them from the yoke of the Philistines, who were obliged to restore the places taken from Israel, and were not in a condition to give any further disturbance during Samuel's administration.

7. The prophet-judge administered the government with great ability and care; and perhaps made the office of the judge in time of peace, more efficient than it had ever been before. For

the regular administration of justice, he took an annual circuit through the land to Bethel, Gilgal, Mezpeh (in Gilgal), and Ramah, which last was the place of his usual residence. At that place he erected an altar for sacrifice; and this was doubtless by special order or permission, as otherwise it would have been contrary to the letter and spirit of the law. Besides, the ark, that most sacred symbol of the Divine Presence, was not then in the tabernacle, and the spot destined for its final resting-place was not yet known.

8. At length Samuel, growing "old and greyheaded," appointed his sons Joel and Abiah to act as his deputies in the southern district of Palestine. They accordingly settled their residence at Beer-sheba; but, in their management of affairs, they proved as unlike their father as Eli's sons had been unlike him. Greedy of gain, and careful only how to turn their public employment to their own private advantage, "they took bribes, and perverted judgment."

BOOK IV.

CHAPTER I. B. C. 1095 TO 1091.

PALESTINE.	B. C.
The Israelites desire a king—	
Saul appointed, . .	1095
Saul defeats the Ammonites,	1095
War with the Philistines,	1093
Saul's first offence, . .	1093
Jonathan's exploit at Michmash, ...	1091

EGYPT.	B. C.
Amun-mai-Panee, . .	1095

1. THE misconduct of Samuel's sons, his own advanced age, and the seemingly unsettled state in which the government would be left at his death, were the ostensible grounds on which the elders of Israel proceeded in resolving to demand such a change in the government as would give them a human king, "to rule them like the nations." Every nation must have some great central principle on which it can unite as one community. This was particularly necessary in a nation, which, like that of Israel, had a strongly marked sectional division into tribes, whose interests were not always in agreement. Now, this principle had been very efficiently established and very beautifully supplied by the theocracy, with its invisible but ever-present Di-

vine King, and the sacred symbols and services. But the right working of this constitution depended on a continued obedience in the people, which they had not manifested, and an appreciation of the system, of which they seem to have been scarcely capable. In short, the principle of this form of government was too refined for them; and, notwithstanding its very numerous concessions to their weakness, they too often failed to comprehend it as *their* principle, and to act up to its requirements. Hence arose internal disorders and confusions, which, although really owing to the short-comings of the people, yet seemed in some degree imputable to the practical inefficiency of the central principle, and created the desire for something less sublime and remote,—something visible, tangible, common,—suited to the apprehensions of an unintellectual people. Hence the demand for a king, and for the forms and institutions of a human monarchy, which might form a more sensible state-principle than the theocracy offered.

2. When the elders made their application for this great change in the government to Samuel at Ramah, they found him strongly opposed to their wish. With becoming dignity, he vindicated the purity of his own administration, and challenged any one to charge him with corruption or wrong; he reminded them that they had already a KING, whose power and resources were illimitable, and under whom obedience only was necessary to render their welfare secure; he placed before them, in the most vivid manner, the exactions and services to which they would be subject under human kings, and from which they were now so happily exempt; and, in short, it was his desire that they should rather strive to bring the national character up to the requirements of their present state-principle, than bring down the principle to a lower standard of character. But the elders had made up their minds on the subject, and persisted in their demand. As, therefore, the demand was made in a becoming manner, which referred the whole matter to the Lord through his prophet; as Moses had foreseen and provided for such a contingency; and as it was more than probable, that, in their present temper, the people would set up a King for themselves, unless indulged in their wish, Samuel was at length authorized to yield to their desire, although under a protest.

3. We have now, therefore, to contemplate a new phase of the Jewish history, in which the government was not a pure theocracy, nor a simple monarchy, but a combination of the two. The Lord was still the Supreme King; and the human monarch was to be appointed by him, and the line of succession determined or changed at his pleasure. The king was to wield the ordinary administrative powers of royalty, and its signs and symbols of dignity and honour; but his real position was that of a vice-king,—the minister, regent, or representative of the Divine King, whose counsel was to be sought, through the sacred oracles, on all occasions of importance, and whose directions, when

given, were to be implicitly followed by the sovereign. It must, therefore, be understood, that the responsibility of the Hebrew kings to the Lord, was not merely the responsibility under which every one is placed to God for the exercise of the powers with which he is endowed; but also the more immediate and particular responsibility of a delegated or representative ruler to the supreme king of the state which he governs. This was the theory of the Hebrew monarchy, as, by anticipation, it had been settled long before by Moses (Deut. xvii. 14-20); and we shall find in the sequel that the character of the kings, whether good or bad, was determined by their observance or neglect of these fundamental principles. The kings themselves were but too much disposed to forget the fact of their dependence upon the Invisible King.

4. Saul, the son of Kish, of the tribe of Benjamin, had wandered about for three days seeking the strayed asses of his father. Fatigued with the unsuccessful search, he was disposed to abandon it and return home, when, finding himself near Ramah, where Samuel lived, he resolved to consult one who was renowned in all Israel as a man from whom nothing was hid. Instructed in the Divine designs regarding Saul, the prophet received him with honour. He assured him that the asses which he had sought were already found, and invited him to stay with him until the next morning. Saul was in fact the man on whom the Divine appointment to be the first king of Israel had fallen. A hint of this high destiny, produced from the astonished stranger a modest declaration of his insufficiency. But the prophet gave him the place of honour before all the persons whom—foreknowing the time of his arrival—he had invited to his table. As is still usual in summer, Saul slept on the flat roof of the house; and was called early in the morning by Samuel, who walked forth some way with him on his return home. When they had got beyond the town, they stopped, and Samuel then anointed Saul as the person whom God had chosen to be "captain over his inheritance;" and gave him the first kiss of civil homage. In token of the reality of these things, and to assure the mind of the bewildered young man, the prophet foretold the incidents of his homeward journey, and, in parting, desired his attendance on the seventh day following at Gilgal.

5. On the day and at the place appointed, Samuel assembled a general convocation of the tribes for the election of a king. As usual, under the theocracy, the choice of God was manifested by the sacred lot. The tribe of Benjamin was chosen; and of the families of Benjamin, that of Matri was taken; and, finally, the lot fell upon the person of Saul, the son of Kish. Anticipating this result, he had modestly concealed himself, to avoid an honour which he so little desired. But he was found, and brought before the people, who beheld with admiration his comely and dignified person,—for he stood taller, by the head and shoulders, than any of the people. Qualifications so obvious

procured a willing recognition of the king offered to them, by the great body of the people. Many persons in the great tribes, however, were dissatisfied that the election had vested the royalty over Israel in the smallest of the tribes, and in a person of so little consequence, even in that tribe, as Saul. They therefore held proudly aloof, and the new king was allowed to return, with a very humble attendance, to his home in Gibeah. Saul, although sensible of the neglect, wisely "held his peace" for the time; and it ultimately appeared that the different tribes could more readily unite around a monarch in his neutral position, than if a member of one of the more powerful tribes had been chosen. Judah would have been reluctant to submit to a king of Ephraim, and the proud and fiery Ephraimites would not willingly have received a king from Judah. Perhaps, therefore, the choice which appears so strange at the first view, was the only one by which a civil war could have been averted.

6. Soon after these things, the Ammonites, under their king Nahash, took the field, on the other side of the Jordan, and laid siege to the important town of Jahesh-Gilead. Being forced to capitulate, the inhabitants could obtain no better terms than that every man should have his right eye put out. To this hard condition they agreed, unless relief should come within seven days. Messengers were immediately despatched to Saul, who had contentedly resumed his usual avocations in Gibeah, and, when the tidings were brought to him, was returning quietly from the fields with his herd. Instantly the spirit of a king was roused within him; and he felt the duties, and claimed the powers, of the Lord's anointed. He imperatively summoned the warriors to his standard; and speedily found himself at the head of a very large force, with which he crossed the Jordan, and by a forced march arrived before Jabesh, in time to save the inhabitants from their enemies, who were defeated with great slaughter. This splendid achievement manifested in Saul the qualities which, in these times, were most sought for in a king, and raised him so high in the estimation of the people, that Samuel deemed it proper to call another assembly at Gilgal, to confirm him in the kingdom. Here those who had hitherto manifested discontent, were obliged by the force of popular opinion, to join in a general and more formal recognition of the new king. It was then that Saul began really to reign.

7. Of the large force which had been collected, Saul retained only three thousand men, with whom he proposed to make war upon the Philistines, who held in possession many strong places in the south, and kept the neighbouring inhabitants in such subjection that they had been deprived of their weapons, and could not even get their implements of husbandry sharpened without going to the Philistine garrisons. Hence, in all the force, Saul and his eldest son, Jonathan, were the only persons who possessed a sword or a spear. The operations against the Philistines were commenced by Jonathan, who, with the thousand

men whom his father had placed under his command, cut off the Philistine garrison of Geba. Interpreting this as a declaration of war, the Philistines delayed not to bring into the field a vast force, which comprehended six thousand horsemen and three thousand chariots of war. Saul, on his part, had summoned all the tribes to send their levies to Gilgal. This they did in sufficient numbers; but while they remained there waiting for Samuel, who had appointed to come and offer sacrifices, great numbers of the men slunk away, being appalled at the formidable aspect of the Philistine army. Saul was confessedly in a difficult position, and his obedience to the principle of the theocracy was severely tested. It failed; for, becoming impatient at the delay of Samuel, he called for the victims, and himself offered the sacrifices. By this act he not only seemed to make a claim to exercise the priestly office, as kings did in other countries, but gave indications of the dispositions which in the end proved his ruin. He was a brave and able commander; but he too often forgot that, in his political capacity, he was but the vassel of the Divine king; and he did not always execute the orders he received, but made exceptions according to his own views. Just as the sacrifices had been offered, Samuel arrived, and strongly testified the Divine displeasure at this disobedience, which he declared had manifested the unfitness of Saul to be the founder of a race of kings. He then quitted the camp: and Saul, hiding his concern, numbered his force, which he found dwindled away to six hundred men. Not daring to encounter the Philistine host with this handful of men, he marched with them to his own town of Gibeah.

8. The main body of the Philistines remained at Michmash; but they frequently sallied out in parties, and ravaged the country without opposition. At length a bold plan was formed by Jonathan, who communicated it only to his armour-bearer, and the two secretly withdrew themselves from the camp. They found means to ascend a steep cliff, where the enemy least of all expected an attack; and early in the morning they fell upon the advanced guards of the Philistines. Some were slain by the sword, and the others thrown into such consternation, that they slew one another, mistaking friends for foes. As soon as Saul got intelligence of what had happened, he took advantage of the confusion into which they were already thrown, and fell upon the Philistines with such fury, that they were soon utterly routed. That the pursuit of the enemy might not be retarded, Saul, in the heat of the chase, proclaimed death to any one who should taste food before the night. Ignorant of this, Jonathan, happening to taste some wild honey, had well nigh fallen a sacrifice to the rash vow of his father, but was saved by the interposition of the people.

CHAPTER II. B. C. 1095 to 1050.

PALESTINE.	B. C.	EGYPT.	EVENTS AND PERSONS.	B. C.
War with the Amalekites, . . .	1085	Amun-meses? from 1080 to about 1068, after which the succession is doubtful for ninety years.	Latinus, fifth king of the Latins, .	1080
Saul's second offence and rejection, ...	1079		Kingdom of Athens ends with Codrus,	1070
David born, . .	1079		Medon, the first Archon of Athens,	1070
David anointed, .	1070			
David slays Goliah,	1065			
David marries Michal, ...	1060			
David's first flight to Gath, &c. . .	1059			

1. Several following years were distinguished by successful warfare with the enemies of Israel,—with Moab and Ammon in the east, with Edom in the south, with the Philistines in the west, and with the Syrian kings of Zobah in the north. At length, in the tenth or eleventh year of his reign, Saul received orders, through Samuel, to execute the Lord's "fierce wrath" upon the Amalekites, who had formerly been doomed to utter extermination for opposing the Israelites when they came out of Egypt. The result of the war put it fully in the king's power to fulfil his commission; but he thought proper to retain the best of the cattle as booty, and brought back the Amalekite king Agag as a prisoner. Here again Saul ventured to use his own discretion where his commission left him none. For this the Divine decree, excluding his descendants from the throne, was again and irrevocably pronounced by Samuel, who met him at Gilgal on his return. The stern prophet then directed the Amalekite king to be brought forth and slain by the sword, after which he departed to his own home, and went no more to see Saul to the day of his death, though he ceased not to bemoan his misconduct and the forfeiture it had incurred. But, during the years in which Samuel mourned for Saul, the king himself seemed increasing in strength and power; he became respected at home and feared abroad; while the many virtues of his excellent son Jonathan, who was greatly beloved by the people, seemed to render his dynasty secure. Saul himself, however, seems to have had sad misgivings on this subject, and we may perhaps impute to the constant brooding of his mind upon the doom pronounced by the prophet, those fits of morbid melancholy into which he frequently fell. His general temper, at the same time, became sour, irritable, and sanguinary.

2. At length, about the twenty-fifth year of Saul's reign, Samuel received the Divine mandate, to take measures for

anointing the person whom the Lord had chosen to displace the race of Saul in the throne of Israel. For this purpose he was to proceed to Bethlehem, and there anoint one of the sons of a man named Jesse. This was a delicate commission, which, if known, might, as the prophet apprehended, induce Saul to slay him; and he therefore veiled it under the form of a public sacrifice. The prophet appears to have made known his real purpose only to Jesse, who caused all his sons to pass before him, when they were rejected, one after another, until the youngest, David, was sent for from the fields, where he was with the sheep. This youth, then about fifteen years of age, was the destined king; and Samuel anointed him as such in the midst of his elder brethren, who, as well as himself, were probably kept in ignorance of the purport of this act. Samuel returned to his own home, and David continued to tend his father's flock. David was not more distinguished by the comeliness of his person than by his accomplishments and valour; he was skilled in music and poetical composition, and he had, without weapons, slain a lion and a bear which attacked his flock.

3. Meanwhile, the king's fits of melancholy madness went on increasing in frequency and duration, and no cure was found for his diseased mind. At length, some person who had observed that Saul was much affected by music, suggested that the soothing powers of the harp should be tried; and another then recommended "the son of Jesse" as an accomplished master of that instrument, and withal, a man of valour. Saul therefore delayed not to send to Jesse, commanding him to send his son to court. Little thinking that in him he beheld his successor on the throne, Saul received the youthful minstrel with favour. When the fits came upon him, David played on the harp, and under its soothing strains his mind soon recovered its usual tone. This service, together with his other engaging qualities, and his discreet behaviour, won the heart of the king, who conferred upon him the distinguished and confidential post of his armour-bearer.

4. Since their last great discomfiture, the Philistines had recruited their strength, and in the thirtieth year of Saul's reign, and the twentieth of David's life, they again took the field against the Israelites. It curiously illustrates the nature of warfare in those times to find that the presence, in the army of the Philistines, of one enormous giant about nine or ten feet high, filled them with confidence, and struck the Israelites with dread. Attended by his armour-bearer, and clad in complete mail, with weapons to match his huge bulk, the giant, whose name was Goliah, presented himself daily between the two armies, and, with insulting language, defied the Israelites to produce a champion who, by single combat, might decide the quarrel between the nations. This was repeated many days; but no Israelite was found bold enough to accept the challenge.

At length David, no longer able to endure the taunts and blasphemies of Goliah, offered himself for the combat. The king, contrasting the bulk and known prowess of the giant with the youth and inexperience of Jesse's son, dissuaded him from the enterprize. But as David expressed his strong confidence that the God of Israel, who had delivered him from the lion and the bear when he tended his father's flock, would also deliver him from the proud Philistine, Saul at length allowed him to go forth against Goliah. Refusing all armour of proof and weapons of common warfare, David advanced to the combat, armed only with his shepherd's sling and a few smooth pebbles picked up from the brook which flowed through the valley. The astonished giant felt insulted at such an opponent, and poured forth such horrid threats as might have appalled any one less strong in faith than the son of Jesse. But as he strode forward to meet David, the latter slung one of his smooth stones with so sure an aim and so strong an arm, that it smote his opponent in the middle of the forehead and brought him to the ground.

5. The king lost no time in following up this blow, and attacked the astonished Philistines with such vigour that they immediately gave way, and were defeated with tremendous slaughter. Triumphant was the return of Saul; but it mortified his pride to perceive that David was on all hands regarded as the hero of the day: and when the damsels made this the burden of their triumphal song,—"Saul has slain his thousands, and David his ten thousands!" he could not conceal his resentment that the honours of victory should be thus proportioned. From a fretful expression which he let fall, it seems more than likely that he then first suspected that David was "the man after God's own heart," to whom his throne was to be given. His inquiries probably confirmed this impression, and thenceforth he lost no opportunity of exposing David to disgrace and danger. But all the schemes laid for his ruin served only to make more prominent David's valour in the field, and the wisdom and generosity of his general conduct. Finding that the honours which were designed as snares for him,—including that of giving him his daughter Michal in marriage,—really exalted David, Saul could no longer confine his dark passions to his own bosom, but charged his son Jonathan and others to take some opportunity of destroying the son of Jesse for him. He little suspected that a most tender friendship, "passing the love of women," had grown up between Jonathan and David. To Jonathan, in particular, was this celebrated friendship highly honourable; for it was not unknown to him that the son of Jesse was destined to exclude himself and his children from the throne of Israel. But with a generosity of feeling, of which there is scarcely another example, he cheerfully acquiesced in the superior claims of David, and was the most ardent admirer of his person and character. He could even find pleasure in

picturing the time when David should sit upon the throne, and when he should himself be next to him in place, as nearest to him in love, and find him the guardian and protector of the very children whom narrow minds might have suspected to be in the utmost danger from his claims.

6. On the present occasion Jonathan gave his friend timely notice of danger, and spoke so forcibly to his father, that his better feelings overcame his insane horror of David, and he promised to make no further attempt upon his life. But soon after this, David, having commanded an expedition against the Philistines, so distinguished himself as to increase the admiration of the people and to revive the hatred of Saul. When he resumed his place at court, and was one day playing on his harp to soothe the perturbed spirit of the king, he narrowly escaped death from a javelin which Saul threw with the intention of pinning him to the wall. He then withdrew to his own house, where he was followed by men whom the king sent to despatch him. But they were amused and deceived by David's wife Michal, Saul's own daughter, while her husband was let down from the window in a basket and made his escape to Samuel at Ramah. Repeated attempts to take him thence or slay him there, the last of which was made by the king in person, were defeated by the special interposition of Providence. But Saul, brooding gloomily over his doom, still cherished his cruel purpose against him; and on one occasion he even threw his javelin at Jonathan for speaking in favour of his absent friend. This being made known to David, he resolved, after a private interview and tender parting with Jonathan, to withdraw himself effectually from the designs upon his life by retiring to a foreign land. For this purpose he made choice of Gath, one of the five Philistine states. In this choice he was probably guided by the consideration that the Philistines, from their enmity to Saul, were less likely than any other neighbouring nation to give him up at the demand of the king.

7. The tabernacle had by this time been removed from Shiloh to Nob, in the tribe of Benjamin; and David, with his few followers, called there on his way, and procured from the high-priest, Ahimelech, a supply of provisions and the only weapon in his possession,—the sword which David himself had taken from Goliah, and which had been laid up in the tabernacle as a trophy of that victory. This assistance David obtained under the unjustifiable pretence of being on a private mission from the king. He then proceeded to Gath; but finding that the Philistines cherished revengeful recollections of his former exploits against them, he feigned himself mad, and by that means escaped their resentment.

8. David then left the country of the Philistines and repaired to the wild district of Adullam, in the tribe of Judah. Here there was a large and not easily accessible cave, which formed an excellent shelter for himself, and the men of broken fortunes

and reckless character, about four hundred in number, who resorted to him, and of whom he became the captain.

9. From Adullam David went to the land of Moab for the purpose of placing his parents in safety there, lest they should become exposed to the blind fury by which Saul was now animated. He was perhaps inclined to remain there himself; but it was of importance that his dangers and conduct should keep him in the view of his admiring countrymen, and a prophet was therefore sent to command his return to the land of Judah. He obeyed, and found refuge in the forest of Hareth.

CHAPTER III. B. C. 1059 to 1055.

PALESTINE.

	B. C.		B. C.
David's wanderings,	1059 to 1054	Saul's third offence,	1055
Death of Samuel,	1057	Saul defeated and slain by the Philistines,	1055
David's second flight to Gath,	1055		

1. The mind of Saul was of too coarse a mould to understand that it was possible for David to know his high destinies, and yet abide God's own time, without taking any questionable measures to advance them. He persuaded himself that David had organized an extensive conspiracy against his life and government; he suspected every one about him of being engaged in this conspiracy, and believed that his son Jonathan had been drawn into it. He was in a most sanguinary mood, and craved for some objects on which to wreak his fury. Unhappily, such objects were found in the high-priest and others of the sacerdotal order. One Doeg, an Edomite in the employment of Saul, had been present at Nob when David was there; and he gave an exaggerated report of the assistance which Ahimelech had given to the fugitive. On hearing this, Saul sent for the pontiff, and the rest of the priests then at Nob, and, accusing them of traitorous practices, ordered them to be slain. His guards refused this barbarous office; but Doeg and other strangers executed the king's order without compunction. Eighty-five of the priestly race perished: nor did this satisfy the sanguinary king, for he sent to Nob, ordering man, woman, child, and every living creature, to be put to the sword. None escaped but Abiathar; and he fled to David, who was greatly shocked at the tidings which he bore. Thus another and almost final step was taken in the completion of that doom which had many years before been pronounced upon the house of Eli. This, however, was no excuse for Saul, whose tenderness towards the Amalekites,

whom he was commanded to destroy, is strikingly contrasted with his shocking immolation of the priests of God.

2. Meanwhile, David found an opportunity of employing his troop for the benefit of his country, by relieving the town of Keilah from the incursions of the Philistines. He then entered that town; which Saul no sooner heard, than he marched to lay siege to it. But David, being informed by the sacred oracle, which Abiathar, who acted as his priest, consulted for him, that the inhabitants would deliver him up, withdrew into the wild country in the eastern part of Judah, towards the Dead Sea, and found refuge in the wilderness of Ziph. While he was there, Jonathan came to him privately, to encourage him to trust in God, and to renew their covenant of friendship and peace. This was the last time these devoted friends saw each other.

3. Soon after this some ill-disposed persons of the neighbourhood went to Gibeah, and acquainted Saul with the place of David's retreat. The king immediately marched thither with a sufficient force; but David, being warned of his approach, retreated southward into the wilderness of Maon, before his arrival. Saul followed him thither; and was close upon him, when he was providentially called off to repel an unexpected incursion of the Philistines. Here, being one day weary, the king withdrew into a cave to take some rest. In the providence of God, it happened that this was the very cave in whose interior recesses David and his men lay concealed; and whilst Saul slept, David advanced softly and cut off the skirt of his robe. When the king went out of the cave, David followed him at some distance, and at length called to him, and displayed the skirt in evidence of his innocence. Saul could not but feel that the man who had taken the skirt could quite as easily have taken his life; and struck by this magnanimity, his stern heart war for the time subdued. "Is that thy voice, my son David?" he cried, and then he wept. He acknowledged that he had been foolish and criminal; he admitted that the son of Jesse was worthy of the destinies which awaited him; and he exacted from him a promise, that when he became king he would not root out the family of his predecessor, as eastern kings were wont to do. Saul then withdrew: but David had too little confidence in his good resolutions to make any alteration in his own position.

4. The death of Samuel took place shortly after this, in the ninety-second year of his age. He appears to have retained his judicial authority, even after Saul became king; and he was much and deservedly lamented by the people before whom he had acted a public part from his very cradle, with equal credit to himself and benefit to his country. Soon afterwards, David retreated southward into the desert of Paran. The shepherds of southern Israel led their flocks into these distant pastures in the proper season; and the presence of David and his men, at this time, effectually protected them from the Bedouin tribes,

by which they were in general much molested. Afterwards returning to the wilderness of Maon, David heard that a rich sheep-master, called Nabal, with whose shepherds his men had been very friendly in the desert, was making great preparations for the entertainment of his people during the shearing of his numerous flocks of sheep. David being in great want of provisions, sent a respectful message to solicit a supply from him. Nabal, who was of a churlish disposition, refused the application with insult; at which ungracious return for the protection which had been given to his flocks in the desert, David was so much enraged, that he hastily determined to inflict a severer punishment than the occasion warranted, by bearing fire and sword to the homestead of the brutish sheep-master.

5. Some such resolution was anticipated by the shepherds who had been out in the desert; but the execution of it was prevented by the prudent conduct of Abigail, the wife of Nabal, a very excellent and beautiful woman, whom David married after Nabal's death. Here it is right to mention, that after David fled from court, Saul, to wound him in the tenderest point, obliged his daughter, Michal, the first wife of David, to marry another husband.

6. David again retreated into the wilderness of Ziph, which coming to the knowledge of Saul, he, notwithstanding his recent convictions, again went in search of him with 3000 men. While the King of Israel lay encamped and surrounded by his troops, during the darkness and stillness of the night, and when all were fast asleep, David, accompanied by Abishai, penetrated, undiscovered, to the place where the monarch lay, and took away the spear which was stuck in the ground near his head, and the cruse of water which stood by his side. In the morning, he called to the king from the hill-side, and displayed these manifest tokens that the king's life had been completely in his power. His remonstrance was attended with the same result as on the former occasion. Saul was deeply affected, and, having acknowledged that he had acted "foolishly," returned to Gibeah.

7. The strong faith by which David had been hitherto sustained, now began in some degree to give way under these continued persecutions; and apprehending that, if he remained any longer in the country, he should one day perish by the hand of Saul, he resolved again to seek refuge with the Philistines of Gath. This very questionable step brought him into dangers quite as imminent as those from which he fled, and involved him in much insincere conduct which cannot be contemplated without pain. Achish, the king of Gath, received him and his men with pleasure, because he calculated that persons so persecuted by Saul, would render effectual service in the war against him, for which the Philistine states were then making preparations. After being for some time hospitably entertained at Gath, the King gave to David the border town of Ziklag, that

he and his men might dwell there with their families and possessions. While at this place, David employed his men from time to time in expeditions against the Amalekites and other nations of the south; and by the spoil thus acquired his men were greatly enriched. But, as these nations were friends and allies of the Philistines, he led Achish to believe that his operations were directed against his own countrymen the Israelites which gave the king of Gath great satisfaction,—in the belief that by thus making himself abhorred in Israel, he had rooted himself in the service of the Philistines. This duplicity, however, soon brought its own punishment: for, when the Philistines were ready for the war against Saul, David found that no ground was left him on which he could decline the invitation of Achish, to go with him against Israel. He was only saved from his difficulty by the jealousy of the princes of the other Philistine states, who, justly suspecting the sincerity of his alleged enmity against his own people, compelled Achish to send him back to Ziklag. On his return, David found that the Amalekites had taken advantage of his absence to burn and pillage the place, and had carried away as captive all the people, chiefly women and children, who had been left there. He immediately pursued after them, and having at length overtaken them, when they deemed themselves in safety, cut them in pieces, and not only recovered all that they had taken, but obtained a valuable prey, which they had collected in other places, and out of which he sent valuable gifts to his friends in Judah.

8. Meanwhile the Philistine army continued its march into the land of Israel, and penetrated to the eastern part of the great battle-field of Esdraelon; by which time Saul had formed an opposing camp on the mountains of Gilboa. When he beheld the vast force which the Philistine states had, by a mighty effort, brought into the field, dire misgiving as to the result arose in his mind; and now, at last, in this extremity, he sought counsel of God. But the Lord answered him not by any of the usual means,—by dreams, by *Urim*, or by prophets. Finding himself thus forsaken, he had recourse to a witch at Endor, not far from Gilboa, to whom he repaired by night in disguise, and conjured her to evoke the spirit of Samuel that he might ask counsel of him in this fearful emergency. Accordingly, an aged and mantled figure arose, which Saul took to be the ghost of Samuel, though whether it were really so or not has been much questioned. The king bowed himself reverently, and told the reason for which he had called him from the dead. The figure, in reply, told him that God had taken the crown from his house, and given it to a worthier man; that, on the next day, the Philistines would triumph over Israel; and that he and his sons should be slain in the battle. The king swooned at these heavy tidings, but soon recovered; and having taken some refreshment, returned the same night to the camp.

9. The next morning the two armies engaged, when the Israelites gave way before the Philistines, and maintained a running fight until they had fallen back upon Mount Gilboa, from which they had advanced to meet the enemy. Here they attempted to rally, but in vain: Jonathan and two other of Saul's sons were killed, and the army were thrown into complete disorder. At length Saul himself was desperately wounded; and fearing that he would fall into the hands of the enemy, and be ignominiously treated by them, he prayed his armour-bearer to thrust him through; and when that faithful follower refused, he took his own sword, fell upon, it and died. This example was followed by the armour-bearer.

10. The next morning, when the Philistines went over the field of battle, they found the bodies of Saul and his sons. They cut off their heads, and sent them, with their armour, into Philistia as trophies of their victory; and the bodies were shamefully gibbetted upon the walls of the neighbouring town of Bethshan, near the Jordan. But the people of Jabesh Gilead, on the other side of the river, mindful of their ancient obligation to their king, went over by night and stole away the bodies, which they burned, and then buried the remains under a tree.

11. Three days after his return to Ziklag, the news of this action and its results were first brought to David by an Amalekite. This man, in roaming over the field of battle, had found the body of Saul, which he divested of the royal diadem and amulets, and, in expectation of great rewards, hastened with them to David, whose appointment to the throne appears to have been by this time well known not only to the Israelites but to their neighbours. To enhance his claims of reward, he pretended that the wounded king had fallen by his hand. But he grievously misunderstood the character of David, who rent his clothes in bitter affliction, and ordered the Amalekite to be slain for laying his hands upon "the Lord's anointed." David then poured forth his grief for Israel, for Saul, and for Jonathan, his friend, in one of the most beautiful elegiac odes to be found in any language.

CHAPTER IV. B. C. 1055 to 1034.

	B. C.
David begins to reign over Judah in Hebron,	1055
Abner sets up Ishbosheth, son of Saul, as king,	1055
Abner comes over to David, and is assassinated by Joab,	1048
Ishbosheth assassinated,	1047
David becomes king of all Israel,	1047
Takes the fortress of Jebus in Jerusalem,	1046
Removes the Ark of the Covenant to Jerusalem,	1045
Designs to build a temple, but is told to leave that work for his son,	1040
Sin in the matter of Bathsheba and Uriah,	1035
Is reproved by Nathan, and repents,	1034

1. Saul being dead, David inquired of God what course he should take, and was directed to repair to Hebron, the principal town in the tribe of Judah. At that place the men of Judah publicly anointed him as their king. But through the able management of Abner, a near relative of the late king, and the chief commander of his forces, the other tribes acknowledged Ishbosheth, the only surviving son of Saul, whose residence was fixed at Mahanaim, eastward of the Jordan. For two years no hostile acts took place between the two kingdoms; but, at the end of that time, war was commenced by Abner, with the view of bringing Judah under obedience to the house of Saul. To oppose him David sent Joab, his sister's son, who, with his brothers Abishai and the swift-footed Asahel, had been amongst his most active and devoted followers in all his wanderings. The most remarkable action in this war took place at Gibeon, where the forces of Abner were defeated and put to flight. Abner being closely pursued by Asahel, and having in vain entreated him to desist, smote him dead with his spear. At length a number of Benjaminites rallied under Abner, and faced the pursuers, when the opposing tribes came to a parley; and Joab, being persuaded by Abner to prevent the further effusion of kindred blood, drew off his forces, and went home. In most of the other actions of this war David had the advantage, and his interest in the nation daily increased, while that of Ishbosheth declined.

2. One so able and experienced as Abner could not but appreciate the final result; and being stimulated by a personal dispute with Ishbosheth, he resolved to withdraw from him, and give to David that support by which the house of Saul was upheld. Having obtained authority from the other tribes to treat with David, he repaired to Hebron, and was there received and entertained with all honour and respect; and after having conferred with the king, withdrew, with the intention of completing the transaction. Joab just then returned from a military expedition, and being informed of what had taken place, he be-

came jealous that such a man as Abner would soon supplant him with David; and professing to believe that the whole was a snare laid by Abner, he reproached the king, in no very measured terms, for the reception he had given him. He also burned to avenge the death of his brother, which, indeed, the popular ideas connected with "blood-revenge," imposed upon him as a duty. He therefore despatched a messenger to recall Abner, in the king's name, to Hebron. He met him at the gate of the town, and drawing him aside, as if to speak with him privately, treacherously stabbed him. This was likely to have the very worst effect upon the pending negociations. David, by the abhorrence he expressed at this cruel and treacherous deed, by his lamentations, and by a magnificent funeral, in which he appeared himself as a mourner, evidenced that he had no part in the murder; and of this the people were satisfied. But the influence of Joab with the soldiers was too great to allow the king, at that time, to inflict on him the punishment he deserved. The loss of Abner rendered the condition of Ishbosheth utterly hopeless; and not long after, two of his officers, expecting great rewards from David, murdered him in his bed, and hastened with his head to Hebron. But no sooner had David heard their boastful confession, and seen the head of his rival, than, with great indignation, he condemned the assassins to an ignominious death, for the crime by which they had hoped to win his favour.

3. The tribes now looked upon David as the man who had been specially nominated by the Divine Head of their theocracy, and as one whose military services in the time of Saul entitled him more than any living man to the distinction, unanimously offered him the crown. Having accepted the offer, with conditions annexed to it, David was, in the presence of the elders of all the tribes, anointed a second time at Hebron, and proclaimed king over all Israel. He had then reigned seven and a half years as king of Judah only.

4. The resources of united Israel being now at his disposal, David turned his attention to such military enterprises as might consolidate and extend his empire. His first act was to gain possession of the fortress which was still held by the Jebusites in Mount Zion. This fortress being deemed impregnable, the attempt to take it was derided by the Jebusites. It was, however, carried by storm, under the conduct of Joab, who was in consequence appointed captain-general of the forces of the whole kingdom, as he had been before of those of Judah. David then made Jerusalem the metropolis of his kingdom, and fixed his residence upon Mount Zion. His success in accomplishing what for many ages had resisted all the efforts of the Israelites, seemed a most auspicious commencement of David's reign, and even attracted the attention of foreigners. Hiram, king of Tyre, sent ambassadors to congratulate him on his accession to the throne, and enter into a league with him. As the Phœnicians were well

skilled in the fine and useful arts, David was glad to avail himself of their assistance in building a palace in the captured city.

5. The Philistines regarded with apprehension the increasing prosperity of the Israelites; and to keep it in check, invaded the south with a large army. They had some success at first, David not being prepared to meet them in the field; but when he had collected his forces, he gave them battle, and discomfited them so completely in two different engagements, that they were never again able to give any serious disturbance to Israel.

6. Having now a respite from war, David formed the design of removing to his new capital the ark of the covenant, which had so long remained in obscurity at Kirjath-jearim. A vast company of priests and Levites, chiefs and elders, from all parts of the land, attended at this important solemnity; and numerous instruments of music sounded in harmony with the glad feelings of the people. But, through ignorance or inadvertence, the ark, which should have been borne by priests, was put upon a car drawn by oxen. On the way the animals stumbled, and Uzzah, the son of Abinadab, put forth his hand to support the tottering ark, for which he was struck dead upon the spot, none but priests being allowed to touch it on pain of death (Numb. iv. 15). This threw a damp over the whole proceeding; and David, being afraid to take the ark farther, left it in the care of Obed-edom, a Levite, whose house was near at hand. This person experienced the Divine favour and blessing in a very remarkable manner, during the three months the ark remained under his roof. The news of this encouraged David to resume his original design, which he did with the more confidence, as he had taken care to acquaint himself with the prescribed observances for the orderly removal of the ark. It was accordingly removed with great pomp and ceremony, and deposited in a tabernacle which David had provided for it.

7. About five years after, when the king was inhabiting his house of cedar, and God had given him rest from all his enemies, he meditated the design of building a temple in which the ark of God might be placed, instead of being deposited "within curtains," or in a tent, as hitherto. This design was at first encouraged by the prophet Nathan; but he was afterwards instructed to tell David that this work was less appropriate for him, who had been a warrior from his youth, and had shed much blood, than for his son, who should enjoy in prosperity and peace the rewards of his father's victories. Nevertheless, the design itself was highly approved as a token of proper feelings; and for this, and for his faithful allegiance to the Supreme King of Israel, it was promised that the sceptre should be perpetuated in his family. To this was added an intimation—sufficiently intelligible to him, and which filled him with joy—that the long-promised Messiah, the Anointed of God, should be numbered among his descendants. To David

this was an honour greater than his crown; and in very beautiful and elegant language he expressed his adoration and gratitude. Since he was himself precluded from building the temple, it became an object of interest to him, during the rest of his life, to provide the materials for it, and to form arrangements and lay down rules for the more imposing and orderly celebration of the ritual worship which the law had prescribed. He divided the priests and Levites, who had become very numerous, into bands, and fixed a regular rotation of service. Music, instrumental and vocal, was also introduced by him into the sacred services. A great number of the sacred songs to be used in these services were composed by himself. These are to this day preserved to us in the Book of Psalms.

8. The next measures of David were calculated, if not designed, to give a peaceable and prosperous reign to his successor, by subduing or weakening all the neighbouring powers likely to disturb his repose. In successive campaigns he completed the reduction of the Philistines, and took possession of Gath and its towns, using them as barrier towns for Judah; he utterly subdued the Moabites, and dismantled all their strongholds; he cleared his eastern frontier to the Euphrates, and made the Syrians of Zobah and Damascus tributary, and brought the Edomites under the like subjection, after he had defeated them with great slaughter in the valley of Salt. From all these wars, which appear to have occupied about three years, he returned to Jerusalem with rich spoils, which he laid up for the use of the future temple. To the same use he applied the presents which he received from foreign kings, whose attention was drawn to his victories, and who deemed it expedient to propitiate so great a conqueror.

9. The Scriptures describe David as "a man after God's own heart." By this we are not to understand that David always acted rightly, or that God approved of all he did. Its meaning is, that, in his public capacity, as king of Israel, he acted in accordance with the true theory of the theocratical government; was always alive to his dependence on the Supreme King; took his own true place in the system, and aspired to no other; and conducted all his undertakings with reference to the Supreme Will. He constantly calls himself "the servant (or vassal) of Jehovah: and that, and no other, was the true place for the human king of Israel to fill. In thus limiting the description of David as "a man after God's own heart," it is not necessary for us to vindicate all his acts, or to uphold him as an immaculate character, which he was very far from being. The basis of his character, and the general tone of his conduct, was good,—was better than we usually find among men. But the same ardent temperament which sometimes betrayed his judgment in his public acts, led him into great errors and crimes; it also made him the first to discover his lapse, and the last to forgive himself. Who can depict the sins of David in stronger language

than he does himself? Who was ever more submissive to punishment, or more convinced of his unworthiness to receive forgiveness and consolation?

10. We find him engaged in a war with the Ammonites, in the 18th year of his reign, to avenge the insulting treatment which his ambassadors had received from their king. The conduct of this war David intrusted to Joab, and remained himself at Jerusalem. There, while sauntering upon the roof of his palace, after the noon-day sleep which is usual in the East, he perceived a woman whose great beauty attracted his regard. She proved to be Bathsheba, the wife of Uriah, an officer of Canaanitish origin, then absent with the army besieging Rabbah, the capital of Ammon. David sent for her, and, under the influence of criminal passion, became an adulterer. This first crime was followed by a greater; for, to cover his own sin, and to save the woman from the doom of an adulteress, he sent for Uriah to Jerusalem. Having heard from him the particulars of the war which he pretended to require, the king dismissed him to his own home. But Uriah, considering that it ill became a soldier to seek his bed while his companions lay on the hard ground, under the canopy of heaven, exposed to all the attacks of the enemy, remained all night in the hall of the palace with the guards, and returned to the wars without having seen Bathsheba. This cost him his life; for David, seeing no other way to prevent the consequences he apprehended, made him the bearer of an order to Joab to expose him to certain death in some perilous enterprise against the enemy. He was obeyed by that unscrupulous general; and when David heard that Uriah was dead, he sent for Bathsheba and made her his wife. He had already several wives, as was customary in those times; and among them was Michal, whom he had long ago reclaimed from the man to whom she had been given by Saul.

11. David thought that all was now safe; but he was much mistaken. The prophet Nathan was sent to him, and by a fictitious tale of oppression applicable to the case, (2 Sam. xii. 1—4,) so kindled the anger of David, that he not only sentenced the supposed offender to restore fourfold, according to the law, but condemned the criminal to death. Instantly the prophet exclaimed—"Thou art the man!" and proceeded, in the name of the Lord, to rebuke him for his heinous transgression, and to announce the punishments which it became his justice to inflict.

12. No sooner were the eyes of David thus opened, than he instantly confessed his crimes with great humility and contrition, and submitted himself to the chastisements of God. This becoming repentance averted the sentence of death from himself, but it was transferred to the offspring of his crime, then newly born. To mark the divine displeasure against sin, the rest of David's life was full of troubles from his children, three

more of whom died untimely deaths; thus, in some sense, completing a fourfold retaliation for the murder of Uriah.

13. The war with the Ammonites was successful. Rabbah, the metropolis, which was the last to yield, was taken; and the people generally were so completely subjected, that David put them to hard labour and servile employments in the fields, woods, and brick-kilns. Among the spoils was the very costly crown of the king, which David appropriated to his own use, and wore on state occasions.

CHAPTER V. B. C. 1034 to 1015.

PALESTINE.	B. C.
Solomon born,	1033
Absalom's vengeance on Amnon,	1030
Absalom recalled,	1027
His rebellion and death,	1023
David numbers the people,	1017
Rehoboam born,	1015
Adonijah's rebellion,	1015
Solomon proclaimed king,	1015
David dies,	1015

EVENTS AND PERSONS.	B. C.
Medon, king of Argos,	1030
Alba, fifth king of the Latins,	1029
Archippus, third archon of Athens,	1014
Hiram, king of Tyre,	

1. The threatened troubles in the house of David were no long in breaking out. Amnon, his eldest son, dishonoured his half-sister Tamar, who was the full sister of Absalom. This injury excited in the mind of Absalom a resentment which only blood could satisfy. He said nothing for a time. But after two years (B. C. 1030), when all seemed to be forgotten, he invited all the royal family to a feast with which he celebrated the shearing of his sheep. Amnon was among the guests; and at a given signal from their master, he was set upon and murdered by the servants of Absalom. On this, all the others mounted their mules and fled in haste to Jerusalem; while Absalom himself lost no time in seeking refuge at the court of his maternal grandfather, Talmai, king of Geshur. He remained there three years; for although David, after the first burst of indignation and grief, would have been willing to recall him, he was prevented by the dread of public opinion and the demands of justice. At the end of three years (B. C. 1027), however, the king, through the contrivance and intercession of Joab, was induced "to call home his banished;" but a regard for appearances excluded Absalom from the presence of his father until two years after his return to Jerusalem.

2. Absalom was now the eldest living son of David, and in or-

dinary circumstances, might have been considered the heir-apparent to the throne. But it was already known to David, that SOLOMON, his eldest surviving son by Bathsheba (born in B. C. 1033), was destined by God to be his successor. The Lord, as we have already seen, reserved the right of appointing whom he pleased to the crown, although in the absence of any special appointment, it was supposed to descend in the ordinary course of succession. It is more than probable that this destination of the crown of David was known to Absalom, and that the attempt to secure it in his father's lifetime was made with the design of averting his own exclusion. Had he been sure of succeeding when his father died, he would probably have waited till then, for David was already old. At all events, he soon began to affect great state, and made much display of his chariots and guards, and appeared in public with a splendid retinue of fifty men. All this pomp the more enhanced the condescension with which he behaved to the people, and the interest he took in the affairs of the suitors at the royal court. These acts of popularity, with his handsome person and engaging manners, quite won the hearts of the undiscerning multitude; and when at length he ventured to raise the standard of open rebellion, and to proclaim himself king, at Hebron, the people flocked to him in crowds, and David was nearly deserted, except by his guards and some faithful followers. Confounded at this intelligence, David abandoned Jerusalem in haste, to proceed to the country beyond Jordan, where the distance would allow him more time for collecting his resources and considering his course of action. Deeply humbled at what he considered as the punishment of God for his sins, David ascended the Mount of Olives, on the upper road to Jericho, as a mourner, weeping, barefoot, and with shrouded head.

3. On his way David was deeply wounded by false intelligence of the ungrateful desertion of Mephibosheth, the son of Jonathan, whom, for his father's sake, he had treated with much kindness and distinction, and to whom he had restored the lands of Saul. These lands he now too hastily bestowed on the treacherous informant, Ziba, who had managed them for Mephibosheth. When he afterwards discovered his error, and found it was only his lameness which prevented the son of his friend from following him, Ziba's connections were too powerful to allow him to revoke the grant entirely, and he directed that the land should be divided between them. Among the remarkable incidents of this mournful journey, was the abusive and insulting conduct of a man named Shimei, of the family of Saul, who manifested the most unseemly exultation at the forlorn condition of the king. Yet the chastened David would not allow his people to avenge this wrong.

4. The fugitives rested themselves in "the plains of the wilderness;" but soon crossed the Jordan, in consequence of information that Absalom had been advised to pursue them with 12,000

men, and smite them before an army could be collected. This, in fact, was the best course which Absalom could have taken to complete his enterprise at one stroke. It was the advice of David's chief councillor, a Ahithophel, who was renowned in all Israel for his sagacity, and whose desertion to Absalom seemed one of the most serious of the king's disasters. Nevertheless, Hushai, the friend of David, who had also found a place in the council of Absalom, contrived to get this advice rejected in favour of the very different course recommended by himself. Finding his counsel thus neglected, and foreseeing the consequences, the traitorous Ahithophel went home and hanged himself.

5. Meanwhile David fixed his residence at Mahanaim, beyond Jordan, where Ishbosheth had formerly held his court. When Absalom heard where he was, he followed him across the river, with a powerful army, under the direction of his cousin Amasa. David and his general had not been idle, but had collected a force, which, although small in comparison, seemed to men who trusted in the righteousness of their cause, sufficient for the contest. David divided his force into three battalions, and entrusted the command to Joab, Abishai, and Ittai; for the troops refused to allow him to risk his own valuable life in the battle. Still feeling all a father's unreasoning love for his guilty son, the last words of David to his commanders charged them to respect the life of Absalom. This charge was but little regarded. The army of Absalom was defeated by the better disciplined troops of David, and the prince himself fled upon a swift mule; but as he passed under an oak, the long hair which he so carefully cherished became entangled in the projecting boughs, from which he was left suspended. In this situation he was found by Joab, who slew him on the spot. His death ended the war: the rebels dispersed, and went every man to his home. The king's joy at the victory was greatly damped by the news of his son's death. He shut himself in the chamber over the city gate; and the returning warriors, who expected the reward of his presence and praise, heard only, as they entered, his loud and bitter lamentations for his lost Absalom. At length Joab went to him, and by representing the probably serious consequences of disgusting the troops by making them feel that their victory was a crime, he induced him to appear in public, and give his faithful soldiers the satisfaction they had earned.

6. As the mass of the people had hailed Absalom as king, David with commendable delicacy, abstained from resuming the crown as a matter of right; but resolved to tarry at Mahanaim until formally invited back by the tribes. The Israelites generally were, by this time, thoroughly ashamed of the rebellion, and quite ready to return to their allegiance. But the want of unanimity among the tribes, and other circumstances, occasioned such delay, that Judah was the first to invite the

king to resume his throne at Jerusalem. He accordingly returned. This seems to have been a wrong step; for the other tribes were offended that he had returned on the sole invitation of Judah, without their concurrence; and at length the dissension became so great, that the Israelites, as distinguished from the Judahites, refused to recognise the act or to acknowledge David as king; and appointing one Sheba, of Benjamin, perhaps of Saul's family, for their leader, they raised the standard of revolt, with the usual cry of civil war—"To your tents, O Israel!"

7. David, partly with the view of conciliating those who had followed Absalom, appointed Amasa his commander in chief, in place of Joab. Him he now ordered out in pursuit of Sheba; but as he failed to assemble the forces of Judah within the limited time, David, who dreaded delay, sent out Abishai with the royal guards. With this force Joab went as a volunteer.* While they rested at Gibeon, Amasa came up with the force which he had at length got together. As he came on, Joab advanced to meet him; and under the cover of a friendly salute, gave him a mortal stab, as he had formerly given Abner. Having thus treacherously removed his rival, and confiding in the attachment of the troops he had so often led to victory, he assumed the chief command, and the soldiers readily, perhaps gladly, followed their former general. The fact that they had to deal with so experienced a commander as Joab, appears to have helped to discourage the partisans of Sheba, who finding himself abandoned by the greater part of his followers, as Joab approached, deemed it expedient to withdraw his few remaining adherents into the fortified town of Abel-beth-maachah, in Naphtali. But when Joab appeared under the walls, the inhabitants to save themselves, threw over to him the rebel's head; and the war being thus ended, Joab returned to Jerusalem. David detested his conduct, and was mortified at his presumption; but he dared not to call him to account for the murder of Amasa, or remove him from the place which he had assumed.

8. After these things a famine of three years afflicted the people: and as the principles of the theocracy, guaranteed to the Israelites prosperity and plenty as long as they continued in obedience, every public calamity was justly regarded as a punishment for sin. David, therefore, somewhat tardily sought to know the cause of this famine. He was told that, although so long after the event, it was a punishment for innocent blood which had been left unatoned, namely, the blood of the Gibeonites whose safety Israel had guaranteed by a covenant of peace; but who had been massacred by Saul, on some pretext

* As these persons were all related to the king, it may be well to define the relationship. David had two sisters, Zeruiah and Abigail. Zeruiah was the mother of Joab, Abishai, and Asahel (whom Abner slew); and Abigail was the mother of Amasa. They were all therefore David's nephews, and co.sins of his sons 1 Chron. ii. 13, 17.

or other, in considerable numbers. On learning this, David required the remnant of the Gibeonites to name the expiation they required; and they vindictively asked the death of seven of Saul's descendants. The king could not gainsay them; and accordingly two sons of Saul, by his concubine Rizpah, and the five sons of Merab his eldest daughter, were yielded up to them. Thus were all the descendants of Saul destroyed, except Mephibosheth, the son of Jonathan, whom David had cherished, and now exempted for his father's sake. The exposure of the bodies beyond the day of execution, which the Gibeonites demanded, was contrary to the habits of the Israelites, and justly repugnant to their feelings. Rizpah, the mother of Saul's sons, remained disconsolately night and day, watching the bodies of her children, to protect them from the birds and beasts of prey. When this came to David's knowledge, he ordered the bodies to be taken down and deposited, with the bones of Saul and Jonathan, in the family sepulchre.

9. Now that the Israelites had been weakened by two rebellions and by three years of famine, the Philistines deemed the opportunity favourable for trying to shake off the yoke which they had borne with much impatience. They therefore renewed the war, but were defeated in four engagements, and finally subdued. Among the Philistines were some families of gigantic stature, and in this campaign they brought several of Goliah's family into the field. One of them had nearly overpowered David; but he was rescued, and the giant killed by Abishai. After this the people would never allow David to go to the wars in person, "lest he should quench the light of Israel."

10. The next year David, that he might know the real extent of his power, and that all competent Israelites should be enrolled for military service, ordered Joab to take a census of the adult male population. The schemes of enlarged dominion, with a view to which this census was probably ordered to be taken, were contrary to that divine policy which required Israel to remain a compact and isolated people; and the enrolment for such purposes seriously infringed the liberties of the nation. It also manifested great distrust of the Supreme King, who was known to be willing and able to give victory in every lawful enterprise, whether by many or by few. On these grounds the act was displeasing to God; and it was distasteful even to Joab, who, after a vain remonstrance, proceeded to execute the order with great reluctance. The return which he made of men twenty years old and upwards, was 900,000 in the tribes of Israel, and 400,000 in Judah alone—amounting in all to 1,300,000. By this we see that the population had more than doubled since the nation left Egypt and entered Palestine. The total numbers may be reckoned at considerably more than 5,000,000. When David received this account of the numbers of his people, "his heart smote him," and he became alive to the heinousness of

his offence. At that moment the prophet Gad came commissioned to offer him the choice of three punishments: seven years of famine—three months of defeat and loss in war—or three days of pestilence. He chose the last; and immediately the country was visited with a pestilence which in two days destroyed 70,000 men. David then vehemently interceded for his people, pleading that he alone had sinned, and praying that he and his might alone bear the punishment. His intercession prevailed, and the plague was stayed.

11. The eldest surviving son of David was Adonijah, who resembled Absalom in comeliness and ambition. Provoked at the prospect of his younger brother Solomon being considered heir to the throne, he plotted to secure the throne before the king's death, which his old age and feebleness showed to be near at hand. He gained over Joab and Abiathar the high-priest to his cause; but the other high-priest,* Zâdok, with the valiant Benaiah, the commander of the guards, and the great body of the "worthies," remained faithful to the cause of Solomon, and thereby evinced their adherence to the great principle of the government,—the supremacy of the Divine King, and his right to bestow the crown according to his pleasure. Having taken all the preliminary measures which seemed necessary, Adonijah invited his supporters to a splendid feast in one of the suburbs of Jerusalem, near the fountain of the king's garden. Here he was proclaimed king, with great acclamation by his adherents. The news speedily reached the city, and was communicated to the king by Bathsheba and the prophet Nathan. Now Adonijah was very dear to the heart of David; and it is more than likely that, if left to his own feelings, he would have been willing that his eldest son should reign. But he was too much alive to the principle of the government to consider that he had any will in the matter, after the will of the Lord had been declared. He therefore immediately issued orders to Zadok the priest, and to the officers of the court and army, to take Solomon, and anoint and proclaim him king. The prince was immediately mounted upon the king's own mule, and escorted by all the court and the royal guards to the fountain of Gihon, where he was anointed by Zadok with the sacred oil; when the trumpets sounded, and the assembled concourse rent the air with shouts of "Long live King Solomon!"

12. When Adonijah and his party heard of this prompt and decided procedure, they were struck with fear, and dispersed to their own homes. Adonijah himself fled to the altar, which was a sanctuary from which none but murderers could be taken.

* Abiathar will be remembered as the son of Ahimelech, who fled to David after the massacre at Nob. He naturally succeeded as high priest; but Saul gave that dignity to Zadok, thereby restoring the pontificate to the older line of Eleazar. When David succeeded to both kingdoms, he was unwilling to remove either, and therefore gave them co-ordinate powers.

Hearing of this, Solomon sent to tell him that his safety depended upon his future conduct, and directed him to retire to his own house. Soon after, in a general assembly of the nation, the election of Solomon was ratified by the assent of the people; and he was again solemnly anointed by the high-priest. On this occasion, David gathered up the remnant of his declining strength, and addressed the convention in a very forcible and touching harangue. He took pains to impress upon his audience the true character of the government, and its peculiar subservience to the Divine King. He then adverted to the temple, which had been so long before his view; mentioned his own extensive preparations for it; urged them to assist Solomon with heart and hand in the great work which lay before him; and recommended an adherence to the plans and models which he had provided. He concluded with a devout thanksgiving to the Lord for all his mercies to him and to the nation. Solomon then ascended the throne of his father; and his accession was celebrated with feasting and sacrifices.

13. On a subsequent occasion, David, feeling his end rapidly approaching, sent for Solomon, and earnestly impressed upon him the duty of obedience in all things to the Divine King. He had now done with life; and gave it up, at the age of seventy years, of which he had reigned forty—seven as king of Judah only, and thirty-three as king of all Israel. Amid the lamentations of all his people, the remains of David were deposited in a splendid tomb, which he had prepared for himself on Mount Zion.

CHAPTER VI. B. C. 1015 TO 975.

PALESTINE.	B. C.
Solomon king,	1015
Adonijah and Joab slain,	1015
Solomon weds an Egyptian princess,	1013
The foundation of the Temple laid,	1012
The Temple finished,	1005
Solomon seduced to idolatry,	978
Solomon dies—Rehoboam succeeds,	975
Revolt of the ten tribes,	975

GENERAL HISTORY.	B. C.
Archippus, 3d Archon of Athens,	1014
Thersippus, 4th Archon of Athens,	995
Tadmor built,	991
City of Samos built,	986
Shishak (Sheshonk I., Seson-chis), king of Egypt,	98

1. SOLOMON was nearly twenty years old when he began to reign. His natural talents were of the highest order, and had been improved by careful education; he was endowed with pro-

found sagacity, quick penetration, and great decision of character; and no man ever possessed in a more eminent degree those collective talents and attainments to which the ancients gave the name of wisdom. He had not long ascended the throne when his sagacity detected the secret traitorous design which Adonijah still entertained. This prince had the adroitness to interest Bathsheba, the king's mother, in a scheme which he had formed of espousing Abishag, one of the wives of the late king, whom he had taken in his latter days. No sooner was this named by Bathsheba to Solomon, than he recognized in the insidious demand a plan formed by Adonijah to accredit his old pretensions; and as this was a breach of the conditions on which his life had been spared, he ordered him to be slain. Abiathar appears to have had some part in this intrigue; on which account, as well as for his first defection, he was deposed from the joint high priesthood to the rank of a common priest, and ordered to withdraw to his town of Anathoth.—With some other persons, Solomon dealt according to the last instructions which his father had given him. Joab, when he heard what had been done to Adonijah and Abiathar, doubted not that his own death was determined, and therefore fled for refuge to the altar. But the altar was allowed to be no refuge to so old a murderer: he was torn thence, and put to the sword by order of the king. This was an act of astonishing vigour for so young a ruler, when we consider the influence of Joab with the army, which had secured him complete impunity in the time of David The valiant Benaiah was appointed captain-general in his stead; and Zadok remained the sole high-priest

2. Solomon was not unmindful of Shimei, the Benjamite who had cursed David and pelted him with stones when he fled from Absalom. David had not found it prudent to punish him; but Solomon was not under the same restraint. He ordered him to fix his residence in Jerusalem, and not to leave it on any occasion on pain of death. For a time he was attentive to this injunction; but after two years he left the city, and went to Gath in pursuit of two runaway slaves, and was, on his return, put to death.

3. Through the conquests of his father and the wise measures which he had taken to consolidate his power, Solomon was a great king, especially when the extent of his dominion is compared with the small dimensions of kingdoms in these times. His dominions reached from the Mediterranean to the Euphrates, and from the Red Sea and Arabia, to the utmost Lebanon. The tributary states were held in complete subjection, and being still governed by their native princes, made Solomon a "king of kings." The Canaanites who still remained in the land, had become peaceable and obedient subjects, or useful and laborious servants. His treasures also were immense, composed chiefly of the spoils won from many nations by his victorious father, and treasured up by him for the very purpose of sustaining the

magnificence and aggrandizing the kingdom of his son. Solomon sought for an alliance becoming his high estate, and found it in a marriage with the king of Egypt's daughter. It was a proud thing for Israel that their king could in such a matter treat on terms of equality with the power which had in old times so long held them under the yoke. The Egyptian princess was received with great magnificence; and Solomon lodged her in "the city of David" on Mount Zion, until he should build for her a superb palace



Cedars of Lebanon.

4. During the time of David, in which the tabernacle and the ark had been separate from each other, an irregular practice had crept in of sacrificing to God and burning incense at other places than the tabernacle. The altars for these services were chiefly upon hills covered with trees, and were called "high places." As this was also the practice of the surrounding heathens, it was very dangerous, and, in fact, paved the way for the idolatries into which the Israelites in after

times fell. It had been strictly prohibited by the law of Moses (Lev. xvii. 3-5; Deut. xii. 2-5). The principal high place was at Gideon; and at one of the religious festivals Solomon proceeded thither, in solemn pomp, with all his court, the officers of the state and army, and the chiefs and elders of the people, to render his homage to Jehovah, and to offer sacrifices to him. With this homage and with these sacrifices God was well pleased; and the night following he manifested himself to Solomon in a dream, and offered to bestow upon him whatever blessing he might choose. The young king evinced the wisdom he already possessed, by asking an understanding heart to enable him to discharge the awful responsibilities that rested on him, in governing the numerous people and the various interests under his sway. Because he had made so excellent a choice from among all the gifts which the Lord of the Universe had to bestow, not only was surpassing wisdom given to him, but—what he had *not* asked—glory, and riches, and length of days, were added to the gift. His extraordinary sagacity was early shown in his judicial decisions, one example of which is given in the celebrated case of the two women living together, each of whom had a child. One of the children died in the night, and the living child was claimed by both the mothers, with equal apparent truth and zeal. When the case came before the king, he saw there was no way of discovering the real mother of the living child, but by an appeal to the truthfulness of maternal affection, and he therefore ordered the living child to be cut in two and one half given to each. The earnestness with which one of the women entreated that the life of the child might be spared, at once discovered the real mother.

5. Solomon had a great taste for magnificence, which he displayed in many ways. In the State, he introduced a most skilful organization of all its departments, which were severally entrusted to men whose abilities had been tried in the time of David; and the splendour and beautiful order of every department in the court claimed admiration, But the inordinate magnificence and extent of all the regal establishments may be justly blamed, when we learn that the expenses were too great for even his large resources; so that at length the royal profusion could only be supported by such oppressive exactions upon the people, as in the next reign led to the division of his dominion into two kingdoms. Some idea of this extravagant magnificence may be formed from the fact that he had 4000 stalls or stables for the horses of his various carriages. The provisions required by the court for one day, amounted to thirty bushels of fine flour, sixty bushels of common flour, ten fat oxen, twenty oxen from the pastures, and a hundred sheep, besides venison and poultry of all descriptions. A household requiring such quantities of food must have consisted of several thousand persons; but it is likely that the royal guards were also supplied from this store.

6. It is said that Solomon's wisdom greatly exceeded that of the wisest men, Jewish or foreign, of his own day; there were none equal to him among the people of the east or the Egyptians, who were justly famous for their knowledge of every useful science. Three thousand proverbs, many of which remain to us, embodied his moral sayings and sage remarks on human character. A thousand and five songs, of which only the Canticles and 127th Psalm remain, ranked him among the first of Hebrew poets; and his perfect knowledge of all kinds of plants, beasts, birds, and fishes, was shown by writings, which are supposed to have been lost in the Babylonian captivity.

7. An embassy of condolence and congratulation from Hiram king of Tyre, kept open the friendly relations with that king, which David had cultivated. It also led to an arrangement under which the king of Tyre engaged to bring from Lebanon, and land at the port of Joppa, the timber which Solomon required for the building of the temple. For this he was to pay in corn and oil; for the Tyrians having only a small tract of territory, and being chiefly employed in commerce and manufactures, obtained their provisions chiefly from the fertile lands of Canaan. In return for this, in the ordinary course of traffic, the Israelites received the manufactures of the Phœnicians and the products of foreign lands. The timber, when landed at Joppa, was conveyed by the Tyrians to Jerusalem; and they also assisted in preparing the stones for the building. Three years were spent in these preparations; and in the fourth year, the foundation of the temple was laid, and in seven years the fabric was completed (B. C. 1005.) The temple appears to have been a truly splendid structure, and great wealth was consumed in its various utensils of precious metal, the whole of which were executed by Phœnician artists supplied by Hiram. From the connexion of Solomon with Egypt, it is also probable that he availed himself of the talent which, in every branch of art, that country abundantly supplied. To foreigners certainly much of the beauty and perfection of the celebrated temple was owing, for the Israelites being chiefly an agricultural people, had but little skill in those arts of design and ornament which the undertakings of Solomon required. The general plan of the temple seems to have much resembled that of the tabernacle; being composed of extensive courts for worship and sacrifice in the open air, in front of an oblong building comparatively of small dimensions, but in all its parts rich and elaborate beyond description. This was not, like our churches, for the use of the worshippers. It was never entered by them; but was the abode of the Divine symbols, which were the same as in the tabernacle; the ark with its hovering cherubim, and the Shechinah, or radiant symbol of the Divine presence, being within the interior or most sacred of the two apartments into which the building was divided.

8. A high feast was held on the day when the temple was

dedicated to its destined purpose, and when the sacred services commenced. On that day Solomon appeared upon a scaffold before the temple, and poured forth a long and most sublime prayer, at the conclusion of which the Divine complacency was evinced by "the glory of the Lord" filling the whole house, as it had aforetime filled the tabernacle; after which the radiance concentrated over the ark, and there rested as the symbol of the Divine presence and occupancy. The first victims were also consumed by supernatural fire, which was afterwards constantly kept up as the sacred fire of the temple.

9. The remainder of king Solomon's reign is a history rather of peaceful undertakings than of warlike exploits. He built a number of splendid palaces, with pleasure grounds, and basins of water. Of these the most celebrated was "the house of the forest of Lebanon," all the plate and furniture of which seems to have been of pure gold, while in the hall hung two hundred golden bucklers, each of which must have been worth fifteen hundred pounds, and three hundred smaller ones, each worth half the former. There also was the royal hall of audience and of judgment, where the king sat publicly upon a lofty throne of ivory and gold. Many cities were built, others rebuilt, and others fortified by Solomon. Of the former the most celebrated was Tadmor in the eastern wilderness (B. C. 991,) better known by its later name of Palmyra, whose splendid ruins excite to this day the admiration and wonder of travellers. These, however, are not the ruins of Solomon's buildings, but of others erected in after ages on the same site.

10. The king also engaged in maritime and inland commerce. Being possessed of Eziongeber, a port on the Red Sea, which opens into the Indian Ocean, he united with king Hiram in sending ships into the eastern seas, which, after an absence of three years, returned laden with the valuable products of distant climes,—gold, silver, ivory, beautiful and costly woods, and precious stones; gums, spices, and perfumes; and collections of curious plants, animals, and birds, which must have ministered much delight to the scientific mind of Solomon. He also carried on a great trade in the fine linens, the yarn, the horses, and the chariots of the Egyptians; which he bought by his factors of the Egyptians, and sold at an enhanced price to the Syrian nations. From these sources, and from the tribute of the subject nations, vast treasure came into the royal coffers. We are told that the commercial voyages alone brought, in one year, no less than 666 talents of gold, which some compute at £3,646,350 sterling. As for silver, it was of no account in his days; and the previously costly wood of the cedar became as common as that of sycamore had been. But most of this prosperity was rather the result of a temporary excitement, than of a regular developement of the national resources. Even the commercial enterprises were monopolies of the crown; and the greater part of the wealth arising from all sources went into

the royal treasury, and was there absorbed in empty splendour, spent on foreigners, or consumed in extravagance. We are not therefore surprised that, in his later years, when some of the sources of supply had declined, while the cost of the royal establishment was undiminished, Solomon was obliged to resort to oppressive exaction from his own people, which had well nigh ruined the house of David in popular esteem. It is true, however, that, taking his reign in the whole, the nation was prosperous, as the long continued peace enabled the population to increase without check, while every man could attend to his lands without distraction. Hence we are told that in his days "Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beersheba."

11. The vast knowledge of Solomon, his profound sagacity, and the order and splendour of his court, attracted many foreign princes to Jerusalem. The most celebrated of these visitors was the queen of Sheba, supposed by some to have come from southern Arabia, but who is more generally thought to have been the queen of Abyssinia, which is the firm belief of the Abyssinians themselves to this day. The distance from which she came, the costly gifts which she brought, and her splendid train, excited much admiration. The king satisfactorily solved the "hard questions" by which she tried his wisdom; and all that she heard and saw led her to confess that the reality greatly exceeded the scarcely credible rumours which had reached her distant land.

12. Unfortunately, that vain and costly appendage of royal state in the east, a large seraglio of women, was deemed by Solomon necessary to his magnificence. He had no fewer than 700 wives of high family, and 300 secondary or concubine wives. Many of these were foreigners and idolaters from the neighbouring nations; and they, in his latter days, drew him astray, not only to participate in their acts of homage to their native idols, but to build temples to their honour and for their worship, on the hills facing Jerusalem, and in front of the Lord's own temple. Here he joined in sacrifices to Chemosh or Peor, the obscene idol of the Moabites, to Moloch the god of the Ammonites, and to Ashtaroth the goddess of the Sidonians. These doings greatly provoked the Divine indignation. The splendid endowments of Solomon served the more to aggravate his offence: and at length it was solemnly announced to him, that since he had broken the covenant by which he held his crown from the Divine King, the kingdom should be rent from him, and given to his servant. Nevertheless it was added, that, for David's sake, this should not be done in his time, but in the time of his son; and that, also for the sake of David, one tribe, that of Judah (with which Benjamin had now coalesced), should remain under the dominion of his house

13. This prophecy was soon after made known by the prophet Ahijah to Jeroboam, an Ephraimite, who had attracted

the notice of Solomon, and had been by him promoted to the high employment of intendant of the imposts levied for the state from the tribes of Joseph. The prophet accompanied the message by the significant act of rending his own new garment into twelve pieces, ten of which he gave to Jeroboam, and reserved only two for the house of David. It was then announced that the dominion over the ten tribes was given to him; and that it should be confirmed to his descendants, if he and they maintained their allegiance to the Divine King. This soon came to the knowledge of Solomon, whose attempts to destroy the destined rival of his son, taught Jeroboam the prudence of leaving the country. He retired into Egypt, where he was well received by the king, Shishak, and protected by him till the death of Solomon. The repose of the king's latter days was also disturbed by the revolt of the Edomites and the Syrians of Damascus. There is reason to hope, that these just punishments opened the eyes of Solomon to the enormity of his offences, and that his last days were repentant. He died about the sixtieth year of his age, after a reign of forty years (B. C. 975).

14. Solomon may have left many sons, but the only one known to history is his successor, Rehoboam, who was born the year before his father's accession, and was therefore forty-one years of age when he ascended the throne.

15. The tribes were now determined to relieve themselves from the burdens which, in the later years of his reign, had been imposed upon them by Solomon. They therefore recalled Jeroboam from Egypt; and, with him at their head, applied to Rehoboam for redress of the grievances under which they had laboured. It is evident that the ten tribes were predisposed to separate themselves from Judah, and establish an independent government. Their sentiments were influenced chiefly by those of Ephraim, which proud and powerful tribe could not brook that the sovereignty should be in the great rival tribe of Judah. They were, therefore, in all probability, rather glad than sorry when a rough refusal of redress from Rehoboam gave them a reasonable pretext for revolt, and for abandoning their allegiance to the house of David. Accordingly, they revolted, and made Jeroboam their King.

16. As this separation was in accordance with the intentions of the Divine King, to punish the house of David for the guilt of Solomon, the Sacred Oracle forbade Rehoboam to pursue the design which he had formed of reducing the revolted tribes to obedience by force of arms.

BOOK V.

CHAPTER I. ISRAEL FROM B. C. 975 TO 918.

JUDAH.	B. C.	ISRAEL.	B. C.	GENERAL HISTORY.	B. C.
Rehoboam. .	975	Jeroboam I., .	975	Phorhas, 5th Archon of Athens,	954
Ahijah, . .	958	Nadab, . .	954	Osorthon I., King of Egypt,	945
Asa, . .	955	Baasha, . .	953	Benhadad K. of Syria	940
Azariah, H. Priest .	938	Elah, . .	930	Lycurgus born,	926
		Zimri and Omri,	929	Tacoello K. of Egypt, . .	925
		Omri dies, .	918		

1. JEROBOAM made the ancient city of Shechem, in his own tribe of Ephraim, the seat of his government; and he had also a summer residence at Tirzah in Manasseh. Although released from its dependence on Judah, the new kingdom, which was called, by way of distinction, the kingdom of Israel, was still under allegiance to the Divine King, and bound as much as Judah, by all the obligations of the ancient covenants. In both, therefore, we are to view the continued operation of the theocratical system, for the purpose of preserving the knowledge of the true God upon earth. Both the kingdoms prospered or were humbled in proportion as their conduct promoted or hindered that great object.

2. Jeroboam, whatever may have been his original intentions, soon renounced the peculiar institutions of Judaism. Although the kingdoms were separated, there was but one temple and one altar, one ecclesiastical establishment, for both. To the place of the temple and altar all the Israelites were, by the law, obliged to repair three times every year, and that place was Jerusalem, the metropolis of the rival kingdom. Fearing that this might ultimately lead to the re-union of the tribes, and to the extinction of his separate kingdom, Jeroboam most presumptuously and wickedly dared to abrogate the unity of the *nation* (which might still have been maintained under two kingdoms), by forbidding his subjects to repair to Jerusalem, to render their homage to the Divine King. He alleged that the distance made the journey burdensome to them: and, therefore, he established two places, towards the opposite extremities of his own kingdom, to which they might repair. These were Bethel in the south, and Dan in the north. Having himself resided in Egypt, and recollecting the readiness with which the Israelites had, in the wilderness, set up a figure of the Egyptian ox-god (Mnevis) as the symbol of the true God, he now reverted to that superstition, and set up

"golden calves" at Dan and Bethel, as objects of religious service and homage. He did not deny the God of Israel and turn to other gods; but for political objects, he prevented the access of his subjects to the true symbols of the Divine Presence, and caused them to worship Him under forbidden and degrading symbols.

3. To their very great honour, no priests or Levites could be found who would connect themselves with this abomination. After a vain attempt to stem the evil, the Levites abandoned their cities, and removed into the kingdom of Judah. The priests were already there, for their towns were all in the territories of Judah. Jeroboam could not induce any respectable persons to arrogate the priestly office, and, therefore, the lowest and most unprincipled of the people became the fitting priests of the golden calves. As to the high-priesthood, he took that office to himself, according to the practice in Egypt and other countries, where the sovereign was also supreme pontiff. As such, he officiated at high festivals, one of which, the Feast of Tabernacles, he presumed to change from the seventh to the eighth month. These innovations were so shocking to every mind well imbued with the principles of the theocracy and the true religion, that, by degrees, a large proportion of the most valuable men in Israel removed into the sister kingdom. By this and other accessions, the kingdom of Judah soon became, in real strength and power, less unequal to that of Israel, than the proportion between two and ten tribes would seem to indicate. Indeed Judah was already a *formed* kingdom, with well-organized resources and establishments, and with much treasure; so that the balance of power may be deemed to have inclined in its favour.

4. Jeroboam was not allowed to remain long unwarned. He was officiating as high-priest at Bethel, at his feast of tabernacles, when a prophet appeared and foretold that a future king of Judah, Josiah by name, should profane and destroy that very altar at which he was burning incense. The power by which the prophet spoke was evinced by the instant withering of the hand which the king stretched forth to lay hold on the prophet; and not less by its being instantly restored at that prophet's prayer. This, however, had no abiding effect upon Jeroboam; he persisted in his evil ways, and at length brought ruin upon his house. This doom was announced to his wife by the prophet who had anointed him for the kingdom. Ahijah was now blind with age; but when the queen, disguised, went to consult him about a beloved son who was dangerously ill, he knew her, and not only told her that the child should die, but that the dynasty of Jeroboam should soon be extinguished; and that the Israelites for their iniquities, should, in the end, be carried away as captives beyond the Euphrates. After a reign of twenty-two years Jeroboam died (B. C. 954), and was suceeeded by his son Nadab, in the second year of Asa, king of Judah.

5. Nadab reigned only two years, during which he adhered to the system of his father. He was then murdered by a person called Baasha, of the tribe of Issachar, who usurped the crown and put to death the whole family of Jeroboam.

6. Baasha's government was as offensive to God as it was oppressive to the people, great numbers of whom sought quiet in Judah. Displeased at this, Baasha engaged in a sort of skirmishing warfare with Asa, and took Ramah of Benjamin, which he began to fortify with the view of controlling the intercourse between the two kingdoms. But he was called off to defend his own country from the Syrians, whose assistance had been bought by the king of Judah with gold from the temple. Persisting in evil, Baasha incurred for his house the doom which had been inflicted on that of Jeroboam. He died after a reign of twenty-three years.

7. Elah, his son, reigned little more than one year, when he was murdered at a feast by Zimri, a military commander, who then mounted the throne. The army, which was in the field against the Philistines, no sooner heard of this than they declared in favour of their own commander Omri, who immediately led them on against his rival. He was at Tirzah; and when Omri arrived, Zimri, despairing of the result, withdrew to his harem, which he set on fire, and perished, with all that belonged to him, in the flames.

8. The people, like the army, had refused to recognise the murderous Zimri as king, and had chosen one for themselves named Tibni, in whom Omri now found another competitor. It was not until after six years of civil war that Omri mastered this opposition and remained undoubted king (B. C. 923). The most memorable act of his reign was the foundation of a new metropolis in a very advantageous situation, (B. C. 918). He called it Samaria, after the name of the person (Samar) to whom the ground had originally belonged. Omri reigned eleven years, and died in the thirty-ninth year of Asa, king of Judah.

CHAPTER II. JUDAH FROM 975 TO 889.

JUDAH.	B. C.	ISRAEL.	B. C.	EGYPT.	B. C.
Rehoboam, - . .	975	Jeroboam I. . .	975	Orsokon II., king .	908
Abijah, ...	958	Nadab, ...	954	Shishak(Sheshonk)II.	890
Asa, ...	955	Baasha, ...	953	to about 860: after	
Jehoshaphat, . .	914	Elah, ...	930	which a blank till	
——— Dies, .	889	Zimri and Omri, .	929	the reign of Bocchoris, who ascended the throne in	812
Johanan, high priest of the Jews, .	896	Ahab, ...	918		
		Ahaziah, . . .	897		
		Jehoram, . . .	896		

GENERAL HISTORY.

Megacles, 6th Archon of Athens, . .	923
Hesiod, the poet, ...	915
Homer flourished about	907
Diogenetes, 7th Archon of Athens, . .	893

1. IN Judah, the conduct of Rehoboam was without reproach during the three first years of his reign. After that, he, and his subjects with him, fell into the same gross idolatry and abominable practices, which had proved the ruin of the Canaanites. To punish them for this apostacy, God allowed an invasion of the land by Shishak king of Egypt, (B. C. 970,) who took some of the fortified towns, entered Jerusalem, and carried off the treasures of the temple and the palace. As this produced repentance, the remainder of the reign was prosperous. Rehoboam reigned seventeen years.

2. Abijah, the son of Rehoboam by a grand-daughter of Absalom, succeeded his father. He was an active and martial prince, and determined to endeavour, by force of arms, to bring back the ten tribes to obedience. He raised a large army for that service; and was met by Jeroboam with an army twice as large. Before the battle, Abijah harangued the opposing force from Mount Zemaraim. He asserted the indefeasible right of the house of David to reign over all the tribes; he alleged that, in the revolt, undue advantage had been taken of Rehoboam's inexperience; and he gathered confidence of success from the adherence of Judah to the theocratical institutions, which Israel had so heinously forsaken. This reliance gained him the victory. Jeroboam lost two-thirds of his immense army, and never recovered the strength he then lost. Abijah was thus enabled to advance his frontier, by taking from Israel several border towns, among which we find the name of Bethel, where was one of the golden calves. We are not, however, told that he destroyed that idol; and it would appear that the town itself was ultimately recovered by Israel; perhaps on the death of Abijah, which soon followed, after a short reign of three years.

3. Asa, who then ascended the throne, was a prince of great piety and virtue. He ruled quietly for ten years, which he employed in the reformation of the abuses of former reigns. He destroyed all idols and their altars, and employed all the means in his power to restore the pure worship of God, and re-establish the principles of the theocratical government. His own adhesion to these principles, which required implicit confidence in the Divine King, was severely tried by an invasion of the country by a vast host of the Cushites (called Ethiopians), under Zerah, their king (B. C. 941). Strong in the confidence that it was equally in the Lord's power to give the victory with few as with many, the pious Asa advanced with a comparatively small force to his southern frontier, to meet this immense horde. In that confidence, the Cushites were totally overthrown before him, and the victory gave him the abundant spoil and numerous cattle of this pastoral horde. This repulsion of a torrent which had threatened to overwhelm all the neighbouring states, and which must have been regarded with general apprehension, could not but enhance his credit in the adjoining countries.

4. Five following years of profound peace he employed, under the advice of the prophet Azariah, in pursuing his reformations with a still more vigorous and less sparing hand. Even his own grandmother, the guardian of his youth, was banished from court on account of her idolatries. These reforms put the kingdom in such advantageous contrast with that of Israel, that the well-disposed subjects of that kingdom removed in great numbers into Judah. Alarmed at this, Baasha of Israel, took the measures which have been already mentioned to check the communication between the two kingdoms. The conduct of Asa, in hiring the Syrians with the gold of the temple, to make a diversion in his favour, did not become his character, nor evince that confidence in the Great King which he had on more trying occasions exemplified. He also imprisoned the prophet Hanani, who reproved him for his conduct on this occasion. His latter years were also stained by several acts of oppression; and when afflicted with a grievous disease in the feet, he manifested more confidence in his physicians, and less in God, than was considered becoming. He died after a reign of forty-one years, and was honoured by his subjects with a magnificent funeral: for the Jews, like other Orientals, were in the habit of making known, by funeral testimonials, the estimation in which they held their deceased kings.

5. The excellent father was succeeded by the still more excellent son Jehoshaphat. The first act of his reign was to remove the high places and the groves, which Asa had left untouched. Then, becoming convinced that the most effectual means of preventing the return of the corruptions which had with so much difficulty been rooted out, was to provide for the suitable instruction of the people, in the third year of his reign, he sent out, through all the cities of Judah, a number of chiefs or

"princes," whose rank and influence secured respect and attention to the priests and Levites who, with them, were to instruct the people in the law of Moses. The king himself made a tour through his kingdom to see that due effect was in this matter given to his intentions.

6. Having made this the first object of his care, Jehoshaphat found leisure to examine and reform the abuses which had crept into various departments of the state, and to develope the civil and military resources of the country. His cares were rewarded by the increasing prosperity and numbers of his people, by their happiness, and by the exemption from war which his manifest preparedness for it secured. All the men fit to bear arms were regularly enrolled, and were found to be no less than 1,160,000; being not materially fewer than the number returned for all the tribes (except Levi and Benjamin), in the time of David. Of these a certain proportion was kept in service, to act as royal guards at Jerusalem, to garrison the fortresses, and to protect the northern frontier from the kings of Israel. The effective order which the king thus established throughout his kingdom procured for him the respect of foreign states, while Edom was retained in its subjection, and the Philistines dared not withhold their tribute silver.

7. The grand error of Jehoshaphat's reign was the alliance he contracted with the idolatrous Ahab king of Israel, who thought it safer to have the king of Judah for a friend than an enemy, and therefore paid court to him. The alliance was soon cemented by a marriage between Ahab's daughter Athaliah, and Jehoram the son of Jehoshaphat. In consequence of this connection a friendly intercourse was established between the two kings; and on a visit paid by Jehoshaphat to the court of Ahab, he allowed himself to be persuaded to accompany him in an expedition to recover Ramoth-Gilead from the Syrians. In that action Ahab was killed, and Jehoshaphat narrowly escaped with his life to Jerusalem. On his arrival he was severely reproved by the prophet Jehu for so injurious and improper a connection. The king testified his repentance in the best possible way by prosecuting his reformations with renewed vigour. A personal tour through the kingdom evinced the sincerity of his endeavour to bring his subjects into a right state of feeling towards the God of their fathers. In this tour the king discovered many abuses and irregularities in the administration of justice; and he therefore established local courts in every important town, with a right of appeal to the superior courts at Jerusalem. To all these courts competent judges were appointed; and they were dismissed to their duties with a plain and forcible charge from the king.

8. The next undertaking of Jehoshaphat was an attempt to reopen the maritime traffic which Solomon had carried on by way of the Red Sea. But he unfortunately allowed Ahaziah, the king of Israel, to become a partner in the enterprize, in conse-

quence of which the Lord refused to prosper the design, and the ships were destroyed by a storm almost as soon as they left the port of Ezion-Geber. Ahaziah wished to renew the attempt, but Jehoshaphat refused, and appears to have abandoned the project altogether.

9. Very soon after this Jehoshaphat obtained a very signal deliverance from a formidable and quite unexpected invasion from the south, by a large force of Moabites and Ammonites, together with some Arabian tribes whom they had engaged in the enterprize. They came by the way of Edom, and had arrived as far as En-gedi before Jehoshaphat was well aware of their presence. He had no resource but to throw himself unreservedly upon the Great King: and this confidence was rewarded by the promise of deliverance. In fact the Judahites had no occasion to draw a sword; for there arose such a spirit of discord among the invaders, that after the Ammonites and Moabites had quarrelled and destroyed their Arabian auxiliaries, they repeated the same process among themselves; so that the people under Jehoshaphat had nothing to do but collect the spoil which they had left. This was so large that it took three days to gather it together; after which they returned with great joy to Jerusalem, and before they entered the city they held a solemn thanksgiving in the valley of Shaveh.

10. The king of Judah was probably induced, by his resentment at the invasion of the Moabites, to give his aid to the king of Israel, Jehoram, in the attempt to re-establish over that people the dominion of Israel, from which they had revolted on the death of Ahab. The allies got into a position of imminent danger, and their deliverance was declared to be solely owing to the divine favour towards Jehoshaphat (B. C. 895).

11. Not long after this Jehoshaphat died, having lived sixty years, and reigned twenty-five. He was undoubtedly the greatest of the Hebrew kings since Solomon, and the most faithful since David (B. C. 889).

CHAPTER III. ISRAEL FROM B. C. 918 to 897.

JUDAH.	B. C.
Jehoshaphat, king, ...	914

ISRAEL.	B. C.
Ahab, king, ...	918
The great drought begins, . .	910
Return of rain—plenty, . . .	906
Benhadad's invasion, ...	901
Naboth slain: and Ahab doomed	899
Ahab slain in battle at Ramoth-Gilead, ...	897

1. OMRI was succeeded by his son Ahab, the events of whose reign are related at greater length than those of any other king of Israel. His reign was for the most part contemporary with that of Jehoshaphat in Judah. In both their public and private character there never was a greater contrast than between these two kings. We have seen how zealously Jehoshaphat laboured to restore and establish the knowledge and the worship of the true God among his people. But Ahab exceeded all former kings in his abominations. His predecessors had been content to make religion an implement of human policy, by the unwarrantable worship of God, under the profane symbol of the golden calves; but Ahab betook himself to the worship of foreign gods instead of the God of Israel. The preference appears to have been given to Baal, the great sun-god of the Phœnicians; which is to be ascribed to the influence of Ahab's wife Jezebel, who was a daughter of Ethbaal, king of Tyre,—an unscrupulous and wicked woman, who was very zealous for her national idol. She soon procured his worship to be established in the land of Israel; and as the religious sentiments of the people had been corrupted by the worship of the golden calves, it is not wonderful that they very readily transferred their homage to an idolatry pleasant to the natural depravity of man. Jehovah was not formally rejected or abandoned; but Baal received at least equal worship from the multitude, and greater from the court.

2. To stem the tide of corruption, and to prevent the total apostacy of Israel, God raised up a man endued with extraordinary gifts and powers, ardent zeal, and stern virtues, such as the time required. This was Elijah, the Tishbite,* by far the greatest prophet, both in word and deed, which had appeared since Moses. He is introduced abruptly, as boldly announcing to Ahab in person the national punishment of a long drought, and consequent scarcity, not to be removed but by his own inter-

* So called from his native place, which was probably Thebez, a town of Manasseh beyond Jordan.

cession. This last condition made it necessary for the prophet to withdraw himself from the presence and solicitations of the king. When, therefore, the drought began to be felt, in the eighth year of Ahab's reign, Elijah retired beyond the Jordan, and concealed himself by the brook Cherith, where Providence directed ravens to furnish him with regular supplies of bread and meat, morning and evening. When the brook was dried up for want of rain, the prophet crossed the country to Sarepta, a town in the kingdom of Jezebel's father, to which also the drought and famine had extended. He remained at this place two years, lodging with a poor widow and her son; and during all that time of famine, they were supported through the miraculous inexhaustion of a handful of flour and a little oil, the only remaining food of the poor woman when the prophet met with her.

3. Three years had Elijah remained in obscurity—one year by the brook Cherith, and two in Sarepta. During this time Israel suffered greatly; and Ahab had sought for the prophet in every quarter, convinced that the remedy was in his hands. God, intending now to give rain, and to remove the famine, ordered the prophet to return to Israel. On the way, he met Obadiah, one of the king's household, who had been sent out to seek forage for the cattle. This person, at the risk of his own life, had sheltered many holy persons in a cave, and supplied them with victuals, during a recent persecution by Jezebel. Elijah sent Obadiah back to announce his re-appearance to Ahab, who then came out to meet him. When the king saw him, he said, "Art thou he who troubleth Israel?" But the prophet sternly retorted the charge, alleging that the apostacy of himself and his people was the cause of the national suffering. He further required the king to convene a general assembly of his priests and people at Carmel.

4. In that great assembly there were no fewer than 450 priests of Baal. Elijah proposed that these priests should call upon Baal, and that he should call upon the name of Jehovah, and that the Deity who should make it appear that he had heard their prayers, by consuming with fire from heaven the sacrifices to be offered, should be acknowledged as the true God. It was impossible for the priests of Baal to decline so fair a trial, especially as fire was the congenial element of the god they worshipped. Accordingly, they prepared their altar, and laid out upon it their sacrifices, and continued, with frantic invocations, to ask the required sign, until above half the day was spent; but no sign in heaven or earth answered to their cry. Then Elijah rose, and after some biting ridicule of the impotent god and his votaries, proceeded to repair an old altar, which had formerly been erected there. Upon this he placed his sacrifices, and called solemnly upon the God of Israel to manifest his power. He was instantly answered by fire from heaven,—so intense, that it consumed not only the victims and the wood, but the very stones and dust of the place, and absorbed the water

which had been poured profusely on the whole. At this astounding display of miraculous power, the people fell on their faces, crying, "The Lord, he is the God; the Lord, he is the God." At the instance of the prophet, they evinced the sincerity of their conviction, by seizing the priests of Baal, and destroying them all. The prophet then went to the top of Carmel, and prayed for rain. A little cloud arising from the sea was the first answer to his prayer; and that welcome sign was soon followed by abundant and heavy rain.

5. Learning that Jezebel had vowed his death, on account of the slaughter of Baal's priests, the prophet withdrew to Beersheba, where he left his servant, and proceeded alone across the desert to Horeb, "the Mount of God." Here, where the law



Mount Sinai, or Horeb.

had been originally delivered, the Lord manifested himself to his servant, not in the whirlwind, the earthquake, or the fire—but in "a still small voice," which spoke comfort to his own desolate soul, and encouraged him by the assurance, that whereas he deemed that he was himself the only worshipper of God left in Israel, there were indeed seven thousand who had not bowed the knee to Baal. He was then directed to return home; and on the way, he met with Elisha, ploughing in the field

Knowing that this person was his destined successor, he intimated the fact by casting over him his mantle. Elisha then went with him, and remained in attendance upon him.

6. Now Israel was invaded by Benhadad, king of Syria* of Damascus, at the head of a numerous army, with which he invested Samaria. The kingdom was too much exhausted by the recent famine to allow Ahab to make any effectual resistance. But although he was unworthy of any help, yet God, for the glory of his own great name, sent a prophet to promise him victory, and to instruct him how to act. Benhadad was in consequence defeated, and with difficulty saved his life by flight. Yet the next year he made another invasion with a more powerful force, hoping to bring the Israelites to action in the plain: for he had arrived at the foolish conclusion, that the God of Israel (to whom he ascribed his previous defeat) was indeed a God of the mountains, but not a God of the valleys. To correct so dishonouring a notion of his power, God again gave the victory to Ahab. But instead of following up this success, Ahab concluded a league of amity with Benhadad, which was so displeasing to God, that a prophet was sent to announce the evils which would befall his house through the neglect of this opportunity of breaking the Syrian power.

7. It was not until nine years after the transactions at Mount Carmel, that Elijah and Ahab had another interview, which was the last. The prophet came to denounce the Divine vengeance against him and his family, for killing Naboth under the forms of law, in order to obtain possession of a vineyard which that person had refused. For his great iniquities the prophet declared that his posterity should be cut off; and that, for this iniquity in particular, dogs should lap his own blood in the place where they lapped the blood of Naboth; and that the dogs should eat the flesh of Jezebel under the wall of Jezreel. On hearing this dreadful denunciation, the king manifested some signs of humiliation and contrition, in consequence of which the doom upon his wife and family was postponed from his own time to that of his successor.

8. The last act of Ahab's reign was the expedition against the Syrians, in which Jehoshaphat took part, as noticed in the preceding chapter. When that excellent prince was invited to go with the army, he was not satisfied with the assurances of success which the "false prophets" of Ahab gave in great abundance; but wished to see "a prophet of the Lord beside." Ahab therefore sent for a prophet named Micaiah, whom he nevertheless declared that he hated, because he did not prophesy good concerning him, but evil. Micaiah verified this when he arrived, by telling him that if he went, he would never return alive. On this the indignant king commanded him to

* The "kings of Syria," in the Scriptural history, were the kings of that portion of Syria of which Damascus was the capital

be kept in prison until his return "in peace;" which the unflinching prophet persisted would never be. The kings went against the Syrians; but before the battle began, Ahab, secretly alarmed at the prediction of Micaiah, invidiously proposed to Jehoshaphat that he should take the chief command, and appear in his royal robes, while he himself would wear an ordinary dress. He hoped to favour his own escape, by exposing the king of Judah. In fact, Jehoshaphat being taken for the king of Israel, was in great danger of his life; but Ahab escaped not. An arrow shot at random by a Syrian soldier penetrated the joints of his coat of mail, and inflicted a mortal wound. He immediately retired from the field to have his wound dressed; but fearing to discourage his men, quickly returned, and remained in the field till he died in his chariot. When this was known, the army was commanded to disperse. The washing of Ahab's chariot in the pool of Jezreel, to which city his body was taken, caused the fulfilment of the prediction that dogs should lick his blood at the place where they had licked the blood of Naboth.

CHAPTER IV. JUDAH FROM B. C. 889 TO 809.

JUDAH.	B. C.	ISRAEL.	B. C.	GENERAL HISTORY	B. C.
Jehoram or Joram, king,	889	Jehu, king,	884	Phidon, king of Argos,	869
Ahaziah, king,	885	Jehoahaz, king,	856	Carthage founded,	869
Athaliah, queen,	884	Jehoash or Joash, king,	839	Pherecles, 8th Archon of Athens,	863
Joash or Jehoash, king,	878	Jeroboam II., king,	323	Ariphron, 9th Archon of Athens,	846
Zechariah, high priest,	850			Thespieus, 10th Archon of Athens,	826
Amariah, high priest,	846			Bocchoris (Pehor, Bakhor), king of Egypt,	812
Amaziah, king,	838				
Amaziah dies,	809				

1. IN the kingdom of Judah, Jehoshaphat was succeeded by his son Jehoram or Joram, who has before been mentioned as having married Ahab's daughter, Athaliah. He was thirty-eight years of age when he began to reign, and proved a very degenerate son of an excellent father. The first act of his reign was the murder of his six brothers, and some of the chief persons of the nation. He was also persuaded by Athaliah to subvert the worship of the Lord, and introduce the corruptions which prevailed in the sister kingdom. For this, the prophet Elisha, by letter, denounced the Divine vengeance upon him and upon his house. This was speedily executed. The Edomites threw

off the yoke, as had long before been foretold (Gen. xxvii. 40), and Libnah, on his southern frontier, revolted. The Philistines narassed him on the west; and he was invaded from the south by the Arabians, who plundered his country and palaces, carrying into captivity all his wives except Athaliah, and all his sons except Ahaziah, the youngest. Lastly, to fill up the measure of his punishments, he was afflicted with a horrible disease in his bowels, of which he died after a torturing illness of two years and a reign of eight.

2. Ahaziah, called also Jehoahaz, who then ascended the throne, was twenty-two years old. He was as bad as his father, and associated as much by character as birth with the house of Ahab. He joined his cousin Jehoram, the reigning king of Israel, in another effort to recover Ramoth-Gilead from the Syrians. After they had returned to Jezreel, in consequence of a wound which Jehoram received, both the kings were slain in the conspiracy of Jehu, who was commissioned to exterminate the house of Ahab. The servants of Ahaziah were allowed to convey his body to Jerusalem, for burial in the royal sepulchre. He reigned only one year.

3. When Athaliah saw that her son was dead, she resolved to take the sovereign power into her own hands. She therefore destroyed all of the royal family whose present or prospective claims stood in the way of her ambition. No one escaped, except her grandson Joash, the son of Ahaziah, an infant of a year old. He was hidden from her rage, with his nurse, in the chambers of the temple, by his aunt Jehosheba, the wife of the high-priest. Athaliah now ruled Judah with a high hand. She established the worship of Baal through the land, and persecuted the faithful few who still adhered to the worship of Jehovah. Thus six year passed; when Jehoiada, the high-priest, resolved to endure her usurpation and profligacy no longer, but to produce Joash, then seven years old, to the people as their king. Having engaged the Levites to support the design, a time was fixed for its execution. On that day the avenues and gates of the temple being strictly guarded by well-armed Levites, the young prince was carried into the inner court of the temple, under a strong escort of priests, and was there anointed and proclaimed king of Judah.

4 The blast of the trumpets, and the shouts and acclamations of the people, attracted the attention of Athaliah, who repaired in haste to the temple. A glance revealed to her the hateful truth, and she turned away with a cry of "Treason!" But no one moved in her favour, not even when, by order of Jehoiada, the guards seized her and led her forth to inevitable death. The high-priest now charged the king and people to renew the national covenant with God, and to serve and worship him only. He then led the willing people to destroy the temple and idols of Baal, whose priests and prophets were also slain. In reading the account of these transactions, we must

bear in mind that, under the theocracy, idolatry was not merely a religious error, but high treason against the Supreme Head of the commonwealth.

5. While the young king acted under the direction of Jehoiada, he reigned well, and order was restored to the kingdom. But after the death of that eminent person, he fell under the influence of bad advisers—idolaters at heart—by whom he was seduced from the worship of the true God to those abominations through which the nation had already suffered so deeply. This provoked the Divine anger, of which he was already warned by the prophets. At length when the king and people were celebrating a festival in the temple, Zechariah, the son and successor of Jehoiada, remonstrated so strongly against his conduct, that the indignant king commanded Zechariah, his cousin and the son of his benefactor, to be stoned, even in that sacred place; and his cruel and unjust command was but too readily obeyed by the apostate multitude. Many evils fell upon Judah for these iniquities. The land was invaded by the Syrians, who ravaged the country and plundered Jerusalem. Many of the inhabitants, as well as of the king's court and household, were put to the sword, and the invaders withdrew with immense booty to Damascus. Shortly after this, Joash, being afflicted with grievous diseases, was assassinated by two of his attendants, after a reign of forty and a life of forty-seven years.

6. Amaziah, the son of Joash, was twenty-five years old when he succeeded his father. He began his reign well, and re-established the worship of Jehovah: but he, like all his predecessors, continued the unsanctioned practice of offering sacrifices in the high places. When he was settled in the throne, he brought the murderers of his father to condign punishment; but showed his respect for the law (Deut. xxiv. 16) by sparing their children, contrary to the general practice of the East. Afterwards, about the twelth year of his reign (B. C. 827), he undertook to reduce to obedience the Edomites, who had revolted in the reign of his father. He got together 300,000 men for this expedition; and not deeming this a sufficient number, hired 100,000 warriors from the king of Israel, for 100 talents of silver. This was displeasing to God, who ordered him, by a prophet, to send them back again; and he manifested a just sense of his position, as the viceroy of the Divine King, by his compliance, which involved the loss of the money he had advanced. The Israelites were very far from being pleased at their dismissal, and testified their resentment by the ravages and barbarities which they committed on their way home. Ahaziah was rewarded for his obedience by a complete victory over the Edomites, of whom he slew ten thousand in battle; and ten thousand more, whom he had taken prisoners, he unjustifiably destroyed, by casting them down from the cliffs of their native mountains. He took the metropolis, Selah, and

changed its name to Joktheel. This is, in all probability, the lately discovered Petra, whose marvellous excavations have been regarded with much admiration.

7. The savage cruelty of Amaziah to the captive Edomites was not the only evil connected with this expedition; for, having brought away with him the idols of Edom, he, with wonderful infatuation, set them up as objects of religious homage at Jerusalem; and the services of God's temple were once more forsaken or eclipsed. After repeated warnings, his doom went forth from God, and its execution speedily followed. Puffed up with his victory over Edom, he formed the wild project of reducing the ten tribes to obedience to the house of David, and provoked Joash, the king of Israel to hostilities, notwithstanding his endeavour to avoid them. In the first action the army of Amaziah was completely routed; he was himself taken prisoner and carried in triumph to his own capital, which was taken, and the fortifications demolished. The rapacious conqueror stript even the temple of its treasures; but at his departure he left Amaziah in possession of his dishonoured crown. The disgrace which Amaziah had brought upon the nation was so intolerable to his own subjects, that a powerful conspiracy was formed against him, and he was killed at Lachish, to which place he had fled for safety (B. C. 809). He reigned twenty-nine years.

CHAPTER V. ISRAEL FROM B. C. 897 TO 771.

JUDAH.	B. C.
Jehoram, king,	889
Ahaziah, king,	886
Athaliah, king,	885
Joash or Jehoash, king,	878
Amaziah, king,	838
Uzziah or Azariah, king,	809
Menahem, king,	770

ISRAEL.	B. C.
Ahaziah, king,	897
Translation of Elijah,	896
Jehoram or Joram, king,	896
Jehu, king,	884
Jehoahaz, king	856
Jehoash, king,	839
Jeroboam II., king,	823
Interregnum,	783
Zechariah & Shallum, kings,	771
The prophets Jonah, Amos, Hoshea, flourish in the time of Jeroboam II.—Isaiah begins in the last year of Uzziah.	

GENERAL HISTORY.	B. C
Hazael king of Syria,	884
Benhadad II. king of Syria,	836
Kingdom of Macedon begins,	814
Jonah's prophecy against Nineveh,	800
Kingdom of Lydia begins,	797
Monarchy ends in Corinth,	778
So, Sabaco or Sabakoph, king of Egypt,	773

1. AHAB was succeeded, in Israel, by his son Ahaziah, who adhered to the abominations which his father had added to those of Jeroboam. The chief events of his reign were the revolt of the Moabites, and his unfortunate alliance with Jehoshaphat in the attempt to recover the maritime traffic by the Red Sea. Being greatly injured by a fall from the lattice of an upper chamber, Ahaziah sent messengers to consult the oracles of Baal-Zebub, the fly-god of Ekron, respecting his recovery. The messengers were intercepted by Elijah the prophet, who sent them back, and afterwards went himself, to denounce, as a punishment of his impious abandonment of the God of Israel, and his resorting to foreign idols, that he should rise no more from the bed on which he had lain down. Accordingly he died, after a reign of two years.

2. Having no sons, Ahaziah was succeeded by his brother JEHORAM or JORAM. He removed the foreign and recent idolatries; but would not interfere with the golden calves of Jeroboam, probably on account of the political consideration connected with their worship. The first year of this reign was distinguished by one of the most extraordinary events in Biblical history,—the translation to heaven of the prophet Elijah, who was rapt away in a whirlwind in a chariot and horses of fire. Elisha was present; and on him the mantle and the power of his master devolved. This was soon proved; for the Jordan, when smitten by the prophetic mantle, opened to give him passage,

as it had before done to Elijah; at his word the bitter waters of Jericho were made sweet; and soon after his curse brought bears from the wood to destroy some young men who mocked at the translation of Elijah, and insulted his successor. By these signs Elisha, although a man of different temperament and habits, became known to all Israel as one invested with the spirit and power of Elias.

3. The beginning of Jehoram's reign was prosperous; for, as Elisha declared, on account of Jehoshaphat having joined him in the enterprise, his army was, by special interpositions of Providence, delivered from circumstances of great danger, and enabled to subdue the Moabites, who had revolted in the preceding reign. In this campaign, the king of Moab, when besieged by the allies in his capital, and pressed to extremities, offered up in sacrifice his eldest son, upon the wall of the city, hoping thus to render his idols propitious. Horror-struck at such a sight, the allies raised the siege and returned home. Elisha also returned to Samaria, where in his prophetic capacity, he wrought several signal miracles, which gave him a great and useful influence with the people.

4. The partial reformations with which Jehoram commenced his reign, were not the result of decided principles. They were, therefore, soon abandoned, or not carried out; and both king and people speedily relapsed into the former idolatries. This was punished by a new invasion by the Syrians under their king Benhadad. He subdued the whole country to the metropolis, Samaria, which he could only hope to reduce by famine, and to which, therefore, he laid seige. The famine and attendant miseries which were experienced in Samaria during this siege defy description. The extremity of hunger at length became so great, that every kind of edible substance, however unusual or unwholesome, was devoured; and some women were known to have fed on the flesh of their own children. When the king heard of this he rent his robes with horror and anguish of soul, and disclosed the penitential sackcloth which he wore next his skin. But he was still as far as ever from a right mind. His indignation turned against Elisha, whom he supposed to have the power to avert these evils; and he swore that he should be put to death that day. Aware of this intention, the prophet refused to admit the king's messenger into the house he occupied. Jehoram himself followed, perhaps to countermand the order he had given; and to him the prophet announced an immediate deliverance, and a superabundance of provisions in Samaria on the following day. This seemed incredible to some of those who heard the announcement. But the night following it was found that the Syrians had raised the siege and fled away in great alarm, leaving every thing behind them. They had miraculously been made to hear a noise of a vast host of chariots and horses, which led them to conclude that the Israelites had purchased relief from the neighbouring

states: hence their panic and its consequences. The delivered and famished citizens rushed upon the forsaken camp, in which they found rich spoils and great abundance of food.

5. Towards the end of this reign, the king of Syria, Benhadad, was secretly murdered in his sick-bed by Hazael, one of his chief officers, who then usurped the throne. Soon after this, Jehoram determined to make another effort to recover Ramoth-Gilead from the Syrians; and, as we have seen in the previous chapter, persuaded Ahaziah, the king of Judah, to go with him. The king of Israel was severely wounded and obliged to leave the army and retire to Jezreel, and was soon followed by Ahaziah. Long before this, when in Horeb, Elijah had been commissioned to anoint, as king of Israel, Jehu, the son of Nimshi, who was to execute the doom of extermination upon the house of Ahab. This charge he had delayed to execute, and it now therefore devolved upon Elisha. Now, Jehu was one of the generals left in charge of the military operations before Ramoth-Gilead after the king had departed. One of the "sons of the prophets" was sent to anoint him there, and to charge him at once to execute his commission as the Lord's avenger upon the house of Ahab. Jehu was popular with the army; and when the officers heard of this appointment they hailed it with acclamations, and immediately proclaimed him publicly as king of Israel. They then followed Jehu to Jezreel, whither, with his usual promptitude, he determined to proceed before any others could convey the tidings. When his approach was discovered from the walls of that city, Jehoram, quite ignorant of these transactions, and being impatient to know whether he returned in triumph or defeat, went forth to meet him, accompanied by the king of Judah. But when they met in the fatal field of Naboth, after a few bitter words, Jehu slew him, and his body was left unburied in the open field. Ahaziah of Judah, being of the house of Ahab by his mother Athaliah, was also slain; but his body was conveyed for interment to Jerusalem.

6. As Jehu entered Jezreel, the queen-mother Jezebel presented herself, royally attired, at a window of the palace; but at the command of Jehu, she was cast down by her own servants, and dashed to pieces, and trodden under foot by horses. It was found, not long after, that her body had been devoured by dogs, according to the prediction of Elijah. The rest of Ahab's family, seventy in number, who were at Samaria, were killed, and their heads sent to Jehu by the men in authority there, in evidence of their obedience to the new king. After he had rooted out all of the doomed race that were in Jezreel, he proceeded himself to Samaria, and extirpated all who bore affinity to the family. The establishment at Samaria for the service of Baal,—temple, idol, and priests, were totally destroyed by Jehu; and he denounced a similar fate against whoever should attempt to revive what he had overthrown. The consequence of this severe

proceeding was, that the idolatry of Baal never again gained head in Israel; although idolatry itself was far from being destroyed. Indeed, Jehu made no attempt to interfere with the golden calves; and, altogether, his zeal, although effective and vehement in operation, only led him to do what coincided with his interest or humour. For the completeness with which he had accomplished his avenging mission, it was promised to Jehu that his dynasty should endure for four generations. The defects of his obedience probably prevented a more extended duration; but still his family sat on the throne above a hundred years, which is longer than the rule of any other dynasty in Israel. The result of the war on the other side of Jordan was, that Hazael proved victorious, and deprived Israel of all its possessions on that side of the river. Jehu reigned twenty-eight years.

7. He was succeeded by his son Jehoahaz, who also adhered to the schismatical worship and institutions of the golden calves. For this the Syrians were allowed to extend their power to the west of the Jordan, and so to prevail that at length the whole force left to the king of Israel consisted of no more than 50 horsemen, ten chariots, and 10,000 infantry. Jehoahaz reigned seventeen years.

8. Joash, his son, then ascended the throne. Soon after, he visited the prophet Elisha when on his death-bed, and was encouraged by the dying prophet, who assured him of three successive victories over the Syrians. He accordingly ventured to rise against them, and succeeded in expelling them from his dominions. He also repulsed the Moabites, who invaded his territories. These successes procured for troubled Israel a few years of tranquillity and peace. Joash reigned sixteen years.

9. Jeroboam II. succeeded his father. He was as bad as most of his predecessors; and the condition of the Israelites was daily becoming more depressed. The country was successsively invaded by the Syrians, the Moabites, Ammonites, and Edomites; who, however, were severally defeated and driven off by Jeroboam, encouraged by the prophet Jonah (B. C. 823). Jeroboam reigned forty-one years. During this reign the Lord began by his prophets to warn the Israelites of the doom of captivity and dispersion, which their crimes would speedily bring down upon them. The prophets were Hosea, Amos, and Jonah.

10. The reign of Jeroboam was followed by an interregnum of eleven years, occasioned probably by the infancy of his son Zechariah. It was at this period that the prophet Jonah was sent on his reluctant mission to Nineveh, of which an interesting account is given in the book that bears his name. During the interregnum, the country fell into such a state of confusion, that at length the remedy was adopted of calling Zechariah to the throne of his fathers.

11. Zechariah, the last king of the race of Jehu, wielded the

sceptre of Israel only six months. He was not equal to the emergencies of the times, and was put to death by one Shallum, who usurped the government. Thus endured as promised, and ended as foretold, the dynasty of Jehu.

12. During the period embraced by this chapter, the prophets Jonah, Amos, and Hosea, flourished and prophesied. Jonah appears to have lived in the time of Jeroboam II.: he was a native of Gath-hepher, in Zebulon. The book which bears his name is occupied by a narrative of his mission to Nineveh, to warn that great city of an impending destruction, which was averted by the repentance and humiliation of its inhabitants. Amos belonged to the same time: he was a dresser of sycamore fruit, and began to prophesy at Bethel; but being driven thence by Amaziah, the high-priest of the golden calf, he retired to Tekoah in Judah, and found employment as a herdsman. It is from this place that his written prophecies are dated. They are replete with images drawn from the objects in rural life, with which his avocations made him conversant; and their object is to denounce the destruction of the surrounding nations; to alarm the negligent by the declaration of national punishments; and to hold forth comforting promises of the future Messiah. Hosea lived at the same time with Amos, but appears to have survived him. Little is known of his history; but he is supposed to have been of the kingdom of Israel, as his denunciations of vengeance mixed with promises of mercy, are chiefly directed against the iniquities into which the ten tribes had fallen.

CHAPTER VI. JUDAH FROM 1809 TO 696.

JUDAH.	B. C.
Uzziah or Azariah, king,	809
Jotham, king,	757
Ahaz, king,	741
Hezekiah, king,	725
Hezekiah dies,	696
Ahitub II., high-priest,	800
Zadok II., high-priest,	771
The prophets Isaiah, Nahum, Micah, Habakkuk, flourish after Uzziah.	

ISRAEL.	B. C.
First Interregnum,	783
Zechariah and Shallum, kings,	771
Menahem, king,	770
Pekahiah, king,	760
Pekah, king	758
Second Interregnum,	738
Hoshea, king,	729
Samaria taken,	721

GENERAL HISTORY.	B. C
Agamestor, 11th Archon of Athens,	800
Æschylus, 12th Archon of Athens,	778
Æra of the 1st Olympiad,	776
Ephori commences in Lacedemon,	760
Decennial Archons begin at Athens,	754
Rome founded,	753

1. IN Judah, UZZIAH, otherwise called Azariah, was but five years old when his father was slain. He was sixteen before he

was formally called to the throne: and it is disputed by chronologers, whether to count the fifty-two years of his reign from the beginning or from the end of the eleven intervening years. In the first half of his reign, this king behaved well, and was mindful of his true place as viceroy of the Divine King. He accordingly prospered in all his undertakings. His arms were successful against the Philistines, the Arabians, and the Ammonites. He restored and fortified the walls of Jerusalem, and planted on them engines of defence, for discharging arrows and great stones; he organized the military force of the nation into a kind of militia, composed of 307,500 men, under the command of 2600 chiefs, and divided into bands liable to be called out in rotation; for these he provided vast stores of all kinds of weapons and armour,—spears, shields, helmets, breastplates, bows, and slings.

2. Nor were the arts of peace neglected by king Uzziah: he loved and fostered agriculture; and he also dug wells, and constructed towers in the desert, for the use of the flocks. At length, when he had consolidated and extended his power, and developed the internal resources of his country, Uzziah fell. His prosperity engendered the pride which became his ruin. In the twenty-fourth year of his reign, incited probably by the example of the neighbouring kings, who united the regal and pontifical functions, Uzziah, unmindful of the fate of Dathan and Abiram, dared to attempt the exercise of one of the principal functions of the priests, by entering the holy place to burn incense at the golden altar. But, in the very act, he was smitten with leprosy, and was thrust forth by the priests. He continued a leper all the rest of his life, and lived apart as such,—the public functions of the government being administered by his son Jotham, as soon as he became of sufficient age. His whole reign was fifty-two years, being, with the sole exception of Manasseh's, the longest in the Hebrew annals. In this reign Isaiah began to prophesy in Judah.

3. Jotham was a meritorious prince, and prospered accordingly. He repelled an invasion of the Ammonites, and laid them under a yearly tribute; and he built various cities, castles, and towers, in different parts of his dominions. Besides the time he acted as regent during the leprosy of his father, Jotham reigned sixteen years in Jerusalem.

4. Ahaz, then twenty years old, ascended the throne. He proved an unworthy son of a good father, being equally forgetful of his allegiance to the Lord as his King, and of his reverence to him as his God. He apostatized not only to the idolatries of the surrounding heathen, but to that of the golden calves. He erected images and altars to various idols in different parts of Jerusalem, and adopted all the horrid rites by which their worship was celebrated. So intense was the passion of this prince for idolatry, that it rather resembled the insatiate craving of a drunkard than the reverence of a worshipper. The Syrian

idolatry appears to have been that which he most admired; for he introduced the idols and altars of that country, and altered the temple and its services after the model of those of Damascus. At length he shut up the sacred building altogether. To punish him for these crimes, his kingly state was brought very low. In the early part of his reign, a formidable confederacy was formed against him by Pekah king of Israel, and Rezin king of Syria, with the fixed intention of dethroning the house of David, and of bestowing the crown on some person whom we only know as "Tabeal's son." In this war, Rezin stripped Judah of its external territories, and carried away great numbers of Jews as captives to Damascus. Pekah was equally successful: he slew in one day 120,000 men of Judah, and carried away 200,000 as captives to Samaria. But he was induced to treat them well, and send them back again, at the instance of the prophet Obed and other prophets of influence, who refused to hold their brethren in bondage, and were in this supported by public feeling in Israel. This shews that, after all, the separation had not produced an exasperated state of feeling between the nations. After this, the allies besieged Jerusalem, but were unable to take it; while the general distress was aggravated by the incursions of the Edomites on the south and the Philistines on the west, who took several cities and villages in the low country, and settled in them.

5. In this extremity, Ahaz sought the assistance of Tiglath-pileser, the king of Assyria, to whom he sent an embassy, declaring himself his vassal, and bearing a subsidy of all the sacred and the royal treasures. Glad of a pretext for interference, Tiglath-pileser readily promised the assistance thus required. Accordingly, he defeated and slew the king of Syria, and took possession of his dominions; he also made himself master of all the Hebrew possessions beyond Jordan, and sent away captive, into Assyria and Media, the three tribes—Reuben, Gad, and Manasseh.* Ahaz visited the Assyrian king at Damascus, to congratulate him, and to render him homage. He found, however, that although temporarily relieved from an imminent danger, he had little cause to rejoice in the result. He had become the tributary of a foreign power; and instead of a rival, he had now a powerful and overbearing master for his neighbour. Little is known of his future reign, except that he persisted in his old courses, and lived, it would seem, under the odium of the whole nation for having been the apparent cause of the captivity into which three tribes of Israel had fallen. When, therefore, he died, after an inglorious and disastrous reign of sixteen years he was refused a place in the royal sepulchres, although a grave in Jerusalem was allowed him. In this reign Micah de-

* There was only half of Manasseh beyond Jordan; but the king of Assyria completed the tribe for captivity, by adding the other half which was west of the Jordan.

livered the prophecy contained in the book which bears his name.

6. Hezekiah, the son of Ahaz, was twenty-five years old when he ascended the throne. In all respects his character was the very reverse of that of his father, entitling him to rank as one of the very best kings of David's line; indeed, the Scripture seems to give him the preference to them all (2 Kings, xviii. 5.) The characteristics of a good king under the Hebrew system of government have been so often mentioned, that it is scarcely needful to repeat that they consisted in a faithful obedience to the revealed will of God, first, in his general character, as Creator and sole Lord of the Universe; secondly, in his more particular character, as the God who had made Israel his chosen people, and to whom, therefore, he was a national God, as distinguished from the national gods of the heathen around; and, thirdly, in the still more intimate character of the actual KING and political Head of the nation, and who, as being incapable of error, exacted and was entitled to the most unlimited and confiding obedience. In all these characters Hezekiah understood him; and hence he also understood his own true position in the state. The first act of his reign was to open and purify the temple, and to extirpate all the idolatries which his father had sanctioned or introduced. He even went so far as to destroy the brazen serpent of Moses, which had been preserved as a memorial, the people having manifested a disposition to burn incense to it as a holy relic.

7. This conduct of Hezekiah was rewarded by prosperity in all his undertakings. He subdued the Philistines; and at length ventured to withhold the yearly tribute which his father had agreed to pay to the Assyrians. Shalmaneser, the son and successor of Tiglathpileser, was too much occupied in other quarters to pay much attention to Hezekiah; but in the sixth year of his reign, he carried away into captivity the flower of the seven tribes of Israel on the west side of Jordan, thus completing the ruin of the ten tribes. This event appears to have made a salutary impression on Judah, and probably afforded much aid to Hezekiah in his reformations. These were more radical than any former kings, however well disposed, had thought necessary; for Hezekiah not only abolished idolatry and restored the worship of God, but he revived the national observances, which had been altogether neglected in former reigns,—such as the passover, which he celebrated at Jerusalem with greater solemnity than had been observed since the time of Solomon. Not only his own subjects, but the desolate remnants of the ten tribes were invited to this great feast; many of whom came, but others mocked and refused.

8. At length the Assyrians, having subdued the small nations between the Mediterranean and the Euphrates, found leisure to call Hezekiah to account for his arrears of tribute. Shalmaneser was dead, and had been succeeded by his son Senna-

cherib, who invaded Judah with a mighty host. Hezekiah, disappointed of assistance which he had expected from Egypt, did not consider it safe to attempt to oppose him; but made his intercessions, and offered to furnish any tribute which the Assyrian might think proper to impose. He accordingly paid the heavy ransom of three hundred talents of silver and thirty talents of gold, although this obliged him not only to exhaust the sacred and the royal treasures, but to strip off the gold which covered the doors and pillars of the temple. Sennacherib took the money, and went towards Egypt, which he intended next to invade; but on the way he changed his mind and resolved not to leave unbroken in his rear a power so well inclined to ally itself with the Egyptians. He therefore took the strong towns of the south; and, while he laid siege to Libnah and Lachish, sent his general Rabshakeh against Jerusalem. The language which this man used in summoning Hezekiah to surrender, was in the highest degree offensive and blasphemous. Hezekiah, with humble confidence, referred the matter to God, and was answered by the promise of deliverance. Accordingly, a rumour reached Sennacherib that Tirhakah the Ethiopian, king of Upper Egypt, was marching with an immense army to cut off his retreat: so that he deemed it prudent to abandon his operations, but not without sending a boastful and threatening letter to Hezekiah respecting his future intentions. But the very night after, the Assyrian host of 180,000 were destroyed by "a blast," which may be understood to have been the *simoom*, or hot pestilential wind which sometimes blows in those regions. The baffled tyrant hastened home to Nineveh, where he behaved with great severity to the captive Israelites. But his career was short; for, seven weeks after his return, he was slain by his own sons while worshipping in the temple of Nisroc, the great idol of the Assyrians. The parricides fled, and left the throne open to their younger brother Esarhaddon.

9. The same year Hezekiah was taken ill, apparently with the plague; and was warned by the prophet Isaiah to prepare for death. But he so fervently and devoutly prayed for his recovery, that the prophet was sent back with a second message, promising a prolongation of his life for fifteen years. To assure him that his recovery was indeed miraculous, and not "a chance," and to give confidence in the promise, a token was given in the going backward of the sun's shadow ten degrees, as measured by the sun-dial of Ahaz.

10. The great loss which the Assyrians had sustained in Palestine, enabled the governor of Babylon, Merodach-baladan, to declare himself independent; and he naturally desired to form amicable relations with the monarch in whose dominions Assyria had been so much disabled. To congratulate Hezekiah on his recovery, and to inquire concerning the attendant miracle, were, however, the ostensible objects of the embassy which the Babylonians sent to Jerusalem. Highly flattered by such

an embassy from so distant a quarter, Hezekiah forgot his usual discretion, and to convince the ambassadors of his importance, and that he was a desirable ally, he made to them a very ostentatious display of his treasures and armouries. Because he had indulged in vainglory, instead of referring all his power and glory to that Divine King who had cared for and protected him and his people, the Lord was displeased; and the prophet Isaiah was commissioned to warn him, and to humble him by the intimation that the day was coming when all the treasure which he and his fathers had laid up should be spoil for the Babylonians, and when his descendants should be servants in the palace of the king of Babylon. The remainder of his own reign, however, which lasted for twenty-nine years, was peaceful and prosperous.

11. *Sacred Writers.*—The prophet Joel is generally supposed to have delivered his predictions during the reign of Uzziah; but his whole history is perfectly unknown, and it is even uncertain whether he belonged to the kingdom of Judah or Israel. In nervous and animated language, he endeavours to awaken the people to repentance, by announcing the devastation of their fields, and consequent famine, as the punishment of their sins. In the reign of Hezekiah, several eminent prophets flourished, some of whom, however, had begun to prophecy before his reign. At the head of them, and indeed of all the prophets, stands Isaiah, whose name has more than once occurred in the history. We know little of him, except that he was the son of one Amos, and that he discharged the prophetic office in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, before the last of whom he probably died; although there is Jewish tradition which alleges that he survived to the time of Manasseh, by whose order he was sawn asunder. His prophetic ministry, therefore, extends over the whole period which also embraced the prophets Amos, Hoshea, Joel, and Micah. His extensive predictions embrace every matter in which the Jews or their neighbours were interested. They are delivered with marvellous sublimity of thought and language, especially in those portions in which he foretells the advent of the Messiah, and the circumstances attending his birth, his ministry, his death, and ultimate glory of his kingdom. Micah prophesied in the reigns of Jotham, Ahaz, and Hezekiah. He was a native of Morasthi, a small town in the southern part of Judah; and this is all we know of him. His prophecies relate to both the kingdoms, which he invites to repentance by threatenings and promises. He also spoke of the Messiah, and named Bethlehem as the place of his birth. Nahum appears to have prophesied in the time of Hezekiah, and not long after the subversion of the kingdom of Israel by Shalmaneser. The principal object of his prophecy is to declare the future downfal of that great Assyrian power by which Israel had lately been desolated, and to which Judah was tributary.

CHAPTER VII. B. C. 771 TO 721.

ISRAEL.	B. C.
Shallum,	771
Menahem,	770
Pekaiah,	760
Pekah,	759
Second Interregnum,	739
Hoshea,	730
Samaria taken,	721
Nahum the prophet,	713
Micah,	750

JUDAH.	
Jotham,	757
Ahaz,	741
Hezekiah,	725
Dies,	696

ASSYRIA.	B. C.
New Dynasty,	321
Pul or Belus II.,	790
Invades Israel,	770
Tiglath-pileser,	747
Invades Israel,	740
Shalmaneser,	729

BABYLON.	
Nabonassar,	747
Nadius,	733
Chiuzirus	731
Jugæus,	726
Merodach-baladan,	721
These are viceroys under Assyria, up to and beyond this time.	

EGYPT.	B. C.
Sabaco, or Sebechon,	723
Tirhakah (Ethiopian,)	710

GENERAL HISTORY.	
Tatius, king of Rome,	745
First recorded eclipse of the moon, March 19th,	720

1. In Israel, Shallum did not long retain the power he had acquired by the death of Zechariah, the last of Jehu's house.--He was in his turn assassinated by Menahem, about a month after he ascended the throne.

2. But the act of Menaham was not sanctioned by public opinion, and the nation generally refused to acknowledge his authority. The land was thus distracted by internal commotions, when the Assyrians first made their appearance in these parts, under Pul their king, the father of Tiglath-pileser. This conqueror was advancing to invade Israel, when Menahem made submission to him, and, by the payment of one thousand talents of silver, procured his assistance against his refractory subjects. Menahem exercised with great barbarity the power he had thus acquired by foreign help; and the heavy annual tribute which he had engaged to pay the Assyrians in some degree compelled him to extort large sums of money from the people. The kings of Israel had no sacred treasury to draw from like those of Judah; and in eastern countries, where there is no regular system of finance, extraordinary demands are met by the exaction of large contributions in money from those who are supposed to be in possession of wealth. Israel was thus in a most miserable condition. The land became impoverished; the people were in a state of exasperation; and the Assyrians, having so largely profited by the invasion of Israel, were ready to avail themselves of any pretext for repeating the experiment. The state of religion and morals corresponded with this external condition. With the rapid growth of idolatry, and the neglect

of that religious system which was the true glory of the nation the people lost all love for the good and the beautiful, and gave themselves up to the grossest abominations that the heart of man can conceive. It was evident that the nation was ripening fast for that destruction which the prophets had foretold. After a troubled reign of ten years, Menahem died.

3. Pekahiah, his son, reigned two years, and was then put to death by Pekah, the commander of the forces.

4. Pekah then ascended the throne. The principal events of this reign were those which arose from the alliance of Pekah with Rezin, king of Syria, against Ahaz king of Judah, as related in the preceding chapter. Pekah was victorious in this war, which induced Ahaz to apply to Tiglath-pileser, the son of Pul, king of Assyria, who came and chastized the belligerents into quietness, after which he removed the tribes beyond Jordan to Media and Assyria. After a reign of twenty years, Pekah was slain by Hoshea.

5. Ten years of the most cruel anarchy elapsed before Hoshea was able to establish himself on the throne. About this time the Egyptians became seriously alarmed at the progress of the Assyrians in their neighbourhood; and So or Sabaco, the king of Egypt, adopted the policy of procuring employment for them elsewhere, to avert their attention from his own country. To this end he induced Hoshea in Israel, and Hezekiah in Judah, by insincere promises of support, to hold back the tribute they had paid to the Assyrians. This soon brought Shalmaneser, the son of Tiglath-pileser, with a mighty host into Palestine. Having easily subdued the country, he advanced to lay siege to the metropolis, in which Hoshea had shut himself with the remnant of his forces. It was not taken until the third year, and in the interval the inhabitants endured great privation and distress. At length it fell; and Shalmaneser extinguished the kingdom of Israel, and sent Hoshea in chains to Nineveh. Thus perished the kingdom of Israel, which was annexed to the Assyrian crown under an Assyrian governor, after it had endured, as a separate state, 271 years, under seventeen kings.

The king of Assyria adopted the policy which appears to have been usually followed in those times with regard to such countries or provinces as the conqueror designed to incorporate with his own dominions. The flower of the nation, composed of all who were distinguished for their rank and wealth, for their abilities or personal qualifications, and for their knowledge of arms and useful arts, were taken away to the region beyond the Euphrates, in which the three tribes carried off by Tiglath-pileser were already settled. Their place was partly supplied by the inhabitants of other conquered countries in distant parts. In the present case, the new settlers in Israel were brought from the region of the Lower Tigris and Euphrates; and being intended merely to keep the land occupied, were a far less numerous and

valuable population than that which they had displaced. This design was more fully worked out by Esharhaddon, the son of Sennacherib, who gleaned the remnant left in the land, and substituted other foreigners. The new comers gradually combined with the dregs of the Israelites who remained in the country, and the population thus formed took the name of Samaritans from the city of Samaria. They were all idolaters; but, according to the notions of local and national deities which then prevailed, they deemed themselves bound to know something of "the god of the country" in which they had settled. This knowledge they obtained from a priest who fixed his residence at Bethel; and the result was, that they combined the worship of the true God with that of their own idols. Very gradually, however, their system purified itself from the idolatrous dross, and the Samaritans at length rested in a system of belief as pure as that of the Jews, although less regular in some of its observances. In some respects their creed may have been the purer of the two, seeing that it was based entirely upon the Books of Moses, whereas that of the Jews became encumbered with a great mass of oral traditions.

7. As henceforth the Jews only, that is, the inhabitants of the kingdom of Judah, have historical existence, it may be well to offer a few concluding remarks regarding the ten tribes, who were earlier brought under the yoke of bondage by the Assyrians. They were settled in Assyria and Media, and nothing of their further history is known. Much, however, has been conjectured; and their destiny has often been made a subject of enquiry and dispute. Many believe that they are destined to take part in those purposes of divine mercy for which their brethren of Judah and Benjamin have been kept for so many ages separate and apart among the nations, a wonder and a byword in them all. In this belief they have sought for them, and have found in various countries, and under a variety of disguising circumstances, races or tribes of men whom, from analogous customs, rites, and features, they have supposed to be descendants of the ten tribes. Such have been found in Asia, Europe, and America, among heathens, Moslems, Jews, and Christians. All these identifications cannot be true; and there are none of them which quite satisfy the mind, for many of the analogies rest on circumstances which belong to the Israelites, not as the sons of Abraham, but only as Orientals.

8. It is to be borne in mind that the land of Israel was not altogether divested of its inhabitants, as many of the poorer people were allowed to remain. Then, also, the proclamation of Cyrus, under which the Jews eventually returned to build again their city and temple, was addressed not to the tribes of Judah and Benjamin alone, but to *all* the people of Jehovah (Ezra, i. 1—3); and being proclaimed throughout the Persian empire, which included the former dominions of Assyria, it is probable that not a few of the ten tribes were induced to return to Pales-

tine. Those who were inclined to remove, would naturally attach themselves here and there to a caravan of merchants, and return to the land of their fathers. But as they arrived one after another, in small parties, no mention of their return could be expected in a history so concise. There might have been Israelites in the great caravan of Zerrubbabel; and at all events, it is more than probable that most of them returned when they heard of the prosperity of their brethren in Palestine. At whatever time it may have been, it is certain that many did return; for the history mentions Israelites as settled in Galilee and Perœa before the time of Christ. (1 Macc. v. 9—24.) But connecting themselves with the tribe of Judah, they finally lost the distinctive name of Israelites, and all the Hebrews were indiscriminately designated as Jews.

9. Something similar may very safely be supposed to have occurred beyond the Euphrates, where a very large proportion of the Judahites thought proper to remain. It is likely that still greater numbers of the Israelites, who had lived in these countries two centuries longer, would feel little inclination to exchange the comforts they had accumulated for the prospects which Palestine offered. But as the old jealousy between Judah and Israel had by this time ceased, those Israelites who remained east of the Euphrates joined themselves to the tribe of Judah, which was in possession of the Temple, and consequently they too received the name of Jews. If this view as to the amalgamation of the ten with the two tribes rests upon better grounds than that which reserves for the former a separate existence, all inquiry after "the lost tribes" must needs be superfluous.

CHAPTER VIII. B. C. 698 TO 588.

JUDAH.	B. C.
Manasseh,	698
Judah invaded by the Assyrians,	674
Amon,	643
Josiah,	641
Jehoahaz,	610
Jehoiakim,	610
Jehoiachin,	598
Zedekiah,	598
Jerusalem taken,	588
PROPHETS.	
Zephaniah,	630
Jeremiah,	628
Habakkuk,	607
Daniel,	603
Ezekiel,	594
Obadiah,	587
EGYPT.	
Tirhakah,	689
The twelve kings.	
Psammitichus (Psamatik I.)	664
Necho II.,	610
Psammitichus (Psamatik) II.,	600
Apries (Psamatik III.) Pharaoh Hophra,	596

ASSYRIA.	B. C.
Esarhaddon,	710
Medes and Babylonians revolt,	710
Babylon regained,	680
Ninus III.	667
Nebuchadonozor,	658
Sarac or Sardanapalus II.	606
Nineveh taken by the Medes and Babylonians,	606
BABYLON.	
Apronadius,	699
Regibelus	693
Misoessimordak,	692
Interregnum,	688
Asaradin or Esarhaddon (of Assyria,)	680
Saosduchin,	667
Chyniladen,	647
Nabopolassar,	647
Labynetus I.,	625
BABYLONIAN EMPIRE.	
Nebuchadnezzar,	606
Evil-merodach,	561
MEDES.	
Revolt from Assyria,	710
Dejoces or Artæus,	703
Phraortes,	663
Cyaxares I.,	608
Astyages,	601

GENERAL HISTORY.	B. C.
Creon, first Annual Archon of Athens,	684
Tyrtæus, the poet,	684
Terpander, the poet,	675
Tullus Hostilius, king of Rome,	672
Byzantium built,	658
Ancus Martius, king of Rome,	640
Thrasybulus, tyrant of Miletus,	634
Kingdom and city of Cyrene founded,	630
Periander, tyrant of Corinth,	639
Draco, lawgiver of Athens,	624
Tarquinius Priscus, king of Rome,	610
Alcæus, the poet,	607
Sappho, the poetess,	600
Solon, lawgiver of Athens,	594
Thales of Miletus,	594
The Pythian games instituted,	594
Anacharsis the Scythian,	590

1. MANASSEH, the son of Hezekiah, was but twelve years old when his father died. Wicked counsellors corrupted his youth. They imbued his mind with the worst principles of religion and government, and brought him up in a settled dislike to the wholesome reformations of his father, which he seemed to make it the business of his life to subvert. Whatever God declared to be most repugnant to him—whatever good men the most abhor—were the very objects of his depraved choice and appetite. He not only built altars for all the heavenly bodies, but set up an idol in the very sanctuary of God, which no one had hitherto dared to profane; he devoted his children to Moloch, by making them pass through the fire in the valley of Hinnom; and the

people, depraved by his example, became in all respects far worse than the Canaanites, who had been rooted out to make room for them. The righteous few, who still remained faithful to the truth, were grievously persecuted; and injustice and crime were at this time so rampant, that innocent blood flowed abundantly in Jerusalem. Even the prophets, whom God sent to warn the apostate king were not spared; and it is believed that the great prophet Isaiah was by his order sawn asunder.

2. The threatened doom was at length inflicted. By the twenty-second year of his reign, Esarhaddon, king of Assyria, had repaired the losses which the death of Sennacherib had occasioned. Having invaded Palestine, he removed the remnant which lingered upon the mountains of Israel, and dispatched his generals against Jerusalem. The city was taken; and Manasseh was sent in chains to Babylon, which the Assyrians had recovered, where he was thrown into a dungeon. There he had leisure for thought; and the remembrance of what he had been, of what he had lost, and how he had lost it, filled him with poignant sorrow. At length his heart was softened; he wept, and turned repentingly to God, from whom he had revolted. God heard the moaning of the prisoner, and had pity upon him, and forgave him, and inclined the heart of the successor of Esarhaddon to restore him to his kingdom. The remainder of his reign was good, and he found ample employment in undoing all that he had before done. His reign of fifty-five years was the longest that had occurred in either Judah or Israel.

3. Amon, his son, succeeded at the age of twenty-two years. But although brought up in the best days of his father, he followed the example of the worst. He was slain in a conspiracy by his own servants, after a short reign of two years.

4. Josiah was only eight years old when the people, after having punished the murderers of his father, made him king. His guardianship devolved upon the high priest, who bestowed upon him an education worthy of a king. Josiah began very early to manifest the good dispositions and excellent character which distinguished his reign. As early as the age of twelve he interested himself in seeing Jerusalem purged of the idolatries which his father had in his short reign introduced. Afterwards he conducted this expurgation in person, not only in his own dominions, but throughout the territories which had belonged to Ephraim, Manasseh, Zebulun, and Naphtali. On this occasion he executed the sentence against the altar at Bethel, denounced to the first Jeroboam three hundred and fifty years before, when Josiah had been appointed to the work *by name*.

5. In the eighteenth year of his reign, the temple was put in complete order and repair. In the course of these labours, the original book of the law, as written by the hand of Moses, and deposited beside the ark, was discovered by Hilkah the high-priest. From this venerable copy the prophecies of Moses, foretelling the desolation of the land and the ruin of the temple, were

read to the king. With intense concern Josiah rent his clothes, and sent to the prophetess Huldah to ask how these things were to be understood. She confirmed the denunciation, and said that the threatened evils were near at hand; but added that the good king himself should be removed from this world before they came. The same year the king celebrated a great passover, such as had not been in any former reign. In short, no king surpassed, or perhaps equalled Josiah in well-directed zeal for the Lord, and in efforts to extirpate idolatry and restore the true religion.

6. In the year 606, B. C., Nineveh was besieged by the Medes and Babylonians, who had revolted from Assyria. Taking advantage of these affairs, the king of Egypt marched an army to possess himself of Carchemish, an important pass of the Euphrates. He marched through Palestine. But Josiah, as a tributary to the Assyrians, felt himself bound to oppose his passage. He was defeated, and mortally wounded in a battle at Megiddo, and soon after died at Jerusalem, sincerely lamented by all his people, and bewailed by the prophet Jeremiah. He left three sons, Eliakim, Jehoahaz or Shallum, and Zedekiah.

7. Jehoahaz or Shallum, the second of these sons, was elected king by the people. We know not the cause of this preference, which was very little justified by his conduct during the three months of his reign, in which he manifested a disposition to imitate the worst of his predecessors. At the end of the three months, Necho returned triumphant from the Euphrates, and came to Jerusalem to reap the fruits of his victory at Megiddo. He laid on the city a heavy tribute, and deposed Jehoahaz, and carried him away captive into Egypt where he died. Necho bestowed the crown on Josiah's eldest son, Eliakim, whose name he changed to Jehoiakim, in token of subjection.

8. Jehoiakim was twenty-five years old when he ascended the throne as the vassal of Egypt. He trod in the footsteps of his idolatrous predecessors, and the people imitated his example. The Babylonians wished to succeed to the western empire of the Assyrians, and not to destroy it. Nabopolassar, the king of Babylon, while besieging Nineveh, beheld, therefore, with displeasure the disturbances west of the Euphrates, and sent his son Nebuchadnezzar to reduce the provinces to obedience. In this he succeeded, and Jehoiakim, among the rest, became his vassal, and continued so for three years. During this time Nineveh was taken, and Nabopolassar, dying soon after, was succeeded by his son Nebuchadnezzar. While the attention of the new monarch was otherwise engaged, Jehoiakim had the temerity to revolt from him. To this he was probably persuaded by the king of Egypt, who undertook a second expedition against Carchemish, which Nebuchadnezzar had recovered. He was defeated by the Babylonian, and stripped of all his possessions between the Euphrates and the Nile. Nebuchadnezzar then besieged and took Jerusalem; and among

other spoil, carried away a portion of the sacred vessels of the temple, which he lodged in the temple of Belus at Babylon. Certain of the royal family and of the nobles were also taken away as hostages for the fidelity of the king and people. Among these were the prophet Daniel and his companions. Upon the whole Nebuchadnezzar behaved more leniently than might have been expected, owing, probably, to a desire of maintaining Judah, if possible, as a frontier state between himself and Egypt. He did not even depose Jehoiakim, who, uncorrected by adversity, proved the same remorseless tyrant, regardless of God and man. It does not appear that he again revolted, but after some years his conduct appeared so displeasing to the king of Babylon, who was then in the north of Syria, that he sent a number of local auxiliaries against him. They took him prisoner and carried him to Nebuchadnezzar, who put him in fetters, and designed to take him to Babylon. But he first proceeded with him to Jerusalem, where he died.

9. On Nebuchadnezzar's arrival at Jerusalem, he was little pleased to find that, without consulting him, the people had in in the meantime raised to the throne Jehoiachin (or Jeconiah or Coniah), the son of Johoiakim. This prince, in the brief interval of three months, had found time to evince the most depraved dispositions. He surrendered to Nebuchadnezzar, and was taken to Babylon, where he spent the rest of his days. Nebuchadnezzar made Zedekiah, the third son of Josiah, king; but left him a much impoverished kingdom. All the portable wealth that could be found in the palace or the temple, was seized and sent off to Babylon; and along with the deposed, were taken away all the persons of note, and all the skilful craftsmen of the kingdom.

10. In appointing Zedekiah to the throne, Nebuchadnezzar exacted from him a very solemn oath of allegiance. Accordingly, when in the fourth year of his reign, the kings of Edom, Moab, Ammon, and Tyre invited him to join in a confederacy to shake off the Babylonian yoke, he would not listen to their proposals. Zedekiah set an example of iniquity to his people which they willingly followed. They were rapidly ripening for the destruction which had been so long foretold; and which was brought about by means of the revolt of Zedekiah from the king of Babylon, in the ninth year of his reign. This step was taken in reliance upon Pharaoh Hophra, king of Egypt, in spite of the earnest remonstrances of Jeremiah, who repeatedly, and in the face of cruel treatment, warned both the king and people, that their only hope of safety and quiet lay in their adhesion to Nebuchadnezzar.

11. In consequence of this revolt, the Babylonian king invaded Judea with a great army, and, after taking most of the principal towns, sat down before Jerusalem. Early in the next year, the Egyptians marched an army to the relief of their ally but being intimidated by the alacrity with which the Babylo

nians raised the siege and advanced to give them battle, they returned home without risking an engagement. The return of the Chaldeans to the siege, destroyed all the hopes which the approach of the Egyptian succours had excited. The siege was now prosecuted with redoubled vigour; and at length Jerusalem was taken by storm at midnight, in the eleventh year of Zedekiah, and in the eighteenth month from the commencement of the seige. Dreadful was the carnage. The people, young and old, were slaughtered wherever they appeared; and even the temple was no refuge for them: the sacred courts streamed with blood. Zedekiah himself, with his family and some friends, contrived to escape from the city; but he was overtaken and captured in the plains of Jericho. He was sent in chains to Nebuchadnezzar, who had left the conclusion of the war to his generals, and was then at Riblah in Syria. After sternly reproving him for his ungrateful conduct, the conqueror ordered all the sons of Zedekiah to be slain before his eyes, and then his own eyes to be put out, thus making the slaughter of his children the last sight on which his tortured memory could dwell. He was afterwards sent in fetters of brass to Babylon, where he remained until his death.

12. Nebuchadnezzar appears to have felt that his purposes had not been fully executed by the army, or else he was urged by the Edomites and others to exceed his first intentions. He therefore sent Nebuzaradan, the captain of the guard, with a sufficient force, to complete the desolation of Judah and Jerusalem. He burned the city and the temple to the ground; he collected and sent to Babylon all the gold and silver which former spoilers had left; and he transported all the people who had been left behind in Jehoiachin's captivity, save only the poor of the land, who were left to be vine-dressers and husbandmen. Four years after, Nebuzaradan again entered Judea, and gleaned a few more of the miserable inhabitants, whom he sent off to Babylon.

13. Thus was the land left desolate; and thus ended the kingdom of Judah and the reign of David's house, after it had endured four hundred and four years under twenty kings. It is remarkable that the king of Babylon made no attempt to colonize the country he had depopulated, as was done by the Assyrians in Israel; and thus, in the providence of God, the land was left vacant, to be re-occupied by the Jews after seventy years of captivity and punishment.

14. *Sacred Writers.*—Zephaniah prophesied in the early part of Josiah's reign; and his reprehension of the existing abuses would appear to have roused that excellent prince to undertake those reformations which honored his reign. About the middle of that reign Jeremiah began to prophesy, and he lived through the succeeding reigns to see the fulfilment of his own predictions of the captivity of Judah. He was a priest of Anathoth, a place about three miles north of Jerusalem. After

the death of Josiah, he met with great opposition from the kings and courtiers, by which his spirit was much afflicted. After the destruction of Jerusalem, he went, reluctantly, to Egypt, with a remnant of the Jews. What afterwards happened to him is not known with certainty; but it is said that his countrymen in Egypt were so offended by his faithful remonstrances, that they stoned him to death. The prophecies and "lamentations" of Jeremiah indicate a man deeply conscious of the evil days on which he had fallen, and over which he mourned intensely. Habakkuk, who delivered his short prophecy in the reign of Jehoiakim, declared with much sublimity of style and grandeur of imagery, the approaching calamities of the nation, and pointed out the consolations which the faithful might still claim. Ezekiel was of the sacerdotal race, and was one of the captives whom Nebuchadnezzar carried into Babylon, along with king Jehoiachin. There, by the river Chebar, which falls into the Euphrates, he had visions of God, and delivered prophecies confirmatory of those which Jeremiah at the same time delivered in Judea. The short prophecy of Obadiah is almost wholly directed against the Edomites, and is supposed to have been delivered in the very few years which elapsed between the destruction of Jerusalem and the desolation of Edom by Nebuchadnezzar.

BOOK VI.

CHAPTER I. 588 TO 535.

BABYLON.	B. C.
Nebuchadnezzar conquers Egypt,	570
His insanity,	568
His recovery and death,	561
Evil-Merodach,	561
Jehoiachin released,	561
Belshazzer, or Neriglissar,	558
Nabonadius—viceroy,	553
Cyrus, the Persian, takes Babylon,	536
End of captivity,	535

MEDIA.	B. C.
Cyaxares II. (Darius),	641
——succeeds Belshazzar at Babylon,	553
Cyrus succeeds his uncle Darius,	551
——completes the formation of the Persian Empire, by recovering Babylon from Nabonadius,	536

GENERAL HISTORY	B. C.
Servius Tullius, King of Rome,	576
Anaximander,	568
Phalaris, tyrant of Agrigentum,	567
Cleobulus,	564
Croesus, king of Lydia,	562
Pisistratus, tyrant of Athens,	560
Anaximenes,	556
Pythagoras,	539
Simonides the poet,	537

In order to preserve the continuity of the history of Palestine, it is necessary to follow into their exile that favoured race, on account of whom the Holy Land has acquired that celebrity which must ever attach to its name.

1. Again the children of Abraham, the chosen people, were in exile, and the land of their inheritance lay desolate. But we are not on that account to imagine that the purposes for which they had been set apart as a peculiar people among the nations, had been rendered nugatory. This was by no means the case. They were still destined to fulfil their vocation of keeping alive in the world the knowledge of the true God, the Creator of all things, and of being the depositaries of his designs towards the race of man.

2. The latter exiles found themselves not altogether strangers at Babylon. Their countrymen of the earlier captivities were settled in various stations and employments, some of them held posts of trust under the government. By that government they were regarded not as prisoners, but as useful emigrants; and after a while they appear to have experienced no other inconveniences than those which naturally flowed from their position as foreigners in a strange country; from the derison of the natives at the peculiarities of their religion; and, probably from a distinctive poll-tax, from which the Babylonians were exempt. This much may be gathered from dispersed intimations; but the principal known facts of the captivity are connected with the history of Daniel one of the earlier exiles, who rose to the highest distinction under the Babylonian kings.

3. Daniel was one of the young men of high family who were carried away as hostages for the fidelity of king Jehoiachin. He and some others were put under the chief eunuch, to be properly trained in the language and learning of the Chaldeans, to fit them for employments at the court. This training lasted three years, when they were examined in the presence of the king: and Daniel and three of his friends were found to have made far greater progress than any of those who had been educated with them. They were therefore enrolled among the magians or learned men.

4. A few years after, Nebuchadnezzar was greatly troubled with a dream, which made a profound impression upon his mind; but the particulars of which quite passed from his memory when he awoke. Great importance was attached to dreams in those days, and men skilled in the sciences were supposed to be able to discover their meaning. Therefore, the king sent for his court magians, and required them not only to interpret the dream, but to discover the dream itself, which he had forgotten. This they declared to be impossible; on which the exasperated tyrant ordered all the magians to be massacred. Daniel and his friends, although not present, were included in such a sentence. On learning this, he begged a respite for the whole body, undertaking to find, through his God, the solution of the difficulty. The respite was granted; and at the earnest prayer of Daniel, God made the secret known to him. A colossal image which the king saw, with a head of gold, arms and breast of silver, belly and thighs of brass, legs of iron, and toes partly

iron and partly clay, was struck down by a stone, which itself grew and filled the whole earth. This, in the interpretation of Daniel, figured forth "the things to come;" describing by characteristic symbols the succession of empires to the end of time; and it is wonderful to observe how precisely the greater part of what was then future has since been accomplished. The king was not only satisfied but astonished; he was almost ready to pay divine honours to Daniel; and raised him at once to the eminent station of Archimagus, or chief of the magians, and governor of the metropolitan province of Babylon. His three friends, also, were, at his request, promoted to places of trust and honour.

5. Not long after, Nebuchadnezzar set up a colossal image in the plains of Dura, and commanded that, when music sounded, every one should worship it, on pain of death. He soon learned that this command was utterly neglected by Daniel's three friends, Shadrach, Meshach, and Abednego; and his rage grew so high, at the example of disobedience given by persons in their high station that he ordered them to be at once cast into "the burning furnace." The heat of the furnace was so great as to destroy the men who cast them in; but they themselves remained unhurt, and not even a hair of their heads was singed. They came forth when the king called them; and he was so much astonished and convinced by this prodigy, that he publicly acknowledged the greatness of the God whom they served.

6. There appear to have been good and generous qualities in the character of Nebuchadnezzar; but the pride with which he contemplated the grandeur of his empire, and the magnificence of his undertakings, was most inordinate, and he required to be taught that "the Most High ruleth over all the kingdoms of the earth, and giveth them to whomsoever he will." He was warned of this in a dream, which was interpreted to him by Daniel; but, neglecting the warning, "his heart was changed from man's, and a beast's heart was given to him." He was afflicted with a madness which made him think himself a beast, and, acting as such, he remained constantly abroad in the fields, living upon wild herbs. In this debased and forlorn condition the mighty conqueror remained seven years, when he was restored to his reason and his throne; and one of his first acts was to issue a proclamation, humbly acknowledging the signs and wonders which the Most High God had wrought towards him, and declaring his conviction, that "those who walk in pride he is able to abase." He died soon after. He was succeeded by Evil-Merodach, who had administered the government during the insanity of his father. On his accession, he released Jehoiachin from his long confinement, and gave him the first place among the fallen kings who sat at his table in Babylon. After three years, Evil-Merodach was defeated, and killed in a battle with the combined Medes and Persians under Cyrus.

7. His son Belshazzar succeeded. Of him nothing is recorded but the circumstances in which his reign concluded. There was a great festival, which Belshazzar celebrated by a magnificent feast to all his nobles. They talked of their gods, whose power had proved so much greater than that of the gods of other nations; and this suggested to the king to send for the sacred vessels of the temple of Jerusalem, to be used as wine-cups in their riotings. While thus profanely engaged, their attention was arrested by a mysterious hand, tracing on the wall words which no one understood. The magians tried in vain to interpret them. Daniel was then sent for, and he, after solemnly rebuking the king for his profanation of that Great Name which his proud grandfather had been compelled to honour, explained the terrible purport of the inscription to be, that the end both of his life and dynasty was close at hand. He lost his life that very night by the conspiracy of two nobles, whom he had grievously wronged; and a year after, the death of his son, a boy, named Laborosoarchad, left the heritage to Darius (or Cyaxares) the Mede, who accordingly took possession of the kingdom. Thus the Babylonian empire was merged in that of the Medes and Persians.

8. A very high place in the favour of Darius was occupied by Daniel; and in re-distributing the government of the provinces, the prophet was set at the head of all. This excited the jealousy and discontent of many, and the destruction of Daniel was determined. His hands were too clean, and his conduct too upright, to allow them to hope that they could fasten any charge upon him, except on the score of his religion. They therefore persuaded the weak old king to issue a decree, that no one should, for thirty days, make prayer to any god but himself, under pain of being cast alive into the den of lions. Daniel, however, made no change in his usual habits of prayer to the God of Israel, with his face turned towards Jerusalem. He was, therefore, accused to Darius, who saw too late the folly into which he had been drawn, and would fain have spared his friend. But being reminded, that among the Medes and Persians a royal decree could not be revoked or altered, he reluctantly consented that his own should take effect. Daniel was then thrown into the den of lions. The unhappy king spent the night in sorrow; and early in the morning he hastened to the den, hoping that perhaps the Mighty God whom Daniel served had not allowed him to perish. The cheerful voice of the prophet from within the den answered to the call, for the lions had not been allowed to hurt him. Daniel was taken from the den, and his accusers cast in; and on them the lions had no mercy. This produced from Darius a remarkable proclamation of the greatness and supremacy of "the Most High God," whom Daniel served.

9. Darius occupied the throne of Babylon only two years, and on his death it was usurped by a Babylonian noble, named

Nabonadius. Cyrus, the illustrious nephew of Darius, was for several years too much engaged in other wars to attend to him. But at length, he led his troops against Babylon. The city held out for two years against him; and was then only taken by the remarkable stratagem of diverting the course of the river Euphrates, which flowed through the city, and entering by night through the dry channel. This taking of Babylon, with all its circumstances, was minutely described by the prophet Isaiah, and Cyrus mentioned by name, above a century before that conqueror was born.

10. The prophet Daniel was still alive when Babylon was taken by Cyrus; and there is reason to conclude, that this venerable personage was high in the esteem of that conqueror. In some decrees, Cyrus intimates his knowledge of those prophecies in Isaiah which speak of himself, and there is little question that Daniel called his attention to them. We know that the prophet had at this time looked much into the writings of former prophets (Dan. ix. 1. 2), and had ascertained that the duration of the captivity was to be seventy years (Jer. xxv. 11, 12; xxix. 10); and now he found that the expiration of the seventy years left the sovereign power in the hands of Cyrus, of whom Isaiah had so particularly prophesied as the person destined "to restore the captivities of Judah. The communication of these facts must have made a strong impression on the conqueror, accompanied as it was by the claim, that the Jehovah whom the Hebrews worshipped was He who had raised him up, and had given to him all that greatness and glory by which he was now surrounded.

11. *Sacred Writers.*—The most eminent writer of this period was Daniel, whose history has been given above. He lived throughout the captivity in great esteem and honour. He did not return with his countrymen to Judæa, but remained at Babylon, and probably died soon after, either there or at Susa, from which metropolitan city the last of his visions is dated, when he was about ninety-four years old. His writings are in the form of visions, which describe, almost with the distinctness of history, the events of future times. The Messiah is also mentioned by him; and the time of his coming is set down with such precision, as produced among the Jews a general expectation of his advent at the time that Jesus Christ appeared.

CHAPTER II. B. C. 535 TO 516.

THE JEWS.	B. C.	PERSIAN EMPIRE.	B. C.	GENERAL HISTORY.	B. C.
Return to Jerusalem under Zerubbabel,	535	Cyrus, ...		Tarquinius Superbus, king of Rome, .	534
Jeshua, high-priest,	535	Cambyses, . . .	529	Anacreon, . . .	532
Rebuilding of the city and second Temple begun,	535	Smerdis, the Magian, ...	521	Polycrates, tyrant of Samos, . . .	531
Temple finished,	516	Darius Hystaspes,	521	Hippias and Hipparchus at Athens,	527
				Confucius, in China,	520

1. ANIMATED by the impressions thus made upon his mind, Cyrus, in the very year that Babylon was taken, issued a decree, in which, after acknowledging the supremacy of the Lord, and that to Him he owed all kingdoms, he gave full permission to the Jews, in any part of his dominions, to return to their own land, and to rebuild the city and temple of Jerusalem. No sooner were the favourable dispositions of the king thus made known, than the members of the later captivity—those of the tribes of Judah, Benjamin, and Levi—repaired in large numbers to Babylon from their different places of residence; some to make preparations for their journey; and others, who had no intention to return themselves, to assist those who had. Most of the existing race had been born in Babylonia, and in the course of years families had established themselves in the country, and formed connections, and gathered around them comforts which were not easily abandoned. Hence, only a zealous minority were disposed to avail themselves of the decree in their favour: the great bulk of the people choosing to remain in the land of their exile; and it has always been the opinion of the Jews, that the more illustrious portion of their nation remained in Babylonia.

2. The first return caravan was organized and directed by Zerubbabel, the grandson of king Jehoiachin, and by Jeshua, a grandson of the last high-priest Jozadak. The number of persons who joined them was about 50,000, including above 7000 male and female servants. Before they departed, Cyrus caused to be restored to them the more valuable of the sacred utensils, which had been removed by Nebuchadnezzar, and preserved by his successors, and which were now destined to be again employed in the service of the sanctuary. Zerubbabel was also entrusted with large contributions towards the expense of rebuilding the temple, from the Jews who chose to remain behind. The beasts of burden in this caravan exceeded eight thousand. In the book of Ezra, the names of the families which returned

to the first colony, and in those which followed, are carefully given.

3. The incidents of the journey are not related. On reaching Palestine the caravan repaired at once to Jerusalem, which they found utterly ruined and desolate. Before they separated to seek habitations for themselves, they raised a large sum by voluntary contributions towards the rebuilding of the temple. They then employed themselves in securing dwellings and necessaries for their families; and at the ensuing Feast of Tabernacles again repaired to Jerusalem, where sacrifices were offered on an altar erected upon the ruins of the temple. After this the people applied themselves zealously to the necessary preparations for the restoration of that edifice. In a year from the departure from Babylon the preparations were sufficiently advanced to allow the work to be commenced; and, accordingly, the foundations of the second temple were then laid with great rejoicings and songs of thanksgiving. While the work proceeded, the Samaritans manifested a desire to assist in the work, and to claim a community of worship in the new temple This was declined by the Jews, on the ground that the decree of the Persian king extended only to the race of Israel.

4. Being thus frustrated in their design, the Samaritans employed every means they could devise to thwart the undertaking. Their origin appears to have given them considerable influence at the Persian court; and although they could not act openly against the plain decree of Cyrus, an unscrupulous use of their money and influence among the officers of the government enabled them to raise such obstructions that the people were much discouraged, and the work proceeded but languidly, and at length was suspended altogether. This was one cause of the enmity which always afterwards subsisted between the Jews and the Samaritans. The suspension of the work commenced in the time of Cyrus, and continued through the reign of Cambyses and Smerdis, to the second year of Darius Hystaspes. In this long period the people gradually lost all heart for the work, and were disposed to conclude that the set time for it had not yet come. From this lethargy they were roused by the exhortations and reproaches of the prophet Haggai; and the building was resumed with fresh zeal. This zeal was, indeed, somewhat damped by the discouraging regrets of the old men, who had seen in their youth the temple of Solomon, and who clearly perceived that this would be a far inferior building. But to obviate this discouragement the prophet Haggai was commissioned to declare that the ultimate glory of this second temple should greatly exceed that of the first, not by greater splendour of fabric, but by the presence within its walls of the Messiah, so long expected as foretold—"the desire of all nations."—(Haggai, ii. 1-9.)

5. The renewal of the work caused afresh the opposition of the Samaritans, whose representations induced Tatnai, the Per-

sian governor of Syria, to write home for instructions, stating that the Jews alleged the authority of a decree of Cyrus for their proceedings. The result was happy; for, after some search, the decree was found. It not only authorized the erection of the temple, but directed the local government to afford assistance and supplies, which the Jews had not ventured to require, but which the rescript of Darius now commanded to be given. Under the impulse thus imparted the work proceeded with spirit; and, four years after, it was completed. The dedication was celebrated with great solemnity and joy; and soon after, it was made fit for the old ritual worship, which was resumed at the ensuing passover.

6. The Jews being now in some sense restored to their own land, it is proper to mention the footing on which they stood as a people. Like all the surrounding nations, they were under tribute to the Persians, and subject to the general policy of that government. They appear to have been favourably considered by it, at first on account of Daniel, and afterwards on account of the hatred of idolatry which was common to the Jews and to the Persians.* They were allowed the free exercise of their religion and laws, and the internal government was directed by a governor of their own nation, or by the high-priest when there was no other governor. There was, in fact, a distinct commonwealth, with its own peculiar institutions; and although responsible to the Persian king, and to his deputy the governor-general of Syria, it was more secure under the protection of the Persian monarch than, considering its feeble condition, it would have been in complete independence. With regard to religion, the dreadful lesson taught by the desolation of the land, the destruction of the temple, and the captivity of the people, had effectually cured the Jews of that tendency to idolatry which had been their ruin. But, as time went on, the distortion of character which had been restrained in one direction broke forth in another; and although they no longer went formally astray from a religion which did not suit their carnal minds, they, by many vain and mischievous fancies, fabricated a religion suited to their dispositions out of the ritual to which they formally adhered.

7. *Sacred Writers.*—The prophet Haggai was the first of the three prophets who were commissioned to make known the will of God to the Jews after their return from captivity. He is supposed to have been born at Babylon, and to have returned with Zerubbabel, under the edict of Cyrus. The object of his prophecy was to stimulate the building of the temple. Zechariah was also one of the returned exiles; and his prophecies were delivered at the same time, and with the same object. He also speaks of more remote times,—the coming of Christ, and the Roman war.

* The Persians worshipped the sun as a symbol of the Deity, and the fire as a symbol of the sun. They could not endure idolatrous *images*.

CHAPTER III. B. C. 516 to 444.

THE JEWS.	B. C.
Jehoiakim, high-priest,	483
Esther succeeds queen Vashti,	464
Ezra sent to Jerusalem,	457
Mordecai exalted,	451
Eliashib, high-priest,	453

PERSIAN EMPIRE.	B. C.
Xerxes or Ahasuerus,	485
Artaxerxes Longimanus,	464

GENERAL HISTORY.	
Harmodius and Aristogiton at Athens,	513
Consular government established at Rome,	509
First Dictator (Lartius) at Rome,	503
Coriolanus banished,	491
The Persians defeated at Marathon,	490
Xerxes makes his expedition into Greece,	480
The stand at Thermopylæ,	479
Xerxes defeated at Platæa, and Mycale retires from Greece,	479
First Decemvirs at Rome,	451

REMARKABLE PERSONS.	
L. Junius Brutus,	509
Porsenna,	507
Coriolanus,	490
Leonidas,	491
Aristides,	486
Æschylus,	480
Pindar,	480
Themistocles,	480
Pausanius,	479
Cimon (banished),	470
Anaxagoras,	470
Pericles,	468
Sophocles,	463
Herodotus,	445

1. It does not appear that the restored Jews experienced any further molestation in the lifetime of Darius Hystaspes, who reigned thirty-six years, and died B. C. 485. He was succeeded by his son Xerxes; and as he is the Ahasuerus of Ezra (iv. 6), it would appear that he was friendly to the Jews, notwithstanding the attempts made by the Samaritans to prejudice his mind against them. He was succeeded in B. C. 564, by his son Artaxerxes Longimanus, whose long reign embraces several circumstances of great interest to the Jewish people.

2. Early in this reign they proceeded to rebuild Jerusalem on a regular plan, and to surround it with a wall. This last procedure excited a ferment of opposition among the Samaritans and others, who succeeded in alarming the Persian government lest its dominion in these parts should be endangered by the fortification of a city, noted of old for ts turbulent character, as well as for the power of its former kings. Hence, an order was obtained that the building of the walls should not be allowed. It was not long, however, before Artaxerxes ascertained the present position and character of the Jewish people, and the favourable sentiments of Cyrus and Darius Hystaspes towards them, as manifested in the conduct and edicts of these princes. He learned also the veneration with which the God of the Hebrews had been regarded by the most eminent of his predecessors. All this is manifested in the terms of the commission by which, in

the seventh year of this reign, Ezra, the priest and scribe, was authorized to proceed to Jerusalem to set in order whatever related to the service and worship of Jehovah. He was not, however, authorized to rebuild the walls.

3. Such a commission as that with which Ezra was invested had become highly necessary; for after the death of the first leaders of the restoration, the high-priest Jeshua, the governor Zerubbabel, and the prophets Haggai and Zechariah, both the civil and ecclesiastical state became very unsettled, and had remained so for many years. The commission granted to Ezra was very extensive, and its terms were so precisely applicable to the circumstances of the Jewish people, as to suggest that it



Jerusalem.

was procured from the king by some of the powerful Jews who remained beyond the Euphrates. As governor, Ezra was authorized to appoint superior and inferior judges, to rectify abuses, to enforce the observance of the law, and to punish the refractory with fines, imprisonment, or even death, according to the degree of their offences. Such of the Jews as thought proper, were invited to return with Ezra, and from those who chose to remain, he was authorized to collect contributions for the use of the Temple. To this fund the king himself and his council

liberally contributed; and the ministers of the royal revenues west of the Euphrates were enjoined to furnish Ezra with what he might require, within certain limits, of silver, wheat, wine, oil, and salt, in order that the sacrifices and offerings of the temple should be constantly kept up; all of which is said to have been done in order to avert from the king and his sons, the wrath of the God of the Hebrews, who, it is very evident, was held in much honour at the Persian court.

4. An exemption from all taxes was also promised to persons engaged in the service of the temple; but this boon did not induce any of the Levitical tribe to join the caravan which assembled on the banks of the river Ahava, in Babylonia; and it was with some difficulty that Ezra at last induced some of the priestly families to go with him. The whole caravan was composed of 1754 adult males,—making, with wives and children, about 6000 persons. As a party thus composed had little military strength, and as the journey across the desert was then; as it always has been, dangerous, from the predatory Arab tribes by which it is infested, they felt considerable anxiety on this account. But Ezra, from having said much to the king of the power of God to protect and deliver those that trusted in him, felt disinclined to apply for a guard of soldiers; and thought it better that the party should, in a solemn act of fasting and prayer, cast themselves upon the care of their God. Their confidence was rewarded by the perfect safety with which their journey was accomplished. In four months they arrived at Jerusalem.

5. Having deposited in the temple the donations with which he was charged, and imparted his commission to the royal officers in that quarter, Ezra applied himself earnestly to the work he had undertaken. He does not himself record any of his acts particularly, excepting the removal of the foreign and idolatrous women, whom many of the people, and even of the priests and Levites, had married, contrary to the law. But we are informed by Nehemiah, that Ezra caused the law to be publicly read to the assembled people, and to be explained by interpreters to those who understood only the Chaldean dialect, in which they had been brought up. This doubtless gave occasion for the increase of the copies of the law; and it is well understood that Ezra collected and revised the sacred books which compose the Old Testament, and arranged them in the form which they now bear.

6. While Ezra was engaged in these labors, a great danger threatened the Jews who remained beyond the Euphrates. In the third year of his reign, the Persian king had put away his queen Vashti, and had taken in her place a beautiful Jewish damsel named Esther, the niece of Mordecai, a Benjaminite, and one of the officers of the palace. Years passed away, in the course of which the chief place in the king's favour was acquired by Haman, an Amalekite. To him the king commanded that all his servants and officers should bow in that peculiar manner,

by which the Persians testified the highest respect. This act of homage was refused by Mordecai,* who constantly allowed the great man to pass by without shewing that respect which all others paid. This attracted the attention and excited the inquiries of Haman; and learning probably that all other rigid Jews would act in the same manner, he vowed the extinction of the whole race. Having fixed, by lot, what he considered a propitious day for the execution of his design, he proceeded to the king, and without naming the people, but describing them, in general terms, as of peculiar customs and unpleasant manners, and of a refractory and rebellious disposition, he obtained an order for their extermination. Couriers were accordingly sent to all the provinces, commanding that the Jews everywhere, without regard to age or sex, should be utterly extirpated on the thirteenth day of the month of Adar, and their property taken as prey. When this became known in Shushan (Sesa) the metropolis, all the Jews there declared their concern in loud lamentations, and by garments of mourning. On learning these things from Mordecai, Esther, at his desire, undertook to intercede with the king in behalf of her people.

7. This was an undertaking of great danger; for it was death for any one to appear before the king uncalled, and she had not for some time been invited to his presence. She went, however, attended by her maidens; and the king happening to be in good humour, extended to her the golden sceptre, by which act her intrusion was forgiven. She invited the king and Haman to a banquet, at which she improved the favourable opening with such consummate tact, that the design of Haman appeared in the king's view as a plot for the destruction of the queen and her people; and in his rage he commanded him to be hanged upon a high gallows which he had prepared for Mordecai. It was less easy to revoke the murderous order which had at Haman's instance been issued, by reason of that peculiar practice of the Persians which made the word of the king a law that could not be altered. All that could be done was to allow the Jews to stand upon their defence against those who might attempt to put the first order into execution. These conflicting orders occasioned much bloodshed in different parts; but the Jewish nation was preserved, and the deliverance is to this day commemorated by an annual feast, called Purim.

8. There is yet another incident in this remarkable history. In the interval, after the first order had been issued, the king's attention was providentially drawn to the fact, that a domestic plot against his life had been formerly detected and made known by Mordecai. He then asked what reward had been conferred on the man to whom he owed his life;

* The precise ground of this refusal is not well known. Some think that it was because the form of homage was deemed idolatrous by Mordecai; others, that he would not bow to one of the race which had been doomed to extermination as the implacable enemies of Israel.

and hearing that he had received no mark of favour, he sent for Haman, and asked him what ought to be done for the man "whom the king delighteth to honour." Supposing that the king referred to himself, Haman enumerated distinctions of the very highest class, bordering on those which belonged to royalty itself; he was, therefore, utterly confounded when the king told him to see that all these honours were bestowed upon Mordecai the Jew,—the very Mordecai for whom he had just prepared a gallows fifty cubits high. Haman obeyed in silence; and on his downfall, which immediately followed, Mordecai was promoted to his place, which gave him power to be very useful to his nation.

9. *Sacred Writers.*—The history of Ezra has been mentioned, and some allusion has been made to his labour in arranging and revising the sacred books. Of these labours he says nothing himself; but the constant tradition of the Jews has been, that he collected as many copies of the sacred books as he could obtain; and by correcting the errors of former copyists, and by adding in various places what appeared to be necessary to illustrate, connect, or explain the context, he produced one perfect copy, which became the exemplar for all subsequent transcribers. Ezra was probably the author of the book which bears his name; and to him also, but without sufficient authority, the books of Chronicles have been ascribed.

CHAPTER IV. B. C. 444 TO 312.

THE JEWS.

	B. C.
Nehemiah,	444
Builds the walls of Jerusalem,	444
Returns to Persia,	432
Comes again to Jerusalem,	424
End of the Old Testament canon,	420
Joiada, high-priest,	413
Jonathan or Jehu, high priest,	373
Jaddua or Jaddus, high-priest,	341
Onias,	321

EVENTS.

	B. C.
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Peloponnesian War begins,	431
Egypt revolts from the Persians,	414
Death of Cyrus the younger,	401
Retreat of the Ten Thousand,	401
Peace of Antalcidas,	387
Battle of Mantinea, and death of Epaminondas,	363
Birth of Alexander the Great,	356
Egypt recovered by the Persians,	350
Carthaginians defeated by Timoleon,	340
Battle of Chæronea,	340
Philip king of Macedon killed,	336
Alexander defeats the Persians on the Granicus,	334
——— at Issus,	333
Takes Tyre, visits Jerusalem, acquires Egypt, founds Alexandria,	332
Defeats Darius at Arbela,	331
Porsian empire ends,	331
Alexander dies, and his conquests shared by his generals,	324

PERSIAN EMPIRE.

	B. C.
Artaxerxes Longimanus,	423
Darius Nothus,	423
Artaxerxes Mnemon,	404
Ochus,	381
Darius Codomanus,	335
Conquered by Alexander,	331

PERSONS.

	B. C.
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Democritus,	428
Thucydides,	426
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Alcibiades,	420
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Plato,	389
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Diogenes,	372
T. Manlius Torquatus,	361
Timoleon,	346
Aristotle,	345
Phocion,	343
Demosthenes,	338
Apelles,	334

1. It was not until the twentieth year of Artaxerxes that the Jews received the long-desired permission to build the walls of Jerusalem. This permission was obtained by a Jew called Nehemiah, who held the high office of the royal cup-bearer, and whose concern that "the city of his fathers' sepulchres lay waste" having been noticed by the king, led to the inquiries which induced this result. Nehemiah himself was granted leave of absence, and invested with full powers as governor of

the province, to enable him to execute his own designs, which circumstances had rendered coincident with the existing policy of the Persian government. He carried orders to the royal officers west of the Euphrates, to render him all possible assistance, and to furnish from the king's forests in Lebanon such timber as he might require. Thus commissioned, Nehemiah proceeded to Judæa, escorted by a body of Persian officers and cavalry. In this person we have another instance of the liberality with which the great eastern monarchies treated persons of a different religion, and of foreign and captive origin. The rank and authority of Nehemiah at the Persian court are evinced by the commission itself, and by the great retinue which was allowed him; and his wealth is shewn by the numerous servants he maintained, and the open table he kept at Jerusalem, which, with the other expenses of the governor, he defrayed from his own purse, declining to receive from the Jews the allowances belonging to his office.

2. A large town without walls offered so little inducement to the people, and so much temptation to enemies, that Nehemiah found Jerusalem unbuilt, and with a most scanty population. On making known his commission to the principal persons of the nation, he found them all disposed to engage zealously in the undertaking. The building of the new wall was accordingly commenced upon the old foundations. The Samaritans, and other enemies of the Jews, took alarm at this movement, and endeavoured in every possible way to thwart the design. The Jews were, however, too much in earnest to be discouraged; they armed the workmen, and still further protected them by a guard of armed citizens, as they worked in bands upon different parts of the wall. Thus, by the most arduous and patriotic exertions, the whole wall, with its gates and towers, was finished in the short space of fifty-two days. This great work being accomplished, the governor took measures to induce a sufficient number of the people to come and settle in the city. The neglected service of the temple was re-established, and care was taken that the people should be properly instructed in the law of Moses. The public reading of the law, and its interpretation, under the direction of Ezra, as mentioned in the former chapter, took place at this time, with every encouragement from Nehemiah. This ended in a joyful celebration of the Feast of Tabernacles, which had, since the days of Joshua, been neglected and almost forgotten; and after this the people were found to be in so devout a frame of mind, that Ezra and Nehemiah seized the occasion to engage them to enter into a solemn covenant to serve God with singleness of heart, and to obey in all things the law of Moses. Of such covenants we have had more than one previous example. This one was sealed by the principal heads of families, as representing the whole of the people.

3. After twelve years Nehemiah returned to Persia, his leave

of absence having apparently expired. His absence was not supplied by the presence of any person uniting the same degree of power and influence in the nation. The consequence was that the people soon began to neglect the divine law, and to contract mischievous connexions with the heathen nations by whom they were surrounded. This misconduct was by no means confined to the inferior classes of the people; but the evil example was set by the leading men, by the priests, and even by the high-priest himself. The intelligence of such proceedings at length brought Nehemiah back again from the Persian court. He applied a vigorous and unsparing hand to the reformation of these abuses. The Jews who had married heathen females were compelled to part from them; the observance of the sabbath was enforced; and the condition of the people was much improved by the abolition of illegal usury, which had operated in bringing great numbers of the poor under personal servitude to the rich.

Here, properly speaking, the history of the Old Testament ends; and our further information is obtained from Josephus, and from the books of the Maccabees.

4. After Nehemiah, Judæa ceased to form a distinct government, and was annexed to the satrapy of Syria. The internal government was, however, administered by the high-priests, under the appointment of the satraps of Syria. This annexation of the civil government to the pontificate, soon made that office one of high ambition to the different members of the sacerdotal family, and gave occasion to most disgraceful contests among them. At the time which we have now reached, there had been three high-priests since the return from Babylon, namely, Joshua, Joachim, and Eliashib. This last died in B. C. 413, and was succeeded by his son Joiada or Judas, whose pontificate extended to B. C. 373. Until the death of Joiada, nothing particularly worthy of notice occurs in the history of the Jews. They remained quiet under the Persian government, to which they were as much attached as they could be to any foreign rule, and to which they were always faithful.

5. The death of Joiada occurred in the thirty-first year of Artaxerxes Mnemon, when the Satrapy of Syria was vested in Bagoses. But soon after, Joshua, another son of the late high-priest, arrived at Jerusalem, and claimed that high office on the ground of having been appointed by Bagoses. This occasioned a violent dispute between the two brothers in the interior court of the temple, and Joshua was slain in that sacred place. On hearing of this, Bagoses repaired to Jerusalem, and after sternly rebuking the Jews for thus defiling the temple of their God, he imposed as a punishment a heavy tax upon the lambs offered in sacrifice, which was not remitted until after the death of Artaxerxes, when Bagoses was recalled to Persia, and the tax was not enforced by his successor.

6. In the next reign, that of Ochus, the Phœnicians revolted

from the Persian yoke; and in this affair the Jews appear to have been partially involved; for after the fall of Sidon, the king went and took Jericho, and sent the inhabitants into exile. It was in the eighteenth year of this reign that the high-priest Johanan died, and was succeeded by his son Jaddua. It would seem that Jaddua was a just pontiff, who endeavoured to uphold the reforms of Nehemiah. Of this he gave a remarkable proof by expelling his own brother Manasses for marrying the daughter of Sanballat, the Cuthite governor of Samaria. Manasses then repaired to that personage; and the Samaritans, not being allowed access to the temple at Jerusalem, were induced by the presence of a member of the pontifical family among them, to think of having a temple for themselves. Sanballat accordingly obtained from Darius Codomanus permission to build a temple for them on Mount Gerizim, and when it was finished, Manasses became their high-priest. This measure greatly widened the breach between the Jews and the Samaritans. Each party contended for the exclusive claims of its own temple. The Jews alleged that sacrifices ought to be offered only at Jerusalem; but the Samaritans affirmed that the true place of worship was Mount Gerizim, where they alleged Joshua had built the first altar. The continuance and growth of this controversy produced that mortal antipathy between the two nations to which there is more than one allusion in the New Testament. (Luke ix. 51-56; John iv. 9-29; viii. 48.)

7. It was in the time of Jaddua that the great event arrived which had long been foreshewn in the prophetic visions of Daniel (ii. 39; xi. 4). The great victory over the Persian king, at Issus, opened up the south to Alexander the Great, who commenced operations in Syria, and, while engaged in the siege of Tyre, summoned the neighbouring nations to render their submission. The Samaritans obeyed the summons very early, and were treated with indulgence: but it does not seem that any attention was paid to it by the Jews. Therefore, after he had destroyed Tyre, he turned aside on his way to Gaza, to march against Jerusalem. As he approached, his hostile purposes are said to have been averted by an imposing and submissive processsion of the priests and citizens, headed by the high priest in his pontifical robes. In him the conqueror is said to have recognized the person who in a dream had foretold to him the conquest of the Persian empire. If so, it was quite in the power of Jaddua to fulfil this dream by shewing him these prophecies of Daniel, in which his existence and victories had been clearly foretold. That the high-priest did bring these prophecies to his knowledge, may account for the favour with which the Jews, notwithstanding the tardiness of their submission, were treated by Alexander. At their request, he secured to them the undisturbed enjoyment of their national laws and exemption from tribute every seventh year; but he demurred when the latter privilege was also sought by the Samaritans.

While he was absent, conquering Egypt, the Samaritans gave him so much displeasure that, so far from rendering them any favour, he expelled them from Samaria and re-peopled it by a colony of Macedonians. The dispossessed Samaritans then repaired to the city of Shechem, between Mounts Ebal and Gerizim, which became their metropolis.

8. After the death of Alexander, the vast empire which he had won was divided among his generals, and Judæa, from its situation between Egypt and Syria, suffered dreadfully, and was deeply involved in the bitter contests in which his successors were soon engaged against each other. It is our purpose not to relate the particulars of these contests, but to glean from them the facts which directly affected the condition of the Jewish people.

9. In the first division of Alexander's empire, Syria with Palestine devolved to Laomedon, and Egypt to Ptolemy Lagus. Between them a war arose, and the former was defeated by Nicanor, one of the generals of Ptolemy. All the provinces of Laomedon then submitted to Ptolemy; but the Jews manifested so much reluctance to violate their engagements, that Ptolemy advanced against Jerusalem with a large army and laid close siege to the city. Knowing that the religious veneration of the Jews for the Sabbath prevented them from fighting on that day, he assaulted and took the city on the Sabbath. But he did not treat them with severity; for although he sent a large number of Jews into Egypt, it was rather as colonists than as prisoners. Indeed, before this, many Jews had been removed to Egypt by Alexander, to help to people his new city of Alexandria, where they were allowed civic privileges of the first class, the same as the Greek inhabitants enjoyed. These privileges were confirmed by Ptolemy, who also advanced many of those he took away to places of authority and trust, in consequence of which many more went to Egypt of their own accord. Eight years after, Ptolemy transported another large body of them, whom he settled in the provinces of Lybia and Cyrene. By successive deportations of this description, and by the voluntary removals of Jews, who sought under the shadow of the Egyptian throne the peace which they could not find in their own country, Egypt became, and long continued, an important seat of the Jewish population.

10. *Sacred Writers.*—The book of Nehemiah has the singularity of being written in the first person, and was, therefore, without doubt, the production of the eminent man whose name it bears. It gives a clear and plain account of his administration, and has, more than any other portion of Scripture, the effect of an autobiographical narrative. Malachi, the last of the prophets, belonged to the time of Nehemiah. Nothing whatever is known of him. He reproved the abuses which Nehemiah laboured to correct. It is remarkable that his prophecy closes the Old Testament with an announcement of John the Baptist, with whose birth and ministry the history of the New Testament opens.

CHAPTER V. B. C. 314 TO 187.

THE JEWS.

	B. C.
Simon I., high-priest,	302
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EGYPT.

	B. C.
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SYRIA.

	B. C.
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GENERAL HISTORY.

	B. C.
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Alexander's generals take the title of kings,	306
Antigonus defeated and killed,	301
Seleucus on the Tigris built,	291
The Septuagint translation of the Old Testament,	184
Pyrrhus, king of Ephirus, enters Italy,	280
First Punic war begins,	264
Regulus taken prisoner,	256
The temple of Janus shut,	235
The Colossus of Rhodes overthrown by an earthquake,	224
Second Punic war begins,	218
The battle of Cannæ,	216
Hannibal defeated in Africa by Scipio,	202
Second Punic war ends,	201
Hannibal goes to Antiochus III.,	195
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REMARKABLE PERSONS.

	B. C.
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Eumenes *ob.*,	315
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Hanno,	257
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Hamilcar,	248
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Plautus,	220
Hannibal,	220
Q. Fabius Maximus,	216
Zeno,	210
Asdrubal,	211
Scipio Africanus,	204
Scipio Asiaticus,	190

1. PTOLEMY LAGUS did not long remain in undisturbed possession of Palestine, which, with Phœnicia and Ceole-Syria, was wrested from him by Antigonus, one of the most ambitious and turbulent of the generals who shared the empire of Alexander. But after he had been overthrown and slain by Seleucus and Lysimachus, in the decisive battle of Issus, Ptolemy quietly recovered and retained this important province; and by the wisdom and justice of his government, promoted the prosperity and gained the affections of the Jewish people. During his reign, Simon the Just, a most excellent high-priest, repaired and improved the city and temple of Jerusalem, and provided both

with strong and lofty walls. He also completed the canon of the Old Testament Scriptures by adding the books of Ezra, Nehemiah, Chronicles, Esther and the prophecies of Malachi. In B. C. 300, he succeeded Onias, the successor of Jaddua, and died in B. C. 291.

2. Meanwhile a power arose in Asia, which was by far the greatest of those which were formed out of the spoils of Alexander's empire. It was founded by Seleucus, who took the title of king of Syria. His dominion extended from the Euxine to the borders of Arabia, and from the Mediterranean to the Indus. His eastern capital was Seleucus on the Tigris, and his western Antioch. Both these cities, and many others, were founded by him. Being, like Ptolemy, convinced of the value of the Jews as good and faithful citizens, he endeavoured to attract them to his new cities in Asia Minor by the offer of the same privileges as Ptolemy had allowed them in Egypt. Many Jews accepted the invitation; and hence, in later periods, we find them established in considerable numbers in the principal cities of Asia Minor as well as of Egypt.

3. Ptolemy Philadelphus succeeded his father Ptolemy Lagus in B. C. 285. He confirmed to the Jews all their former privileges. He induced large numbers of them to settle in Egypt, and to promote that object ransomed many who had been sold for slaves. This king was a great patron of literature, and spared no cost in procuring curious books for the famous library which he established at Alexandria. He caused the Hebrew Scriptures to be translated into Greek, and deposited in that library. This important translation still exists under the name of the Septuagint, from the tradition that seventy persons were employed in the translation. The prophecies of the Hebrew books had lately attracted some attention, and the authentic history of a people so closely connected with Egypt as the Jews, must have been deemed interesting. These were probably the reasons which led Philadelphus to desire this translation. By its means the religion of the Jews became better known to the heathen, and we afterwards hear of magnificent presents being sent by them to the temple of Jerusalem. The translation may be referred to the year B. C. 278: a correct copy of the original also was provided by the care of Eleazer the high-priest, son of Simon the Just.

4. Ptolemy Euergetes, the next king of Egypt, considerably enlarged the privileges of the Jews, and testified his respect for their God by offering a vast number of victims in sacrifice at Jerusalem.

6. In the next reign, that of Ptolemy Philopater, the peace which the Jews had enjoyed under the Egyptian kings began to be seriously disturbed. Antiochus III. surnamed the Great, king of Syria, greatly desired to annex to his own dominions the provinces of Palestine which had been held by the kings of Egypt, whom he made some vigorous efforts to dispossess.

But after being for a time successful, he was at length defeated with great loss by Philopater, who soon after repaired to Jerusalem, and offered many sacrifices to Jehovah in acknowledgment of his recent victory. Unfortunately the beauty and richness of the building attracted his attention, and he desired to view the interior. This was resisted by the high-priest Simon II. who informed him that it was unlawful even for the priests to enter the inner sanctuary. The king persisted; but as he was walking across the inner court to enter the sacred place, a sudden dread and horror came over him, and he fell speechless to the ground. He was carried out, half dead by his attendants. This circumstance, acting upon an ill constituted mind, filled the king with great resentment against the Jewish people, and on his return to Egypt, he raised a bitter persecution against those who had settled in that kingdom. He took away their high privileges, and caused them to be enrolled with the lowest class of the native Egyptians; and many were, on various alleged grounds, consigned to slavery and to death. It is even said that he contemplated the extirpation of the Jewish race, and that beginning with those of Egypt, he caused a large number of them to be brought together at Alexandria, with the view of having them publicly destroyed by elephants in the hippodrome. A vast multitude of people assembled to view the horrid spectacle, and the king himself was present with his court. The elephants, to render them furious, had been previously inebriated with wine and frankincense; but instead of slaying the victims exposed to their rage, they turned their fury upon the spectators, of whom great numbers were destroyed, while the Jews remained altogether unhurt. Public opinion recognized in this an interposition of Heaven in their behalf; and we are told that Philopater desisted from his designs, and restored to the Jews their former privileges. The whole of this account, however, rests on authority in which implicit confidence cannot be placed.

6. Philopater died in B. C. 205, leaving the crown to Ptolemy Epiphanes, then a child of five years old. Antiochus the Great had meanwhile, by a series of successes in the east, greatly extended his authority and power; and having now returned to the west, he deemed the conjuncture favourable for a fresh attempt to wrest the Syrian provinces from the Egyptian crown. He succeded; and the Jews manifested great readiness in placing themselves under his rule. Considering their general attachment to Egypt, this must be accounted for by their resentment at the treatment of Philopater, and by their satisfaction at the kindness and liberality of Antiochus to the numerous Jews who were settled in his dominions on both sides of the Euphrates. Antiochus was much gratified by the proofs of attachment which he received; and when he visited Jerusalem in B. C. 198, he conferred on it such favours as he knew were best calculated to win the hearts of the inhabitants. He prom-

ised to restore the city to its ancient splendour, and to repair the temple at his own cost: he made provision for the regular performances of the sacred services, and he guaranteed the temple from the intrusion of strangers. By bestowing these favours, with the confirmation of their political privileges, Antiochus shewed that he well understood the remarkable people with whom he had to deal.

7. The troubles in which Antiochus became involved with the Romans, who now began to take part in the affairs of Western Asia, little concerned the Jews. They might have continued to enjoy tranquillity under his successor; for Seleucus Philopater was as well disposed towards the Jews as his father had been, and gave orders that the charges for the public worship should continue to be defrayed out of his own treasury. An unhappy altercation, however, between Onias II, and Simon the Governor of the temple, changed the aspect of affairs. The latter, in consequence of his quarrel, sent to the king a very exaggerated account of the wealth contained in the temple; and Seleucus, being in great want of money, determined to appropriate all this treasure to himself. He therefore sent his treasurer Heliodorus to seize it and bring it to Antioch. When this functionary arrived at Jerusalem, Onias endeavoured to dissuade him from his purpose, assuring him that the fund was not considerable, and that it was devoted to charitable uses. But Heliodorus persisted in executing his commission, and was about to enter the temple, when he was terror-struck by an awful vision, and quickly withdrew not only from the temple but from the city, which he declared to be under the protection of a power which no man could withstand.

8. The high-priest soon followed him to Antioch, to complain to Seleucus of the misconduct of Simon, which he placed in so strong a light as to procure his banishment from Jerusalem, whereby peace was once more restored to the city.

CHAPTER VI. B. C. 175 TO 169.

THE JEWS.	B. C.	EGYPT.	B. C.	SYRIA.	B
Jason, high-priest, .	174	Ptolemy Philometer and Ptolemy Physcon, . . .	175	Antiochus IV., Epiphanes, . . .	
Menelaus, high-priest,	172				

1. THE Jews had now been so long under the Greek monarchs of Egypt and Syria, that they had become well acquainted with the customs, the literature, and the philosophy of the Greeks. A large party regarded the manners of that people

with preference, and their religion without displeasure, and were willing to sink the distinctive peculiarities of their own practices and faith. Of this number was Jesus, the brother of the high-priest Onias, whose predilections were manifested by the Greek name of Jason which he assumed. He offered a large sum of money for the high priesthood to Antiochus Epiphanes, who succeeded Seleucus Philopater in B. C. 175. His offer was accepted. Onias was called to Antioch, and kept there a prisoner at large, and Jason took his place. The party which gathered around this man was considerable; for not only was there among the educated classes a strong leaning towards the Greek customs, to which he was known to be favourable, but the citizenship of Antioch, which he had been empowered to bestow, was to them an object of great desire. Jason delayed not to establish at Jerusalem a gymnasium for athletic exercises, which soon became so popular, that even the priests neglected the temple services to be present at the games. Jason also established an academy for bringing up the Hebrew youth after the manner of the Greeks; and by every kind of influence he encouraged the adoption of Greek customs and habits, not only of external life, but of action and thought. It appears, however, that the Jews generally, and even his own adherents, were not prepared to go so far as himself; and when he sent some young men to Tyre, to assist at the games celebrated there in honour of the Tyrian Hercules, and entrusted them with large sums of money to expend in sacrifices to that idol, they chose rather to give the money for the building of ships. Jason did not long enjoy his ill-gotten dignity; for after three years he was supplanted in turn by his younger brother, Onias IV., or Menelaus, who offered the king three hundred talents more for that dignity than Jason had given. Jason fled to the country of the Ammonites. Menelaus proved even more wicked than his brother. One of his first acts was to abstract some of the golden vessels of the temple, and to send them secretly to Tyre for sale. The fact, however, transpired, and excited considerable ferment, especially among the numerous Jews at Antioch, where the exiled high-priest, the venerable Onias, took such notice of it as gave deep offence to his brother, who prevailed on Andronicus, the king's deputy at Antioch, to put him to death; for which deed Andronicus was himself slain on the same spot by order of the king when he returned to the capital.

2. Soon after Antiochus engaged in a war with Egypt. He invaded that country twice with success; but a rumour of his death was believed in Palestine. This, together with the absence of the Syrian forces, encouraged the exiled Jason to attempt the recovery of his lost power. With a body of one thousand men, assisted by friends within the city, he surprised Jerusalem, and inflicted great severities upon the adherents of Menelaus, who himself sought refuge in the castle. The return of Antiochus, however, compelled him to abandon th

city and the power which he thought he had recovered: and after wandering from place to place, he died miserably in Lacedæmonia. Antiochus, provoked at the satisfaction which the news of his death appeared to have given the Jews, chose to consider the transaction as revolt, and punished it accordingly. The city was abandoned to the fury and licence of the soldiers for three days, during which four thousand of the inhabitants were slain, and nearly an equal number carried away and sold for slaves. The king, conducted by the impious Menelaus, then entered the temple, which he plundered of all its treasures, vessels, and golden ornaments, and carried away one thousand eight hundred talents of gold and silver to Antioch. But he did not quit the place until he had offered to the people and their god the outrage of sacrificing a large hog upon the altar of burnt-offerings. Menelaus was left in the high priesthood; for although he was hated by the people, no one dared to move against one who stood so high in the favour of the king.

3. In another invasion of Egypt, Antiochus was met by the Roman ambassadors, who, in the name of the Senate, commanded him to desist from the enterprise, and, drawing a circle around him on the sand, forbade him to quit it until he decided between the friendship and the enmity of Rome. He bent his proud heart to the hard task of obedience, and turned homeward with the formidable army he had assembled for this enterprise. Burning with the sense of his disgrace, he failed not to wreak a portion of his wrath on the Jews as he returned. The baffled tyrant detached Apollonius to Jerusalem with an army of twenty-two thousand men, commanding him to destroy the city, to massacre the male inhabitants, and to sell the women and children for slaves. Apollonius entered the city peaceably, and gave no sign of his intentions until the first Sabbath-day after his arrival. Then, while the people were engaged in the solemn worship of the Most High, he executed this dreadful commission with unrelenting ferocity. After having slain great multitudes of the people, and sent away ten thousand captives, he plundered the city, after which it was set on fire, and the wall demolished. The Temple was allowed to stand, but its service was altogether abandoned; for it was commanded by a fortress which the Syrians erected, and from which the soldiers assaulted all who went there to worship. Thus in the month of June, B. C. 168, the daily sacrifices of the temple ceased, and the city of Jerusalem was deserted.

4. Antiochus next issued a decree, enjoining the establishment of the Grecian form of idolatry throughout his wide dominions, that the various nations under his sway might, by the relinquishment of their distinctive observances, "become one people." When we consider the variety of the forms of worship among the different nations in the empire of Antiochus, it is scarcely credible that so wild a project was seriously entertained; nor is it likely that the decree was exclusively levelled

against the Jewish people; but it is more probable, that his object was to find a pretext for plundering the temples of the recusants; and as the temples were, from their sanctity, the great banks of deposit in those times, their spoils offered great temptations to so needy a king as Antiochus. Although the temple of the Jews had been already plundered, his hatred to that people was gratified by the sufferings in which this law involved them; and so rigidly was it enforced, that death was the penalty of disobedience. What reception this decree met with among the heathen, is scarcely known; but except the Jews and the Persians there were few nations likely to offer any serious opposition. Officers were especially appointed to enforce the decree in every province. In the different towns, many of the Jews submitted to sacrifice to idols, and to profane the Sabbath. The Samaritans consented to receive the statue of Jupiter Xenius into their temple on Mount Gerizim; and the temple of God at Jerusalem was dedicated to Jupiter Olympius, his statue placed therein, and sacrifices regularly offered to him. Such of the Jews as refused to share in this worship, or to evince their conformity by eating swine's flesh, were cruelly massacred, or subjected to the most exquisite tortures. The same proceedings were repeated in other towns; for the idol altars, groves, and statues were everywhere set up, and everywhere the tests of obedience were exacted. It was not long, however, before Antiochus perceived that, in as far as the Jews were concerned, his decree was less effectual than he had expected. He therefore issued another decree, forbidding, under pain of death, the worship of Jehovah, and the observance of the distinctive requirements of the Mosaical law, such as circumcision and the Sabbath. He went further, and endeavoured to extinguish the law itself, forbidding it to be read, and commanding every copy to be given up under pain of death. It was in this emergency that the Jews commenced reading lessons from the prophets instead of the law, in their synagogues; and when afterwards they resumed the reading of the law, they did not cease to read the prophets; whence arose the subsequent use of both in their synagogues. Many, as we have said, apostatized under these trying circumstances; but many also were found faithful to the death, and many others went forth to wander in deserts and in mountains, in dens and caves of the earth, subsisting on such herbs and roots as they could find in those solitary places.

5. Astonished at the obstinacy which the Jews manifested, Antiochus, mistrusting the zeal of his officers, repaired himself to Jerusalem to see that his decree was rigidly enforced. It were charity to suppose that Antiochus Epiphanes had by this time become mad; for it is difficult otherwise to imagine how any human creature would endure to witness, much less to take delight in, the horrid tortures and cruel deaths to which the unhappy recusants were subjected. As examples of these dreadful

transactions, the historian relates at length the case of the venerable Eleazer, who, in his ninetieth year, chose rather to die than to eat the forbidden flesh of swine; and of the heroic mother and her seven sons, who nobly set the tyrant at defiance, and placed their faith and hope that "the king of the world would raise up those that died for his laws to everlasting life.'

BOOK VII.

CHAPTER I. 167 TO 163.

THE JEWS.	B. C.	EGYPT.	B. C.	SYRIA.	B. C.
Menelaus high-priest, . . .	172	P. Philometer and P. Physcon, .	175	Antiochus (IV.) Epiphanes, .	175
Judas Maccabæus,	163			Antiochus (V.) Eupater, . . .	164
Alcimus, . . .	161				

1. THE persecution by Antiochus had raged about half a year, when God raised up deliverance for his people in the noble family of the Asamoneans, Mattathias and his sons, better known as the Maccabees. Asamoneus, from whom the family took its name, was the great-grandfather of Mattathias, a priest descended from Phineas, the son of Eleazer, the elder branch of the family of Aaron. This Mattathias was a person of consequence and influence in his native city of Modin, for which reason the king's commissioner at that place was anxious that he should there set the example of compliance with the royal mandate. But Mattathias, on his own behalf and that of his sons, repelled with indignation the inducements which were offered; and, in a transport of holy zeal, he ran and smote down a Jew who at that moment advanced to offer sacrifice at the altar. By this act the sword was drawn, which was to be sheathed no more till Israel was free. Animated by the same impulse, his sons and a few others gathered around Mattathias, and fell upon and slew the commissioner himself and his attendants; after which they passed through the city, calling upon all who were zealous for the law of God to follow them. Many were roused by their call; but as the number was as yet small to meet the enemy, they withdrew for a time into the wilderness. They were speedily followed thither by the king's troops, and being attacked on the Sabbath day, many suffered themselves to be slain without offering the least resistance. Mattathias saw the fatal consequences of this practice, as it had for a long time been usual for the enemies of the Jews to attack them on

a day when it was known they would not fight. He therefore directed that henceforth they should stand on their defence even on the Sabbath day; and this order, being properly confirmed, guided the future practice of the Jewish people, who still, however, refused to act, except on the defensive, on the sacred day.

2. The standard of revolt being now erected, all who were zealous for liberty and truth repaired to it, so that Mattathias soon found himself sufficiently strong to act on the offensive. They then left their retreat, and went, chiefly by night, throughout the country, pulling down the idolatrous altars, and destroying their persecutors wherever they met with them. They also re-opened the synagogues, enforced the rites enjoined by the law, and recovered many of the sacred books which had fallen into the hands of the heathen. A year of such exertions greatly improved the aspect of affairs, when death arrested the career of the heroic priest. He left five sons, John, Simon, Judas, Eleazer, and Jonathan. The dying advice of the father was, that the judicious Simon should be their counsellor, and the valiant Judas their captain. Judas is said to have derived his surname of Maccabeus from a cabalistic word formed of M. C. B. J., the initial letters of the words contained in the sacred text which he bore upon his standard.* He proved himself a bold and able commander, and, in many respects, may be considered the greatest hero which the Jewish nation ever produced. With a force not exceeding 6000 men he took the field against the large and well-disciplined armies of Antiochus, commanded by warriors of reputation, and defeated them all. In the first instance, the defeat of Apollonius the governor of Samaria, enabled him to make himself master of some of the principal towns and fortresses of Judæa, from which he expelled the Jews who had turned to idolatry. Then a powerful army under a great general called Seron, took the field against Judas. After encouraging his men, who were somewhat alarmed at the immense disparity of numbers, the hero fell upon the enemy with great fury, so that their force was broken and they fled before him. This victory made the name of Judas renowned in all the neighbouring states. Antiochus himself saw that this revolt required more attention than he had given to it, and resolving to crush it, he repeatedly sent formidable armies into Judæa, commanded by his most able officers. But the valiant Maccabeus maintained his ground, and in one year defeated the Syrians five times, in as many pitched battles. The last of these engagements was with Lysias, the regent of Syria, during the absence of Antiochus in Persia, whose army amounted to 60,000 choice infantry and 5000 horse. This formidable army was met by Judas with only 10,000 men, at Bethzur; and

* The text was Exod. xv. 11. *Mi Chamoka Baalim Jahoh*, "Who is like unto thee among the gods, O Lord!"

after calling on God, "Cast them down with the sword of them that love thee,"—he assailed them with such vigour that thousands of them were slain and the rest put to flight. Lysias was astonished at the desperate valour of the Jews, and conducted the remnant of his army back to Antioch.

3. This great success encouraged Judas to march at once to Jerusalem. He gained possession of the city and the temple, and after purifying both from every trace of the Syrian idolatries, the temple was consecrated anew to the service of God, and the daily sacrifices and worship were resumed after a calamitous interruption of three years. This new dedication of the temple and revival of their worship, was ever after celebrated by a feast which occurred about the winter solstice (John, x. 22).

4. The Jews were not, however, able to expel the Syrian garrison from the fortress which had been built by Apollonius to overlook the temple. They therefore protected the temple itself by surrounding it with high walls and towers, within which they kept a valiant and watchful garrison.

5. In the east, Antiochus appears to have been little more successful than were his generals in the west. He was repulsed in an attempt to plunder the rich temple at Elymais in Persia, and withdrew in anger and shame to Ecbatana. There news reached him of the repeated losses which his arms had sustained in Judea, and that the country was in possession of the Jews. On receiving this intelligence, his rage passed all bounds, and he denounced the most horrible vengeance upon that land and people. But while the words were in his mouth, he was smitten with a loathsome and incurable disease, in which he lingered under the most excruciating torments. In his last days, he confessed to those around him that he was smitten by the hand of God, in punishment for his desecration of the temple and his persecution of the Jews. "I perceive, therefore," he said, "that for this cause these troubles come upon me; and, behold, I perish through grief in a strange land." He died in the beginning of B. C. 164.

6. Although the Jews were thus delivered from the most inveterate enemy that they had ever known, the war was still carried on by the regent Lysias, in the name of Antiochus Eupater, a child, the son of the late king. But although this army was much stronger than the last, it was completely routed; and then the regent, confessing the wickedness of contending with the mighty God who defended the Jewish people, offered peace on reasonable terms, which the Jewish leaders thought it right to accept, and in obtaining which the Roman ambassadors used their commanding influence. The high-priest Menelaus took this occasion to return home and resume his pontificate. (2 Macc. xi.)

7. The Jews at Jerusalem were, however, still much annoyed by the presence of the Syrian garrison in the castle. Judas.

therefore, laid siege to this fortress, determined, if possible, to rid the capital of so serious an inconvenience. There were many apostate Jews in the castle; and they, dreading the treatment they might expect from the orthodox Jews, if it fell into their hands, withdrew secretly and hastened to Antioch, where their representations invited the regent and the young king to undertake a new war against Judæa. The army which was raised for this purpose, was evidently intended to extinguish the nation. It consisted of 100,000 foot, 20,000 horse, 32 war elephants, and 300 chariots armed with scythes. With this mighty host, Lysias proceeded southward and besieged Bethsura, a strong fortress which had been built to protect the frontier towards Idumæa. Judas could not induce his men to risk a pitched battle with such a host: but they fell upon the invaders by night, and before they knew who had entered their camp, four thousand of them were dead men. The Jews drew off in safety by break of day. The next morning they came to battle; and Judas, to avoid being surrounded by the Syrians, was forced to withdraw to Jerusalem, which had by this time been put in a good state of defence. In this battle Judas lost his brother Eleazer, who was crushed to death by the fall of an elephant, which he himself slew under the erroneous impression that the king rode upon it. (1 Macc. vi. 18—47; 2 Macc. xiii. 15-22).

8. The Jews were now in great peril; for the Syrian army, after taking Bethsura, and placing a strong garrison there, advanced to Jerusalem, which they closely besieged, and, in all human probability, would have soon taken. But at this juncture the regent received intelligence that Philip, a rival regent, whom the late king had appointed on his death-bed, had entered Syria with a large army, and had taken possession of Antioch. He therefore concluded a treaty with the Jews, granting all their demands. He then threw down the strong walls around the temple mount, in violation of the treaty, and hastened to encounter Philip, whom he utterly overthrew (1 Macc. vi. 48–65; 2 Macc. xiii. 3–23). Menelaus, the apostate high-priest, who had again deserted to the Syrians, and had encouraged the expedition in the hope of obtaining the government of Judæa, being viewed by them as the real author of their disasters, was, by the royal order, smothered by being thrown into an ash-pit at Berea. Judas himself was now recognised as governor of Judæa; and it is from this year (B. C. 163) that his accession to the principality is usually dated.

CHAPTER II. B. C. 163 TO 143.

ASMONEAN PRINCES.	B. C.	EGYPT.	B. C.	SYRIA	B. C.
Judas Maccabeus,	163	Ptolemy Philometer,	160	Demetrius Soter,	162
Alcimus, high-priest,	163	Ptolemy Physcon,	145	Alexander Balas,	150
Jonathan,	160			Demetrius Nicator,	145
High-priest,	153			Antiochus (VI.) Theos	144
				Tryphon	143

GENERAL HISTORY.

	B. C.
Demetrius Soter defeated and killed by Alexander Balas,	150
Third Punic War begins, and lasts three years,	149
Carthage destroyed by Scipio Nasica,	148
Corinth destroyed by L. Mummius,	148

1. THE vacant high-priesthood was given to Alcimus or Jacimus, to the exclusion of the rightful successor, Onias, the son of him who had been murdered at Antioch at the instigation of Menelaus. This disappointment induced Onias to retire into Egypt. He was there received with favour by Ptolemy Philometer, and used his influence to obtain leave to found a temple for the numerous Jews in that country. It was built at On or Heliopolis, "the city of the sun," after the model of the temple at Jerusalem, but not so large or magnificent. Onias was appointed high-priest: there were also inferior priests and Levites, and the services were conducted as at Jerusalem, until the time of Vespasian, in whose reign both temples were destroyed.

2. Alcimus, the new high-priest, was a man of loose principles, which, with his known attachment to the Grecian idolatries, rendered him so obnoxious to the Jews, that they very soon expelled him from the land.

3. Shortly after, Antiochus Eupator, and the regent Lysias, were defeated and slain by Demetrius Soter, the rightful heir to the throne,* who had hitherto been detained as a hostage at Rome. This prince was no sooner established on the Syrian throne than all the Jewish traitors and apostates, with Alcimus at their head, came around him with many grievous complaints against Judas and his party; and Alcimus made it appear that his own expulsion was an act of strong contempt towards that power by which he had been invested with the pontificate. Listening to these complaints, Demetrius re-appointed Alcimus

* Demetrius was the son of Seleucus Philopater, who was succeeded by his brother Antiochus Epiphanes, who left the crown to his son Antiochus Eupator.

to the high-priesthood, and sent Bacchides, the governor of Mesopotamia, to re-instate him in his office, and take vengeance on his enemies. This commander entered the country without any hostile manifestations; and many Jews, who, relying on his fair professions, had put themselves into his power, were treacherously slain. Bacchides then, having met with no opposition, left the country in charge of Alcimus, with a force considered sufficient to secure him in his place. But he had no sooner withdrawn, than Judas, who had retired before him, appeared again, and easily recovered the position which he had seemed for the moment to abandon. Alcimus, being unable to offer any effectual resistance, again repaired to Antioch, with renewed and more earnest complaints to the king. Another and more powerful army was accordingly sent into Judæa, under Nicador. He was twice defeated by Judas,—the last time so completely, that of 35,000 men, not one escaped alive to bear the tidings to Antioch. This great victory procured the nation an interval of rest, and was deemed of so much importance by the Jews, that they established an annual festival of commemoration. (1 Macc. vii. 4—50; 2 Macc. xiv. 2—16; xv. 1—37).

4. A step was then taken by Judas, which some have praised, and others blamed; but which will probably be considered, by those who are the most intimately acquainted with the history of the time, to be the best which could have been taken under all the circumstances. He sent an embassy to Rome, to solicit the friendship of that powerful nation, whose influence had for some time been paramount in Syria and in Egypt. It quite consisted with the policy of the Roman senate to weaken the great states, by forming alliances with the lesser nations which depeuded on them. The Jewish ambassadors were therefore received with favour, and the Romans readily concluded a treaty, which could not possibly be injurious to themselves, and might yet be of some advantage to the Jews. The immediate result of this alliance was, that the senate sent a missive to Demetrius, commanding him, on pain of their displeasure, to abstain from persecuting the Jews in time to come. But before the ambassadors returned, the valiant Judas had met his death, in a desperate conflict with Bacchides and Alcimus, who had been sent to avenge the destruction of Nicanor and his host. The brothers of Judas, Simon and Jonathan, having made a truce, deposited the body of the hero in the family sepulcre at Modin, which was not far off, and all Israel mourned for many days, crying "How is the valiant fallen, that delivered Israel!"

5. The death of their great leader threw the Jews into such consternation, that the Syrians easily reaped the fruits of their victory. They reduced Jerusalem, and slew many of the adherents of the Maccabees; and Alcimus was once more restored to the high-priesthood. Incapable of profiting by experience,

this man persisted in his former courses. He made many innovations in the religion of his country, in order to produce a greater conformity to the practices of the heathen. At length, with the view of admitting the Gentiles equally with the Jews to the inner courts of the temple, he proceeded to break down the separating wall, when he was suddenly cut off in the full career of his guilt, and died in the most dreadful agonies. On the occurrence of this event, Bacchides, who had remained in the country, returned to Syria, and the Jews were left for two years unmolested. Jonathan, the youngest brother of Judas, who had been elected by the orthodox Jews as their prince and leader in his place, employed this interval in establishing a regular government, and in effecting various important reforms in the civil and ecclesiastical affairs of his country.

6. After two years, the adverse faction, growing uneasy at the prospect of continued peace, recommenced their operations. They conspired to seize Jonathan, and all his adherents throughout the land, in one night; and invited Bacchides to aid their project by a military force. This became known to Jonathan, who, after putting fifty of the leading conspirators to death, withdrew with Simon and his friends to Bethbasi in the wilderness, not feeling strong enough to meet Bacchides in the field. This was a strong post; and the dilapidated fortifications having been put into complete repair, the besieged were enabled to hold out so long, and so to harass the enemy by daring sallies and excursions, that Bacchides at length grew weary of an expedition from which so little honour was to be won, and put those to death who had engaged him in it. In this mood he listened to the overtures of peace made by Jonathan, and, after an exchange of prisoners, withdrew his forces, engaging to trouble the land no more.

7. Three years after this, a conjuncture of affairs arose in Syria highly favourable to the Jewish cause. A claim was set up by Alexander Balas to the crown of Syria, which not only gave the reigning king, Demetrius, sufficient employment for all his disposable forces, but made it the interest of the competitors to outbid each other for the support and favour of so warlike a people as the Jews had now become. Jonathan had, meanwhile, been proceeding quietly with his improvements and repairs, which, while they enhanced his reputation, gave the promise of stability to his government. When the competitors began to court his friendship, the remembrance of the wrongs which Demetrius had inflicted upon the nation, no less than good policy, induced him to espouse the cause of Alexander, who, in return, offered him the high-priesthood. That office had been vacant for seven years, and with the unanimous consent and approbation of the people, it was accepted by Jonathan. It will be remembered that the Maccabees were descended from the eldest branch of the family of Aaron. Together with the offer of the priesthood, Balas sent to Jonathan

a purple robe and a crown, as ethnarch or prince of Judæa.—The chief ecclesiastical, as well as civil power, was then, with the full sanction of public opinion, assumed by Jonathan, in the seventh month of the same year, at the Feast of Tabernacles (B. C. 153), and remained in the family until the usurpation of Herod.

8. Hearing of this, king Demetrius, resolving to outbid Alexander, sent a long list of privileges and immunities which he would grant to the Jews, and of honours which he would bestow upon Jonathan. But distrusting his sincerity, the people, when the letter was read to them, agreed with their leaders in adhering to the cause of Alexander Balas. That cause was successful; and when Alexander was at Ptolemais, to espouse the king of Egypt's daughter, he gratefully acknowledged the efficient assistance he had received from Jonathan during the struggle, and treated him with distinguished honours.

9. Prosperity ruined Alexander Balas. The misconduct of the ministers to whom he abandoned all the affairs of government, alienated his friends and encouraged his enemies, and in the fifth year his head was laid at the feet of the younger Demetrius Soter, by Zabdiel, with whom, after all had been lost, the royal fugitive had sought a refuge in Arabia.

10. As Jonathan had remained true to Balas in this struggle, his enemies hailed the success of Demetrius Nicator as the signal for his overthrow; and through their representations, he was summoned to Antioch. He went, carrying with him valuable presents, and conducted himself so discreetly, that so far from disturbing him, Demetrius not only confirmed him in the dignities he had received from Balas, but added all the valuable privileges which had been offered by his father, when he endeavoured to outbid Balas for the friendship of Jonathan.

11. Among his other public acts, Jonathan renewed the treaty with the Romans, and formed another with the Lacedæmonians. His government of seventeen years was in the highest degree beneficial to his country, and tended much to give to the peculiar institutions of the people, which he laboured to renovate, that determined character which was essential to their continuance. His end was afflicting. Disgusted by the perfidy of Demetrius, the Jews eagerly espoused the cause of a young son of Alexander Balas, who was brought forward by Tryphon, formerly governor of Antioch. Eventually this youth was raised to the throne, under the name of Antiochus Epiphanes. But Tryphon had used him only for his own objects, and contemplated his removal to make room for himself. To this he saw an obstacle in the known attachment of Jonathan to the house of Balas; and this obstacle he resolved to remove by his death, which he treacherously and barbarously accomplished at Ptolemais, where Jonathan was slain, with a thousand men who attended him as guards. This was speedily followed by the murder of the young king; and Tryphon placed on his own head the blood-stained crown.

CHAPTER III. B. C. 143 TO 78.

ASMONÆAN PRINCES.	B. C.
Simon,	143
John Hyrcanus,	135
Aristobulus,	107
Alexander Junnæus	106
Queen Alexandra,	79

EGYPT.	B. C.
Ptolemy Physcon,	144
Ptolemy Lathyrus,	116
Ptolemy Alexander	88

SYRIA.	B. C.
Tryphon	143
Antiochus (VII.), Sidetes,	139
Demetrius Nicator II.,	130
Alexander Zebina,	127
Antiochus (VIII.) Gryphus,	123
Antiochus (IX.), Cyzicenus,	111
Antiochus VIII. and IX. contemporaneously,	100
Philip and Antiochus (X.). Pius,	93
Demetrius Eucærus,	92
Tigranes, king of Armenia,	83

GENERAL HISTORY.	B. C.
Scipio Nasica,	136
Tiberius Gracchus, Tribune,	133
Mithridates the Great,	123
Caius Gracchus, tribune,	121
Caius Marius, tribune,	119
Jugurthine war begins (5 years)	111
Julius Cæsar born,	100
The civil war between Marius and Sylla (6 years),	88
Sylla, dictator, (3 years,)	82 to 79
Cicero's first Oration,	81

1. WHEN the Jews heard of the massacre at Ptolemais, and the death of their honoured high-priest, they were filled with consternation and sorrow. To avert the dangers which this state of discouragement threatened, Simon, the only surviving brother of Judas and Jonathan, called the people together in the temple, and offered himself as their leader. The people were encouraged and animated by the terms in which the offer was made, and they accepted it with joy. The first act of Simon was to put the country in a state of complete defence, by repairing all the fortresses, and storing them with provisions and munitions of war. Then considering, that, bad as the conduct of Demetrius Nicator had been, that of Tryphon was much worse, Simon sent an embassy to the former offering to acknowledge his sovereignty, and to assist him against Tryphon. Demetrius, who led an indolent and dissipated life at Laodicea, and left the war to his generals, saw the value of this offer, which he gladly accepted, and, in return, agreed to acknowledge Simon as the high-priest and prince of the Jews, to relinquish all claim upon them for tribute, customs, and taxes, and to grant an amnesty for all past offences against himself. This being committed to writing in the form of a royal edict, and properly ratified, amounted to a charter of freedom and independence; and was so considered by both parties. Accordingly, with this year (B. C. 143), the Jews commenced a new epoch, dating from it as from the first year of "the freedom of Jerusalem." This era is used on the coins of Simon, as well

as by Josephus, and by the author of the first book of Maccabees.

2. The next care of Simon was to reduce the fortresses which still held out; and he had the inexpressible satisfaction of compelling the Syrian garrison in the citadel of Jerusalem, which had so long been a standing grievance to the Maccabees, to surrender. He made his son John commander of the forces, and ultimately sent him with king Demetrius to the wars in the East, where, from his exploits in Hyrcania, he acquired the surname of Hyrcanus. In the third year of his reign, he renewed the alliance with the Romans and Lacedæmonians, and sent as a present to the former, a great shield of gold, worth fifty thousand pounds. The senate was pleased, and wrote to all the kings in these parts, commanding them to consider the Jews as friends and allies of the Romans. The next year (B. C. 140), Antiochus Sidetes ascended the Syrian throne, his brother Demetrius being held in bondage by the Parthians. He confirmed to Simon all the grants of his predecessor, and added the regal prerogative of coining money. When, however, he had subdued and slain the usurper Tryphon, he altered his tone, and demanded back the strongholds which Simon had taken, and the tribute which had been relinquished. He sent a powerful army to enforce his demand; which was met and defeated by the Jews under the conduct of Simon's two eldest sons, John and Judas. This victory procured an interval of repose, during which Simon and two of his sons were treacherously murdered, while on a visit at Jericho to his son-in law, Ptolemy, who aspired to his office and power (B. C. 136). He sent also to destroy John Hyrcanus, who, however, had timely warning, and fled to Jerusalem, where the people elected him in his father's room, and shut their gates against the murderer. Baffled in this, Ptolemy applied to Antiochus for an army to assist him in bringing the country again under the Syrian yoke. Without waiting for his movements, Hyrcanus marched against him, and besieged him in a fortress near Jericho, to which he had fled. The siege was, however, broken up when the sabbatical year opened, and Ptolemy sought refuge beyond the Jordan until Antiochus should arrive (B. C. 135). What afterwards became of him is not known.

3. Antiochus arrived soon after, with a large army, and besieged Hyrcanus in Jerusalem, which was reduced to great extremities for want of provisions. When the feast of tabernacles approached, Hyrcanus begged a week's respite for the celebration of the festival. This was not only granted, but the king supplied rations for the sacrifices, and was in the end so much mollified that he concluded a peace, although he knew that the city lay at his mercy. But he again reduced the country under the Syrian dominion, dismantled Jerusalem, and exacted tribute for the fortresses which were held out of Judæa. Antiochus was, not long after, killed in a battle with the Parns, from whom Demetrius contrived to escape. Of the con-

fusion occasioned by these events, Hyrcanus availed himself to enlarge his territories, as well as to recover the independence of Judæa; and no sort of service, tribute or homage, was ever paid by him or his descendants to the kings of Syria.

4. The next exploit of their prince must have been very acceptable to the antipathies of the Jews; for he invaded Samaria, took Shechem, the chief seat of the Samaritans, and destroyed their temple on Mount Gerizim.

5. The next year (B. C. 129), Hyrcanus attacked the Idumeans (Edomites), who, during the Captivity, had established themselves in the southern part of Judæa, having Hebron for their capital, and had since maintained themselves there. Having subdued them, Hyrcanus gave them the choice of adopting the Jewish religion, or of quitting the country and seeking a settlement elsewhere. They accepted the first branch of the alternative, and afterwards gradually incorporated with the Jews so as not ultimately to be distinguished from them.

6. In the course of the two following years, two several embassies were sent to Rome, and obtained decrees highly favourable to Hyrcanus and to the Jewish nation, chiefly as securing them against the aggressions of their neighbours. By his alliances, his consolidation of the government, his conquests, and the wealth which they afforded, Hyrcanus succeeded in raising the nation to a position of much greater dignity and power than it had occupied since the return from Babylon. After enjoying several years of peace and honour, he died B. C. 106.

7. The principality was left by Hyrcanus to his wife; but the government was seized by his eldest son Aristobulus; and as his mother refused to relinquish her claim, he sent her to prison, where he left her to die of hunger. He also imprisoned the three youngest of his brothers; but shewed some affection for Antigonus, the next in age to himself, and employed him in public business. Aristobulus was the first who assumed the royal title and diadem. He extended his dominion by subduing the Itureans, who, like the Edomites before, chose rather to accept the Jewish religion than to abandon their country. The short reign of Aristobulus was brought to its close through his remorse and horror at discovering that it was an unjust suspicion which caused him to put to death Antigonus, the brother whom he had trusted and loved.

8. Immediately after his death, his three imprisoned brothers were liberated, and the eldest of them, Alexander Jannæus was advanced to the throne. He had talents for war, which enabled him to enlarge his dominions, although in other respects, his reign was far from happy. He subdued the Philistines, who accepted the alternative of adopting the Jewish religion. Moab, Ammon, Gilead, and part of Arabia Petræa, also yielded to his arms. This reign was, however, much troubled by the Pharisees, a sect whose name occurs first in the time of Hyrcanus, but who must have arisen earlier, as they had then at-

tained to much power and importance. Their turbulent character and lofty pretensions induced Alexander to follow the example of Hyrcanus in attaching himself to the rival sect of the Sadducees. This, as well as the general disfavour with which he regarded the principles of the more powerful body, led them to detest his person and government; and they lost no opportunity of exasperating the mind of the people against him by vilifying his administration, and by all sorts of charges and insinuations against his conduct and character. His return with loss and disgrace from the siege of Amathus beyond Jordan, damaged his reputation with the people, and gave increased boldness to the Pharisees. At length they openly assaulted him while engaged in the most sacred act of the ritual service.



Petra.

At the feast of the tabernacles, as he stood at the altar, performing the functions of his office, the Pharisees, and the multitude incited by them, cast at him the citrons which the Jews usually carried in their hands on that occasion. This was the commencement of a civil war, which lasted nine years, in which all parties suffered and in which above 50,000 persons perished. During this war, both parties committed the most shocking barbarities on each other. The concluding act of it was the taking of Bethome by Alexander. He then brought 800 of the prisoners to Jerusalem, and caused them all to be crucified in one day, and their wives and children put to death before their eyes; while he sat feasting with his women in view of the horrid spectacle.

9. Alexander spent three years more in reducing the fortresses which had fallen into hostile hands during these troubles, and in extending his power beyond the Jordan; where, it should be observed, the country was chiefly occupied by, or under the control of, tribes of Arabian origin, which had settled in these parts; and hence the whole country beyond Jordan, excepting the northernmost part, came ultimately to be considered as part of Arabia, and is so named by ancient geographers.

10. Returning victorious to Jerusalem, Alexander abandoned himself to luxury, drunkenness, and sloth, which brought on a quartan ague, under which he languished for three years, and then died (B. C. 82).

11. Before his death, Alexander delivered the government to his wife Alexandra, and appointed her the guardian of the young princes. Following the dying counsels of her late husband, she convened the leaders of the Pharisees, and committed to them the management of affairs. With this they were so wonderfully mollified, that they not only secured her own peaceful succession, but bestowed a most magnificent funeral on their old enemy. Being now the dominant party, and in fact, greatly exceeding the other party in popularity and numbers, the queen soon became a mere tool in their hands. She was obliged to yield to their most unreasonable demands; and they used their power with no sparing or gentle hand. They raised a grievous persecution against the Sadducees, and, in general, used their authority in the most arbitrary manner,—especially against the former friends and adherents of Alexander Jannæus. Many of the most valuable persons, finding that the queen was unable to protect them, abandoned Jerusalem, and withdrew to obscure towns.

CHAPTER IV. B. C. 78 TO 54.

ASMONEAN PRINCES.

	B. C.
Q. Alexandra, with Hyrcanus II. as priest,	78
Hyrcanus II., king,	69
Aristobulus,	69
Hyrcanus II., restored,	63

EGYPT.

	B. C.
Ptolemy Auletes,	64

ROMAN GOVERNORS.

	B. C.
Gabinius,	58
Crassus,	55

SYRIA.

	B. C.
Antiochus (XI.) Asiaticus,	69
Dethroned by Pompey, and Syria made a Roman province,	65

GENERAL HISTORY.

	B. C.
Spartacus,	71
Lucullus defeats Mithridates and Tigranes,	69
The Catiline Conspiracy,	63
Cicero,	63
Catullus,	60
1st Triumvirate: Pompey, J. Cæsar, and Crassus,	60
Cicero banished,	58
Sallust,	57

1. ALEXANDRA had two sons. The elder, Hyrcanus, who was a man of quiet habits and indolent temper, was raised to the high priesthood. The other son, Aristobulus, was of a more ardent and impetuous temperament, and took no pains to conceal his dislike of his mother's proceedings, and of the conduct of the Pharisees. He, with the principal men of the party, which had been paramount in the time of his father, appeared before the throne, and asked permission to quit the country, or to reside in the frontier towns, out of the way of the Pharisees. The request was granted, excepting that they were not permitted to withdraw to those towns in which the queen kept her treasures. Aristobulus was afterwards entrusted with some force to relieve Damascus; but he only used the occasion as an opportunity of making himself agreeable to the soldiers, and returned without having done any thing of importance. After a peaceful reign of nine years, queen Alexandra fell sick, and died, after having in her last days, as one who had nothing more to do with government, refused to nominate her successor.

2. The Pharisees, however, placed Hyrcanus II. on the throne. But he reigned only three months; for his brother Aristobulus, having possession of most of the fortresses of the kingdom, during the illness of his mother, advanced his own claims to the sovereignty. The people, who had grown weary of the Pharisees, and knew that the imbecile Hyrcanus was entirely in their hands, supported this movement; the soldiers also deserted to the popular Aristobulus. Hyrcanus, with little reluctance, then resigned the mitre and the crown, and withdrew into private life, which better suited his character and habits.

3. In his retirement, Hyrcanus fell under the designing coun-

sels of Antipater (originally Antipas), an Idumean, who had been much in the confidence of Alexander Jannæus and his wife Alexandra: by them he had been appointed governor of Idumea, in which office he had amassed considerable wealth. By repeated solicitations, and by persuading him that his brother sought his life, this person at length induced Hyrcanus to escape by night to Petra, the seat of the Arabian king Aretas, and claim his protection and assistance. Aretas espoused his cause, brought him back to Judæa with an army of 50,000 men; and being joined by many Jews of the same party, he gave battle to Aristobulus, who was defeated, and obliged to retreat to the temple-mount; which had by this time become a strong fortress. The siege of this fortress was carried on with the animosity which was usual in civil wars. Heathen kings had almost invariably, during a siege, allowed the lambs for sacrifice at the great festivals to be introduced into the temple; but this was refused by the party of Hyrcanus, at the passover, although Aristobulus gave, over the walls, money to pay for them.

4. At this time, the Romans, in accordance with the national policy for establishing a universal empire, had a large army in Asia, under the command of the great Pompey, who was warring in Armenia against Tigranes and Mithridates, while some of his officers were employed in Syria. In this emergency, Aristobulus sent to Severus the Roman general, who had taken possession of Damascus, imploring his assistance against his brother, not forgetting to send a present of 400 talents with the application. Although Hyrcanus offered to buy his aid at the same price, the Roman preferred the cause of Aristobulus, as one whom it might be the most easy to assist, and the most easy to subdue: and, therefore, he commanded Aretas instantly to withdraw his forces from Judæa, under pain of a war with the Romans. The Arabian king obeyed at once; but on his retreat he was overtaken by Aristobulus, and was defeated in a bloody conflict, in which many of the friends of Hyrcanus perished. Being thus master of the country, Aristobulus anxiously endeavoured to procure from the Romans a recognition of his title. Accordingly, when Pompey soon after came to Damascus, and twelve kings and many ambassadors appeared before him, the ambassadors of Aristobulus were among the number, bearing, as a present, an exquisitely wrought vine of pure gold, valued at 500 talents. His suit was waived for the time, and although his present was accepted, not his own name but that of his father was inscribed upon it, as the donor.

5. The next year, when both Hyrcanus and Aristobulus sent ambassadors to Pompey, inviting him to consider and decide their difference, he put them off to the year ensuing, when they again appeared before him, each furnished with a multitude of witnesses to prove his claim; while another body of Jews came and accused both of having changed the govern-

ment, which had formerly been administered by high-priests, and not by kings. Hyrcanus urged his right as the elder born; which right, Aristobulus contended, was neutralized by his incompetency. Pompey, however, still left the matter undecided, until he should be at leisure to come himself and settle it at Jerusalem. But the impetuous Aristobulus, perceiving that imbecility in a dependent prince was far from being objectionable to the Romans, and that the ultimate decision was likely to be against him, abruptly withdrew to make preparations for war. Enraged at this, Pompey, on his return from an expedition against the Nabathæan Arabs, marched into Judæa, and summoned Aristobulus, who was in the strong fortress of Alexandrium, to appear before him. He obeyed; and Pompey no sooner had him in his power, than he compelled him to sign an order for all the fortresses to be given up to the Romans. He was then liberated; when, resenting this treatment, he fled to Jerusalem, determined to stand a siege. But when Pompey advanced, the gates were opened to his troops by the party of Hyrcanus; and Aristobulus and his party withdrew once more into the temple, determined to hold out to the last. Here they were closely besieged by Pompey, who found his proceedings greatly facilitated by the strictness with which the Jewish people observed their Sabbath. It was true, that since the Maccabæan wars, they would on that day stand on their own defence; yet they still considered it unlawful to take any steps to hinder the works or operations of the enemy. The Romans were, therefore, allowed, without the slightest molestation, to carry on during the Sabbath-days their preparations for the assaults of the ensuing weeks; by which means they at length carried the temple by assault, after a siege of three months, on the very day which the Jews observed as a fast for the taking of the city and temple by Nebuchadnezzar. A dreadful carnage now ensued, during which the officiating priests continued, with the utmost composure, their solemn services at the altar, until they were themselves smitten down before it without resistance.

6. Pompey had the curiosity to enter the temple itself, even to the most holy place, with some of his officers; no one venturing to oppose the act. But curious observers have remarked, that he was ever after an unprosperous man; and this is no doubt true, whether it was a consequence which resulted from this cause or not. In the sanctuary, Pompey noted with a curious eye the objects presented to his view; but he left untouched all the sacred utensils, and even the treasures of the temple, which amounted to ten thousand talents of gold. The walls and fortifications of Jerusalem were then demolished by order of Pompey; who also made no ceremony in reducing the recent "*allies*" of Rome to the condition of a tributary people. He indeed appointed Hyrcanus to be high-priest and prince of the country; but he required him to pay tribute to the Romans,

and forbade him to assume the crown, or extend his territories beyond their ancient limits. The external conquests of the principality were added to Syria, which was erected into a Roman province, and left under the dominion of Scaurus as prefect, with two legions to preserve order. To this date all agree in preferring the subjection of Judæa to the Romans. When Pompey left Palestine, he took with him Aristobulus, with his two sons, Alexander and Antigonus, and two of his daughters, to grace his triumph at Rome.

7. Alexander, the eldest son of Aristobulus, escaped from Pompey during the journey to Rome, and got back to his own country. He must, however, have kept quiet for a time, as we do not hear of him till the year B. C. 57, when he had found means to collect a considerable force, with which he seized and garrisoned several strong fortresses, and from them ravaged the whole country. Hyrcanus had no means to oppose him, and as Jerusalem would probably be the next point of attack, he wished to rebuild the walls of the city, but he was forbidden by the jealousy of the Romans. On his calling upon them for succour, however, the pro-consul, Gabinius, marched an army into Judæa, and was accompanied by the celebrated Mark Anthony, the commander of his cavalry. The Roman troops were joined by those of Hyrcanus, under Antipater; and in the battle which followed, Alexander was completely routed. He sought refuge in the strong fortress of Alexandrium, whence, through the mediation of his mother, he concluded a peace with Gabinius, on condition of surrendering the fortresses held by him, which were then demolished.

8. The general then employed himself in settling the country, after the manner of the Romans. He was probably, in many respects, guided by the advice of Antipater, who made it his policy to ingratiate himself with the Romans. The most important measure was the change of the government to an aristocracy. Before this, the administration of affairs had been conducted by two sanhedrim, or councils, or courts of justice—the lesser consisting of twenty-three members, existed in every city, and all these local sanhedrims were subject to the jurisdiction of the Grand Sanhedrim of seventy-two members, which sat at Jerusalem. These were put down by Gabinius, who, in their place, established five separate and independent tribunals, —at Jerusalem, Jericho, Gadara, Amathus, and Sephoris—giving to each the power of administering summary justice upon the inhabitants of the several districts. This threw the whole power into the hands of the nobles, who presided in these courts, whereas by the former practice the power had ultimately centered in the prince. This, or anything that lowered the regal principle, was no doubt acceptable to the Jews in general; for they were unwilling to have any king not of the house of David to reign over them, especially as they were now anxiously expecting the appearance of the promised Messiah.

9. The next event of importance is the re-appearance of Aristobulus, who, with his younger son Antigonus, escaped from Rome, and returned to his own land, where he soon got together a considerable number of adherents, and excited a revolt, which might have been dangerous, but for the interference of the Romans, who soon defeated his forces, and again made him and his son prisoners. But in sending them back to Rome, Gabinius made such a representation of the services of the mother in suppressing Alexander's insurrection, that the senate liberated the family, and only detained Aristobulus.

10. Not long after this, Gabinius was succeeded in the government of Syria by the celebrated triumvir Crassus, whose insatiable avarice is well known to the students of Roman history. He soon visited Jerusalem with a body of soldiers, and plundered the temple of all the treasures which Pompey had spared, to the value of two millions sterling. His terrible overthrow and death, the ensuing year, was deemed by the Jews a judgment upon him for this sacrilege.

CHAPTER V. B. C. 54 TO 37.

THE JEWS.	B. C.
Hyrcanus II.	
Antigonus,	40
Antigonus beheaded; end of Asamonean Dynasty,	37

SYRIA.	B. C.
Roman Governors:	
Bibulus,	51
Q. Metellus Scipio,	50
Sextus Cæsar,	47
Cassius,	43
Ventidius,	38

EGYPT.	B. C.
Ptolemy Auletes,	
Cleopatra,	51
ROME.	
Julius Cæsar,	38
II. Triumvirate—Octavius—Mark Antony—Lepidus,	38

GENERAL HISTORY.	B. C.
Syria invaded by the Parthians,	50
Battle of Pharsalia,	49
Cato kills himself at Utica,	47
Cæsar reforms the Roman Calendar	46
Cæsar slain in the Senate-house,	44
Battle of Philippi,	43
The Parthians make themselves masters of Syria and Asia Minor,	40
The Parthians defeated and expelled by Ventidius,	39

PERSONS.	B. C.
Cornelius Nepos,	50
Varro,	49
Diodorus Siculus,	44
Trogus Pompeius,	41
Caius Cassius *ob.*,	42
Marcus Brutus *ob*	42

1. In the Roman civil war which broke out between Pompey and Julius Cæsar, the latter, thinking to promote his own interests and to disturb those of his rival in Syria, liberated Aristobulus, and sent him home with two legions of soldiers to

reclaim the crown. But he was poisoned in the way by the adherents of Pompey; by whom also his son, Alexander, who had begun to raise forces to assist his father, was seized, brought to Antioch, and after a mock trial, beheaded. Two years after, the surviving son, Antigonus, presented himself before Cæsar when he returned, through Judea, from his campaign in Egypt, and solicited to be restored to the principality of his father. He mentioned the claims of his family, its wrongs, and how much it had suffered in his cause. But Cæsar was now under a new influence, and he therefore not only rejected the petition, but treated it as an impertinence. The new influence was that of Antipater, who swayed the real power of the province in the name of Hyrcanus. He had employed that power and the near resources of a neighbour, so much to the advantage of the Romans in this campaign, he had devoted himself so sedulously to Cæsar, and, withal, he had found occasion to display so much valour and conduct, that Cæsar felt grateful to him, and held him in high estimation.

2. Antipater failed not to employ, for the advancement of his own fortunes, the influence he had thus acquired. Cæsar was induced to confirm to Hyrcanus the full and ancient powers of the high priesthood and the ethnarchate. This had the effect of indirectly restoring the real character of the government, which had been impaired by the measures of Gabinius, and of destroying the independent jurisdictions which he had established. To do this, and to do it without a direct decree against a popular measure, appears to have been the real object of the restoration. Hyrcanus personally derived no increase of power from it; for at the same time Antipater himself, who had before been admitted to the dignity of Roman citizenship, was appointed Roman procurator of Judæa, which vested in him all the substantial powers of the state. Cæsar also granted permission for rebuilding the walls of Jerusalem which Pompey had destroyed; and at this and other times, such other signal measures were, through Antipater, bestowed by Cæsar upon the Jewish nation, that in his time the weight of the Roman yoke was scarcely felt. One of the first acts of the new procurator was to raise his two sons, Phasael and Herod, to stations of trust and distinction. Herod was made governor of Galilee, and Phasael governor of Jerusalem. The former exercised himself in clearing his province of the bands of daring robbers by which it was infested. But his mode of action was so sovereign and arbitrary as to excite the notice of the Sanhedrim, which summoned him to Jerusalem to give an account of his conduct. He came indeed, but he came clothed in purple, with a numerous retinue, and bearing a letter from the president of Syria, with express orders for his acquittal. This, with his haughty and imperious carriage, quite intimidated the assembly, until an address from one of their number kindled their resentment as well at his past as present conduct. Perceiving

this, Hyrcanus, who was attached to him, adjourned the assembly, and, as advised by that prince, Herod fled from the city in the following night, and went to Sextus Cæsar at Damascus, who bestowed upon him the government of Cœle-Syria. Burning with resentment, Herod would have marched to Jerusalem to punish the Sanhedrim and depose Hyrcanus, had not his father and brother persuaded him to abandon the design.

3. The greater struggles and confusions in the state of Rome were accompanied by smaller conflicts and troubles in Syria and Palestine; but in all these, it was the lot of the family of Antipater to be always uppermost. After the assassination of Julius Cæsar at Rome by Brutus, Cassius, and their confederates, and of his relative Sextus Cæsar in Syria by Bassus, the flames of war broke forth anew. Cassius being, like others, obliged to withdraw before the paramount influence of Anthony and Octavius in Italy, passed over into Syria, and, seizing that province, made head there against the pro-consul Dolabella. Cassius was obliged to raise heavy contributions to maintain the large army he had collected. Judæa was assessed in 700 talents; and Antipater commissioned Herod to raise one half, and Malichus, one of the principal supporters of Hyrcanus, to collect the other. Herod won high favour with Cassius by the speedy payment of his portion; but Malichus, being more dilatory, would have been put to death, had not Hyrcanus redeemed him by paying 100 talents out of his own coffers. This affair seems to have quickened the bad feeling with which Malichus and other leading Jews regarded the power and authority which Antipater had acquired and was acquiring over the nation. They therefore plotted to destroy him and his whole family; and soon after Antipater was poisoned with a glass of wine, which the high-priest's brother was induced to give him at an entertainment in the palace. Herod avenged his father, by inducing Cassius to order Malichus to be slain at Tyre by the Roman soldiers. The party of which Malichus had been the head, countenanced by Hyrcanus himself, then made a vehement struggle to relieve themselves from the grasp of Antipater's sons. They failed, and the failure gave the more strength to Herod and Phasael. Herod upbraided Hyrcanus for the part he had taken in this affair; but he did not come to an open rupture with him, as he wished to bring into his own family the claims of the Asamonean house by a marriage with Mariamne, the high-priest's accomplished and beautiful granddaughter.

4. The party adverse to Herod and Phasael, was, however, far from being extinct. It soon found another and more dangerous head in the person of Antigonus, that younger son of Aristobulus, whom there has been more than one occasion to mention. He came to claim his father's throne; and his claim was well supported. But when Antigonus arrived in Judæa with his army, he received from Herod a complete overthrow.

and was obliged, for the time, to abandon his enterprize. The next year, after the victory over Brutus at Philippi, Mark Anthony passed over into Asia, to secure that important country for the conquerors. It will be remembered that this celebrated man had formerly served in Palestine with Gabinius, and must have been acquainted with the affairs of the Jewish people, and with the persons of their leaders. A deputation, composed of a hundred influential Jews, came to him at Daphne, near Antioch, with complaints against the usurping sons of Antipater. Anthony gave them a hearing, and then turning to Hyrcanus, who was present, asked whom *he* thought the most competent to govern the state under himself? To the surprise of many, he named the two brothers, influenced possibly by the projected marriage between Herod and his grand-daughter. On this, Anthony, who had received gifts from Herod, and who well remembered the services of Antipater, raised Herod and Phasael to the rank of tetrarchs, and committed the affairs of Judæa to their administration. Not long after, however, when Anthony was at Tyre, another more numerous deputation came to him with the same complaints; but Anthony ordered the soldiers to disperse them, which was done without loss of life.

5. Antigonus was not yet disheartened. The Parthians, for a brief period, became masters of Syria, and held possession of Sidon and Ptolemais. Antigonus engaged their assistance by the promise of a thousand talents and five hundred Jewish women, and advanced at the head of a powerful army against Jerusalem; and after many strong efforts, succeeded in recovering the kingdom. Herod escaped by flight; but Hyrcanus and Phasael were thrown into dungeons. Knowing that his death was determined, Phasael dashed out his brains against the prison walls. Antigonus dared not incur the odium of destroying his aged uncle; but he barbarously cropped off his ears, and sent him far away to Seleucia in Babylonia, in the safe keeping of the Parthians.

6. Herod made the best of his way to Rome, where he found his friend Anthony in the very zenith of his power; and was by him introduced to the favourable notice of Octavius, his coadjutor, by an account of the services which Antipater had rendered to Julius Cæsar in the Egyptian campaign, and of the esteem in which he was held by that emperor. All that Herod came prepared to solicit was, that Aristobulus, the brother of his espoused Mariamne, should have the throne of Judæa, purposing himself to govern under him, as he had governed under Hyrcanus. But Anthony would hear of nothing less than that he should be king himself, and, with the concurrence of Octavius and of the senate, he was solemnly inaugurated king of Judæa, in the Capitol of Rome. He had still, however, to gain possession of his kingdom, and this he found an arduous undertaking. The Romans were again masters of Syria; but such assistance as Herod could obtain from them did him more harm

than good; and the war lingered on with various success for between two and three years, when finding that he had tolerably well secured Galilee and Samaria, he led his forces against Jerusalem. He was induced to do this, probably, by the promise of efficient aid from Anthony, who had now returned to the East. While engaged in the siege, Herod completed his marriage with Mariamne, whom he had espoused four years before, hoping by this step to reconcile the people to his government. He was joined before Jerusalem by Sosius, the president of Syria, whom Anthony had sent to his assistance with a powerful army, which raised the whole investing force to above 60,000 men. The city withstood a vigorous siege of above half a year, and was then taken by storm. Exasperated at the obstinate resistance they had encountered, the Roman soldiers pillaged the city, and massacred the inhabitants without mercy. Jerusalem would probably have been destroyed, had not Herod ransomed it with gold. Antigonus surrendered himself to Sosius, and shewing less of the hero than had been expected from him, was treated with contempt. He was sent in chains to Antioch, where he was ultimately, at the solicitation of Herod, put to death, with such contumely as had never before been shown by the Romans to a crowned head.

7. Thus ended the Asamonean dynasty, after it had subsisted 126 years. In its later struggles for existence, the most devoted and even obstinate attachment was evinced by the great mass of the Jewish people; and it was because nothing would induce them to acknowledge one of another family as king while Antigonus lived, that Herod determined to procure his death. After that, the Jews sullenly and gradually submitted to what they could not avoid, Herod being upheld by Roman swords.

BOOK VIII.

CHAPTER I. B. C. 37 TO B. C. 4.

THE JEWS.

	B. C.
Herod the Great,	37
Birth of John the Baptist announced,	6
Birth of Christ announced,	5
John the Baptist born,	5

EGYPT.

Cleopatra,	
Egypt reduced to a Roman Province by Octavius,	31

SYRIA.

	B. C.
Roman Governors.	
Plancus,	34
Messala Corvinus,	27
Agrippa,	22
—— again,	15
Sentius Saturninus and Titus Volumnius,	13

GENERAL HISTORY.

	B. C.
Lepidus expelled from the Triumvirate,	36
War between Octavius and Anthony,	33
Battle of Actium,	31
Octavius invades Egypt, and reduces it to a Roman Province,	30
Octavius, Emperor, with the title of Augustus,	27

PERSONS.

	B. C.
Mæcenas.	31
Agrippa,	29
Horace,	29
Propertius,	27
Titus Livius,	25
Tibullus,	21
Ovid,	20
Vitruvius,	15
Dionysius of Halicarnassus,	5

1. We now find upon the throne of Judæa the man who comes down to us as Herod "the Great," and who certainly manifested in no common degree the qualities to which greatness has been usually ascribed. Understanding the epithet, in its conventional use, as not applied to moral goodness, but to certain regal qualities which men have been trained to admire, it must be admitted that Herod had as good claim to be called "the Great" as most of those to whom that distinction has been given. There is no person who, singly, fills so large a place in the history of the Jews, or whose character has been brought so completely into view. His resolution and indomitable valour are evinced by his whole history; he was liberal even to extravagance in his expenditures; his views were large and penetrating, and his plans comprehensive; he was magnificent in his buildings and public works; and, at the first view, he appears to us as one of those men who stand forth as the benefactors of mankind.

2. But a closer inspection shews that all this fair appearance was false and hollow. Glory, honour, and the praise of men, were the motives of all his great acts, to attain which he aim-

ed at objects far beyond the grasp of the dependent sovereign of so small a state. He was obliged, by his lavish expenditure, to lay the most heavy and oppressive burdens upon his people, and to invent any excuse for cutting down the wealthy and the noble, and confiscating their estates. He was a slave to the most furious passions: his natural disposition was severe and unrelenting, and no regard for human suffering formed an obstacle to the least of his designs. His inexorable cruelties against those whom he suspected or feared, excited against him the hatred of all his subjects,—and then, his only care was how to make that hatred a source of gain, by new exactions and confiscations. Although a Jew by profession, he was in heart a heathen, and it displeased him that the severe principles of that religion which made more account of righteousness than of glory, precluded his subjects from honouring him as the great ones of the heathen were honoured,—by statues, temples, games, and offerings. In a word, the good qualities of Herod, real or seeming, were kept bright for holiday show to the Romans; but the bad ones were displayed without reserve to his own people, his own kindred, and, above all, to those who stood in his way, or whom he counted his enemies.

3. The leading acts of his reign class themselves so naturally under the heads of *jealousy* and *pride*, that it may be well thus to arrange them. Of his jealousy, the prime objects were the members and the adherents of the Asamonean house. He began his reign by a most dreadful persecution of the adherents of the fallen Antigonus: and here policy went along with his hatred, for with his exhausted treasury and lavish expenses, he found it exceedingly convenient to put the more affluent of them to death, and confiscate their estates. The blood which he shed, and the inexorable cruelty which he manifested, in the beginning of his reign, made his person and government hateful to the Jews; and hatred rose to abhorrence when the objects of the public love, the last remains of a noble race, became the victims of his murderous jealousy.

4. The old Hyrcanus, it will be remembered, had been exiled to Babylonia, where he was treated with great consideration, not only by the large body of influential Jews in that quarter, but by the Parthian government. Jealous of the place which the harmless old man occupied in the affection and respect of the Jewish people, Herod decoyed him to Jerusalem, and, after treating him for a time with apparent attention and deference, caused him, at a convenient season, to be slain (B. C. 31). The enormity of this deed is unutterable, when we reflect what Hyrcanus had been to Herod and Antipater.

5. The next object of Herod's jealousy was a boy, the grandson of Hyrcanus, and brother of Mariamne. He was now the lineal representative of the Asamonean house, and, as such, was hateful to Herod; but his life and welfare seemed sufficiently guarded by his relationship to Mariamne. The boy grew up

into a youth of wonderful beauty; and the hearts of the Jews were fixed upon him as the last of the glorious Maccabees. His of right was the high-priesthood, which Herod had bestowed upon an obscure priest of the name of Ananel; but perceiving, at length, that it was no longer safe to withhold the pontificate from him, the king removed Ananel, and gave his place to Aristobulus, then but seventeen years of age. When he first appeared in the gorgeous robes of his office, at the Feast of Tabernacles, the assembled people could not restrain a burst of admiration and delight: and that testimony of affection sealed the doom of Aristobulus. Very soon after, he was drowned, by alleged "accident," while bathing at Jericho; but the whole nation knew that the act was Herod's, and saw through the show of mourning and parade of grief displayed on the occasion.

6. Of his wife, Mariamne, who has been so often named, Herod was doatingly fond; and this he shewed in his own peculiar manner, by more than once leaving private orders, when he had occasion to leave Judæa, that she should be put to death if he failed to return. This happened to transpire, and gave occasion to jealousy and suspicion on the part of Herod, and to anger and indignation on the part of the high-spirited and virtuous princess. The result was, as usual, death. In the rage of his jealousy and anger, he poured out that life which was the dearest to him, and which his groans and tears could not afterwards restore. The death of her mother, Alexandra, followed soon after. The three sons of Mariamne by Herod himself, also excited his jealousy and dislike by resting upon their Asamonean descent through her, and making that their ground of claim to the favour of the people, were at length consigned to the same doom, and were, by their father's order, strangled in the prison-house (B. C. 7). In short, such was his jealous temper, that he spared neither his own family, his friends, nor the noblest, wealthiest, or most powerful of his subjects. It is not wonderful that such conduct procured him the intense hatred of the Jews, and that various plots were laid for his destruction. In such plots a very active part was taken by the Pharisees; but they were all abortive, and only served to increase the distance between the tyrant and his people, and to render the former so suspicious, that the innocent were often cruelly tortured, lest the guilty should escape.

7. The knowledge of how deeply he was disliked by the people, also made him more and more careless of public opinion; and when he supposed that all his enemies were put down, and his power well established, he evinced a marked neglect of the Jewish religion and laws, and as marked a preference of Roman customs and practices. There was, perhaps, policy in this; for he owed everything to the Romans, and had no trust but in their favour. Not being a Levite, or even, by birth, a Jew, he did not venture to seize the priesthood. His own po-

lucy and that of his successors, was, therefore, to degrade that sacred office, and to render it entirely dependent on his will. From the beginning of his reign to the destruction of the temple, the hereditary principle of succession to the priesthood was utterly neglected; and the high-priests were set up and removed at pleasure. He destroyed the authority of the Grand Sanhedrim, before which he had formerly been summoned; and he is said to have burned the public genealogies, that no evidence might exist against his claim to be considered an Israelite. In all parts of his kingdom, except Judæa, Herod built temples in the Grecian style of art, set up statues for idolatrous worship, and even dedicated a magnificent theatre and amphitheatre to the celebration of games in honour of Augustus, which it is known, implied the deification of the person in whose honour the games were celebrated. His ordinary habits were framed after the manners and customs of the Romans; and along with the usages, his influence and example failed not to impart the luxuries and vices of that licentious people.

8. To Herod's *pride* may be ascribed his buildings and public works. His design to rebuild the temple in a style and scale of superior grandeur, may certainly be attributed to his wish for the glory of being thought another Solomon, rather than to his piety or zeal. He was likewise sensible of the fact, that there was scarcely any step he could take by which he could so well please and soothe the people he had done so much to exasperate. Accordingly, having obtained the consent of the people, he spent two years in bringing together all the materials for the work, after which the old fabric was pulled down, and the new one begun, in the twentieth year of his reign. For nine or ten years, no less than 18,000 workmen were employed upon. The sanctuary, or actual temple itself, was completed in a year and a half; and the rest of the pile, with its courts, porticoes, offices, and outer buildings, in eight years more, so as to be fit for the usual services of religion; but the whole was not completed till long after the death of Herod. This temple is that which Christ and his apostles so often visited, and which is minutely described by Josephus. It seems in many respects to have been a much more magnificent pile than the great temple built by Solomon, although it may not have exceeded that celebrated structure in its wealth of gold. It was built with hard white stones of vast size; and, rising in all its grandeur from the summit of an eminence, it formed the most conspicuous object in a general view of the city, and excited the admiration of all beholders. The exterior was covered profusely with solid plates and pinnacles of gold; and when the rays of the sun were reflected from it, it shone like a meteor, which the eye could not rest upon. The noble porticoes which surrounded the temple courts, also claimed no small share of admiring wonder. Incalculable wealth was expended on them; and the refined taste was gratified by grace

of form and proportion, by vast extent, by costliness of materials, and by every variety of beauty and embellishment which art or imagination could devise.

9. Herod also built a magnificent palace for himself, which subsequently became the residence of the Roman procurators at Jerusalem. This, next to the temple, was considered the finest building in Jerusalem. Many other great works were undertaken by him, not only in his own dominions but in foreign cities, with the view of spreading the fame of his magnificence in the Roman empire. In many other cities, the traveller might hear in those days, as he went from place to place, that the city walls, the porticoes, the gymnasiums, the theatre, the temple, the bath, the bazaar, the aqueduct, were built by a munificent foreigner, Herod, king of Judæa; or else that he had planted the grove, had founded the public games, or had made rich gifts to the city. Although this lavish expenditure upon foreigners was a grievance to the people over whom he ruled, it must be admitted that his own dominion was by no means overlooked. Many new cities were built by him, and old ones restored; bridges, roads, baths, aqueducts, were formed wherever needed, which gave a new aspect to the country under his reign. At Cæsarea, which was built by him, he framed by art the safest and most convenient port on all the coast. Among the cities rebuilt by him on an enlarged and beautiful plan, was Samaria, to which he gave the name of Sebaste, in honour of Augustus. All these were great, and in themselves useful works; yet we may gather from the Jewish writings, that the people were but little grateful for them, while they groaned under the exactions by which their cost was defrayed.

10. We have seen that Mark Anthony was the original patron of Herod, and that to him chiefly he owed his kingdom. In the conflict that eventually arose between Anthony and Octavius, Herod adhered to the cause of the former; but at length, not feeling it his interest to connect his fortunes with those of a man whose infatuations were leading to his inevitable ruin, he made a timely and by no means ungraceful transfer of his allegiance to Octavius. To that person the attentions and services of Herod were very acceptable; and when he became the sole master of the Roman world, under the name of Augustus, he continued to manifest towards him the highest degree of favour and personal esteem. By successive additions his kingdom was more extensive than that of any king since Solomon, and embraced not only the whole country from Dan to Beersheba, but as extensive domains beyond the Jordan as had at almost any time belonged to the crown of Israel. Besides this he was the emperor's procurator in Syria, and the governor of that important country undertook nothing without his concurrence. We may form some notion of the regard which the emperor had for Herod by the pains which he took from time to

time to settle the troubles that were constantly arising in his family, and which were as constantly referred to his judgment and decision. The most important incidents, as arising chiefly from the jealousy of Herod's character, have been mentioned. The last of them which was named, being the execution of his two high-spirited and accomplished sons by Mariamne, took place towards the latter end of his long reign. B. C. 6.

11. The year after was signalized by the birth of John the Baptist,—the harbinger of the promised Messiah.

CHAPTER II. B. C. 5 to A. D. 25.

PALESTINE.	
	B. C.
Herod the Great,	37
	A. D.
Archelaus, ethnarch of Judea, &c.,	1
Herod Antipas, tetrarch of Galilee and Perea,	1
Herod Philip, tetrarch of Trachonitis, &c.,	1

ROMAN PROCURATORS OF JUDÆA.	
	A. D.
Coponius,	6
Marcus Ambivius,	9
Annius Rufus,	13
Valerius Gratus,	14
Pontius Pilate,	25

ROME.	
	B. C.
Augustus,	27
	A. D.
Tiberius,	14

PERSONS.	
	B C
Phædrus,	4
Cornelius Celsus,	17
Valerius Maximus,	23
Germanicus,	S
Arminius,	10

EVENTS.	
	A. D.
Jesus Christ born,	1
Massacre of the innocents at Bethlehem,	1
Christ in the Temple,	9
Jews expelled from Italy,	20
Annas removed from the high-priesthood, which he had held fifteen years,	23

1. THE good understanding between Herod and the emperor, was at length interrupted, in consequence of Herod marching some troops into Arabia Petræa, against king Phadus, with whom he had quarrelled. This was so misrepresented to Augustus, that he was greatly incensed against Herod, and wrote to him saying he should be no longer treated as a friend but as a subject. Accordingly, a commissioner named Cyrenius, was sent into Judæa to register the taxable population, with a view to the imposition of that capitation or poll-tax, usually paid by the inhabitants of the subject provinces, but from which Herod's dominion had been exempt. The registration was completed but the tax itself was not imposed, as proper explanations restored the good understanding between Herod and Augustus.

2. As, under the decree of registration, the people were to be enrolled in their paternal towns, many persons who had settled in other places, had now to journey to the seat of the families to which they belonged. Those of the house and lineage of David repaired to Bethlehem. Among them was a carpenter named Joseph, with his wife Mary, from Nazareth in Galilee. As the caravanserai was too crowded by previous comers, to afford them any accommodation, they lodged in the stable belonging to it. Here Mary gave birth to a son, and cradled him in the manger. That son was JESUS CHRIST, the Messiah, so long foretold, whose day so many kings and prophets had desired to see. Nor was that illustrious birth without such heavenly celebration as became its importance. Hosts of rejoicing angels sang of "peace on earth, and good will to man;" and by them the shepherds, who lay abroad at night in the plain, watching their flocks, were directed to the birth-place of the Redeemer.

3. Not long after, Jerusalem was astonished by the arrival of three sages from the distant east, inquiring for the new-born king, saying that they had seen "his star," and had come to offer him their gifts and homage. They found him in the manger at Bethlehem: and then repaired to their own country without returning to Jerusalem, as Herod had desired. The jealousy of that tyrant had been awakened by their inquiry for the "King of the Jews;" and as their neglect to return prevented him from distinguishing the object of their homage, he had the inconceivable barbarity to order that all the children in Bethlehem under two years of age should be put to death, trusting that the intended victim would fall in the general slaughter; but Joseph had previously been warned in a dream to take his wife and the infant to the land of Egypt, whence they did not return till after the death of Herod.

4. That event was not long delayed. In the sixty-ninth year of his age, Herod fell ill of the disease which occasioned his death. That disease was in his bowels, and not only put him to the most cruel tortures, but rendered him altogether loathsome to himself and others. The natural ferocity of his temper could not be tamed by such experience. Knowing that the nation would little regret his death, he ordered the persons of chief note to be confined in a tower, and all of them to be slain when his own death took place, that there might be cause for weeping in Jerusalem. This savage order was not executed. After a reign of thirty-seven years, Herod died in the seventieth year of his age.

5. By his will, which was, of course, left subject to the approval of the emperor, Herod divided his dominions among his three sons, Archelaus, Herod Antipas, and Herod Philip. To Archelaus he bequeathed what was regarded as properly the kingdom, namely, Judæa, Samaria, and Idumæa; to Antipas was left the tetrarchy of Galilee and Perea: and Philip was

appointed tetrarch of the territory formed by the districts of Trachonitis, Gaulonitis, Batanea, and Paneas. The relative value of the territories may be estimated by the revenue derived from them. Archelaus's territory yielded six hundred talents a year, that of Antipas two hundred, that of Philip one hundred. This distribution was confirmed by Augustus, excepting that he recognized Archelaus as ethnarch only, reserving the title of king, as the future reward of his good conduct in the government. His subjects, however, regarded him as their king, and entertained favourable anticipations of his reign. But he soon showed himself as great a tyrant as his father, without the redeeming qualities that had been some time visible in Herod. At the very beginning of his reign, his refusal of a popular demand, raised a commotion in the temple, to quell which he let loose the soldiers upon the people, whereby not fewer than three thousand persons were destroyed. This and other acts revived the general unpopularity of the rule of the Herodian family; and, therefore, when the several members of that family, interested in the will of Herod, proceeded to Rome to promote their claims, a deputation of Jews also went to petition that they might be no longer harassed by a show of independence, but should be allowed to live according to their own laws under a Roman governor. Their suit was, however, refused, and the will of Herod was confirmed.

6. On his return, Archelaus conducted himself with great harshnness towards his refractory subjects. This produced new disorders, and the ensuing years were disturbed by insurrections against the Romans, by pretenders to the crown, and by powerful bands of brigands, who kept the kingdom in continual alarm, and checked communication between one part of the country and another. At length the mal-administration of Archelaus, and his unfitness to govern, became so evident, that the complaints of his subjects were no longer treated with neglect at Rome. In the tenth year of his reign he was deposed, and banished to Vienne in Gaul.

7. At the same time Judæa was reduced to the form of a Roman province, annexed to Syria, and governed by Roman procurators. This change threw into the rough hands of strangers those powers which the kings had previously exercised. Thus, tribute was paid directly to the Romans; the power of life and death was taken away; and justice was administered in the name and by the laws of Rome. The procurators were appointed directly by the emperors, and the place of their residence was Cæsarea, which hence became the reputed capital of the province. A magnificent palace which Herod had built there for himself, became the residence of the procurators. At the great festivals, the procurators usually visited Jerusalem, attended by some cohorts (or regiments) of soldiers, with the view of repressing any disturbance which might arise in so vast a concourse of discontented people. Six cohorts were constantly

kept in Judæa, of which five were generally at Cæsarea, and one always at Jerusalem. A part of the Jerusalem cohort was quartered in the tower of Antonia, so as to command the temple and the prætorium or palace of the governor.

8. The duty of the procurator was to maintain good order in his province, to collect the imperial revenues, and to administer justice. Some of those who came to Judæa, held independent jurisdiction, while others were dependent on the president or general governor of Syria, whose seat was at Antioch. The tribute paid to the Romans was peculiarly galling to the Jews, many of whom, arguing on abstract tenets, without reference to its being compulsory, held that it was "unlawful" for the chosen people of God to pay tribute to the heathen. The persons holding this doctrine, or making it a cover for their restlessness, were called "zealots;" and under that name they are distinguished in the few sad pages that remain of the Jewish history. Such people were not likely to admit of any middle course, nor indeed was there any open to them. They raised numerous insurrections against the Roman government, or united in formidable bodies of brigands; and considering all those Jews who were willing to rest quiet under the Romans, as unworthy and degenerate sons of Israel, they counted them as enemies, and treated them as such. The effect of this was increasing disorder, insecurity, and rapine.

9. Even the more quietly disposed who, from seeing no hope of deliverance, were disposed to submit to the Roman yoke, detested the tribute in their hearts: and hence those Jews who assisted in the collection, and were called "publicans," were disliked beyond all men, being regarded as betrayers of their country's liberties, and extortioner's in behalf of the Romans. This feeling naturally threw the office of collector or publican into the hands of men of low character, whose conduct generally justified the dislike with which they were regarded. The lofty notions entertained by the Jews of their national privileges as the peculiar people of Jehovah, rather than any enlarged and patriotic views of public liberty, fostered those feelings of hatred to the Roman government. Besides, the Romans, being idolaters, were looked upon by the Jews with disgust, as polluted and abominable men, with whom they could not sit at the same table or mix in any social intercourse. This marked and avowed abhorrence of the Jews to the persons of the Romans, was by no means calculated to produce in that overbearing people a kind feeling towards their tributaries.

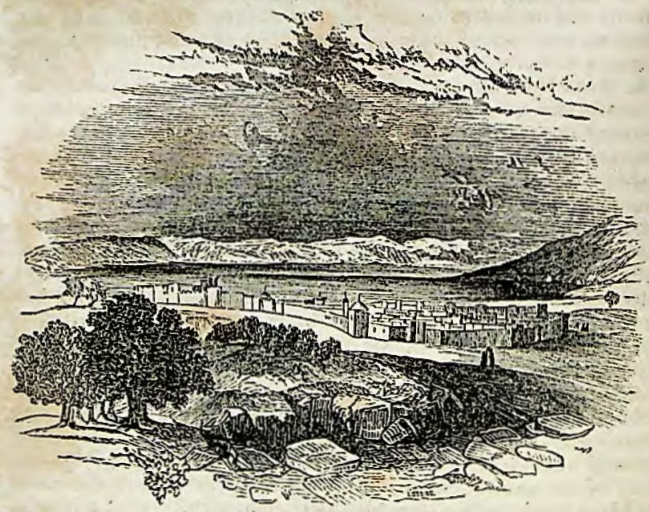
10. But for their national prejudices the Jews would have had no good ground for complaint. They were allowed the free exercise of their own religious rites; they worshipped in their temple and synagogues without restraint; they followed their own customs, and were still in a great degree governed by their own laws.

CHAPTER III. A. D. 25 TO 36.

PALESTINE.	A. D.
Galilee—Herod Antipas,	1
Trachonitis—Herod Philip,	1
Judæa—Pontius Pilate,	25
Marcellus,	35
Marullus,	36
ROME.	
Tiberius,	14

EVENTS.	A. D.
John the Baptist begins his ministry,	28
Jews baptized by John,	29
John imprisoned by Antipas,	30
Jesus begins his ministry,	30
John the Baptist beheaded,	32
Jesus crucified,	33
Stephen martyred,	34
Conversion of Saul,	36

1. THE important changes in Judæa consequent upon its becoming a Roman province, did not extend to the tetrarchies of Herod Antipas and Philip, who governed their territories without the direct intervention of the Romans. The former of these personages is repeatedly mentioned in the gospels by the name of Herod. He sedulously cultivated the favour of the emperor Tiberius, who succeeded Augustus in A. D. 14, and gave his



Lake and Town of Tiberias.

name to the city which he built on the western border of the lake of Gennesareth, from which also the lake itself soon acquired the name of Tiberias.

2. The Roman procurators of Judæa were often changed, and, with rare exceptions, every succeeding one was worse, in

character and conduct, than his predecessors. The first of them of whom there is any thing remarkable to record is Pontius Pilate, whose name the gospels have made familiar to every reader. He came into the province in A. D. 25, and continued in it ten years. His conduct from the first excited the dissatisfaction of the people. He was an impetuous, greedy, sanguinary, and obstinate tyrant, who sold justice, plundered the people, and slew the innocent. Although the abhorrence in which idolatrous images were held by the Jews, was perfectly well known to all the Romans, he persisted in bringing into Jerusalem the images of Cæsar, which were on the military ensigns; and by this and other acts of insult and oppression, he raised frequent tumults even among those of the Jewish people who were the most inclined to submit to the Roman government.

3. But the government of Pilate is made chiefly memorable by the public appearance, ministry, and death of JESUS CHRIST. His birth has already been mentioned. Of his history, while he remained in private life, that is, until he attained the age of thirty years, little further is known than that he remained with his parents at Nazareth in Galilee, to which town they had returned as soon as the death of Herod rendered it safe for them to leave Egypt. His actual appearance as the expected Messiah, was harbingered by John the Baptist, who had lived in the solitudes of the wilderness, clad in hairy raiment, and subsisting on locusts and wild honey, and came thence to the river Jordan, where, by his preaching of repentance and remission of sins, with his baptism of those who came to him, he attracted great attention. But the interest of his countrymen was increased when he announced that he came but as the forerunner of One whose sandal-thong he was not himself worthy to unloose. This accorded with the expectations then prevalent among the Jewish people, that the time for the coming of the long-desired Messiah, the Deliverer, was very near. The expectation was founded on a calculation of the time mentioned by Daniel the prophet,* which calculation still remains as one of the strongest evidences that Jesus of Nazareth was the very Christ of whom Moses and the prophets wrote. The Jews were, however, utterly mistaken in their conception of the character and offices of the expected Messiah. They thought he was to appear as a great and glorious king, claiming his place upon the throne of David, and going forth conquering and to conquer, until Israel not only broke the yoke that fretted her neck, but until she became the head of the nations, and the proudest of her enemies licked the dust beneath her feet. This expectation was one of the circumstances which made the nation so impatient of the Roman yoke.

4. With such expectations, the Jews as a body, and especially

* "Seventy weeks," meaning weeks of years, or seventy multiplied by seven—being 490 years.

the proud and self-confident Pharisees, were little prepared to recognise the Messiah in that lowly man, whom soon after the Baptist pointed out as "the Lamb of God that taketh away the sins of the world." There seems to have been a thick mist over the Jewish mind, which rendered the nation incapable of perceiving or understanding that his mission was indescribably more glorious than had entered into their worldly minds; that he came to ransom mankind from their lost condition; to bring into the fold of God other sheep, which had been straying long on mountains and in wildernesses of ignorance and ungodliness; to bring into the world a hope full of immortality, and to furnish man with higher and purer motives, feelings, and principles of action, than had yet been known on the earth. This the Jews would not and could not understand, as they liked far better to see in the Messiah a great king and warrior, clad with the visible glory of his father David. Although, therefore, they confessed that no man ever spoke as he spoke, that no man ever did such marvellous things as he did; although he raised the dead, healed all manner of diseases, gave sight to the blind and hearing to deaf, and fed seven thousand with the bread of ten people, yet they refused to receive him as "the Christ of God." Nay, more, the claims which he advanced were, as coming from him, so opposed to rooted opinions, by which the national pride was flattered; his announcement of the termination of the Mosaical system was so abhorrent to the same feeling; his reproofs of the reigning evils were so unsparing, that he was not only rejected but hated by the teachers and leaders of the people. They spared no pains to accomplish his death; and at length, three years after the commencement of his ministry, at the Passover of the year A. D. 33, they brought him to the scourge, the thorny crown, the transfixing nails, and the cross of a Roman execution.

5. In that act of blood the doom of the Jewish nation was sealed. The rent veil of the temple indicated the end of the Mosaic dispensation, and the completion of the purposes for which the descendants of Abraham had hitherto been preserved as a nation. The light of Israel went out in that darkness which overspread the land when the dying Saviour cried, "IT IS FINISHED!"

But the grave could not retain him. On the third day he rose, and after meeting several times with his followers, discoursing with them and partaking of their food, on the fortieth day he ascended, visibly, up into the heavens from which he came. Soon after, at the feast of Pentecost, he sent down upon his chosen followers that enlightenment of the Holy Spirit, which was needful to qualify them for making known his doctrines to all the world.

6. Pilate being the person in whom rested the power of life and death, necessarily took part in the death of Christ. To ensure the conviction of Jesus, the Jews charged him with a po-

litical crime, that of sedition. Had the power been with them, they would have stoned him. Pilate, however, saw very plainly that there was no real ground of charge against him, and was reluctant to condemn him. But, on the other hand, he was at that time anxious to gratify the Jewish people, and was fearful of the impressions which the jealous and suspicious Tiberius might receive from their accounts of the transaction. He therefore yielded to their clamour; but in doing so, vainly sought to clear his own hands from the stain of innocent blood, and to cast it upon their heads. They received it gladly, shouting, "His blood be on us, and on our children!"—and awfully were their words fulfilled. Christ himself, not long before his death, predicted that the existing generation should not pass away before their city and temple should be destroyed with fearful sufferings of the people.

7. In the year that Christ was crucified, the tetrarch Philip died; and as he had no sons, his territories were annexed to the Roman province of Syria. As to the surviving tetrarch, Herod Antipas, he put John the Baptist in prison, on account of his public reprobation of a very unseemly act of which he had been guilty. He took Herodias, the wife of his living brother, and married her himself, putting away his former legitimate wife, a daughter of the king of Arabia-Petræa. Herod had no wish or intention to put John to death, but was reluctantly induced to do so in compliance with a foolish vow which the dancing of the daughter of Herodias extracted from him. He afterwards happened to be at Jerusalem when Christ was brought before Pilate, and that person, hearing that the accused belonged to Galilee, sent him to the tetrarch of that district. Herod was glad to see him, having heard much of his preaching and miracles; but, finding that Jesus was not disposed to gratify his curiosity, he treated him with insult, and sent him back to Pilate. This civility between the governor and the tetrarch, at the expense of Jesus, paved the way for making up a difference which had existed between them.

8. Pilate retained his government some years longer, and continued his oppressions and exactions, among which may be reckoned his attempt to drain the treasury of the temple, under cover of making it chargeable for the expenses of carrying an aqueduct into Jerusalem. At length, a gross outrage upon the Samaritans, in which a number of innocent people were put to the sword, occasioned such complaints to Vitellius, the governor of Syria, that he ordered Pilate home to give an account of his conduct to the emperor. Tiberius was dead before he arrived, and his successor Caligula, banished him to Vienne in Gaul, where he is said to have perished miserably by his own hand.

9. After having sent Pilate home, Vitellius himself went to Jerusalem (although he had been there lately) to allay the ferment which had arisen among the Jews. He was accompanied by Herod, and acted with temper and discretion. He removed

the high-priest, appointed Marcellus procurator for the interim, and took the oaths of allegiance to the new emperor.

10. Marcellus was soon superseded as procurator by Marullus, who was sent out by Caligula.

CHAPTER IV. A. D. 36 TO 64.

PALESTINE.	A. D.
Herod Antipas in Gaulee, &c.,	1
King Herod Agrippa in Trachonitis, &c.,	38
Herod Agrippa, king of Judæa,	41

ROMAN PROCURATORS.	A. D.
Cuspius Phadius,	44
Tiberius Alexander,	46
Ventidius Cumanus,	47
Felix,	52
Porcius Festus,	60
Albinus,	63

ROME.	A. D.
Caligula,	37
Claudius,	41
Nero,	54

GENERAL HISTORY.	A. D.
Jewish Embassy to Caligula,	40
Claudius's Expedition into Britain,	43
Martyrdom of James the Elder,	44
Council of Apostles at Jerusalem,	49
Paul imprisoned at Jerusalem,	59
Paul's first visit to Rome,	61
Martyrdom of James the Less,	62
Paul liberated,	63

PERSONS.	A. D.
Columella,	32
Philo Judæus,	39
Persius,	37
Seneca,	52
Petronius Arbiter,	61
Lucan,	62
Quintus Curtius,	64

1. We must now remind the reader of the two sons of Herod the Great by the Asamonean Mariamne, whom their father had put to death. One of them, Aristobulus, left a son called Herod Agrippa, who was sent to Rome, and brought up there in the imperial family. While Tiberius lived, he attached himself to Caligula, and became his intimate friend and companion. An unguarded expression of the wish that his friend might soon be emperor, was reported to Tiberius, who threw him into prison, laden with chains. The first act of Caligula, when he came to the throne, was to liberate Herod Agrippa, and to bestow on him a chain of gold, of the same weight as that chain which he had worn for his sake. Nor was this all: he bestowed on him the tetrarchy of his late uncle Philip, together with that of Abilene, with the title of king. This unexpected advancement of his nephew was highly unpalatable to Herod Antipas, who, greatly coveting the royal title himself, went to Rome to endeavour to obtain it; but in seeking it he lost all, and was sent to join Pilate at Vienne in Gaul. His territory was given to the fortunate Agrippa; Judæa and Samaria were added a few years after; so that the kingdom of Herod the Great was once more reconstructed in behalf of his grandson.

2. The goverment of Agrippa was acceptable to the Jews. He was anxious to satisfy them; and his influence at Rome enabled him to be of real use to them. Caligula grew intoxicated with power, and wished to be worshipped as a god. The Jews were likely to have been in great difficulty through their resistance to the introduction of his image into their temple. The emperor was greatly enraged; but at length the solicitations of Agrippa gave effect to the remonstrances of a deputation from the Jews, and the temple was reluctantly exempted from the threatened pollution. Caligula died soon after; and the part taken by Agrippa in promoting the succession of Claudius, procured the gratitude and favour of that emperor. It was he who added Judæa to his kingdom.

3. It appears to have been less from an intolerant disposition than from a wish to please the Jews, at all hazards, that Herod Agrippa persecuted the Christians. He put the apostle James, the brother of John, to death, and Peter escaped only through the interposition of an angel.

4. Latterly the mind of Herod was so inflated by the sense of his increasing power and greatness, that he received with complacency the salutation of the people, who, on some public occasion, hailed him as a god in the theatre of Cæsarea. A grievous and loathsome disease with which he was immediately smitten, and of which he soon died, convinced him and them that he was a mortal man.

5. His son Agrippa was only seventeen years of age, and was deemed too young to be put in possession of the dominions of his father. When, however, three years after, his uncle Herod, king of Chalcis, died, the emperor gave him that kingdom, to which was annexed the government of the temple at Jerusalem, and the power of appointing and removing the high-priests. Afterwards a more important kingdom was given for that of Chalcis. It was composed of the provinces of Batanea, Gaulonitis, Trachonitis, and Abilene. But on the death of Herod Agrippa, Judæa was again reduced to the condition of a Roman province, in which state it afterwards remained.

6. Under the successive governments of Cuspius Phadius, of Tiberius Alexander, and Ventidius Cumanus, which together occupied not more than eight years, various acts of tumult, popular frenzy, delusion, and crime, afford indications to the careful observer of the commencement of that troubled condition of society which ended in the destruction of Jerusalem and the ruin of the nation.

7. After these, Claudius gave the government of Judæa to his freedman, Felix. He was the brother of Pallas, the celebrated freedman and favourite of the emperor. The common observation, that the government of a slave is always tyrannous, was confirmed in the case of Felix. He acted with great severity, and with utter disregard to public opinion. He began his government by clearing the country of the numerous banditti,

and the clandestine assassins called Sicarii,* by whom it was infested. The great principle of conduct in Felix was the same as that ascribed to the Turkish Pashas in our day—he was bent on making a fortune for himself during the limited period of his government. To this end there was nothing mean, cruel, unjust, or extortionate, to which he did not resort; and this conduct went far to extend and strengthen that impatience of the Roman yoke which had long existed, and which was soon to rise to a kind of madness. Indeed, it was such already; for constantly were enthusiasts and impostors starting up, declaring themselves divinely commissioned to deliver the nation from the Roman bondage. The general expectation of such a deliverer secured followers for the wildest of these impostors; and so numerous were they, that scarcely a day passed in which several of them were not put to death. The deluded people who listened to them were destroyed like vermin by the Roman troops. The procurator is the same Felix whose name occurs in the Acts of the Apostles (xxiv.)—the same who "trembled" when the apostle reasoned before him "of righteousness, temperance, and judgment to come"—the same who kept Paul in prison, expecting to obtain money for his ransom. About that time, however, his government became so intolerable to the Jews, that they sent a deputation to complain of his conduct to the emperor Nero. He was then recalled; and the influence of his brother Pallas alone preserved him from a severe punishment.

8. Felix was succeeded by Portius Festus, whose character in history is much fairer than that of his predecessor. He proceeded to act with great vigour against the robbers and Sicarii, who again swarmed in the land, and acted with incredible boldness, spreading terror through the very heart of Jerusalem. He next applied himself to allay the discords which raged between the superior and inferior priests, and which, in a country where the ecclesiastical institutions were still so prominent as in Judæa, could not be carried on without involving all the interests of the state. No one can examine the history of this period without perceiving that the leaders of the people, whether priests or laymen, were, as Josephus, who knew them well, describes, as vile misceants as ever lived. The immediate cause of quarrel among the priests was connected with the frequent changes of the persons holding the office of the high-priest, and the extravagant claims of the persons who had once enjoyed that dignity. These, in the course of time, formed a considerable body, and as they all claimed the pontifical portion out of the tithes, there was not enough left for the subsistence of the inferior priesthood. The vigour with which the claim was enforced, and the vehemence with which it was resisted, led to

* They obtained this name from using poniards bent like the Roman *Sicæ*. It was their practice to mingle with the crowds, having these poniards under their garments, and then using them as they saw occasion.

the most scandalous outrages. They engaged partisans and employed assassins against each other; and not only was the country kept in a continual ferment, but the very sanctuary was often desecrated by their broils and stained with their blood. By his resolute conduct and wholesome services, Festus in some degree subdued this disgaceful strife. He received much trouble from the enthusiasts and false prophets who from time to time appeared, exciting the multitude by their promises of deliverance. In the midst of these labours Festus died, after he had held the government only two years.

9. Albinus, his successor, thought only of enriching himself. His severities were reserved for poor rogues who could produce no money; but the most atrocious criminals who could bribe sufficiently high, were sure of impunity. As crime yielded him a rich harvest of bribes and ransoms, he was but little anxious to put it down, and his course of action gave it great encouragement; so that he was declared to be the real head of all the robbers in the country.

10. But bad as Albinus was, he was greatly surpassed in oppression and cruelty by Gessius Florus, who was sent out to supersede him. This man seems, indeed, to have been the very worst, as he was the last, of the Roman governors. Other governors had been tyrannical, cruel, avaricious; but the tyranny of Florus knew no bounds, his cruelty was a habit, and his avarice was utterly unsatiable. He gave protection to all robbers who would divide the spoils with him, and thus practically gave licence to all kinds of violence and spoliation. His maladministration was so outrageous as must have insured his disgrace, had it been a subject of complaint at Rome; and the knowledge of this made him do his utmost to urge on the tendencies of the people to intestine commotion and open revolt, hoping that, in the storm the voice of complaint against him would not be heard, and that a wider field for spoliations would be opened up. The measures of Florus can, however, only be said to have hastened by a few years that result which the madness of the people had made inevitab e.

CHAPTER V. A. D. 64 TO 70.

JUDÆA.	A. D.
Roman Procurators,	
Gessius Florus,	64
War with the Romans,	65
Vespasian invades Judæa,	68
Titus takes and destroys Jerusalem,	70

ROME.	A. D.
Nero,	54
Galba,	68
Otho,	69
Vitellius,	69
Vespasian,	69

1. THE condition of the country became so deplorable, that a great number of the well-disposed inhabitants sought in foreign countries that peace which was denied them in their own. The land was distracted by tumult, and overrun by robbers, who, professing to be actuated by zeal for liberty and religion, plundered, without mercy, the defenceless towns and villages which refused to give in their adhesion to what was called the patriot cause. Meanwhile justice was sold by the Roman governor, and even the sacred office of the high-priesthood was offered to the highest bidder. Hence, those who got that dignity were often profligate wretches, who, having obtained the office by bribes, used it for their own purposes, and maintained themselves in it by the darkest iniquities. Being of different sects and parties, of which there was now a great number, they and the leading men of the nation acted with all the animosity of sectarianism against each other. With such examples in their superiors, the ordinary priests and the scribes became, in the highest degree, dissolute and unprincipled; while the mass of the people abandoned themselves to all evil; and seditions, extortions, and robberies, were matters of every day occurrence. The bands of society were loosened; and it became clear that the nation was fast ripening for destruction.

2. Some transactions at Cæsarea gave occasion for the actual outbreak. That place, the seat of the Roman governor, was built by Herod, and had a mixed population of Syrians and Jews. It was disputed between these two classes, to which of them the city really belonged. The dispute had been referred to the Emperor, and about this time the decree was announced in favour of the Syrians, whose boundless exultation greatly exasperated all the Jews, who had felt a prodigious interest in the question. This, with insults on their religion, of which the governor refused to take cognizance, fanned into a flame the smouldering embers of revolt. Acting upon the impulse thus given, a party of hot-brained young men surprised a Roman garrison at Massada, near the Dead Sea, and put all the soldiers to the sword. The act was recognised at Jerusalem

where the leaders of the nation openly threw off their allegiance, by the refusal of the priests any longer to offer up the usual sacrifices for the prosperity of the Roman empire. There also the popular party rose and slew the Roman garrison; and the palace and the public offices were destroyed by fire. Indescribable barbarities were also committed by the "patriot" party upon the quietly-disposed citizens, This example produced a general insurrection, in which the Jews on the one side, and the Romans and Syrians on the other, attacked each other with the greatest fury; and in every city there was war, massacre, and spoliation.

3. On the first news of this revolt, the President of Syria, Cestius Gallus, marched a powerful army into Judæa, and advanced against Jerusalem. Strange to say, he was defeated by the insurgents with great slaughter; and the military engines which fell into the hands of the victors, were of great use to them in the subsequent defence of the city. The honour of Rome was now engaged to avenge this disgrace, and no thinking man for a moment doubted the result. Nero sent the able and experienced Vespasian into Syria (who was accompanied by his son Titus,) with the quality of president, to take the conduct of the war.

4. Vespasian commenced operations in the spring of A. D. 67, with an army of 60,000 men. Instead of going at once to Jerusalem, he employed himself in reducing Galilee, and in recovering the fortresses which had been taken by the insurgents. At Jotapata he was opposed by Josephus, the historian of the war, to whom the provisional Jewish government had confided the defence of Galilee. The fortress fell, and Josephus was taken alive. He was at first treated rather roughly, but afterwards with consideration and respect. At the commencement of the campaign the Romans behaved with great severity wherever they came. No mercy was shown to age or sex, but cities, towns, and villages were cruelly ravaged and destroyed. Nor were these desolations confined to Judæa; for in many foreign cities in which Jews were settled, they were slaughtered in multitudes by the Roman soldiers and the other inhabitants. Some idea of these dreadful massacres may be formed from the facts, that above 20,000 Jews were slain in one day at Cæsarea, 13,000 in one night at Scythopolis, 50,000 at Alexandria, 8,000 at Joppa, and above 10,000 at Damascus. Nor need we wonder at such extent of destruction among a people who were so infatuated as to rush into a warfare, in which, according to Josephus, the odds were so fearfully against them.

5. Though the war was steadily prosecuted, Vespasian evinced no haste to march against Jerusalem; and when urged by his impatient officers, he told them that it was better to let the Jews destroy one another. In fact, he knew well how destructively the factions were raging against each other in Jerusalem. There were three of these factions, afterwards re-

duced to two, holding possession of different parts of the city. They wasted their strength in cruel conflicts with each other; in which they even destroyed the storehouses of corn and provisions which formed the only resource against famine in the threatened siege. In one thing, however, they all agreed,—in harassing, plundering, and destroying the citizens and nobles who did not enter into their views. Thus they obtained little real benefit from the respite which arose from the attention of the Roman army being diverted for a while from them by the revolution which at this time happened in imperial Rome, in consequence of the death of Nero. Galba, Otho, Vitellius, were invested with the purple in quick succession; and at length, with general approbation, Vespasian himself was declared emperor by the army in Judæa. He then departed for Rome, leaving the conduct of the war to his son Titus.

6. At the feast of the Passover, in the ensuing year, when the city of Jerusalem was, as usual at that time, crowded with people from all quarters, the Roman army appeared before the walls. It was probably his anxiety to save the city and the temple, that induced Titus to commence the siege at this season; as it might have been expected, that where such multitudes were shut up in an ill-provisioned city, famine alone would soon make a surrender inevitable. The besieged were very earnestly invited to open their gates to the Romans, and were with all sincerity assured of their liberty and safety. Josephus was also commissioned to harangue them, and to point out to them the folly of supposing that they could hold out against, or successfully resist, the power of Rome. But all warning and counsel were treated with insult and scorn; and the factions expressed the resolution of defending the city to the very last, in the confidence that God would not permit his temple and city to fall before the heathen. Such repeated refusals of mercy and compassion, and the very desperate defence made by the besieged, compelled Titus, much against his own will, to become the unconscious instrument of accomplishing that doom of the city and temple which Christ had nearly forty years before denounced. The folly of resistance was so clear to Titus, that he became exasperated at the unpleasant task which their obstinacy imposed upon him. Resolved that none of them should escape, but such as surrendered to him, he raised around the city a strong wall of circumvallation, strengthened with towers. This great work was accomplished in the short space of three days.

7. The city was very strong, being surrounded by three walls, one within another; and then there was the temple, which itself was an exceedingly strong fortress. All these defences were successively carried by the Romans, although every step was desperately contested by the besieged, who for fifteen weeks prevented their enemies from reaching the temple. During that time, the most horrible famine was experi-

enced within the city. At length no table was spread, or regular meal eaten in Jerusalem; people bartered all their wealth for a measure of corn, and often ate it unground and unbaked, or snatched it half baked from the coals; things were eaten which all men abhor, and which the Jews, of all men, deemed the most abominable. Many perished of mere want, especially the old and the very young, for to the latter the mother's breast no longer afforded nourishment; and there were instances of dead infants being eaten by their own parents; thus being fulfilled that ancient prophecy in which Moses had described the punishments of their unbelief.* Nor was famine the only scourge; the factions still raged within the city; agreeing only in resisting the enemy without, and then turning with unabated fury against each other. They agreed also in continuing their shameful maltreatment of such of the inhabitants as they suspected to be in favour of surrendering the city, or inclined to desert to the Romans. To incur suspicion of this was instant death; and many persons were charged with the offence, and slain for the sake of their wealth.

8. The lower city was taken by the Romans early in the month of May; but the temple did not fall until the beginning of August. Titus was most anxious to save this glorious fabric, as one of the noblest ornaments of the Roman empire. But the Jewish historian observes, that the "holy and beautiful house" was doomed to destruction; and he attributes to "a divine impulse" the act of the soldier who seized a burning brand, and cast it in at the golden window, whereby the whole fabric was soon in flames. Titus hastened to the spot, and finding all attempt to save the building hopeless, he, with some of his officers, entered the sanctuary, and directed the removal of the sacred utensils of gold, some of which afterwards graced his triumphal procession, and were sculptured upon the arch which commemorated his victory.

9. The upper city, into which the besieged had retreated, soon after fell; and this completed the conquest of Jerusalem. In all these operations the carnage was horrible, for with the Romans the time for mercy was past; and, in their exasperation at the useless obstinacy of the defence, they burnt and destroyed without remorse, and massacred the people without distinction of age or sex. Streams of blood ran through all the streets, and the alleys were filled with bodies weltering in gore. The number that perished during the four months of the seige, is computed at 1,100,000, a number which would seem incredible

* "The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and toward her children which she shall bear: for she shall eat them for want of all things, secretly, in the siege and straitness wherewith thine enemy shall distress thee in thy gates."—Deut. xxviii. 56, 57.

if we did not recollect that a nation was, as it were, shut up in that city, having assembled to celebrate the Passover; so that, as Josephus observes, this exceeded all the destructions that had hitherto been brought upon the world. Besides, more than an equal number perished elsewhere in the six years of war; and 97,000 were made prisoners and sold into slavery. Of these thousands were sent to toil in the Egyptian mines, and thousands more were sent into different provinces as presents, to be consumed by the sword, and by wild beasts in the amphitheatres. They were offered for sale "till no man would buy them," and then they were slain, or given away.

10. Thus did Israel cease to be a nation, and become outcast and desolate; thus were their famous city and its glorious temple utterly cast down; and thus was inflicted the doom which was impiously invoked, when the inhabitants of Jerusalem cried out, "His blood be on us and on our children."

CHAPTER VI. A. D. 70 TO 1842.

1. AFTER the Roman armies were withdrawn from Jerusalem many of the Jews returned to dwell in the ruined city, though the Roman Emperor, indignant at the late rebellion, had placed a garrison of 800 troops on Mount Zion, in order to prevent any attempt to rebuild the sacred capital. A portion of the country was yet, indeed, unscathed by the flames of war; the towns on the coast submitting to the conquerer, escaped the horrors of a siege and the penalties of rebellion, while the provinces beyond Jordan enjoyed tranquillity under the rule of the conquerors. But the Jews were discontented and rebellious under the yoke of Rome; they still fondly believed that an earthly Messiah was shortly to arise, to free them from bondage, and to give them the dominion of the whole earth. They accordingly listened to the tales of every impostor, and were easily seduced into rebellion by vain hopes of national glory, that were never realized. Hence their continual insurrections, which exposed them still farther to the vengeance of the conquerors, and accelerated the crisis of their fate, when they were driven altogether from their own land, and dispersed over the face of the earth. In the course of these commotions, great cruelties were committed; but in the end, the Jews were everywhere borne down by the discipline of the Roman legions, and paid the penalty of their rebellion with their lives. By acts of mutual cruelty the animosity of both parties was inflamed; the sword of persecution was let loose against the Jewish religion by their conquerors; the rite of circumcision, the reading of the law, and the observance of the Jewish Sabbath, and all the other memo-

rials of the national faith, were forbidden. In the city of Jerusalem, which was to a certain extent repaired, and received the name of Ælia Capitolina, a colony of Greeks and Latins was established, in order to preclude the return of the Jews, and all farther hopes of the restoration of their kingdom. But the policy of the Romans was of no avail against the deep-rooted prejudices of this infatuated people; and no sooner had a new impostor arisen, of the name of Barcochab (*the son of a star,*) than the deluded Israelites hailed him as the light that was to dawn in the latter days, and usher in the day of their long expected rest. They accordingly crowded to his standard; and in a short time he had mustered a powerful army of 200,000 devoted followers. Owing to the absence of the Roman legions, engaged at that time in distant service, important advantages were gained, and Jerusalem was again occupied by the insurgent Jews, besides about fifty castles, and numbers of open towns. But this career of success was speedily terminated by the arrival of Severus, afterwards emperor, with a large and well-appointed body of legionary troops; the Jews were overwhelmed by numbers, discipline, and military skill; their cities were taken and destroyed; and Bither, where the leader of the rebellion, Barcochab, had made his last stand, was stormed with great slaughter, and himself slain. Of the Jews it is estimated that 580,000 died on the field, and the remnant who escaped mostly perished by famine and disease, or amid the flames of their ruined cities. Under these ruthless devastations, the country was at last converted into a desert; the inhabitants were either slain or driven into exile; and the divine denunciations were now fully accomplished against this misguided people, that they should be scattered among all the nations of the earth.

2. The victors having thus satiated their vengeance, began in due time to relax their stern and intolerant policy. Under the mild rule of Antoninus Pius, the Jews were restored to their ancient privileges, to the freedom of worship, and to all their other national rights. They were now mingled with the nations, and were found dwelling in all parts of the Roman empire; and their general condition under the Roman emperors was not unfavourable. The numerous remains of that people, though they were excluded from the precincts of Jerusalem, were permitted to form and to maintain considerable establishments both in Italy and in the provinces, to acquire the freedom of Rome, to enjoy municipal honours, and to obtain at the same time an exemption from burdensome and expensive offices. The moderation or indifference of the Romans gave a legal sanction to the form of ecclesiastical police which was instituted by the vanquished sect The patriarch, who had fixed his residence at Tiberias, was empowered to appoint his subordinate ministers to exercise a domestic jurisdiction, and to receive from his dispersed brethren an annual contribution. New synagogues were frequently

erected in the principal cities of the empire; and the sabbaths, the fasts, and the festivals, which were either commanded by the Mosaic law, or enjoined by the traditions of the rabbins, were celebrated in the most solemn and public manner. Such gentle treatment insensibly assuaged the stern temper of the Jews, and, awakened from their dream of prophecy and conquest, they assumed the behaviour of peaceable and industrious subjects.

3. No great change appears to have taken place in the condition of Palestine, until Constantine ascended the imperial throne. He was, as is well known, the first Christian emperor; and under his powerful patronage, and that of his mother, the Empress Helena, splendid structures were everywhere erected in the Holy Land, in honour of the Christian faith. The land was gradually overspread with memorials of Christianity; and chapels, altars, and houses of prayer, marked every spot which was memorable for the sayings or doings of the Saviour. The Jews beheld with indignation the rise of these Christian monuments within the precincts of the holy city. They were as much opposed to the Christian worship as to the heathen idolatry, but their influence was now at an end. Scattered in distant parts, they could no longer act with consistency or vigour; yet, so attached were they to their peculiar rites, that, however faint the chance of success, they were ready in crowds to rally round the standard of their ancient faith, wherever it was displayed, and to follow any daring leader into the field. But the time was past. They were rejected by the divine decree, and were no longer to be assembled as a nation in their own land. Jerusalem was now filled with the emblems of a new faith, and crowds of pilgrims were attracted from the most distant countries, by the eager desire of contemplating the place of the Redeemer's passion, and of all the previous incidents of his holy life. These visits were encouraged from various motives. They evinced, no doubt, the zeal of the new converts; and being at once a proof of piety and a source of profit, they were encouraged by the clergy of Jerusalem.

4. The reign of Julian was a new era in the history of Palestine, and the Jews anticipated, from his declared enmity to Christianity, his favour for their own faith. The policy of this heathen emperor countenanced them in this belief, when he endeavoured, by rebuilding the temple of Jerusalem in its former splendour, to discredit the truth of those prophecies which denounced perpetual desolation on the devoted city. He chose the commanding eminence of Mount Moriah for the site of a new structure, which was to eclipse the splendour of the Christian church on the adjacent hill of Calvary: and he resolved to establish a Jewish order of priests, who might revive the observance of the Mosaic rites, together with as numerous a colony of Jews as could be collected, in the holy city. Such was still the ardour of the national faith, that the Jews crowded from all parts, and

exasperated, by their insolent triumph, the hostility of the Christian inhabitants. All now joined with unwearied zeal in the sacred work of rebuilding the temple. Liberal contributions poured in from all quarters; men and women joined in the pious labour; and the authority of the monarch was seconded by the enthusiasm of the people. But this last effort of expiring zeal was unsuccessful; no temple ever arose on the ruins of the heathen edifices; and a Mahommedan mosque still stands on the ground of the Jewish temple. The work, from whatever cause, was abandoned; and, as it was only undertaken during the last six months of Julian's reign, the fact seems sufficiently explained by the absence and death of the emperor, and by the new maxims that were adopted during the Christian reign that succeeded, without the aid of the alleged miracle by which it has been usually explained.

5. After the death of Julian, it was the policy of the Christian emperors to depress the Jews in Palestine, though they were not ill treated throughout the provinces, and were even granted considerable privileges and immunities. But it is astonishing how carefully fathers instilled into the minds of their children, along with their ancient faith, the fondly cherished delusion, that some new and happier era of freedom and independence was yet to dawn on Judæa; and how eagerly the children, imbibing this idea, became the prey of every impostor, and, under the blind impulse of enthusiasm, rashly entered into new conflicts with their enemies in the field—where they perished, the willing victims of a hopeless cause. About the beginning of the seventh century, the peace of Judæa was seriously disturbed by the Persian invasion of Khosroes. The Greeks and the Persians were for a long period rivals for the dominion of the East; and Khosroes, the grandson of Nushirvan, now invading the Roman empire, stormed and sacked the city of Antioch. From Syria the flood of invasion rolled southward on Palestine, and the Persian army was joined by the Jews to the number of 24,000, still burning with the love of independence. The Christians and the Jews were inflamed against each other by a long course of deep injuries given and received. Those of the former nation within the walls of Jerusalem were massacred without mercy by their Christian enemies, while the Jews on the outside were burning with the desire of revenge. The advance of the Persians secured the triumph. The city was stormed by the combined armies, and the Jews were satiated with a full measure of revenge. The Christians neither sought nor found mercy: it was estimated that 90,000 of them perished in the storming of the city. Some were sold for slaves, and others were bought for the purpose of being murdered. The city was sacked, and the magnificent mouments of the Christian faith were mostly consumed by fire. But this, like all the other triumphs of the Jews, was short-lived. Heraclius was roused from inglorious sloth by the triumphs of the Persian arms, and

by the approach of the victorious force to the walls of his own capital. He quickly assembled his veteran armies, by whose aid he defeated the troops of Khosroes; and, in the course of a few successful campaigns, he recovered all the provinces that had been overrun. He visited Jerusalem after his victories in the lowly guise of a pilgrim, and prepared new triumphs for the Christians, in the restoration of the magnificent churches which had been destroyed, and in the persecution of the Jews, and their banishment, as before, from the holy city, which they were now forbidden to approach within a nearer distance than three miles.

6. Palestine continued to own the sway of the Greek emperor till the rise of the Arabian power in the East. The followers of Mohammed, extending their doctrines and their dominion by fire and sword, rapidly subdued Arabia, Syria, and Egypt, when, about the year 637, the victorious Omar turned his arms against Jerusalem. After a siege of four months, during which the Arabs suffered extremely from the inclemency of the winter, a capitulation was proposed and agreed to, when the conqueror entered the city, seated on a red camel, which carried a bag of corn and dates, and without guards, or any other precaution. Omar was assassinated in Jerusalem in the year 643, after which, the East was for two hundred years distracted by the bloody wars that ensued among the Ommiades, the Abbassides, and the Fatimite caliphs; and Palestine having become an object of contest between them, was for a like period a scene of devastation and trouble. In the year 868, the capital was conquered by Achmet, a Turk; but was again recovered by the caliphs of Bagdad in the year 906. It was reduced by Mohammed Ikschid, of the Turkish race. Towards the end of the tenth century, the holy city was taken possession of by Ortok; and in 1076, by Meleschah, a Turk. It was retaken by the Ortokides, and finally by the Fatimites, who held possession of it when the Crusaders made their first appearance in the Holy Land.

CHAPTER VII. A. D. 1076 to 1203.

1. JERUSALEM, though it was in possession of infidel chiefs, was still revered as a holy city by both Christian and Jew, and was visited by pilgrims from every quarter; among others by Peter the hermit, a native of Amiens. The pathetic tale which he brought to Europe, of the injuries and insults which the Christian pilgrims suffered from the infidels, who possessed and profaned the holy city, excited the deepest sympathy among the people and princes of Christendom. Councils were summoned, and were attended by bishops, a numerous train of ec-

clesiastics and by thousands of the laity. The mixed multitude were harangued by the zealous enthusiasts of this sacred cause; their pity and indignation were alternately roused by the sufferings of their brethren in the Holy Land; the flame of enthusiasm was propagated by sympathy and example; and the eager champions of the cross, the flower of the European chivalry, assembled in martial array, to march against the enemies of their common faith. To defray the necessary expenses of the expedition, princes alienated their provinces, nobles their lands and castles, peasants their cattle and instruments of husbandry; and vast armies were transported to Palestine, in order to accomplish the deliverance of the holy sepulchre.—These rude and undisciplined bands died in great numbers on reaching the shore of Asia, from disease, famine and fatigue; and, of the first Crusaders, it is estimated that 300,000 had perished before a single city was rescued from the infidels. Of the leaders in the Christian host, the first rank is due to Godfrey, duke of Brabant and Bouillon, who was accompanied by his two brothers, Eustace the elder, who had succeeded to the county of Boulogne, and Baldwin the younger. The other chiefs were, Robert of France, the brother of King Philip; Robert Duke of Normandy, the son of William the Conqueror; Bohemond, the son of Robert Guiscard; Tancred, his cousin; and Raymond of Thoulouse. The vast armies that were collected under the guidance of these leaders, arrived by various routes, at Constantinople, the Greek capital; after having lost, some say, half their number, in the intermediate march through unknown countries, by famine, disease, and the assaults of the inhabitants into whose countries they had made so unexpected an irruption. After some time spent in the capital of the East, they crossed to the opposite shore of Asia. Having taken the towns of Nice and Antioch in the year 1098, they, about a year after, laid siege to Jerusalem, and carried it by assault, with a prodigious slaughter of the garrison and inhabitants, which was continued for three days, without respect either to age or sex.

2. Eight days after the capture of Jerusalem, the Latin chiefs proceeded to the election of a king, who should preside over their conquests in Palestine, and Godfrey of Bouillon was unanimously raised to this high office. But if it was an honourable office, it was also one of danger; he was not chosen to sway a peaceful sceptre; and he was summoned to the field in the first fortnight of his reign, to defend his capital against the sultan of Egypt, who approached with a powerful army. The signal overthrow of the latter in the battle of Ascalon confirmed the stability of the Latin throne, and enabled Godfrey to extend on every side his infant kingdom, which consisted only of Jerusalem and Jaffa, with about twenty villages and towns of the adjacent districts. The fortified castles, in which the Mahommedans had taken refuge, and from which they made in-

cursions into the open country, were reduced; the maritime cities of Laodicea, Tripoli, Tyre, and Ascalon, were besieged and taken; and the Christian kingdom thus included a range of sea-coast from Scanderoon to the borders of Egypt. Although the province of Antioch claimed independence, the courts of Edessa and Tripoli owned themselves the vassals of the king of Jerusalem; and the four cities of Hems, Hamah, Damascus, and Aleppo, were the only relics of the Mohammedan conquests in Syria. The feudal institutions of Europe were introduced into this kingdom in all their purity; and a code of laws, called the assize of Jerusalem, was drawn up, and deposited in the sepulchre of the Saviour, as an unerring guide in all doubtful questions that might be brought before the tribunals of the holy city.

3. Godfrey was succeeded by his brother Baldwin I., who ruled with vigour and success. In 1118 his nephew, Baldwin II., ascended the throne, and still maintained the interests of the kingdom. Melisandra his daughter, married Fulk count of Anjou, who, in right of his wife, acquired the kingdom of Jerusalem. He lost his life by a fall from his horse, after having reigned twelve years. His son, Baldwin III., ruled in Jerusalem twenty years; and his reign was remarkable as the era of the second Crusade, and of the rise of the various orders of knighthood—the hospitallers, templars, and cavaliers.

4. The military force of the first Crusaders, wasted by fatigue, and by losses in the field, was no longer able to oppose the hosts of Turks and Saracens by which it was surrounded. The first victories of the Europeans, and their rapid success, extended far and wide the terror of their arms. But this alarm having subsided, the Mohammedan chiefs collected their armies, and commenced a vigorous attack on the European posts, scattered over a wide extent of country, and gained some important advantages. The accounts of these disasters that were circulated in Europe excited the liveliest sympathy of all Christians for their suffering brethren in the holy land, for the defence of which the European princes now entered into a new coalition. A second crusade was the consequence. It was undertaken by Conrad III., emperor of Germany, and Louis VII. king of France, and was even more unfortunate than the first expedition. In the course of a tedious march through an unhealthy and hostile country, more than half the army of Conrad was wasted by famine and the sword, and not above a tenth part ever reached the Syrian shore. The subsequent battles with the Saracens reduced them to a miserable remnant; and on his return with his shattered forces from this unfortunate campaign, the Emperor was met by Louis and the French troops, who arrived in better condition at the scene of action. The French army, rashly advancing into the heart of the country, was assaulted and overwhelmned by an innumerable host of Turks; and the king with great difficulty made his escape.

and finally took shipping with his knights and nobles, leaving his plebeian infantry to the sword of the victorious enemy. The two princes proceeding to Jerusalem, united the poor remains of their once mighty armies to the Latin troops in Syria, and laid a fruitless siege to Damascus, which was the termination of the second Crusade.

5. The defeat and dispersion of these armies tended greatly to weaken the Christian cause in the Holy Land, and shake the foundations of the Latin throne at Jerusalem. Baldwin, the son of Melisandra and the Count of Anjou, together with his brother Amaury or Almeric, long maintained the war with considerable success against the infidels. Baldwin, dying, was succeeded by his brother, who, after a reign of eleven years, transmitted the throne to his son, Baldwin IV., disabled both in mind and body by the disease of leprosy. Sybilla, the mother of Baldwin, was the next heiress, who chose for her second husband, and consequently for king of Jerusalem, Guy of Lusignan, base in character, but handsome in his person. This choice was universally blamed, and excited the hatred of Count Raymond, who had been excluded from the succession and regency, and who, entertaining an implacable hatred against the king, was seduced into a traitorous correspondence with the sultan. Many of the barons were also so dissatisfied, that they refused to take the oath of allegiance to the new king.

6. It was in the midst of these internal dissensions that the kingdom of the Latins was assailed by a new enemy, namely, the Sultan Saladin, who joined refined humanity to valour, policy, and military skill. He had risen from a private station to the sovereignty of Egypt, and he had been for years extending his influence and dominions. A fortress had been seized by a soldier of fortune, Reginald of Chatillon, from which he issued with his followers to pillage the caravans and insult the Mohammedans, and he even threatened the holy cities of Medina and Mecca. Saladin complained of these injuries, and being refused satisfaction, invaded the Holy Land with an army of 80,000 horse and foot. He advanced against Tiberias, to which he laid siege; and a decisive battle was hazarded by the king of Jerusalem, in defence of this important place. The two armies met on the plain of Tiberias, and in a sanguinary conflict, which lasted two days, the Christians were completely overthrown, with the loss of 30,000 men. The king, the Marquis of Montserrat, and the master of the templars, with many of their followers, were made prisoners; and two hundred and thirty gallant knights of the cross were cruelly led out to execution after the battle. This great victory placed the whole country at the mercy of the conqueror. The Christians were left without a head: the towns and castles, drained of their governors, fell successively before Saladin's victorious force; and scarcely had three months elapsed when he appeared in arms before the gates of Jerusalem.

7. This city was in no condition to sustain a protracted siege. It was crowded with fugitives from every quarter, who here sought an asylum from the destroying sword; a disorderly throng of 100,000 persons was confined within the walls, but there were few soldiers. The queen was alarmed for the fate of her captive husband, and her government was feeble and indecisive. A defence was, however, maintained for fourteen days, during which the besiegers had effected a breach in the wall, and only waited the sultan's orders for the assault. This last extremity was averted by a capitulation, by which it was agreed that all the Franks and Latins should quit Jerusalem, receiving a safe conduct to the ports of Syria and Egypt, that the inhabitants should be ransomed for a sum of money, and that those who were unable to pay it should remain slaves. These conditions were liberally interpreted and greatly mitigated by the generosity of the sultan, who allowed the poor to be ransomed by wholesale for a moderate sum, and freely dismissed about three thousand more. In his interview with the queen, he displayed the kindness and courtesy of his disposition, comforting her with his words, and even with his tears; he distributed liberal alms among the widows and orphans of those who were slain, and allowed the warlike knights of the hospital to continue their care of the sick for another year. He made his triumphant entry into the city with waving banners and martial music; the Christian church was converted into a mosque, and the glittering cross was taken down and dragged through the streets, amid the shouts of the Moslems. The whole country now submitted to the sultan, whose victorious progress was first arrested by the resistance of Tyre, which was gallantly defended by Conrad. The sultan being foiled in all his attempts to take this place, was finally compelled to raise the siege, and to retreat to Damascus.

8. The capture of Jerusalem by the infidels, and the decline of the Christian cause in Palestine, excited the deepest sorrow; the decaying zeal of the European powers was awakened, and new expeditions were fitted out for the recovery of the holy city. Philip, king of France, the emperor, Frederick Barbarossa, of Germany, and Richard I. of England, surnamed Cœur-de-Lion, assembled a large force, and, with the aid of Flanders, Frise, and Denmark, filled about two hundred vessels with their troops. The first armaments landed at Tyre, the only remaining inlet of the Christians into the Holy Land, and no time was lost in commencing the celebrated siege of Acre, which was maintained with an enthusiasm that mocked at danger, and by feats of valour that were the theme of wonder, even in that romantic age. This memorable siege lasted for nearly two years, and was attended with a prodigious loss of men on both sides. At length, in the spring of the second year, the royal fleets of France and England cast anchor in the bay, with powerful reinforcements, and the brave defenders of Acre were reduced to

capitulate. A ransom was demanded for their lives and liberties, of 200,000 pieces of gold, the deliverance of 100 nobles, and 1500 inferior captives, and the restoration of the holy cross, which had been taken at the battle of Tiberias. Thus was an important town and harbour obtained by the Christians, but by an enormous sacrifice of men. The host that surrounded Acre amounted at different periods to 600,000; of these, 100,000 were slain during the siege of two years, a greater number perished by shipwreck and disease, and it is computed that only a very small remnant reached their native shores. The place was taken possession of by the Christians, on the 12th of July, 1191.

9. The capture of Acre was the prelude to further operations against the enemy. Richard determined to commence the siege of Ascalon, about a hundred miles distant, and his march to this place was a continual battle of eleven days. He was opposed by Saladin with an army of 300,000 combatants; and on this occasion was fought one of the most memorable battles of this or any other age. Saladin was defeated with the loss of 40,000 men, and the victorious Richard obtained possession of Ascalon, and the other towns of Judea. A severe winter interrupted the operations of the field. But Richard, issuing from his winter quarters with the first gleam of spring, advanced with his army within sight of Jerusalem, the great object of his enterprise. Saladin had chosen Jerusalem for his headquarters, where the sudden appearance of the Christian conqueror spread universal consternation. The holy city was, however, relieved by the hasty retreat of the English king, discouraged by the difficulties of the enterprise and the murmurs of his troops. In the meantime, the town of Jaffa was vigorously assaulted by Saladin with a formidable force, and was on the point of surrendering, when Richard, hastening to its relief, encountered the besieging army of Saracens and Turks, amounting to 60,000 men, who yielded to the vigour of his attack. In the meantime, the miseries of a protracted war began to be severely felt, and the ambitious views of Richard were obstructed by the discontent of his troops. Negociations were commenced, which were broken off, and as often resumed. The views of both parties varied with the fortunes of war. At last, however, both Saladin and Richard were equally desirous of terminating an unpopular and ruinous contest. The first demands of Richard were, the restitution of Jerusalem, Palestine, and the true cross. These terms were rejected by the sultan, who would not part with the sovereignty of Palestine, or listen to any proposition for dismembering his dominions. A truce was at length concluded for three years, by which it was stipulated that the Latin Christians should have liberty to visit the holy city without being liable to tribute; that the fort of Ascalon should be dismantled; and that Jaffa and Tyre, with the intervening territory, should be surrendered to the Europeans. Soon after the conclusion of this treaty Richard embarked for Eu-

rope; and Saladin, his great rival, did not survive many months the conclusion of peace.

10. The fourth Crusade was encouraged by the zeal of Pope Celestine III. It was directed against the Greek empire, which was too feeble to resist so formidable an attack; and the result was its conquest by the Latins, who ruled over it fifty-seven years.

CHAPTER VIII. A. D. 1203 TO 1842.

1. IN the meantime, though partial successes were gained by the armies of the Crusaders in Palestine, their power was on the decline. A truce for six years had been concluded with Saphadin, the brother and successor of the sultan Saladin. The sovereign of the Latin kingdom at this time was Mary, the daughter of Isabella by Conrad of Tyre, Almeric and his wife being dead. In order to strengthen the government of Jerusalem, it was resolved to request the king of France, Philip Augustus, to provide a husband for Mary. John de Brienne, one of the most accomplished cavaliers in Europe, of tried valour and experience in war, was chosen; and the Christian chiefs were so elated by this union, that they sought a pretence for breaking the subsisting truce between them and the sultan, and bringing matters to the arbitration of the sword. War accordingly ensued, and the new monarch of Jerusalem displayed all the great qualities of a statesman and a soldier, for which he was chosen; and though his success did not entirely correspond to his hopes or wishes, yet he made a successful defence, and maintained for a time the Latin kingdom against the growing power of his enemies. He foresaw, however, that its gradual decline and final ruin were approaching, as it was now reduced to two or three towns, and preserved only in a precarious existence by the divisions and civil wars that prevailed among its enemies.

2. This intelligence rekindled the dying zeal of the Christian world. A new Crusade was commenced, and a large force, chiefly Hungarians and Germans, landed at Acre. The sons of Saphadin, who now ruled in Syria, collected their armies to oppose this formidable attack. But the Crusaders, rashly conducted, and weakened by divisions, advanced into the country, without concert or prudence; provisions failed them; they were wasted, as usual, by famine and disease; and at length their leader, the sovereign of Hungary, resolved to quit a country where he had been exposed to hardship and danger, without glory. The crusading armies, thus weakened and discouraged,

had laid aside all further idea of offensive operations, when, in the spring of the following year, a fleet of three hundred vessels, from the Rhine, appeared on the coast, and brought to their aid powerful reinforcements, which recruited their strength and restored their ascendancy in the field. For reasons which do not clearly appear, they now retired from Palestine, and carried the war into Egypt, where they obtained important successes, having taken Damietta by storm, and spread such consternation among the infidels, that the most favourable terms of peace were offered, and rejected by the Crusaders. Soon after, however, having wasted their strength on the banks of the Nile, they were reduced to the necessity of bargaining for permission to retire to Palestine, by the cession of all their conquests in Egypt.

3. The next Crusade was undertaken by Frederic II., the grandson of Barbarossa, according to a vow which had been long made, and the performance of which had been so long delayed that he was excommunicated by Gregory IX. By his marriage with Violante, the daughter of John de Brienne, he was the more especially bound to vindicate his right to the kingdom of Jerusalem, which he had received as a dowry with his wife. After many delays, he set sail with a fleet of 200 ships and an army of 40,000 men, and arrived at Acre. This was the most successful and the most bloodless expedition that had yet been undertaken. Without the hazard of a battle Frederic entered Jerusalem in triumph. The Saracen power was at this time weakened by divisions, and, owing to suspected treachery among his kindred, Kamel, the son of Saphadin, held precarious possession of the throne. It was his policy, therefore, rather to disarm the hostility of these powerful armies by treating with them, than to encounter them in the field; and, accordingly, a treaty was concluded, by which Jerusalem, Jaffa, Bethlehem, Nazareth, and their dependencies, were restored to the Christians; religious toleration was established, and the contending parties of Christians and Mahommedans were allowed each to offer up their devotions, the first in the mosque El-Aksa, and the last in the mosque of Omar.* But all these services were performed by Frederic while under the stain of excommunication; and hence the patriarch, when he made his entry into Jerusalem, refused to crown him, or to be present at the ceremonial; Frederic, therefore, himself took the crown from the holy sepulchre, and placed it on his own head. The stipulations of this treaty were not faithfully observed by the Saracens, and the Christians in Palestine still suffered under the oppression of the infidels. New levies were

* Both these mosques stand on Mount Moriah; the Christians believed that the mosque of El-Aksa (which was originally a Christian church,) and the Moslems that the mosque of Omar, occupied the precise site of Solomon's Temple.

raised in Europe for the holy war, and a large force of French and English, led by the chief nobility of both nations, landed in Syria. Numerous battles were fought, which terminated in favour of the Saracens; and the French Crusaders, accordingly, after severe losses, were glad to purchase peace by the cession of almost all their conquests in Palestine. Next year, when the Earl of Cornwall, with the English levy, arrived at the scene of action, he found, to his surprise, that all the territories and privileges which had been ceded to the emperor of Germany were lost: and that a few fortresses, and a small strip of territory on the coast, comprised all that the Latins possessed in Palestine. He immediately prepared for the vigorous prosecution of hostilities. But the sultan, being involved in war with his brother in Damascus, readily granted favourable terms as the price of peace, namely, the cession to the Christian armies of Jerusalem, Beirut, Nazareth, Bethlehem, Mount Tabor, and a large tract of the adjoining country. But the kingdom of Jerusalem, thus so happily established, was subverted by a calamity from a new and unexpected quarter. In the interior of Asia the conquests of Ghenghis Khan had brought about the most stupendous revolutions, and the barbarous hordes of the desert, flying before his conquering sword, rushed like a torrent on other nations. The Kharismians, unable to withstand this powerful invader, were driven upon Syria, and the coalesced powers of Saracen and Christian were unable to resist their powerful assault. The Christian host was overthrown in a great battle, which lasted two days, and in which the grand masters of two orders, and most of the knights, were slain. The merciless invaders revelled in the sack and pillage of the holy city, sparing neither sex nor age; and it was not until the year 1247 that they were routed near Damascus, by the Syrians and Mamlouks, and driven back to their former settlements on the Caspian Sea.

4. Each new disaster of the Christian arms served to rekindle the languishing zeal of the Europeans; and Louis IX. of France fitted out an immense armament for the Holy Land, consisting of 1800 sail, in which he embarked an army of 50,000 men. He landed in Egypt, and, after storming the town of Damietta, advanced along the sea-coast towards Cairo, when his troops were so wasted by sickness and famine, that they fell an easy prey to the enemy. The king, the most of his nobles, and the remnant of his army, were made prisoners; and it was owing to the clemency of the sultan Moadhdham, who accepted a ransom for their lives, that Louis, with his few surviving followers, was permitted to embark for Palestine.

5. The power of the Christians in Palestine, weakened, among other causes, by internal dissensions, was now vigorously assailed by the sultan Bibars, the Mamlouk sovereign of Egypt. He invaded Palestine with a formidable army, advanced to the gates of Acre, and, reducing the towns of Sep-

phoris and Azotus, massacred or carried into captivity numbers of Christians. The important city of Antioch yielded to his powerful assault, when 40,000 of the inhabitants were put to the sword, and 100,000 carried into captivity. The report of these cruelties in Europe gave rise to the ninth and last Crusade against the infidels, which was undertaken by Louis, the French king, sixteen years after his return from captivity. In place of directing his arms immediately against Palestine, he landed in Africa, and laid siege to Carthage, which he reduced. But he perished miserably on the burning sands of Africa, of a pestilential disease, which proved fatal also to many of his troops; and thus ingloriously terminated this expedition, which was the last undertaken by the Europeans for the recovery of the Holy Land.

6. The Europeans in Palestine were now confined within the walls of Acre, their last stronghold, which was besieged by a Mamlouk host of 200,000 troops, that issued from Egypt, and encamped on the adjacent plain. In this their last conflict with the infidels of the Holy Land, the Europeans fully maintained the glory of their high name. They displayed all the devotion of martyrs in a holy cause, and performed prodigies of valour. But, equalled as they were in discipline, and fearfully overmatched in numbers, by their enemies, they were overborne by the weight and violence of their attacks, and in the storm and sack of the city, all either perished or were carried into captivity. Thus terminated forever all those visions of glory and conquest by which so many adventurers were seduced from Europe to the Holy Land, there to perish under the complicated perils of disease and the sword. The other smaller towns which still remained in possession of the Christians yielded without a struggle to the Moslem arms, and under the religious tyranny of the infidels which succeeded, the Christians in Palestine were every where reduced to the lowest degree of debasement. The pilgrims who still visited Jerusalem were exposed to insult and danger; and large contributions were exacted by their oppressors for a free passage through the Holy Land. The Mamlouk sultans of Egypt continued to rule over Palestine till the year 1382, when the country was overrun by a barbarous tribe from the interior of Asia. On their expulsion, the sovereignty of the Egyptian sultans was again acknowledged, until the country yielded to the formidable irruption of the great Tamerlane. At his death, Jerusalem reverted to the kingdom of Egypt, and was finally subdued by the Turks, under whose barbarous rule it has continued for more than 300 years. The country was partitioned into provinces, in each of which a pasha ruled with a despotic authority equal to that of the sultan.

7. In this condition Palestine remained without any remarkable event in its history, except that for nearly three centuries it was the scene of domestic broils, insurrections and massacres,

until the memorable invasion of Egypt by the French army. Bonaparte, being apprized that preparations were making in the pachalik of Acre for attacking him in Egypt, resolved, according to his usual tactics, to anticipate the movement of his enemies. He accordingly marched across the desert which divides Egypt from Palestine, and invaded the country at the head of 10,000 troops. El Arish surrendered, and the lives of the garrison were spared on condition that they should not serve against him during the war. Gaza also yielded without opposition: and Jaffa, stormed after a brave resistance, was given up to pillage. The French army then proceeded to form the siege of Acre; and this fortress, the last scene of conflict between the Christians and infidels of former days, became a modern field of battle, in which were exhibited prodigies of valour that rivalled the most renowned deeds of those chivalric times. The trenches were opened on the 10th of March; in ten days a breach was effected, and a desperate assault took place. At first the defenders were forced to give way; but Djezzar Pasha, who had shut himself within the walls, and who was aided by Sir Sidney Smith with a body of British sailors, rushed forward among the thickest of the combatants, and, animating the troops by his example, drove back the enemy with heavy loss. Bonaparte still persevered in a series of furious assaults against the fortress, which were all most gallantly repelled; and after a protracted siege of sixty days, a last assault was ordered, which being equally unsuccessful with all former attempts, and attended with the loss of some of his bravest warriors, dictated the necessity of an immediate retreat.

8. Of late years a new power has arisen in the East, namely, that of Mehemet Ali, pasha of Egypt, who, having collected large treasures and a well-disciplined army, openly renounced his allegiance to the Grand Signior. A war took place, in which the hasty levies of Turkey were broken and put to flight by the veteran troops of Egypt; and a series of brilliant successes added Syria, with Palestine, to the pasha's dominion. The people generally were disposed to hail the change of masters with pleasure; and by a well advised and moderate system of government, Mehemet Ali might have bound them firmly to his person and his cause. But, although in some respects an enlightened man, his notions of government were still Oriental and despotic; and a sort of European discipline and order which he had introduced into his civil and military service, was chiefly valued by him as an instrument in giving the more general and certain effect to his extortions. The Syrians soon discovered that, instead of being relieved from the exactions of the Turkish government, much heavier burdens were laid upon them. The conscription, or forcible impressment of young men for the army, and the disarming of the population were, however, the measures which created the most

general discontent, and led to such disturbances and revolts, as encouraged the Porte in the design which it had always entertained, of reducing the pasha and recovering the ceded provinces. Eventually a Turkish army appeared on the northern frontier of Syria, and soon came into collision with the Egyptian army under Ibrahim Pasha, eldest son of Mehemet Ali. The Turks were completely routed by the Egyptians in the battle of Nezib; and the great powers of Europe then deemed it right to interfere, to prevent Ibrahim from pursuing his victory, and to crush the ambitious designs of his father. This was accomplished chiefly through the brilliant operations of an English fleet, under Admiral Stopford and Commodore Napier, by which Acre and other strongholds on the coast were taken for the sultan; and the pasha was at length compelled to evacuate Syria and restore it to the dominion of the Porte.

THE END.

