

Thos G. Beaman

ODD FELLOWS
MONITOR AND GUIDE,

CONTAINING

HISTORY OF THE DEGREE OF REBEKAH,

AND ITS TEACHINGS,

EMBLEMS OF THE ORDER,

ACCORDING TO CLASSIFICATION OF SOVEREIGN GRAND LODGE,

AND

TEACHINGS OF RITUAL,

AS UNDERSTOOD BY OBLIGATED ODD FELLOWS, AND THEIR WIVES
DAUGHTERS AND SISTERS.

ALSO, THE PATRIARCHS MILITANT.

REVISED, ENLARGED AND ILLUSTRATED.

home
odd fellows
In Four Parts.

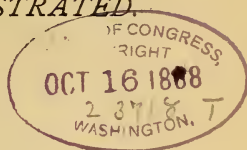
BY

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AND

P. G. R. to S. G. L. I. O. O. F.

AUTHOR OF "THE BROTHERHOOD."



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DEDICATION.

TO THE
DAUGHTERS OF REBEKAH
OF THE
INDEPENDENT ORDER OF ODD FELLOWS WITHIN
THE JURISDICTION OF
THE SOVEREIGN GRAND LODGE,
I DEDICATE THIS
REVISED, ENLARGED AND ILLUSTRATED
MONITOR AND GUIDE,
WITH THE EARNEST HOPE THAT IT WILL PROVE
A MEANS OF EXTENDING
THEIR KNOWLEDGE OF THE ORDER
AND FASTENING THEM MORE FULLY TO OUR
GREAT FRATERNITY.

T. G. B.

INTRODUCTION.

The success which my first volume, the "Brotherhood," issued about fifteen years ago, has met, and the high encomiums passed upon it by my brethren of high rank in the Independent Order of Odd Fellows of America, as well as its extensive circulation, have induced me to send forth this volume, which I entitle the "*Monitor and Guide*," and in which I give the emblems of the Order according to the present classification, and a more extensive presentation of the lessons the emblems are intended to teach to Odd Fellows and their wives.

I present the history of the Degree of Rebekah, giving its origin, with a reference to some of the beauties of this grand adjunct to Odd Fellowship, which does indeed unfold the mysteries of our Order to the wives of its members, and discloses the grand objects of our Fraternity. Since the legislation of the Grand Lodge of the United States in 1868, there has been a separate organization of this branch of the Order under charters by the State Grand bodies. In 1872 there was an enactment of the G. L. of the U. S. requiring reports of Rebekah Lodges to their respective State Grand bodies and from the several Grand bodies to the G. L. of the U. S., and although this department of Odd Fellowship is yet in its infancy it is destined to become a great power in our beloved Order, and hence we conceive the propriety of such a book as the one we are sending out, designed especially for our women.

In this book we give the history of Bible women for the consideration of the Daughters of Rebekah, that they may observe the virtues they practiced and imitate them. We have also given the biographies of Bible men, which will afford, with the other departments of the book, a subject for thought and examples to follow in the performance of life's work and meeting its responsibilities.

INTRODUCTION TO REVISED EDITION.

Because of the extensive growth of the Order and the large proportions it has assumed, with the favor the MONITOR AND GUIDE has met with since it was issued, I have thought it proper to revise the book and adapt it to the changes that have occurred in the Fraternity. It is therefore continued as a text-book, and will now be accepted as a Monitor and Guide for Odd Fellowship as it now is.

The Sovereign Grand Lodge has changed the degrees to three in number from five, and named them in accordance with the principles composing our motto, Friendship, Brotherly Love and Truth, and it has also adopted a chart, which is to be a part of the supplies and furniture of a Lodge-room, and with which the emblems and their signification are displayed. The emblems are now to be given to the graduate or the recipient of the mysteries of the Degree of Truth all at the same time. We have in our text-book, as we present it now, the Initiatory Degree, followed by the degrees in regular order, with a presentation of the principles and work of the same; also, the degrees of the Encampment branch of Odd Fellowship, Patriarchal, Golden Rule and Royal Purple, and we bespeak for our publishers the patronage with which they have been favored during the last four years.

With a sincere desire to do good and benefit the Fraternity of Odd Fellows, with which we have been identified many years, we now commit this feeble barque to the waves.

T. G. B.

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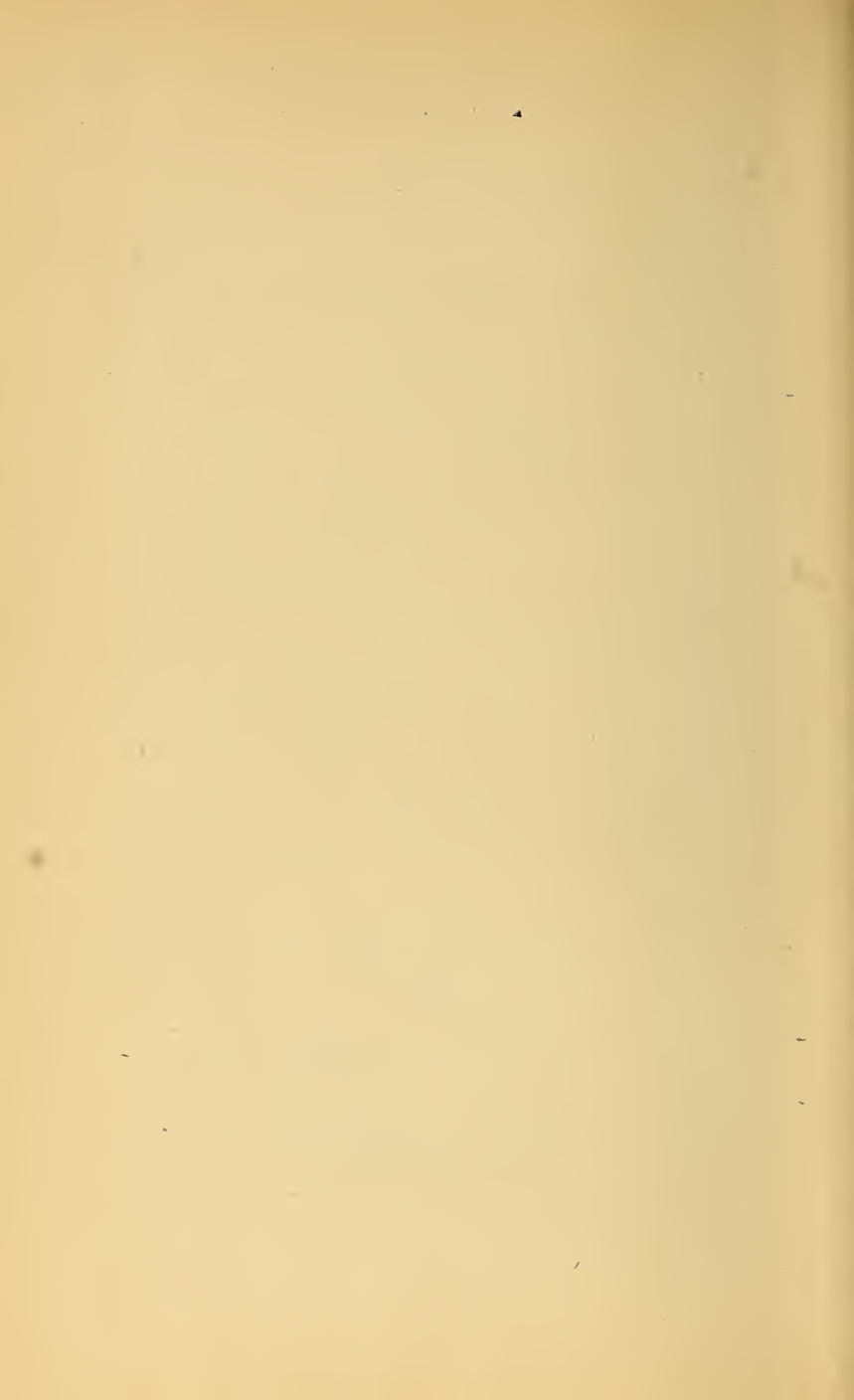
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PART FIRST.

CHAPTER I.

THE DEGREE OF REBEKAH.

It has long been considered among men that by far the best part of our physically developed humanity are the women, and it is no wonder that a fraternity like Odd Fellowship, recognizing woman's great mission, and the adaptness of the association to her nature, should provide a degree especially for her.

The Apochryphal Scriptures tell us of a great king, who made a feast to a thousand of his lords and nobles. In the midst of the feast he provided a banquet of great splendor, and at the banquet he asked the question of his distinguished guests, Which is the strongest, wine, the king, or woman? Three of his princes ventured an answer under the promise from their sovereign that he who should give the best answer, or support his position with the strongest arguments, should drink from a golden cup, wear a silken tiara, and be in great honor. The first answered that wine is the strongest, and supported his position with good argument. The second answered, "The king is the strongest," and in a flattering manner spake of kingly authority, insomuch that the king acknowledged his

obligation to him for maintaining so grandly the honor of the throne. The third said, "Woman is the strongest," and in such an ingenious manner did he present his argument in favor of his position, and in addition, gave such a striking maxim, that the king lost no time in deciding in his favor.

The position and influence of woman has always been wonderful; from the time that Adam looked upon the fair form of his helpmeet in the Garden of Eden, until now, woman is the greatest power in the world. I say again it is no wonder that the association of Odd Fellows, engaged in their work of fraternizing mankind, should seek her assistance.

The objects, aims, principles and teachings of the Order are such that, when fully understood, they will captivate woman. Lodges of Odd Fellows are formed, and in them men are banded together to do what it is natural for woman to do. The leading principles of our Order are but the innate principles of woman's nature.

The acknowledged motto of the Order of Odd Fellows is "Friendship, Love and Truth." The first great general principle is "Care for others." The Order teaches that no one has a right to live simply for himself. No one has a right to enjoy the blessings of the common Father alone, or to shut up his bowels of compassion towards the needy and distressed of earth. Selfishness, the great sin of our humanity, should be avoided, and benevolence, the great principle of our Fraternity, should be practiced. The soil of human nature needs plowing and cultivating, that all noxious weeds may be destroyed, and plants be nurtured that will yield an abundant harvest of good.

The great corner-stone of Odd Fellowship is *Fraternity*, a true fraternity in the family of man. On this corner-stone as a solid basis the whole superstructure securely rests, and will continue to rest until time shall be no more.

There has of late years been a grand manifestation of this in the quick and hearty responses given to the calls made from Chicago and Wisconsin cities, when visited by calamitous fires, also from Shreveport and Memphis, when visited by that terrible scourge, yellow fever, and by the Western States and Territories still more recently, when desolated by grasshoppers.

The maxim of Odd Fellowship, "We visit the sick, relieve the distressed, bury the dead, and educate the orphan," has touched the feelings and stirred up the tender heart of woman; and the work of our Order, as set forth in the annual reports of the G. C. S. of the Sovereign Grand Lodge, has exhibited to our American women, and to the women of the world, what our Order is accomplishing.

At the session of the Sovereign Grand Lodge, held in September, 1887, in the city of Denver, Colorado, the Grand Corresponding Secretary reported 53,634 brothers relieved; 360,385 weeks benefits paid; 6,126 widowed families relieved; 5,657 brothers buried; \$1,378,427.98 paid for the relief of brothers; \$137,106.79 paid for the relief of widowed families; \$15,407.70 paid for the education of orphans; \$353,880.64 paid for burying the dead; \$112,852.83 paid for special relief.

The total relief paid during the calendar year 1886, was \$1,997,675.94.

The women being quick to see the benefits of Odd Fellowship, no wonder they were led to give it their influence and help.

There was an effort made early in the history of our Order by P. G. C. of the G. L. of the U. S., Bro. I. D. Williamson, to institute a ladies' degree, but according to his own statement in a letter to James L. Ridgely, G. C. and R. S. of the G. L. of the U. S., it was unsuccessful. And in giving the origin of the degree it is proper to state that in the year 1873 several papers of wide circulation attributed this degree, as to its authorship, to Bro. Williamson. His attention was called to the matter by the G. C. and R. Sec., to whom he wrote the following letter:

CINCINNATI, Jan. 30, 1874.

Dear Ridgely:—I thank you for calling my attention to the matter above noted, and I respond by saying, I did not write the Ritual of the Degree of Rebekah, neither did I see it, or have any knowledge of it, until it appeared in the Degree Book. The truth is, some years previous to the adoption of this degree, I made an unsuccessful effort in the G. L. of the U. S. to procure the adoption of a ladies' degree, but Bro. Colfax succeeded where I had failed, and to him and not to me the credit belongs.

(Signed)

I. D. WILLIAMSON.

This would have been sufficient to have settled the matter, but the editor of the *Heart and Hand*, published in New York, addressed a letter of inquiry to Bro. Colfax, who answered, and his letter was published in that excellent paper, as follows:

SOUTH BEND, IND., Feb. 3, 1874.

Ed. Heart and Hand:—In answer to your inquiry I will state that it is impossible that Bro. Williamson should have claimed that he wrote the Degree of Rebekah and submitted it to Bro. Colfax, who accepted it, advocated it, and caused it to be adopted. Any

such report is a pure invention, without the slightest foundation in fact; and I am sure that Bro. Williamson, whose services to our Order are too eminent to need any untrue allegations in his behalf, never gave any such rumor the slightest currency or encouragement.

At the session of the G. L. of U. S. in 1850, I was appointed chairman of a committee to prepare a degree to be conferred on the wives of Odd Fellows, and was instructed to report it at the next session, 1851. I wrote the lectures of the degree in July and August, 1851, exactly as they appear now in the charge-book, and without consultation with any one, or suggestions from any quarter.

In regard to the *working* of the degree, I received valuable suggestions from a P. G. in Maryland, who, I think, has since deceased. A few of these suggestions I adopted in a modified form, but the most of them were inappropriate, and were not considered. I have often expressed a regret that the degree had not been prepared by Bro. Ridgely, Bro. Williamson, or some other brother, who would doubtless have performed the work more ably. But the duty was assigned to me by the G. L. of U. S., and I performed it, as I have all other duties, to the best of my ability, and I am glad to state that, despite the fears expressed while its adoption was pending, it is to-day the best-kept secret of Odd Fellowship.

Fraternally yours,

SCHUYLER COLFAX.

This degree was adopted at the session of the G. L. in 1851, but for two years it had been mooted and strongly urged upon the attention of the Grand Lodge by State jurisdictions. The G. L. and G. E. of Indiana through their Representatives urged it very strongly in accordance with the instructions they had received. The G. L. of the U. S. appointed a select committee to consider the propriety of adopting such a degree, and appointed Representative Colfax one of that committee. The other two were P. G. Sire Kennedy of New York and Judge Larue of New Orleans. The last two named members of the committee made

a majority report, unfavorable to the formation of a degree for ladies. They were men of extensive influence and power in the G. L. of the U. S., and their opposition made it look dark for the enterprise to its friends. Representative Colfax was unwilling to surrender his cause, and he presented to the G. L. a minority report. There was considerable discussion on these reports, and able advocates joined Bro. Colfax. The vote at length was reached and the majority report was rejected, while the minority was adopted.

Schuyler Colfax was made the chairman of the committee to prepare the degree, and was required to report it at the next session that it might be acted upon. Consequently, in September, 1851, the degree was reported by Bro. Colfax, who had prepared it, according to his own statement, in the months of July and August. The degree was adopted, as its ritual was given in report, by a vote of 47 to 37. This was highly complimentary to its distinguished author. The author of this degree has been enjoying the honor of producing it for twenty-four years, and as it is becoming more and more popular he will continue for years to come to be honored. With the hold that Odd Fellowship has now upon woman, we are disposed to think this degree will last to the end of time, hence the name of Schuyler Colfax will descend with it. When making his report at the next session of the Grand Lodge of Indiana he acknowledged his obligations to his distinguished colleagues, as also to other members of the G. L. of the U. S., for their assistance in securing an acceptance of the degree for ladies.

The Ritual of this degree was pronounced beauti-

ful by many distinguished men in the Order, and a grand addition to the literature of Odd Fellowship—an honor to the head and heart of its composer. It is pure and elevating in its sentiments, and eloquent in its style and matter. One of the periodicals of the Order of that day commented on it thus: “No degree, not even the Royal Purple, excels this excellent production of Bro. Colfax, and we may say with due consideration, that the wife of an Odd Fellow who fails to obtain it will sacrifice an opportunity to learn the spirit that unites our Fraternity, as well as a literary treat of no small magnitude.” And another says: “An Odd Fellow who after hearing the degree refuses to assent to its beauties, and to the grand and just rank it assigns to woman, shows that he has yet to learn the true value of woman’s affections, the devotion and disinterestedness natural to her.”

It was well said by Pleasant A. Hackelman, a Grand Representative to whose influence in the Grand Lodge Bro. Colfax acknowledges especially his indebtedness for bringing about the adoption of the degree, “It deserves the encomiums bestowed upon it.”

The Degree of Rebekah is an epitome of Odd Fellowship in all its parts, and a lady who receives it and appreciates it properly comprehends the institution. Yes, she knows what Odd Fellowship is.

It is likely the author of this degree gave it the name of Rebekah because the practical workings of the Order are so much like the tender and considerate Rebekah’s action when at the well of Nahor, where she first looked upon Eleazer, the faithful servant of Abraham. Like other young women of that day, she was accustomed to carry water from the well. She

reached the well in the evening just after Eleazer had arrived, and as she neared it her beautiful eye fell upon the old traveler waiting to quench his thirst and water his wearied camels. He was covered with the dust of travel, and his camels were jaded. She heard him say, "Let me, I pray thee, drink a little water of thy pitcher, and water my camels." She made no delay, but hurried to the well and drew water from it, and with her pitcher full she said, "Drink, my lord, and I also will draw water for thy camels." She thus ministered to the wants of the wearied stranger, and after his present wants were relieved, she urged him to tarry all night at her father's house, as there was plenty of room, and moreover an abundance of provender for the camels.

Refined woman is peculiarly adapted to the work of Odd Fellowship. She can enter a room of sickness and approach the couch of a sufferer with love beaming in her eye, and the sympathy of her heart marked in her every feature. To a sufferer a kind-hearted and gentle woman will always be recognized as an angel of mercy. She can watch, if it is necessary, through the weary hours of a night or a succession of nights. She can administer faithfully the prescriptions of the family physician. She can press softly the throbbing pulse. She can calm the troubled soul, even under the delirium of fever. With a soft hand she can soothe the aching brow, and send a thrill of pleasure all through the failing frame. She can kindle the almost extinguished fire of life, and with the sweetness and love of her nature detain for awhile the immortal spirit on the mundane shore of the mystic river. Woman seems to possess the strange ability of

furnishing oil to the almost empty lamp of life as it flickers in its socket.

It has been said correctly our Order places woman where she properly belongs, in the highest sphere of earthly intelligences. Her nature, her qualities and her effectiveness for doing good among mankind, are recognized and fully appreciated, and no one can read what has been communicated by the authors of our *Manuals* touching the Degree of Rebekah without realizing this; and to all ladies who have assumed the obligations of the degree, and have been instructed in its workings, we appeal.

Does not Odd Fellowship make woman's destiny a high and holy one? It declares that she is to stand first in the domestic circle. She has the moulding and training of junior members of that circle in her hands; ah, more than that! her influence is unbounded over those advanced in years and in experience.

Woman has the capacity to hunt up and discover the secret springs of human action. She is destined, under the Supreme Ruler of the Universe, to govern this world of ours. God has made it her duty, and man acquiesces in the divine fiat, while he recognizes woman's destiny. To woman we know it is natural, when other duties will admit of it, to obey the "Command of our laws," "Visit the sick, relieve the distressed, bury the dead and educate the orphan." And she does it quietly, prompted by the finer feelings and sympathies of her gentle nature. It is asserted by extensive tourists of the world, that in all the lands they have visited, woman's nature and feelings are the same. They are obliging, humane and sympathizing; there is a tendency to cheerfulness and modesty, and to prac-

tices of generosity. Woman seems always disposed to benevolence, and ready to meet the wants, if in her power, of those who are in necessity. We are glad to have her associated with us, and to her we will always look for help in keeping the Order in a flourishing condition; and we must have her associated with us in our work, and especially the wives of our members.

There are a few wives of advanced Odd Fellows who have not become Daughters of Rebekah for some reason. In some instances it is because the husband has not suggested to his wife the propriety of connecting herself with us, and learning what Odd Fellowship is. We want the wife of every Odd Fellow to know what we are doing in the Fraternity, and secure their interest in our welfare. It will not be difficult for us to impress the hearts of women who have assumed the obligations of the Degree of Rebekah and have been instructed by its beautiful ritual; for to them that ritual has unfolded so clearly the aims and work of the Order that they have been led to enter heartily into it. If the wives of Odd Fellows who have not yet taken the degree have prejudices which keep them from associating with us, let them lay aside their objections long enough to enter the Order and see what it is. If they do not wish to be active members of a Rebekah Lodge, they can refrain and yet be faithful to their obligations to secrecy as it regards the work of the degree, or the means of making themselves known to each other and securing the privileges of the Lodge.

The unfortunate condition of many of the wives of Odd Fellows is this: Their husbands remain initiatory members, never advanced in the degrees, or if

they do advance, do not attain the Fifth or Scarlet Degree, and they are not entitled to the Degree of Rebekah. We claim that on the part of any Odd Fellow this is doing injustice to his wife. When any married man is giving his time and attention to our Order, his wife has a right to know what the institution is. She knows on the night of the meeting of the Lodge where her husband is, if he is a regular attendant, and she has seen some of the practical workings* of the Order, in the attendance of its members upon the sick. It may be in her own home, when her husband was sick, she has observed the tender care and solicitude of the brotherhood. She may have had the benefits allowed her husband week after week during his sickness, placed in her hands to meet the family wants, when the usual earnings were cut off, and it is reasonable to suppose that she desires to know something more fully of the character of this institution which has thus blessed her.

It is quite reasonable to suppose that a woman thus blessed by the workings of the Order would be glad to know still more and be engaged herself in such acts of kindness and benevolence. The husband should place himself in a position, by advancing in the Order, that she can become a *Daughter of Rebekah*. It would become her to walk, as woman is accustomed to walk, with a firm and steady step in this path—to meet the wants of sufferers, and especially those of our own membership—their wives or children—or the widows of fallen brothers and their orphan children. How many women are kept out of our work for want of eligibility, by their husbands failing to reach the top round of our ladder. In this way a great

many sorrows are not assuaged that might be, and the wounds of many an afflicted one are undressed. Wives of Odd Fellows claim your rights and secure the Degree of Rebekah. Then leave the bowers of pleasure, where all is joyous and happy, and go with us to minister to the suffering. Go from your home of peace and plenty and happiness to the chamber of sickness, and if need be, watch through the long dreary hours of the night by the couch of the sufferer. Go feel that beating pulse by pressing the wrist, and speak words of tenderness that will calm the wild commotion of delirium; with the tender and affectionate words of a kind friend, give consolation and comfort to that dying one; wipe the cold death sweat from the pale forehead, and as death comes on close the lids over the film-covered eye balls. We all must die, and may need such service for ourselves from some brother or sister of our common humanity taking the place of an absent mother, sister, wife or daughter.

The fraternity of Odd Fellows from its origin has contemplated the benefit of women and their children, and a married man who has become an Odd Fellow has had some reference to the interests of his wife and children, if there are children in his family circle, and I suppose almost every unmarried Odd Fellow has had reference to the *daughter* of some worthy man, who will become his wife.

The Order proposes, in case of sickness, to furnish a minister from amongst its votaries who will share the labor with the wife of taking care of the invalid. If the sickness is continued and the source of supply or family maintenance is cut off, the Order places

from her treasury, in the hand of that woman, not as a charity, but as a right belonging to her, an amount that will enable her every week during her husband's sickness to meet the family wants, and if his sickness ends in death, it places in her hands the necessary funds to meet the expense of his funeral. The Order thus fulfills an agreement between herself and her members.

The Order also proposes to watch over and care for the widows of her deceased members; to look after the orphan children and see that they are clothed and educated. For there is a fund found in every Lodge denominated the "Orphan Fund," and it is strictly guarded, so that Lodges are able, when demand is made upon them, to render help in clothing and education of orphans.

Odd Fellowship proposes to the widow to be as an husband to her, and a father to her fatherless children. If the widow is a Daughter of Rebekah, the Noble Grand of the Lodge gives her all the instruction regarding the degree that was formerly given her by her husband. The wives and children of every Odd Fellow have claims upon every member of the Order, and those claims are freely acknowledged.

The mission of an Odd Fellow is to do good, and we are banded together to stimulate each other to kind offices. It has often been said of woman her work is to do good, it is natural to her. Benevolence is spontaneous with woman. When woman, then, is connected with our Order, she has only to follow the promptings of her kind nature, the innate desires and feelings of her own warm heart.

The Order of Odd Fellowship is destined to per-

form an important work in bringing separated humanity back to unity, in destroying selfishness and establishing among mankind an acknowledged Fatherhood of God and Brotherhood of Man. Woman is needed to act with our Order, as she does in the various religious and benevolent associations of the day, for the accomplishment of their ends.

There is a wonderful difference between woman in Pagan lands and civilized and Christian countries—civilization and Christianity elevate woman, while Paganism degrades her. All the benevolent societies of the day aim to elevate and dignify woman, to place her in her proper sphere, and attach all the importance to the sex that properly belongs to it. This is especially true of the Independent Order of Odd Fellows. We make woman the equal of the sterner sex; nay, we agree that they are our superiors in sympathy, kindness and good deeds of all kinds. We put woman first on the track of the sorrowing, the disconsolate and afflicted.

Woman, we own, possesses a power beyond the power of man in working up and successfully prosecuting reforms, and in systematically and promptly meeting the wants of the distressed and suffering. During the late war they were very effective in the Sanitary and Christian Commission efforts. They secured supplies with wonderful facility—visiting hospitals and ministering to their inmates. We remember that women went to battle-grounds and camp hospitals, and with soft hands and tender hearts met the wants of the wounded and dying; ah! and many a dying soldier was reminded by their ministrations of an absent wife, mother, daughter or sister, and

from the dying soldiers they received the last messages, and sent them to the dear ones at home.

Woman is largely responsible for public sentiment, because of her influence over the other sex. The husband, son, father and brother can be influenced for good by the wife, sister, mother and daughter. And this is especially true as to woman's influence over childhood. When the heart is tender and fresh, woman has it almost all to herself, and every touch of her influence is like a letter stamped in the everlasting rock.

It has been said, you may commit a man to any reform, but unless you convert his wife, sooner or later she will outwit you; and this is one grand reason why the wife of every Odd Fellow should become a Daughter of Rebekah, and learn the principles and teachings of the Order, that she may know what we are doing and how we are doing it. The Odd Fellow husband needs her hearty co-operation, and he will generally have it if she only knows what Odd Fellowship is. There is an old French proverb that reads as follows: "What woman wills God wills." If they know the wants of others, and feel them, they will meet them with the blessings of the *Supreme Ruler* attending their efforts.

Next to the important relationship of wife is that of mother, and with reference to our institution of Odd Fellowship we may look at it. To every man yet in single life the *mother*, if living, is the nearest and dearest earthly friend, and to the married man who is happy in the choice he has made of one to walk the pathway of life by his side, the *mother* is the next best friend. Nature demands the most tender

regard on the part of the mother for her offspring, and this demand is universally acknowledged, and it is, as a demand, spontaneously replied to, not only in humanity but all through animal nature, for we behold the offspring of all naturally turning with tender feelings to the mother.

The Decalogue, or Ten Commandments, contains a law that merits a hearty response in children whose nature is not perverted, viz: "Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee." It is more than intimated that a mother can not forget her nursing child, or the child she has borne, cared for and watched over in infancy and childhood. She will have compassion upon her own offspring. The son or daughter may become vicious or profligate; they may lose respect for self and relatives; they may even violate the laws of God and of their country; they may be arraigned at the bar of justice, tried, convicted, and yet the mother will not forsake them. Though all others forsake them she will cleave the closer. Ah! yes, she will love them even in their disgrace. Maternal love surpasses the love of every other relationship, and the inspiring Spirit refers to it as coming nearer to a proper illustration of the love of God to man than anything else. And this love of a mother for her offspring is not peculiar to enlightened and Christian countries, but even in the pagan world it is to be seen.

There is an intensely interesting circumstance recorded in Jewish history which has scarcely a parallel among mankind. A mother of two sons, and a wife of the first king of Israel, had a demand made

upon her when in widowhood for her two sons, that they might be put to death to appease the wrath of an enemy of her deceased husband. The two sons were taken from her and hanged in the beginning of barley-harvest, and, as a desolate and disconsolate widowed mother, she sat upon a rock near the gallows, and, clothing herself in sackcloth, for five long, weary months she watched their bodies by day and night, and kept the beasts of the field and the birds of the air from preying upon them.

To one possessing the love of a mother there is much to do in the great "field of the world" as presented before the Odd Fellow. The wife of the Odd Fellow, who is a mother, and who is a Daughter of Rebekah, can enter more fully into the spirit of Odd Fellowship, for her maternal feelings fit her more fully to appreciate our work. The sorrows of life with many are very great, and a mother's affection is needed often to assuage the sorrows of the stricken.

Amid the weakness and frailties, the inconsistencies and errors of mankind, a mother's kind words and actions are often needed to make allowances for imperfections and grant pardon for wrongs that are committed.

We want the mothers as well as the wives of the country to become acquainted with Odd Fellowship, learn what it is and what it is doing, and we want them to lend their influence and feelings to fraternize the world.

Next to wife and mother, is that of daughter. We style the obligated Sisterhood in the Order of Odd Fellows, "Daughters of Rebekah." The degree itself is founded upon the principles of Odd Fellowship as

they were developed in the lives of Bible women; but there is especial reference to Rebekah, the beautiful maiden of Nahor, who became afterwards the wife of the distinguished Patriarch Isaac, and the mother of Esau and Jacob, and who, after her marriage in Beersheba, entered into the tent of the departed Sarah and took charge of it, serving as the honored mistress of the same.

The practical workings of the Order of Odd Fellows are so much like that presented in the case of Rebekah, that she may well be considered a mother, and the degree of Rebekah her daughter. The daughters of Odd Fellows are dear to them. They have given them their paternal care and watch over them kindly in their wayward childhood state, and they are anxiously watching their course and giving them counsel in the slippery paths of youth. As they approach womanhood, anxiety is if possible increased on the part of the parent, and though they have a parent's pride in the beautiful one gliding daily before them, and engaged in developing the character of a true woman, they can not but have anxiety as it regards their future. The most of our Odd Fellows and their wives who have marriageable daughters are anxious that their companions and associates possess the spirit and practice the principles of the Order. And if intimacy with one of the other sex ripens into thoughts of marriage, they are glad if the suitor is an Odd Fellow, for they know full well that a good member of our Order will make a constant lover and a worthy husband.

The relation of daughter is so near that the Order of Odd Fellows has recognized their right to become Daughters of Rebekah when the age of eighteen years is attained. Now the father can propose his daughter for membership, and her mother can, with the daughter, be associated with the husband and father in the performance of our work.

The relation of sister is a very near and dear one in the family, and a brother will watch with tender care over her and be as tenacious for her interests as he is for his own. He will confide in her, and she in turn will confide in him. Mutual admiration is frequent in families, when the relationship of brother and sister occurs, and an insult can not be offered to a sister or a brother, or an injury done one of them, that the other will not resent.

If a delicate and important work is to be performed for a brother, it is usually committed to a sister, and moved by pure love she will faithfully perform it. When Amram and Elisheba, the father and mother of Moses, could keep their little boy concealed no longer, but were daily and hourly fearing that the cruel edict of Pharaoh, the king of Egypt, would destroy his life, they made an ark of bulrushes and pitched it within and without, thereby making it water-proof, and placing Moses in it, they set it among the flags by the river bank. But they bade the sister Miriam watch the ark with its sacred treasure, and see what became of it. In the darkness of the night the father and mother had placed their nameless babe on the water, and it floated among the flags. The sister had accepted her situation and taken her position some-

where not far from it, and where it was in full view, and then she watched with a loving heart to see the fate of the little one. The hours of the morning passed on, and no one had observed her in her hiding place. The sun had gained a considerable altitude as Miriam's attention was attracted by a party of ladies passing along the river bank. In the center of that group was the royal princess, the daughter of Pharaoh. As they passed along, getting nearer and nearer the point where the ark was, the heart of the sister fluttered and her nerves trembled lest they might not observe it; or, if they observed it, and ascertained that a Hebrew babe was ensconced there, the edict of Pharaoh might be executed. She watched the party as they halted, and saw the royal lady as she pointed to the floating basket. It may be she was near enough to hear the order of Pharaoh's daughter to one of her maidens, "Go bring it to me," and she saw the maiden wade out in the river to bring it. Almost unconsciously she left her hiding place and approached the party, and addressing herself to the princess she said: "Shall I go and call a nurse for this child?" She bade her go, and as is reasonable to suppose she would, she went and called her own mother and the mother of the babe. Through the ingenuity of Miriam, Elisheba became the hired nurse of her own child. With what tender affection did this sister watch over the infancy and childhood of Moses, and how carefully did he, when he became a prince, look after her interests. When after eighty years he became emancipator of Israel, he made his sister a joint leader with himself; for while he led the men, she was at the head of the women of Israel.

While the brother, as a youth, is surrounded by the temptations of the world and beset by the snares and traps intended to destroy him, the sister is watching, and with tender care is pointing out to him the dangers and effectually urging him to avoid them. The music of a sister's voice will attract a brother, and the sympathy and love of her nature will draw him until vice and its snares will be shunned, and virtue will be admired and practiced. If affliction comes to the brother, while a mother's affection will be duly appreciated, a sister's care and feeling will not be less felt or understood. Her hand is soft, her step is gentle, and her kiss of the parched lips is soothing. It is because of these qualities that pertain to and belong to the relation of sister, that we want a Sisterhood in the Order of Odd Fellows. The time has come in the history of our Order, when not only the wives of Third Degree members may become eligible to our Sisterhood, but the mothers and daughters and sisters, by virtue of the son and father and brother being an Odd Fellow.

This Degree of Rebekah is as appropriate for our sisters as it is for our wives, and many of them will exceed in effectiveness as Daughters of Rebekah those who have the cares and responsibilities of a family. Untrammelled by domestic cares, they might "visit the sick, relieve the distressed, bury the dead, and educate the orphan," or assist in doing so.

It is recorded that about the year 1845 the daughter of an officer of the British Navy, Miss Lydia Selton, conceived the idea of founding an institute in the city of Davenport, of Christian women, who

should band together and devote themselves to the accomplishment of good. They engaged in the work of visiting the sick, and especially the poor who were sick, and taking care of and educating poor orphan children. Infant schools were formed, and ragged schools were formed. The wild, uncultivated and neglected children were sought for and brought in and trained in the elementary branches of an education and in the first principles of the Christian religion. The efforts thus made by this philanthropic young lady and her associates have culminated in the existence of a society that is divided into three parts or communities, and is with its system and efforts accomplishing a large amount of good. The "Sisters of Mercy," for that is the name of this purely Protestant institution, have undertaken the entire charge and support of a large number of orphans, and are preparing them for a useful life.

The Independent Order of Odd Fellows is not especially called to go out into the highways and hedges, and hunt up the turbulent and uncultivated to train them in the ways of right; nor are they expected to look after all the poor and afflicted—some of them are provided for by other societies and some are provided for by the county; and yet it is not foreign to our work to look after the poor, afflicted and distressed everywhere. We are called upon especially to administer to our own afflicted, to care for and educate our own orphans, many of whom, so far as this world is concerned, are left in want. The women of our Order are especially called upon to enter with us on our work. They are especially adapted to it; and where there are Lodges of Daughters of Rebekah in

successful operation, a system might be adopted, and ought to be, whereby this work could be effectually carried out. Homes might be procured for orphans, and care be exercised over them, which would eventuate in such a training and development as would honor the Fraternity in all time to come.

Let the women of Odd Fellows, especially the Daughters of Rebekah, recognize our orphans, deal kindly with them, look after their interests, and so far as possible develop them into high-minded and honorable men and women. If the father and mother are dead, let every brother in the Fraternity act the part of a father, and every Daughter of Rebekah act the part of a mother, then will the orphans feel that though the natural father and mother have forsaken them, the Lord has taken them up. Let there be benevolent societies formed everywhere, and *woman*, so effective in the practice of benevolence, be engaged in carrying out the designs of the organization.

The Degree of Rebekah was instituted in 1851, and there have been but few changes in the ritualism of it since it was instituted. Even at the late sessions of the Sovereign Grand Lodge, September, 1880, when the Subordinate Lodge degrees were so radically changed and improved, and the Encampment work has undergone changes, the Rebekah Degree stands as it did, except that the field is enlarged and the material increased. Now the members of Rebekah Lodges are not confined to the wives of members of the highest degree of the Subordinate Lodge, but the widows of deceased Odd Fellows who had not attained the highest degree, and the daughters and sisters of those who

have advanced to the Truth Degree may also become members. They may either be instructed by the N. G. of a Lodge in the mysteries of the Degree, or may become members of a chartered Rebekah Degree Lodge if properly proposed and elected to membership.

I can not tell why the Degree was called Rebekah, except it was because of the circumstance recorded of Rebekah, so much like the practical workings of Odd Fellowship. The faithful servant of Abraham, Eliezur, had been charged to go to Mesopotamia and take unto Isaac a wife of his kindred. He went to the city of Nahor and tarried for a time at a well, when Rebekah, the daughter of Bethuel, came bearing a pitcher with which to draw water. As she approached, he met her and said: "Let me, I pray thee, drink a little water of thy pitcher and water my camels." The beautiful woman saw that he was wearied and fatigued with the long journey he had made, and she let down the pitcher herself and drew water, and presenting it to him, she said: "Drink, my lord, and I also will draw water for thy camels." Thus, with the true feelings of a true woman, she ministered to a weary traveler and watered his thirsty camels.

This Degree associates the wives of Odd Fellows, the daughters of Odd Fellows and the sisters, with the widows of the deceased, with us in the high and important work of "visiting the sick, relieving the distressed, burying the dead, and educating the orphan."

This Degree is an epitome of Odd Fellowship, and the members thereof can understand and com-

prehend our work and be associated with us in it all. The Degree of Rebekah was not changed at the last session of the Sovereign Grand Lodge, but the report presented by committee was recommitted with instructions that will not materially change it.

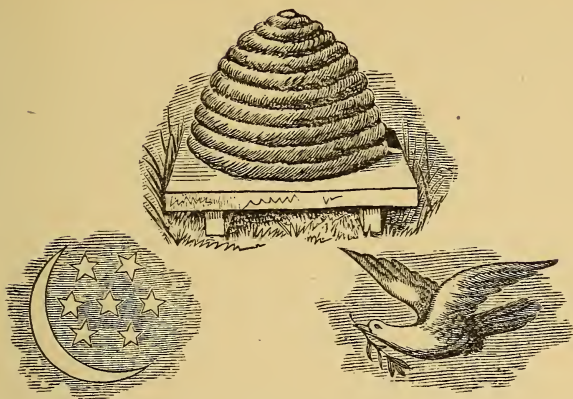
EMBLEMS
OF
THE DEGREE OF REBEKAH.

Beehive.

Those to whom this emblem comes with its lessons are usually not slow to learn. The obligated Daughters of Rebekah see in it a lesson of active, earnest and constant work. The Beehive emblems the Rebekah Degree Lodge. The hive sets forth the Lodge and the bees the busy members of the Lodge.

Here in the Lodge room the work for the Daughters of Rebekah is laid out; the plans are formed, and indeed much of the work is done here. Collected together in their place of meeting, they look over the field they are to cultivate, and lay their plans and make the necessary arrangements for executing them. Like the bees who build their cell for the deposit of honey on which they may live for the coming winter, then go forth hurriedly and pass from flower to flower extracting the sweet, and deposit the same for keeping, so the Odd Fellows and their wives go forth under the impressive lessons of the Rebekah degree and make their arrangements in the prime and strength of life, which is the spring and summer, for the winter of old age and mortality, the common lot of all.

As life is passing, we are taught by the emblem of the Beehive industriously to do the work of life, and for the purpose of helping each other we are banded



together in Lodges. It is so much easier to do much of the work of life with associates than it is to do it alone. By "making hay while the sun shines," or industriously laboring during the vigor of life, the spring and summer season, we may confidently expect that our autumn and winter will be crowned with a cheerful abundance, and we will be ready to go down to our graves like a ripe shock of corn prepared for the garner. As the bees composing a hive are all workers, so we may learn that there should be no drones in a Lodge. Every member of the degree should be a real worker.

Moon and Stars.

This emblem is intended to represent good life, which does not come to any one as a matter of course, but is the result of divine favor attending our earnest efforts to do good. No one should undertake the accomplishment of life's work without system. A woman can not manage her own household or domestic affairs with success unless she has system or order.

The regularity with which the moon and stars move in their orbit, should teach us the important lesson of regularity in the performance of duties to God, to ourselves and to our fellow men. The stars are seven in number and may represent to us the seven divisions of days composing a week, during which time each change of their central luminary occurs. They may also represent the seven pillars on which the house of wisdom rests. They may represent the seven churches of Asia which suffered so terribly during the persecutions of the Emperor of Rome and yet were preserved from destruction by him who walks among the seven golden candlesticks and takes care of them in the absence of their persecuted and banished pastors.

We may also look upon this emblem as teaching us the importance of a faithful discharge of duties, that our garments be not defiled or our names blotted out from the roll of honor; for a failure on our part may result in great loss to others, and we as a consequence may be doomed to wander in the darkness of a moonless and starless night of want and destitution.

This emblem may also represent the seven spirits of God, or messengers to the churches, who are constantly inciting the membership to a degree of wisdom that will "turn many to righteousness," and culminate in their "shining as stars forever and ever." As the moon and stars reflect the borrowed light of day—that glorious orb the sun—so we are to reflect the glory of the supremely great and glorious God, for he is the fountain of life and love.

The Dove.

This emblem presents to us important lessons for

practice in life. While many other birds of the air are constantly seeking for prey, and many of them attack the smaller and weaker and destroy them, the cooing dove is the embodiment of innocence and seems to injure nothing. When Noah sent out a raven from the ark to see if the waters were assuaged, he had no answer returned. The raven came not back, but found subsistence upon the carcasses of dead animals floating upon the surface of the waters. But he sent out a dove, and soon it returned and fluttered at the window, for it found no rest for the sole of its foot, and Noah put forth his hand and took it in. From the conduct of the dove he found that the waters still prevailed. In seven days he sent forth the dove again, and soon it returned to the ark with an olive leaf plucked off. This satisfied the old patriarch that the waters were gone down. The third time the dove was sent out, as the waters were assuaged, it returned to Noah and the ark no more. By this Noah was satisfied that he could now safely come out with his family and look over the earth, take possession of it and settle his family.

This emblem may also remind us of the Holy Spirit that descended, and in the form of a dove sat upon the head of the Savior as he stood upon the bank of the far-famed Jordan after he had been baptized by John; and that same spirit was promised by the Savior to his disciples after he should have ascended up on high. He bade them tarry in Jerusalem for its coming, and on the day of Pentecost that promise was fulfilled.

This emblem tells us that we too may have the visits of that comforting messenger typified by Noah's

dove. Yes, we may learn in its blessed influences on our hearts that the waters of Jehovah's wrath are assuaged, and that in the salvation provided, so beautifully typified by the Ark, the offender may be reconciled to the offended.

CHAPTER II.

THE INITIATORY DEGREE.

The Independent Order of Odd Fellows is a society inculcating truth. It aims to increase the mental and moral strength and improve the heart. The very first lesson it teaches to the initiate is in a comparison of the Lodge room with the outside world; and in that comparison it is shown that while destitution and divisions exist in the world, there are none here, because friendship and love mildly assert their dominion, while faith and charity combine to bless the mind with peace and mellow the heart with sympathy. The entire Brotherhood into which the initiate is introduced are under the same strong obligations and are trying to cherish and practice the same sentiments. It teaches a lesson on the doctrine of human depravity. Man is a captive—a bound slave. Thought throws the learner back to the days of man's primeval innocence when he enjoyed the bowers of Eden and smelled the pleasant fragrance of the flowers; when he beheld the petals of the varied roses unfolding themselves and burdening with odor the pure air of the garden. He sees man as he takes the forbidden fruit from the hand of his fair bride and listens to her counsel. Ah! when the temptation was presented and the lovely pair were entertaining it, the workmen of Satan were busy forging the chains; and at that eventful moment when Adam yielded and put the forbidden fruit to his lips, he was seized as a captive and orders were given to

prepare the chains to bind him. That order met with a response, and the prepared chains entwined their links about him. How true it is, that man in his natural estate is in moral darkness, bound with chains of spiritual servitude. He is a captive of a mighty foe, fast bound and led at the will of his captor. He is in spiritual lunacy—a moral maniac—but in ignorance of it. He is devoid of reason, but does not realize his condition. Man, when asleep in sin, is not conscious of his position, his condition and danger. The sword that displays the demands of divine justice and that tells of the anger of the Almighty, is brandished above his head, but he sees it not. He is like a man in a dark room surrounded by hissing and poisonous serpents, who are restlessly coiling about him and preparing to empty the poison sack in a fatal bite, but being spiritually deaf to sound and blind to sight he is unconscious of his danger.

This degree gives a striking evidence of man's mutability, his tendency to death and the grave and corruption. The mighty conqueror of man and of human life appears before the mind as he rides through the ranks of humanity, marking his victims for the tomb; and he brings the high and the low, the rich and the poor, the learned and unlearned, on to a common level. It refers to an emblem of his own mortality, and bids him consider the fact that his beating heart and throbbing pulse will soon be stayed. The arteries and veins through which his life current flows will soon stiffen, and the coursing fluid will congeal. Soon it will be said of him:

“ Remove that skull from out the scattered heaps,
Is that a temple where a God may dwell ?

Why e'en the worms at last disdain its shattered cell.
Look on its broken arch, its ruined wall,
Its palace desolate, its portals foul.
Ah! that was once ambition's airy hall,
The dome of thought, the palace of the soul.
Behold through each lack-luster eyeless hole,
The gay recess of wisdom and of wit."

Ah! who is there that does not see wisdom in pondering the lesson well, accepting it as a warning, and while the future reckoning looms up before the eye, seeing to it that the heart is clear of all evil and flies from its path as from that way where a deadly enemy is known to lie in ambush.

The initiatory of Odd Fellowship gives an important lesson of wisdom in direct keeping with the teaching of the inspired word. Though man passes with great rapidity from youth to age, yet by uprightness and a proper course he will always enjoy the divine protection and have all his wants supplied. The divine hand from an unwasting fullness will furnish him all needed good.

The lesson is as though it came from one who is pressed with the weight of years, whose wrinkled brow and furrowed cheeks and whitened locks tell of age; whose trembling limbs and dimmed eyes and toothless mouth mark him as an early subject for the tomb. From such a one we would expect the voice to quiver and falter when words of experience are uttered such as, "Once was I young, but now I am old, yet have I not seen the righteous forsaken nor his seed begging bread." These lessons are of great moment and of deep solemnity, and should be heeded by all who have learned them.

It teaches again an important lesson that we ought

to take need unto, as we are passing along the pathway of life and having to do with the outside world and its things. It is this: men are not always to be taken for what they appear. The garb of deception may so completely envelop a man that his real character may be hidden from our view. A man may approach you with a smile of seeming friendship, but in his heart be your deadly enemy. In pretension of love for you he may give you his right hand, but with his left hand he may draw a concealed dagger and plunge it to your heart. Such was the conduct of Ehud, a judge of Israel, when he smote Eglon, the king of Moab, in his summer parlor. And such was the conduct of Jael the wife of Heber, the Kenite, when she smote Sisera, the general of King Jabin's army. "He asked for water, and she gave him milk; she brought forth butter in a lordly dish; she put her hand to the nail and her right hand to the workman's hammer, and with the hammer she smote Sisera." Such also was the conduct of Joab the captain of the hosts of Israel, when he took Amasa by the beard to kiss him, but smote him under the fifth rib, killing him almost instantly. And so a man may have a very unseemly exterior, but a good, true heart within; a heart which will melt at others' woes and be moved to compassion and sympathy at the sight of sorrow and suffering; a heart, the arms of which will encircle a brother; nay, more, the whole family of man.

Another important lesson taught is, fraternity in the family of man. The whole human family is bound together by endearing ties. God's fatherhood and man's brotherhood are taught. The great Creator is the

common father of all; hence we are brothers, and as such should care for each other's welfare. Difference in circumstance or position in society should not lead us to look down on any, but keep the eye ranging along the broad platform on which all are standing, for "God hath made of one blood all nations of men to dwell on the face of the earth." While opinions and faith are not to be sacrificed, nor the obligations to church or state or family loosened, yet we are to watch over one another in love, and assist each other to bear life's burdens and perform its work. We aim to elevate the character of each other, to bless and be blessed. In this society we can summon any brother to our aid, and when summoned to the aid of any brother we go.

While there is a beneficial system in our Order, that is by no means all it is; we aim to lead each other to the knowledge and practice of true fraternal relations.

CHAPTER III.

DEGREE OF FRIENDSHIP.

THE degrees of the Order of Odd Fellows, as conferred in the Subordinate Lodges, now conform to our motto, "Friendship, Love and Truth." They are three in number instead of five, but every instructed Odd Fellow will find, in passing from the old work into the new, that all the beauties of the five degrees as it was, are thrown into and form the three degrees of the new work; and the manner of conferring the same will intensify the interest of the advancing brother and make the impression more lasting.

It has been the anxiety of many of the prominent men in the Order of Odd Fellows for many years to have the degrees of the Order dramatized, and thereby made more impressive and attractive. This was done at the session of the Sovereign Grand Lodge held in the city of Toronto, Canada, commencing on the 20th of September, 1880.

The changes made will meet with general favor, and the Order which has been for years rapid in its growth will gather fresh strength and receive a new impetus to enlargement. It was a fortunate thought to reduce the degrees to three, and give them in regular order the names that form our world-renowned motto.

When the ancient and honorable Loyal Odd Fellows of England first appeared before the public

and threw their banner to the breeze it had inscribed upon it "Friendship, Love and Truth;" and when James Montgomery wrote his first Odd Fellows' song it presented this motto as its subject and theme, and these principles have always been understood as set forth and declared by our *chain* of three links. It has become quite common for our brethren and many of the sisters of the Degree of Rebekah to have a reminder of these principles about them or upon their apparel in the form of a pin or charm, containing the three links. They intend the same to attract attention and give information to the observer that they are members of the Order, or that they are endeavoring to practice these principles in their intercourse with others. And it is proper that they should thus declare their faith and display their fraternal feelings, and yet this is not to be taken as certain evidence that a gentleman or lady is connected with the Order. There may be some who are attracted by it as an emblem, and see fit to don it, who are not members of the Order and have never been, and who are not considerate enough to think that they may, because of their use of the emblems, be looked upon and considered as members. So there are those who were once affiliating Odd Fellows, but are not connected with the Order now, who put themselves in possession of these emblems years ago, and not being willing to give them up, are continuing to wear them. The possession of the emblems is not certain evidence that the owner is an Odd Fellow, and yet it is natural to suspect,

and will be proper to carefully investigate and ascertain the facts.

Friendship is the name of the First Degree following the Initiatory Degree, the beautiful ritualism of which has always captivated the candidate and filled him with delight. This degree involves nearly all the teachings of the First and Second Degrees under the old work, and it requires that a brother has taken them to be entitled to the work of the Friendship Degree. It is very appropriately named, as it carries out and exemplifies much more fully and explicitly than the Initiatory Degree the principle of Friendship.

Friendship is a grand principle, and its exercise among mankind elevates its possessor in the eyes of the great God and in the sight of man. If the hands are filled with good things to supply the wants of the needy and those who are unable to help themselves, stretch them out and bestow the good.

The Degree of Friendship is exemplified in the intensely interesting narrative of David and Jonathan. The former was the son of a comparatively poor and insignificant person—Jesse, who lived at Bethlehem, and raised up his son to the office of a shepherd—and the other was a prince and son of Saul, the King of Israel. They formed their acquaintance in youth, which grew into intimacy and the closest bonds of friendship. Though different in their positions and surroundings and circumstances, the royal prince made the shepherd his equal. David was possessed of a natural courage that was wonderful, for at one time when a lion

and a bear came upon his flock and captured a lamb, he followed after them and overtook them and rescued the lamb, and when the lion attacked him he caught it by the beard and smote and slew it, and he also slew the bear. Jonathan was a valiant warrior, and for Israel had conquered the Philistines, and though the heir to the throne, he saw in David a worthy associate and companion. The royal prince brought the shepherd to his side, and making him his equal he introduced him to the King and begged for David his favor. The proud monarch at first was inclined toward him, especially because of his accomplishments as a player on instruments of music and a vocalist. The music of David's voice and of his pipe and stringed instruments had a pleasant effect upon the mind and a soothing effect upon the heart of King Saul, and he demanded his presence and service often. David, the friend of Jonathan, had performed the wonderful feat of slaying Goliath, the Philistine giant, for in slaying the champion of Israel's enemies he had virtually conquered the Philistine army. He stood a conqueror before the King, and with his conquest the King seemed pleased, until the voice of the populace fell upon his ear, saying: "Saul hath slain his thousands, and David his tens of thousands." This was too much for the proud King, and he was wrought up to anger and jealousy. It seemed to him that the people were exalting David above himself, for he said, "To me they only attribute thousands, but to David tens of thousands," and he meditated and declared vengeance. He determined that David should not live, but Jonathan

stood before his enraged father and plead for the life of his friend ; and again, when jealousy stirred the heart of Saul, Jonathan endangered his own life in David's interest ; his friendship never failed David, and David's friendship never failed Jonathan.

The prince went into the neighborhood of the stone Ezel, and, with his bow and arrows and a lad, warned David of his danger, and urged him to flee for his life. When the King was hunting for the life of David his dear friend sought and obtained his last interview with him in the wood skirting the wilderness of Ziph. Jonathan was killed in a battle at Mt. Gilboe, and David mourned his death and gave vent to his feelings in a touching elegy and eulogy. "I am distressed for thee, my brother Jonathan ; thy love to me was wonderful, passing the love of woman."

When David became the King of Israel, true to his promise, he showed kindness to the son of Jonathan by making him a member of his own household and giving him a royal inheritance.

Odd Fellows of the First or Friendship Degree should maintain their feelings and friendship to a brother under the most severe tests. Let David be true to Jonathan, and Jonathan be true to David.

CHAPTER IV.

DEGREE OF BROTHERLY LOVE.

This degree in Odd Fellowship includes nearly all the work and teaching of the Third and Fourth Degrees before the change made at the session of the Sovereign Grand Lodge at Toronto, in 1880, and it is required that a brother who applies for this degree, or is entitled to receive it in our present Brotherhood, shall have been instructed in the Third and Fourth Degrees of the old work. It is very appropriately named *The Degree of Brotherly Love*, as it inculcates the principle of brotherly love, and exemplifies more fully than the Initiatory Degree or the Degree of Friendship has done this important principle.

In the former degree a covenant of friendship was entered into with all who had assumed the obligations of the same, and the relations to them all are solemn and binding and dear. Mutual help, so much needed to be practiced among mankind, actuated by a proper care the one for the other, is now pledged. This *mutual aid* is fairly represented by the second or central link in our three-linked chain, and is properly styled Brotherly Love. Fraternity, without this principle, is an empty name. The faith in God that moves in the heart must be developed by good work. If want and suffering of a brother fellow-man is brought to our notice, we must sympathize and hasten to relieve. No

man can be counted a friend of his race who does not regard the welfare of others, but, on the contrary, is wedded to self and has a greed for gold or for honor only for himself. If pure friendship moves in the heart of a man and actuates him in life, it will be an easy matter for him to practice brotherly love. There was one of the old degrees, as our Monitor and Guide taught, that presented us a type of friendship that may be properly styled brotherly love. I allude to the exemplification of this principle by the emancipator of down-trodden Israel. Moses left the court of Pharaoh and the presence of the beautiful daughter of the King, whose adopted son he was, and he became one with his countrymen, who were slaves. The great law-giver of Israel manifested his nationality, his love of his people and his preference for the Israelites by helping one to kill an Egyptian and hiding him in the sand from the eyes of the passer by. This transaction led him to manifest his brotherly love still more fully, by refusing to run the risk of an investigation of this act of befriending his countrymen. He fled to a foreign country, and became an exile from Egypt and Israel, where he remained for forty years; and, although raised in a palace, and surrounded for forty years there by the pleasures and luxuries of royalty, he donned the robe of a shepherd, and carried the emblem of his position, a crook. Moved by pure brotherly love, at eighty years of age he undertook the herculean task of liberating them as an enslaved nation. Although he was repulsed by Pharaoh time after time, he maintained his mission until success

crowned his efforts, and at the head of the marshaled hosts he began the exodus. All through the third period of his eventful life he acted as their Governor. His brotherly love was often put to the severest tests by the people who had so long been in slavery becoming refractory, rebellious and even mutinous. While on Mount Sinai, where he remained for forty days, the whole nation seemed to rush into idolatry, for when he came down they were worshiping a golden calf. His meek spirit was grieved, but remembering their former condition, he looked in a manner over their sin, and interceded in their behalf, and in his love he showed a willingness to become a sacrifice for his people. Aaron and Miriam were dissatisfied and spoke against him, and when God showed his displeasure by reproving Aaron and afflicting Miriam with leprosy, Moses prayed for her recovery, and he did not cease his plea in her behalf until he was assured she should be recovered.

When the close of his eventful career came, and he gathered all Israel together to give them his last admonition and pronounce in their hearing his last words, this principle of friendship he had so long practiced was expressed in his last charge: "If thy brother be waxen poor and fallen in decay with thee, then thou shalt relieve him, yea, though he be a stranger and a sojourner, that he may live with thee."

The Degree of Brotherly Love brings before us the inimitable parable of the Good Samaritan, and all the impressive teachings of the degree on the

principle of brotherly love can be called to our remembrance as we read:

“And a certain man went down from Jerusalem to Jericho and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.” (He lies by the roadside weltering in his blood, and, though conscious, he is unable to help himself. His money is stolen, his raiment is taken off and carried away, while his wounds are gaping and bleeding, and death is staring him in the face.) “And by chance there came down a certain priest that way, and when he saw him he passed by on the other side.” (Here was a sacred functionary of the Jewish church who heard the groans of the wounded man and saw him in his helplessness, but had no sympathy awakened in his breast.) “And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.” (There was another who assisted in the services of religion, but his feelings were not enlisted; he asked no questions of the sufferer.) “But a certain Samaritan, as he journeyed, came where he was, and when he saw him he had compassion on him, and went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast and brought him to an inn and took care of him. And on the morrow, when he departed, he took out two pence and gave it to the host, and said unto him, Take care of him, and when I come again I will repay thee.” (Here was a man who had broken over party prejudice and distinctions, and showed that his religion was not

devoid of compassion. This is Brotherly love. This is genuine kindness—all that is beautiful and lovely combined. Self and prejudice is sacrificed on the altar of humanity, goodness and mercy.) The ties of our brotherhood are not easily broken, and this parable gives us an answer to the question, Who is my neighbor? and we readily see that the good Samaritan was neighbor to him who fell among thieves. We accept the injunction of the great Teacher, “Go thou and do likewise.”

CHAPTER V.

DEGREE OF TRUTH.

This Degree of the Subordinate Lodge is now the last and highest degree. It is the last link of our three-linked chain, and is a clear and beautiful development of the last principle in the motto of the Order. As has been shown, the first of the degrees exemplifies the principle of *Friendship*. The second, the principle of *Love*, very properly called Brotherly love, and exemplified by the inimitable parable of the Good Samaritan, in which self is sacrificed on the altar of humanity, mercy and benevolence. The third, *Truth*, is exemplified very strikingly, as we will proceed to set forth.

When Odd Fellowship was introduced into the United States by Thomas Wildey and others, there were but three degrees beside the Initiatory, viz: the White, Blue and Scarlet; the Pink and Green were afterwards added. Now the White and Pink are made one, the Blue and Green are made one, and the Scarlet has become, with its changes, the Truth Degree, and in it there is a recapitulating of the morals intended to be impressed by the mysteries of the former degrees. Here we have them all summed up. The building is completed, and the Keystone is put in its place in the centre of the arch. Up till the time the Degree of Truth is reached the advancing Odd Fellow is but pursuing his studies. He is on trial for the highest honors.

When the mysteries of this degree are given he graduates, and in the use of his knowledge goes forth to a practice of what he has learned—an exemplification in his life of the principles of our Order. He is now to represent the ministers of God at the sacred altar in the performance of their work and office. He has passed through all the preparatory drill and curriculum, and is accepted as an alumnus.

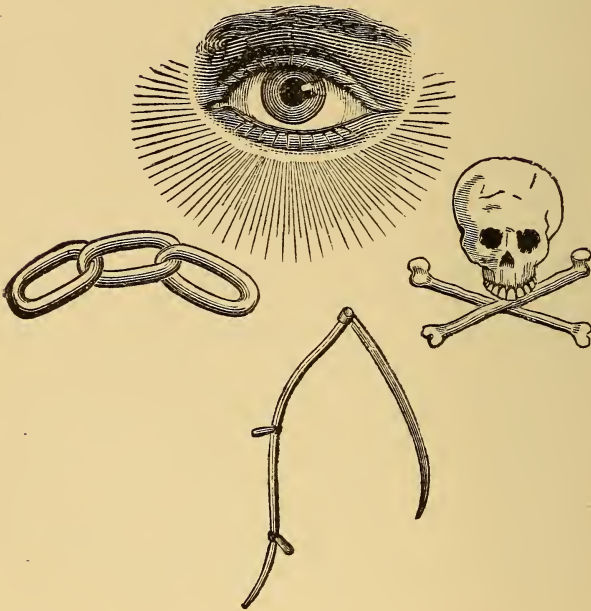
Here in the Truth Degree we learn the symbols and emblems of Odd Fellowship, properly classified, as they are set forth in the following chapter and displayed upon the chart, which is now a part of the supplies of all Lodges of Odd Fellows.

The purity of Truth is taught and impressed by the color of White, while the grandeur of Truth as an imperial virtue is taught and impressed by the color of Scarlet. When this degree is attained it is expected a brother will be ardent and zealous for the promotion of the principles of Odd Fellowship, and will become a regular attendant upon our Lodge meetings, for he is now prepared for elective offices and for advancement, if he desires it, to the Encampment Degrees. He may now, by service, become a Past Grand and representative of his Subordinate in the Grand Lodge.

CHAPTER VI.

EMBLEMS OF SUBORDINATE LODGE.

INITIATORY DEGREE.



The All-Seeing Eye.

This emblem presents, as one of its first thoughts, the idea of secrecy. The fellowship into which we come on admission into the Order of Odd Fellows is a secret fellowship. in that it has secrets which are

only known by those who have been admitted among us. In Odd Fellowship there are pass-words and signs and grips, each of which have great importance to those who receive them. There are obligations solemn and binding, and they are secret, and in their secrecy is hidden their charms. Here are our impressive lessons, and the efficacy of our Order. Destroy them, and the fellowship, with all its appropriateness, is gone. Though the outside world is ignorant of the lessons we have received and the obligations we have taken, yet God is not ignorant. This impressive emblem tells us that the All-Seeing Eye of God is ever upon us. If we were to prove recreant to our trust, and violate our solemn obligations, the men of the world might not know it; we might pass with them for men of honor and respectability. But there is one whose eye never slumbers nor sleeps, whose presence fills immensity, and whose gaze penetrates even the dense darkness of the darkest night. For the light of day and the darkness of night "are both alike to Him with whom we have to do."

Hagar, the handmaid of Sarah, was sent from home with her boy Ishmael. She had been provided with bread and a bottle of water by the Patriarch Abraham; but it was not long till the bread was gone and the water was spent, and she saw nothing but death by starvation for herself and her boy. In her extremity she laid the lad down, imprinted the fond kiss of a mother upon his cheek and "went off from him a distance, for she said, 'I will not see the child die.'" When she had given up all for lost, an angel showed her the well

Lahai-roi, where she at once procured water and saved the lad's life. She was so impressed with the manner in which she and her son were saved that she exclaimed, "Thou, God, seest me," and that exclamation of Hagar probably gave rise to this emblem.

There is something very beautiful and worthy of contemplation in the manner in which this emblem of the *All-Seeing Eye* is given. There is a circle of rays surrounding the eye intended to teach us, and impress our minds with the grandeur and glory of the being whom it is intended to represent.

The Links.

This emblem directs our attention to the three great principles of our order, which together form the leading motto of Odd Fellowship, viz: "Friendship, Love and Truth." The first link might very properly have in it the initial of Friendship, and the second link the initial of Love, and the third the initial of Truth. And these three links form a chain which binds the members of our Order together in the dearest union. It is a threefold cord that can not easily be broken. It is a union that makes the banded a strength and a power. They go forth in the world to accomplish in their united capacity what singly and alone they could not do. A great patriot of the American revolution once said, regarding the terrible struggle of the Colonists, "United we stand, divided we fall." The members of our Order, bound together by those grand principles represented by our three-linked

chain, can meet any emergency or perform any work that is needed for themselves or for others. But these three principles represent the three great pillars on which the superstructure of Odd Fellowship rests. It is a strong and enduring foundation—not like sandstone, that will crumble with the weather-wear of a few years, or at farthest of a few passing seasons; nor like marble, which will readily receive impressions and be disfigured and broken by a little hard usage; but, like the hardest granite, it will endure the use of ages and all the time retain its perfectness.

A building is secure in proportion as its foundation is secure, provided it is properly constructed; and so a society is good and substantial if properly formed. If it is constructed and set up on an enduring foundation it will be lasting.

Let this three-linked chain ever bind our hearts and purposes and lives together as Odd Fellows. Let us practice Friendship toward each other in a way that will bear the severest test, viz., adversity. Let us practice Love in a way that will demand the purest love in return, and let us practice Truth in a way, by precept and example, that will be a blessing to every banded brother.

The ideas pressed upon our attention thus by the three-linked chain, permeate every part of the system of Odd Fellowship. There are three degrees of the Subordinate Lodge that are devoted almost entirely to these three great principles, and the three degrees of Patriarchal Odd Fellowship are also mainly devoted to them. I know that "Faith, Hope and Charity" is the motto of the

Encampment branch of our Order; but yet Friendship in the way of hospitality, and Love as taught in the Golden Rule, and Truth in the mimic journey of life, are set forth. Indeed, the motto suggested by the *Three Links* is the Alpha and Omega—the beginning and the end—the first and the last of Odd Fellowship.

Skull and Cross Bones.

As an emblem the Skull and Cross Bones brings very vividly to our minds the fact of our mutability. These bodies of ours, so fearful and wonderful in form, are composed of that which is corruptible, and this emblem reiterates in our ears the irreversible decree of the great Creator regarding his creature man: "Dust thou art and unto dust shalt thou return."

It reminds us of a clay-cold, lifeless form. It brings before our minds an open grave, a shrouded corpse, a closed coffin with its dead inmate, and the solemn funeral train and burial rites, with the voice in solemn tone of the officiating minister as he says, "Earth to earth, ashes to ashes, and dust to dust." Who can look upon human bones, bleached by the bleak winds and rains of succeeding winters, or who can look upon the pale dead, confined for sepulchre, without hearing a voice speaking from that sad memorial of man's mortality to the living, saying, "As I am now, so you shall be. Once the warm blood coursed through my veins, and my heart, full of sympathy, throbbed for the ills and woes of my fellow-men, but now it is cold

and without emotion." Oh, who can hear such a lesson, from such a teacher, and not feel solemn!

This emblem bids us get ready for the solemnities of death, the end of earthly existence, and for the sleep of our grave-house. It comes to our hearts as a solemn challenge, "Prepare to meet thy God." It urges us to be in readiness for the summons which sooner or later will be served upon us, "For we must needs die." But it teaches us another important lesson, viz.: That when death comes for a brother, or any of our fellow mortals, and lays his withering hand upon them, we must give them a respectable burial; we must obey that command of Odd Fellowship, "Bury the dead;" for to the dead we owe a tribute of respect, and are to pay it by bearing them away to sepulchre. And if it is a brother of our *Fellowship*, and he expresses before dying a desire to be buried by his brethren of the Order, with mournful pleasure we must perform the solemn ceremony in accordance with our ritual. While they were living and in health they were measurably able to meet their own wants; but sickness came and they needed help. Now they are dead, and all that is done for the body must be done by others.

It is said that Joseph, when dying in the land of Egypt, under the full conviction that God would visit his brethren and give them the land of Canaan as the lot of their inheritance, "made mention of the departure of the children of Israel, and gave commandment concerning his bones." In accordance with his wishes thus expressed, when they

were ready for the exodus, they took the remains of Joseph with them, and sacredly guarded them until they reached the land of Canaan, then buried them in a parcel of ground that was afterwards included in the inheritance of the descendants of Joseph. And so Joseph, in his life-time, true to the expressed wish of his father Jacob, made when dying, embalmed his body and bore it away to a distant land and buried it in the honored cave of Machpelah, beside Abraham and Sarah, Isaac and Rebekah and Leah.

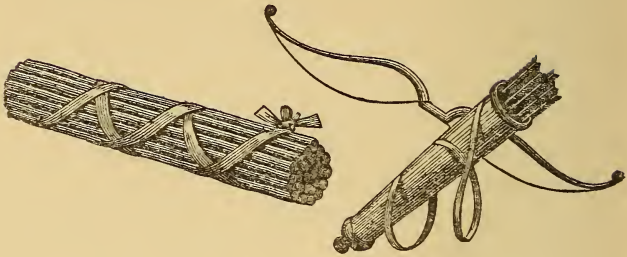
Scythe.

This emblem may teach us of the end of earthly things—of the common lot of all mankind. Man is like the grass of the field which comes forth, and in the spring is the tender blade, easily injured or destroyed; but if left alone and favored, as the season advances grows and develops into the strong stalk of its kind, and fully matured is ready for the mower's scythe. So man comes forth, and in infancy and childhood is easily injured if there is a want of proper care and attention on the part of those on whom he is dependent, but if properly cared for and trained up, he matures to manhood and meets successfully the responsibilities of life. Then the hair becomes gray, the complexion sallow, the cheeks become furrowed, and the step is feeble and halting, while the nerves become tremulous. Then comes along the King of Terrors, and marking his victim, cuts him down as the mower cuts the swath in the grass-field. "All flesh is grass, and the glory of man as the flower

of the grass; the grass withereth, and the flower thereof falleth away."

This emblem of mortality may teach us that life is short. How soon it passes away. It requires but a few months for the growth of the grass each season, and then the harvest comes. The mower takes down his scythe and executes the harvest, then hangs it up for another harvest season. So death does his work in a community in laying some loved one low. He gives but a short respite, then lays another low; but even the longest lived among mankind live but a short time. How quickly does *spring*, *summer* and *autumn* pass and *winter* come. The old patriarch Jacob went into the presence of Pharaoh the king of Egypt leaning upon the arm of his beloved Joseph. The king was struck with his venerable appearance, and asked him the common question, "Jacob, how old art thou?" His answer was very significant and truthful, setting forth the quality of human life: "The days of the years of my life 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 my fathers in the days of their pilgrimage." When we throw ourselves back in thought upon the past, and call up the reminiscences of our early life, the recollections of childhood are as fresh as the remembrances of yesterday. "Our life is but as a vapor that appeareth for a little time and then vanishes away." Like the morning dew, or the rising fog, under the rays of the morning sun, it is soon gone. Time wastes and death destroys.

DEGREE OF FRIENDSHIP.



Bow and Arrows.

These are an emblem of our Order, not simply because they were used anciently as a weapon of warfare, and as an instrument of death in that warfare, nor because they were used by the ancient hunter to overpower and kill wild animals. Nimrod, Esau and other ancient worthies were expert in the use of the bow and arrow, and often returned from their hunting excursions laden with the game which they had secured.

The bow and arrows were used by Jonathan, the son of Saul, as a warrior when he fought with the Philistines and other enemies of Israel, and a part of the touching elegy of David, the king of Israel, over the death of his *covenanted friend Jonathan*, was a becoming reference to the expertness of Jonathan in the use of the bow and arrows as a warrior. He said, "The bow of Jonathan turned not back." David threw himself back in thought upon the past, and called to mind the thrilling circumstances connected with their early friendship.

He remembered when his friend Jonathan entered into a covenant with him and agreed to sound his father to see if his wrath had gone down, and come out at an appointed time and shoot three arrows. He remembered when he hid himself for three days, and when his friend, true to his promise, came to his hiding place and shot an arrow as though he shot at a mark. He remembered the ardent love expressed by that shot, and how he felt when he came out from behind the stone where he was hid and looked upon the noble face of the prince who had again periled his life for his sake. He remembered how he embraced Jonathan and kissed him and wept because they must be separated. He remembered the charge of his covenanted friend, "Go thy way, for the Lord hath sent thee away."

This emblem should teach us, as Odd Fellows, to make all laudable efforts to save a brother when he is in peril, and to watch over his interests when they are periled.

Quiver

This is an emblem that keeps the covenanted friendship of David and Jonathan before us, and we are taught by it that as the Quiver contains the arrows with which to charge the bow time after time, so we are always to be ready in pure friendship to give a brother needed help.

Bundle of Sticks.

This emblem is intended to teach us, as Odd Fellows, the strength of united effort and action com-

pared with the feebleness of one who is alone. While a man may be engaged in a good cause, and make laudable and efficient efforts for success in it, yet single-handed and alone he can accomplish but little compared to what he could accomplish with good and efficient helpers. A man may have very benevolent designs, a large heart to do good, but alone he may be almost powerless to accomplish that good. There is ability, when banded together—united in heart and effort—to accomplish a great and important work for the good of others. And so a comparatively small obstacle may prevent a single individual from carrying a design of benevolence into effect, when a number of men associated together can easily perform it. “A single rod is easily broken.” Let a child place one end of it in each hand, and its strength, although weakness itself, is sufficient to break it; yet a bundle of rods bound together and placed in the hands of a strong man will defy his power—they can not together be broken.

United in the bonds of our brotherhood we are able to execute our benevolent designs and accomplish the work our Order proposes to accomplish. We can visit the sick in turn, and thereby keep a messenger of mercy in the sick room and beside the bed of the sufferer constantly. We can unite our heads and our hearts and our means together and easily relieve the wants of the distressed. From the accumulating funds of our treasury we can meet the expense of an honorable burial. We can watch over, minister unto, and educate the orphan. Our

enemies may assail us, but united we are able to defy them, and can easily conquer their opposition.

DEGREE OF LOVE.



The Axe.

This implement is an emblem of progress. As in the hand of the woodman it is used to fell the trees of the forest, it teaches us that truth, which is the foundation of our great superstructure, is to destroy the trees and herbage in the soil of our

nature that bringeth not forth good fruit; and oh, how much there is in us that should be destroyed, that we may properly fill our calling and perform our high and noble mission among men.

Heart and Hand.

This touching emblem is intended to set forth and urge the Odd Fellow to acts of mercy and benevolence, and it is intended also to refer to the spirit in which those acts are to be performed. We are making the journey of life, and all along the pathway our attention is called to the wants of the needy, and the eye ever and anon rests upon a human sufferer, while the feelings of the heart are stirred to purest sympathy. Some of the cases of human suffering that have come under our eye have reached in their necessity real extremity. They are unable to meet their own wants, and are, in the fullest sense, dependent upon others. They not only need their pressing wants supplied in food and clothing, but they need a spirit exercised and a sympathy developed that will make them feel that they have at least one true friend on earth. The hand bestows the needed good, and open, as it is, it bestows that needed good readily, while the heart in the palm denotes that the giving is cheerful. Who has not learned in doing good that "it is more blessed to give than to receive?"

This emblem has an especial reference to the help that one obligated brother will give another in our Order, and the spirit with which he will bestow his favors. It calls to remembrance the first link in the chain that a worthy brother has never

broken and never will break. It may also remind us that whether the hand is extended to a brother in the first link or in the grip of an advanced degree, the heart should always go with the hand in the greeting. Sometimes the mode of greeting by grasping the hand is so cold and formal that it chills instead of warming up and electrifying. As Odd Fellows let our hand greeting be a friendly and cordial one, evidencing to those whom we greet that we mean to express real friendship.

The Globe.

The Globe, as an emblem, directs us to view the vast field open before us for good works. As Odd Fellows, the whole world is our field. We are to look at the misfortunes of our fellow-men in every direction with a pitying eye and a pitying heart, and are always to be moved to sympathy by the sight of human woe. The whole family of mankind are related to us, in that we have a common father, and if in the time of distress they apply to us for aid, that aid should be given. No matter from what nation they come, they have claims upon us. This emblem bids us reach out the helping hand whenever it is in our power, and the gratitude of the assisted will bless us. Though the dark pall of superstition and ignorance now envelops a large part of the habitable globe, that pall is to be lifted. The blessings of civilization, of the arts and sciences, and the refining power of Truth, is to be seen and felt from pole to pole. The mists and fogs that wrap our world in shades of sin and

death are to be dispersed; truth and righteousness shall prevail among men.

This emblem points us, indeed, to that glorious era when the "wolf also shall dwell with the lamb and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them." Then "the cow and the bear shall feed, their young ones shall lie together, and the lion shall eat straw as the ox." Then "He shall judge among the nations and shall rebuke many people; they shall beat their swords into plow-shares and their spears into pruning hooks, and the people shall learn war no more." How desirable to have such a state of things brought about among men whom God hath made of one blood, binding all in a common kindredship, and giving them this whole earth as their habitation. And where is the Odd Fellow who recognizes this vast field open before him for action, and the great end to be accomplished among mankind, who does not feel the importance of being constantly engaged?

The Ark.

This emblem refers to the Ark of the Covenant that Moses, the servant of the Lord, was directed to make. While he abode in the mount he was given a draft for the Ark and ordered to have it made and placed within the holiest apartment of the Tabernacle, and placed immediately under the pillar of cloud and fire, the symbol of the Divine presence. It was a sacred depository of the holy things that were to be kept for future generations.

In the Ark of the Covenant was placed a copy of the law, a pot of manna and Aaron's rod that budded. The copy of the law that was laid up in the sides of the ark was to be the guide of the people of Israel; the pot of manna was to remind them of the bread with which they were fed in the wilderness, and the budded rod was to tell them in all ages afterwards of the settlement of the disputed question of the priesthood in the family of Aaron.

On the top of the Ark of the Covenant was placed the mercy seat, which formed a lid or covering, at each end of which was a cherub, and their wings met and so formed an arch above, and over the ark with its deposits was the Shechinah, or visible presence of Jehovah in the Temple built by Solomon on Mt. Moriah.

Here was a presentation to the devout Jew of moral magnificence and real grandeur. So does the moral character of the man who obeys all the requisitions of the divine law loom up in moral grandeur. There is nothing in this world more noble or sublime than a pure and stainless human character.

This emblem may also suggest the glories of heaven, the grandeur of the Eternal King, as typified in the Shechinah.

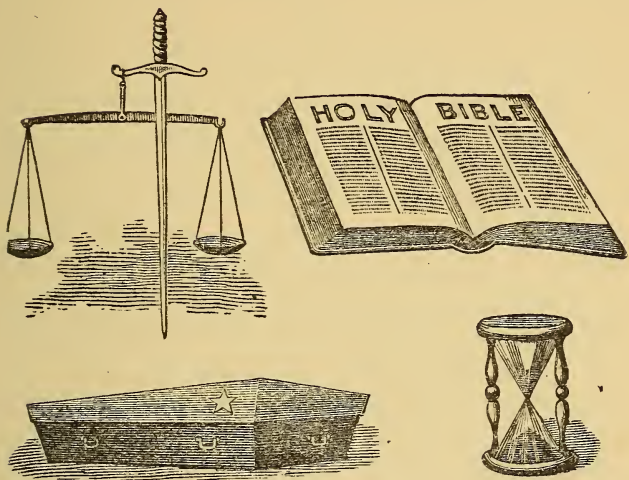
Serpent.

This emblem refers us to Israel's chastisement when they murmured against God and against Moses. At Mount Hor they had fought a battle with Arad, a king of the Canaanites, and had obtained a great victory; but as they journeyed from the battle-

ground, by the way of the Red Sea, because of the difficulties they had to encounter they indulged in murmuring to such an extent that God was angry with them, and sent among them the *fiery serpent*. Many of the Israelites were bitten by it and died in a short time. They were not slow to recognize the serpent with which the camp was infested as a judgment sent upon them for their sin, as punishment for their murmuring, and they came to Moses and confessed their sin, and entreated him to intercede in their behalf, that the fiery serpent might be taken away. It was not removed, but Moses was directed to make a brazen serpent and set it upon a pole, raising the pole in the midst of the camp, when the bitten Israelites might be cured. Accordingly Moses made the serpent of brass, and erected it in the center of the tented square, then directed the bitten Israelites to look at it and live.

This emblem may also be used to represent the manner of the death of the Redeemer of mankind, viz: by crucifixion; for the New Testament declares, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." The Redeemer of mankind was raised up on the cross that he might be seen, and that virtue might come from him to diseased man, and the poison of the bite of the serpent sin be extracted.

DEGREE OF TRUTH.

*Scales and Sword.*

This united emblem presents the idea of justice executed, and it impresses the mind with its importance. It emblems just prudence, which weighs correctly every action of life and every motive leading to action, and which cuts off and turns out every principle in the nature that tends to the commission of wrongs; and it teaches us that great truth of the inspired words, "Justice and mercy shall meet together; righteousness and peace shall kiss each other."

Whatever distinctions there may be in society outside of the fraternity of Odd Fellows, there are no distinctions in it. The rich and the poor, the high and the low, the learned and the unlearned,

meet on a common level, and are brothers united for the promotion of benevolence and truth.

Bible.

This is an emblem of Odd Fellowship, because it is the Odd Fellow's text-book. Here we get our doctrines for faith and our rules for practice in all the relations of life. It is to us the fountain from whence the living waters of truth flow. To it we come as the thirsty traveler comes to the spring for the pure and sparkling draught to quench his thirst. We recognize the Bible as a precious boon to man, the gift of the Great Father above. It is a "light to our feet and a lamp to our path." It is a compass whose never-failing needle directs us safely across the wilderness of this evil world. It is a safe guide amid all the dark labyrinths of life. It points out so clearly our duty in all the positions we are called to fill that we can not be mistaken; and its precious promises give us comfort while we bear the burdens and endure the sorrows of this world. When we are compelled to think of death and remember our mortality, the instructions of the Bible come in to tell us of a future life, and that act we perform at the grave of a fallen brother, of depositing the evergreen, is but expressive of what we have learned from this text-book of *immortality*.

The Bible presents us the living truth, that death is not a reigning tyrant but a conquered servant, and that the territory of the grave is won. It tells us that the valley of the shadow of death has been lighted up with the fire of the resurrection. "Life

and immortality have been brought to light," The pages of the Holy Bible to an Odd Fellow shine with living lustre.

The Hour-Glass.

This emblem speaks to us of the brevity of human life. As the sands in the hour-glass incessantly run down, so every breath we breathe but shortens life and brings the end nearer and nearer.

"Every beating pulse we tell
Leaves but the number less."

And so, as the sands in the hour-glass quickly run down, the sands in life's hour-glass are soon gone, and as life ebbs out we go down to the grave. "Time and tide wait for no man." Time is rapid in its flight, and we are constantly admonished to improve the moments as they flit along. The time for doing good for ourselves and for others and for glorifying God our Creator will soon be past; and since it is true that there is no wisdom or device or knowledge found in the grave whither we go, how important that the passing moments be improved. We should do with our might what our hands find to do, for "time once passed never can be recovered." We may well follow the suggestion of an inspired teacher, "redeeming the time because the days are evil."

There is one more thought that this emblem may well impress us with, and that is the difference between time and eternity. Though time is short, eternity is long. The end of the one is quickly reached, but to the other there is no end. It is endless duration.

The Coffin.

This, as an emblem, speaks to us again of mortality. It tells us that we shall surely go down to the grave; shall be numbered with the shrouded millions, whilst our character and influence, still left upon the stage of acting man, will be telling for the good or ill of succeeding generations; for of the good man it is said, "He being dead, yet speaketh."

But this emblem presents us especially with the fact that this life closes; its last event transpires; its last great and important change will surely come. That confined one, cold in death, has passed through all the changes of life, and realized the truth that man is so slow to learn or realize regarding earth's passing charms, "All is vanity and vexation of spirit." To the throes of dissolving nature we must all come at last, and how soon we know not, for life is all uncertain. The honors and pleasures and riches of this world often perish with their using and enjoyment. The name we have secured and the fame we may have won for ourselves will all terminate in death, and our bodies are laid in the narrow house appointed for all the living. The king and his subjects, the general and his soldiery, the millionaire and the beggar, the wise man and the fool, all come to this last end of humanity. Then, if we have done good, the living will bless us in their memories, and if we have done evil, they will reproach and mourn our destructive influence.

CHAPTER VII.

ENCAMPMENT ODD FELLOWSHIP

Is properly called Patriarchal, and consists of the three Degrees of Patriarchal, Golden Rule, and Royal Purple. A part of the dressing of an Encampment room is the Tent and Crook, and tells us that they dwelt in tents or had movable dwellings and were shepherds watching their own flocks. The motto of our Order is carried into Patriarchal Odd Fellowship and exemplified in a different style.

Friendship is taught and impressed in the way of hospitality to a stranger and toleration as to religious faith. Abraham entertained angels in the guise of men, and we are taught to entertain strangers, because some have entertained angels unawares, and we may do the same. Abraham, under the title of Aram, is represented as driving a man from his tent and out into the wilderness because he did not worship his God. He was reproved and required to call back the stranger and bear with him in his difference of opinion and service.

Love is taught and strongly impressed upon the heart by an exemplification of the Golden Rule, "Whatsoever ye would that others should do to you, do ye also even so to them." Those of every nation, clime, kindred and custom, with all their conflicting interests, are ranged side by side and the moral law is presented as a basis on which they

may all meet and unite in service to the Supreme Ruler of the universe and in offices of human benefaction.

Truth is taught in the mimic journey of life, and the importance of care as we pass from point to point, and make watch after watch until the end is reached and we pass from labor to rest.

The motto of Encampment or Patriarchal Odd Fellowship is "Faith, Hope and Charity," and under this motto and guided by these principles, we go forth to do the work of life. They are the three pillars on which the structure rests. An exercise of Faith gives us groundwork for Hope and inspires us to the exercise of Charity, that greatest of all the virtues, "and now abideth Faith, Hope and Charity, these three, but the greatest of these is Charity."

To enter the Encampment branch of the Order, the highest degree of the Subordinate Lodge must be attained, and the highest degree of the Encampment must be attained to entitle the Patriarchal Odd Fellow to all the rights and privileges of the Encampment.

CHAPTER VIII.

PATRIARCHAL DEGREE.

This is the first, or Initiatory Degree, in Patriarchal Odd Fellowship, and is distinguished from the Subordinate, which is called a Lodge, by Encampment, and this is the term used to represent the meetings. No one can become a Patriarchal Odd Fellow or a member of an Encampment unless he has received the Third Degree, or the Degree of Truth. He can only be admitted by petition, which petition must be accompanied by a certificate from his Lodge to the effect that he is a member in good standing and has attained the Truth Degree.

Here in the Encampment and in the Patriarchal Degree the Tent, as the movable habitation of the ancient Patriarchs, is used, and the High Priest, as the representative of Aaron, is a principal officer; his person and office is counted sacred, and he and his tent are securely kept by guards. All the teachings of Subordinate Lodge degrees are endorsed, and additional incentives are given to the practice of the principles and the cultivation of the virtues. Patriarchs endeavor to make themselves more useful among their brethren in disseminating the principles of benevolence and charity. The teachings of the Degree present in hospitality the Patriarchs as examples worthy of our imitation.

CHAPTER IX.

GOLDEN RULE DEGREE.

This degree is one of the most forcible and beautiful degrees in the Order, for it gives a dramatic presentation of the world as the field for the development of our principles of Friendship, Love and Truth. It recognizes the men of all races, from all zones, and of all colors, as brothers—children of one common Father. It calls up before us the races of the past and places them alongside those of the present. And it groups before the mind the representatives of all countries and tongues and peoples, with their differences in training in the arts and sciences, possessing their different opinions, differing in their faith and conflicting in their interests; and it presents the *Golden Rule* as a basis of action for all. It reproves bigotry and illiberalism, and urges sensible toleration. The whole race of mankind is but one race, the entire family but one family, and towards one another they should act on the Golden Rule, "Whatsoever ye would that men should do to you, do ye also even so to them." Brotherly love to all mankind should actuate every Patriarchal Odd Fellow. What if they have different manners and customs and prejudices? They are the creatures of the same beneficent Creator and all alike dependent upon God and their fellows and the principle of general fellowship, and true fellowship is the duty and privilege of all mankind.

CHAPTER X.

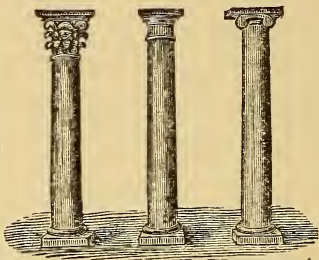
ROYAL PURPLE DEGREE.

This is the last degree in Odd Fellowship. It is the highest point to be gained—the summit and the climax of the Order. A member of the Order may be well versed in all the degrees of the Subordinate Lodge, and the Grand Lodge official degrees; yet if he has not received the Royal Purple Degree of the Encampment he can not be accepted as a Representative in the Sovereign Grand Lodge. It is a requisite to that position and is an assurance of everything below it. The Royal Purple Degree teaches the true philosophy of life. It leads a man to study himself and his surroundings—to find out his errors and mistakes, avoid and shun them, while he is led to appreciate the good he may have done and the good that others have done. The broad and narrow ways of life are brought before us in the degree, the advantages and disadvantages, with the importance of making the best possible use of life's circumstances.

There are different points or stages in life, all of which have their important interests and cares—childhood, youth, manhood, old age. While in the journey of life we advance from one stage to another, until the last is reached—death comes. The last watch is made and passed, and the rest from life's labor crowns us. The flesh "shall rest in hope."

CHAPTER XI.

EMBLEMS OF PATRIARCHAL ODD FELLOWSHIP.



The Three Pillars.

This emblem represents the three great principles of Faith, Hope and Charity, and it is a striking allusion to the following beautiful passage of scripture: "Faith, hope and charity, these three; but the greatest of these is charity." These are grand virtues that should be possessed and practiced by every Odd Fellow. Faith is a common principle, and we are accustomed to its exercise, and have been all our life-time; for the little innocent infant, as it lies in the arms or hangs upon the bosom of its mother, sweetly smiling in her face, recognizes there a friend, though it does not understand or appreciate the relationship of mother. It is exercising faith, and the exercise of that principle occasions the smile. Faith, as a principle, cements society together, and forms the endearments of all the relationships. It is in this principle that

our Lodges are formed, and it is the occasion of their continued existence and prosperity. Destroy faith, and humanity is at once robbed of all its enjoyments. The object of that faith which is a pillar of Odd Fellowship is *God*. The motto over a principal chair in every well-prepared Lodge room is, "*Trust in God.*" *Trust* is synonymous with *faith*, and it is a sound, substantial, durable pillar.

No less important is *Hope*, defined to be "expectation of future good." This virtue is before the eye and dwells in the heart of every good Odd Fellow. It inspires him with courage for labor and endurance. Throughout the stormy ocean of time, sometimes with the threat of wreck and destruction, as the storm howls and the waves dash and beat against the bark, hope's anchor, fastened to the cable of faith, and with its arms in good anchorage, holds the vessel secure till the storm is over and gone.

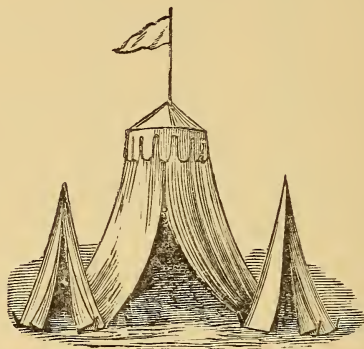
Charity, or love, is another important pillar. By it we do not mean cold alms-giving, but a pure love that sympathizes with suffering and will bear the severe test of adversity; love which is an imitation of the love of the great Creator.

These three pillars are under the temple of Patriarchal Odd Fellowship, and will bear up the noble structure.

Tents.

This emblem tells us of the habitation of the Patriarchs. They dwelt in tents. It is said that Jabel, one of the distinguished descendants of

Adam through Cain, was the father of such as dwell in tents and of such as have cattle. We suppose that he was the inventor of these movable dwellings, and that his business and occupation was that of a shepherd. Following this employment, he was under the necessity of moving his



flocks from pasture to pasture for subsistence, and in doing so a movable shelter, such as the tent afforded, was appropriate for him and his family. And the distinguished Patriarchs so often referred to in Patriarchal Odd Fellowship, viz: Abraham, Isaac and Jacob, and the heads of the twelve tribes, being shepherds, also dwelt most of the time in tents. These great men developed character that in many respects is example worthy of our imitation. They were simple-hearted and unostentatious, and their friendship was manifest in cordially entertaining the wayfarer who chanced to call upon them, and especially if that wayfarer was in distress. So we may learn from this emblem to be simple-hearted, without unnecessary show. We

may learn from it to be true in all our expressed feelings, and be always ready to befriend and supply the wants of a way-worn and distressed traveler. We should never close the door of our house against a stranger in want or distress. "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." This was the case with Abraham in the plains of Mamre, and with Lot in the city of Sodom just before it was destroyed.

This emblem may remind us again of the slender hold we have on earth. "Here we have no continuing city, but we seek one that is to come." This is not our abiding place. Soon the wilder-ness of this life will be crossed, and our tent-poles, so often taken down, will be set up on the bank of the river of death, there to be taken down for the last time, as we cross the cold stream and enter upon the eternal state and commence our existence in the sun-bright clime of Heaven.

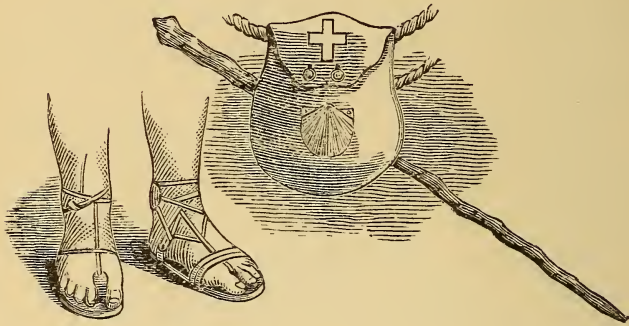
The Pilgrim's Scrip, Sandals and Staff.

This emblem presents man as a traveler; being engaged in making an important journey he has prepared himself with *scrip, sandals and staff*. The scrip is something to contain what will be needed for subsistence while making the journey. When the Israelites left the land of Egypt they prepared as scrippage an amount of unleavened bread on which to subsist for some time while making their march. They also prepared for themselves sandals and placed them upon their feet as a shield and

protection while they walked along the hard road or trod the sands of the desert.

The staff was used as a help in walking, and especially so when tired and wearied of travel and yet compelled by circumstances to go on.

Life is a journey that begins in infancy and



ends, if not before, surely in old age. The first part of the journey is made when childhood gives place to the bloom, vigor and fire of youth. The second part is made when youth, with all its freshness and beauty and love of pleasure, gives place to manhood and the sterner realities of life. The third part is made when the climax is reached, when the summit of the hill is gained, and the descent on the other side is begun. Then "the strong man begins to tremble, the grinders cease because they are few, and those that look out at the windows be darkened." The fourth part is made when age and its infirmities have gathered in on the subject. until the "grasshopper becomes a burden and desire fails;" for then it is "that man

goeth to his long home and the mourners go about the streets.”

This emblem may also teach us the importance of using all due diligence to get ready for all the events of life. Every one should be furnished with *scrip, sandals* and *staff*. With their scrippage they may obtain strength for every day's travel and labor. The body and spiritual nature alike need to be fed and strengthened. The feet should be shod with the sandals, which will enable them to endure the hardships attending them, and even travel a rugged road, if need be, to do good. The staff is needed for support and stay amid the trials and dangers of the road. And when the road is all traveled, the journey all made, the outlet from earth to heaven is through the valley of the shadow of death. Then to the true and faithful one the *rod* and *staff* of the great Shepherd will be comfort, stay and support.

The Altar of Sacrifice.

The idea of sacrifice was revealed from Heaven to man, and the promise of a Savior involved a human sacrifice that should be an atonement for sin. When Abel offered as his sacrifice a lamb, it was typical of the promised deliverance for man, but in this emblem of the Patriarchal Degree we have the test or trial of Abraham's faith referred to and illustrated.

Abraham was the friend of God, and received the promise of a son “in whom all the families of the earth should be blessed.” and yet Sarah, whom we very properly style the Mother of the Patri-



archs, attained old age without a son, and for a time Abraham thought that Eleazer, the faithful steward of his house, was to be his heir, and he from whom the Messiah should ascend. At length Hagar, the handmaid of Sarah, presented him with a son, and he thought surely Ishmael was to be his heir and the one in whom the promise was to be fulfilled. In the old age of Sarah, Isaac was born and designated as the promised seed. But when Isaac was a young man God bade Abraham take him to the land of Moriah and offer him up as a sacrifice. With a heavy heart the aged Patri-

arch, in company with his son and his servants, went to the designated place, and upon arriving at the mountain he said to his servants, "Stay ye here and I and the lad will go up yonder and worship." Isaac, with the wood upon his shoulder, attends his father, who is bearing in one hand the fire-brand with which to kindle the wood of the burnt offering, and in the other hand the knife with which he was to slay the sacrifice. As they neared the spot rendered memorable by the transaction that followed, Isaac asked for the attention of his father. "My father?" Abraham, aroused from his intense and painful reverie and deep devotion, said, "Here am I, my son." And Isaac said, "My father, behold the fire and the wood, but where is the lamb for a burnt offering?" Nothing can excel in tender affection and innocence, this touching conversation. And Abraham said, "My son, God will provide himself a lamb for a burnt offering."

Abraham made known the divine requirement to Isaac, and he submitted to be bound and laid on the altar. Then the Patriarch clinched the knife and nerved his arm to slay him. Just then the voice of God fell upon his ear saying: "Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." The uplifted arm of the Patriarch fell by his side, and gratitude filled his heart that his son had been spared to him. A ram was discovered and offered as a sacrifice instead of Isaac.

Tables of Stones, and Cross and Crescent.

This emblem reminds us of Moses, the servant of God and the leader of the people of Israel, who spent forty days and forty nights within the foldings of the cloud that capped Mt. Sinai when God

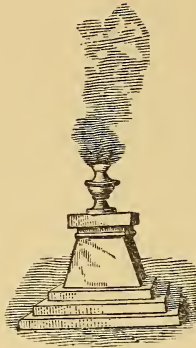


came down upon it, and it brings up before us the Decalogue or ten commandments, that code of laws which is perfect; for we can say of the code of the moral law written on tables of stone what can not be said of any code of laws that has ever been enacted by men. There is no need for altering or amending them. They are as well adapted to man's wants now as when first given. Even those who reject revelation and scoff at Sinai's smoke and cloud and pealing thunder and scathing lightning, in the midst of which was the giving of the law, written on the tables of stone, own that it is the best moral code ever given to the world, and no

virtuous man has ever expressed a desire to amend or repeal it.

The tables of stone, with the moral law written upon them, present a common basis of worship and morals for all mankind in all climates. The Christian is indebted to the Jew, and the descendant of Abraham rejoices to see the Christian making the ten commandments the basis of his morals; while the Moslem, or orthodox Mohammedan, sees in it the foundation on which he too stands, and he may well rejoice that there is a common basis, as to morals, for all mankind. Though there are differences in faith and modes of worship, yet the same moral law obtains for all, and all are satisfied with it. The Jew, the Moslem, and the Christian, with those of every other faith, can meet around the common altar and offer up their devotions to the same infinite and eternal being; and while one glories in the cross, and another in the crescent, and another in the law or divine oracles committed to them as a people, all may learn to make allowances for the differences of faith that exist among them. If the followers of Mohammed will enjoy the privileges of their system, they must allow the Jew to enjoy his Judaism, and the Christian his Christianity, with those of every other faith the same privileges and rights. The prejudices that grow up and are fostered by the pressure of education should be trampled under foot, and every man enjoy the sacred right of worshipping God according to the dictates of his own conscience. The distinctions of nationality, growing out of color and other things, should be done away with in so far as they

affect religious rights and privileges. "God is our father and all we are brethren." Let the Golden Rule obtain, "Whatsoever ye would that men should do to you, do ye also so to them."



The Altar of Incense.

This emblem refers us to the worship performed by God's ancient people under the Mosaic or Levitical dispensation. Under the tabernacle system, the altar of incense was situated in the first apartment of the sacred tent or the approach to the holy of holies, while the altar of burnt offering was in the open air in the court of the tabernacle. The position of the altar of incense was in about the center of the apartment, with the sacred candlestick on one side and the altar or table of shew-bread on the other side of it. The priests who were officiating in the tabernacle burnt incense on the altar, while the morning and evening sacrifices were being offered on the altar of burnt offering. While the people prayed in silence, the priests burnt

incense and offered prayer and thanksgiving to God. And this emblem may teach us the importance of sending up to God the thanksgiving and gratitude of the heart in prayer and praise. As the curling smoke ascends from the incense altar, so we should see to it that our hearts are right in the sight of God; for he will only accept the sacrifice of a "broken spirit and a contrite heart." The inward principle of reverence for God, filial fear, love, faith and submission must be in exercise. The altar must be prepared and the gift be properly placed upon it and offered in a proper spirit. Then it will be pleasing in his sight, and the smoke of the incense will be a sweet smelling savor to him to whom the offering is made.

May the heart of every Patriarchal Odd Fellow ever contain the pure incense of a true devotion to God and mankind, and may that incense be ever burning day and night like the incense on the holy altar in the Temple.

CHAPTER XII.

IN GOD WE TRUST.

This is a motto of Odd Fellowship, and one of the first recognized in the Order. It appears in the Lodge-room in plain characters over a principal chair. Every initiate into the mysteries of Odd Fellowship adopts it as his own motto. Ranging himself with the Brotherhood, he becomes for them what the illustrious Aaron became for his brother, a spokesman. He speaks for himself and the whole Fraternity, "In God we Trust."

This motto teaches us that God is the Supreme Ruler of the universe, the upholder and sustainer of all things, and by whom all things consist. "He holdeth the waters in the hollow of his hand, and meteth out heaven with a span, and comprehendeth the dust of the earth in a measure; weigheth the mountains in scales and the hills in a balance. Behold, he taketh up the isles as a very little thing." It teaches that God is the great disposer of human events, "that he pulleth down one and setteth up another," and that all are alike dependent upon him. Our existence has been derived from him, and our life continued amid the dangers of this state by his almighty power. But this motto also teaches God's providential care for all his creatures and his love and power in supplying all our wants. It reminds us of the fact that "even the hairs of our head are all numbered," and that God cares far

more for us than for the sparrow that falls not to the ground without his notice. His eye is ever upon us and his watchful care over us.

It tells us that all our blessings come from God, while in him "we live, move and have our being." The food we eat and the raiment we wear, with all the endearing ties of earth, are blessings from his hand, and for them gratitude should fill our hearts. It also reminds us of the fact that we are accountable, as rational and intelligent beings, to him from whom we have received so much. His eye is ever upon us, and in his infinite and eternal mind a perfect knowledge of our character is had, a faithful record of our proceedings in life is made, and as our judge, he will bring us into account at the last day.

The motto also reminds us of the promises of God's word, temporal and spiritual good, for he alone can supply our wants; he is the author of grace that saves in time and in eternity.

CHAPTER XIII.

OUR MOTTO: FRIENDSHIP, LOVE AND TRUTH.

The object of the Order of Odd Fellows is, in part, to secure fraternity among mankind, and the principles of our motto are very appropriate to bring about that end. Every good Odd Fellow looks with favor upon it, and in life is trying to exemplify the principles, and it is recognized by the outside world as peculiar to Odd Fellowship, and they readily acknowledge our right to its use, for they see the workings of the Order. We exemplify this motto in the dressing of our Lodge rooms and in the instructions given in our mysteries as we unfold them. It is placed over a principal chair, and is inscribed upon the banners we unfurl to the breezes for the outside world and other fraternities to gaze upon.

The *Friendship* of Odd Fellowship is friendship not only with each other, but with all men. It is not that mean, sickly, counterfeit thing that would be called friendship, so much practiced in the world, the native element of which is selfishness—"that is but a name." It is close attachment, strong regards and kind feelings which lead to good offices. It leads to help each other and our fellows in time of need.

This principle, deeply planted in the heart, leads us to do for a brother what we would have a brother do for us in like circumstances. When we hear of

a case of destitution, friendship prompts us to relieve, to "feed the hungry and clothe the naked."

The good Odd Fellow appears in the chamber of affliction as one governed by principle such as should dwell in the bosom of a man; see him—

"Watching by the couch of pain
Till the light of day shall wane;
Till the evening star is high,
Till the midnight shadows fly,
Silent, wakeful vigils keeping
On the restless sufferer sleeping."

And when death has done his work and the clay cold form, motionless, is before him, he recognizes in it an emblem of his own mortality, and sees that this is all that is left for earth of one who was born as he was born, who once lived as he now lives, but now is lost to earth. He mingles true tears with the weeping wife, mother, sister or daughter. Moved by Friendship, he performs all the last sad offices which nature requires. If it be an Odd Fellow deceased, he shrouds the absent brother's form in his last bed, the coffin, and remembers that they will never again be associated as they have been in the interesting duties of the Lodge room, and in the performance of kind actions for one another and for their fellow men. With a sad heart, in company with his brethren of the Order, he bears the bier to the sacred depository for human dust, the grave-yard, then softly lays the brother, lost to earth, in the clay-cold, narrow house, and as he does it, he looks on those about him and sees "gloom settling on each face and sadness marking every eye."

But as the funeral services are drawing to a close, thoughts of immortality crowd into the chambers of the soul; and the lamp of the resurrection, lighted by the Lord of life, illumines the charnel house whilst each brother present casts his sprig of evergreen into the vault. Having closed the ceremonies the Odd Fellow mounds the earth above the departed one, then leaves the sister of Rebekah to soothe the disconsolate friends as none but a sister can. It may be that the Odd Fellow returns to that newly-made grave again with a free-stone or marble monument on which is carved the name of the deceased, and with the name some emblems or characters that are used in unfolding the mysteries of Odd Fellowship.

It may be the daughter of Rebekah will visit that grave again in company with that bereaved widow, mother, sister or daughter, and shed another tear in sympathy as she reads the inscription upon the tombstone and remembers the virtues of the lost one. But she asks the sorrowing one beside her to assist in giving one more testimonial of regard for the buried one. She prepares a spot upon that mound, then plants an evergreen that may sing under the passing breezes a long, long requiem.

This is friendship as taught and practiced in Odd Fellowship, and the character of man thus moved to kind acts by *pure friendship*, looms up in grandeur and true moral magnificence, till even the wondering world admires.

Friendship as taught in Odd Fellowship gives us an exposition of the text, "Be not forgetful to en-

ertain strangers, for thereby some have entertained angels unawares." Never have your door closed against a stranger seemingly in distress, but let him enjoy your hospitality; give him a hearty welcome, and so will he feel that he occupies the tent of a friend. And his character as he develops it may exercise a very salutary influence upon you and upon your family. And, indeed, though his character be not as you wish, send him not out into the wilderness, for if the Great Father above in mercy has borne with him, surely thou shouldst. If God has permitted him to dwell for years under the circling curtain of the heavens, surely thou canst bear with him for a night, by entertaining him under thy roof. Let the stranger share thy hospitality, and God, the Great Father of mankind, will reward thee; for he that giveth but a cup of cold water in the name of a disciple shall not lose his reward.

Love is the principle of action for the good Odd Fellow. It is the element in which he moves, the grand motive power to his efforts to good.

The beauty of the Order of Odd Fellows is seen in this, that it teaches and impresses the law of universal brotherhood, our duty to love one another. An Odd Fellow never said in his heart, as the murderous brother of Adam's much-loved Abel, "Am I my brother's keeper?" He could not say it and retain his character, for the very moment he said it he would cease to be an Odd Fellow. The principles of Odd Fellowship carry help to the needy and distressed of every clime and cir-

cumstance. Love to man as inculcated teaches us to look upon every man as a brother. It ranges before us the European with all his refinement and the sable son of Africa with all his superstition and degradation; the Asiatic and the wild roamer of the forests, the Indian; the Mohammedan and the venerable representative of Abraham. It tells us, in all our actions toward them, to keep in view the Golden Rule, "Whatsoever ye would that others should do to you, do you even so to them."

Truth is also a cardinal virtue, a standing, important principle with us. The good Odd Fellow possesses truth in the "inward parts," and his aim is continually to possess and practice it. He wants it graven upon the tablets of his heart as "with an iron pen," made permanent as the heavy impression stamped in the everlasting rock. For if the foundation is pure he knows that the waters issuing therefrom will be pure. With a right heart, he will be able in his constant conduct to exhibit "truth." Like the never varying needle under the influence of the loadstone, he will be always pointing in the right direction, which will be to the encampment above, and he will be wending his way to a position there.

The Odd Fellow remembers well when the world was shut out from him for the first time in the Odd Fellow's Hall. The impressive ceremonies of initiation are fresh in his mind and he feels glad that the obligations of the Order are on him. There is satisfaction to him in the thought that with man;

thousands he stands pledged to the practice of "Friendship, Love and Truth."

But the good Odd Fellow is faithful in helping a brother to stand the storms of life. If he sees danger before him to whom he is fraternally bound, like the virtuous and manly Jonathan when with his lad he went within an arrow's shot of the stone Ezel to inform his covenanted friend of his peril.

Odd Fellowship teaches us to imitate the conduct of the ancient worthies who had "faith in God" from righteous Abel, the record of whose death is the first line carved on the grave-stone of the world to the latest prophet who sealed the truth with his blood. It tells us why we are to have faith in God, viz.: that we may find repose for the soul beyond the boundary line of time; for there is no real rest on earth from the period when Time's lap receives us until the earth in a grave gives the body a resting-place; toil and trouble and sorrow is the lot. The path of life is a narrow path and dangers are all around, obstacles continually crowd our way. We pass through dense forests at times when storms are raging, thick darkness presses about us relieved only by rapid lightning gleam for a moment, which leads us more sensibly to realize the absence of light. And to this is added the threatening voice of a seeming angry God in the rolling thunder. The principles of Odd Fellowship lead us—

"To see in the author of the storm
An everlasting friend,
Benignly looking at our faith."

Sometimes the sun will light our path, shedding down his mellow beams, will infuse a vigor not known in time of trial. The grass is green and flowers are opening their lovely petals to the eyes, and sending out their pleasant fragrance on the air. Earth unrolls her canvas and spreads out before the eye her untold beauties. Then her voice comes on the passing breeze to our ears and hearts, "Come, enjoy me." Odd Fellowship says, "Be careful, for in the green grass and amongst those highly colored flower plants at your feet and along your pathway, poisonous serpents may be coiled in ambush."

Be not carried away by the "voice of the charmer, though he charm never so wisely." Look out for dangers till thy journey ends. Shun the snare of the fowler until his hunting day is past.

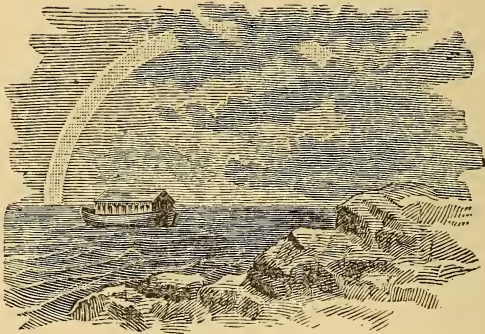
"Trust in God" and thou shall come unto Mt. Zion, the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first born, which are written in Heaven, and to God, the judge of all, and to the spirits of "just men made perfect." At the banquet of Heaven the faithful shall sit down with Abraham, Isaac and Jacob, clothed with the pure robe; they shall recline at the board with other honored guests at the great supper of the Lamb, and shall tune their harps in harmony with the melting melody of heaven.

How much better the world would be than it is, if the banner of Odd Fellowship was unfurled to every breeze—if Friendship, Love and Truth was practiced everywhere, and all mankind were repos-

ing under the wide-spread branches of our tree. If all were united in one glorious principle, one law would bind all nations, kindreds and tongues of the earth. Then would wretchedness and disgrace soon lose its subjects.

CHAPTER XIV.

A TOKEN.



THE RAINBOW.

There is not a grander or more beautiful phenomenon in nature than the *rainbow*. We have no account of it existing before the flood, and yet it is quite likely it did exist in the antediluvian age, for the same natural cause that produces it now would have produced it then, for the only thing necessary for its production is the *shower and the sunshine*. We never see the rainbow except when the rain falls before us and the sun is behind us, for the rays of the sun are refracted in the drops of rain, by which refraction the different colors of the rainbow are produced.

When Noah came out of the ark, which had been his home during the time that the waters prevailed, he built an altar on the side of Mt. Ararat for the purpose of sacrifice. He had been engaged for some time in worship, had prepared of the clean animals

and had offered sacrifice to God. The *Great Supreme Ruler* accepted his sacrifice, and in the midst of his devotions entered into solemn covenant with him that the world should never again be drowned. There the Patriarch Noah stands surrounded by his family engaged in solemn audience with Jehovah. His *faith* in God was strengthened as he heard the declaration that the inhabitants of the world should never again be destroyed with the waters of a flood. Such a calamity as had been visited upon man should never be visited upon him again, and to confirm this covenant the *rainbow* was made a *token*, for God said, "I do set (or appoint) my *bow* in the clouds, and it shall be for a *token* between me and the earth."

Covenants have existed from the earliest ages among men, and they are proper. It is an agreement between two or more parties on certain terms, and there is a self-binding obligation involved on the part of each party included in the covenant. When covenants are made between men, each party has power to accept the terms or reject them.

Eschol and Aner were confederate with Abraham, made so by a solemn covenant while the old patriarch dwelt in the plains of Mamre, and under the obligations of that covenant they rendered important service to Abraham while contending with the fierce confederates that reigned in the cities of the plain.

Jacob made a covenant with Laban, and instituted "Galeed," which signifies "a heap of witness," and it was a token of that covenant.

When Israel fought with the Philistines under Samuel, there was a solemn covenant entered into, and under the solemnities of it a glorious victory was

had by Israel, and the prophet raised a stone between Mizpah and Shen, and called it Ebenezer, *i. e.* stone of help. It was a token.

One of the most important and interesting covenants ever entered into by men, and faithfully lived up to, is that which is brought to our view in the narrative of David and Jonathan. The former was an humble shepherd, and the latter was a prince and a warrior of renown. Jonathan became strongly attached to David, and he in turn loved Jonathan. The most intimate friendship existed between them, and their love one for the other was pure and ardent. Their friendship was of such a character that it could not be affected by changes or chances. "The soul of Jonathan was knit with the soul of David, and he loved him as he loved his own soul." He made him a royal present in token of his esteem and friendship. He presented him with a robe, a girdle, a sword, and a bow, and with the bow was a quiver full of arrows, with which to charge it time after time. These tokens reminded David of their mutual pledges involved in the covenant into which they had entered. But as time passed on, and the jealousy of Saul increased toward David, the ties of their covenant relation were tested, and Jonathan, true to David, plead for his life before Saul. But when he appeared the last time before Saul, on the errand of love for David, he periled his own life, for his enraged father attempted to kill him. The covenant into which the two had entered was referred to by David when the prince agreed to "sound his father" and bring David back word to his hiding-place. The plan adopted was ingenious, and being faithfully carried out, resulted in giving the

needed information without making the utterance in words. "Go thy way, the Lord hath sent thee away," was the meaning of the arrow as it sped from the bow of Jonathan and cut its way through the air, circling for a fall beyond the stone behind which David was hid. The two covenanted friends held a hurried interview, when they parted, and each remained true to each other till death brought about a separation, for Jonathan soon after was killed in battle, and David showed the kindness to his son that he would most gladly have shown him.

CHAPTER XV.

A TOKEN.



THE ROD OF MOSES.

This important instrument belongs to the great leader and emancipator of Israel, and may well be used as a token, associated as it is with the demonstrations of friendship made by Moses. That rod has an interesting history, but just where it begins we are somewhat in doubt. It may be that the great law-giver of Israel put himself in possession of it when a prince in the land of Egypt, and for aught we know, it was a distinguished mark of his rank and royalty. As to its form and color we can not determine. It may have been of proper form and size to be used as a staff, and its color may have been blue; and as such, when in sight of the Israelites, denoted to them his

friendship, for blue was anciently used as a color to denote friendship.

When at forty years of age he fled to Midian, he probably took his rod or staff with him, and it was a relic in Midian of his former greatness in Egypt. It may be, when a shepherd, the only memorial of his former greatness was "a token," the rod. As a stranger in the land of Midian he bears about with him this isolated symbol of his former greatness.

One day while feeding the flock of Jethro, his father-in-law, his attention was attracted by a burning bush—a strange phenomenon. He looked with wonder and astonishment at it when he saw it was not consumed. With the most solemn and sacred ceremony he was set apart by the Jehovah to the important work of liberating his enslaved countrymen.

At first he objected to entering on the work, for he felt his insufficiency; but God assured him that he should prosper, and that his countrymen should be free. He asked for satisfactory testimony of the truth of this declaration, and he received as answer the inquiry, "What is that in thine hand?" And he said, "A rod." He was bidden to cast it upon the ground; he did so, and it became a serpent. He looked at it, as it crawled and hissed before him, and fled from it. How strange, his rod, that he had carried so long as an emblem of his position, is no longer a rod, but a thing of life of which he is afraid. Now the last relic of his princship was gone. Just at this point he is checked up and receives the order, "Put forth thine hand and take it by the tail," and he did so, and it became a rod in his hand again.

With this restored rod, Moses went down into the

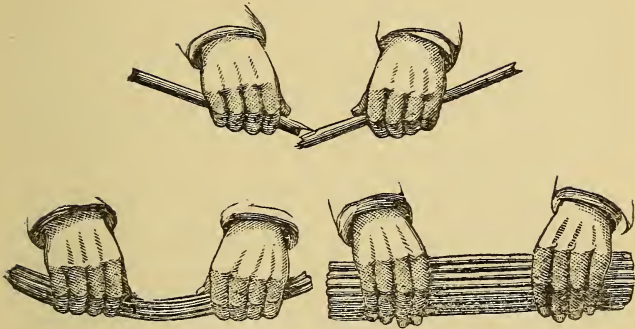
land of Egypt, and with it wrought signs and wonders to convince Pharaoh that his message was from God. After Aaron became associated with Moses jointly as leader, sometimes one of them used it and sometimes the other. It became an emblem and an implement in the ministry of Moses, of which Aaron was the priest, and, in the perfected condition of the priesthood, was the high priest.

This was the same rod that Moses held in his hand over the waters of the sea, and they divided so that a road was made for Israel to pass over, and after the host of Israel had reached the other side the rod was stretched again over the waters and they came back to their place and drowned the Egyptians.

When the Israelites were in the wilderness this rod was used for smiting the rock, which opened under the shock and produced water in abundance, and afterwards he seems to have transferred it to Aaron, and in the tabernacle it budded and bloomed and bare almonds in a night. It was afterwards laid up in the ark with the pot of manna and the tables of the law, and kept as a memorial or token to all Israel in ages after, of the settlement of the difficult question of the high priesthood in the family of Aaron.

CHAPTER XVI.

A MEMENTO.



The union of hands and heads and hearts is very fitly represented by a bundle of *sticks*. Take the individual stick composing a bundle and it may set forth the individual members of any association, and so the bundle securely bound may represent the whole, and that which is used to fasten them together may represent the obligation that makes them one. The union thus set forth is needed to accomplish great and important ends. It is often the case when one single-handed and alone can accomplish but little, two or more in their efforts may readily succeed. When the great Creator first formed man, he said, "It is not good for him to be alone; I will make him an help meet for him," and it was not long after Adam's creation until Eve was formed, then the marriage relation was instituted and the marriage covenant accepted. The man and the woman, joined

together as husband and wife, started out on their mission of life.

When the youthful patriarch Jacob received his first lesson on the doctrine of divine Providence from the Great Father above, it was received in a vision of the night while on his way to Padan-aram, usually styled his *ladder dream*. In it a company of holy angels are represented as ascending and descending on the ladder. They are going up and coming down in the performance of their work as an associated protective ministry.

The same truth is beautifully taught in the history of one of Israel's greatest prophets, viz: Elisha, when residing at Dothan. The guardians of the prophet and his servant were far more numerous and powerful than the band of Syrian soldiers that had come to take them. The very mountain where they were encamped was environed with horses and chariots of fire.

A Lodge of Odd Fellows can easily perform what a single one could never accomplish. Banded together as we are in our fraternity, we can "visit the sick, relieve the distressed, bury the dead and educate the orphan."

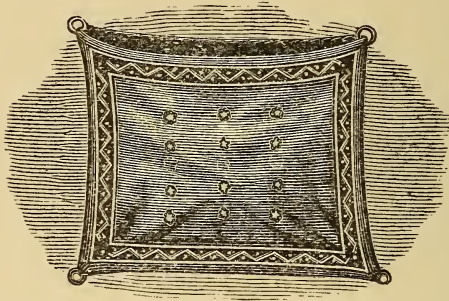
When a great reformer infuses his spirit into others and binds them with himself so that their strength is united, he can succeed with his reformation; but without the association of others he could not; and so when a mighty warrior desires to avenge his country's wrongs, he goes forth to stir up the masses and enlist them under his banner, then drills them in military tactics, thereby preparing them to do battle,

so that when they move in solid phalanx they put the enemy to flight and gain the wished-for victory.

John Adams, in the days of the American revolution, said, "United we stand, divided we fall." It is not more certainly true in great moral reformations or national contests than it is in the great work of fraternizing mankind. Every member of our great Fraternity should remember that while one rod is easily broken a bundle of rods can not be broken, and every Lodge should remember that for prosperity and effectiveness as a benevolent society, *union* is required among its members. The hearts and hands of our members should be together. Let no discord come within the sacred circle of our Brotherhood; let no evil influences control the feelings, but on the contrary let "Friendship, Love and Truth" permeate the heart and nature of all. There should be in every Lodge room, as the retreat of Odd Fellows, an exemplification of that beautiful sentiment, "Behold how good and how pleasant it is for brethren to dwell together in unity."

CHAPTER XVII.

BREASTPLATE OF JUDGMENT OR URIM AND THUMMIM.



This was a part of the apparel of the high priest, but the great Jewish writer Josephus and all others have failed to give us a clear and distinct understanding of it. From what is revealed to us in the inspired word, we learn that it was about ten inches square, a piece of very rich embroidered work, and double, with a front and back, and formed a pocket or pouch in which were placed a stone or stones which were denominated *Urim* and *Thummim*, and was referred to by the high priest as an indication of the divine will regarding any doubtful matter that was referred to him.

The expression to which we refer for the size of the breastplate of judgment and its form, viz: square, is "A span is the length thereof and a span is the breadth thereof." It was composed of the same material of which the robe of the ephod was formed.

The two upper corners were fastened to the ephod, while the lower corners were fastened to the girdle of the ephod. There were rings and chains all of pure gold, and the richest lacings were connected with this adornment of the high priest. But the striking peculiarity of the breastplate was this, it was adorned with twelve different precious stones that were fastened each in a frame of gold, making four rows of stones, three in each row, and thereby representing the twelve sons of Jacob or the twelve tribes of Israel. On the face of each stone there was engraved the name of one of the sons of Jacob or one of the twelve tribes of Israel. It began at the eldest son and closed with the youngest. In the first row were Reuben, Simeon and Levi, and the stones were sardius, topaz and carbuncle; in the second row were Judah, Dan and Napthali, represented by an emerald, sapphire and diamond; in the third row were Gad, Asher and Issacher, represented by ligure, agate and amethyst; in the fourth row were Zebulon, Joseph and Benjamin, represented by beryl, onyx and jasper. Now the high priest represented all the people of Israel by wearing this adorned breastplate as he went into the tabernacle. He was not ministering simply for the tribe of Levi, to which he belonged, but he ministered for them all. And here is an important lesson for every Odd Fellow to learn who has advanced in the degrees. We are not simply to care for the few intimate friends we have in our own Lodge, but for our brethren of the Order in every jurisdiction throughout the globe. Nay, we are not to stop even here, but to let our feelings run out to men of all climes and colors and circumstances, "For God

hath made of one blood all nations of men to dwell upon the face of all the earth." We are all one race, and belong to God's great family. "God is our father, and all we are brethren."

The *Breastplate of Judgment* contained the *Urim* and *Thummim*. Whenever a doubtful matter was to be settled and the counsel of those concerned was insufficient to settle it, the high priest referred the matter to the Jehovah who was ever present with them in the pillar of cloud and fire. He went into the tabernacle, and passing the altar of incense, the table of shew bread and the golden candlestick, he took his position in the holiest place immediately under the cloudy pillar, and God settled the disputed matter by the appearance of the precious stones set in the breastplate.

We have frequent reference to the use of the *Urim* and *Thummim* in the history of God's ancient people, and to the questions settled in the use of it. When Joshua inquired who should go up to fight with the Canaanites, it was answered Judah shall go; and so David and others inquired of the Lord and received answers by *Urim* and *Thummim*.

We are not, as Odd Fellows, called upon to minister as Aaron and his successors in an earthly tabernacle or temple, and be clothed in the paraphernalia of the priesthood; we do not wear the honored breastplate of judgment; yet we have the divine will revealed to us in the Bible, which is an integral part of Odd Fellowship. It sets forth our duty in all the relationships of life; we can seek successfully by its guidance and light the directions we need, and if the *Urim* and *Thummim* peculiar to the earlier dispensa-

tion is denied us, we have the increasing light of the age in which we live to direct us and inform us on all questions of vital importance touching our faith and conduct.

Let every Third Degree Odd Fellow call to mind this part of the dressing of the high priest and the lessons it teaches; and as the Patriarchal Odd Fellow sees the emblem of office and position in the Encampment room, let him accept it as a teacher and learn to practice hospitality to a stranger. Let him accept the teachings of the Golden Rule and practice upon them, and thereby make the journey of life safe even to its close. Let the emblem, as it should, lead us to the practice of "trust" or faith in God. Let it lead us to the possession of the qualities of hope, viz: "desire and expectation of future good," and to charity in its fullest and broadest and most comprehensive sense. For these principles, lived and exemplified in life, will make us, that we will bless and be blessed. We will be honored and respected through life, in death, and after death.

CHAPTER XVIII.

FRATERNITY.

Fraternity is the first great principle of Odd Fellowship. Every member in good and regular standing is a brother, and the institution, taken as a whole, is a great "Brotherhood." It is a "universal fraternity in the family of man." Odd Fellowship is a society where the members have a common interest and are bound together by strong and endearing ties. The relationship of brother in the same family is a near one, and if the endearment of that natural relationship has not been broken into or injured, its nearness is felt and the feelings prompt to acts of kindness and true affection. Nor less is it true in the Order of Odd Fellows. The ties that bind us together are strong, and the endearments of our great brotherhood are sacred. If the fraternal feelings have not been interfered with or the ties of brotherhood broken, the relation Odd Fellows sustain is a near one, and brotherly affection is sure to be manifest.

If an Odd Fellow is overtaken by disease or misfortune, so that he suffers in person, property or reputation, the hands of brothers are stretched out to his relief all through the fraternity family. Disease is often arrested in its course by sympathy, nursing and other acts of kindness; financial crashes are sometimes repaired, and the foul and cruel stains of the slanderer are removed from the escutcheon of character. If a lull in business transpires and the Odd Fellow is

thrown out of employment, the Fraternity will readily discover his position and surroundings, and may assist him to a return to business.

The Fraternity of Odd Fellows look upon the entire habitable earth as a great field of labor, and the whole family of man become her beneficiaries. For the nations of earth are all one great nation; the families of earth are all one great family; the individuals are but units of one great race, and indeed the language of earth is one great universal language divided up into various dialects.

What we are needing among mankind is to be brought together in our feelings, and led to realize each others' wants and labor to relieve them. Fraternity alone can accomplish this great end, and our Order is one of the most important fraternities in bringing about this result. The fires that occurred in the great Northwest a few years ago, producing such wide-spread need, and the prompt answers made to their calls for help, show how much can be done, and how easily, by an association. And so when scourges in the form of dire disease, such as cholera, yellow fever, etc., have passed through cities, leaving the dark pall of sadness and sorrow on them, our Fraternity recognized the trial and sent nurses, physicians, means and medicines until their wants were met.

CHAPTER XIX.

THE PRINCIPLES OF ODD FELLOWSHIP.

To the ladies we are anxious to say our Institution is not unmeaning; and yet we need hardly say it, for the development of her principles is so clear in the practice of our worthy members, that all observers can see them readily. The following may be counted as a brief epitome of what Odd Fellowship is:

God's Fatherhood and Man's Brotherhood.

We teach that "God hath made of one blood all nations of men to dwell on the face of the earth." We are all one great family, enjoying the blessings of a great common Father. His sun shines on us all alike; his air surrounds us and is free for all mankind alike.

Care for Others

Is a duty that Odd Fellowship enjoins. No man has a right to live simply for himself—to enjoy the blessings of the common Father alone—or to shut up his bowels of compassion toward the needy and distressed. That great tendency of our humanity is to be guarded against, viz: selfishness; and benevolence, its opposite, is to be fostered and practised.

Friendship, Love and Truth

Is the acknowledged motto of Odd Fellowship. It is printed upon the banners she has flung to the breeze; it adorns a principal chair in all her Lodge rooms,

and her membership glory in proclaiming it as their motto. It is a chain composed of three golden links or principles that will, properly practiced, fraternize mankind.

Trust in God

Is the watchword of Odd Fellowship, and like the motto that has just been referred to, it adorns a principal chair in the Lodge room, and it is proper to state that from the first movement made towards connection with the Order until the last mysteries in Odd Fellowship are disclosed, "Trust in God" is inculcated and enjoined. An atheist could never gain admission through the door into a Lodge room, for the mysteries of initiation and the same of all subsequent developments until the Grand Encampment is reached and the wonderful test of Abraham's faith in God is referred to, who "By faith when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, of whom it was said in Isaac shall thy seed be called."

Charity

Is especially taught in Odd Fellowship, and its practice insisted upon. The second degree is entirely devoted to this principle; and it does not consist, as we teach it, simply of cold alms-giving, but as set forth in the sacred record, and as defined by an inspired writer, "Charity suffereth long and is kind; charity envieth not, is not puffed up, doth not behave itself unseemingly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, hopeth all things, believeth all

things, endureth all things," etc. Our Order sets forth this greatest of the Christian virtues by referring to him who proved himself "neighbor to him who fell among thieves," viz: the good Samaritan and his kindness in caring for the sufferer.

Mutual Relief

Is taught in the Friendship Degree in a very striking and effective manner, by an allusion to the assistance rendered under the solemnities of a covenant, first by Jonathan, the prince in Israel, who gave his bow and sword and girdle to David, and risked his life in advocating his cause before King Saul, and second by David, who composed a mournful elegy upon the death of Jonathan, and true to his covenanted love showed kindness to the house of Jonathan. For when the king of Israel, he found a maimed son of Jonathan and gave him his father's inheritance, and fed him among his own princes and nobles, shielding and defending him from the cruelty of his false servant.

Friendship

Is beautifully set forth in the first degree. Not that friendship, which is only a name, that can easily be given when all is sunshine and calm, but on the contrary that which will stand the surest test, viz: adversity. And how natural and easy it is to appreciate such a demonstration as was given by Moses, who is referred to in this degree. He liberated his enslaved countrymen from Egyptian bondage, by giving up ease, royalty, with all the wealth that pertains to it in a mighty government, and becoming their leader for

forty years, and then leaving them the solemn admonition, "If thy brother be waxen poor and fallen in decay with thee, then thou shalt relieve him, yea, though he be a stranger and a sojourner with thee."

Love

Is taught in the second degree. Not as a principle pent up and confined to a few, but a universal love to mankind. And why not love all? If the command of the Supreme Ruler of the universe to man is, "Love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength, and thy neighbor as thyself," what less can we do than to be universal in our practice of love. They all have claims upon us, and though some are vicious and unholy, yet our obligation is, while we hate the sin still love the sinner. Even the convicts in our jails and prison houses are our fallen brothers.

Truth

Is taught in the third degree as the great principle embodied in and exemplified by faith in God and reliance in the divine promises, or rather the experience that "Trust in God" produces. The bright and beautiful examples recorded of the faithful, "from Abel who offered a more excellent sacrifice than Cain," to the last of the ancient worthies, is brought before the advancing Odd Fellow, and he is called upon to imitate them. Truth we accept as a cardinal virtue, and require its practice on the part of all the votaries of Odd Fellowship, while traveling the rugged journey of life in search of reward and rest.

Faith, Hope and Charity

Are set forth and exemplified in the three degrees of the Subordinate Encampment. These principles are presented as three firm and solid pillars on which the superstructure of Odd Fellowship is built, and we accept the teachings of these degrees as a beautiful exemplification and illustration of the Apostolic motto, "Faith, Hope and Charity, these three, but the greatest of these is Charity." It is faith or trust in God that gives the ground for hope, and faith practiced and hope enjoyed prepare us to exemplify love in its highest and purest degree. They prepare us to be like God, whose love is unsearchable.

Hospitality.

Friendship is taught in the Patriarchal Degree in a different way to that in which it is taught in a subordinate degree, as already set forth. If Moses exemplified friendship, by espousing the cause of his downtrodden and afflicted countrymen, and bearing the great burden that was laid at times upon his heart in their interest committed to him for forty years—Abraham exhibited friendship in the way of hospitality to a stranger. When the angels called at his tent in the plains of Mamre, in the guise of stranger travelers, he invited them in, and treated them as though they were distinguished guests. And so they were, but he did not know it.

Toleration,

As taught in the Golden Rule Degree, is in accordance with the injunction of the Great Teacher, "What-

soever ye would that men should do to you do ye also so to them." Religious toleration, or the right to worship God according to the dictates of our own conscience. Love, as taught in Encampment Odd Fellowship, involves the Golden Rule, and it ranges the European, with all his cultivation and refinement, alongside of the African, Asiatic, Laplander, Jew, Moslem, and the uncultivated child of the forest, with those of every creed and religion, and it hushes the clamor of opposition, and bolts and bars the door against persecution.

Rest

Is a desirable goal placed before the advancing Patriarchal Odd Fellow, and he is constantly encouraged to fix his eye upon it and bend his steps towards it. The journey of life is eventful. It is full of trials and difficulties. Dangers are thick around us, and the strife of life is a constant peril. The pleasures of the world tend to lure and draw away from virtue and right. Watchfulness and carefulness are needed to pass the various points of life safely, and reach the shore of the rolling river of death, and pitch the tent for the last time for a patient and quiet waiting the summons that shall call us to the rest that remaineth for the people of God.

CHAPTER XX.

THE FADING LEAF.

In the Independent Order of Odd Fellows much of the instruction is given in emblems and symbols, and the lessons thus given are impressive and their influences lasting on the mind. By the emblem with which this chapter is headed, we are taught man's mutability. The quality of human life is fitly represented by the four seasons of the year.

Spring represents the stage of childhood and youth when innocence and beauty are so manifest. The eye is sparkling, the cheeks are rosy, the blood courses rapidly through the veins, the pulse beats quick, and the actions and words are almost as fast as the flow of thought. Hope beats high of future happiness, and castles are built in the air, and the soul is enamored of coming pleasure.

Summer represents maturity—full manhood and womanhood—the time when full stature is attained, and the muscles of the physical are all developed. The mind is stored with knowledge, and capacity is attained for the stern realities of life and the duties and responsibilities of the relations sustained, and the important positions held. This second stage of human life is the time for labor. *The Globe in Clouds* is open before us as the great field of our mission—the stage of the theater on which, before a gazing world, the drama of life is to be performed.

Autumn represents age and its infirmities; when the face, once plump, fresh and ruddy, becomes pale, sallow and furrowed. The brow is wrinkled. The eye is dim. The hair becomes gray. The nerves are tremulous, and the step becomes feeble and halting. The wise man has described this stage of human life beautifully and graphically in the following language: "In the day when the keepers of the house shall tremble, the strong men shall bow themselves, the grinders shall cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low. And when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail, because man goeth to his long home and the mourners go about the streets."

Winter represents death with its cold, and the dreariness of the grave to which the body is consigned in sepulture when the drama of life closes, and the time of labor is over.

But the beautiful emblem we have designated at the head of this article, "The Fading Leaf," is one of the evidences of autumn, and how strikingly does it portray man's *mutability*?

As the months of summer rapidly succeed each other, and the dry days of the heated season, the leaf withers and loses its freshness, its beautiful color, and its life. The light spots appear on it in early autumn, and as day succeeds day they increase in

number and in size, they spread till the whole leaf is tinged, nay, withered and dead, and then it falls to the ground. So humanity, under the influence of disease and age, becomes pale, feeble, emaciated and helpless. Disease lays its withering hand upon the human form, makes in its progress inroads upon the system and saps gradually the foundation of life, and death ensues.

The *faded leaf* becomes disunited from the tree and separate from the family of leaves where it grew. So man by death becomes disunited from the tree of humanity and separate from the family of man on the earth. Having departed this life, he is only numbered with those that once were.

Some of the *faded leaves* are blown off by the fierce winds and early blasts, and some survive until the usual season for leaves to fall, viz: the fall or autumn, and some few hang on the boughs of the tree even till winter, and then one after another they fall until all are gone. Not one is left. So it is with humanity. Some die in infancy, some in advanced childhood, and others in the vigor and bloom of youth, and yet others pass on to the strength of life, and the prime of manhood, and in many cases with the cares and interests of a rising family around them are called away in death, leaving children in orphanage and a companion in widowhood, thus extending the field of labor for the Christian and philanthropist, who are to "visit the fatherless and the widows in their affliction," and open their hands to supply the wants of the needy and distressed. This constant mutability of man going on is increasing the roll of dependants. The distressed are

to be relieved, the dead are to be buried, and the orphan is to be educated.

There are only a few of the family of man that die in extreme old age; the largest number die in earlier life. The select city of the dead, the graveyards all over earth, are peopled very much like our cities and the densely populated parts of the earth. About the same population of infants, children, youth, men and women, and those who reach old age, as we have living.

Let the lesson of the *Falling Leaf*, as it is given annually in the autumn, tend to impress our hearts with the fact of our *mutability* and the passing nature of all earthly things. "The things that are seen are temporal; but the things that are not seen are eternal." And as the stages of human life are with us rapidly succeeding each other, let us do all we can for ourselves and others through the months of spring, summer and autumn, that when winter comes we may have a good store laid up for happiness. This is the day, the time for work. Death is the night, the time for rest.

CHAPTER XXI.

THOMAS WILDEY

Was the founder of Odd Fellowship in the United States. He was born in the city of London, January 15, 1782, and when a boy had the advantage of the common or parish school until he attained the age of fourteen, when he commenced the learning of his trade, which was that of a blacksmith. His education was limited, but in his trade he became a skilled workman. Because of his skill and his qualities of heart he was a favorite among his associates, and in the Odd Fellowship of England, when a young man, he found a sphere of action suited to his tastes and capacity. He served faithfully in the various offices of Lodge No. 17, and was greatly appreciated by his brothers, having, when a young man, a silver medal given him as a token of regard for valuable services. He became a worker in the Order, and procured the charter applicants for a new Lodge in the suburbs of the city, and was its first N. G., and served in the same office twice afterwards in that Lodge.

He emigrated to America in July, 1817, reaching Baltimore in September. Here he became acquainted with John Welch, who was with him in the first movements to establish Odd Fellowship in this country. They agreed to publish a notice for a meeting of Odd Fellows, or those who had been connected with the Order, who might live in the



Thomas Willey

city. The first meeting was held on this call on the 13th of April, 1819. There were altogether five, and on the 26th of April the first Lodge was opened by Thomas Wildey, he taking his obligation in the presence of the four, and then he administered the obligation to them. The Order thus started was called the Independent Order of Odd Fellows, and Lodge No. 1 was named Washington.

There was but little progress for several years, and had it not been for the energy and perseverance of Wildey it would have fallen through. He felt that there was a charm in the secrets that had been communicated to him in his native land and city; and in America, in the city of Baltimore, he wished to enjoy the pleasures flowing therefrom. He had large views and feelings, and desired to spread fraternity among mankind, and after a few years from the organizing of the first Lodge he became anxious to become the founder of a great Order, and at the time of his death (October 19, 1861) there were forty-two Grand Jurisdictions and 200,000 Odd Fellows of the Independent Order.

He was the first N. G. of the first Lodge, the first Grand Master of the first Grand Lodge, and the first Grand Sire of the Grand Lodge of the United States. He planted the Order within four years, in Massachusetts, New York and Pennsylvania. He visited England in 1826, and was joyfully received by the Odd Fellows there, and recognized as the founder of the Order in America.

CHAPTER XXII.

ORIGIN, GROWTH AND PRESENT STATUS OF THE ORDER.

We do not claim for the Order of Odd Fellows remote antiquity. In the early part of the eighteenth century an eminent writer simply mentions a society existing called Odd Fellows; and one of the literary magazines of England near the middle of the century speaks of Odd Fellows Lodges as existing, and the members of the Order meeting together to pass away evenings pleasantly. It was in 1788, that James Montgomery, the great poet, composed the first Odd Fellows song ever known to have been printed. It would seem that the society known as the Ancient and Honorable Loyal Odd Fellows were engaged in a demonstration of some kind and as they threw their banner to the breeze on which was inscribed their motto, "Friendship, Love and Truth," the muse of the poet was stirred, and he penned

THE FIRST ODD FELLOWS SONG.

I.

When Friendship, Love and Truth abound,
 Among a band of brothers,
 The cup of joy goes gaily round,
 Each shares the bliss of others.
 Sweet roses grace the thorny way
 Along the vale of sorrow,
 The flowers that shed their leaves to-day
 Shall bloom again to-morrow.
 How grand in age, how fair in youth,
 Are holy "Friendship, Love and Truth."

II.

On halcyon wings our moments pass,
Life's cruel cares beguiling.
Old Time lays down his scythe and glass,
In gay good humor smiling.
With ermine beard and forelock gray
His reverend front adorning,
He looks like Winter turned to May,
Night softened into morning.
How grand in age, how fair in youth,
Are holy "Friendship, Love and Truth."

III.

From these delightful fountains flow
Ambrosial rills of pleasure.
Can man desire, can heaven bestow,
A more resplendent treasure.
Adorned with gems so richly bright
We'd form a constellation,
Where every star with modest light
Shall gild his proper station.
How grand in age, how fair in youth,
Are holy Friendship, Love and Truth."

It is reasonable to suppose from the sentiment expressed in the above poem, that its author was in spirit and feeling with the Order. And we may judge safely that the first stones forming the foundation of the fabric were laid. There were other foundation principles shortly after recognized and proclaimed, such as the fatherhood of God and the brotherhood of man. Fraternity was developed by a system of mutual relief and offices of mutual kindness. The early English Lodges were maintained and the current expenses met mainly by a contribution made by every attendant member or visitor. It was a small contribution, but if the Lodges were held frequently, and the

attendance was good, it kept the treasury replenished and enabled the Lodge to supply in some sense the wants of the needy, and render assistance to such of their members as were out of employment. And when the funds were exhausted they gave information to the nearest Lodges, and visitors came in with their contributions at the next meeting. Sometimes a whole Lodge would visit, each one making a contribution, and if necessary, in order to increase the funds, they would continue to visit week after week until the treasury was replenished. This was the beginning of the system of stated weekly dues and benefits of the Order of Odd Fellows.

The most of the membership of the Ancient and Honorable Loyal Odd Fellows were mechanics and day laborers, in a country where labor was comparatively poorly paid. It was all that the laboring man could do by industry to procure a sufficiency to meet his own pressing wants and the wants of those who were dependant upon him. With the great mass of the poor laborers there was no chance for increase of worldly goods. When disease laid its paralyzing hand upon them and the income from labor was cut off, there was nothing laid up in store on which to draw and subsist upon. And when the withering touch of death was felt, earth was shaded in gloom to the dying one, and to the surviving widow and orphans. The poor man had in prospect a pauper's grave and a forlorn and destitute family. These are some of the things which gave rise to a society whose motto from its very origin has been, "To relieve the distressed, bury the dead and educate the orphan."

The earliest Lodge meetings were held at public

houses, and often the practice of drinking intoxicating liquors was indulged in. That, however, for those times, and in that country, was not strange, since all social and moral societies, and even many religious gatherings, indulged thus. These practices have long since ceased among Odd Fellows, and would be declared everywhere by our members as inconsistent and unworthy.

During the latter part of the eighteenth century the Order had extended to all the cities of England, and a reformation took place so far as ceremonial practices were concerned, and *mutual relief* and *charity* were the main objects had in view in all their meetings. The Order was improving in its character, and the sphere of its influence was extending.

In the year 1813 another reformation; and it was natural for them to desire its organization here. Hence when Odd Fellows in sufficient numbers could be brought together to form an association they constituted themselves into a Lodge and asked of neighboring Lodges a grant or charter. They usually received a charter, and in turn were authorized to grant, on application, other charters.

As early as 1802 there was a self-instituted Lodge in Baltimore, another in New York in 1806, and others at different dates in different cities down to 1819, when the Order was properly organized, or at least the steps were taken.

It was on the 26th of April, 1819, Thomas Wildey, associated with four others, organized Washington Lodge, No. 1, and this is properly considered the beginning of the Independent Order of Odd Fellows of the United States. Its growth was rapid, and on ac-

account of improved practices and the increased excellence of its tenets, it eclipsed all former associations, and grew, by the middle of the nineteenth century, to massive proportions in America. All the different Orders of Odd Fellows, operating independent of each other, were striving to do good, especially to those who were of their members; and all were ranged under the banner on which was inscribed the motto "Friendship, Love and Truth."

The origin of the Order in the United States now claims our attention, and we proceed more fully to give it. In different parts of this country there were pioneers who had emigrated from England who were members of the Order there of the Independent Order of Odd Fellows. A little more than two years afterward the Grand Committee of the Manchester Unity confirmed a charter that had been granted by a Lodge of the Unity, and constituted the Grand Lodge of Maryland and of the United States, with power to grant other charters. Here was a Subordinate Lodge that was also a Grand Lodge, in that the charter was the same for both. The Subordinate Lodge surrendered to the Past Grands its Grand Lodge charter; they received it, and constituted the Grand Lodge of Maryland and the United States. Whereupon the newly constituted Grand Lodge of Maryland, with Thomas Wildey as its Grand Master, chartered Washington Lodge, No. 1, and Franklin Lodge, No. 2. Lodges in different parts of the United States applied to the Grand Lodge of Maryland for charters, and they were issued. Grand Lodges were formed, and on the 15th of January, 1825, the Grand Lodge of the United States was organized, and held

its first annual communication on the 22d of February following. The anniversary of the birth of Washington, the revered "father of his country, founder of liberty, and friend of man," was thus honored by our Order in 1825, by holding the first annual session of the G. L. of the U. S. at that date.

At the annual meeting held at the time mentioned, an adjournment until the 30th of March was had, when the first officers were installed, and Thomas Wildey was the first Grand Sire. He lived to see the I. O. O. F. wide-spread and effective. It had gathered within its folds, by initiation, before his death, nearly a half million, and its revenues from weekly dues had reached over \$20,000,000. The Order had disbursed for the relief of the sick, the burial of the dead and the education of the orphan, nearly \$9,000,000. There had been over a half million brothers and nearly 38,000 widowed families relieved, and since the year 1862 the Order has been growing rapidly and accomplishing even a greater work.

The following is taken from the proceedings of the Sovereign Grand Lodge, made at its last session, in the city of Denver, Colorado, in the month of September, 1887:

There are 54 Grand Lodges, with 8,108 Subordinate Lodges, which is an increase of 153 Lodges. There are 44 Grand Encampments, with an increase of 49 Subordinate Encampments. During the previous year there were 44,906 Lodge initiations, which was an increase of 8,566 over the last year, and the present membership is 530,300. The Encampment initiations were 9,637, being an increase of 2,472. The Encampment membership, 97,773, which is an increase over the past year of 3,397. The Rebekah Degree Lodges, 1,345, an increase of 98, with 67,291 members and an increase of 9,266.

Relief paid Lodges, \$2,002,418.77, increase of \$42,000.77.
Relief by Encampments, \$208,614.92, increase of \$2,994.68.

Relief by Rebekah Lodges, \$16,290.81, increase of \$1,427.12.
Total relief, \$2,227,324.50, increase of \$45,422.57.

Revenue of Lodges, \$5,079,880, increase of \$315,767.04.
Revenue of Encampments, \$496,268.05, increase of \$22,616.05.
Revenue of Rebekah Lodges, \$83,624.32, increase of \$11,599.51.
Total revenue, \$5,659,782.37, increase of \$350,083.65.

Status of the Order from 1830 to December 31, 1886, including information so far as could be obtained from bodies reporting to the Grand Lodges of Australasia and Germany: Initiations in Subordinate Lodges, 1,460,459; members relieved, 1,265,268; widowed families relieved, 163,573; members deceased, 124,060; total relief, \$43,589,061.87; total receipts, \$115,014,145.25.

This report shows that our Order has had a grand growth and is destined to become the equal, if not indeed the superior, of any of the fraternal societies. The fact has been developed that the type of Odd Fellowship that we have in America, viz: the Independent Order of Odd Fellows, attracts the attention of foreign countries and they consider it better adapted to mankind than any other type. As a fraternity it is destined to find its way into all countries and will prove itself to be a great fraternizer. It will have much to do in the march of mind, and improvement of man in cultivating and practicing the principle of care as the Great Creator designed it should be practiced among mankind. If the time ever comes when one universal language shall prevail among mankind, that language will be the Anglo-Saxon, and this fraternity will have much to do in bringing it about; and the issuing of traveling cards and other cards by the authority of the Sovereign Grand Lodge in the form in which they are issued and used, will tend to this end.

The name now given the highest representative body of our Order and the law-making department,

is more appropriate than the old title. It was hailed for many years as the Grand Lodge of the United States, but now it is the Sovereign Grand Lodge; and the Grand Lodges in foreign countries are working under charters granted by it, and they are each entitled to be represented in it.

The Sovereign Grand Lodge is now composed of Representatives from 54 Grand Lodges and 44 Grand Encampments. There are fraternal relations with Australasia, Chili, Cuba, Denmark, France, Germany, Italy, Mexico, Netherlands, Peru, Sandwich Islands, Spain, Sweden and Switzerland.

The first Odd Fellows Hall erected and dedicated for the exclusive use of the Order, was in the city of Baltimore, Maryland, in the year 1831. The systematic contributions for the relief of the distressed have wonderfully increased in the last fifty-six years.

In the history of our Order we have had many notable men at its head. A list of them is as follows:

Thomas Wildey, of Baltimore, Md.
 James Gettys, of Georgetown, D. C.
 George Keyser, of Baltimore, Md.
 Samuel Perkins, of Philadelphia, Pa.
 Benas B. Glazier, of Wilmington, Del.
 John A. Kennedy, of New York.
 Howell Hopkins, of Philadelphia, Pa.
 Thomas Sherlock, of Cincinnati, O.
 Horn R. Kneass, of Philadelphia, Pa.
 Robert H. Griffin, of Savannah, Ga.
 W. W. Moore, of Washington, D. C.
 W. G. DeSaussure, of Charleston, S. C.
 William Ellison, of Boston, Mass.
 George W. Race, of New Orleans, La.
 Samuel Craighead, of Dayton, O.
 Robert B. Boylston, of Winsburgh, S. C.

James B. Nicholson, of Philadelphia, Pa.
 Isaac M. Veitch, of St. Louis, Mo.
 James P. Sanders, of Yonkers, N. Y.
 E. D. Farnsworth, of San Francisco, Cal.
 Fred D. Stuart, of Washington, D. C.
 Cornelius A. Logan, of Chicago, Ill.
 Milton J. Durham, of Danville, Ky.
 John W. Stokes, of Philadelphia, Pa.
 John B. Harmon, of San Francisco, Cal.
 Luther J. Glenn, of Atlanta, Ga.
 Erie J. Leech, of Keokuk, Iowa.
 Henry F. Garey, of Baltimore, Md.
 John H. White, of New York.

Of these there are seventeen dead, viz: Wildey, Gettys, Keyser, Perkins, Glazier, Kennedy, Hopkins, Kneass, Griffin, Moore, DeSaussure, Ellison, Race, Boylston, Veitch, Stuart and Glenn. Though so many of them have died, our course has been onward, for their places have been filled by effective men. And to this list of Past Grand Sires we would add the Corresponding and Recording Secretary for so many years, James L. Ridgely, who was a prince among American Odd Fellows. He was the author of that wonderful composition, "The Past Grand Charge," used in the initiation or making of Odd Fellows. Our Order in America and throughout the world is indebted more to Ridgely than to any other man. And we add the name of Schuyler Colfax, who was the author of the Rebekah Degree, and who has given us the hand and heart of woman in the great work of fraternizing humanity. These last two names are destined to be household words in the families of Odd Fellows in all parts of the world.

CHAPTER XXIII.

A PLEA FOR SECRET SOCIETIES.

The Fraternity of Odd Fellows has sometimes been objected to on the ground that it is a *secret society*. It is a secret society, if the term secret is properly qualified. Odd Fellowship has secrets, and its members are all pledged to keep them. Its secrets consist in its passwords, signs, grips, emblems, etc., with their import and the manner of giving them; with the instructions inculcating the principles of the Order. Notwithstanding the opposition in some quarters to the Fraternity as a secret society, we insist that she has the same right to secrets and their use that the church has to her secrets and their use. The Church has secrets that the world can never know. The world is not to be engaged in the plans and operations of the church, or to be consulted and advised with as to her intentions and work. Would two contending armies each advise the other of their plans? Certainly not; for that would tend to thwart and render ineffective each army. So if the world is advised of the plans of the church and counseled with as to movements, she will surely be thwarted. No one expects the votaries of the world to enter into the spirit and experience of the members of the church, for that spirit and experience are secret. The inspired writer beautifully sets it forth in the following paragraph:

“To him that overcometh will I give to eat of the hidden manna; and I will give him a white stone,

and in the stone a new name written, which no man knoweth saving he that receiveth it."

That language is peculiarly appropriate to the instructed Odd Fellow. He has employment and pleasures peculiar to Odd Fellowship; he enjoys a peculiar satisfaction in the work of the Order, and in the sensations produced by a review of that work. It is food for the mental and spiritual man, as bread is food for the physical man. The mysteries of our Order that have been unfolded to him, and retained by him, qualify him for fellowship with kindred hearts. If there are sweets and enjoyments in Christian fellowship—and who doubts but there are—there are also sweets and enjoyments in the fellowship of our Fraternity.

While Odd Fellowship makes no pretension to renovating or sanctifying the human heart, it does often prepare the way of the Lord, like John the Baptist preceding Jesus of Nazereth, and preparing the people for him. The faithful votary of Odd Fellowship becomes accustomed to the performance of the very work imposed by Christianity upon its votaries. It is true there are unworthy members of the Christian church, but who thinks of condemning the church on that account? There was as much propriety in the great infidel champion asserting that there is no such thing as experimental religion, as there is in opponents of Odd Fellowship asserting that there is nothing good in it. This our opponents have never tried and may never try, and possibly if they did, would never succeed in securing an open door to our temple. Our Order is a handmaid of religion, a helper to the church in her great work in the world.

We have a right to our secrets and the use of them. Every family has its secrets, and no one complains. We are a family bound together by endearing ties. Every business firm has its secrets. Who would want a business firm to make public its private marks or noise abroad its assets and liabilities? Make the things connected with Odd Fellowship that are secret public, and our lessons would no longer be impressive, our institutions would be robbed of their charms, and the efficacy of our institution would be destroyed. Without them, help might be needed and applied for in vain, either in daylight or amid the darkness of a moonless or starless night. These secrets must be retained, that the hand of a mystic brother may be recognized and his voice be distinguished clearly when asking for help.

The anti-secret society feeling existing is unjust as regards this institution, and they who are exercising it should take care lest they contend with God and with truth.

CHAPTER XXIV.

OUR OBLIGATIONS.

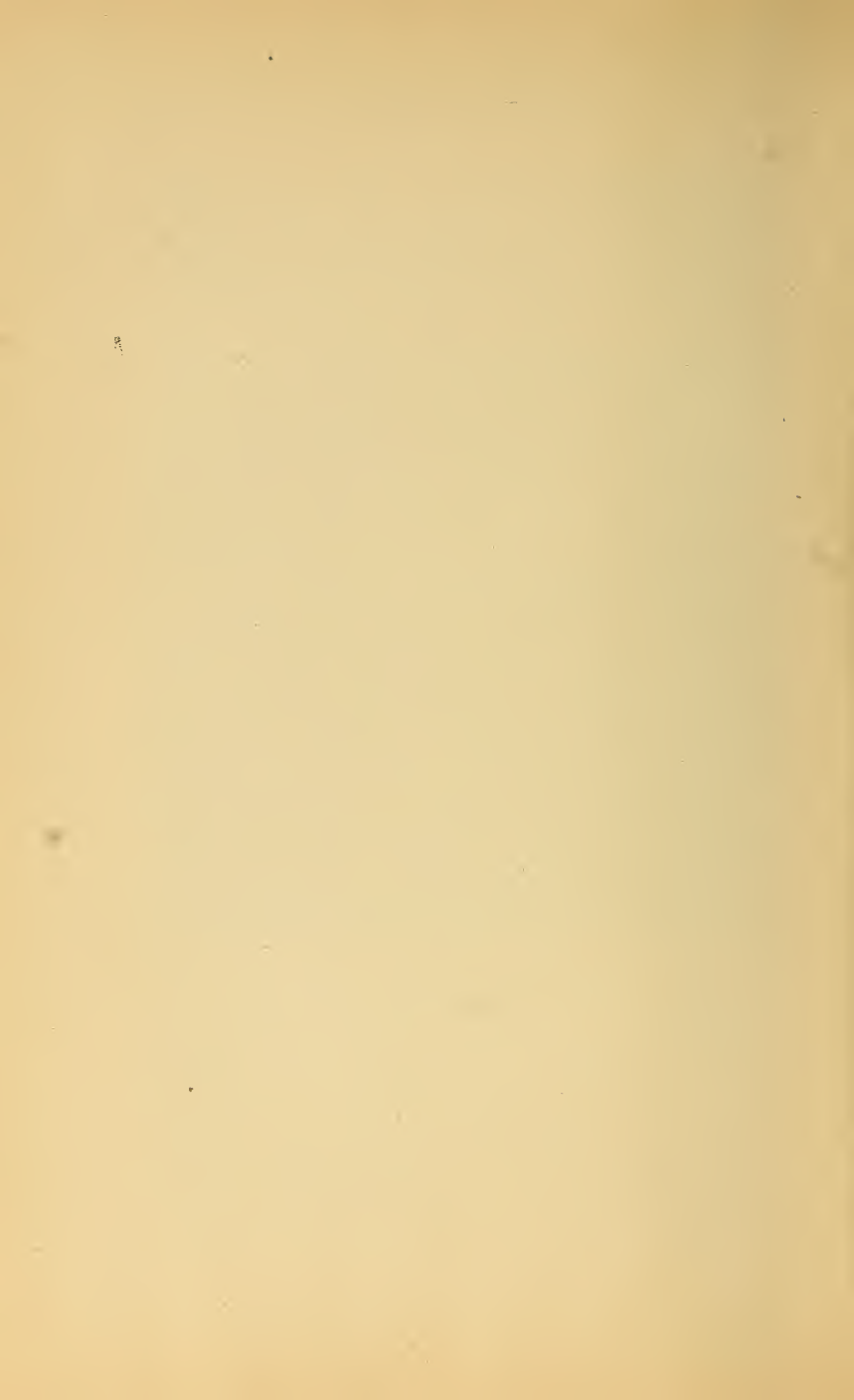
There are solemn and binding obligations pertaining to every step and stage of Odd Fellowship, and all those to whom the mysteries of our Order are unfolded enter into those obligations and make themselves parties to a solemn covenant. Yet those obligations have none of them the nature of an oath. If every one of them, from the obligation of a candidate for initiation before he enters the Lodge room to the last obligation that is ever administered, were brought in all their parts to the attention of a good jurist, and he was called upon to determine as to their nature and import, he would say there was no oath there, but simply a solemn pledge. It is but an honest avowal of sentiment and an engagement to keep a covenant.

The Independent Order of Odd Fellows is sometimes charged by its opponents with having, in its different stages, the most awful oaths, which have penalties attached to them of horrors, and blood and death. But this is a mistake; there is nothing of the kind. And again our opponents charge us with obligations in the oath form, by which we are compelled to shield each other from just punishment for violating the laws of the land, and they charge us with favoring each other in wrong doing. There is not a sentence or a sentiment in any obligation of our Order opposed in any sense to our interests or inconsistent with any duties we owe to God, to our country,

to our neighbor or ourselves. And yet our obligations are solemn and binding, for in them the honor of a man and the honor of an Odd Fellow is pledged.

There are penalties attaching to our obligations, but they are not penalties affecting the life or limbs, the person or property of the obligated one. They are penalties which affect the social and moral relations in the same way that any pledge of honor, sacred in its character as all such pledges are, affects, when violated in any association among mankind anywhere.

If any Odd Fellow proves unworthy by violating his obligation, "he must atone to the offended law." That broken vow and violated promise is not to be revenged by any brother who has been outraged by it, further than by voting on the case when brought before the Lodge, and changing the relation of the offender to that of suspension or expulsion, as the case may be. We, as Odd Fellows, subscribe to the sentiment of holy writ, "Vengeance is mine, and I will repay, saith the Lord." We hand the violator of his obligation over to the Omniscient Deity, to endure the lashings of a guilty conscience, while we cut him off by vote from the privileges of membership among us.



PART SECOND

CHAPTER I.

EVE OUR MOTHER.

This is the first woman, the mother of the human family. It would seem that Adam was created first, according to the Mosaic account, and that the material of which his body was composed was *earth*. This may be true also as it regards *our mother Eve*. If not made directly of earth, she was made of that which was made of *earth*, viz: of a rib taken from Adam while in a deep sleep.

The reason given for the formation of woman was, "It is not good for man to be alone." And we have an argument here in favor of association; and I suppose that Adam understood that he was made for association, for he said, as soon as she was brought to him, "This is bone of my bone and flesh of my flesh." He accepted her as an helpmeet and assistant, and I suppose as an equal. She was not to be his inferior nor his superior, and I suppose that to be all that woman's interests demand even now. And it is her right to be the equal of man in the nation, in the church, and in all benevolent organizations for the good of the race.

In the institution of Odd Fellowship she has not yet gained that position, and will not until the highest office in a Degree Lodge of the Daughters of Rebekah is open to her, as well as the Subordinate Lodge degrees and offices, and position in the Grand Bodies. There is nothing in Odd Fellowship that woman should not know, and could not appropriately engage in receiving and imparting. Our initiation ritual and degree ritual are chaste and beautiful, and would be appreciated as much by the fair daughters of Eve as by her sons.

Adam felt, upon awaking from his sleep and looking upon the new-formed beauty before him, the ties of new-formed nature and the endearments of relationship. He claimed her as his associate and companion, and strengthened the ties that bound them by the *covenant* of marriage. They bore each other's burdens and shared each other's woes, as in their fallen state they walked by each other's side.

But how came they to fall? The tempter approached Eve and referred her to the delicious fruit on the tree in the midst of the garden. Eve listened to the tempter, and first felt the effects of the transgression; but she was not long in advance of Adam, for she gave unto her husband and he did eat.

It has been thought by some that all the ills and woes that human flesh is heir to, may be traced to woman; that Eve was the cause of them all. But Adam yielded and partook of the forbidden fruit, and so made himself a party without so much as urging an objection. The record is, "She gave unto her husband also, and he did eat." And when they were detected and called to an account for their act of trans-

EVE OUR MOTHER.

gression, Eve said, "The serpent beguiled me and I did eat;" and Adam said, "The woman that thou gavest to be with me, she gave me of the tree and I did eat." At this trial of the guilty pair, Eve attached blame to the serpent and Adam attached blame to Eve. They were both alike condemned.

Our Mother Eve felt keenly the curse pronounced upon her, but she cherished in her heart the promise of a Savior for herself and for her children. When she looked upon Cain, her first-born, she thought of the promised seed, and possibly said in her heart this is "the seed of the woman that is to bruise the head of the serpent." With earnest interest she watched over and ministered to her first children during their infancy and childhood, then in their youth and early manhood. She felt the maternal pride and satisfaction that mothers have felt in all ages when looking at their sons succeeding in life and promising good for the coming future. But one day the sad intelligence reached her that Cain had murdered his brother Abel. Though she had never before seen a human form *cold* in death or viewed an emblem of *man's mortality*, yet she was compelled to feel the piercing dagger of a dead son before her, whose life was destroyed cruelly by his own brother.

After this she was the mother of another son, and by a direct communication she learned that it was a son that was to take the place of the murdered Abel, and be in the line of the coming Redeemer. How long Eve lived we do not know, but it is quite likely that she died long before Adam closed his mortal career, and upon leaving earth went to join the spirit of her much-loved Abel in the purer climes of bliss.

CHAPTER II.

WIFE OF ABRAHAM.

This remarkable woman may well be denominated "*chief among the women of the Bible,*" for she was the wife of the greatest of the Patriarchs and the mother of the promised son of Abraham in whom "all the families of the earth shall be blessed." It was at the advanced age of 89 years that the promise was given her of a son, and like her honored husband she had "*faith in God;*" she acknowledged the divine goodness and engaged in earnest and devout praises. In union with her husband she devoted the *son of promise* to God, and then true to her duty as a mother she taught him the religion of her husband. The piety which marks Isaac through his whole life may be considered a result of his early religious training. He was a loving and dutiful son, and as such the joy of Sarah in her old age, and shortly after she died he manifested his affection for her by selecting a wife of her kindred and placing her at once in charge of his mother's tent.

Sarah was not only lovely in character, but she was a beautiful woman, being possessed of a pleasing person, insomuch that the king of Egypt was captivated by her beauty and was intending to form an alliance with Abraham and marry Sarah, being under the impression that she was his sister; and afterwards the king of Gerar made the same mistake, but God interfered and gave Sarah back to her husband.

Sarah was hostess at the entertainment Abraham

gave the three angels in the plains of Mamre. She may seem to us to be a little severe when, contrary to the wish of her husband, she insisted that Hagar and Ishmael should be sent away; but she was right, and acted under immediate inspiration when she said, "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with my son, even with Isaac."

At the age of 127 years she died, and Abraham purchased the cave of Machpelah of the children of Heth, and buried her there.

This great and grand woman is worthy of imitation by all our Daughters of Rebekah. Like her, have "faith in God," be hospitable to strangers, and train up the innocent ones committed to your care in the right way. Then will they bless you as long as you live, and cherish your memory after you are dead.

CHAPTER III.

HAGAR.

Hagar was the handmaiden of Sarah, the wife of Abraham, and as a servant in the family of the Patriarch she was greatly honored in being given to him as his secondary wife; and as Sarah, her mistress, had no children up to this time, Hagar was honored still more in being the mother of a child for the aged Patriarch, who had already come to the conclusion that Eleazer, his faithful servant and the steward of his house, would be the heir of his immense estate.

We can not say of Hagar she had no faults, but she surely had excellencies. When she was treated hardly by her mistress, she fled from her presence and became a fugitive in the wilderness; and there in solitude and sadness she wandered about until she was wearied, and coming to a fountain of water she sat down to rest and refresh herself. And while seated alone by that fountain and meditating upon the sadness of her lot, and the sorrow that was crowding her, all at once her attention was arrested by the angel of the Lord, who asked her whence she came and whither she was going. She frankly answered, "I flee from the face of my mistress." The angel bade her return and submit herself to Sarah; and to encourage her to do so, gave her the promise that she should be the mother of a great multitude. Without any hesitancy she obeyed the instructions, and we may reasonably suppose believed the promise of the angel regarding her offspring.

To Odd Fellows and their wives who are familiar with many of the truths taught in the Order, there is something of special interest in the exercises of Hagar's mind and the expressions indicating those exercises here at this fountain. There was one grand expression, worthy of permanent record in her history. Though she was a fugitive, and all alone here in the wilderness, she said, "Have I here also looked after Him that seeth me?" And she called the name of the Lord that spake unto her, "Thou, God, seest me." And I am not sure but that expression gave rise to the first emblem of Odd Fellowship, viz: the *All-seeing Eye*; for the same truth that she expressed is the explanation of the emblem, and we all receive it as such.

After Hagar returned home she remained seventeen years with Sarah, and in the meantime she bare a son to Abraham, who was named Ishmael. Afterward Isaac was born, the son of Sarah. A thrilling scene now presented itself in the history of Hagar. Sarah determined to send her away, and Abraham finally acquiesced in her decision, and provided her with bread and a bottle of water, and she started out again for the wilderness. She had not traveled far until she lost her way, and she was sad and sorrowful as she looked upon herself without a home and a protector, and as she looked upon Ishmael her son, now disinherited—virtually an orphan. Hagar was in extremity, for she saw nothing but starvation and death for herself and child. She bade Ishmael lie down in the shade of a shrub to die, while she went off from him a distance until the event of his death should occur. for she said, "I will not see the child die:

And I fancy she sat and wept until the fountain of tears was almost dried, and her heart failed to gather ease in its overcharge of sorrow.

Just at this point the angel that appeared to her at the well La-hai-roi appeared to her again, and roused her from her sad reverie, and assured her that the voice of the lad was heard, then bade her go and lift him up. She immediately went, and lifting him up to minister to him the promise was reiterated that this son should be the beginning of a great nation. The angel showed her a well of water, and filling the empty bottle she gave Ishmael to drink and he revived. Thus God restored a dying son to an anxious mother.

This woman instructed her son, as he grew up to manhood, in the religion of the patriarchs, and taught him to practice the virtues of that system. And though we see Ishmael when a boy driven from his father's house, we see him afterward standing beside the dying Abraham, and ministering to him with Isaac, the child of promise. Ishmael seemed to harbor no ill will or unkind feeling toward his father or his half-brother. I suppose Hagar had taught him the importance of *forgiving injuries*.

CHAPTER IV.



REBEKAH.

This illustrious woman, after whom the degree for the ladies in Odd Fellowship is named, was the wife of Isaac. She came from the distant land of Messopotamia, and from among the relationship of Abraham in his native country. There is something novel in the manner in which she became the wife of the great Patriarch. Sarah was dead and Abraham was an old man of one hundred and forty years, and he desired to see Isaac married.

He therefore called to him his old and faithful servant Eleazar and bade him go to his former country and secure a wife for Isaac. Eleazar accepted his commission, and under a solemn vow started for that country and on this important errand. After many weary days of travel he finally reached Nahor and stopped at the town well for a drink of water and to water his thirsty camels. As was his custom all along the journey he prayed for divine assistance. While engaged in his devotions, the daughter of Bethuel came out with a *pitcher upon her shoulder*. As she neared the well she saw the travelers and wondered who they were. Eleazar quickly approached and said, "Let me, I pray thee, drink a little water of thy pitcher." Rebekah let down the pitcher and raising it full she said, "Drink, my lord, and I also will draw water for thy camels." This was the formation of the first link in the chain that fastened the beautiful maiden of Nahor to Isaac as his wife.

Eleazar told her at once who he was, and on what errand he had come. She cordially invited him to stay that night at her father's house. He accepted the invitation, and during the evening put in so strong a plea for Rebekah to become the wife of Isaac that she accepted, and her family relationship all agreed to it.

The next morning she bade her father and mother and brothers farewell and began her journey towards her new home. Day after day they traveled, but at length they reached the land where Abraham dwelt. Isaac knew that Eleazar was gone on this errand, and possibly had often longed for his return.

He expected him to be successful, and he naturally desired to see the woman who was to be his companion.

It was just at the close of the day when Eleazar and the party espied the tents of Abraham, and Isaac had just been in the field engaged in meditation, and was returning, when, as he lifted up his eyes, he saw the *camels coming*. Just then the beautiful maiden lifted her eyes and looking ahead she saw a man approaching, and she asks Eleazar what man is that, and he answered promptly, "It is my master." She veiled herself hurriedly, and lighting off the camel was soon in the arms of her husband. The solemn marriage contract made a few days before in the city of Nahor was consummated, for Isaac brought her into his mother's tent and she became his wife, and he loved her.

Rebekah became the honored mother of Jacob and Esau, who were each the head of a mighty nation.

Like Sarah, her mother-in-law, she was handsome, and Isaac, for his own safety, when among strangers, followed the course of his father by claiming the relation of sister to her.

Her *faith in God* was strong enough to leave home with a stranger of another nation to become united in marriage with Isaac, and her general character, as set forth in the Bible history of her, is worthy of imitation by all the ladies who among us as Odd Fellows are called Daughters of Rebekah.

CHAPTER V.

RACHEL, THE WIFE OF JACOB.

This honored woman was the youngest of two daughters of Laban and was a relation of Jacob, who became her husband, and she was his first choice for a wife. The circumstances under which she became the wife of the Patriarch were quite peculiar. Isaac, the father of Jacob, called him into his presence and confirmed the blessing already pronounced upon him when he supplanted Esau, and bade him go to Padan-aram and to the family of his uncle Laban and select a wife of his daughters. Jacob, in accordance with his father's instructions, went to that country and introduced himself to his mother's relatives. And his introduction was in the following way. He approached the city where Laban dwelt after a long and fatiguing journey. There were three flocks of sheep in the field—where was a well that afforded water, and he saw near the well men who seemed to be citizens of the place, and he asked them if they knew Laban the grandson of Nahor, and they told him that they knew him well, and he proceeded to inquire after the health of Laban's family. They reported to him that the family were well, but just then they saw Rachel, the youngest daughter of Laban, coming to water the sheep. Soon she was near him, and for the first time he looked upon the beautiful form of his kinswoman. As Rachel approached the well she saw the stranger, and probably wondered who he was, and especially she wondered after she saw him assisting the shepherds

to roll the stone from the mouth of the well and himself water her flock. She felt anxious to know who he was, and he did not keep her long in the dark on that subject. He approached her and said, I am the son of your aunt Rebekah, and he followed this revelation with the simple and pure method of those primitive times, "He kissed Rachel and lifted up his voice and wept."

Rachel had often heard her father speak of his sister Rebekah, and the very extraordinary circumstances under which she left Nahor in the charge of Eleazar, to become the wife of Isaac. It was not long until Rachel had introduced Jacob to her father and the family, and he became at once an inmate of their house and a member of the family.

Jacob soon became strongly attached to Rachel, and true affection ripened into thoughts of marriage. This was by no means strange, for he had come to Messopotamia to procure a wife, and it is quite likely he thought of Rachel for a wife from the first time he met her at the well, and that first kiss was the development of a pure affection sprung in his heart.

One morning Laban asked him what wages he should pay him, and Jacob, not caring for property of any kind, said, "I will serve thee seven years for Rachel, thy youngest daughter."

It is quite likely that Laban would have given her to him without the performance of such service had he asked it, but it was Jacob's proposition and Laban heartily agreed to it. It may be possible that Rachel had hardly reached marriageable age, and Jacob knew that seven years added to her present age would bring her to a proper age for marriage, and hence proposed

to wait for her. The agreement was made and Jacob performed the service, after which he claimed his wife. Yet he was sadly disappointed by a fraud practiced upon him in giving him the elder sister Leah.

He made objections to the treatment of Laban in this matter, when he was informed that according to the laws of that country the eldest must be married before the youngest. This partly pacified him, but he was by no means inclined to give up Rachel, and agreed to serve seven other years for her.

In this case he probably received his wages before the service was performed—for as soon as the marriage week was ended following Leah's union with Jacob—Rachel was also given unto him, and though the service of fourteen years was performed, they seemed but as days because of the love he had for Rachel.

Rachel, as the wife of Jacob, became the mother of the illustrious Joseph, the most remarkable of all the sons of the Patriarch. She afterward became the mother of Benjamin, the youngest of Jacob's children, but died shortly after his birth. At the time of her death they were at Ephrath, and she was buried there, and Bethlehem-Ephrath has been called ever since, because of her burial there, the City of Rachel; and after the birth of Christ and the execution of the cruel edict of Herod in putting to death the young children from two years old and under, it was said, "In Rama was there a voice heard, lamentation and weeping and great mourning; Rachel weeping for her children, and would not be comforted because they were not."

We are not to blame Jacob for the love he had for Rachel beyond the love he had for Leah. She was

his first love, and the one for whom he performed the service of fourteen years. His love for her was natural love; it was pure affection. He loved Leah also, but with a less love. His partiality for Joseph grew out of the fact that he was for years the only son of Rachel. When he met his brother Esau upon his return from Padan-aran, not knowing what his feelings were and how he would treat him and his family, he put the handmaids and their children foremost, then Leah and her children, and Rachel and Joseph last. We admire the character of this woman, and can see many things worthy of imitation in her. Her memory is precious.

CHAPTER VI.

MIRIAM,

The joint Leader of Israel with Moses and Aaron.

She was the sister of the distinguished men with whom we associate her, and the daughter of Amram and Jochebed. She was probably seven years older than Aaron and ten years older than Moses, for when the mother committed the infant Moses to the ark she trusted Miriam to watch it and see what should become of it; and so ingenious was she that she performed her part admirably. As soon as the daughter of Pharaoh ordered the ark brought to her and observed that there was a Hebrew babe ensconced in it, Miriam stepped up without fear of being counted an intruder, and proposed to the royal lady to call a nurse for the child. Pharaoh's daughter bade her go, and she went and called her own mother and the mother of the child.

Miriam was trained up in the religion of the Patriarchs, and like her brother Aaron was well qualified to be a helper for Moses. She is properly styled in the ritualism of the Degree of Rebekah the "*Virgin Prophetess*." She seems to have occupied after the exodus, or indeed in the exodus, the position of leader among the women, while Moses was the leader among the men; and one of the inspired prophets, viz: Micah, says, "For I have brought thee out of the land of Egypt, and I sent before thee Moses, Aaron and Miriam." She was commissioned and qualified by the "I Am," who appeared to her brother at Horeb, and

her appointed work was to instruct the women while Moses and the high priest instructed the men. She probably regulated the times and places of their religious service. She stood beside her brother on the bank of the Red Sea and listened to the eloquent song he and the men of Israel sang, celebrating the glorious victory God had wrought out for them. Miriam and the women of Israel sang the chorus of that song:

“Sing ye to the Lord for he hath triumphed gloriously,
The horse and his rider hath he thrown into the sea.”

That must have been a glorious song, a grand melody, when a hundred thousand voices were all raised in harmony, singing, with heart and voice, their victory.

“They sounded the loud timbrel
On Egypt’s dark sea,
Jehovah hath triumphed,
His people are free.”

For nearly forty years she acted well her part, when the pillar of cloud and fire led them to Kadesh-Barnea. Here she died and was buried, and the Hebrew women mourned her death; but her work was done.

Let every Daughter of Rebekah act her part faithfully, as did Miriam, and she will be loved in life and lamented in death.

CHAPTER VII.

JOCHEBED,

The wife of Amram and the mother of the most illustrious *family trio* of whom we have any account in the Bible, which is an integral part of the Order of Odd Fellows. It is rather remarkable that she sustained the relation of aunt to her husband, being the sister of his father. Before their marriage it is quite likely an intimacy had existed for years, as they were not only of the same tribe, viz: the tribe of Levi, but belonged to the same immediate relationship in that tribe.

The three children of Jochebed were joint leaders of Israel in their exodus and march through the wilderness, for while Moses was first, as governor and leader, his brother Aaron was in charge of all that pertained to their religious service among the men, and Miriam, the virgin prophetess, acted as leader of the women; while Moses managed the men, Miriam conducted the women, and when Moses and the men of Israel sang the song of deliverance on the other side of the sea, amid the roar of the rapidly closing waters that hushed the dying Egyptian warrior's shout, she led the women in the chorus of the song,

“Sing ye to the Lord for he hath triumphed gloriously.
The horse and his rider hath he thrown into the sea.”

It was this distinguished woman who

“Sounded the loud timbrel on Egypt's dark sea.
Jehovah hath triumphed, his people are free.”

The mother of these illustrious persons, in the days of their childhood, had a peculiar trial to pass through. The cruel edict of Pharaoh, the king of Egypt, was in force, that all the male children of the Israelites should be put to death as soon as they were born. Upon the birth of Moses she was in extremity, and knew not what to do to save her darling from death; but seeing he was a proper child, "she hid him three months," and when she could no longer hide him or keep him concealed, she made an ark of bulrushes and pitched it within and without, and placing the babe in it she put it among the flags by the river bank. She determined to "trust in God," and with that trust use her own ingenuity in saving it. She supposed that the king's daughter would pass along and observe it, or that some one else would see it and report to the king. She instructed her daughter to watch, and stationed her conveniently for watching, and instructed her how to proceed in case the babe was found. That mother made the ark water-proof, and prepared it to be a comfortable habitation for a short time at least for her babe, then lulled it to sleep and imprinted the kiss of fond affection upon its tiny cheek. She did not doubt but the habitation was a safe one for her infant, even though it was washed out from the flags by the bank, and carried down by the current of the Nile. Pharaoh's daughter soon passed along to her accustomed place on the river of performing her religious ablutions, and saw the ark. It was brought to her by one of her maidens, and looking into it, she saw the Hebrew babe, and determined at once to adopt it as her own child.

It was not long until that mother received the re-

ward of her "trust in God" by becoming in the order of divine Providence a hired nurse for her own child. How must her heart have swelled with gratitude to God when that night she pressed her darling infant to her bosom and thought of his future greatness.

What instructed Daughter of Rebekah can not see in her an example worthy of imitation? Never trust, in time of trial—deep and dark—in real extremity, to human understanding. Never lean on an arm of flesh, but "trust in God." In the duties and responsibilities of life, follow the openings before you, made by the divine hand, and in pursuing your steps along that opened road, "fail not, falter not."

CHAPTER VIII.

ZIPPORAH, THE WIFE OF MOSES.

This woman was one of the seven daughters of Jethro, the priest of Midian. It is quite likely that she was the eldest of the seven, and was given to Moses in part because she was the eldest; for it was the custom of parents in Midian, as in Messopotamia, to give the eldest in marriage before any of the younger.

They were all young women, and yet of marriageable age, when Moses fled from Egypt for fear of Pharaoh, and went into that land, and the Egyptian Hebrew prince met them under peculiar circumstances. He had made the travel from Egypt to Midian on foot, and had probably avoided, as much as he could, intercourse with the people on the journey; but now he had reached Midian, and was near where Jethro the priest lived, and weary and fatigued he sat down by a well to rest and refresh himself. He had not been there long until he saw these seven young women, in charge of their father's flock, approaching the well for the purpose of watering them. He sat still and looked on them as they filled the troughs with water, and being a cultivated man, one who had moved for forty years amid the blandishments of the Egyptian court, and had formed the acquaintance of many women of culture, he was not slow to recognize the beauty and culture of these women. He at once proposed to assist them. They accepted his proposal, and it is quite likely carried on

an interesting conversation with the stranger. There were other shepherds near by who attempted to drive away the flock of Jethro, and thereby take advantage of the labor the young women had performed in filling the troughs. Moses saw their insolence, and immediately espoused the cause of the young women, and drove the shepherds away, or, at least drove away their flocks in spite of them, and the daughters of Jethro succeeded in watering their's sooner than usual; and when they had returned home and folded their flocks, their father asked them how it came that they had returned home so soon. They then related the incident that had transpired, of an Egyptian traveler helping them, and punishing the insolence of the shepherds. Jethro immediately sent his daughters out to invite the stranger into their house to eat bread with them. They were no doubt glad of the privilege of reciprocating his kindness, and I presume the eldest of the seven—Zipporah—led the committee of invitation, and spake for the others in extending to Moses the hospitalities of their father's house. And I fancy from that afternoon, and the incidents of it, a warm attachment sprung up between Moses and the seven daughters of Jethro. He became a member of the Midian priest's family, and the shepherd of his flocks, and the associate and confidant of his daughters. Six of them were to him as sisters, while the eldest, because she was the eldest, became nearer to him even than a sister. As time passed on, Moses won the affections of Zipporah, and she in turn captured the heart of the fugitive prince, and he not knowing that he would ever again be associated with the Hebrews, meditated marriage; and upon making known his

feelings, and expressing them to her, she accepted the proposal and authorized him to communicate with her father on the subject of their marriage. It is quite likely that Jethro had watched Moses carefully, and had been led to admire him because of the noble character he was maintaining, and had himself thought of giving him his daughter to wife. The beautiful shepherdess may have sought the company of her father alone, and informed him of the growing feelings of Moses toward her, and possibly of his proposal of marriage, so that when Moses with a fluttering heart asked Jethro for Zipporah for a wife, he was ready promptly to reply in his favor.

The marriage was consummated, and Moses became a member of the Midian priest's family, and identified with all his interests. Year succeeded year, and he remained in Midian enjoying the society of this excellent family, and the true affection of Zipporah, his wife. Forty years had passed away, and Zipporah became the mother of two sons, viz: Gershom and Eliezer; and Moses, remembering the peculiarities of the religion of his father, taught them to his children; and Zipporah indorsed the peculiarities of that religion, and united with her husband in teaching them to her children, while she and her husband both observed the obligations of the religion of the Midianites, as taught by Jethro the priest, her father.

When Moses left the land of Midian for Egypt, under the divine commission, to liberate his enslaved countrymen, Zipporah started with him with her two sons. They had not proceeded far until the voice of God, in a peculiar providence, badé her return with her two sons to her father's house, and let her husband

go on his important mission alone. She recognized the rite of the Abrahamic religion, which had been neglected upon her younger son, then returned to her father's house, where she remained for several months, having the entire charge and training of her sons in the absence of their father.

It is quite likely that Moses kept Zipporah advised of his progress in the mission of liberating his people. It may be by messengers sent at regular intervals to Midian, and through those messengers, when returned, he heard of her, and the children, and her father's family. As soon after the exodus of Israel as circumstances would allow, Zipporah and her children, under the care of Jethro, visited Moses. He had encamped with the Israelites in the wilderness at Mount Sinai when they arrived; received them gladly after so long an absence, and enjoyed their society, with the society of his father-in-law; and notwithstanding his earnest invitation to Jethro to accompany them in their journeyings, and share with them a home and inheritance in Canaan, he would not, but returned to the land of Midian, leaving Zipporah and the children with the husband and father. It is possible that she remained as long as she lived with her husband in the camp of Israel, and her sons and their descendants were incorporated with the Levites and performed an important part in the care of the tabernacle. Zipporah's relations, it is thought, left Midian and afterward identified themselves with Israel, for it is said that the Kenites, the descendants of Moses' father-in-law, dwelt in the city of palm trees, and united themselves with the tribe of Judah in an attack on Arad, a king of the Canaanites; and it is said that Heber,

the Kenite, whose wife slew Sisera, the general of King Jabin's army, was of the children of Jethro, and so that remarkable people called the Rechabites were descendants of Jethro. We have then to trace the important incidents in the life of Zipporah, as the wife of the illustrious law-giver of Israel, to the beautiful development of the principles that have been adopted by our Fraternity. Moses himself showed *friendship* toward the daughters of Jethro by assisting them to water their flocks and by defending them from the insults of the shepherds. They in turn showed *friendship* by appreciating his kindness, and offering him the hospitalities of their father's house. He continued the exercise of this principle until mutual *love* was the result, and it culminated in the stern yet interesting realities of married life. Nay, even more, it led to the acceptance, on the part of Jethro and his relationship, of the *truth* of revealed religion, and gave them a place and an inheritance among the children of Israel. Let us remember with this example of *friendship* before us that one single act of pure friendship on our part may start a wave of influence that will affect for good our fellow-men generation after generation, down to the latest period of time. *Love* will always demand *love*, and the real benefactors of the race will not only be known in their life time, but will leave behind them the savor of a good name, and even live in the memory of survivors.

CHAPTER IX.

FIVE DAUGHTERS OF ZELOPHEHAD.

It would seem from the account given in the books of Moses, that the father of these five daughters had committed a sin of some kind, for which he had died; for of him it is said, "He died for his own sins, and had no sons." They were orphans, without any one to care for them; and although their father had left an estate, yet the defect of their civil code, or the law pertaining to inheritances among Israel, did not place them in possession of their father's property. Being a family of daughters, and not in law heiring the father's estate, they were in necessity, and seemingly in danger of losing their position as daughters of Israel.

In this condition they came to Moses, and asked for the enactment of a law that would give them a possession among their father's brethren, as they had no brother. This was an entirely new case to Moses, for there had been nothing like it referred to him before, and he went with it, probably through the high priest, to the Lord, who gave him to understand that the request of these five orphans was reasonable and should be met. The following authority was given for an additional inheritance law:

"Thou shalt surely give them possession of an inheritance among their father's brethren, and thou shalt cause the inheritance of their father to pass to them."

Accordingly Moses granted them their request, and

FIVE DAUGHTERS OF ZELOPHEHAD.

the following is the additional law, as reasonable as it is just:

“On the death of the father, the estate goes to the sons, and if there be no sons, it goes to the daughters.”

They were required to marry in the tribe of Manasseh, to which they belonged, and thereby the estate of their father going to them, was not to be alienated from his tribe.

These five daughters were married not only in the tribe of their father, but among their relationship. They made choice of companions—or rather they were made choice of—by the sons of their father's brother. They were married unto their cousins, and the divided estate of their father went with them, and became the property of their husbands jointly with them.

To us it seems quite proper and right that these daughters of Zelophehad should claim their natural rights, represent their own interests to the great law-giver of Israel; and in this they have given to woman in all ages since an example worthy of imitation. There is no good reason, and can be none, why women should not claim their rights—nay, demand them; and if law is lacking, as in this case, let them demand of law-makers that they acknowledge their rights, and enact laws to secure them. Women's reasonable rights will be acknowledged by men, and they will be met.

CHAPTER X.

RAHAB, THE INNKEEPER.

She lived in the city of Jericho, and was the proprietress of a house of entertainment, and when the spies were passing through that part of the country they lodged at her house. They were men who were in favor with God and had the confidence of the distinguished leader of Israel. They felt the importance of their commission and realized that their visit to Jericho at that time was fraught with intense interest to them and to their nation. Their errand, in part at least, was made known to her, and the spies agreed to show kindness to her father's house if she would keep their errand a secret and render them assistance. She was true to her promise to them, and they were true to their obligations to her, for when Jericho was taken and razed to the foundations the Israelites preserved her and her father's house.

She was afterward honored with a place among the people of Israel. Nay, even more; she was afterward married to a prince of Israel, viz: Salmon, and she became the mother of Boaz, who was the great grandfather of the king of Israel. And it appears, though she was of another nation, viz: the Canaanites, yet being adopted by the nation of Israel, she stands in the genealogy of our Lord, and the great apostle to the Gentiles afterward reckons her among the ancient worthies who were so remarkable for their "faith in God." "By faith the harlot Rahab perished not with

them that believed not, when she had received the spies with peace.”

The account of the service she performed is given as follows: After the spies had made their investigation and examination as to the city and the best plan of besieging it, they went to her house to tarry for the night. They had been observed as they entered the city, and though not suspected while engaged in making their observations, yet they were afterwards suspected, and some of the young men of Jericho gave information to their king and expressed their suspicions; whereupon he sent to Rahab and commanded her to bring forth the two men. As soon as the command reached her she secreted them, and prevaricated by telling them that the strangers were gone, and she urged them to pursue after them at once. This was a stratagem of her own, and it succeeded, for the men of Jericho hurried in pursuit, as they thought, of the spies, to the fords of the Jordan. When they were gone, Rahab removed the spies to the house-top and covered them with stalks of flax, lest others should come and insist on searching her house and find them.

Rahab then expressed her belief that Israel would conquer the city of Jericho, and asked them to swear unto her that they would show kindness to her and to her father's house, and she demanded of them a *true token*. The spies then entered into a solemn *covenant* with her. They pledged their lives for her deliverance and the deliverance of her father's house if she remained faithful to her part of the agreement. She then let them down by a cord from the window of her house, and bound a scarlet thread in that window,

which remained there until Jericho was besieged and taken. Then she was saved, and her father's house, and afterwards obtained high position in Israel.

Let all the Daughters of Rebekah imitate this woman in her trust in God, her peril and sacrifice to leave error and embrace the truth. It will pay to make sacrifices in a great and good cause.

CHAPTER XI.

Jael the wife of Heber.

The husband of this woman was the descendant of Jethro, the father-in-law of Moses. He is called Heber the Kenite. It is thought by some that the descendants of Abraham are called Hebrews from this man. We know that the descendants of Jethro became attached to the Israelites, and were with them part of the time during their wanderings in the wilderness. These Kenites were dwelling in the city of palm trees during the life of Joshua, and not very far from it when Deborah was raised up and delivered Israel.

But it would seem that the husband of this woman, for some cause, had severed himself from the Kenites and was on friendly terms with the king of Canaan, and also with Sisera the general of Jabin's army.

Jael is introduced to our notice just after the flight of Sisera from the field of battle. He fled to her house under the impression that he would have a safe shelter and an hospitable entertainment, where he would be safe from the pursuing enemy. She saw him coming and went to meet him, giving him a cordial invitation to hide himself within her tent. He seems to have fixed upon her part of the tent because of secrecy, and he felt that he would be safe there, for no one would dare to enter that apartment in search of him. He had broken over the customs of those times, for he was in real extremity, and then, seemingly to avoid his being found, she covered him with a

mantle, and under his advice took her position at the door of the tent to watch.

Sisera was greatly fatigued with labor performed as commander during the battle and with the great weight of responsibility resting on him. He was dispirited by the loss he had sustained, and the flight he had been compelled to make on foot was exceedingly wearisome. "He asked for water and she gave him milk (or cream). She brought forth butter in a lordly dish." Now the scene in his history changes. She has appeared in the character of a true friend to the conquered general. Who could suspect her friendship? But look at her. She waits until she feels satisfied that he is asleep. There he lay unconscious of his danger, and she stole softly to him with a hammer and a nail in her hand, and just as he in his dreams felt the weapon of an enemy pierce his vitals she gave the nail a stroke with the hammer, and fastened it into the ground on which he was lying. He struggled for a moment and then stretched himself in death. She then met Barak, the general of Deborah, and took him into her tent, and showed him Sisera cold in death.

We must conclude that this woman was in feeling with Israel, though her husband was on friendly terms with the Canaanites, and towards Sisera she acted as woman is not apt to act. She deceived the general of the routed army of the Canaanites, but seems to have performed the divine will in it, for Deborah said in her song, "Blessed above women shall Jael the wife of Heber be." She has been considered ever since an heroic woman. It is quite likely that she was under divine direction when she performed this deed,

and justifiable, for God has a right to dispose of human life as it pleases him. Sisera's cup of iniquity was full, and God in wisdom directed and appointed in this whole matter. This deed will give her name as a heroine to the latest generation of man.

CHAPTER XII.

JEPHTHAH'S DAUGHTER.

Jephthah himself was the son of Gilead, but his mother was a Canaanite, and because she was a woman of another nation his brothers would not allow him to inherit with them, but thrust him out and "disowned him as a member of their father's family."

The Gileadites were being greatly oppressed by the Ammonites, and very much desired a deliverer. They began to make inquiries for a captain to lead them, and in their consultations Jephthah was spoken of as "a man of valor," and they agreed to send for him to come and fight for them against Ammon. He came at their call, and they entered into a covenant with him, in which they promised if he would deliver them he should be their judge. He accepted their proposal, and immediately sent an embassey to the Ammonites for a settlement of their difficulties. The answer returned was an unfavorable one, and he sent back to them what amounted to a challenge to battle, and knowing full well that they would accept, he set himself about preparing for the engagement.

Before Jephthah entered into battle with his enemy he made a vow unto the Lord in the following language: "If thou shalt without fail deliver the children of Ammon into my hands, then it shall be that whatsoever cometh forth of the doors of my house to meet me, when I come in peace, shall surely be the Lord's, and I will offer it for a burnt offering."

Jephthah obtained a great victory over the enemies

of the Gileadites, and elated with that victory he returned to Mizpeh, where he lived. His daughter, and his only child, having heard of his victory, and that he was returning to the city, as is reasonable to suppose she would, went out to meet him "with timbrels and with dances." It was an ancient custom for women to meet returning conquerors and honor them. The great warrior saw her as she approached, and remembering his vow, he was greatly distressed, and as soon as she came within speaking distance he said, "Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me; for I have opened my mouth unto the Lord, and I can not go back."

Here the beauty and grandeur of the character of Jephthah's daughter begins to appear. She seemed at once to understand the import of her father's language, and to feel the sanctity of the obligation upon him. She saw how deeply he was affected, and with the feelings of a dutiful and loving daughter she said, "My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth." *i. e.* If thou hast made a solemn promise to God that will affect my position and condition in life, and will cut thee off from posterity to perpetuate thy name, since in consideration of thy vow the Lord hath given thee victory, do not hesitate to perform thy vow.

This is a beautiful picture of piety and obedience. Though she was the daughter of a man who was now entitled to be judge of Israel, yet she was willing to be sacrificed in the sense in which her father's vow demanded it. She only made one request of her

father, viz: "Let me alone two months that I may go up and down in the mountains and bewail my virginity, I and my fellows." She asked her father to allow her to visit her companions and acquaintances, during which time she might express the sorrow of her heart that she could not, as a Jewish maiden, be in the line of the coming Messiah.

No one can fail to see in the conduct of this beautiful maiden an example worthy of imitation. She feared the God of Israel, and was set apart, with her own free will and consent, by her father. He consecrated her and she consecrated herself to God, and every year she joins the daughters of Israel in remembering the consecration act.

Daughters of Rebekah may learn here that for the honor and glory of the Supreme Ruler of the Universe the heaviest possible sacrifices may be made with profit, if the motive actuating it is a proper one. But here we may learn the importance of being faithful in our covenanted relation the one to the other. If a lady in possession of the degree of Rebekah gives an expression recognized and understood by which the interrogation is made, "Are you of the degree of Rebekah?" let the answer be promptly given and the help sought for be bestowed, and thus in a thousand ways in the journey of life we may show that our obligation is held sacred by us.

CHAPTER XIII.

WIFE OF MANOAH.

We have no means of ascertaining the name of this celebrated woman, though the name of her husband is given, as also the name of her distinguished son. Her husband occupied, in all probability, an important position in the country, and was respected by all who knew him. The woman is said to have been beautiful in appearance and pleasing in her manners; but better than all that, she possessed moral excellencies. She was a devoted servant of the Most High, and but few persons have been honored of God more than she was. She was visited by an angel of the Lord—nay, by the *covenant* angel himself—and informed that she should be the mother of a son who should be a great prodigy of strength and should deliver Israel out of the hand of their enemies.

This good woman was alone when the angel appeared unto her, and though naturally timid, she was unalarmed. The heavenly visitant asked her attention to the message he had brought her, viz: "Behold now thou shalt bear a son." She accepted it as a truth, and when left alone felt joyful in her heart. She went in search of her husband, and described the appearance of the angel and reiterated his language. Her husband listened with astonishment to her relation of these circumstances, and immediately began to desire the reappearance. His desire was expressed in the following prayer: "O my Lord, let the man

of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born."

Not long after this the good woman was sitting in the field near where the angel appeared to her before, and he appeared to her again. As soon as she saw him she ran and told her husband, and the two together came before him, and Manoah said, "Art thou the man that spakest unto the woman?" And he said, "I am." The angel then repeated the message in his hearing, and the two together expressed a desire to entertain him awhile, and the visitant agreed to tarry and observe their devotions.

A sublime scene now presents itself to our view. The woman with her husband prepared a burnt offering, and they offered it to God, "and the angel did wondrously." Approaching their sacrifice he touched it, and the rock which served them as an altar split, and fire came from the crevice and began to consume their sacrifice, and while they looked on with wonder the angel entered the flame and amid its curlings ascended to heaven from whence he came. Manoah was filled with fear and alarm lest he should die; but his wife quieted his fears by saying, "If the Lord were pleased to kill us, he would not have received an offering at our hands." This was a word in season, and allayed the fears of Manoah at once.

In due time Samson was born, and his mother followed faithfully the instructions given by the angel regarding him, and he became a great man and the deliverer of his people from the hand and power of the Philistines.

To the Daughters of Rebekah there is a beautiful

example of "faith in God" in this woman, as well as calmness, as a result of faith, under the most trying and exciting circumstances.

CHAPTER XIV.

DELILAH, WIFE OF SAMSON.

There was a woman living in the valley of Sorek, in the country of the Philistines, to whom Samson, the great prodigy of human strength, became attached. They were thrown into each other's company, and their acquaintance ripened into intimacy and finally thoughts of marriage. It is to be supposed that Delilah and Samson were married in accordance with the customs of those times. The expression on which we depend authorizing this statement, is: "And it came to pass, afterward, that he loved a woman whose name was Delilah." It is quite likely that his love was reciprocated.

Delilah loved Samson, but the obligation of Delilah to Samson was interfered with. The designing lords of the Philistines alienated the affections of this woman from her husband. They laid a snare to entrap him, and they caught him in the snare. She was a Philistine woman, and Samson was the enemy of the Philistines, and an Israelite. They attempted, and probably succeeded, in arousing pride of her nationality in her, and urged that she find out and make known to them the secret of his strength, and they would give her eleven hundred pieces of silver. Her heart was immediately set upon the prize, and her love for Samson—if she had any—gave way, and at once she became virtually the murderer of the strong man.

She asked Samson to tell her the occasion of his great strength, and how he might be bound and overcome by his enemies. The strong man told her if his enemies were to bind him with seven green withes that were never dried, he would be weak as any other man. She gave the information to the Philistines, and they brought her the "green withes," and she bound him with them; but he broke them as tow is broken when it toucheth the fire.

Delilah thought she was about to possess the eleven hundred pieces of silver; but she was mistaken. She charged Samson with telling her lies, and urged him to tell the truth. He gave her another plan, which she tested fully; and still another, but it also failed. She then brought her strong persuasive power to bear upon the mind and heart of the strong man, until he yielded, and told her the secret of his strength. She heard him through, and once more called the attention of the lords of the Philistines to it, urging them to come up "*this once.*" They came, bringing the money in their hands, of which she in a short time was the recipient.

Delilah made Samson sleep upon her lap, and while he slept she caused the seven locks of his hair to be shaved off, and then began in person to insult him, and being satisfied that his strength was gone, she gave him over to his enemies, and they put out his eyes.

We claim for Delilah that she is an exception among women, as to consistency or unfilial affection, in that she deserted her husband—trampled the vows of the marriage relation down; nay, more: was a traitor—a mean and detestable murderess—a husband-killer.

CHAPTER XV.

NAOMI, WIFE OF ELIMELECH.

Naomi was the wife of Elimelech, of Bethlehem-judah, and she became the mother-in-law of an extraordinary Moabitish woman named Ruth, who was an ancestress of David, the great King of Israel, and was consequently in the line of the coming Messiah.

On account of a famine in the land of Judah, in company with her husband and two sons she went to the country of Moab to sojourn there, and while there became acquainted with the royal damsel, and selected her for a wife for one of her sons, as was the custom of parents in olden times. Ruth proved to be a loving and devoted daughter.

Though prosperity may have attended Naomi for a while in the land of Moab, adversity and deep affliction followed it. She was called, in the order of divine Providence, to part with her husband, who sickened and died, and was buried in her adopted country. There, among strangers—except the small circle of acquaintances she had formed—she felt the desolation and loneliness of widowhood; but for a time, as a widow, she was not without stay and support; for she had two sons who had each married in that land, and their wives were tender and affectionate to her. It would seem that her widowhood, under such circumstances, could be borne, and the sorrow of the loss of her companion. But one affliction often prepares the way for another, and thus gradually we become inured to sorrow such as would crush

if it came all at once. The sons also died, both of them. This left her childless, so far as natural ties are concerned. She had not only to endure widowhood herself, but was called upon to comfort the hearts of two young widows while enduring the loss of her sons.

It is not strange that Naomi, in her loneliness, thought of her native land—her early home and early friends—and determined to return to Bethlehem-judah. She informed her daughters of her purpose, and they both said, "We also will go with thee." She dissuaded them, telling them that she had no more husbands to give them, for she was all alone in the world; no property that she knew of, and she was by no means certain, if she lived to get back, that a single former friend would welcome her; and in the most touching manner she bade them farewell, saying, as they wept before her, "Nay, my daughters, it grieveth me more for your sakes than my own that the hand of the Lord hath gone out against me."

Though Orpah followed her advice, Ruth would not be parted from her; and the two widows started out on this long and toilsome journey to Judah. At length they reached Bethlehem, and Naomi told her sorrowful tale to her former friends, and some of them at least sympathized with her; and amongst those sympathizers was an influential man of the place whose name was Boaz, who afterwards married her daughter-in-law, and became a son to her.

There were no such benevolent societies as ours in the days of Naomi's bereavement and adversity. If there had been, her husband and sons might have

been connected with them, and she and her devoted daughter-in-law might, as widows, have been cared for, and their wants been supplied in the land of Moab; or, if she had desired to return to Bethlehem-judah, she might have been furnished with a pass and recommendation that would have secured her friends and friendship on the road and after she reached her native land.

Should the wife of a Scarlet Degree member, who is a Daughter of Rebekah, be placed in like circumstances, she might—in possession of the secrets of the degree and a card—insure protection and assistance that would be invaluable either in the country where her husband died or as a lone widow traveling to her former country, or in that native country when reached. She would have stay and support in friendship for the sake of her fallen husband, as well as for her own sake, bound to the fraternity by endearing ties.

CHAPTER XVI.

RUTH.

This woman was of royal blood it is supposed, as the daughter of Eglon, the king of Moab. She was a beautiful and accomplished Moabitish damsel, who became intimately acquainted with the family of Elimelech after he went to sojourn in the country of Moab. It was because of a famine that prevailed in Judah that this man with his wife Naomi, and their two sons, Mahlon and Chilion, went to that country when there was plenty. The husband and father soon died, and Naomi sought wives for her sons. Mahlon, the eldest, formed an intimate acquaintance with Ruth, and their intimacy ripened into thoughts of marriage.

Though they were of different nations, and there was an express law amongst the Jews, to which nation Mahlon belonged, against forming matrimonial alliances with other nations, yet for the love he had for Ruth, he broke over that law, and fastened himself to the Moabitish damsel. He felt that Moab was his adopted country, and he would spend his days there, identified with that people and be cut off from the Jews, and association with them, and moreover he believed that the beautiful woman would be for him an affectionate companion. Under the circumstances that surrounded the young Jew, and the impressions Ruth had made upon his heart, we can hardly blame him. A stranger in a strange land. he had been cap-

tured by a beautiful girl, and the arms of her heart around him held him a willing prisoner.

It may be that her tender affection for, and her sympathy with Naomi and her two sons, when bereft of the husband and father, or her watching by the couch of pain and administering to the dying Elimelech, was what led to the undying affection that afterward existed between her and Naomi. Ruth appears endowed with all the virtues and charms of true womanhood. And her womanly virtues so grandly developed may have led Mahlon to love her, and Naomi so readily to select her as a wife for him.

They were married, and the days of the marriage feast were pleasantly passed. They started out in life's pathway side by side, full of cheer and happiness. Their sky was bright and the air was salubrious. They little thought that their union would so soon be interfered with by death. But so it was. Mahlon died, and Ruth was left a widow. As she buried her husband beside his father and returned to a desolate home, she was prepared more fully to sympathize with the aged widow Naomi—and it was not long until her brother-in-law Chilion died also, and thus another widow was added to their number. Thus the remnant of Elimelech's family appears, consisting of a trio of widows, one of them an aged woman, and the other two young women.

The mother in her triple bereavement could not be comforted in the land of Moab, and sorrowfully she made her mind known to her two daughters, to return to her native land and country, and see if there could be for her any sympathy produced in the hearts of her former friends in Judah. Her two daughters—

in-law approved of her purpose, and prepared to attend her, and share her lot however comfortless it might be. Naomi was unwilling that they should do that, and at once set herself to dissuading them from attending her. In an affectionate manner she addressed her daughters in the following language: "Go, return each to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead, and with me; the Lord grant you that ye may find rest; each of you in the house of her husband."

She told them she had no more sons to give them for husbands—nor even a hut, however uncheery and forlorn, to accommodate them with in her own land, in case she reached it safely. And, moreover, she did not know that any one would take her by the hand in Judah and welcome her back. The picture was so darkly shaded that Orpah concluded to remain in Moab. She gave her mother-in-law an affectionate parting kiss and returned to her former kindred. But Ruth utterly refused to be parted from her. She clung round her neck, and with the true feelings of a true woman, said: "Entreat me not to leave thee, or to return from following after thee, for whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest will I die, and there will I be buried." She then confirmed her purpose and resolution by an oath of the utmost sanctity and importance among the daughters of Israel: "The Lord do so to me and more also if aught but death part thee and me."

What a beautiful sight is presented here; a young widow of Moab leaving her own land, her early friends, her wealth (if she was heir to wealth), the

false gods that were worshiped by that people, and her honored husband's grave; and all to attend her husband's mother and take care of her in her old age; also to share in all the storms and trials that might break and spend their fury upon Naomi. Here is unflinching devotion to the interests of another. We can hardly fail to exclaim, "How true is woman."

Ruth started on the journey with Naomi. She knew it would be long and tedious, but determined to make the best of it, and cheer the loneliness of her attendant. It was a hard journey for the aged widow. A few years before, she had left her native land vigorous and happy, in company with her husband and sons—now she is returning with a care-worn brow, with furrowed cheeks and a sad visage. She went from Judah full, but is returning empty. She had pleasant and cheerful companions in her husband and sons, but now she is alone. No, not alone either, for the affectionate Ruth is with her, and with her pleasing person, winning manners and kind actions and words, she cheers the sad heart and makes time pass off pleasantly, while mile after mile of the road is left behind them. Day after day, as they travel on, their affection for each other is increased, until finally they reached the longed-for city of Bethlehem, and entered its gates. The aged widow is at length recognized and called familiarly by her old acquaintances Naomi. She checked them up by requesting them no longer to call her Naomi, but call her Marah, for, said she, "the Lord has dealt bitterly with me."

After they had entered the city they rented an humble cottage, and poorly as it was furnished, they called

it their home; while Ruth began to labor for their daily support.

They came to Bethlehem in the beginning of barley harvest, and as it was customary in that country for women to glean, or pick up the scattering ears of grain left by the reapers, Ruth, addressing her mother-in-law, said, "Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace." This expression of her's seems to be almost prophetic, for she was yet a stranger in that country, and was only known as the Moabitish damsel that came back with Naomi. Her mother-in-law bade her go out as a gleaner; accordingly she went. Now, it was her fortune in her ramblings to be found gleaning in a part of the harvest field that belonged to Boaz. As he was passing along from the city to the field where his men were reaping, he saw the strange young woman engaged in her work, and looked with a degree of interest upon her, for he saw something peculiarly attractive in her appearance—something that stirred up his soul, and he wondered who she was. Her modest bearing, flushed cheeks, flowing locks, and her womanly address to him as he paused, won his admiration, and upon reaching the reapers he asked, "whose damsel is this?" They told him who she was, and he at once thought of Elimelech, who was his kinsman, and of Naomi who had passed through deep, dark providences. He thought of the two sons of Naomi who had died in Moab, and he thought of the tenderness and care of this young woman for Naomi, as it had been related to him—and walking back to the gleaner he said, "Hearest thou not, my daughter? Go not to glean in another

field, neither go from hence, but abide here fast by my maidens. * * Have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn."

Ruth was astonished at his kindness and ventured to ask why it was. He told her that he had heard of her kindness to Naomi. But the affection of Boaz increased for Ruth. "He reached her parched corn and she did eat." Considering that he was the owner of the field and the employer of all the reapers, this was a distinguished mark of respect for her. But he went even further than this. "He commanded the reapers to let some handfuls fall on purpose for her," and in addition to these marks of feeling he had her remain in his fields as a gleaner until harvest was ended. At the end of the harvest Ruth claimed, under the instruction of Naomi, the protection and obligation of a kinsman. This claim was put in on a law that God had given to Israel and on which they had practiced for ages. Boaz acknowledged the correctness of her claim, and, actuated by true affection, he set himself about the consummation of what he had already meditated, viz., marriage. He loved the modest, industrious and accomplished widow of Moab.

After Ruth became the wife of Boaz he found in her a gentle and loving companion and she rested upon the arm and bosom of a noble man, feeling herself more than compensated for the sacrifice she had made in leaving her native land, and for the love she bore her mother-in-law, stooping to the service of a menial and performing hard labor as a gleaner. As the wife of Boaz she became the mother of a son, and

that son was the grandfather of David the king of Israel.

Ruth is a beautiful example, worthy the imitation of the wives and daughters of Odd Fellows. She practiced our principles of "Friendship, Love and Truth" to admiration. She saw the truth of the religion of the Patriarchs, and renouncing her false religion she became an earnest and ardent votary of the truth. She was an advocate of the religion of Abraham, Isaac and Jacob, and maintained devotion to it till the day of her death. Her love and devotion to Naomi may be imitated by women as they travel life's pathway in ministering to the many Marahs against whom "the hand of the Lord has gone out" in dark dispensations of Divine Providence.

The important lesson may be learned from her of making sacrifices for the good of others; of ameliorating the wants of the sorrowing, especially those who are in dire necessity. Naomi had but two sons and one husband, and yet she felt that Ruth had been better to her than seven sons. So will the gratitude of those whom we bless ever cluster about us. As Ruth was rewarded, so we may expect to be rewarded for the practice of virtue in this world, and there is a grander reward to be enjoyed in the world to come.

CHAPTER XVII.

HANNAH.

This was one of the most celebrated women of olden times, and the mother of the famed Prophet of Israel who closed up the succession of judges following Joshua, who took the place of the illustrious Moses, and who selected and anointed the first king of Israel.

She was the wife of that devoted servant of God, Elkanah, who was remarkable for the service he performed in the Jewish church. He went every year to Shiloh, where the ark of God was, for the purpose of celebrating the great national festivals of his people. That was the temple, or place of worship for the Jews, and Hannah accompanied her husband yearly, with a portion to sacrifice to the Lord. She had been sorely tried by the insinuations of Peninnah, a secondary wife. Under the trial she was provoked, and went up to the sacrifice and engaged in the devotions of the assembly with a heavy heart. The other wife had sons and daughters, but Hannah had no children. Though a great favorite of her husband, yet the endearing ties of offspring did not bind her to him, and her heart was greatly grieved; so sorely was she pressed in spirit that she could not hide her feelings or suppress her grief even amidst the worshipers of the sanctuary. Her husband saw it, and was in deep sympathy with her. He tried to console her in her sorrow by evincing love for her year after year in giving her a "worthy portion." He thus declared his especial affection for her. She accepted his expressions and listened to

his declarations, and for a time she seemed to be comforted. She dried up her tears, rose up and ate and drank. But soon her sorrow returned, the burden pressed her heart, and she gave vent to her feelings in tears, even amid her devotions. She made her wants and wishes known to him whom she worshiped, engaged in earnest prayer and supplication to the Lord.

Eli, the priest, was sitting near where Hannah was praying, and, being attracted by her movements, he was watching her closely. He saw her lips moving and the strange indications made by her movements, and at once concluded that she was intoxicated, and so certain was the venerable priest that he was not mistaken, that he actually brought the charge against her; and she, notwithstanding the burden that was pressing her heart in her devotion, was compelled to meet this charge and vindicate, as a worshiper, her character. This she did in a very delicate and yet decided manner.

She stood before Eli and said: "Nay, my lord, I am a woman of a sorrowful spirit; I have drank neither wine nor strong drink, but have poured out my soul before the Lord. Count not thy handmaid for a daughter of Belial, for out of the abundance of my complaint and grief have I spoken hitherto." As though she had said, "Oh, thou servant of God, I am free from the violation of the law of my God as to coming into his temple and presence and performing worship in a state of intoxication, but I have a secret matter hidden in my heart that I am presenting to the eye of God. I am secretly making known my wishes to the great Father above. I am a true woman of

God, and appeal to him for the sincerity of my motives and a vindication of my character." Eli seemed to be so impressed with the vindication that he sent her away with his benediction.

The next year when Elkanah, the husband of Hannah, went up to Shiloh, on the recurrence of the annual feast, she did not go with him, but tarried at home, having charge of a babe, whom she had named Samuel. She felt that the vow she had made to God, a year before that, was upon her, and she would be faithful to it. She had solemnly promised that if a son was given her, she would "give him to the Lord all the days of his life, and there shall no razor come upon his head." Hannah remained at home with the child Samuel until he was weaned; then she took him up to Shiloh that he might appear before the Lord and abide in the temple for service as long as he lived. Samuel was but three years old when his mother, with an appropriate sacrifice, in company with her husband, brought him to Eli, the priest. And in explanation of her bringing him, she said, addressing herself to that sacred functionary: "O, my lord, as thy soul liveth, I am the woman that stood by thee here praying; for this child I prayed, and the Lord hath given me my petition." Four years before that she was compelled to vindicate her own cause under a charge alleged against her. Now she is prepared to explain more fully than it would have been proper for her to have explained then. Now she tells Eli, the priest, what was the cause of her deep devotion then. I have brought the child which God has given me, and now, in accordance with my solemn vow, I will leave him with thee. It was a great sacrifice for

her to make, to place that precious child where she could only occasionally see him. She felt that her sacrifice was approved, and in her heart, nay, with her voice, she praised the Lord; and the aged priest, acknowledging the hand and mercy of God in his dealings with Hannah, united with her in praising.

This celebrated woman, having dedicated Samuel to God, appears before us as a poetess, and also as a prophetess of the first class. The poetry of her prophetic hymn is not often excelled. In the simplicity of its composition, the beauty of its style, and the piety and devotion of its sentiment it has not often been equaled, even in Bible poetry. The inspiring spirit seemed to come upon her as she made her promise good; and her song, composed under that inspiration, contains important prophecies that were afterwards fulfilled.

This child grew up in the fear of the Lord, and became a most famed prophet in Israel.

Hannah continued, after she had "lent her son unto the Lord," to come to Shiloh, year after year, and, as a fond mother, at her annual visits, she gave evidence of her attachment to Samuel by presenting him every year with a new coat.

In this woman the Daughters of Rebekah have an example worthy of their imitation. She submitted her interests by meditation and prayer into the hands of the Supreme Ruler of the Universe—he who is the disposer of human events. The vow she made, though it involved the great trial of giving up her son, she was faithful to. Your vows made at the altar of Odd Fellowship, in the Degree of Rebekah, involve sacrifice, and labor, and privation. Our sacred work of

“relieving the distressed, burying the dead, and educating the orphan,” you are solemnly pledged with us to do, and oh! how will your hearty co-operation be appreciated. Let your devotion to our principles and work be like Hannah’s in the service of God. Be true to one another and true to our Order, as she was true to God, to her husband and to the Jewish church, then, like her, you shall shine in the galaxy of women. You shall honor your sex, and be honored of them, ah, and of all mankind. Make our Order, by your devotion to it, and your sacrifices for it, a grand means of destroying selfishness, and bringing about in the family of man a mutual brotherhood.

CHAPTER XVIII.

MICHAL.

Was a daughter of Saul, the first king of Israel. She was a sister of the Prince Jonathan, who became the covenanted friend of David, the son of Jesse, who was the successor of Saul to the throne of Israel; and to this second king of Israel Michal became the first wife under very peculiar circumstances.

It is interesting to advanced Odd Fellows, who have become familiar with the "Narrative of David and Jonathan," to contemplate the mutual regards of these two great men—to look at their covenanted friendship from the time that David was transferred from the pasturage and the care of his father's sheep to the royal court—until the Mount Gilboa battle was fought and Saul and Jonathan were slain, and the kingdom mourned their death and David composed a mournful elegy.

She whose name heads this article was a true woman, beautiful in appearance and in the qualities of her nature. As she moved in the royal circle and closely observed the scenes and circumstances transpiring around her, she often saw the son of Jesse and heard the tones of music as he played his harp in the presence of her father, and possibly she heard the vocal strains accompanying the harp as he sang some of his first compositions of poetry and music. She knew this young musician at court was also a bold warrior, and had performed the most wonderful feat in slaying Goliath of Gath, the Philistine giant, who had defied

the armies of Israel; and she knew that his fame was extending through all Israel; she knew that this young man, so attractive because of his talent and powers, was entitled to be her brother-in-law, or the husband of her elder sister, Merab; and yet it may be in her heart she was glad that her father had given Merab to be the wife of another man, for now she saw an opportunity offered her of expressing her affection for David. It may be she had observed the warm attachment of her brother Jonathan to David, for she saw him even wearing the *sword* and *girdle* of Jonathan, and carrying his *bow* and *quiver*, the receptacle of the arrows. She knew full well that they were given to David by her brother. It may be she had learned that her father was jealous of David, and had tried to kill him, and that Jonathan had advocated for him and turned the purpose of her father. It may be she sought the company of King Saul alone, that she might in a becoming manner sound him and ascertain why Merab, her sister, was not given to him for a wife; and, since her sister had not been given him, it may be she asked her father if she might hope to be the wife of David.

It is said Michal, Saul's daughter, loved David. The love was spontaneous and pure. Her heart was captured without effort on the part of David, and it is quite likely that he was greatly astonished when the sequel of her appeal transpired, and the hand of this beautiful woman was given him by her father, and her heart was self-surrendered.

Saul consented to the marriage, but, as he did so, he said, "I will give him her, that she may be a snare to him."

The king of Israel secretly desired the death of David, and supposed that Michal's love for David would induce love in return that would make him willing to place his life in imminent peril to secure her as his wife. Accordingly King Saul made the offer to David to give his daughter to wife if he would kill a hundred of the Philistines, and bring proof to him that he had done so. He thought if the young man undertook such a task he would probably be killed himself before the feat could be performed. But David accepted the offer and complied with the conditions. He did not wish easier terms than that. When the hundred Philistines were slain, and Saul was satisfied of it, he gave Michal to David to wife; and it was not long after the marriage until an opportunity was offered her of telling her love to her husband.

Saul was so determined to slay David, that he sent messengers specially charged to waylay and murder him. They were ordered to lie in ambush along the entrance or way to his residence, and, as David was going to his home or leaving it, kill him. Michal became aware of this purpose of her father, and made it known to her husband. She set herself to work to plan his escape, and was successful in her efforts. Though it was hard for her to part from him to whom the affections of her heart clung, not knowing when, if ever, she would be privileged to enjoy his society again, yet she knew the feelings of her father, and that it was death to David to remain where he was.

She let David down through a window, probably in the back part of their residence, where there were no

servants of Saul lying in ambush. After David was gone, she detained pursuit by putting an image in bed to represent David, and reported to her father that he was sick. Saul received the message from her, and sent messengers to take him from his bed and bring him in his disabled condition to him. The men left on their errand, and the king settled on the manner in which he would put David to death; but King Saul was disappointed, for soon the messengers returned and informed him of the deception that had been practiced by his daughter. He had not thought of David's escape, or he would have sent the messengers to the house to kill him, instead of posting them in the way to fall upon him as assassins. He would have shocked his daughter by a scene of murder in her own chamber, rather than that David should have escaped.

Saul, who claimed, in accordance with the customs of those times, that his daughter, the lawful wife of David, was at his disposal, gave her to Phalti to be his wife. Whether she had any special love for this man or not, we do not certainly know; but it is quite evident that her second husband was devoted to her; for when David was settled as king in Hebron, he demanded of the son of Saul his wife. Phalti was loth to give her up, but the demand was proper, for David was her lawful husband, and they compelled him to surrender.

They did not, however, enjoy each other's society long after this reunion; and it would, indeed, seem that she who was the first wife of the illustrious David, now that his heart was divided, was not so well suited to him as in their earlier days. She took the

responsibility of severely criticising David's conduct when removing the Ark of God to Mount Zion. Her husband was displeased with her criticism and irony, and the sacredness of their relation was marred. She retired into privacy, and dwelt until her death in the house of her sister Merab, and probably employed herself as the educator of her sister's children.

We find many things in her life and character to commend, and but little to condemn, save the act that separated her from her husband, and even in that act she was honest, and followed her own judgment. Though surrounded by her maidens when she saw the king dancing, and when she first "despised him in her heart," yet she kept her feelings to herself until favored with a private interview with David.

CHAPTER XIX.

ABIGAIL.

We first learn of this woman as the wife of Nabal the Carmelite. She is supposed to have been a very handsome woman, pleasing in her person and manners; but there is something in her disposition and character that is especially commendable, and there are many ways in which the wives of Odd Fellows may safely take her as an example worthy of their imitation. Her understanding was more than that of an ordinary woman, and her prudence was quite remarkable. She appreciated the kindness of David to her husband and his household, and when her husband was unwilling to acknowledge his obligation to David, and reciprocate David's friendship, and when he went so far as to offer David a downright insult she showed her good sense and prudence in hastening to David with a present to appease his wrath and stop him from taking vengeance on Nabal and his household, and thereby saved David from spilling innocent blood.

She made ready and went to meet David and presented her plea in behalf of the family. She asked David to accept a present at her hands and forgive the injury that had been done him. In order to make her plea more effectual, she spoke of the real character of her husband, and apologized for him, and she closed her address in such a beautiful manner that she won upon the feelings of David and decided him against the enterprise of destroying Nabal; and

in accordance with the custom of those times, when pleading with a superior, she besought the future King of Israel to remember her when the Lord should have dealt well with him.

It was not long until she was assured that her plea was effectual, and she returned home and sought an opportunity to inform her husband of the narrow escape he had made. She probably related to Nabal all that had happened, and in a feeling manner besought him never again to indulge in churlishness and drunkenness. The information she gave her husband had a strange effect upon him. He thought of the feast through which he had just passed, and of the prudence of his wife in flying to meet David with a present and stopping him in his intended work of death. When Nabal saw the narrow escape he had made he became terrified. In a little while he was insensible, "His heart died within him, and he became as a stone." As a result of his mental trouble some kind of disease set in upon him, made rapid inroads upon his system, and after having the close attention of Abigail for ten days he died. Now we have this beautiful woman, whose life and character have been marked with prudence in the lifetime of her husband, in widowhood, and enduring its inconveniences. The same prudence marks her as a widow, and she secluded herself from society until she was waited upon by David's messengers. He had heard that Nabal was dead, and being deprived by King Saul, who was seeking his life, of the society of his lawful wife—for Michal had been given to another—he sent to Abigail and communed with her on the subject of becoming his wife. The days of mourning

for her husband being past, according to the custom of those times, she made no serious objections. She made ready, and taking with her five female servants, accompanied the messengers of David to where he was. He received her and she became his lawful wife, and thus her widowhood ended. As Nabal, her former husband, was a wealthy man, and probably had no children to heir his estate, Abigail was the owner of it, and transferred it to David, now her husband, and he assumed the control of it at once.

After their marriage they lived awhile in Ziklag, a town given unto him by Achish, the King of Gath, but it was burnt with fire by the Amalekites, who invaded the town during David's absence. His family was taken captive, including Abigail, his wife. When David returned and found his town in ruins and Abigail, with other members of his family gone, he was greatly afflicted, and mingled his lamentations with those of his warriors who had also sustained great loss by this invasion. His men manifested a spirit of mutiny as well as interest, and he set himself at work at once to quell their fears and hush the spirit of mutiny by telling them that the Lord had commanded them to follow the enemy, and had given him the promise of success, saying that he should recover all that was lost.

The warriors of David cheered up, and were soon under his command, following after the enemy, and they overtook them and recovered all, and it was not long until Abigail, the wife of David, was dwelling in the city of Hebron, and earnestly looking forward to the hour when her husband should be promoted to the position of King of Israel, occupying the vacant

throne of Saul. She remained his wife in all probability until she died, and became the mother of Chi-leab, also called Daniel.

In the midst of difficulties of even the most delicate kind, by imitating this extraordinary woman, and securing an understanding mind, and prudently planning extrication from the difficulty, then faithfully executing the prepared plan, we may secure relief for ourselves and others who are implicated. We may bless and be blessed. Whenever a kindness has been done us, we should remember it, and if in our power, reciprocate the kindness. Friendship practiced towards any one will secure us acknowledged claims upon them, and very often a ready and hearty response from them. One succession of kind acts will often have the effect to bring expressions of friendship for years that are to follow.

CHAPTER XX.

RIZPAH.

This woman was a secondary wife of Saul, the first king of Israel, and she was the mother of two sons, viz: Armoni and Mephibosheth. There is only one reference to her in the sacred record, and that is one that is truly affecting. She was brought into a sad calamity in the cruel death of her two sons, and she gave the strongest possible evidence of maternal affection. We look at her in her sadness and sorrow, and wonder how it is possible for a mother to endure such a trial and bear up under such devotion to her dead children so long. The circumstance recorded by the author of the books of Samuel is as follows:

There was a famine lasting for three years in succession. David was anxious to know the cause of it, and he was informed "that it was for Saul and his bloody house, because he slew the Gibeonites. David referred the matter to the Gibeonites, whose injury he thereby acknowledged, and asked them what would satisfy them. He was willing to give them silver and gold, but they wanted none, and their demand upon him was that seven of Saul's sons should be hanged. Accordingly two of his sons and five of his grandsons were delivered up to them to be hanged.

Rizpah's two sons were selected, and she was compelled to give them up. She followed them to the gallows, and taking sack-cloth, she spread it for her upon a rock in sight of where her children were

hanged, and for five long, weary months—viz: from barley harvest until the autumn rains—she watched their dead bodies. She drove away the birds of the air day after day, and the beasts of the field night after night.

What a sad and mournful employment for a broken-hearted mother, a lone widow and childless. We cannot, accustomed as we are to consider the sorrows of the sorrowing, fail to drop a tear of sympathy over such a demonstration of a mother's love.

CHAPTER XXI.

BATHSHEBA.

It is impossible for us to tell certainly the parentage of this illustrious woman, but from the commonly-received definition of her name, we may judge that she had six sisters older than herself, viz: "the seventh daughter." We may reasonably suppose that she was a very beautiful woman. She had married one of the officers of King David's army, with whom she lived, we judge, quite happily, until he was killed in battle. Yet his death may be properly charged to the king of Israel, for David was assuredly the murderer of Uriah, the husband of Bathsheba. David afterwards took her to be his wife, and was sorely afflicted in the death of her first child, and there is no doubt but he realized the affliction as a judgment sent upon him for his sin.

Bathsheba was the mother of Solomon, the successor of David as king, and he was the most famous of all the kings of Israel. He was the favorite son of his mother; she loved him ardently. His mental and moral qualities presaged, when a youth, his coming greatness, and while Solomon was quite young, his mother secured a solemn promise from David that he should be his successor, and this promise was known, not only to Bathsheba, but to Nathan, the prophet.

When David was stricken in years, and was no longer able to manage the affairs of the government, but was a confirmed invalid, he was placed in charge of a young and beautiful woman, whose name was Abishag. This was a young maiden of Shunem, who,

for the honor of being the king's wife, agreed to take care of him as long as he lived. The marriage relation, as it was then understood, made her task less delicate than it would otherwise have been.

Adonijah, the eldest living son of King David—who probably supposed himself, according to Jewish custom and law, to be the successor of his father—began to assert his rights, and, as Absalom had done before him, he asked the people to crown him king. He presented his plea, and the people could make no objection to it, for they saw that David could no longer serve them. Nathan, the prophet, observed his movements, and came at once to Bathsheba and made them known, and at the same time reminded her of the promise and oath of the king that her son Solomon should be his successor.

Nathan, the prophet, bade her go at once into the presence of the king and remind him of his promise, and he told her that he would follow her with a plea in favor of Solomon. Accordingly she went to David and laid the matter of her son's heirship to the throne before David. She had but just finished the presentation of her cause when Nathan came to David and informed him of the movements of Adonijah. The royal lady withdrew as the prophet came in and presented the matter to the king. She was at once recalled, and stood in his presence to hear his decision. She had no fears but that her request would be granted; but when she returned and looked upon the king's countenance, she felt sure that her request was granted, and was about to be expressed. Indeed, she felt that she was not only a queen, but was a queen-mother already; but she stood in his presence and heard his

quivering voice, as he uttered the words of that solemn oath: "As the Lord liveth that hath redeemed my soul out of all distress, even as I swear unto thee, by the Lord God of Israel, saying, assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day." The utterance of this oath broke the spell that bound the nation, and made Solomon his successor.

Bathsheba then retired, and Nathan, the prophet, returned to hear from the mouth of David his decision, and receive the royal orders. Zadok, the priest, as well as Nathan, the prophet, became a witness of the king's will in this matter, for he at once gave them orders to assemble his servants and cause Solomon, his son, to ride on the king's mule, having it caparisoned in royalty, and they were to bring him down to the proper place for inauguration, place the crown royal upon his head, and proclaim him king before all the people. Accordingly they blew the trumpet, set him apart by anointing, and made the proclamation that he was king, instead of David; so that Bathsheba before night of that day, became, indeed, the queen-mother.

It was not long after Solomon was crowned king, until David died; and now we have a characteristic of the beautiful woman Bathsheba brought out worthy of consideration and imitation. Adonijah came to her with a request that she should present in his behalf to the king. She knew that this man had made an effort to turn the people of Israel away from her son, and center their feelings upon himself as the king of Israel, and yet she deigned to hold audience with him, and oblige herself to bear his request and present it to

Solomon. She put a very charitable construction upon his effort to be made king; and, notwithstanding the character of the request, when he made it known, true to her promise, she went to Solomon the king and presented the petition. The petition with which Adonijah burdened her, was that the king would give him Abishag, the Shunamite—the last lawful wife of their father—to be his wife. This young woman was now a widow, and in all probability a very beautiful woman, and to the queen-mother it seemed a reasonable request, and she promised to present it. She lost sight of the fact that the law governing the marriage relation among the Jews would be violated by this request being granted. Accordingly she went to the king with her petition. He received her very cordially, and seated her beside himself on the throne. It was probably the first time that a lady was ever thus honored. She then informed the king that she had a petition to present to him, and he bade her present it, and more than half committed himself to a favorable answer, even before it was made. Because she thought it a reasonable request, she presented it in a strong form. But Solomon looked at this request in a very different way. He thought he could see in it a plot for dethroning him and usurping the kingdom, and he passed judgment upon him as a traitor, and had him executed at once.

It is quite doubtful whether Solomon was justifiable in this act, or whether Adonijah at all deserved death. He knew that this woman was selected for David, and married to him without any special affection on the part of either for the other, and that she had only served him as a nurse the last few months of

his life. To say the least of it, there is no evidence that he was at all treacherous in his designs, or that he could have built up hopes for the kingdom on a marriage with her. This may have been one of the great errors of Solomon's life—putting his half brother to death under so slight a pretext. But whether the king was right or not, we can but admire Bathsheba's disposition to *Charity*; and her kindness shown to the rival of Solomon is worthy of imitation. In this respect, in the journey of life, we will have many opportunities of following in her footsteps. Her son was the wisest of men, and the greatest of kings.

CHAPTER XXII.

QUEEN OF SHEBA.

This royal woman came to Judea and to Jerusalem from the far off country of Arabia, or possibly from Abyssinia, which, in the days of Solomon, was the Southmost known country and was very far off. From both these countries spices, gold and precious stones were brought into Judea by the caravans that Solomon sent over the desert via Tadmor. The inhabitants of Sheba traded with the Syrians in gold and precious stones and spices. The queen of this country having heard of the fame of the king of Israel; having heard through the persons that were traveling to and fro from Jerusalem to her country, and from her country to Jerusalem, desired an interview with Solomon. She desired to know whether King Solomon was as wise a man as he had been represented to her; whether Jerusalem was as beautiful a city as she had heard, and the temple as magnificent a structure. She traveled over the country between Sheba and Judea with a long train of attendants and servants, and bringing with her costly presents that she intended to make to the king. It was a grand cortage, and her object was a laudable one. She wished to form the acquaintance of so wise a man as he was represented to be, receive his counsels and be profited by them. She was evidently a woman of great taste, or she would not have conceived the idea of the visit, or taken so long a journey to hear the wisdom and see the glory of the king of Israel.

She came with many hard questions, to puzzle and perplex him, and if possible, baffle his skill; but upon an interview with King Solomon she became satisfied that as a wise man he was not over-rated. She beheld Mt. Moriah with its gorgeous temple, and wondered at the structure, and thought of another religion, as she beheld the imposing ceremonies of temple-worship—she became over-awed. She took a trip from Jerusalem to the forests of Lebanon, and beheld the house of the forest or the country residence of Solomon, and was introduced to his Egyptian wife; observing all the attractions about the house. She viewed the streets and palaces of Jerusalem and especially the royal residence on Mt. Zion. She saw the magnificence and order that prevailed there; the court and table of the king, his attendants and the gorgeousness of their apparel, and she looked upon the ascent or steps by which he went up into the house of the Lord—the grand causeway connecting Mt. Zion and Mt. Moriah. When the queen saw all this, like an artist viewing an exquisitely fine painting from under the hand and brush and easel of another, she was struck with astonishment, and enraptured with its beauty and excellence, so that she fainted. As soon as she recovered she sought an interview with the king, and freely acknowledged that her expectations were more than realized—that his wisdom and glory far surpassed the reports she had received. Her language was, “It is a true report that I heard in my own land of thine acts and of thy wisdom, and behold, the half was not told me.” And then she said, “Happy are thy men, happy are these thy servants, which stand continually before thee and hear thy wisdom.” Though a queen

herself, she felt that she was in the presence of her superior, and freely acknowledged it. She made presents to King Solomon of a hundred and twenty talents of gold, which in value probably amounted to four or five millions of dollars. What a princely gift! and beside this she gave spices of great value and very many precious stones.

Solomon received these presents at her hands, but not without giving her as great presents in return. No doubt the great king was gallant enough to make her a grand return for her gifts. What it was we do not know, but we are informed that he gave her all her desire, everything which she asked, and everything he thought would be acceptable, and then she returned home laden with the good things of Judea and gratified with her visit to the king of Israel.

The desire of this royal lady to be satisfied of the truth of what she had heard of King Solomon, and give him the praise due to him, is worthy of imitation by all women. Among the elect women of earth have been many who have immortalized their names by noble deeds; who have blessed their race by a sacrifice of care and time, and expenditure of means and strength. Moved by a true philanthropic spirit, they have gone to the hovels of the poor, the hospitals of the sick and the chambers of the dying, to minister comfort and meet dying nature's puny wants. As the Queen of Sheba gave Solomon his due after she had learned the facts in the case, so should we make ourselves familiar with the character of men and women who have thus blessed their kind, acknowledge these deeds and honor their name, and imitate their exam-

ple. We will not express our admiration by princely gifts in talents of gold and precious stones and costly spices, but let us acknowledge their virtues, and point with pleasure to their deeds, making all possible effort to imitate their example. Let us not look as proudly as she looked for reward in a return of princely gifts, but defer our reward until the service is all rendered and the influence of example is all told. Let us wait until the tide of time has stopped and the decisions of the Grand Assize are over; when the morning of eternity dawns upon us, then the conditions of reward will surround us, and the glories of eternal life be our portion.

CHAPTER XXIII.

THE WISE WOMAN OF ABEL.

She seemed to occupy the position of a judge or ruler in the city of Abel. How she came into the position of a governess we have not learned, but certain it is that she occupied that place. The Sacred History tells us that Sheba, the son of Bichri, raised an insurrection in the kingdom of Israel, and succeeded in gaining a considerable party against David, the king. Joab and his brother Abishai set themselves about quelling the disturbance and bringing the insurrectionists to just punishment, and learning that Sheba had fled to the city of Abel, they encamped the army near it and set themselves about destroying it. About the time they had raised their embankment, and were in readiness with their munitions of war to attack the city, the wise woman demanded a conversation with Joab, the captain of the host. She said, "Say, I pray you, unto Joab, come near hither that I may speak with thee."

He accordingly gave heed to her invitation and came near enough to hold a conversation with her. When apprized of the strength of his army she plead with him to spare the city, and she further urged that her people were not enemies to David, neither did they sanction by any means the insurrection of Sheba. Joab only asked her for a proof of that fact by putting Sheba, the insurrectionist, to death, and giving him evidence that he was executed, or else deliver his person to him. She then obligated herself to put Sheba

to death and agreed that after his execution his head should be thrown over the wall. That was enough for Joab, and he gave up his demonstration for destroying the city at once.

The wise woman of Abel then went to her people and told them of the treaty she had made with Joab. She showed them the propriety of fulfilling this promise at once that their city might be delivered. They accordingly executed Sheba, and threw his head over the wall to Joab. Here we may learn that when woman is in power and has authority, she can be depended upon to do right and see that the right prevails, though, as in this case, it may require a desperate act.

This wise woman is worthy of imitation by Daughters of Rebekah. They may safely take her as an example and follow in her footsteps. A little caution and care will often prevent great calamities.

CHAPTER XXIV.

WIDOW OF TEKOA H.

The little city of Tekoah belonged to the tribe of Judah and was only a few miles from Jerusalem. This woman lived here in widowhood, and is called a "wise woman." We have no means of ascertaining whether her marriage relations had been pleasant or unpleasant, or how long she had been a widow. It is reasonable to suppose that her husband had been a man of Judah of some note, and she was enjoying in her widowhood some of the fruits of his well-earned fame. Joab, the captain of the host, or the general of King David's army, made a selection of this widow of Tekoah to be the bearer of an ingenious though fictitious story to David, the object of which story was to induce him to send to Geshur after Absalom, who had been in exile since the murder of Ammon.

Had she been a woman of no special tact or attractions, it is by no means likely that the general would have sent her on such an errand. Even if Joab himself had invented the story he would not have committed it to her, had she not been specially gifted. He knew her as a wise woman. He knew her as a widow, and as a woman of sufficient years to give her application importance and weight with the king. When everything was ready, she journeyed to Jerusalem and sought an interview with the king that she might present a plea before him for Absalom. Her wisdom was brought into exercise. Whatever help Joab gave her in framing her story so ingeniously

that David was unable to divine her intention until she had finished it, and committed the king to the interest she represented.

She came into the presence of the king feigning to be a mourner—not simply the garb of a widow whose husband had been dead several years—but she appeared before him as one who had recently passed through a terrible ordeal of affliction and privation; her countenance haggard, her hair undressed, and general appearance forlorn. The king gave her his attention, was attracted by her appearance, and listened to her tale of sorrow. She knew the custom of those times and conformed thereto in obeisance to the monarch of Israel when a favor was about to be asked. She commenced her address with earnestness, “Help, O, king.” Her appearance and this earnest appeal affected King David, and quickly he said, “What aileth thee?” As though he had said I have granted you audience, and have thereby showed a willingness to hear your request. “What is it? tell it to me at once.” Seeing that the way was fully open the widow began, “My husband is dead.” She then proceeded to relate a feigned story of her two sons, one of whom had slain the other, and as a consequence the whole relationship or family had risen against him, and had determined that he too should be slain. The whole family were placing themselves in the position of avengers of blood, and were demanding that the one who had slain his brother should be given up to die. And, she added, if this is done the only heir of my deceased husband, and the only one left to perpetuate his name, will be destroyed, and my family will become extinct in the tribe of Judah.

This was a very treacherous plea, and made in so earnest a manner, that King David at once determined to attend to the case, and give relief to the woman in such extremity. He bade her go to her house and he would give charge at once to the government officers, and her wants should be met. This wise widow seeing she was succeeding, continued her plea before the king as follows: "My lord, O, king, the iniquity be on me and on my father's house, and the king and his throne be guiltless." As though she had said, If thou art fearful that the honor of thy throne will be tarnished, or the administration of justice in this case be questioned if my son is not brought to justice and punishment, I and my father's family will take all the blame. This had the effect to bring the king a little nearer to the point she desired; but yet he did not seem fully to commit himself, and there was, as yet, to her, no solemn pledge or promise that proceedings should be stopped in the case of her son. She accordingly made one more plea in all the earnestness of her nature, and that was effectual. She referred David to the manifestation of God's mercy when it was sought earnestly—probably referring him to some points in his own eventful life, and urged him in this case to show mercy promptly, else it might be too late; the avengers of blood, hiding behind that well-known law of the Jews, might do their work, then the case would be hopeless. As though she had said, My son is in imminent peril now, let me have immediate help, detain me no longer. David was so affected that he gave her an immediate promise, under the solemnity of an oath, that her son's life should be preserved. Having

brought King David to this point, she made her plea at once in behalf of Absalom. In a very forcible manner she showed how, if the king would deliver from death one of his subjects—a young man who had slain his brother—he was certainly to blame in not delivering his own son Absalom, who had committed a like act in slaying Ammon. She earnestly urged the king to return the young prince from his banishment as an exile in the land of Geshur. The king felt the force of this reasoning and relented regarding his exiled son, and determined at once to send for him.

The widow of Tekoah having closed her application and acknowledged that the house of Joab was with her in this presentation of the case of Absalom, went back to her home in Tekoah and Joab received the order to send for Absalom and bring him home again. This wise widow woman, in the case narrated, agreed with Joab to use her power and influence with the king in relieving his suffering son. The strong sympathy of her nature was employed and faithfully used, and it was effectual. Thus it is often with woman—where the sterner sex can not succeed in inducing leniency or relieving embarrassment—the melodious voice, the soft heart, and the persuasive speech of woman can do it. I would present her, then, in this respect, as an example worthy the imitation of woman. The women of our Order can find much to do among the suffering sons of earth to tax the commanding powers they possess, and use them in blessing the oppressed and suffering. The finer feelings of their nature will often be called into exer-

cise, and when exercised will bring some Absalom out of Geshur and return him to the privileges and blessings of home.

CHAPTER XXV.

WIDOW OF ZAREPHATH.

The place where this woman lived was Zarephath, in the country of Zidon, or Sidon. She is brought to our notice in the history of one of Israel's greatest prophets, viz: Elijah. There was a terrible calamity upon all the country of Israel in a dearth which had produced famine and want in every direction, and the prophet Elijah was among the early sufferers. There was a special provision made for his sustenance by his divine employer. He was directed to go to Cherith and remain during the continuance of the dearth. It was that he might drink of the water of the brook as long as it lasted. While living there he was fed twice every day by ravens, for they brought him "bread and flesh in the morning and bread and flesh in the evening." Here is a sublime spectacle. A prophet living alone, with no provision of his own for sustenance, yet eating two meals every day, probably at the same hour, furnished him by the ravens. As the time for his morning or evening meal came on, and he began to feel the cravings of hunger, all he had to do was to look in a certain direction, and he saw the needed provision coming, and soon it was before him and he partook of it. But at length the water in the brook began to fail, and ere he was aware, it was dried up. Again he was in extremity. He was directed to go to the city of Zarephath, in Sidon, and dwell during the remainder of the dearth with a widow woman who resided there. For aught

we know, he was a stranger to the inhabitants of the city, including even the widow woman who had been designated, with whom he was to live.

Accordingly Elijah went there, and upon his arrival at the outskirts of the city, before he had made any inquiry, he met a poor widow who was in the direst need, for she was engaged in gathering a bundle of sticks to make a fire with which to cook the last portion of meal. She had looked upon the meal in the barrel day after day with interest, as it went down, for she had no means with which to procure more, and fully expected that she and her son would starve; now the trial was come. She had scraped the barrel, the meal was all bolted, and she was making ready to bake it, and, with her son, eat of it and die. The Prophet Elijah accosted her with a request for a drink of water. She started to procure it, and he called after her, saying: "Bring me also a piece of bread." The woman answered that she had none. She was quite willing to bring him a drink of water, but if she had bread she and her son were in need of it. She then unfolded to him her real condition. That she had but enough meal and oil for one small cake, and she was just now preparing to bake it, as the last meal for herself and son. Elijah told her to prepare the cake for him first, and then prepare for herself and child; and to encourage her to do this without hesitation, he gave her the promise that the barrel of meal should not waste, nor the cruse of oil fail. Under this direction, and cheered by this promise, she parted the meal and made Elijah a cake; and when she came to make for herself and her child, there was as much as before she made the prophet's cake, and when her

own cake was made, still there was the same amount of meal and oil. Under such a state of things she was quite willing to take the prophet as a guest, and as day after day she continued to provide the meals until months had passed, the meal wasted not, nor did the cruse of oil fail.

About two years after they were thrown together thus, to subsist upon the unwasting meal and oil, the son of the widow died. The sickness may have been protracted some time before death occurred, for it is said of the young man, "he fell sick; and his sickness was so sore that there was no breath left in him," or, in other words, life was extinct. He had died. The stroke that had thus fallen upon her was a heavy one. She had watched over him with fond affection, and ministered to him in hope until all her ground for hope was gone. She then approached the prophet with a sorrow-stricken air, and said, "What have I to do with thee, thou man of God? Art thou come unto me to call my sin to remembrance and to slay my son?" Elijah was in deep sympathy with her—felt keenly her sorrow. He took the corpse up into his own room and laid it on his own bed, and prayed earnestly to God that the departed life might be restored. The prayer, as recorded, was as follows: "O, Lord, my God, hast thou also brought evil upon this widow with whom I sojourn, by slaying her son? O, Lord, my God, I pray thee let this child's soul come into him again." This prayer was answered, for the son returned to life, and consciousness, and health, and Elijah restored him to his mother.

We thus behold the power of God manifest in the resurrection of the widow's son, and her own mind

became fully satisfied that he for whom she had provided for two years was a true prophet.

The history of this woman is corroborated by a New Testament writer, who says, referring to the famine of Elijah's time, "But unto none of these was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

We can not fail to admire on the part of this woman her "*Trust in God*," and her disposition to minister to one in need. She was preparing for the last meal, as she thought, but here was a famishing traveler, and at his request she shared what seemed to be the last meal with him. She entertained "an angel unawares" in the person of Elijah, and when the calamity of her son's death came upon her, as a reward for her fidelity he was restored to life.

Let the same principles ever guide us, and the blessings of the Supreme Ruler of the Universe will rest upon us. Dark clouds may gather over us, but they will always have a silver lining.

CHAPTER XXVI.

THE WIDOW OF OBADIAH.

We have the authority of the Jewish Rabbins for designating this woman the widow of the Prophet Obadiah. This prophet, in his lifetime, had defended and protected the persecuted prophets of God, for which he was greatly honored. When Jezebel, the wife of King Ahab, sought out the prophets of God to murder them, this good man periled his own life and the life of his wife, and all his interests as a government officer. He had a hundred of them in two caves, and fed them for several months at his own expense. It is likely this persecution occurred during a dearth that prevailed in the land, and as Jezebel charged the dearth upon the prophets, she determined, if possible, to exterminate them. Yet Obadiah procured food to keep them, and it is said by the Jewish Rabbins that he borrowed large amounts of money, all of which he intended to pay back with interest, and he succeeded mainly before his death; but at his death there were some unsettled claims, which came against his estate. The creditor came to the widow and demanded the borrowed money. She would have met the obligation freely, but was unable to do so, and informed the creditor that she could not pay the debt. The merciless man, taking advantage of the law, which made the children the property of their parents, and gave them the right to dispose of them, so far as their service was concerned, for the payment of debts; and in cases of extreme poverty, the law allowed them to sell

themselves and their children. This creditor demanded the children. It was by an extension of this law, and by virtue of another, which authorized them to sell the thief who could not restore that which he had stolen, that creditors were permitted to take the children of their debtors in payment of debt.

This, then, was the terrible condition of affairs with this woman. She was sorely oppressed, and in her extremity applied to the Prophet Elisha for his counsel and advice. It is likely she was acquainted with this prophet, for her deceased husband, in his lifetime, had been at times his associate. She poured out the sorrows of her soul, and told him her griefs: "The creditor is come to take my two sons to be bondsmen." This was a pitiful tale, indeed, and the prophet became at once intensely interested in her behalf. He had known her husband and the father of those orphans whose interests were thus periled, and he knew of the faithful service he had performed, and the cause of this indebtedness; and he asked the widow, "What shall I do for thee?" She was unable to give him an answer; indeed she was in real extremity. Elisha began at once to plan for her relief, and he asked her what she had in the house. She promptly answered him, nothing at all—that she was reduced to the direst poverty. Just then she remembered she had a pot of oil or ointment, which had been brought into use for anointing the body after ablutions, or possibly it was the remnant of oil with which the body of her deceased husband had been anointed for burial, or with which she intended to embalm his body before it was permanently buried. And informing the prophet of the possession of this pot of oil, he bade her go borrow

empty vessels of her neighbors, as many as she could. Accordingly she went out and borrowed and brought the vessels into her house, and then closing the door, with her children within, she followed the instruction of Elisha by pouring out the oil from her own vessel until all the borrowed ones were full, and there the oil staid. She then opened the door and went out to the prophet and told him what had occurred. Elisha said, "Go sell the oil and pay the debt, and live thou and thy children off the rest."

This was a very noted miracle, performed to relieve a poor and honest widow, and save her children from being sold into servitude to pay the debt of her husband and the father of her orphan children. And it is an example of care for those in extremity, worthy of our imitation. We can not, of course, render such relief as Elisha rendered, and yet we may often be able to assuage the grief of the stricken and lend a helping hand to the widow and the fatherless, by which the dark pall of sadness and sorrow may be lifted, and an open way to relief and prosperity be placed before them.

Let us never forget to visit the "fatherless and widows in their affliction." As the Prophet Elisha did, let us go where they are, and if they are in extremity, let us hear their voice and heed it, and always hold ourselves in readiness to render them what help we can. We may bless them with our kindness, and enjoy within ourselves pleasant sensations for having done a real good.

VASHTI THE QUEEN.

She was the queen of a heathen king, and we learn that her husband, Ahasuerus, early in his reign made a splendid feast to all his princes and nobles, during which he showed the riches and glory of his kingdom, and for one hundred and eighty days he exalted himself among his people. He followed the feast which he made to his princes and nobles with a feast to all his people that were in the capital of his empire, and the feast lasted seven days, during which time he permitted the people to drink the royal wine from golden vessels. While he was thus making a feast to the men, Queen Vashti made a feast to the women, and in the midst of her feast an order was issued by the king that Vashti the Queen be brought before him with the crown royal upon her head, and let her beauty be displayed to the assembled multitude of men. The queen thought it improper for her to be brought before the people for such a display. Her prudence and modesty were shocked at the idea, and she refused. She showed a large degree of courage in resisting the royal mandate, as well as commendable modesty, and yet she must have known that she was running the risk of losing her station, if not her life. But she determined that she would rather give up the crown than to be unchaste or immodest.

In accordance with the counsel of his great men the king reduced Vashti to the position of a slave, and gave her royal estate unto another. We can but

admire the decision of this heathen queen, and place her before our readers as an example worthy of imitation.

CHAPTER XXVIII.

THE ORPHAN GIRL HADASSAH, OR QUEEN ESTHER.

Her father died when she was a little girl, consequently she was left without the assistance, counsel and advice of that dear friend. It is possible that her mother died also, for in the intensely interesting history of this orphan girl who became the queen of Persia, there is nothing said of her mother.

Orphanage is usually a sad calamity and is sorely felt by those who have to endure it; yet many thousands are called to travel that road. Fortunately for many of them, in these days in which we live, there are benevolent societies upon whom they have claims, who look after their interests and act as a protector and provider for them. Among these benevolent societies the Independent Order of Odd Fellows ranks high. The command of our laws is "To relieve the distressed, bury the dead, and educate the orphan." There were no such societies in the days of Esther's girlhood, but yet she was provided for. There was a nephew of her deceased father whose name was Mordecai, who probably felt that Divine Providence had thrown this little girl under his charge, for he determined to act the part of a father to her. He adopted her as his own daughter, and treated her with the affection and care due to that relationship.

She grew up to be a dutiful daughter, and as she developed into womanhood was handsome, and the admired of all who knew her.

A singular circumstance occurred in the history of

the king of Persia. His queen, Vashti, dared to disobey him, and as a consequence lost her position. The crown was taken from her, and immediate preparations were made to give her royal estate to another. The manner of selecting the successor of the deposed queen was somewhat singular. The fair young virgins, among whom was Esther, were called together and placed in the charge of the keeper of the women until the time had elapsed when the king was to select from the company the one who should be his queen. The time arrived when his choice was to be made, and our orphan girl was the one of them all that found favor with the king. How strange that a young Jewess should become the wife of the great King Ahasuerus; but the fact of her nationality was not known. Her cousin, who was acting the part of a father to her, had charged her not to show her people or her kindred, and accordingly she had kept it secret.

The king was so charmed with her beauty, and her graceful movements, that he did not stop to ask regarding her family or relationship. His heart was captured, and in that heart he kneeled before the beautiful woman with feelings akin to earnest devotion. She won so rapidly upon his feelings upon intimate acquaintance that he loved her more than all the women, and advanced her to the highest honors, viz: that of wearing the royal crown, and being mistress of all the rest.

It was not long after her promotion to the position of queen that Haman brought all the people of the Jews into imminent peril. He plotted their destruction, and had so far succeeded that he had procured

the signature of the king to a decree of extermination. Mordecai, the cousin and foster-father of Queen Esther, knew that the decree was issued over his signature, thereby making it the law of the land. The feelings of that devout Jew were intense, and he made them known by lamentations and cries, fasting and sackcloth. He informed Queen Esther and demanded her influence for her people. The royal lady was deeply affected, and began to arrange for presenting the cause of the periled Jews to the king. Her first movement was a call of the Jews to the capital for a three days fast, and she herself with her maidens joined in it, and in accordance with her request they all prayed to God for deliverance.

Queen Esther on the third day of the fast attired herself in royal robes, and went unbidden into the presence of the king. She stood unveiled in the ante-room, and as the door opened the king saw her, and possibly called to mind the law she was violating. Though he was jealous of his honor as the Persian king, and jealous of the law which almost deified the king, yet it was his beloved queen, and she must have some matter of great import to present to him. His sympathies were roused, and he gave *a sign of recognition*. The sign was that of *raising the right arm and extending it forward with the hand grasping the sceptre*. In the stead of observing the sign and being relieved by it of her embarrassment, she became alarmed and fainted. This aroused the feelings of the king more fully, and he quickly descended from his throne, and hurried to the side of the unconscious beauty, and in the most endearing manner took her in his arms and

placed her upon a royal couch until she should recover. Then he laid the golden sceptre on her pale forehead, that upon a return to consciousness her eyes as they opened might rest upon it, and her heart be at once comforted in the knowledge that she had secured the favor of the king, and that she was at liberty by royal permission to make known her request.

As she awoke to consciousness she saw the golden sceptre and recognized the royal sign. She answered the sign by raising her right hand, and with her delicate fingers touching the end of the sceptre. Then the voice of the king fell upon her ear, expressing his forgiveness and affection, with an acknowledgment of her royal position as queen. He said, "What will thou, Queen Esther? What is thy request? It shall be granted to thee, even to the half of my kingdom." This must have nerved the heart of the beautiful queen to a large degree of faith in God. It convinced her of the undying affection of her husband and the favor of the Supreme Ruler of the Universe.

Esther did not at once make known to the king the object of her approach to him at this time. It may be she thought she could not do it safely. Though she had a strong hold upon his feelings, yet, before she presented her plea, which would discover her nationality to her husband, she must win him more fully by her smiles and gracefulness, and thereby increase the probabilities of success. Accordingly she asked him to attend a banquet of wine that she had prepared, and to bring Haman, his chief officer, with him. The king agreed readily to attend and have Haman accompany him.

The time passed off at the banquet pleasantly, and

Esther won more fully the feelings of her royal husband. But knowing she had a request to make of him, the king asked her what it was. He desired to know that he might quickly grant it, for his royal purpose had already been made known to grant it, though it might require an equal division of his authority and estate. Queen Esther saw full well that she was gaining influence with him; but she felt that the time had not yet fully come to reveal her wishes. She, therefore, stood before the king and asked him if he would attend a banquet on the morrow with Haman, and she assured the king that on that occasion she would make her request known. He agreed to do so, and Haman also accepted the invitation.

The enemy of the Jews was lifted up with pride at the high honor conferred upon him, and when he arrived at home that night he spake to his family of the banquet of Queen Esther that day. He spake of his glory and his wealth, of the position he occupied in the Persian government, and of his invitation to attend the coming banquet on the morrow. He little thought that the plea of Esther already planned, that was to be presented to the king on the morrow, would condemn him. He little thought that in less than twenty-four hours he himself would be executed on a gallows by the order of his own king, with whom he had such extensive influence.

While Queen Esther was preparing for her second banquet of wine and nerving herself for the task that was before her, Divine Providence was opening her way, by preparing to promote her cousin and foster-father, who was hated by Haman even more than all

other Jews. Mordecai, who sat in the king's gate, and whose heart was crushed by the prospect of the coming destruction of his people, was about to be promoted to honors in the realm as a reward for important service he had performed to the king in saving his life—when two of his servants had plotted to kill him. This promotion and reward would help Queen Esther in her difficult task.

Esther was preparing her second banquet, and the hours of the night preceding it were passing rapidly away. A singular scene was transpiring in the palace. The king was pacing the halls in deep meditation; sleep departing from his eyes, and his conscience being peculiarly troubled. He was led in his meditation to look back upon his history, and he called up many exciting scenes and circumstances of his past life; among other things he remembered that at one time two of his servants had plotted his destruction, and possibly the overthrow of the government, and that the plot had been made known in time to save his life, and to save the government, and to arrest the plotters and bring them to justice. In the interest of the king, and his excitement, he bade them bring before him the national records, and accordingly they were brought and examined. There was a faithful register of the circumstance, and the punishment of the offenders, but there was no record of reward to Mordecai, the cousin of Queen Esther, who had made it known. The excited king asked, "What honor and dignity hath been done to Mordecai for this?" His servants promptly answered him, "There is nothing done for him."

The hours of the night were nearly passed, and the

king had not slept at all. Haman came very early in the morning to see the king and hold an interview with him regarding a matter that had been greatly troubling him. Mordecai sat in the king's presence and refused to reverence him, while all other people were bowing before him, and his pride was so wounded that he had determined to secure from the king the death-warrant of this man he hated; and so certain was he that he would succeed, that he had erected the gallows on which to have him executed that very day.

The king was advised that Haman had arrived, and was standing in the court waiting for an audience with him. He accordingly gave orders for him to come in. As Haman stood in the presence of the king, without stopping to recite the scenes and anxieties of the night, the king asked him, "What shall be done to the man whom the king delighteth to honor?" Haman, in the pride of his heart, answered—supposing he himself, of all the men and officers in the realm, was the man; from the position he occupied, and the honors that had already been conferred upon him, he thought surely "I am the man in whom the king delights," and he said:

"Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head; and let this apparel and horse be delivered into the hands of one of the king's most noble princes, that they may array the man withal, and bring him on horseback through the streets of the city, and proclaim before him, 'Thus shall it be done to the man whom the king delighteth to honor.'"

This grand array of glory he thought was for him-

self, and was anticipating the pleasure of it, when the king addressed himself thus unto him: "Make haste and take the horse and apparel, as thou hast said, and do even so to Mordecai, the Jew, who sitteth at the king's gate; let nothing fail of all that thou hast spoken."

What a reverse of fortune for Haman! This charge of the king must have fallen upon his ear to stir his soul with dreadful forebodings of coming ill; but it was a royal command, and must be instantly obeyed.

Haman went forth from the court with a heavy heart, and while the horse was being prepared, and the king's cast-off apparel procured, and the crown royal placed under his charge for use on the occasion, he was trembling lest this was the beginning of a terrible fall for him. He expected to return from court that morning with the signature of the king to the death-warrant of Mordecai; yet in the stead thereof he went out from the presence of the king to do for Mordecai what in honor would have been for himself the full gratification of his highest ambition. Behold him as he arrays the hated Jew in the apparel of the king, places the crown upon his head, and then puts the honored one upon the king's horse, and leads it through the principal streets of Shushan, proclaiming in the hearing of the people, "Thus shall it be done unto the man whom the king delighteth to honor."

After having performed his appointed work he returned to his home to brood over his own shame and confusion. At his home, and in the midst of his family and servants, he was filled with mortification at the process through which he had passed. He had dark forebodings of coming ill, and seemed even to

forget the invitation that day to Queen Esther's banquet.

The time had arrived. Esther's banquet was prepared, and the king and Haman were expected. There sat the queen in her apartment, arrayed in queenly attire, awaiting the arrival of her distinguished guests, and wondering the cause of their detention.

She had made up her plea in an ingenious manner, and was ready, as soon as an opportunity offered, to present it. She intended that the king should only ask her once more, "What is thy petition?" The hours passed on, and they did not come. How strange it is! thought Esther. What can be the occasion of their lack of promptness? Why is it that they tarry? Ah, there was a reason for it. Haman was at home, confused and angry. The king became anxious, and dispatched two messengers, who went to the house of Haman. They apprized him of the fact that the time had arrived for the banquet, and that the king was waiting for his company. With haste he left his home and reached the royal palace, and soon the two approached the queen's apartment. Their arrival was announced, and Esther received them with the gracefulness of a queen, and with the honor due to their positions—the one the monarch, and the other his prime minister. The king was exceedingly anxious to know the request of Queen Esther, and soon after the commencement of the banquet he asked her, "What is thy petition, Queen Esther, and it shall be granted thee; and what is thy request, and it shall be performed, even to the half of my kingdom?" She felt that the time had come now for her to make

known her request, and with a true woman's heart, and in such language as none but a true woman could use, she said: "If I have found favor in thy sight, O, king, and if it please the king, let my life be given me at my petition and my people at my request; for we are sold, I and my people, to be destroyed, to be slain and to perish. But if we had been sold for bondmen and bondwomen I had held my tongue, although the enemy could not countervail the king's damage."

This address must have been delivered with a degree of earnestness by the queen, and she watched the emotions of her auditors. It astonished the king, and worse than astonished Haman. In a high state of feeling, the king asked, Who is he, and where is he that durst presume in his heart to do so? Is it possible that the queen whom I so tenderly love is thus in peril—that her life, so dear to me, is in danger?

Esther having thus presented her cause, and seeing the king was deeply enlisted for her and those for whom she pleaded, said: "The adversary and enemy is this wicked Haman," pointing with her delicate finger to Haman, who sat near them. The king rose and looked upon Haman in wrath, then walked out into the garden. In the absence of the king he rose and stood in the presence of Esther; then, agitated and trembling, he kneeled before her and plead for his life, for the anger of the king assured him that his life was in danger. When the king returned to the banquet-room he ordered the execution of Haman immediately, and the attending servants covered his face. The order was obeyed, and Haman was hanged before the sun went down, and the wrath of the king was appeased. He had erected his own gallows, for he

intended to have Mordecai hanged where he himself met death.

Esther saw that her life and the life of her cousin were no longer in danger, now that Haman was dead. She besought the king in behalf of the Jews, against whom the decree had gone forth. They were all to be slain on the 14th day of the twelfth month. She asked that the decision might be virtually reversed. Though the law could not be revoked—it was unalterable—yet she knew that if one of a similar character for the Jews against the Persians was enacted and sealed with the royal signet, it would show that a change had occurred in the mind of the king regarding the Jews. This request was granted, and the Jews were authorized to kill their enemies. In this Esther was a deliverer of her people, and comforted their hearts.

Upon this remarkable deliverance the Jews founded one of their annual feasts, called "Purim, or Feast of Lots." On the occasion of this feast, they read in their synagogue the Book of Esther, and it is said that as often, as the name of Haman occurs in the reading, the custom of the men, women, children and servants is to clap with the hands and stamp with the feet, and exclaim, "Let the memory of Haman perish!"

In view of the interesting and thrilling scenes in the life of Esther, her sacrifice and devotion to the interests of her people—even the peril of her life, by going unbidden into the presence of the king—lead the Jews at the present day to consider her one of their greatest benefactors. Odd Fellows and their wives, and Daughters of Rebekah, may see in her a

beautiful example of *self-sacrifice* for the good of others.

How often are opportunities afforded of blessing others by a sacrifice of ease and pleasure. As in the case of this beautiful example, we may speak in behalf of the suffering and periled by ministering to their wants directly, and by enlisting others in their behalf. Let the queenly and unselfish Esther be an example for our imitation.

CHAPTER XXIX

ANNA.

This woman was a prophetess of some note, of whom a brief and interesting account is given in the New Testament. There were many women under the earlier dispensation upon whom the mantle of prophecy fell. It is not important for us to determine whether the women who prophesied wore the outer garb of a prophet to distinguish them as being thus favored, but several of them were known and distinguished and revered.

Among the women who prophesied was Miriam, the distinguished sister of Moses and Aaron, and Deborah, who delivered Israel in the dark night of oppression. Hannah, the mother of Samuel, was remarkable as a prophetess; and Huldah was referred to during the reformation of King Josiah, and with the spirit of prophecy upon her disclosed the character of the long lost copy of the law of Moses. Thus we observe that Anna, as a prophetess, was preceded by others of her sex, who were great women in Israel. From the brief account given of her by an Evangelist, we learn that she was a widow of the age of four score and four years. Her married life was comparatively short; seven years only she walked the pathway of life beside her husband, when he died. Shortly after her widowhood commenced—having no children to look after of her own—she devoted herself entirely to the service of God. She laid her life upon the altar of God, and became a constant attendant and worker

in the church, being engaged in earnest devotion during every morning and evening sacrifice. She had made herself familiar with the prophecies of the coming "promised seed of the woman," and she was looking for the coming of him whom she acknowledged as the antitype of sacrifices, typical of a Savior.

On the ever-memorable morning that Mary presented the child Jesus in the temple to offer the customary sacrifice of Jewish women at the end of the days of purification, Anna was present, and she saw the venerable Simeon as he took the child in his arms, and she beheld his countenance lighted up with joy, and heard him rapturously exclaim, "Lord, now lettest thy servant depart in peace, for mine eyes have seen thy salvation!" Anna caught the holy excitement of the occasion, and added her testimony to that of Simeon. It is said that she "gave thanks likewise unto God, and spake of him to all them that looked for redemption in Jerusalem."

It is especially commendable in Anna that when left in widowhood she devoted her life to the service of the Most High. Having lost her husband, after seven years of married life, she desired to be placed in a sphere where, unincumbered as she was by family, she might labor for the good of others. She made the choice of the service of God; and as persons who were in sorrow were accustomed to come to the temple with their burdens and seek for ease and comfort, she was there ready to see them and sympathize with them; to counsel and advise them, and with her expressions of *Friendship* and *Love* give them religious *Truth*, which proved as oil poured upon the troubled waters. During her long life and service she eased many an aching

heart and dried many a tear. She strengthened the fainting ones, and nerved them in her counsels and prayers with strength to endure life's ills and bear up under its pressure.

Oh, how much can woman do to alleviate the load of human sorrows, when her very life, as in this case, is devoted to doing good. Many of our Daughters of Rebekah, in their organized capacity, by a development of the principles of Odd Fellowship as they have heard them, may make the Rebekah Degree Lodge a temple where they are to be found constantly, and ready for every good word and work. The widow in necessity may find you a friend and helper; the orphan a counselor and guide; and those upon whom dark providences have fallen, and who are crushed in heart amid their mystery, may find in you loving friends, who may in kindness dispel their darkness, lead them to acquiesce in the will of the Supreme Ruler of the Universe, and learn them to smile amid tears.

CHAPTER XXX.

MARY, MOTHER OF JESUS.

This is a very common and yet a very beautiful name for a female. Among the Jews, the ancient people of God, there were several to whom it was given in the same family. This was the case in the family of Heli, to which the mother of Jesus belonged. She had a sister Mary, who became the wife of Cleopas, who also became a devout disciple of Jesus Christ, and was one of the important witnesses of the resurrection.

This very celebrated woman had been the subject of prophecy, and was designated by Isaiah as the mother of *Immanuel, God with us*. With the great honor that was conferred upon her of being the mother of the world's redeemer, there was also apportioned to her a large amount of sorrow, pain and bitterness, though she was peculiar for her *faith, piety* and *devotion* before she was thus honored. In her soul she magnified the Lord and her spirit rejoiced in God her Savior. Yet her faith was put to many severe tests and her piety and devotion were wonderfully tried during the thirty years of the lifetime of her son. In the character and course of this great and good woman there are important lessons for Odd Fellows and their wives to learn, and among them her example will be found worthy of imitation. As we look at the sorrow and suffering that mark Mary, notwithstanding the honor conferred

upon her, we may well be led to expect bitterness in our own cup of life at times.

In the joy of her heart as a fond mother she carried her babe to the temple and presented him to the Lord with the customary sacrifice of a Jewish mother. There was an aged man within the walls of the temple who was remarkable for his piety and had the confidence and regard of all the Israelite worshipers, and who often spoke rapturously of the coming Redeemer. He had long waited for the coming Messiah. His attention was arrested by her approach, and with the mantle of prophecy upon him he saw in the babe the coming Savior of mankind. His heart was strangely touched and his nature's flickering fire flashed as he exclaimed, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Mary was elated with this testimony and rejoiced over it, as it corroborated the truths she had already laid up in her heart which had been given her by the angel of the Lord. But with these words of Simeon were also given words that omened ill: "Behold this child is set for the rising and fall of many in Israel, and for a sign which shall be spoken against; yea, a sword shall pierce through thine own soul also."

The cruel edict of Herod the Great that required the putting to death of all the young children from two years old and under, made it necessary for the mother to fly the country to save the life of Jesus. She went into Egypt, where she remained until the death of Herod, when, with her husband and son, she went to Nazareth. There must have been great anxiety on the part of Mary that she should be followed

and overtaken by the wicked tyrant, and the hurried flight into Egypt was attended with *bitterness*. But after taking up her abode in Nazareth, after a few years, it is likely Joseph her husband died, and she was left a *widow*, and for years after that, with no home of her own, and no protection of a husband, she was dependent upon her son and relatives for even the necessaries of life.

After Jesus began his public ministry she was only permitted to be with him occasionally, and hear his words, and witness some of the miracles he performed attesting the glory of his character and proving him the Messiah. She was present at the last passover feast Jesus celebrated before his *passion*, and it may be she witnessed all that transpired during the vicarious sufferings of Jesus. When he instituted the sacred supper in that upper room with his disciples, she was within hearing of his voice when he uttered those affecting words, "This is my body," and "this is my blood;" and those words were like a sword piercing her heart. She watched him with an aching heart as he crossed the Kedron and ascended the Mount of Olives and entered the garden of Gethsemane, and although she may not have followed him and been within the enclosure amid the darkness of that memorable night, yet within the city walls she spent the hours sleeplessly, and wondered all the time what would be the sequel of the solemn ceremonies of that afternoon. She heard, it may be, the cry of the rabble as they entered the city and hurried from place to place with their prisoner. She may have been a mournful spectator of the mock trial in Pilate's judgment hall, and with a crushed heart heard the sen-

tence of the cowardly judge: "Take ye him and crucify him." She stood near the cross while he was suffering the agonies of crucifixion; and oh, what a bitter cup it was for her to drink. From nine o'clock in the morning until three o'clock in the afternoon, or from the third until the ninth hour of the day—six long, weary hours—she saw her suffering son, and felt what none but a mother can feel. "Ah, a sword was piercing her own soul," and the anguish of her heart is inexpressible. Jesus, amid the pains of dying, looked from the cross and beheld Mary, his widowed and weeping mother, and, moved with feelings of the fondest affection, he said, "Woman, behold thy son." That language of the dying Jesus was expressive of suffering on his part, and it was a call for sympathy that met an earnest response in her heart. But he was on the cross, and Roman soldiers were then guarding the sufferers, and she could not approach to render the services that an anxious mother would be disposed to render under such circumstances. The dying son fully appreciated the sorrow of his mother, and fixing his eyes on a loving disciple, who was near the anguished Mary, and trying to comfort her, said, "Behold thy mother." By this expression to John he seemed to say, I am leaving my mother a widow and childless; I have no landed estate or valuable property to leave her in the use of which she may be kept in comfort during the evening of her life, but I desire to provide her a home. John, my beloved disciple, fill the place of a son; take her, after my death and burial, to Cana of Galilee, and let her have a home in your house, and be a member of your family as long as she lives. This appeal to the disciple was

not in vain, for it is recorded, "From that hour that disciple took her unto his own home." And this closes the narrative of the Virgin Mary. We may all expect, amid the strife of life, to have bitter mixed with the sweet, but *trust in God* will bring us relief in the hour of distress, sorrow and suffering.

For the love we bear to our brethren of the Order who are dead, we should show kindness to his family and relationship. If he has a mother, and she is in indigent circumstances, we should meet her wants; if he has left a widow in loneliness, we should act the part of a husband to her in protecting and supplying her wants; if he has left orphan children, we should make them feel, in our acts of kindness, that they are not cast off. Though the father is dead, they have counselors and providers in the great brotherhood to which their father in his lifetime belonged. "We visit the sick, relieve the distressed, bury the dead and educate the orphan."

CHAPTER XXXI.

MARY, WIFE OF CLEOPAS.

This celebrated woman was the sister of Mary the mother of Jesus, and the daughter of that honorable old Jew, Heli, who was descended from David, Judah and Abraham. In the days of her girlhood she was in all probability the almost constant associate of her sister, and was strongly attached to her. We can not certainly tell whether she was married to Cleopas before his sister was married to Joseph, but after they were married each bore the name of her honored husband.

Mary Cleopas was the mother of several children, some of whom became famous afterwards as devout disciples of Jesus of Nazareth. One of them was *James the Less*, who became the Bishop of the church of Jerusalem, and was the author of one of the Epistles. He seemed to be presiding officer of the council at Jerusalem when an important question was argued by Titus, Paul and Barnabas, and by his counsel the vexed question was settled, and letters bearing his signature were sent to all the Gentile churches. Church history informs us that this apostle was severely persecuted and finally stoned to death. It is said he was ordered by Annanias to ascend one of the galleries and in the presence of the assembled multitude renounce his religion. He did ascend the gallery and spake to the people, but instead of renouncing his religion, in a clear and distinct voice he uttered the declaration, "Jesus of Nazareth, whose

disciple I am, was the son of God." His enemies became so enraged that they threw him over the battlement. By the fall he was sorely bruised, but raising up before them in his bruised and mangled condition, he prayed for his murderers, and died like Stephen under a shower of stones.

Another one of the sons of Mary Cleopas was one of the college of apostles, viz: Judas or Jude, and he wrote the epistle that bears his name. Like others of the apostles he also was put to death, and thereby stained the altar of the church with his blood and sealed his faith by his death.

Joses was also a son of this Mary, and was probably one of the seventy disciples who were sent out in twos. He is thought to be the same person as Barnabas, the defeated candidate for the apostleship to fill the place of Judas Iscariot. He, like his brothers James and Jude, endured a large amount of suffering in maintaining his discipleship.

Simeon was another son of Mary Cleopas, and is thought to have been Bishop of the Church of Jerusalem after the death of his brother James. According to church history, he was terribly tortured for several days, and finally put to a cruel death by Trajan, the Roman emperor.

This was certainly a remarkable family. Cleopas, the husband of Mary and the father of these sons, was also a devoted disciple of Jesus of Nazareth, and an important witness of his resurrection from the dead. He was one of the two disciples that went to Emmaus on the morning of the resurrection, and received convincing testimony of the fact at the hands of their friend.

Mary herself was an early believer in Jesus, and in company with other women attended him in many of his journeyings. She ministered to Jesus, and in common with other disciples shared in many of his severe trials. She was present at the last Passover before the *passion*, and when the enthusiastic feast was instituted. She was one of that sorrowing company of females that followed Jesus to the place of his execution, and she was very near her *sister* when, stricken with anguish, she looked upon her dying son; and when Joseph of Aramathea took the lifeless body down from the cross, she assisted, it is quite likely, in preparing it for burial, and attended the company as they bore the shrouded form to the sepulcher. Having performed the sad rites of burial, she returned to the city and in company with the other women prepared spices and ointments for embalming the body after the Sabbath was passed; and very early on the morning of the first day of the week they repaired to the sepulcher to perform that evidence of their true affection, but when they arrived, to their astonishment they found the sepulcher empty and the body gone. They hurried back to the city to inform the disciples of that fact, and inform them of the utterance of the angels.

We can not fail to admire the character of this woman as thus set forth in her history; and there are many things appearing that draw largely upon our sympathy and show her to be, like her illustrious kinsman, a *child of sorrow*. If she bore the sorrows and trials that were her lot without murmuring or complaining, surely we should thus bear ours. We shall not be able in the journey of life to avoid them,

for they are the common lot of all, but we may endure them, *trusting in God*. Among our own relationship, as well as among others, we shall observe at times the most intense suffering. Like Mary, let us always be ready to recognize it, and sympathize with the sufferers. If possible, let us alleviate the load of sorrows—bear a part of the weight that seems to be crushing out the very life of the victims. Oh, how many burdens, in the providence of the Supreme Ruler of the Universe, are laid upon some of our fellow travelers in the journey of life. While we are easy in our circumstances, they are sorely pressed; while we have health, they have sickness; while we have plenty, they have want; while the garden of our domestic circle may be in good condition, with healthy plants and blooming flowers in all parts of it, there are other families that are quite different. Some have natural deformity and defects that can not be remedied, but are doomed to life-long continuance. In others there are cases of epilepsy, palsy, or scrofula, blindness, deafness, or some other terrible affliction. Some are cursed with the bane of intemperance in a drunken father, brother or son, and not a few have to bear the odium of public disgrace of one of their number suffering the penalty for violating the laws of their country in death, imprisonment or disfranchisement.

Oh, let us learn how to *care* for others—bear their burdens, ease the anguish of their hearts when overcharged with sorrow. Let us learn to observe the wounded and bind up their wounds. Though they be of another nation, or creed, or tongue, they are our kinsmen, and like the “Good Samaritan” ministering to the wounded Jew, we should look on them with

pity, and render them help. "Blessed are the merciful, for they shall obtain mercy," the utterance of the Divine Teacher, it would be well for us ever to remember and practice.

CHAPTER XXXII.

MARY, THE SISTER OF LAZARUS,

Was also a disciple of Jesus, and she lived with her brother Lazarus and her sister Martha. Their residence was in Bethany, a little town not far from Jerusalem and near the base of the Mount of Olives. It is said to have been a very pleasant little village, not far from the usual road to Jericho. It is supposed to have been especially attractive on account of its position and surroundings, its fruit trees, olive trees, pomegranates and oaks, as a place of residence. It being only two miles from Jerusalem, Jesus frequently, when in the city, as evening came on, went to it to spend the night. Early in his ministry he formed the acquaintance of this Mary, who, with her sister Martha and Lazarus her brother, entertained him. Many a pleasant night was spent in the family composed of this trio. It is said "Martha received him into her house," from which we may reasonably suppose she was the elder sister and matron—the responsible housekeeper. Whenever Jesus visited them the matron of the family received him cordially and entertained him hospitably, while Mary who was, we would judge, especially amiable in her disposition and lovely in her temper, entertained him with her conversation, or rather was entertained by him. She took her position as a loving disciple at his feet, and listened attentively to his instructions, and always felt that she was highly honored in having such an instructor.

On one occasion, when Jesus visited this Bethany

family, Martha complained to him that her sister Mary had left her to serve alone. She was anxious to prepare a repast that would honor her distinguished guest, and probably had asked Mary to render her assistance in making the provision; but she had become so intensely interested in the lesson of instruction he was giving her, that she heeded not her sister's request, and becoming impatient, she approached the guest and said, "Master, carest thou not that my sister hath left me to serve alone; bid her therefore that she come and help me." This complaint entered against Mary indicates a special and peculiar intimacy between Jesus and this family, and when he came to give a decision in the case it was in favor of Mary. He reproved Martha for her dissatisfaction, and commended Mary, showing that her course was right and her choice a wise one. He said, "Martha, Martha, thou art careful and troubled about many things; one thing is needful, and Mary hath chosen that good part that shall not be taken away from her." As though he had said, Martha, listen to me (repeating her name was intended to impress her with the utterance he was about to give), it is unnecessary to give so much time and attention and labor to provide a sumptuous repast. Such a great variety of eatables as you are preparing is unnecessary. Simple fare is all I want. One healthy article of diet is needful, and one only; the preparation of that would require but little time or labor, hence much of the time spent in extensive preparations by you for eating, or feasting me as your guest, might be spent in the enjoyment of my presence and conversation. Mary has done well to remain with me, for she has secured valuable information and a

rich experience. The knowledge I have imparted to her is valuable; while memory lasts she will retain it, and it will bless her by fitting her fully for the responsibilities of life.

As acquaintance increased, the affection of Jesus for Mary increased, as also for her sister Martha and brother Lazarus. But at length a terrible trial came upon these sisters; their brother Lazarus died. They watched over him with fond affection as the disease made rapid inroads upon his system; and as the case began to grow hopeless, they often thought of Jesus and wished he was with them, and probably hearing where he was, sent him word. Some of the disciples received the news, and coming to him said, "Lord, behold he whom thou lovest is sick." He did not immediately go to Bethany, but remained where he was till after Lazarus was dead; then the intelligence reached the disciples that he was dead. Jesus, in a conversation with them, represented death as a sleep, saying, "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep." As he approached Bethany, after the burial of Lazarus, Martha heard he was coming and went out to meet him, and as she met him, poured the sorrows of her soul into his ear in the expression, "Lord, if thou hadst been here, my brother had not died." Mary soon afterward met him with the same expression of anguish. He sympathized keenly with this loving disciple, and asked to be shown the spot where they had buried him. Mary and her sister attended him to the graveyard, and he raised their brother from the dead, restoring him to their arms and hearts.

A few days before the passover feast came on, Jesus,

while enjoying the hospitality of the Bethany family, was invited to sup with Simon the leper, who lived in Bethany. He had been cured, possibly, by Jesus not long before, and by his cure was restored to society and the privileges of the Jewish Church, from which he had been excluded while diseased. Having gratitude of heart, and true affection for his benefactor, he invited him to a feast at his house, and among the guests were Mary and her sister, and Lazarus who had been raised from the dead. While this company were enjoying the festivities of the occasion, Mary took a pound of ointment of very pleasant perfume, and costly, and approaching Jesus, poured it upon his head, and the whole house was filled with the odor of the ointment. It was a beautiful and impressive scene. Mary had given many evidences of her affection for Jesus before, but this was the most striking of them all. She had procured it with her own money, and she was in humble circumstances, but she gave it freely. There were objections made by some that were present to this act of the loving disciple, and they denominated it a waste; but Jesus commended her for it, and justified her use of the costly ointment by saying, "She hath wrought a good work on me; she is come aforehand to anoint my body to the burial." Thus Mary is represented as having performed for Jesus the very work that the illustrious women went on the morning of the first day of the week to perform—the morning of the resurrection.

The character we have been considering is a beautiful one, and Odd Fellows and their wives may see in her history an example worthy of imitation. Her *friendship* was pure as the friendship of an angel; it

stood test after test, and was never doubted. Her *love* was the ardent affection of a true woman, while the cardinal and royal virtue of *truth* was pre-eminent. She never swerved from her profession as a true disciple. The tender affection of her last recorded act, of anointing the body of the Lord, even embalming before he was dead, may serve to direct us to sacrifices, in the manifestation of *friendship*, to those to whom we are fraternally bound. In this way we may embalm ourselves in the memory of our friends, as **Mary** did in the heart of **Jesus**.

CHAPTER XXXIII.

MARY, MOTHER OF JOHN MARK.

This good woman lived in the city of Jerusalem, and became a devoted member of the Jerusalem Church. She was won over to the cause of Christianity by the apostles who lived and labored at Jerusalem. Her house became a welcome resort for the persecuted disciples. Her *hospitality* was enjoyed and appreciated by the strangers at Jerusalem who were votaries of Christianity, coming in from different parts of the Roman Empire. She probably provided them with food and shelter and gave them spiritual counsel.

As the early Christians in Jerusalem had no house to worship in, she opened her house and it became a place of resort and a place for worship. And after Jesus was risen from the dead, it is quite likely that the disciples were assembled in one of the rooms of her house when Jesus appeared unto them and satisfied them of his resurrection. At her house they met on the first day of the week for several weeks; and after the ascension from Olivet they resorted there to converse regarding the wonderful event, and to encourage one another in the faith. And the same room was probably the place where they continued in prayer while waiting for "the promise of the Father." And while they were all there with one accord on the day of Pentecost, the Holy Spirit came "as a rushing, mighty wind and filled all the house where they were sitting."

During the severe persecution that followed, brought about by Herod, when James the brother of John was killed by the sword, this house was still open for persecuted Christians. About this time Peter was cast into prison and was being guarded by sixteen soldiers, four of them serving on each watch, and he was bound with chains. He had been tried and condemned, and the night before he was to be executed was thus guarded and sleeping. The Christians were holding a prayer meeting at the house of Mary, and the great burden of their prayer was for the deliverance of the apostle. The hour of midnight had come and still the prayer meeting was continued; "prayer was made without ceasing of the church unto God for him." And the prayers were effectual, for the angel of the Lord went to the prison and passed through the different apartments, leaving the doors unbolted, until he came to the place where the prisoner was sleeping. The angel woke Peter from his prison sleep and bade him bind on his sandals and follow him out. He heard the order and immediately obeyed, leaving his chains and prison-bed and his soldier guards. He followed the angel through the different apartments without waking any others, prisoners or guards, and he reached the outer gate. Then, with the angel who had delivered him by his side, or in advance of him, he threaded his way through the streets of the city without being discovered by any of the city night-watch, until he reached the house of Mary. He knocked at the gate immediately on arriving; the knock was heard, and a damsel named Rhoda came to the gate. She heard the voice of Peter, and was so overjoyed that she ran back and interrupted the devotions by making the re-

port that Peter was at the gate. They did not believe her report, for they knew that the apostle was in prison; but she insisted that she was not mistaken. The company began to feel that they must credit her report, therefore they said, "It is his angel." But Peter continued knocking, and they sent a careful deputation to the gate, who became satisfied that it was Peter, and they opened the gate and he went in among them and told of his deliverance by the angel of the Lord.

John Mark, one of the Evangelists, was a son of this woman, and was the author of the Gospel which bears his name. Having such a mother as Mary, and being blessed with her pious training, it is not strange that he became a devoted disciple. He traveled on an extensive tour with Paul and Barnabas. Afterward, from Jerusalem, he went with Barnabas to the country of Cypress. He was associated still later very intimately with Paul and Peter, and Peter, in his first epistle, claims him as his son in the Gospel. John Mark was afterward put to death by a cruel mob, but like others of the apostles and evangelists, he maintained his faith unto the end.

Mary the mother of John Mark, in the incidents recorded above, gave to Odd Fellows and their wives much example worthy of imitation. *Friendship*, such as she practiced toward the oppressed and persecuted, by encouraging them and their cause and rendering them needful help, giving them shelter and counsel and food, we also may practice. Yes, as we are passing along life's pathway, we are often accosted by the oppressed and persecuted, the forsaken and unfortu-

nate. Let us be always ready to recognize their condition, listen to their tale of sorrow, and if satisfied of their worthiness, let us give them shelter, counsel and pecuniary aid.

Love, such as this woman practiced, may be practiced by us, and thereby we will win the feelings of those whom we remember and bless with our attentions. And moreover we may by our example prompt others to noble deeds of charity, and so indirectly benefit sufferers whose condition does not come under our own observation.

Truth, as Mary espoused it and practiced, we would do well to espouse and retain and practice. Her name is embalmed in the heart of the Church, and she lives though she is dead. So we may live in the memory of mankind after we have passed from earth, and our influence be a source of life among mankind.

CHAPTER XXXIV.

MARY MAGDALENE.

The designation given this important personage was Mary Magdalene. She was thus distinguished from the other Marys who were disciples of Christ. The probable reason why this name was given her was, she resided at the time she became a disciple in Magdala, of Galilee, and possibly this was her birth-place. She was a woman of high position in the city, and well known in the country about Magdala. If she had not been a woman of great respectability it is not at all likely that she would have been allowed the privilege of following Christ and his apostles from city to city, and being associated with such important personages as Susanna, and Chuza, the wife of Herod's steward. These three women are said to have ministered to Jesus of their earthly substance. The fact that she is associated with these women indicates that she was in good circumstances. She was probably rich as well as honorable.

Mary Magdalene appears beautiful to us as her character is developed as a disciple. Constant and kind in her ministration through his ministry, she was true to him at his crucifixion, and evidenced her devotion by assisting in preparing his body for the burial. The circumstances of her remaining at the sepulcher when the other women who attended her returned to the city of Jerusalem, seems to indicate that her love was greater than the love of either of the others. It may be possible that the Savior had done more for her than

he had done for others. Yet we will by no means suppose that she was lacking in virtue, as some suppose.

Mary Magdalene followed Jesus in his last journey, and was near the cross when he endured the pains of dying, and with the deepest sympathy she ministered to his sorrowing mother. After the death of Jesus she went, in company with the other women, to Jerusalem, to procure the spices to embalm the body after the Sabbath was over. Early on the morning of the first day of the week, having everything in readiness, she went to the sepulcher, but on the way the women remembered that their Lord was enclosed in the sepulcher, and a great stone was at the entrance, and they said one to another, "Who shall roll us away the stone from the door?"

Notwithstanding this difficulty which had sprung up in their minds, as they were so near they went on, and to their astonishment when they reached it they found the sepulcher empty and the body gone. There were two angels sitting near who addressed the women thus: "He is not here, but is risen." And the angels charged them to go and tell Peter and the other apostles that he was risen. The women, except Mary Magdalene, hurried back to tell the disciples—she stood alone weeping for the absence of the body of her Lord. The thought that pressed upon her mind was, "I shall never see his form again, and this sacred duty I came here to perform, of embalming his body, I can never perform." The anguish of her heart was told in sobs and tears.

This good woman was not unobserved in her sorrow and tears, for as she stooped down and looked in where the body had been lying, she saw the angel guard,

and that angel guard discovered the anguish of her heart, and one of them addressing her, said, "Woman, why weepest? Whom seekest thou?" She answered promptly, that she was seeking for the body of her Lord, and with earnestness, addressing the speaker, she said, "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away." Scarcely had the sentence died upon her lips until a well known voice fell upon her ear, and that voice proceeded from the person who was speaking to her in the question above. He said to her, "Mary." She stopped not a moment to reflect, for he who now called her name had done it frequently before, and she recognized the voice as that of her Lord. Turning herself, she said unto him, "Rabboni,"* which is to say Master.

Mary Magdalene fell at his feet and embraced him, being overpowered with joy. But Jesus checked her, saying, "Touch me not, for I am not yet ascended to my Father, but go to my brethren and say unto them, I ascend unto my Father and your Father, to my God and your God." Satisfied of his resurrection, "she went and told the disciples that she had seen the Lord, and that he had spoken these things unto her."

Mary Magdalene is thus presented as the first witness of the crowning doctrine of Christianity, the

* There is a tradition that the Queen of Sheba, when she saw and heard the wisdom of Solomon—when she saw the beautiful structure of the temple on Mount Moriah, and the king's own house on Mount Zion, and the grand causeway, or ascent by which he went up to the house of the Lord—that she exclaimed as she looked at the great King of Israel, "Rabboni," and the tradition informs us that these two women were the only persons that ever uttered, expressive of their feelings, this word.

resurrection from the dead. Thus, while the Virgin Mary was greatly honored in being the mother of the world's Redeemer, and in looking with joy upon him first, when he entered this sin-defiled world, Mary Magdalene's love was rewarded as she looked with adoring rapture, first of all the disciples, upon the risen and glorified form of him who conquered death and cleared the way for man to the joys of immortality. There is not a living principle of Odd Fellowship that Mary Magdalene does not give us in her life, as thus narrated, a beautiful exemplification of. She exhibited the purest kindness and devotion to pure principle. Charity in its largest and highest sense was practiced by her. Her time, and her strength, and her money were lavished freely on him to whom she was so strongly bound. All that she possessed was freely bestowed for the comfort and enjoyment of him whom she rejoiced to own as her Lord and Master. Jesus relieved her from the burden of sin, and she in turn, appreciating his favor, gave him relief. *Mutual relief*, which is a principle of our affiliation, was beautifully exemplified by Jesus toward Mary, and by Mary toward Jesus. A purer *friendship* than that which was exhibited in her discipleship, can not be called up in all the history of earth's sons and daughters. It stood the test of adversity in its direst forms. She maintained it to the last, being among the last at the cross when Jesus died and among the first at the grave on the morning of the resurrection. She exhibited a *love* that honored humanity and especially that honored her sex. It had no alloy, but was like a diamond of the first water, a star of the first magnitude. Her heart was under the influence of *truth*, and

she gave an exhibition of it in her attachment to Christ and Christianity that is indeed beautiful. There was no shrinking or failure on her part, but she maintained her profession in the face of danger or death. When others, who had been remarkable for their courage and fidelity, forsook Jesus, she stood by him and heard his dying groans. She assisted in preparing his body for burial and for embalmment, and after his resurrection boldly declared it to the disciples and the world. She was *hospitable*, always ready to minister to the necessitous—giving food to the hungry and water to the thirsty. She was tolerant towards those who differed from her in opinion, and practiced that *golden rule* taught by her Master, "Whatsoever ye would that men should do to you, do ye even so to them." Having reposed her *faith* in God and practiced *truth* through life's short devious way, she reached the last *watch* and passed away from earth to enjoy the glories of heaven. To the membership of our great fraternity we may well say, accept her example and follow in her footsteps; then will the world be improved by our life, and our character and influence shall live in the memory of those who survive us.

CHAPTER XXXV.

WIDOW OF NAIN.

This woman is designated as the "Widow of Nain," because she had been brought to the condition of widowhood by the death of her husband occurring during their residence in this city. And after the death of her husband, with her only son, she had continued to reside in Nain.

It was in the graveyard of this city that her hopes lay buried in the grave of her deceased husband; and she had no desire to change her place of abode. That grave was a hallowed spot, and she desired often to visit it in company with her son, around whom the affections of her heart clung and in whom they centered. And to that son, while standing with her at his father's grave, she often spoke of his virtues.

As time passed on and that son was developed into young manhood, the wound inflicted in her spirit by the death of her husband was measurably healed. She looks as a fond mother with pride upon that young man as he reminded her in his disposition, and temper and general character more and more of this lost one, and to herself she often said, "Though my husband is dead, and I must tread the pathway of life in widowhood, with no strong arm of a loving companion on which to lean, with no confiding husband's heart to trust, yet my son is dutiful and loving, and as such is the stay and support of my life, and he becomes more and more so as he grows older. I am not comfortless, for my boy is noble, manly and loving. I

see, day after day, evidences of his worth in expressions of true regard for me as his mother. He loves me, and for his sake I can bear life's ills, and even smile amid its sorrows."

Another dark day dawns upon this widow; her beloved son sickens, and during many wearisome days and nights of watching and ministering, she has had the sympathy and help of her neighbors and friends. The anxiety was very great during his sickness. Sometimes she hoped he would recover, and then again fears were entertained that he would die. At length the terrible ordeal came; the son died, and the widowed mother wept as none but a mother can weep, as she bent over the dear one in the throes of dissolving nature, and kissed his pale brow, moistened with the death sweat. In that desolate dwelling the numerous friends of the widow were gathered and doing all in their power to comfort and console her in the sad bereavement.

We have the honorable record for the people of Nain, that "much people of the city was with her." They did not leave her to endure this hard trial alone, as is too often the case in this cold and selfish world. Though she was a widow in humble life, she was reputable, and had a host of friends, and now that she needed them they were at her side and each vying with the other in rendering her affectionate service. They prepared the body for burial, and made all the necessary arrangements for the funeral train and obsequies.

The bier-bearers were selected and the mourners were classed and placed around her, and the funeral passed out through the gates of the city; with slow

and solemn tread they bore the corpse along the road to the grave yard, when Jesus of Nazareth, the friend of the poor and the great sympathizer of the sorrowing, met them. He possibly knew this widow, and her noble son whom they were bearing away to burial, and as he saw the sadness of her heart and the loneliness of her condition he "had compassion on her," and approaching the company of mourners, and fixing his gaze upon the stricken widow, he said, "Weep not." She heard his voice and wondered who it was that spake to her, and those mourning friends wondered who it was that bade her dry up her tears. How could she? She was a widow, but had become innured to widowhood. Now she was childless—left all alone in the world as to earthly relationship. She could not cease to weep.

But the voice and bearing of the speaker indicated deep sympathy. It attracted the attention of all. Leaving the side of the widow and her immediate associates who were closely following the bier, he stepped forward and touched it, and thereby intimated to the bearers that they should halt. They knew the import of his act and immediately stopped. Then addressing himself to the dead, he said, "Young man, I say unto thee, arise." He had no sooner uttered the expression than the dead man sat up and began to speak. The bier-bearers stood by in astonishment, and the gladdened mourners said to the widow, "Behold, thy son liveth." Instantly the fountain of her tears was dried, and she embraced her son.

What a wonderful sight! A young man who was dead being followed to his grave by a large concourse of friends of his widowed mother, suddenly brought

back to life by the words of Jesus, and at once entering into conversation with those who were engaged in his burial.

Let us learn the lesson from this interesting history, to visit the widow in her affliction when bereaved, and minister as the people of Nain did to her wants. And let us follow in the footsteps of the Great Teacher so far as we can, and always sympathize with the suffering and sorrowing of earth. In life's pathway, and during its short day we may ease many an aching heart. Odd Fellowship in its commands requires it, and let every obligated brother and every Daughter of Rebekah be careful to observe it.

CHAPTER XXXVI.

WOMAN OF SAMARIA.

This woman lived in the city of Sychar, but a short distance from the noted well of Jacob. It was on the usually traveled route from Judea to Galilee. As Jesus of Nazareth was passing from one part of the country to the other, he chanced to stop at the well of the old Patriarch for rest and refreshment. He sat there alone, for his disciples and traveling companions had gone into the city to buy food.

It was about noon, or the sixth hour of the day, when this woman of Samaria came to draw water from the well. She saw the stranger as he sat there; but he was a Jew and she a Samaritan woman, and the custom of that age was for Jews and Samaritans to have no dealings; and it was not common for them to pass the usual courtesies even, the one to the other. She would not, it is likely, have said a word to him, but he asked her to give him a drink. Yet her heart was touched by the request, and as she met his wishes she asked him, "How is it that thou, being a Jew, askest drink of me, who am a woman of Samaria?" This stranger had attracted and interested her, by so far forgetting the strong prejudices of the Jews against her people as to ask even so small a favor as a drink of water. She followed his example and was soon engaged—robbed of her prejudices—in a free conversation with him; or, rather, she took the position of a disciple or learner, and sat at his feet for instruction. Imitating his example, she broke over party

lines and national prejudices; and being convinced of his superiority, though a Jew, she accepted his teaching, and became earnest as a disciple. She seemed to forget the object for which she had come in the heat of the day to the well, for she left her water-pot or pitcher, and ran into the city and urged her friends to "Come and see" this stranger from whom she had learned so many important lessons. They accepted her invitation, and believed on him, as she believed, and uniting together, they detained him in Samaria for two days.

The great fraternity of Odd Fellows, from its organization, has followed the example of the great Teacher and this woman of Samaria, whom he successfully taught. It has aimed to destroy the lines of distinction, and uproot the prejudices of mankind, and fell the tree of selfishness. The family of man is but one great family, born of the same paternity. "God has made of one blood, all nations of men to dwell on the face of all the earth. Of every nationality, we are kindred, having the same father and preserver. We enjoy the light of the same sun—breathe the same air. "God is our Father, and all we are brethren." Let this woman and her example ever be imitated, by granting a favor when asked for by a worthy stranger, no matter of what nation or creed. "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Let that grand law of the great Law-giver, which we call "Love," be our rule of life, and we will bless our fellow-men, and be blessed by them. We will live to profit others till the sands in life's

hour-glass are all run; then leave behind us the savor of an honored name and influence to bless others when we are dead.

CHAPTER XXXVII.

THE SYRO-PHENICIAN WOMAN.

The title given to this woman, who was a Canaanitish woman, grew out of the fact that she lived in Phenicia at a time when it was part of Syria and within the jurisdiction of the governor of Syria. She was a most remarkable woman for *faith* in the Messiah of whom the record of his life gives us an account. The great Master himself said to her, "*O woman, great is thy faith.*"

She had a deeply afflicted daughter, and like all mothers whose children are sorely afflicted, she was in deep and earnest sympathy with the sufferer. The afflictions of the loved one were almost as painful to her as they would have been had she been enduring them herself. It was a peculiarly distressing case; her daughter was "grievously vexed with a devil." Whatever was involved in demoniacal possession in those days, here was a case of it. That mother's soul had been harrowed for months while her daughter was a sufferer. Having heard of the healing powers of Jesus of Nazareth—of wonderful cures he had performed—she determined to make application to him for help. Accordingly hearing where Jesus was, she approached him and addressed him in the following earnest expression of intense feeling: "Have mercy on me, O Lord, thou son of David!" and then she opened her case fully before him. He whom she addressed listened to her, and in his feeling heart there was sympathy just such as she needed. He knew the

case fully, and no doubt but he at once determined to meet her wants and relieve her suffering daughter. But he seemed not to regard her—to all appearance he paid no attention. His disciples became annoyed and asked him to “send her away,” yet he did not grant them their request, for he desired to let them see what he was already acquainted with, viz: that this Syro-Phenician woman had strong faith in him. It may be that they were quite willing to have him grant her request if disposed, for they were all like their master, kind, tender-hearted and compassionate. Yet possibly they may have thought, she being a woman of Canaan, had no special claim upon him. Indeed there is but one other case in all the miracles of the Savior when a Gentile was the subject, and that was the woman of Samaria, at Jacob’s well, who heard his counsels and said to her people, “Come see a man that told me all things that ever I did. Is not this the Christ?” He answered his disciples in the way of rebuke, but the answer was given in her hearing, and she seemed to be somewhat inspirited by it, for she approached nearer and worshiped him, and with all the earnestness of her nature, amid her devotions, she said, “Lord, help me.” She had heard him say, “I am not come but to the lost tribes of the house of Israel,” yet she felt that her case was a very important one and she could not give it up. He had not openly spurned her, and hence she would not take what he had said as a refusal to help her.

Jesus saw her anxiety and gave her his attention. It was the first time he had noticed her, and the first utterance directed specially to her. He said, “It is not meet to take the children’s bread and cast it to

the dogs." This seemed to be classing her virtually with that of a heathen, whom the Jews denominated dogs, while they themselves rejoiced in the appellation of children. But even this did not discourage her; she acknowledged the justness of the classification, but she drew from it a strong argument in her own favor. With the argument she made a strong plea for help. She said, "Truth, Lord, but the dogs eat of the crumbs that fall from their master's table." This woman did not ask to be put on a level with the children, or to be made equal with the Jews, but in the abundance of miracles he was performing for them she begged that he would pity and help her, though a Gentile, by curing her daughter.

The disciples had probably been looking on with astonishment while Jesus and the woman were conversing. They saw the force of her reasoning and the expressed earnestness of her soul. It is likely that they admired her spirit and faith and were glad to see that her wishes were met and her daughter cured.

Let us learn from this woman's case to bring our burdened hearts to God, and lay them open—and store our minds with his precious promises. Let us fill our mouths with arguments, remembering that "He that asketh receiveth, he that seeketh findeth, and to him that knocketh it shall be opened." Faith in God, for which she was so great, secured for her and her daughter divine favor. So will it procure for us and the objects of our care the approval of the Supreme Ruler of the Universe. Let Odd Fellows

and their wives learn this lesson from the interesting history of the Syro-Phenician woman and practice it constantly in their lives.

DORCAS, OR TABITHA.

It is not an uncommon thing for us to find benevolent societies and even Lodges of Daughters of Rebekah bearing the honored name of this woman, and the reason for it may be found in the character of the woman. She was a member of the infant church at Joppa, and had a reputation for faith and the development of faith by good works. Among the members of the Christian Church at Joppa were many who were poor; and no wonder, for the system of the new religion provided for preaching the gospel to the poor, and the obligations of all the votaries of it required them to renounce the world. Those who had but little could comply easier than those who had much of the world.

Dorcas was well known, not only in the church, but throughout the city, for she was a working member of the church, and a live woman in the city, and the lesson may be learned in the contemplation of her character, that it is important in the association of Odd Fellows to be faithful and energetic. The poor had fond remembrances of her kindness and ministrations to them in times of necessity. The record of her is "She was full of good works and alms-deeds which she did." Who among us in the fraternity of Odd Fellows would not court such a record, or rejoice in it if truthfully made of us? The regular reports of visiting committees of Rebekah Degree Lodges, if

properly made and recorded, will often give just such a record of our worthy working sisters.

But the character she had established, and the esteem she had enjoyed, were not proof against death; for this good woman, in the providence of the Supreme Ruler of the Universe was stricken down by disease; being watched over and ministered unto kindly for a few days, she died.

It was a dark day in Joppa for the church, and especially the poor of the church and community, when she died. A true friend to the poor in any association benevolent in its character is a philanthropist indeed. In the membership of that church there was not one, to appearances, that could not have been better spared. In the sorrow of their hearts they set themselves about preparing her grave-clothes, and dressing her for the tomb; and oh, how sad is the heart of a bereaved one in the midst of such a trial. We have all felt it; for what house has not some time been a house of mourning?

The apostle Peter was at Lydda when Dorcas died, and they sent a messenger to inform him, and request him to come at once to Joppa. They were expecting to make the arrangements for her burial, and probably desired to consult with him, and have him present to give directions, and join with them in the last sad duty. A principal object of their sending for him, was that he might comfort them in their sorrow with words of truth and acts of kindness.

When the messengers arrived at Lydda, they repaired at once to the boarding place of the apostle and informed him of the death of this good woman, and requested him without any delay to come to them.

Without any hesitancy he arose and went with them. It does not at all appear that he went expecting to be used as an instrument in so striking a miracle as that of raising Dorcas from the dead. But the Supreme Ruler intended to work this astonishing miracle through Peter, and inclined his heart to attend to the message, and go quickly to the scene of sorrow. As soon as Peter arrived, they led him into the chamber or upper room, where Dorcas lay in death's embrace and shrouded for the grave. He was not alone in that chamber, for as he stood and looked upon the clay-cold form, motionless and speechless, he heard the cries of the grief-stricken hearts around him. There in that company and pressing around Peter, were many widows who had been relieved by her in her life-time, and possibly orphan children to whom she had been a mother. They were pronouncing blessings upon her memory as their benefactress, and they were weeping in the remembrance that they could no more enjoy her counsels and share in her charities; and, as an apology for their expressions of sorrow and overflowing tears, they showed him the coats and garments she had made while living. With much of this labor of her head and heart and hands, she had "literally clothed the naked." They felt that she was the friend of all, and her death was a common loss.

There follows now an intensely interesting scene. The apostle prepares for the coming display of divine power. He "put them all forth;" i. e., invited them to leave the upper chamber, that he might with more freedom and less disturbance pour out his soul to God in prayer. He knelt down and earnestly prayed for

her restoration to life. The virtues of this good woman were fresh in his mind, and he had an ardent desire that she might be given back to the church; and I suppose he wished a new attestation of the truth of his own mission. After praying, he turned to the still lifeless form before him and said, "Tabitha, arise!" (This was her Syriac name, while Dorcas was the Greek name.) Oh, what faith the apostle must have had to close his prayer with this command, thus to speak to yet unconscious matter. But divine power was displayed as he thus spoke, and she opened her eyes and looked upon the apostle. The first object upon which she fixed her eyes, upon coming back to life, was Peter. He reached forth his hand as she sat up, and assisted her. He then called the membership of the church in, and the widows, and presented her to them alive.

We may reasonably suppose that there was a large amount of surprise on the part of Dorcas, as also on the part of those who had lamented her death; and though it may not have been a matter of rejoicing on her part, it was on the part of her friends who had been so deeply wounded in her death—and it was to them a glorious confirmation of the truth of the system of Christianity.

We have not learned how long she lived after her resurrection, but may reasonably suppose several years, during which she continued her work of ministering to the necessities of saints, and blessing the poor with her benefactions. When she crossed the mystic river the second time, it was to return to earth no more for life in a state of probation.

Here, in this good woman and her character, as

DORCAS, OR TABITHA.

exemplified in this history, every Daughter of Rebekah may learn some important lessons. Do not wait for opportunities to do good to come to you, but seek after them, and with your benefactions to the needy make to yourselves friends. Scatter blessings all around you, and your name and character and good deeds shall live in the memory of the relieved, after you have passed away; and though you may not be returned by a resurrection as Dorcas was, yet your flesh shall rest in hope, and on the morning of eternity you shall come in the general resurrection, and, being acquitted amid the terrors of the grand assize, shall begin the enjoyment of a glorious, eternal reward.

CHAPTER XXXIX.

LYDIA OF THYATIRA.

This important personage was born in the city of Thyatira, but is introduced to our notice in the early history of the Christian Church. She lived in the city of Philippi, in the country of Macedonia, and was the proprietress of what would be called in this day a fancy store. She was a seller of "purple" or purple silks. It is not quite certain whether she was a Jewess or a Gentile woman, but we may reasonably suppose she was a devout worshiper of the true God, and became a convert to the Christian religion through the influence and preaching of Paul. The place where she was converted was at the "river side," a place of resort not far from the city of Philippi. The business in which Lydia was engaged was honorable and demanded her constant attention; and yet, with this demand upon her, she found time to worship God according to the knowledge she possessed. She heard Paul preach the first Sabbath after his arrival in the country of Macedonia, and the simple but clear account given of the result of her attendance of the service by Paul at the "river side" is, "The Lord opened her heart, and she attended to those things which were spoken by Paul." She heard the *truth*, and acknowledging it openly, declared her faith in Christ. She took upon herself the Christian name and character in baptism, and so far as her household could be influenced and controlled, they too became converts to Christianity and followed her example.

Lydia showed her strong attachment to the minister who had been instrumental in her conversion by pressing him to come to her house and abide there. There may be several reasons why she besought him, if he judged her worthy, and believed her conversion to be genuine, to make his home with her. She desired to receive further instructions from him regarding the system of Christianity. She also desired her family to enjoy his counsels and daily instructions. Thus beginning her Christian life, it is not strange that she became a noted Christian woman in the infant church.

Paul and his companions were persecuted at Philippi and cast into prison, but were instrumental in the conversion of the jailor. As soon as the apostle was delivered from the stocks and the prison he went to the house of Lydia, where he found the Christians engaged in prayer.

Lydia was not afraid to show her *friendship* and feeling for Paul and his companion, nor did she shun their company lest she might lose her patrons; for the *love* she bore them she risked her reputation as a seller of purple and maintained the *truth* at the risk of business and even life.

The character of this good woman is worthy of consideration, and among the Daughters of Rebekah she deserves to be patterned after. Her devoutness, as well as her *friendship* in the way of *hospitality* to the messengers of Gospel *truth*; her "*faith in God*," which led her where her heart was opened to the performance of good deeds, are worthy of all commendation.

We would urge the members of our Order to make

effort, such as marked Lydia, to acquire knowledge that will fit them for the duties and responsibilities of life in all its relations, and especially supply, when you have it in your power, the wants of the needy if their wants come to your knowledge. "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."

PART THIRD.

CHAPTER I.

ENOCK.

This patriarch was one of the most remarkable men of the antediluvian age. He was distinguished for moral goodness, and his virtuous character and life are to be traced to his "*trust in God*," for it is said, "By faith Enoch walked with God, and he was not, for God took him;" by which we are to understand that he studied and practiced his duty to his Creator and to his fellow men; his life was without blemish or flaw, so far as we know. He remembered the great fact taught to Adam when hid among the underbrush in the garden of Eden, that the *all-seeing eye of God* was ever upon him, watching him in his course through life, and that the darkness and light were the same to the omnipotent and omniscient Deity. And Enoch aimed constantly to secure the divine approval, and we may safely say concerning him that he succeeded in his efforts, for as he passed along in life's pathway and carefully noted the opportunities of doing good and used them, he enjoyed the approval of his own conscience and the smiles of heaven. He blessed others, and was in turn blessed by them.

As the great Creator is constantly bestowing his

blessings on all his intelligent and dependent creatures—making his sun to shine on all alike, and his air to surround all for purposes of breathing and comfort—so this great patriarch was engaged, during his whole life, in the bestowment of blessings on others.

He was imitating him whose communion he enjoyed, and in the light of whose countenance he constantly walked. And what an example have we, as Odd Fellows, in Enoch for our imitation. If we always remember that the *all-seeing eye of God* is ever upon us, watching our movements, and closely observing our use of the opportunities we have of doing good; and if we open our hands and our hearts to bless those around us, we shall have an approving conscience, and the smiles of him to whom we own ourselves accountable.

Enoch lived three hundred and sixty-five years. That seems to be a long life, and yet it was a short life for an antediluvian patriarch. It was a much shorter life than any other of the patriarchs of that early age lived. But considering the peculiar manner in which he closed up his earthly pilgrimage it need not be considered short. "He was not, for God took him," by which we may understand that he went from earth to heaven without dying.

It is quite possible that Enoch was the second of the progeny of Adam that entered heaven, for Adam himself was yet alive when this patriarch was on the earth, and, so far as we know, there had been but one death, and that was the violent death of Abel, whom Cain slew.

The ordeal of death had been witnessed but once. The iron gate had been opened but once, and that was

to admit Abel to the spirit land. He alone, so far, had felt the throes of dissolving nature. Enoch's change was a translation, "that he should not see death."

His faithfulness to God and the correctness of his life was rewarded by an entrance into heaven without death; and he thereby represents saved and glorified humanity in the patriarchal age of the world, as Elijah, who went up in a chariot of fire, represents the prophetic age of the world. And one of these two important characters was present at the Transfiguration of the Redeemer, and was recognized by the honored disciples.

Enoch, though living long before what is called the prophetic age, yet, nevertheless, prophesied, and his prophecy, as given by a sacred writer, possesses a daring grandeur almost equal to any prophecy ever uttered. It was in the following language: "Behold the Lord cometh with ten thousand of his saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against thee."

Let this illustrious Patriarch be an example for our imitation in the work of life. Then shall we not only have the approval of the Great Father above but the testimony of a good conscience. And in the end of life's labors we shall rest with Enoch in heaven.

CHAPTER II.

ABEL

The Patriarch Abel occupies a very distinguished place on the roll of honor of the early ages, and is the very first of the array of witnesses presented by the logical Paul, of the Christian race. He is the first one of Adam's progeny who was remarkable for "*Faith in God.*" "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous." Like his brother he brought a thank-offering to God, and thereby acknowledged his indebtedness to the *Great Supreme Ruler of the Universe*, and expressed the gratitude of his heart for the divine mercy. But this was not all. He also brought of the firstling of his flock and offered it as a sin-offering. In this way he expressed his faith in the necessity of an atonement for sin. He had his eye upon the promised Son of the woman that was to bruise the serpent's head. His "Faith" in the coming Redeemer was expressed by the *bloody sacrifice*, which was typical of atonement for sin. And Abel was the first of the human race that entered heaven. Being the senior saved saint from earth, we may suppose he is the chorister of the celestial choir.

But there are lessons for Odd Fellows to learn in the short life, the beautiful character and the untimely and cruel death of Abel.

It is thought he was a twin-brother of Cain; but, whether he was or not, he was the younger of the two, and it is quite reasonable to suppose that the el-

der was the most athletic, while the younger was the most amiable. Abel grew up to manhood by the side of his brother Cain. They were together in the innocence of childhood, and in the gambols and sports of early manhood.

They rambled over the hills and traversed the valleys of the new earth together. They walked together upon the banks of the rivers Pison, Havilah, Gihon and Hiddekel—the four rivers that headed in the stream that ran through the Garden of Eden and watered it—and, possibly, every day bathed in its waters. They watched the passing seasons with pleasure, and gathered the fruits of the trees and of the fields. They ate at the same table, and slept in the same tent. They enjoyed the song of the birds and the fragrance of the flowers. They received the kind and wholesome instructions of the same parents and were governed by the same family rules, and they were trained to offer their morning and evening sacrifices together. In the relation that existed between them, and by the associations of many years, they were strongly bound together as brothers. The innocence and loveliness of childhood and youth gave place to the sterner duties and perplexing cares of manhood, and the responsibilities of heads of families. It is quite reasonable to suppose that Abel and his brother, when they attained manhood, married their sisters; for thus it must have been with the progeny of Adam in making the start toward peopling the earth.

In starting out in life to do for himself and support his family, Abel chose the employment of a shepherd, an occupation that became very common and popular

among the patriarchs in the antediluvian and especially in the post-diluvian ages. Jabel, the son of Lamech, before the flood, "was the father of such as dwell in tents and have cattle." And, after the flood, Tereh and Abraham and Lot, with their posterity, were all shepherds. Jacob's sons, from Reuben, the eldest, to Benjamin, the youngest, all followed this employment. Moses was acting as a shepherd for Jethro, the Priest of Midian, when called at Horeb to the work of emancipating his down-trodden countrymen, oppressed with their bondage in the land of Egypt. David, the sweet singer of Israel, and the first *great* king of that kingdom, was a shepherd boy when selected and anointed by Samuel the successor of Saul.

While Abel was faithfully prosecuting his employment as a shepherd, and offering regularly his sacrifices to the God of his father, his brother Cain became *jealous* of him, and indulging in that spirit and feeling he meditated revenge. And what was the cause of his jealousy? Why, evidently, the sacrifices of Abel were accepted because he offered in a proper spirit and of a proper kind—while his sacrifices were not of a proper kind, and probably not offered in a proper spirit. The sacrifice of Abel was typical and was accepted; but the sacrifice of Cain was not typical, and was rejected. The one was approved, and the other was disapproved. How this approval and disapproval were manifested we are not informed; but Cain said, "Now I shall be hid from the face of the Lord." His *jealousy* led him to anger, and his anger led him to meditate revenge upon Abel, and he sought the opportunity to secure that revenge by killing Abel. At length he perfected his plan and executed it. He

invited Able, one beautiful morning, to take a walk with him in the field; and, willing to gratify his brother, the patriarch agreed to go; for it may be he had seen some evidences in the conduct of Cain of unpleasant feeling toward him, and he desired to have the cause of that unpleasant feeling removed. With a pure and unsuspecting heart Abel began the walk, but ere he had gone far a blow from a bludgeon in the hand of Cain rendered him senseless, and he fell to the ground, and soon he was dead, and his manly form paled and grew cold in death. Before the day had worn away the family were thrown into a degree of alarm, occasioned by the absence of Abel, and they started out in search of him. It was not long until they found his stiffened form on the hill side, and looked with sorrow for the first time upon an *emblem* of their own *mortality*. An inquest was held by the Almighty over the body of Abel, and the murderer was questioned as a witness is questioned by a judge.

It was only necessary to propose one single question: "Cain, where is Abel, thy brother?" Filled with confusion that betrayed his guiltiness, he exclaimed, with shocking indifference: "I know not; am I my brother's keeper?" The examination closed. The verdict was given. Abel has been murdered by Cain; and the verdict was announced in the hearing of the murderer: "The voice of thy brother's blood crieth unto me from the ground." Then the punishment was announced: "And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground it shall not, henceforth, yield unto thee her strength. A fugitive and a vagabond shalt thou

be in the earth." No wonder that Cain cried out in the anguish of his heart, "My punishment is greater than I can bear." He saw the atrocity of his crime, repented of the cruel deed, and earnestly plead to be saved from the avenger of Abel's blood. Accordingly a mark was set upon him that designated him everywhere as a murderer, while a special edict of the Almighty shielded him from the avenger.

The lessons we are to learn from the history of this patriarch are the following:

To be accepted and approved by the God of the patriarchs, we are to be virtuous and faithful and devoted in his service.

Again, we may learn that we are to rejoice in the prosperity of others, and never indulge in the spirit of jealousy; for, as in the case of Cain, who murdered Abel, jealousy may lead to anger and the feelings of revenge, under the influence of which we may be led to the foulest crime.

And, finally, let this history lead us to foster and practice the feeling of *care for others*. The system of mediation established by the Great Ruler of the Universe tells us that we are dependent to some extent the one upon the other. None are so healthy that they can surely say they will never be sick—none so rich that they can surely say they will never be poor.

As we would be cared for when in necessity, so should we *care for others*. There is a sense in which every man is his brother's keeper. God and humanity require that we "do good to all men," and especially to those who are bound to us by strong ties. In the honored brotherhood of Odd Fellowship let us be faithful to each other, to the fraternity and to mankind.

CHAPTER III.

MELCHIZEDEK.

No one has ever been exalted to the sublime degree of the *Royal Purple* in the Patriarchal branch of our beloved Order, who has not heard of this distinguished person, and to some extent has been led to contemplate the character of the King of Salem.

There has been considerable conjecture as to who he was—whether he was a divine person or a mere man. We who read the Old Testament account of him, without any reference to the New Testament, will at once be forced to the conclusion that he was a mere man. It is the account of him given by Paul in his epistle to the Hebrews that has given rise to the disputes and discussions as to this important personage. He is said to be “without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the Son of God.” By which may be understood that he was not reckoned in Jewish genealogies—that the time of his birth and death were unknown, and his parentage was unknown. He undoubtedly was a mortal man, and as such had parents. He was born, and lived and died; and, as a man and priest, was an illustrious type of the Lord’s anointed. He is first introduced to our view in Gen. xiv, 18; and I would direct every Patriarch to the passage and its context for the name and character of the man. That Grand Patriarch, Abraham, had just proved a noble and successful warrior. With his trained servants he followed

after the confederate kings, who had captured his neighbor Lot and his family, and had recaptured their goods with probably other important spoils. The King of Salem knew of the expedition of the confederates, and of their success, and probably sympathized with the conquered country, and especially with those of the people who had been captured and were being carried off by the conquerors, to be divided as booty is divided among confederates. He met Abraham "returning from the slaughter of the kings, and blessed him" in the name of the Most High God, and he brought forth bread and wine. He prepared a feast for the conqueror and his soldiery. He evidently desired to refresh and restore the weary and exhausted men. They had just made a rapid march, and had fought a hard battle with an army that greatly outnumbered them, at Hobah, and now they were returning with the recaptured prisoners and spoils. He met them, flushed with victory, and pronounced blessings upon them; but it was not a mere blessing of words—it was material aid; it was rest for the weary and fatigued—bread to satisfy the cravings of hunger, and wine to cheer up and enliven their flagging spirits.

What a noble example of *friendship* when *friendship* was needed; and it was duly appreciated by Abraham, for he gave the King of Salem tithes of all. He recognized not only the kingly position of Melchizedek, but his second office of priest—not a priest of some false god, or in some false system of religion, but "Priest of the Most High God, the same God whom he served." He gave the same proportion of the spoils he had taken that was required afterwards under Levitical priesthood of income to be given to

those who were serving in holy orders. And in this act Abraham acknowledged the greatness and superiority of this good man. To Melchizedek tithes were paid by the Levites, who afterward received tithes. They were unborn, but Abraham, their progenitor, paid them, and hence they paid them, being yet "in the loins of Abraham." Abraham looks upon this act of the King of Salem—of meeting him, and blessing and supplying the pressing wants of nature for himself and his soldiery, as evidence of pure affection. It was *love* that demanded *love* on his part in return. That demand was acknowledged and met in the tithes he paid. Melchizedek was a true priest of a true religion, the system of which was instituted by the true God. He was indeed the oracle of *truth* for the citizenship of the kingdom of which Salem was the capital and center. And we can not but admire the exemplification of the motto of our Order in the history and character of this great and good man.

Let us not, as Odd Fellows, confine our friendly feelings and good offices to those of our own nation; remembering that "God hath made of one blood all nations of men to dwell upon the face of all the earth." Neither let us confine our good feelings to those of our own religion—*our own peculiar faith*—for there are pure-minded and devoted servants of the living God called by other names than the name by which we are hailed. While, as Odd Fellows, we are especially required to regard the interest of our mystic brethren—"the household of faith"—we should excise the largest charity by doing good to all men. We are to observe misfortune in every direction, and be moved to sympathy by human suffering. We

should stretch out a helping hand to all who are needing help. The great field of our labor is the world. It is bounded by and includes the outside tier of humanity.

CHAPTER IV.

JOB, THE MAN OF UZ.

Just at what time in the history of the world Job lived we can not be certain. But it was in the days of the patriarchs, and he was one of their honored number. His character and virtues are recorded in the book that bears his name.

It is quite likely he lived cotemporary with Abraham. The country where he lived was eastward of Gilead, and his substance consisted, like Abraham's, of extensive flocks and herds and servants. The virtue that he especially exemplified in his life was that of patience. It was remarkable indeed that a man could undergo the severe trials that he endured and maintain submission and patience under it all. It has become a proverb, and is often in extreme cases referred to, "as patient as Job."

The secret of the endurance of the ills and sorrows, and losses of property and children and health, was his "faith in God." His "trust" was so fully settled and sure, that he said in the darkest hour, "Though he slay me yet will I trust in him." He recognized the hand of the great Supreme Ruler of the Universe upon him in the dark providences through which he was passing, and bowed in patient and meek submission.

The roving, marauding Sabeans stole his cattle and drove them all away, taking possession of them as though they were their own, and murdered the ser-

vants of the old patriarch, so that but one of them escaped to tell the tale.

The next calamity reported to Job was that fire had come down upon his flocks and burned them up, and the servants that had charge of them, and but one of those servants had escaped to describe the terrible calamity.

Then the savage and unprincipled Chaldeans organized themselves into three bands, and captured all the camels and murdered all the servants but one, who hurried to the patriarch to tell him of the calamity; and scarcely was he through with his report until a runner came from the residence of his elder son to report that while his children were all engaged in feasting, a terrible storm had blown down the house and buried his ten children in the ruins. These strokes of affliction came upon the old patriarch heavier and heavier, for this last one was heart-rending indeed. He who a few hours before was a rich man and the head of an interesting family, was now a poor man, for his property was gone; and he was childless, for his sons and daughters were all dead.

After that, as a test of his "trust," he was sorely afflicted in person with boils until he was a loathsome object to look upon. And as he clothed himself in sackcloth and sat in ashes, his wife, who ought to have ministered unto him and comforted him, upbraided him for his patience and want of disposition to complain.

After this his three friends came to him, and looked upon him in his misery and charged upon him his sins. Then the youthful Elihu deigned to address him in words tending to comfort him, in which he

admitted that Job was a servant of the God of the Patriarchs.

He said when his posterity, and servants, and children were taken from him, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." He said when his wife complained of his patience, "Thou speakest as one of the foolish women, shall we receive good at the hands of God and not also evil?" And when his three friends charged him with his sins, he challenged them to point out his wrongs. And referring to the days when he was in prosperity, he said, "The ear heard me, and the eye saw me, and blessed me; I delivered the poor that cried and the fatherless and him that had none to help him. I was impartial in my judgment, treating the poor as I did the rich, and I helped those whom no one else would help. I was the friend of the persecuted and slandered, and I caused the widow's heart to sing for joy." Widows have always been the common objects of injuries and oppressions, because they are generally unable to defend themselves. He declares he was eyes to the blind, feet to the lame, a helper of the poor and oppressed, the widow's friend. And he asserts that this had been his character from his youth. The poor were brought up with him and he befriended them. As soon as he was capable of managing his own affairs he cared for and protected the widow and the fatherless. He counted this one of the great works of his life. He never saw any perish for want of clothing, or allowed a poor person to be so ragged as not to hide his nakedness. As though he had said I used the wool from my own sheep to make clothing for the poor and fatherless.

This patriarch was a beautiful example for our imitation in the practice of the principles of our great Fraternity, and his trust in God, and his devotion to humanity did not go unrewarded, for in the end he was required to offer sacrifices for his accusers. His captivity was turned, and the Lord gave him double as much as he had before. So our "trust in God," and devotion to humanity will surely be rewarded.

CHAPTER V.

ABRAHAM.

Abraham is brought to our view in Patriarchal Odd Fellowship, as a distinguished example of "*Friendship.*" Friendship in the exercise of hospitality toward strangers. He was sitting one day in the door of his tent, enjoying a cool and refreshing mid-day breeze, when his attention was attracted by three strangers, who had, to appearance, been traveling for hours through the desert, and were tired, and jaded and worn. They desired the shelter of the patriarch's tent, and were about to ask for it, when Abraham ran to meet them, and gave them the most cordial invitation to come in and allow him to serve them. He brought water to wash their feet, that had been exposed in their travel, having only been shielded by sandals, such as were worn for ages in Eastern countries. He seated them comfortably in his tent, and then with the assistance of his amiable wife, he prepared a *répast*. He took three measures of fine meal, and bade Sarah make three large loaves of bread—one for each of the strangers—while he himself ran to the herd and made a selection of one of his finest calves, and gave it to one of his servants to slaughter and dress. He then prepared his table under a tree, and placed on it the newly baked bread and the well-cooked meat, with butter and milk, while he himself stood by them to serve them until they were satisfied. Though they were strangers

they were treated as though they were distinguished guests in attendance on a prepared banquet.

In imitation of Abraham, every Patriarch should keep the door of his tent always open for a stranger in distress. These strangers proved to be divine messengers sent on a special errand. Nay, one of them was the Jehovah himself, in the office of a messenger. He came to tell the old patriarch of a coming beloved son, who should be the ancestor of Messiah, and also of the coming destruction of the cities of the plain. The lesson this hospitality of Abraham teaches us is, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."

Abraham is a bright and beautiful example of friendship, in his conduct towards Lot, his nephew. As kinsmen, they were strongly attached to each other; and no wonder, for they had lived near each other so many years in Canaan and in Egypt, and had practiced the one towards the other the principle of "*Friendship, Love and Truth.*" They were bound together by strong and endearing ties; and though their servants became contentious and quarrelsome, they continued to cultivate and practice friendship. Their flocks and herds had increased exceedingly, so that the lands did not afford sufficient pasturage, and that was one of the reasons for the quarrels of the servants of Abraham and Lot. Abraham saw that there existed a necessity for their separation, yet he determined that the separation should be friendly; and he expressed, in a very careful way, the necessity for the separation to Lot, as he said, "Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen, for we be

brethren." Their relation had been friendly up to that time, and he wished it to continue so; then, with true magnanimity, he, though the uncle and the elder, and consequently the one that had a right to choose first position and pasturage, said to Lot: "If thou wilt go to the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left."

And this feeling of friendship continued after the separation, when the cities of Lot were pillaged, and his goods taken, and he and his family and servants captured by the confederate kings. Abraham armed his trained servants and followed after them, and endangered his life, and the lives of his household, in a terrible battle, that resulted in his conquering the confederates, and re-capturing Lot and his family, and his goods. Surely, this expression of friendship fastened the two patriarchs more closely together, and continued their friendliness until the end of life.

Whatever is true as to the feeling of Lot towards Abraham, the latter certainly retained the purest feelings for the other; and one of the most stirring scenes that ever transpired in the history of a patriarch, is presented in the history of Abraham, when he was informed that the cities of the plain were devoted to destruction, and that the destruction was to come upon them in fire from heaven. The angel who talked with him, and made known the divine purpose, observed him as he became intensely concerned, and listened attentively to his plea in behalf of the doomed cities, "Wilt thou destroy the righteous with the wicked?" He thought of his nephew Lot and his family; and remembering their long friendly relations,

and the peril in which he had put his own life to save him when captured by the confederate kings, he determined to make an earnest effort to save him and his family. He received the assurance that if there were but ten righteous persons among all the population; for the sake of the ten the cities should be saved. He thought surely there are ten persons under the family government of Lot, who are righteous; and under that impression he ceased to pray. But he was mistaken; there were not even ten. The cities were destroyed, but Lot and his daughters escaped to the mountains.

Abraham was remarkable for his "trust in God;" and in that is worthy the imitation of every Patriarch. When the promise was given him of a son in his old age, "He staggered not at the promise," and Isaac was born. And when the quality of his faith was to be tested for an example for others, God commanded him to go up to Mount Moriah and offer that son of promise as a sacrifice. Hard as was the task he promptly made ready to perform it. Reaching the mountain, he left his servants at its base, with the animals on which they had rode, and in company with Isaac ascended to the summit. He built an altar, laid on it the wood, and kindled the fire, then bound Isaac to slay him. His arm and heart were nerved by faith to do the deed; the instrument of death was tightly grasped in the up-lifted hand. One moment more and he would have plunged the knife into the bare bosom of Isaac, and witnessed in him the throes of dissolving nature; but a voice was heard saying, "Lay not thy hand upon the lad, neither do thou anything unto him, for now I know that thou fearest

God, seeing thou hast not withheld thy son, thine only son, from me."

With such a history, and such an exemplification of "faith in God," presented in the Patriarchal degree, we may well call *Faith* the first pillar of the three pillars supporting the temple of Odd Fellowship. Let Abraham's friendship, manifested in hospitality, lead us to be hospitable. Let his close attachment and strong regard for Lot, his nephew, with his treatment of him, lead us to undeviating friendship toward each other, and to preferences of a Patriarch that will impress him with our good will. And let this tested faith lead us to take the Giver of Divine Promises at his word. The desert of this life will soon be crossed and our tent-poles taken down for the last time; the last *watch* will be passed, and the goal of eternal bliss will be gained.

CHAPTER VI.

ISAAC.

Isaac, among the patriarchs, is on the roll of honor. He was illustrious as the child of promise; the son of Abraham given to him in his old age, and his ancestress was as grand a woman as is to be found in the list of women. She has been fitly styled the *mother of patriarchs*, and she was the great grandmother of the heads of the twelve tribes of Israel. The education of Isaac was of the purest kind, for God said of his father, "I know Abraham, that he will command his children and his household after him."

Isaac grew up and was approaching manhood, but yet subject to his father, and when God would try the quality of his father's faith he bade him go to the land of Moriah—to the region of country where Mt. Moriah was—and offer Isaac up as a burnt sacrifice. In what precise form the command came to Abraham, and under what precise circumstances, we are not careful to determine. He felt that it was his business to obey, and he knew that God was able to make good his promise regarding his seed. He concealed the divine purpose made known to him regarding the offering of Isaac as a burnt offering from Sarah his wife and the mother of the *son of promise*. Early in the morning he made all the necessary arrangements and started with Isaac and the trusty servants who were to attend them. Abraham and Isaac took an affectionate leave of Sarah from the tent door, but the father and husband alone of the two knew the purpose of God re-

garding Isaac. It may be that Abraham was nearly ready to whisper in the ears of his beloved Sarah, *Isaac may never return*; but he refrained, and the journey was commenced. The party were all cheerful save one. That father's heart was heavy, and the innocent talk of Isaac added to his father's anguish. No doubt the son often wondered at his father's seeming sadness. At length the designated mountain appears in view, and to the eye of Abraham a cloud of glory has settled upon it. It may be that it was the same cloud that afterwards went with the children of Israel from Egypt to Canaan and hung over the tabernacle of testimony, but here it marks the spot where the altar was to be erected on which Isaac was to be offered, and it marks the place where remarkable types were to be given of him who was to descend from Abraham.

On arriving at the mountain, Abraham bade his servants tarry in the plain while he and the lad went up on the mountain to perform acts of worship. Isaac had the wood placed upon his shoulder, while Abraham, walking by his side, bears in one hand the fire-brand with which to kindle the wood for the burnt offering, and in the other hand he carries the knife with which he was to slay the sacrifice. As they neared the spot where their solemn devotions were to transpire, and possibly erected a rude altar, all at once Isaac asked for the attention of his father by saying, "*My father!*" Abraham for a moment held his breath as he was aroused from an intense and painful reverie and said, "Here am I, my son!" Then Isaac said, "Behold the fire and the wood, but where is the lamb for a burnt offering?" The tender affec-

tion and innocence of this touching conversation has never been excelled. I fancy the old patriarch was deeply affected and full of devotion, and that he laid down the fire-brand and knife, and placed himself in an attitude to accompany his answer with an appropriate sign, as his eyes and hands were lifted with his heart to God in prayer for grace to sustain him and unflinching faith to nerve his soul to his terrible task. He answers Isaac, "My son, God will provide himself a lamb for the burnt offering." Abraham then fully made known to Isaac the command of God. He gave himself up to his father, and submitted to be bound and laid upon the altar. Heaven permitted the patriarch to proceed thus far and give what he supposed was a last fond embrace of his beloved Isaac. Then nerving himself for the work, he clinched the knife and drew back his arm to strike the death blow and plunge the knife into the bosom of Isaac. The solemn stillness of that occasion was broken by the voice of the Almighty, saying, "It is enough—lay not thy hand upon the lad, neither do thou anything unto him, for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son, from me."

Abraham looked up with a heart full of joy and saw a fulfillment of the declaration he had made to Isaac. There was a ram caught by the horns in a thicket. He slew that ram, and offered it up as a burnt offering instead of Isaac.

When Isaac was forty years old, Abraham sent his faithful servant, Eleazer, to Mesopotamia to procure a wife from among his kindred for Isaac. He procured the beautiful Rebekah, and on his return, meet-

ing Isaac in the field in the neighborhood of home, he introduced the happy couple, and that evening they were married according to the customary ceremonies of the patriarchal times. Abraham soon after this died, and Isaac, in company with Ishmael, bore his mortal remains to the cave of Machpelah and buried it beside the remains of Sarah, leaving an aperture in the same vault for himself and Rebekah when they should decease.

CHAPTER VII.

JACOB.

Jacob was a twin son of the accomplished and pious Isaac; hence, the grandson of the patriarch Abraham. He was a very remarkable personage, as to his strength of mind, his common sense, and energy. His fortune was varied, but he seemed quite equal to any emergency. And his success is to be attributed to his trust in God. If he was prosperous, he attributed his prosperity to the Supreme Ruler of the Universe, who showed him the Ladder Vision the second night after he left home in search of his fortune. And so, if dark and portentous clouds hung over him, or a storm beat upon him, in his pilgrimage, he saw a silver lining to the cloud. He heard the voice of his father's God in the thunder, and beheld his majesty and grandeur in the lightning.

He was younger than Esau, and in accordance with the inheritance laws of the times was inferior to the elder in the portion of his father's inheritance distributed among his children. And yet, the birthright portion belonging to Esau was transferable, as the sequel in the history of the two brothers proves.

Esau came in one day from a hunting excursion greatly fatigued and suffering from hunger. Jacob had just cooked some vegetables and was about eating them, when the eye of his brother rested on them, and he asked that he might partake of them. Jacob granted him the privilege, on condition of his transferring the birthright to him. Esau readily con-

sented, and made a bargain of the elder brother's blessing for a mess of red pottage.

Grounding his action on this transfer of the birth-right, he afterwards deceived his aged father, and procured the birthright blessing. When his brother learned what he had done he was angry, and meditated revenge. He fully intended to do an injury to the supplanter. This led Jacob to fly to Padan-aram. The second night after leaving home he reached the city of Luz, and while sleeping in the open air, with a stone for his pillow, he had the ladder-dream. Encouraged by the dream, and feeling pleasant under the sensations produced by it, he called the name of the place Beth-el, or *the house of God*. He also entered into a solemn covenant to practice *charity* on a large scale, in the bestowment of one-tenth of his entire income, where it was needed, to honor God and bless his fellow men. He proceeded on his journey until he reached the land of Messopotamia and the city of Haran, where Laban, his uncle, dwelt. The first member of the family he met and made himself known to was a beautiful young maiden whose name was Rachel. As soon as the maiden told him of the family to which she belonged, he testified *friendship* in the simple and pure method of primitive times; he kissed his cousin Rachel. She credited his representation of kindredship, and appreciated his act of *friendship*. She ran to her home and earnestly informed her father the son of her aunt Rebekah had come, and was at the well waiting for an invitation to share their society and enjoy their hospitality. Laban hurried out, and soon conducted the young

man to the house, which became his home, as a guest, for one month.

It is likely that Jacob won upon the feelings of Rachel and her sister Leah during that month, as well as upon the feelings of his uncle; and Laban asked him to remain and serve him for wages, giving him the privilege of indicating the wages he desired.

He had already meditated marriage with Rachel, and he proposed to serve seven years as a shepherd for his cousin Rachel as a wife. He served his time out, and made the demand for his wages. Laban readily agreed to it; but, instead of giving him Rachel, he gave him Leah. Jacob, as is reasonable to suppose he would be, was dissatisfied; and upbraided his father-in-law. Laban justified himself by referring Jacob to the custom of the country—for the eldest to be married first—and he satisfied Jacob by agreeing to give him Rachel, also, for seven years additional service. The service was performed, and Jacob married Rachel, also.

A few years after this marriage he determined to go back to his own land and kindred. On the way he passed through the valley of Mahanaim, where angels protected him; and afterward he met Esau, his brother, whose anger had subsided, and who treated him with the most marked respect.

Jacob crossed the Jordan, and went into the country of Hamor. There he bought a piece of ground of the father of Shechem, erected an altar and called it *El-Elohe Israel*. He afterward went to Hebron to visit his father Isaac, and he remained near the aged patriarch, ministering to him in his last

years, as a dutiful son loves to minister to and meet the wants of a feeble, failing father.

While he was here, Rachel died, and was buried near Bethlehem, which was called, in honor of her, the "City of Rachel."

It was probably while he lived in Hebron that he lost his father by death, as well as his beloved Rachel; and though he buried Rachel near Bethlehem, in company with Esau, his brother, he took the mortal remains of Isaac to Machpelah and buried them beside Rebekah; and afterward Jacob himself and Leah were deposited in the same tomb. And where is there a family vault to be found honored with the custody of the remains of six as distinguished persons as sleep in the cave of Machpelah?

Jacob passed through a severe trial in the loss of Joseph, but he was afterward strangely restored to him; and the last few years of his life were spent in Egypt, under the eye and care of Joseph, who embalmed his body after his death, and took it to Canaan for burial.

CHAPTER VIII.

LOT.

This patriarch was a kinsman of the illustrious Abraham; and after he attained position and influence among men, and wealth in the ownership of large herds of cattle and extensive flocks of sheep, his relations to him who is styled the *Father of Nations* were very near and dear. The fact that he was a nephew, being the son of Haran, led Abraham to have regard for him, and a tender feeling toward him.

Lot remained with his father, as was common for sons to do in the days of the patriarchs, until the father died, then he associated himself with Abraham, and traveled with him from place to place for pasturage for the flocks, and lived with him.

They consulted together as to their movements, and the judgment and counsel of Abraham was, we judge, invariably followed. When a famine prevailed in the land where they dwelt, they went, at the suggestion of Abraham, down into Egypt, and remained until the famine was ended. Having been preserved during the famine, and their flocks and herds kept alive, when it was passed they went into what was called the South Country, and pitched their tents near Bethel. But as they kept their flocks separate and they increased rapidly, so that both of them became very wealthy, they soon discovered that the pasturage was not sufficient for both. The servants of each of these patriarchs were looking after their master's interests, and difficulties sprung up regard-

ing the pasture until there was considerable strife among the servants. This was unpleasant to the patriarchs, but they determined it should make no difference between them. And Lot, as was his custom, listened to the counsel of Abraham, who thought it best for them to separate, and he made a fair proposition to his nephew, which was accepted. If this noble example were always followed by Patriarchal Odd Fellows when difficulties spring up in Encampments how much evil and discord might be avoided. Abraham looked at the extensive country and pasturage around them, and felt confident that there was room for them both and their rapidly increasing herds and flocks. To the right of their tents was an extensive country for pasture, and another one to their left. "Now," said Abraham, "If thou wilt go to the right, then I will go to the left; but if thou wilt go to the left, then I will go to the right." Lot made his selection of the country and pasture about Sodom, while his uncle took the other direction, and they separated with the most friendly feelings towards each other. And their friendship lasted for many years, and finally culminated in one of the grandest acts of Abraham's life. The people of the country where Lot lived became very wicked; and, although he labored as good patriarchs have always done to counteract the evil and lead the erring to a virtuous life, he utterly failed, and mourned over his failure. They were punished for their sins by being conquered, and their country ravaged by the confederate kings, and the people carried away captive. As has always been the case in times of calamity, the good have suffered with the bad. Lot and his family were taken cap-

tives and carried away by the conquerors. As soon as the patriarch Abraham heard of it, he armed his trained servants, and pursued the conquerors, and overtook them and rescued Lot and his family and goods, and returned them safely to their dwelling place. But it was not long after this until Sodom and the other cities of the plain were doomed to destruction. Their coming doom was known to Abraham, and he became so intensely interested for them, probably because his nephew lived there, that he earnestly prayed for them. He thought there were fifty righteous persons, counting the family of Lot and all those who had been influenced by his pious example and counsel; and he prayed that for the sake of the fifty they might all be saved. And yet he feared there might not be fifty, and prayed for their deliverance if there were forty-five, and finally if there were ten. The answer was given to him that if there were ten the cities should be saved. He thought surely there are as many as ten in the family of Lot, and closed up his petition. It fell short of ten, and the cities were destroyed. But before the destruction, Lot and his family were hastened out and sent to Zoar.

As long as Lot was virtuous and correct in his deportment he and his family were the especial favorites of the God of the Patriarchs. So may we expect the blessings of the Supreme Ruler of the Universe upon us, so long as we trust in him, and practice the sublime principles of Patriarchal Odd Fellowship.

CHAPTER IX.

REUBEN.

This patriarch was the eldest son of the great and good Jacob. When he was born his mother called his name Reuben, for she said, "Surely the Lord hath looked upon my affliction; now therefore my husband will love me." He passed through youth and on up to manhood without anything specially transpiring in his history, or at least there is nothing special recorded. In giving his biography I shall depend entirely on the Bible, which is an integral part of Odd Fellowship, and that inspired volume does not shun to refer to faults and foibles as well as to virtues.

When Reuben was about forty years of age he grieved his father very greatly by offering a gross insult to one of his secondary wives, viz: Bilhah, the handmaid of Sarah, and this insult was remembered by Jacob even on his death bed, and is referred to in his last utterances. There were some privileges belonging to Reuben as the first-born that were transferred to Joseph's sons, Ephraim and Manasseh. The privileges and blessings of the birthright belonged, according to patriarchal usage, to him, and he probably had more right to complain of Jacob's partiality to Joseph than either of his brothers, and to complain of the dreams and their interpretation that Joseph had when a boy. The dreams and interpretations indicated that Joseph should be first of them all, and

that all the brothers and their father should bow down to him.

The excellency of Reuben's character appears in that he harbored less feeling against Joseph than did the other brothers. When Joseph, in accordance with his father's wish, hunted them up, and found them at Shechem, all the brothers manifested a disposition to murder him except Reuben. He, as the elder brother, dissuaded them, and urged that they should not stain their hands with his blood, but cast him into a pit to perish. He really intended, as early as he could, to rescue Joseph and return him to his father; and he would, had he succeeded in his purpose, no doubt have warned his aged father against sending Joseph again alone on such an errand.

While Reuben was away the brothers sold Joseph to Midianitish merchantmen, and when Reuben came back and found him gone he was deeply affected and rent his clothes, saying, in the hearing of his brothers, "The child is not, and whither shall I go?" We can not fail to admire the character of Reuben as set forth here, and can hardly fail to regret that he did not succeed in carrying out his purpose and thereby secure the noble record; yet we can very clearly see an exemplification of divine providence in all the eventful history of Joseph from his birth even until his death.

After the sons of Jacob went down to Egypt to buy corn and were treated so roughly, suspected of being spies, and kept under guard three days, they remembered and confessed their cruel treatment of Joseph. Reuben, in the midst of the excitement, remembered his own purpose, and the efforts he made to save his brother, and thereby prevent this reproach now upon

them. He said unto his brethren, "Spake I not unto you saying: Do not sin against the child, and you would not hear? Therefore behold also his blood is required." It seems to be quite proper that Reuben should call up the circumstance, and remind the brothers of their action toward Joseph and of the part he himself acted.

But the sons of Jacob were released and sent home under a charge that they should bring their younger brother with them the next time they came. When the time came for their return to Egypt, Jacob was unwilling to let Benjamin go. Reuben knew very well they could not procure corn unless they did take him, and he set about persuading his father, but for a long time the aged patriarch refused. At length Reuben said, "Slay my two sons if I bring him not to thee; deliver him into my hands and I will bring him to thee again." It was only when necessity demanded that they have more corn—they must have it or they would die—that he sent Benjamin in the charge of Reuben and Judah, as we suppose. He did return with Benjamin, who had seen his long lost brother Joseph, and Jacob afterwards moved all his family and flock into that land.

Reuben became the head of a powerful tribe, and before the death of Moses they had their inheritance designated on the wilderness side of the Jordan with the tribe of Gad and the half tribe of Manasseh, but yet their warriors performed faithfully their part under Joshua in the conquest of the land of Canaan.

There are two lessons that we, as Odd Fellows, may especially learn for practice. One is that of *forbearance*. Notwithstanding the dreams of Joseph, and

the interpretation imperiled his birthright privileges and blessings, yet he had kind feelings toward Joseph, and was not affected with envy to the extent that the other brothers were. He bore with the child and manifested toward him tender care. Another lesson we may learn is, to call up past errors, and failures, and foibles, and endeavor to gather profit for present experience and future conduct, by a contemplation of the past. Thus may we shun the snares and escape the dangers before us.

CHAPTER X.

LEVI.

This patriarch was the third son of the illustrious Jacob, and Leah was his mother. There was in the history of Jacob's family a very exciting scene, while they were sojourning in Shechem for a short season; and Levi, with his brother Simeon, were the principal actors. The family of Jacob had been disgraced by the son of Hamor, and Levi, in company with his brother, determined to revenge the disgrace; they did so by deceiving the Shechemites, and afterwards murdering them. Their father did not approve of their act, or to any extent justify them, though they gave him their reasons for having done what they had done, viz., "Should he deal with our sister as with a harlot?" Jacob remembered this act of Levi even on his death bed, and denounced it, declaring that the tribe should be scattered about among the different tribes of Israel in the land of Canaan, having no distinct portion or division made them. Although the act was wrong, and Levi and his descendants suffered for it, in that the tribe was comparatively small, yet a very important work was performed by the descendants of Levi in all the history of this ancient nationality.

It was to this tribe that the three joint leaders of the children of Israel belonged. *Moses*, *Aaron* and *Miriam*, who were the grandchildren, on the mother's side, of Levi. Jochebed, the mother of this illustrious trio, was the only daughter of Levi, and she was

married to Amram, of the same tribe, in the family of Kohath; hence the father of these distinguished persons married his own aunt.

The three families that sprung from Levi numbered at the time of the Exodus twenty-two thousand two hundred and seventy-three males, that were over one month old. This entire tribe was honored to perform the tabernacle or sanctuary service under Aaron and his sons, who were set apart to the work and office of the priesthood. They were the agents, or actors for the whole nation of Israel in holy things.

The Levites were consecrated to their work in a very imposing and solemn manner. They were to be sprinkled with pure water, to shave off their hair and wash their clothes. They were to bring two young bullocks to the door of the Tabernacle, and in the presence of all the congregation of Israel, the hands of representative Israelites were to be laid on the heads of the Levites, and they were thus consecrated to their work, and had their station assigned them in the sacred worship. After they were thus set apart, the Levites laid their hands on the two young bullocks, and offered them in sacrifice, one for a burnt offering, and the other for a sin offering. Thus consecrated they were required to walk to and fro, before the Tabernacle door, in the presence of the people, thereby signifying that they acquiesced in the solemn ceremony fully, and recognized themselves as dedicated to God and his service. As Odd Fellows we may well learn a lesson from the history of Levi regarding the matter of the Shechemites. If we are injured by disgraceful conduct of another, and are suffering from that injury, let us remember that the

Supreme Ruler of the Universe has said, "Vengeance is mine and I will repay." We may also learn that deception, unless it is purely innocent deception for the purpose of teaching some great principle, or improving some important truth, is inexcusable. We may sometimes convey great moral truth in this way, but let us never risk gross deception, for it may lead us, as in the case of Levi and his brother, into conduct that will bring reproach upon us, to be borne in all after life.

And as the Levites were set apart sacredly and solemnly to their work in the congregation of Israel, and the faithful among them ever held their vows sacred, so let us remember that in uniting with the Order we have been advanced under increasing ties, invoked in our obligation. Let us remember those impressive lessons, and hold sacred the obligations we have taken. The work of the Odd Fellow is clearly defined in our beautiful ritual. The great field of the world is open before us, and our aims should ever be to fraternize the family of man.

The age at which they began their service was twenty-five years. The age at which ours may begin is twenty-one. The first five years with them was a kind of probation; we have, also, after initiation, a *reasonable probation* that must be paid, when we may advance step by step through all the gradations of our Order. We may take degree after degree until we reach the highest point in the subordinate lodge, when we finally represent the high priest clothed in his sacred robes and ministering at the holy altar.

Many of the descendants of Levi had no special

sacred apparel, and yet they had an important part to act. When the pillar of cloud and fire moved, indicating the will of the Divine Architect and Ruler that the children of Israel should move forward, the Levites bore the tabernacle and the things pertaining to it as they made their march, and after they passed over Jordan and entered the land of Canaan, they still took care of the tabernacle and its holy things, and after the temple was built by Solomon on Mt. Moriah, they had charge of it, with its altar and fixtures and furniture, and many of them were engaged with the priests in giving instructions to the people.

In the settlement of the land of Canaan they had forty-eight cities given them with the country around them, and six of their cities were appointed as cities of refuge to which the manslayer might flee and be safe during the life of the high priest.

Some of the judges of Israel were of this tribe, viz., Eli and Samuel. As a people and tribe of Israel they were usually very loyal to the government of Israel and to their ruler.

There were thirty-eight thousand of them fit for service, and employed by King David during his reign, and eight thousand took part in the coronation ceremonies in the vale of Hebron. King David divided them into twenty-four clans or courses, and they were appointed their service by lot, and this distinction was kept up as long as their nationality continued. When Jeroboam revolted the Levites joined themselves to the kingdom of Judah. When reformation was needed they engaged earnestly and were successful as reformers. And although many of them were carried away captive into Babylon, yet after the

edict of Cyrus they returned with Zerubbabel, and Ezra, and Nehemiah, and they assisted in the restoring of their nationality, and the true worship of the true God.

From these descendants of the patriarch Levi we may learn lessons as Odd Fellows. We are not all called upon to fill important offices in the lodge, but we are all called upon to work in the cause of humanity. The sacred yows upon us, involved in our obligations, should always be remembered and lived up to faithfully. Humanity is to be fraternized—brought together—and every member of our Order can act an important part in this great drama. Every one can develop the principles of *Friendship, Love and Truth*, which is the three-linked chain that is to bind us. Let us all feel that we are consecrated to this work, and seek to accomplish all we can in leading men to act toward each other as brothers.

CHAPTER XI.

JOSEPH.

Joseph was the son of Jacob and Rachel, and a remarkable character among the patriarchs. He exhibited, in a very great degree, the virtues and principles that have been adopted by the fraternity of Odd Fellows, and that are inculcated in the initiatory ceremonies, and in the degrees of the Order.

History presents a grand display of divine providence from his boyhood as a dreamer to his mature life and official position in the important government of Egypt, when he became the savior of his father and brethren and of the Egyptian nation, during the terrible famine that lasted seven years.

He was a very promising boy, and his father Jacob looked upon him with pleasure. He thought he saw in him a coming great man. It is quite sure that his father was partial to him and showed his partiality in such a way that the other sons of Jacob were jealous. The sons of Leah and the sons of the other wives could not see why Joseph should be distinguished by a coat of many colors. They may have observed Jacob's partiality for Rachel, the mother, but they could not see any reason why the son of Rachel should be any nearer and dearer to him than were they.

In addition to this Joseph had dreams and visions of God, and took great pleasure in relating his dreams and probably divining the interpretation; indeed, one of his dreams was of such a character that they saw

the interpretation themselves, and they united in hating him. Though they hated him, and often spake unkindly to him, yet he would harbor nothing but the kindest feelings to them. While they were taking care of their father's flocks and herds in Shechem, Joseph was at home with his father. When Jacob desired intelligence from them, having no other son or servant to send, he sent Joseph to see how they were getting along. He might have objected to going on such an errand, as he knew his brothers did not love him, but he did not object. Indeed, he had the most tender feelings for them, and desired to see them and express that feeling. When he reached Shechem he found they were gone to Dothan. He followed on after them, determined, as a dutiful son, and a loving brother, to accomplish for himself and his father what he had set out to accomplish.

As soon as they saw him coming they said one to another: "There comes that dreamer, let us kill him." The elder brother interfered, and at his suggestion they cast Joseph into a pit in the woods to perish. The intention of Reuben was, as soon as an opportunity was offered him, to take him up out of the pit and convey him back to his father; but while he was absent, the other brothers sold Joseph to some traveling merchantmen, and they took him down to Egypt and sold him to the captain of Pharaoh's guards. Joseph, by carefulness, proper behavior and faithful service, won upon the feelings of his master, who placed him in the important position of steward. It was not long until the wife of his master made an infamous charge against him, for which he was imprisoned. Joseph was as trusty and faithful as a pris-

oner as he had been as a servant, and he was respected by the keeper of the prison, and by his fellow prisoners. By the interpretation of dreams he was restored to freedom and exalted to honor in the land of Egypt. He was clothed in royal robes and wore the ring containing the national signet. He had placed upon his neck a golden chain and rode in the second chariot. He was the next man in office and in authority to the king himself. He was afterwards honorably married to the daughter of the Priest of On. In his management of the affairs of Egypt he prepared the nation for a seven years famine, and the people lived on the government stores. The country where Jacob dwelt was suffering on account of this famine, and hearing that there was corn in Egypt he sent his ten sons down to buy corn. As soon as they came to Egypt and made known their wants, the brother whom they had so cruelly treated knew them, and observed as they bowed before him, with their faces to the earth, a fulfillment to the letter of his dreams in his boyhood. He made inquiries of them regarding their father and their younger brother. Little did they think, as he talked to them, that the deep feelings of a dutiful son and loving brother were moving in the bosom of this great man towards Jacob and Benjamin. He dismissed them with their wants supplied, charging them to bring their younger brother with them when they returned. When they came back to Egypt for corn, they brought Benjamin with them, very much against the will of their aged father. In a peculiar and touching way Joseph made himself known unto his brothers, then sent them back to their homes to tell their father Jacob that Joseph,

his son, was alive and governor of the land of Egypt; and he bade them bring their father down to dwell with his family and herds and flocks in the best of the land. Accordingly Jacob removed to the land of Egypt. Again he looked upon the face and enjoyed the society of his long lost and beloved Joseph. For years Joseph visited his aged father almost every day and looked after his interests. At length the pilgrimage of Jacob was ended, and he gathered his children about him to receive his parting admonition. He gave his dying blessings to them all, including Joseph and his two sons, Ephraim and Manasseh. Before Jacob died, he expressed a desire to be buried in a particular place in the land of Canaan, viz: The cave of Machpelah, where his father and grandfather were buried, and his mother and grandmother, and one of his own wives. Joseph agreed to carry out his wishes in this respect, and after embalming the body, and spending the usual length of time in mourning, according to the custom of Egypt, with a long train of attendants, he took the remains of his father to Canaan and buried them, then returned to his position in Egypt.

Joseph, as a true man, having forgiven his brothers for their ill-treatment of him, continued his friendship as long as he lived. He was probably the first of them all to die; but before his death he told them that God would visit them and direct them. They should leave the land of Egypt and enjoy the inheritance promised their fathers in the land of Canaan. When near to death he exacted of them a solemn pledge that they would bear his mortal remains with

them and bury him in Canaan. "By faith, Joseph, when dying, made mention of the departure of the children of Israel, and gave commandment concerning his bones." There are several emblems of mortality used in imparting instruction in Odd Fellowship, and one of them has especial reference to the death-bed scene of Joseph and his last charge to his brothers, viz: "*The skull and cross-bones.*"

Moses carried the coffined remains of Joseph from Egypt at the Exodus, and when Joshua succeeded him as the leader of Israel, he took charge of them, and when Canaan was conquered and the descendants of Joseph were apportioned their inheritance, they were buried in a parcel of ground that Jacob bought of Hamor.

CHAPTER XII.

JOSHUA.

It is quite likely that this distinguished patriarch and warrior was one of the elders of Israel in the land of Egypt before the Exodus. If so, he heard with joy the words of Aaron when he declared the divine determination that Israel should be free. He saw the miracles performed that attested the truth of the mission of Moses, and became satisfied that he was appointed of God. After the visitation of the divine wrath upon Egypt in the plagues, and they were ready to start out towards Canaan, Joshua was appointed as the Captain-General of the armies, which was a very important position, and the fact that he was appointed to the position shows that he was in favor with God and held in the highest esteem by Moses and Aaron.

The first time the name of Joshua is mentioned is after the Réd Sea had been crossed, and the hosts of Israel had traveled some distance in the desert. They had come to Rephidim, and the Amalekites made war upon them. The manner in which they made their attack was mean and dastardly. Instead of inviting the Israelites to a fair battle, or challenging them to an open contest, they fell upon the rear. They treacherously sneaked in on them when faint and weary, and thereby aimed to cut off the weak and feeble and non-combatants, and thus procure the baggage or spoils. But Joshua, discovering the position, tacked about and threw his army in line of battle, and Amalek was discomfited and Israel prevailed. It is

interesting to look over the report of that battle. The battle was fought by Joshua himself, with a chosen part of the great army of Israel. Moses and Aaron and Hur were occupying a prominent position on a hill overlooking the battle ground, and were intent and interested watchers of the contest. Moses held the rod of God in his hand while he prayed for victory, and Aaron and Hur held up his hands when he became wearied. The battle closed and Joshua had the honor of a victor. This was his first battle, but in every subsequent engagement he was victorious as well. There is a remarkable fact recorded in connection with this victory. God directed that a record should be made of it, and that in the ears of Joshua it should be rehearsed that the remembrance of Amalek should be utterly put out from under heaven. It may be that the reason why this rehearsal was to be made was, Joshua, thus honored, was to be the successor of Moses and the conqueror of all the enemies of Israel in his day.

Joshua's appointment as commander of the army ranked him next to Moses, and with that distinguished leader he was on the most intimate terms until Moses died. When the leader of Israel was called up on to Sinai to receive the revelations that were there made to him, Joshua went up with him, and though he did not go up into the midst of the cloud that capped the mountain, yet he went up to the highest station under the cloud, and just below its foldings, amid the majestic thunder and the terrific lightning he waited for forty days for the return of the honored servant of God, while the seventy elders with Aaron, Nadab and Abihu, tarried at a station near the base. But Joshua

was above them. Aaron and Miriam both at one time seemed to forget their obligation of *fidelity* to Moses. Joshua never forgot his. He stood firm and unmoved. His *friendship* for his brother and superior officer stood all the tests to which it was put. He was one of the spies selected by Moses to go over Jordan and explore the promised land. In that exploration he stopped at Jericho and was entertained at an inn kept by Rahab. He was understood by Rahab as a representative of the children of Israel and a spy. She looked upon the Israelites as a great people, and believed they would come in possession of the land of Canaan, and moreover she had a degree of *faith* in the God of Abraham and Isaac and Jacob. Joshua probably saw this developed in her conversation and bearing towards him, and he entered into a solemn covenant with her that she and her family should be preserved when Jericho should be taken.

Joshua and his associate, Caleb, brought back from Canaan a favorable report. It is true it was a *minority report*. There were twelve spies, one for each of the tribes of Israel, but ten united in an unfavorable report against the two. The *minority report*, however was adopted, and the commander of Israel willed to go up and possess the land. After Moses died, Joshua, as his divinely appointed successor, led the hosts of Israel to the banks of the Jordan, then bade the priests bearing the ark go before them across the river. As they came down to the edge of the water the current stopped, and the bed of the river was made dry, and they passed over, and all the army and people followed after them. When all was in readi-

ness he attacked the city, and God gave it into their hands. The inhabitants were all slaughtered save Rahab and her kindred, and their deliverance was because of the kindness she had showed to the spies, and the promise that Joshua had given her. He was satisfied as the commander of the conquering army that Rahab had kept the vow she had made him many years before, viz: To keep the approach of Israel secret from her people, and now it remained for him to fulfill faithfully his part of the covenant. He acknowledged the obligations the Israelites were under to her, and on behalf of them he tendered her sincere thanks, and moreover he rewarded her by giving her and her kindred citizenship and a part among them.

Joshua continued to lead Israel against the nations inhabiting the land of Canaan, until they were all conquered, and the land was divided amongst them. He did not retire from active labor and peril until the work was all done, and the peril and dangers were all passed. After the campaign closed he retired from office, laden with well-earned laurels.

Joshua was a true patriot. His services were as near disinterested services to his country as any patriot's have ever been. When ever did a successful general retire from service with as little earthly reward? His work being all done, he delivered his valedictory, in which he refers them to the gracious dealings of God with them. He earnestly entreats them to abolish idolatry in all its forms, then tells them of his own and of his family's resolution to serve the Lord. The people of Israel all solemnly promised to do the same. He recognizes their covenant

and retires. Not long afterwards he dies in a good old age, and his body was buried by a loving people in his own inheritance, whilst the immortal man ascended to join the company of the illustrious Moses.

CHAPTER XIII.

ELEAZER AND PHINEHAS.

ELEAZER.

This remarkable person was the third son of Aaron, the first and most distinguished High Priest of Israel. He had a terrible lesson taught him as to fidelity to God, and faithfulness in the work and office of the priesthood, in the untimely, sad death of his two older brothers, Nadab and Abihu. They offered strange fire unto the Lord, or common fire instead of sacred fire. It is reasonable to suppose from the whole account as given of their death, that they went into the sanctuary under the influence of strong drink, and hence were not capable of discerning between clean and unclean things, or common and sacred things, and they were suddenly struck with death. Eleazer probably took their place, after their death, and assisted his father Aaron in the high and holy work of the priesthood, and always afterward remembered the divine command to Aaron, that he and his sons refrain from the use of wine or strong drink when they went out into the tabernacle of the congregation lest he die, as his two brothers had died. After serving with his father several years he became his father's successor in the office of the High Priesthood.

He was inducted into the office by Moses on Mt. Hor, under the following interesting and thrilling circumstances: The communication was made to Aaron that his pilgrimage was ended, his work was done, and he should be gathered to his fathers.

Moses was ordered to take Aaron and his successor, Eleazer, and go up on Mt. Hor and there strip the High Priest of his robe and mitre, and girdle, and breast-plate, and place them upon Eleazer, and thereby transfer the office to the son that had so long been held by the father. This was surely a solemn order to the High Priest, but he submitted at once. He ministered for the last time in the tabernacle; looked for the last time upon the *Urim and Thummim* and the divine presence in the pillar of cloud and fire; then went up to Mt. Hor, and with sacred ceremony resigned his charge. He saw the sacred vestments put upon his son, and assisted in inducting him into the office, pronounced upon him a father's blessing, then led him down upon the mountain and died in the presence of his brother and son.

Moses and Eleazer affectionately closed his eyes, and after a few hours they buried him, then came down from the mountain and announced his death to all Israel. The people of Israel heard the announcement and accepted Eleazer and recognized him as Aaron's successor.

He entered at once upon the duties of his office, and took charge of the sacred things. Under his management, in connection with Joshua, the rite of circumcision was reinstated in the plains of Jericho, and the Passover feast that had not been kept for thirty-eight years; and he assisted Joshua after Canaan was conquered to divide the land properly among the tribes of Israel.

Eleazer executed the office of High Priest twenty-three years at Shiloh, and died and was buried in a hill that belonged to Phinehas, his son and successor.

Like this devoted servant of God and Israel promoted to the office of High Priest, every advancing Odd Fellow should come with clean hands and a pure heart to his work and offices. He should be an oracle of *Truth*. Be always ready to give good counsel and advice to those around him, and as faithfully as Eleazer guarded the tabernacle and its holy things should he guard the institution and its interests. Our lodge is our tabernacle; our membership are our congregation; our pass words and signs and grips, as secrets, are our sacred vessels, sanctified to the service of Odd Fellowship, and they can not be used for any other purpose than that for which they are given.

PHINEHAS

Was the son of Eleazer and the grandson of Aaron. He succeeded his father, and hence was the third High Priest of the Jews. The most remarkable trait in his character was that of zeal for God and the religion of his fathers. And the most remarkable act of his life was a manifestation of that zeal.

The circumstance as related in sacred history is in substance as follows: Zimri, a prince in the tribe of Simeon, became enamored of Cozbi, who was a daughter of a prince of the Midianites, and boldly brought her, in violation of law, into the camp of Israel, and took her to his own *tent*. Phinehas saw it and immediately followed after him, bearing in his hand a javelin, and in his zeal for his religion, and his tenacity for the law that was being violated, he nerved his arm and thrust the instrument of death through the body of the guilty Zimri, and also through the body of the heathen princess. It had the appearance of rashness, and yet

it was not, for Israel was then being terribly scourged with a dreadful plague brought on them for their sin. Already twenty-four thousand of the people had died. He saw this demonstration of wickedness, and feared that the plague would increase, hence he rushed upon these enemies of purity and law and put them to death, and thereby stayed the plague and restored peace and happiness to Israel.

His act was approved by Jehovah, and Phinehas was rewarded. After this the office of the High Priesthood was awarded to him and his family for many generations, and the act was referred to often, as the means of the divine anger being stayed and Israel being saved.

It was afterwards made the subject of sacred song, and Phinehas was justified and lauded for it. "Then stood up Phinehas and executed judgment, and the plague was stayed; and that was accounted unto him for righteousness, unto all generations for evermore."

There is another important act of the life of this High Priest demonstrating this particular trait of character. On one occasion several princes were sent over Jordan into the inheritance of Reuben and Gad, and the half tribe of Manasseh, to correct an error that was reported as existing among them.

There was an altar erected it was supposed for idolatrous purposes. Phinehas headed a deputation of princes to ascertain whether their brethren were actually engaged in idolatry or not. He made an examination carefully and satisfied himself and the other members of the committee that the new altar was not for idolatrous purposes. He returned and reported the facts, and united with the people in praising God.

There is a lesson for us as Odd Fellows to learn from the developed character of this High Priest. Zeal for the right should always mark us among our brethren and mankind. There should be tenacity for laws especially pertaining to purity, and determined opposition to all innovations upon the ancient landmarks of our Order. Let us keep them for conscience sake, and preserve unsullied the fair fame of our institution.

CHAPTER XIV.

SAMSON.

In some respects this patriarch was a very remarkable personage. He was the son of Manoah, who belonged to the tribe of Dan, and his birth was announced by an angel in a remarkable manner. The wife of Manoah and the mother of Samson, was alone in the field when the heavenly visitant accosted her and assured her that she should bear a son, and he should be a deliverer of Israel, and, moreover, that he should be a great prodigy of human strength. She received instruction to preserve herself from the slightest touch of wine or of strong drink, and was informed regarding her coming son that he should be a Nazarite from his birth. She went and told her husband what the angel had communicated to her. He was exceedingly anxious that the heavenly visitant should come back again. The angel did appear to the woman again, and she ran and told her husband, who went out to the place, and the declaration of the angel was re-uttered to him, and the truth of it confirmed by a wonderful manifestation. The angel touched the rock on which Manoah offered sacrifice, and fire came out from it and consumed the sacrifice, while the angel ascended in the flame up to heaven.

Samson was born; and while yet young the spirit of the Lord rested with him, and moved him to great deeds of daring and bravery. While the mind and heart was being developed, and the goodness of his nature manifest, the fact was set forth that he was en-

dowed with supernatural strength. As he developed into manhood and thought of marriage, he saw a woman of Timnath that attracted his eye and his heart; and upon forming her acquaintance he desired to marry her, and made known his desires to his father and mother. They at first objected, because she was a woman of another nation, and tried to dissuade him from consummating a marriage contract with her; but his mind was fully made up, and he said to his parents, "Get her for me for she pleaseth me well." Accordingly they went to Timnath with him to consummate the espousal. As they were journeying along the road a lion roared against them and threatened to destroy them. He made an attack upon the furious beast without a weapon of any kind; but he took hold of the lion with his hands, he tore it in pieces as he would have torn a kid. His father and mother were probably in advance of him and did not see the struggle or know what their son had accomplished, for he said nothing to them about it. After the parents had accomplished their errand, they returned home and Samson with them. A few months afterward, Samson and his parents went to Timnath again, their object being to consummate the marriage. As he came to the place where he had the contest with the lion, he turned aside to see the carcass of the lion; and to his astonishment there was a swarm of bees and honey in the carcass of the lion; and he took some of it in his hands and went on eating, and gave to his father and mother, and they did eat. He probably told where he procured it, but did not tell them of having killed the lion himself.

The marriage feast was prepared according to the

custom of that age; and as the guests began to enter into the enjoyment of the same Samson put forth a riddle, and promised to his thirty companions, if they found out its import during the feast, he would give each one of them thirty sheets and thirty changes of garments, on condition that if they failed they should give him thirty sheets and thirty changes of garments. His riddle was as follows: "Out of the eater came forth meat, and out of the strong came forth sweetness." They studied over it three days, and then beset Samson's wife to tell them; and they were so mean and unprincipled as to threaten to burn her and her father's house with fire if she did not discover to them the import of the riddle. To save herself and her relationship she urged her husband to tell her, and he was finally induced to do so, and she immediately told them; and on the seventh day they came forward and expounded the riddle and claimed their reward. Samson knew very well that they had secured the import of the riddle from her, and was displeased; and thinking she had dealt treacherously with him, he left her and returned to his father's house. But he met the obligation to the thirty by killing thirty Philistines at Askalon and giving the spoils to those who had expounded the riddle.

Afterwards he visited his wife in Timnath and found her the wife of another man. This led him to meditate and determine on revenge, and he set the Philistines' corn on fire and destroyed it, with their vineyards and oliveyards. They, in turn, revenged this by burning Samson's wife and her father with fire. The great man felt that this was a greater insult than any before given, and the cruelty should be

avenged. Accordingly he "smote the Philistines, hip and thigh, with a great slaughter."

After this the Philistines learned that Samson was at Etam, and three thousand men of Israel went there to take him for delivery over to the Philistines, thinking it much better to do so than to risk a war with this people. When he was placed in their hands they were very exultant, and began to shout against him, when he broke the cords that bound him, and seizing a jaw-bone he slew a thousand men with it, and so delivered himself from their hands and power.

Not long after this he was at Gaza, and the Philistines hearing of it surrounded the city and determined to kill him; but in the night he started out, tearing down the gates and carrying the gates and posts to the top of the hill Hebron, thereby defying his enemies.

He afterwards became acquainted with and married a woman named Delilah, in the valley of Sorek. As soon as the Philistines knew of it, they came to her and demanded that she ascertain where his great strength lay and make it known to them and they would richly reward her. Her love for Samson must have been defective, for with the reward in view she harrassed him until he told her the truth, and she cut off his hair and gave him up to his enemies. They treated him cruelly by putting out his eyes, fettering his limbs, and reducing him to the meanest slavery. He continued in this suffering condition for a year, when on a festival day they brought him out before the populace for sport, and in the midst of the hilarity of the occasion he took hold of the central pillars of the house, and bringing his strength into

use he tore them from their place, and the building fell with a crash and thousands were killed.

He was a judge of Israel for twenty years, though his magistracy may have been confined to the tribe of Dan, and when he was a prisoner among the Philistines they remembered him kindly, and after his death they hunted up his remains amid the ruins of the fallen building and gave it a respectable burial in the burying ground of his father Manoah. His virtues and his daring exploits were remembered by his people, and there has been a faithful record of them in the history of Israel.

We will not say that Samson was without faults and failings as a patriarch, but he had excellencies beyond many others, and the favor of the great Supreme Ruler was upon him, and the Divine Spirit was with him; and that same Divine Spirit, under the New Testament dispensation, refers to him among the ancient worthies who had faith in God. It was this spirit of "trust" that made him so great and good, and that same faith in God will secure for us the divine favor and protection. Nay, more; it will make us great and good, bringing us into union with him whose favor is sweeter than life and stronger than death.

CHAPTER XV.

BARAK.

The *faith* of this distinguished patriarch and warrior is referred to and commended among the other worthies of the Old Testament dispensation. He is a shining star in the galaxy displayed by the author of the epistle to the Hebrews, and referred to in Patriarchal Odd Fellowship as the last lessons are given to the Royal Purple Degree member. He was one of those important personages who through faith “subdued kingdoms, wrought righteousness, obtained promises, escaped the edge of the sword; out of weakness were made strong; waxed valiant in fight; turned to fight the armies of the aliens.”

This patriarch was the son of Ahinoam, and was selected by the God of the patriarchs, in company with Deborah, a prophetess, to deliver them—the people of Israel—from the hand and power of Jabin, a mighty king of the Canaanites. This celebrated woman seemed to occupy the position of ruler of Israel, or governess of the people; and she is the first female ruler of whom we have an account. With the authority of a ruler she summoned Barak to take the field against the hostile army of the Canaanites. He agreed that he would obey the summons—raise an army and fight with the hosts of Jabin, the king of Canaan, who were being led by Sisera, the most noted Canaanite general—provided the royal woman would accompany him. Accordingly she agreed to go, and Barak assembled an army from the tribes of Zebulon.

and Naphtali, of ten thousand men. They were hurriedly equipped and trained by Barak, and led out and encamped on Mount Tabor, where the enemy could see them and they could have an opportunity of seeing the enemy, and take a fair survey of the battle-ground.

Sisera, the general of King Jabin's army, saw the army of Barak in their position on the slope of the mountain, and he immediately made ready for the coming battle. He gathered together his nine hundred iron chariots and his men of war, and marched them to a place he had selected near the river Kishon, and set himself in battle array. Barak saw him, heard his challenge, and threw his army in line of battle. Just at that point, according to Jewish history, a providential storm came on, and the wind and rain blew fiercely in the faces of the enemy, so that the waters of the river came over the lowlands occupied by the Canaanitish army, and the softened earth prevented the easy movement on the part of the soldiery of the iron chariots of Jabin. He saw the effects of the storm, and as Deborah looked from the heights of Tabor upon the enemy, she said to her general, "For this is the day in which the Lord hath delivered Sisera into thy hand." He was inspired by her declaration, and comprehending the situation, he boldly rushed with his army down the hill and utterly routed the hosts of his enemy. It was a complete victory; the army was demoralized; Jabin, the king, was routed, and Sisera, his general, lost his life.

Among the wars that have transpired in the history of the world, it is doubtful whether there ever was a more complete victory than this victory of Barak, for

every man of the army of Jabin fell by the sword. The soldiers were all slain, the nine hundred iron chariots were captured with all the baggage and supplies and weapons of the Canaanitish army. And though Sisera, the general, was not taken prisoner on the battle-field, or killed in the general slaughter, yet he was afterwards pursued and fell in death. When he found that he had lost control of the army and the battle had gone against him, he alighted from his chariot and fled on foot for his life, hoping in his flight to find some loyalist who would befriend and shelter him until the danger of being taken by his enemy was over. While engaged in flight he came, tired and exhausted, to the tent of Jael, the wife of Heber, the Kenite. She recognized him, invited him in, and furnished him with a rich repast. Thinking himself in the tent of a friend, he laid him down to sleep. Soon his sleep became deep, and Jael stole silently into the apartment with a hammer in one hand and a tent-pin in the other, and placing the point of the pin on the temple of the sleeping general she nerved her arm and drove it through his head, fastening it into the ground, and he died almost without a struggle.

It was not long after this that Barak, the conquering general of Israel, was passing the tent of Heber, the Kenite, probably with a body-guard, in search of the fugitive. Jael saw him, and hailed him with joy as the deliverer of Israel. She took him into the tent and showed him the Canaanitish general as he lay in death, fastened still to the ground by the tent-pin that had been driven through his temple.

This complete victory of Barak brought peace and

rest to Israel, which lasted forty years. Whether this patriarch general had any part in the composition of the song of thanksgiving usually styled the Song of Deborah and Barak, or not, he no doubt joined heartily in the sentiment, and his voice was united with the prophetess in singing it. As he shared the responsibility of the conflict with Deborah, so he was willing to share with her the honor of the victory. Let us learn from his history and character as given above to have "Faith in God," and as in all other important undertakings we look to the Supreme Ruler of the Universe for all needed help, let us watch the workings of Providence, and be careful always to work with them. If as Odd Fellows our hearts are set upon the accomplishment of any great and important enterprise, and we can be more effectual by associating some other person with us in the work, as Barak associated Deborah with him, let us accept the helper, share in the work, and divide the honors. The mystic ties of our great brotherhood will afford us ability and opportunity in our field of labor for accomplishing great good for the Order and for mankind.

CHAPTER XVI

SAMUEL.

Samuel was one of the most important characters of the Old Testament dispensation, and there are many important lessons to be gathered from his history and character for Odd Fellows to receive, memorize and practice. In very early life he was led, under the training and discipline with which he was favored, to reverence and obey the Supreme Ruler of the Universe. He was but a little boy when he began to minister under the direction of Eli, the priest at Shiloh, where the Ark of the Covenant was and when the first revelations were made to him. He was sleeping under the same roof and possibly in the same apartment in which Eli slept, when the Lord called unto him. The call awoke him from his sleep and he hurried to the side of Eli's couch and waking him said, "Here am I, for thou callest me." Eli looked at the innocent child and said, "I called thee not, my son, lie down again." Samuel had but just laid him down again until the Lord called. He thought surely it was the voice of Eli, and he ran to ask him what was his pleasure. Again Eli assured him he had not called him, and bade him lie down again. A third time the Lord called him and he instantly reported himself to Eli, feeling assured that if he had been mistaken before he surely was not mistaken now. The aged priest suspected that the Lord called Samuel, and he bade him lie down again, and if he heard the voice, say, "Speak, Lord, for thy

servant heareth." Accordingly he lay down again with a complete reverence in his young heart for God, and waited for the call. The first lesson learned by every Odd Fellow in the ante-room of the lodge before being admitted and passing through the ceremonies of initiation is that there is a God, and that he is the Supreme Ruler of the Universe. And the first emblem of Odd Fellowship teaches the infinite knowledge of Deity, and all the teachings of our Order impress us with the importance of a due reverence for God at all times. As the youthful Samuel lay upon his couch waiting reverently for the revelation about to be made to him, so we should always remember that the *all-seeing eye* of God is ever upon us, and we should wait for the instructions of his will in the openings of his providence, and use the opportunities with which we are afforded of doing good.

The voice of the Lord called to Samuel and he followed the directions of Eli and was informed of the calamities about to fall upon Israel, and especially upon the family of the aged priest, and although the revelation was of the character it was, he told it to Eli "every whit, and hid nothing from him."

Samuel grew up in the temple, had many revelations made to him, and became noted as a prophet from Dan to Beersheba. When Eli died he succeeded him as the judge of Israel, and before his death the forms of government were changed to that of a kingly government, and he was the honored instrument of placing the first king, viz., Saul, on the throne of Israel.

When the Philistines who warred with Israel cap-

tured the Ark of the Covenant, Samuel was in deep sympathy with his people, and at Mizpah he appointed a solemn fast and prayed to God for a victory for his people. The prayer was effectual and the enemies of Israel were confounded. When king Saul violated his obligations by sparing Agag and the spoils taken in the Amalekite war, Samuel shunned not to reprove the king, and although the king plead his own cause earnestly, and justified himself in what he had done in pretense of desire to sacrifice unto his God, Samuel showed him that obedience was better than sacrifice; that it was far more preferable to hear and heed the divine mandate than to offer in sacrifice even the fat of rams. King Saul was convinced that he had done wrong and made humble acknowledgments, but Samuel seems to have lost confidence in the king, and that lost confidence never was restored.

He had the honor, also, of anointing David, the son of Jesse, to be king over Israel instead of Saul, whom God had rejected. During the latter part of his life he presided over a school of young men who were devoting themselves exclusively to the service of God, and in this employment he probably closed his days. He died, it is likely, in Ramah, in honor with his people, for they greatly lamented his death, and buried him in the tomb he had prepared for himself.

This great patriarch and prophet was a worthy example of correct deportment, good habits, and devotion to Israel and the God of Israel; though his sons became dissolute and abandoned. They "turned aside after lucre, took bribes and perverted judg-

ments." They were wicked and unworthy such a father.

He was a bold and ardent advocate for the truth and not afraid to reprove wickedness even in high places. In these respects he is worthy of our imitation.

At the time that David was being persecuted by Saul, who was hunting for his life, he fled, as was natural to suppose he would, to Ramah, and sought an interview with Samuel, who had anointed him as the successor of Saul. And of the old prophet he asked counsel and advice. Samuel received him kindly and kept him at his residence many days, giving him counsel and advice to govern him as to his future course.

When Saul was in extremity in his contest with the Philistines he applied to the witch of Endor, having disguised himself so that he should not be known to her as the king of Israel. He demanded of her a communication with a departed spirit, as I suppose women of her profession claimed that they could call up spirits. She objected to it on the ground that such performances had been forbidden by law. And she suspected that the application was a snare to entrap her, but Saul assured her that it was not so, and that he would stand between her and all danger. She asked him then what spirit she should call up, and he said, "Bring me up Samuel." Soon the spirit of the departed prophet appeared in fact, sent by the Almighty, against whom Saul had sinned. As soon as the real form of Samuel had appeared the woman was affrighted and cried with a loud voice. King Saul saw nothing and asked the woman to describe

the appearance. Accordingly she gave him a description of the appearance. Just as he became satisfied that it was Samuel the voice of the prophet fell upon his ear in an awful denunciation and a declaration that he should die on the morrow, and the hosts of Israel should be captured by the Philistines, which came to pass in accordance with the revelation.

CHAPTER XVII.



DAVID AND JONATHAN.

Though it would be pleasant briefly to trace the interesting history of these two men separately, yet in introducing them to the wives of Odd Fellows or to Odd Fellows themselves, they can not

very well be separated. Their lives are an especial enactment of a drama in Odd Fellowship, or rather a drama which our Order has accepted and indorsed, and with which impressive truths are strikingly taught. David was the son of Jesse, an humble man of Bethlehem, descended from Rahab and Salmon. When very young he kept his father's sheep and studied music without a teacher, yet he was selected as the successor of King Saul, and anointed by the old prophet Samuel in his boyhood. Jonathan, on the contrary, was the son of Saul and a prince in Israel, and being the eldest son of Saul, was heir apparent to the throne.

These two young men seemed to be incidentally thrown together, for David, when quite young, was called to the important position of musician in court. He performed the wonderful feat when a shepherd boy, of killing a lion and a bear, and afterwards the still more wonderful feat of slaying Goliah of Gath, the Philistine giant. Whether the music of David or his valor won first upon the heart of Jonathan we are unable to say, but certain it is that about this time there commenced a lasting friendship between David and Jonathan.

They became so intimate that they entered into each other's confidence and were made familiar with each other's thoughts and feelings; their souls were joined together. "Jonathan, in soul, was knit with the soul of David, and Jonathan loved him as his own soul." This would not have been the case had not David fully reciprocated the friendship of Jonathan. They were grand men;

no love was lost, for each was worthy of the friendship of the other. Their true friendship seemed to bring about a sameness. It was like one soul in two bodies. Jonathan's soul seemed to be a duplicate of David's. Their love was mutual, and with their increasing acquaintance it increased, until they entered into a solemn covenant, and Jonathan, to ratify the covenant, gave David his robe, his sword, his bow and his girdle. This was a grand present of a prince to one who as yet was comparatively humble in the government.

David, with the friendship of Jonathan attending him, was happy, and he constantly gained upon the feelings of King Saul, so that the king promoted him to the office and position of Field Marshal, and at the head of the hosts of Israel he went forth to battle and had victory over the enemies of his nation. As David returned from the slaughter of the Philistines the women of Israel came out to meet King Saul flushed with victory, and they said to one another, so loud that King Saul heard them, "Saul hath slain his thousands, and David his tens of thousands," *i. e.*, Saul hath been opposed by thousands in his wars, and conquered them, but David has been opposed by tens of thousands and has conquered them. The king was angry, and in his jealousy determined to kill David; and one day, while engaged in his old employment of making music by playing upon his harp, Saul cast a javelin at him to kill him. Saul then changed the position of David in the army from a generalissimo to a common soldier.

He afterwards offered to make David his son-in-law if he would slay a hundred Philistines and bring him proof that he had slain them. This was but a plot laid to have him killed, but he performed the feat, and Michal became his wife. This brought David and Jonathan a little nearer together, they now being brother-in-law to each other. Saul then gave an order to all his servants to kill David, and he even spake to Jonathan to that effect. Ah! he knew nothing of the intimacy existing between them. Jonathan even sought David, and finding him, told him of his father's order; and he said to David, "Take heed to thyself," *i. e.*, be watchful, and carefully avoid the servants of my father; "Abide in a secret place and hide thyself; I will commune with my father, and give thee the result; what I see that will I tell thee."

Here the friendship of the two became more intensely interesting. David begins to feel that his interests are as safe in the hands of Jonathan as they could be in the hands of any earthly friend. Jonathan then went into the presence of his father and presented the cause of David; and soon he was delighted to see that the wrath of his father was pacified, and with exquisite pleasure he heard the king say, "As the Lord liveth, David shall not be slain."

David again, as a result of Jonathan's friendship, serves the king as a musician, and the prince, Jonathan, sits near to listen to the mellow strains.

Again there was war, and David won laurels by a great slaughter of the enemy. Then the envy and jealousy of Saul appeared, and he made an

attempt again to kill David. He saved himself by flight. Then the king sought his life by sending messengers to his house, but in this also he failed, for David made his escape and went to Ramah, where the prophet Samuel lived. Saul, hearing that he was there, went to take him for death, and again he failed.

David then sought an interview with Jonathan, his *covenanted brother*. It seems from the conversation had with the prince on the part of David, that he was apprised of his father's anger, and thought surely there is a mistake. But David assured him that there was no mistake, that Saul was certainly intending to kill him, and was hiding his intentions from Jonathan. He closed his earnest presentation of his case by saying, "But truly, as the Lord liveth, and as thy soul liveth, there is but a step between me and death." Jonathan began to feel that his friend was right, and he said to him, "Whatsoever thy soul desireth, I will even do it for thee." "Then," said David, "to-morrow is the new moon, and I should not fail to sit with the king at meat, and let me go, that I may hide myself in the field until the third day at even. If thy father at all miss me, then say, 'David earnestly asked leave of me to go to Bethlehem, his city, for there is a yearly sacrifice for all the family.' If he say thus, 'It is well,' thy servant shall have peace; but if he be very wroth, then be sure that evil is determined by him." And Jonathan agreed to this procedure. Then he went with David out into the field and called on God to witness his sincerity as he covenanted afresh and acknowledged his convictions that

the Lord had appointed David as successor of Saul, his father, and he only exacted from David the pledge that he would show kindness to him if he was yet living, and to his family after him.

David entered into the covenant. Then said Jonathan, "To-morrow is the new moon, and thou shalt be missed, because thy seat will be empty. And when thou hast staid three days, then thou shalt go down quickly and come to the place where thou didst hide thyself, and thou shalt remain by the stone Ezel, and I will shoot three arrows on the side thereof, as though I shot at a mark; and behold, I will send a lad, saying, 'Go, find out the arrows!' If I expressly say unto the lad, 'Behold, the arrows on this side of thee!' then come thou, for there is peace; but if I say unto the young man, 'Behold, the arrows are beyond thee!' go thy way, for the Lord hath sent thee away."

The next day Saul sat at meat with his courtiers, and David's seat was vacant; but he thought possibly his servant was not in proper condition to be present. The next day David's place was still empty, and addressing himself to Jonathan, he said, "Wherefore cometh not the son of Jesse to meat neither yesterday nor to-day?" Jonathan, true to his covenant with David, said, "David earnestly asked leave of me to go to Bethlehem. I granted him the privilege, and that is why his seat is vacant." Saul became very angry, and uttered toward Jonathan the most bitter and hateful sarcasm, but Jonathan stood undaunted in the presence of his father, strengthened by the ties of their

mutual covenant, and he heard his father say, "David shall surely die." He ventured to ask his father why David should be slain; what he had done; when, in a fit of rage, Saul threw a javelin at his own son to kill him.

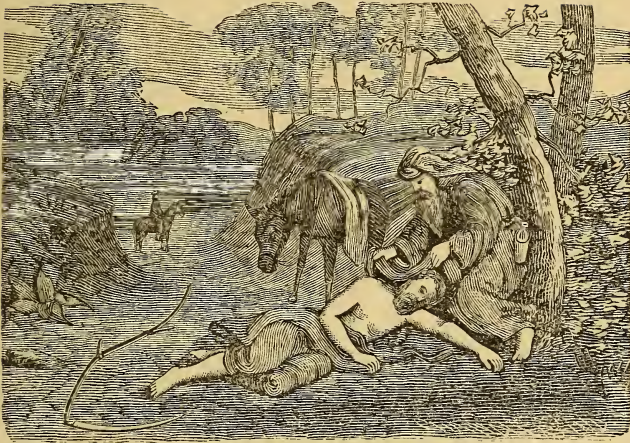
The next morning Jonathan went, at the appointed time, into the field, and a lad with him, and taking a position not far from the stone Ezel, he shot an arrow. David saw it circling for a fall beyond him, and then he heard the voice of Jonathan saying to the lad, "Is not the arrow beyond thee?" He well knew the meaning of this action, and of these words, viz., "Go thy way, for the Lord hath sent thee away."

Jonathan sent his lad back to the city, and he sought once more the society of David. He hurriedly recited the scenes of the last three days, then pronounced his blessings upon David, and sent him away. Jonathan afterwards heard that David was in Ziph, and he periled his life to secure an interview with him, during which they renewed their covenant and took an affectionate leave of each other. At length the Mt. Gilboa battle came on, and Jonathan was slain in battle. The report of his death reached David, and he composed the mournful elegy, "I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of woman."

It was the privilege of David afterward to show kindness to Mephibosheth, the son of Jonathan, and he gave him all the estate of his grandfather

Saul, and permitted him to eat of his own table. He cared for the son of Jonathan, and provided for him, treating him with the utmost respect and affection.

CHAPTER XVIII.



THE GOOD SAMARITAN.

This parable, given by the Great Teacher, presents a beautiful exemplification of the principles of our Order. How beautifully does it represent *friendship*, under its strongest and surest test, viz: *adversity*. The subject toward whom this demonstration was made was a Jew, who had fallen among thieves, and who had been robbed and stripped of his clothing, and so severely wounded that he was in a dying condition. For hours he lay suffering, with no one to minister to him; and it was not because the robbers and murderers had dragged him away into some secret place where his groans in his agony and his shrieks in his pain could not be heard; for he lay by the roadside, within a few feet of the spot where he had fallen.

by the hand of the robber, and where, in all probability, he had been left senseless. The blood was gushing from his wounds, and he was seeking ease from his pain in sighs and groans, but all the time hoping some friend would pass along and render him relief. It was a public road, a thoroughfare of travel, and he might well expect assistance. It is possible that several passed along that way hurriedly, without stopping to examine the case, or give assistance to the sufferer; and he, poor man, wondered at their want of sympathy. But at length he heard the footsteps of one coming, traveling more slowly, and he thought surely here comes relief. With the anxiety of a dying man, as he mustered his remaining strength, he saw him approaching, and behold, it was a priest—one to whom, as a devout Jew, it may be he had often gone for counsel, and the benefit of whose office and ministry he had often enjoyed; one to whom he had often given of his substance the regular tithes demanded of him as a member of the Jewish church, and under whose approval he had bestowed his free-will offerings; and he thought, surely he will care for me and minister to me in my necessity; but no! He comes nearer and nearer, possibly checks up a little in his travel, turns his eyes in the direction of the sufferer, but with a cold, unfeeling, heartless look and manner, he journeys on. What if the sufferer had no badge of Judaism about him by which the priest might know him as one of his parishioners? He had been stripped of his clothing. What if he did not express in words the courtesy usually

practiced by the Jews toward their priests? He was weakened by the loss of blood, until it was exceedingly painful to speak, if, indeed, he could speak at all. He ought to have rushed to the side of the dying man and examined the case to see what could be done; and if he was unable to meet his wants, send him help as early as possible; but no, he pursues his journey, banishes the sight of the dying man from his mind at once, and erases the faint impression fixed there. The poor Jew lay wondering at this strange neglect, when the sound of footsteps again falls upon his ear. Hope revives, and to himself he says, surely a friend is coming; I shall now have relief. Again he musters his failing strength and looks in the direction of the sound of the footfall of the traveler. The form of the traveler appears in view, at first dimly; and as he comes nearer he discovers that it is another functionary of the Jewish church, a Levite. He remembers how he was treated by the priest a few moments before, and almost fears a repetition of neglect; but then he knows all officers of the church are not alike in indifference to a sufferer, and he hopes this one will show himself a man. But no, he comes nearer and shows no sign of sympathy. The only difference between him and the priest is, "he passes by on the other side." Is it possible to conceive of more shocking indifference, and who does not abhor it? It almost chills the coursing blood in the veins of any man possessing the finer feelings of humanity to read the account. There lay that unfortunate Jew, helpless and growing weaker and weaker, and wondering how it was.

possible for a priest and a Levite to fail to carry out the principles of their religion, which obligates all its votaries to perform works of love and mercy. I fancy he had almost given up all for lost, and was resigning himself in his extremity to death, there in the public road.

But another traveler came along who was of another people, and moreover, a people with whom the Jews had no dealings. He was a Samaritan; he had means, and an open hand and a heart in that hand. As he came near his attention was attracted by the sound indicating suffering, and then by the sight of the sufferer. He hurried to his side, and with a feeling heart bent over the dying man and listened to the story of his wrongs. That pale face and weakened form was a fellow-being in distress, and the sympathies of his nature were aroused, a tender chord was touched, and he began his work of mercy. He leaped over party prejudice and distinction, and gave an exhibition of the fact that his religion was not destitute of the principle of compassion. Like the Great Teacher blessing the woman of Samaria at Jacob's well, though he was a Jew, this good Samaritan blessed a suffering Jew. He made an examination of the wounds and ascertained, as far as he could, their depth and extent; then procured bandages and bound them up. He allayed the pain by pouring in "oil and wine." The appreciating heart of the sufferer was touched by these acts, and especially so when he saw that his benefactor was a Samaritan. Here was help from a direction that he least expected. The works of mercy of this good

Samaritan are only commenced. After dressing the wounds and reviving the sufferer, he determined to remove him to a pleasant place and procure attention such as he needed. His business was such that it demanded as short a stay as possible; accordingly he raised up his patient, and with what help he could give himself succeeded in setting him on his own beast and holding him there while he led the animal along the road to the nearest tavern; then he procured help, and the wounded man was taken in and laid upon a bed. The host took him in charge, and the good Samaritan paid the bill in advance. He then gave a strict charge to the host to take care of him, and on his return he would pay all other expenses incurred.

This is true friendship—all that is beautiful and lovely combined. There was self and prejudice sacrificed on the altar of humanity, goodness and mercy. The conduct of this good Samaritan is praiseworthy, and ought to be imitated by men in all ages.

Why should a man's feelings be narrow and the heart small, when God, the great Creator and Supreme Ruler of the Universe, expresses feelings towards man as broad as his universe, and the arms of his mighty heart embrace all? Surely a man should have care for others; a regard that will leap over party lines, national distinctions, diversities of color and developed intellects, and embrace all mankind. When universal benevolence is practiced, then a great change will have passed over our world, and one law will bind all nations, kindreds and tongues and people of the earth, and that law will be the law of universal brotherhood.

PART FOURTH.

PATRIARCHS MILITANT.



CHAPTER I.

PREFATORY.

Fraternal societies have, many of them, attained large proportions in this country, and yet but few of them have reached the growth of the Independent Order of Odd Fellows. There has been with many of them a much more imposing show, especially by the advanced membership.

Our Order was established in the United States in 1819, and the various degrees were instituted at

different times and passed through various changes until the five degrees were established and continued for several years with but little variation in the ritualism, or change in the floor work in the conferring of the degrees.

The first of the five degrees following the initiation was devoted to *Charity*; the second to *Mutual Relief*; the third to *Friendship*; the fourth to *Brotherly Love*, and the fifth to *Truth*; and to each one of these degrees was given a color, and the regalia worn by the membership, if on a street parade, was marked by the color indicating the degree. *White* indicated the strength of the Lodge or Lodges as to the members who were of the initiatory and of the *First* or *White* degree; the white regalia trimmed with *Pink* indicated the member who had advanced to the *Second* or *Pink* degree; the regalia trimmed with *Blue*, those who had advanced to the *Third* or *Royal Blue* degree; the regalia trimmed with *Green*, those who had advanced to the *Fourth* or *Remembrance* degree, and the regalia trimmed with *Scarlet*, those who had advanced to the *Fifth* or *Scarlet* degree.

The Encampment department of Odd Fellowship consisted of three degrees, viz: Patriarchal, Golden Rule and Royal Purple, and these were also distinguished by colors, and these three degrees were an exemplification of the motto of the Order, "Friendship, Love and Truth," as well as the virtues of "Faith, Hope and Charity." This department of Odd Fellowship was called *Patriarchal* because the mottos were exemplified according to

the practice of the patriarchal times. Friendship was taught in the way of hospitality to a stranger, Love in an exemplification of the Golden Rule, and Truth by a mimic journey to represent human life in its various stages and parts from childhood to old age.

To those degrees was added, as has been set forth in the manual, the Degree of Rebekah, which was intended to identify woman with the Order, and it has grandly accomplished that end.

But the last addition that has been made to the Independent Order of Odd Fellows is the *Patriarchs Militant*, which is but the continuation of the Uniformed Patriarchs, which added greatly for many years to the imposing appearance of the Order on parade.

This degree is the end of the successful effort to compete with other fraternities in imposing appearance and ceremonies.

CHAPTER II.

UNIFORMED PATRIARCHS.

The first time the subject of a patriarchal uniform was brought before the Grand Lodge of the United States was in 1870, during the administration of Grand Sire Farnsworth. It was contemplated from the first that none but those who had reached the Royal Purple degree should be "Uniformed Patriarchs." He submitted his annual report as Grand Sire to the Grand Lodge of the United States and referred to the questions that had been propounded to him in the interim of the session, and among them the following answer he had given: "No regalia is legitimate except that prescribed by law; chapeaux, crooks, sword and belt, and all military paraphernalia not so prescribed, are accordingly inadmissible.

It was during that session of the Sovereign Grand Lodge that Representative Perkins offered a resolution on that subject which was referred to the legislative committee and they reported the following, which was adopted: "The Grand Lodge has decided that chapeaux, crooks, swords and belt are inadmissible as regalia. We do not suppose that it is proposed to adopt any head-dress as a regalia of the Order, but simply to secure in a given locality a uniformity in that portion of the dress of persons appearing in public processions. We think such a course would not be a violation of any law of the

Order, and recommend the adoption of the resolution that Subordinate Encampments, when they appear in public may wear such uniform style of head-dress as may be approved by the Grand Patriarch of the jurisdiction."

This report of the legislative committee became law, and under it, that same year, certain patriarchs notable in the Eastern States put on and claimed to wear as a uniform style of head-dress, without the approval of the Grand Patriarch, chapeaux, etc., declared inadmissible. This was a perversion of law and considered direct insubordination. It was on this account that the Grand Patriarchs of Maine and other jurisdictions wrote to the acting Grand Sire, Fred D. Stuart. He accordingly issued the following proclamation, which the laws of the Order made it his duty to issue:

"I. O. O. F.

"OFFICE OF THE M. W. GRAND SIRE, }

"To all whom it may concern:

"Whereas, at the September session, in 1870, of the R. W. Grand Lodge of the United States, held at the city of Baltimore, State of Maryland, it was formally resolved that no regalia is legitimate except that prescribed by law. Chapeaux, crooks, swords, and belts, and all military paraphernalia not so prescribed, are accordingly inadmissible.

"And whereas, nevertheless, it has been made known to me that in some jurisdictions under color of a resolution which authorizes uniformity in head-dress, passed at the same session, chapeaux, swords, etc., are being worn.

“Now, therefore, I, Fred D. Stuart, M. W. Grand Sire, by authority of law, do hereby officially declare such practice to be wholly illegal and improper, and do direct all Grand Patriarchs to take order in the premises accordingly.

“Done at the City of Washington, D. C., this 14th day of February, 1871, and of our Order the 52d.

“FRED D. STUART,

“*Grand Sire.*”

This was not hostility or opposition to a uniform, but it was opposition to a disregard of law—and in proof of this the same Grand Sire says: “I beg to say that I am in favor of an improved regalia for the patriarchal branch of the Order of Odd Fellows, and I recommend that this subject be referred to the consideration of a special committee.” This action and expression of the Grand Sire was approved by an important committee of which Judge Fitzhugh, of Virginia, was chairman, and his report closed with an expressed and clear opinion that the members of our Order were and would prove themselves to be law-abiding, and he recommended that nothing more be done at that session on the subject.

At the Sovereign Grand Lodge the next year, 1872, there were no petitions, memorials or requests from any Grand Body or Subordinate Lodge, or from any individual patriarch, on the subject of uniform, and the only way the subject came before the body that year was by the following preamble

and resolution offered by Representative of Massachusetts:

“WHEREAS, The wearing of a uniform style of dress on occasion of street parade by the Encampments of several jurisdictions has proved a great success in securing memberships, inspiring interest and adding largely to the financial operations of this branch of the Order;

“*Resolved*, That Encampments be permitted to wear such style of street uniform on parade as may be sanctioned by the Grand Encampments of their respective jurisdictions.”

The special committee to whom this preamble and resolution was referred consisted of Rand, of Massachusetts, Robinson, of Virginia, White, of New York, Harmon, of California, Sharp, of Iowa, Trapp, of Kentucky, and Fletcher, of New Hampshire.

The report of this committee will be found on page 5527 of the journal, and ends as follows:

“*Resolved*, That Encampments be permitted to wear such styles of street uniform on parade as may be sanctioned by the Grand Encampments of their respective jurisdictions, but under no circumstances shall the funds of an Encampment be appropriated to meet any expense incurred thereby.”

This report was adopted unanimously and this was the first time this kind of legislation was asked for, and it was asked for by a single member of the Sovereign Grand Lodge, and not by a petition or memorial coming from a grand jurisdiction or any body of patriarchs. Thus all Grand Encampments

had the power conferred upon them of authorizing the uniforms of patriarchs in their jurisdictions if desired. It will thus appear that within two years from the time this subject was broached in the Sovereign Grand Lodge and on the first application full and absolute powers were conferred upon every Grand Encampment in every State of the Union to adopt such style of uniform for street parade as it preferred.

One year later, in 1873, the Sovereign Grand Lodge was asked by resolution of one of the Representatives from Ohio to report at the next session a full uniform for street parade, and the resolution, without a dissenting voice, was adopted and a committee for that purpose was appointed. The committee was a judicious one, consisting of Representatives Turner, of Ohio, Tecknor, of Illinois, Shields, of Alabama, Driscoll, of Rhode Island, and Nicholson, of Pennsylvania.

The purpose of the committee was to have the same uniform throughout the United States, for different jurisdictions had chosen different styles; uniformity was desired.

The above committee reported substantially the present uniform in 1874. It was satisfactory to the Sovereign Grand Lodge and was adopted by subsequent legislation. It has undergone some minor changes but they were of little importance. In 1875 there were no changes asked for, and none of any particular consequence in 1876. There was some discussion during the year touching the fringe upon the baldric and a uniform cap.

In 1877 a committee was appointed to prepare tactics and drill and report at the next session. In 1878 the committee reported in favor of Col. S. S. Eddy's tactics and drill, and their report was adopted. But up to this time there had been no new degree suggested on the floor of the Sovereign Grand Lodge. The Uniformed Patriarchs had organized themselves into voluntary drill associations all over the country and had adopted by-laws for their government and were doing well and growing rapidly. The Encampment branch of the Order had increased from 1,059 Encampments in 1870, to 1807 in the year 1878, being, in seven years, an increase of 748 Encampments, while the membership during the same time had gone from 56,370 to 84,164. This was certainly a large increase.

In 1878 the question of uniform assumed a new phase in the Sovereign Grand Lodge. It was manifest to some at least that these voluntary associations of Uniformed Patriarchs should have charters and, as organizations, be in some manner allied to, and become a part of the Patriarchal branch of the Order, and Representative J. W. Stebbins submitted the following resolution, which was referred to the legislative committee:

Resolved, That the Grand Encampments of the various jurisdictions within whose territorial limits companies of Uniformed Patriarchs have been or shall be organized, are hereby empowered to organize Subordinate Encampments and to issue charters to them, as uniformed, mixed, or ununiformed

Encampments, and to provide suitable constitution and laws for their proper government as such.”

At the same session two of the Representatives from Wisconsin presented the action of the Grand Encampment of that State, with the following resolution, which was also referred to the legislative committee:

“*Resolved*, That there be added to the Encampment branch of the Order a fourth degree, to which none but Royal Purple Degree Members shall be eligible and to which the uniform prescribed by this Grand Lodge shall be the regalia worn, and to which no member can be admitted without uniform.”

The above two propositions brought the question in two new forms before the legislative committee of the Sovereign Grand Lodge; both involved radical changes in our organic work. The first would involve the least changes and would require no new ritual, no new secret work, no new charter, as the present one could be used by the mere insertion of the word uniform, and hence would save thousands of dollars expense to the brotherhood besides giving an additional degree to the Encampment branch of the Order.

Two years later, in 1880, the legislative committee did report in favor of it in substance. In 1878 the committee reported against it. There was a majority and a minority report; the latter was presented by J. W. Stebbins, and in the minority report was the following language: “It is impossible for the uniform to be worn with any credit to the wearers unless they organize and drill so that

their movements shall be as beautiful and uniform as their dress. In the absence of any rules and regulations for their organization and government in such drill by this Grand Body, or power conferred upon Grand Encampments to grant charters and frame constitution and laws for their proper government, the Uniformed Patriarchs have been driven to the necessity of forming outside organizations for that purpose. These are beyond the control and independent of Subordinate or Grand Encampments."

In 1878 there were several Representatives who belonged to the Uniformed Patriarchs, and yet none of them, except J. W. Stebbins, said anything in favor of an additional degree, or of giving power to Grand Encampments to charter Uniformed Encampments, but part of them believed that Grand Encampments had that power.

In 1879 J. W. Stebbins offered the following preamble and resolution, which was referred to the judiciary committee:

"WHEREAS, A difference of opinion exists as to whether or not Grand Encampments have the authority to issue charters to, and frame laws for the proper organization and control of Subordinate Encampments under their jurisdiction, such as the legislation of this Grand Lodge in 1874 and in 1878 prescribing a strict uniform to be worn, and tactics and drill for public parades; therefore,

"*Resolved*, That Grand Encampments, under their present powers and authority, do charter Encamp-

ments and pass suitable laws for their government as such."

In May, 1879, the Grand Encampment of Ohio asked for legislation to the same effect, and it was presented by their Representatives, but the Sovereign Grand Lodge refused to endorse the same. The effort was renewed by J. W. Stebbins, in 1880, by the presentation of the following resolution:

"Resolved, That State Grand Encampments be and are hereby authorized to charter Uniform Subordinate Encampments as such, and to make suitable laws for their government."

The committee to whom the resolution was referred reported favorable, and the report was adopted unanimously. This opened the way for all associations of Uniformed Patriarchs to apply for a charter "and organize as a Uniformed Camp" with all the necessary laws for their government and drill.

In 1881 a call for a degree comes up from many jurisdictions, showing a general desire for it, and a special committee reported favorable to it. Just at this time the Supreme Temple of the Patriarchal Circle comes to notice and the action of the Sovereign Grand Lodge began against it and continued until it was suppressed.

Within nine months from the time the Uniformed Degree was given to the Order, nearly twice as many Uniformed Degree Camps were instituted, with a larger membership than the "Patriarchal Circle" had attained during the years of its disloyal existence, and during these nine months every

“Circle,” save one, in all the New England States, had surrendered its charter.

In 1884, two years after the adoption of the Military Degree, it was found to need revision and perfecting, as most new degrees do. There were many requests from the Uniformed Degree Camps asking various changes, and they were referred to a special committee of three, one of whom was known to have been a member of the circle. It was the purpose to so frame the revision of the degree as to open wide the door to Patriarchal Circles that desired to conform to the law in its spirit. Now, this was done fully in the report of the degree called “Patriarchs Militant,” which was adopted at the Sovereign Grand Lodge in 1885.

This degree places all Uniformed Degree Camps of the Order and all Patriarchal Circles upon precisely the same footing, up to January 1, 1886. Up to that time all could obtain charters, rituals, and necessary outfits, at a nominal cost. This left the door wide open from the session of the Sovereign Grand Lodge until January 1st for all to return to full loyalty who desired to do so, having been in the Patriarchal Circle.*

*We are indebted for the facts we have given in this history to P. G. Rep. J. W. Stebbins, who nobly defended our Order in the controversy regarding the Circle.

CHAPTER III.

LEGISLATION.

It was at the September session of the Sovereign Grand Lodge in 1884 that the appointment of a committee was authorized to give the Uniformed Degree legislation. The Grand Sire appointed a committee of three who were required to report at the next session. The committee consisted of Representative Albin, of New Hampshire, Representative Underwood, of Kentucky, and Representative Sterns, of Minnesota. The chairman of this committee, Representative Albin, prepared in the main the ritualism, but Lieut. Gen. Underwood, of Kentucky, prepared the military tactics and movements of the "Patriarchs Militant." The members are called "Chevaliers," and the association is called "Canton," and the three principal officers of the Canton are: (1) Captain or Commandant, (2) Lieutenant, and (3) Ensign. Representative Underwood, of Kentucky, resigned his position on the committee, having been elected Lieutenant General, and Representative Perkins, of Massachusetts, was appointed to fill the vacancy.

To become a member of the Patriarchs Militant there are certain qualifications necessary for all:

1. A brother must be a Patriarch of the Royal Purple Degree, and for continuance in membership must be in good standing in a regular Encampment of Odd Fellows in some jurisdiction.

2. For enrollment on the roster of a Canton of the Patriarchs Militant, there must be a certificate of membership and good standing in a Subordinate Encampment, with the signatures of the Chief Patriarch and Scribe of the Encampment and an impress of the Encampment seal.

3. Applications must be made in the form prescribed by the laws governing a Canton; the application must be considered, and a three-fourths vote is necessary to elect to membership.

CHAPTER IV.

DEGREE.

This beautiful degree commences where the Royal Purple Degree leaves off, and it presents an epitome of all that has gone before.

Abraham's residence was on the plains of Mamre, where he was at one time visited by angels and informed of the coming destruction of Sodom and Gomorrah—Admah and Zeboim—the cities of the plains. He entertained the angels hospitably and royally and interceded for Lot, his kinsman, who lived in Sodom.

After the conquest of the country by the five confederate kings and the taking of Lot and his household as prisoners of war, he armed his "trained servants," born in his own house, and pursued the confederates, and, overtaking them, he conquered them and re-took the captives and spoils and returned, when Melchizedek, the King of Salem, met him and blessed him, and received the proffer on the part of Abram of a portion of the spoils he had taken.

In receiving this degree we represent one of the Patriarch's trained servants, who proves himself as such, and becomes a chevalier in "Patriarchs Militant," and that includes the knightly rank.

The Patriarchs were all shepherds watching their own flocks. They had supreme authority in their households; but they were also warriors and required all the members of their household to take part with them in settling disputed questions and in the conquest of their enemies.

CHAPTER V.

ACTION OF THE SOVEREIGN GRAND LODGE,
IN SEPTEMBER, 1887.

The legislation concerning the "Patriarchs Militant" was important. It consisted of the presentation of the action of the military council of the last session, also the correspondence of the Lieutenant General, on which he based the preparation of the ceremonies of "Decoration of Chivalry" upon the members of Cantons, as also the "Decoration of Chivalry upon a lady." This was referred to an appropriate committee and reported upon, and was endorsed by the Sovereign Grand Lodge.

The report of the Grand Sire on the subject of the Patriarchs Militant and the report of the Lieutenant General were considered and adopted, thus making the Patriarchs Militant a distinct department of Odd Fellowship, and opening up the way for interest on the part of ladies in the reception of the "Decoration of Chivalry."

APPENDIX.

AN ALPHABETICAL TABLE OF THE PROPER NAMES IN THE OLD AND NEW TESTAMENTS; WITH THEIR PROPER PRONUNCIATION AND EXPLANATION OR LEADING SIGNIFICATION.

In those words whose pronunciation can not be mistaken by any one, such as Abner, Addon, Assos, &c., only the accentuation is marked.

In the explanation of the different names, attention has been given to the leading meaning, whether simple or metaphorical; and the reader is here presented with the converse of each signification, such as 'Abiah, the Lord is my Father, or the Father of the Lord;' "Eliam, the people of God, or the God of the people;" because in the Hebrew, as in most of the oriental languages, the choice of these meanings is determinable principally by the juxtaposition of the words as they stand in different sentences, and by other circumstances of a similar kind.

AARON, *Ay'-ron*, lofty, mountainous.

Abad'don, the destroyer.

Abagtha, *Ab-ag'-tha*, father of the wine-press.

Abana, *Ab-ay'-nah*, stony.

Abarim, *Ab'-a-rim*, passages.

Ab'aron, strength.

Ab'ba, father.

Ab'da, a servant.

Ab'di, my servant.

Abdiel, *Ab'-de-el*, a servant of God.

Ab'don, a servant.

Abed-nego, *A-bed'-ne-go*, a servant of light.

A'bel, vanity, vapor, mourning.

Abel-beth-maachah, *Ay'-bel-beth-ma-ay'-kah*, mourning of the house of Maachah.

A'bel-ma'im, the mourning of the waters.

Abel-meholah, *Ay'-bel-me-ho'-lah*, mourning of weakness, of sickness.

Abel-mizraim, *Ay'-bel-miz-ra'im*, the mourning of the Egyptians.

A'bel-shit'tim, mourning of the thorns.

- A'bez, an egg, money.
 Abi, *A'-be*, my father.
 Abiah, *Ab-i'-ah*, the Lord is my father.
 Abi'ahil, the father of light or praise.
 Abi-albon, *Ab-e-al'-bon*, intelligent father.
 Ab'iam, the father of the sea.
 Abi-as'aph, a gathering or consuming father.
 Abiathar, *Ab-i'-a-thar*, excellent father.
 A'bib, green fruits, ears of corn.
 Abi'dah, father of knowledge.
 Abi'dan, father of judgment.
 Abiel, *Ab'-e-el*, God my father.
 Abiezer, *Ab-e-e'-zer*, father of help.
 Abi-ezrite, *Ab-e-ez'-rite*.
 Abigail, *Ab'-e-gal*, the joy of the father.
 Abi-gibeon, the father of the cup, the father of Gibeon.
 Abihail, *Ab-e-hay'-il*, the father of strength.
 Abi'hu, he is my father, or his father.
 Abi'hud, the father of praise or confession.
 Abijah, *Ab-i'-jah*, the will of the Lord.
 Abi'jam, father of the sea.
 Abilene, *Ab-e-le'ne*, the father of the apartment, or of mourning.
 Abimael, *Ab-be-may'-el*, a father sent from God, my father comes from God.
 Abimelech, *Ab-im'-me-lek*, father of the king.
 Abinadab, *Ab-in'-na-dab*, father of willingness, my father is a prince.
 Abinoam, *Ab-in'-no-am*, father of beauty or comeliness, my father is beautiful.
 Abiram, *Ab-i'-ram*, a high father, father of fraud.
 Abishag, *Ab'-be-shag*, ignorance of the father.
 Abishai, *Ab-bish'-a-i*, the present of my father, the father of the sacrifice.
 Abishalom, *Ab-bish'-a-lom*, the father of peace, the recompense of the father.
 Abishua, *Ab-bish'-u-a*, father of salvation or of magnificence.
 Abishur, *Ab'-be-shur*, the father of the wall or of uprightness.
 Abital, *Ab'-be-tal*, the father of the dew.
 Abitub, *Ab'-be-tub*, father of goodness.
 Abiud, *Ab'-be-ud*, father of praise.
 Ab'ner, father of light, the son of the father.
 A'braham, the father of a great multitude.
 A'bram, a high father, the father of elevation.
 Ab'salom, father of peace.
 Accad, *Ak'-ad*, a pitcher, a sparkle.
 Accho, *Ak'-ko*, close, pressed together.
 Aceldama, *A-ke'l'-da-mah*, the field of blood.
 Achaia, *A-kay'-yah*, grief, trouble.
 Achaicus, *A-kay'-e-kus*, a native of Achaia.
 Achan, Achar, *A'-kan*, *A'-kar*, he that troubles and bruises.
 Achbor, *Ak'-bor*, a rat, bruising.
 Achim, *A'-kim*, preparing, confirming, revenging.

- Achir, *A'-ker*, the brother's light.
 Achish, *A'-kish*, thus it is, how is this?
 Acmetha, *Ak'-me-thah*.
 Achor, *A'-kor*, trouble.
 Achsah, *Ak'-sah*, adorned, bursting of the veil.
 Achshaph, *Ak-shaph*, poison, tricks, one that breaks, the brim of any thing.
 Achzib, *Ak'-zib*, liar, one that runs.
 Adadah, *Ad'-a-dah*, the testimony of the Assembly.
 Adah, *Ay'-dah*, an assembly.
 Adaiah, *Ad'-a-yah*, the witness of the Lord.
 Adaliah, *Ad-a-ly'ah*, one that draws water, poverty, cloud, death.
 Ad'am, earthy, taken out of red earth.
 Adamah, *Ad'-da-mah*, red earth.
 Adamy, *Ad'-da-my*, my man, red, earthy.
 A'dar, high, eminent.
 Adbeel, *Ad'-be-el*, a vapor, a cloud of God, a vexer of God.
 Ad'di, my witness, adorned, passage, prey.
 Ad'don, basis, foundation, the Lord.
 Adiel, *Ad'-i-el*, the witness of the Lord.
 Adin, *Ad'-din*, adorned, dainty.
 Adithaim, *Ad-e-thay'im*, assemblies, testimonies.
 Adlai, *Ad-lay'-i*, my witness, my ornament.
 Ad'mah, earthy, red earth.
 Admatha, *Ad'-ma-thah*, a cloud of death, a mortal vapor.
 Ad'nah, rest, testimony, eternal.
 Adona'i, my Lord.
 Adoni-bezek, *Ad'-o-ne-bee'-zek*, the lightning of the Lord, the Lord of Bezek.
 Adonijah, *Ad-o-ny'-jah*, the Lord is my Master.
 Adonikam, *Ad-o-ny'kam*, the Lord is raised, my Lord hath raised me.
 Adoniram, *Ad-o-ny'-ram*, my lord is most high, the Lord of might and elevation.
 Adoni-zedek, *Ad'-o-ne-zee'-dek*, justice of the Lord.
 Adoraim, *Ad'-o-ray'im*, strength or power of the sea.
 Adoram, *Ad'-o-ram*, their beauty, their power, their praise.
 Adrammelech, *Ad-ram'-me-lek*, the cloak or glory of the king.
 Adramyttium, *Ad-ra-mit'-te-um*, the court of death.
 Adria, *Ay'-dre-ah*, the name of a city, which gives name to the Adriatic sea, now the gulf of Venice.
 A'driel, the flock of God.
 Adullam, *Ad-ul'-lam*, their testimony, their prey, their ornament.
 Adum'mim, earthly or bloody things.
 Æneas, praised.
 Agabus, *Ag'-ga-bus*, a locust, the feast of the father.
 Agag, *Ay'-gag*, roof, floor.
 A'gagite, of the race of Agag.
 Aga'pæ, love-feasts.
 Agar, see Hagar.
 Agi'e, a valley, deepness.

- Agrippa, *A-grip'-pah*, one who at his birth causes great pain.
 A'gur, a stranger, gathering.
 A'hab, the brother of the father.
 Ahar'rah, a sweet brother, an odoriferous meadow.
 Ahar'hel, another host, another sorrow, the sleep of the brother.
 Ahasba'i, trusting in me, brother compassing. In Syriac, a brother
 ' of age.
 Ahasuerus, *A-has-u-e'-rus*, prince, chief.
 Ahava, *A-hay'-vah*, essence, generation.
 A'haz, one that takes and possesses.
 Ahaziah, *A-ha-zy'-ah*, possession, vision of the Lord.
 Ahi, my brother, my brethren.
 Ahiah, *A-hy'-ah*, brother of the Lord.
 Ahiam, *A-hy'-am*, brother of the mother, brother of the nation.
 Ahian, *A-hy'-an*, brother of wine.
 Ahie'zer, brother of assistance.
 Ahi'hud, a brother of vanity, a brother of praise.
 Ahijah, *the same as Ahiah*.
 Ahikam, *A-hy'-kam*, a brother that raises up.
 Ahi'lud, a brother a born.
 Ahim'aaz, brother of the council.
 Ahi'man, a brother prepared.
 Ahimelech, *A-him'-me-lek*, my brother is a king.
 Ahimoth, *A'-he-moth*, brother of death.
 Ahin'adab, a willing brother, a brother of a vow, brother of the
 prince.
 Ahinoam, *A-hin'-no-am*, the beauty and comeliness of the brother.
 Ahi'o, his brother, his brethren.
 Ahio. See Achio.
 Ahira, *A-hy'-rah*, brother of iniquity or of the shepherd.
 Ahiram, *A-hy'-ram*, brother of craft, protection.
 Ahisamach, *A-his-sa-mak*, brother of strength or of support.
 Ahishabar, *A-his'-sa-bar*, brother of the morning or dew, brother of
 blackness.
 Ahi'shar, brother of a prince.
 Ahithophel, *A-hit'-to-fel*, brother of ruin or folly.
 Ahi'tub, brother of goodness.
 Ah'lab, which is of milk, is fat.
 Ah'lai, beseeching, sorrowing, beginning, brother to me.
 Aho'ah, a thistle, a thorn, a fish-hook, brotherhood.
 Aho'hi, a living brother, my thistle or thorn.
 Aho'lah, his tabernacle, his tent.
 Aholiab, *A-ho'-le-ab*, the tent or tabernacle of the father.
 Aholibah, *A-ho'-le-bah*, my tent and my tabernacle in her.
 Aholibamah, *A-ho'-le-bay-mah*, my tabernacle is exalted.
 Ahran. See Charan.
 Ahu'mar, a meadow of waters, brother of waters.
 Ahu'zam, their taking possession, vision.
 Ahuz'zah, possession, apprehension, vision.
 Ai, or Hai, *Ay'-i*, mass, heap.
 Ai'ah, a raven, a vulture, alas, where is it?

- Ai'ath, an hour.
 A'in, an eye, a fountain.
 Aioth, *the same as Ai*.
 Ajalon, *Ad'-ja-lon*, a chain, strength, a stag.
 Ak'kub, the print of a foot where any creature hath gone, supplantation.
 Alammelech, *Al-am'-me-lek*, God is king.
 Al'cimus, strong, of strength.
 Al'emeth, a hiding, youth, worlds, upon the dead.
 Al'emis, strength.
 Alexan'der, one that assists men, one that turns away evil.
 Alexandria, *Al-ex-an'-dre-a*, the city of Alexander.
 Alleluia, *Al-le-lu'-yah*, praise the Lord.
 A'lian, high.
 Al'lon, an oak.
 Allon-bachuth, *Al'-lon-bak'-kuth*, the oak of weeping.
 Almo'dad, measure of God.
 Al'mon, hidden.
 Al'mon-dib'lathaim, a hiding, a heap of fig-trees.
 Alpha, *Al'-fah*, the first letter of the Greek alphabet, marked A.
 Alpheus, *Al-fe'-us*, a thousand, chief.
 A'mad, a people of witness, people everlasting.
 Am'alek, a people that licks up or uses ill.
 Amal'ekites, people descended from Amalek.
 A'mam, mother, fear of them, people.
 Amana, *Am-ay'-nah*, integrity and truth.
 Amariah, *Am-a-ry'-ah*, the Lord says, the excellency of the Lord.
 Amasa, *Am-ay'-sah*, a forgiving people, the burden of the people.
 Amaziah, *Am-a-zy'-ah*, the strength of the Lord.
 A'mi. See Amam.
 Am'mah, my people.
 Amni, *the same as Ammah*.
 Ammihud, *Am'-me-hud*, people of praise.
 Amminadap, *Am-min'-na-dab*, prince of the people, a people that vows.
 Ammishaddai, *Am'-me-shad'day-i*, the people of the Almighty.
 Am'mon, the son of my people.
 Am'monites, a people descended from Benammi, son of Lot.
 Am'non, faithful and true, foster father.
 Amon, *Ay'-mon*, faithful, true.
 Am'orite, bitter, a rebel, a babbler.
 Amos, *Ay'-mos*, loading, weighty.
 Amoz, *Ay'-moz*, strong, robust.
 Amphipolis, *Am-fip'-polis*, a city encompassed by the sea.
 Amplias, *Am'-ple-as*, large, extensive.
 Am'ram, an exalted people, handfuls of corn.
 Amraphel, *Am'-ra-fel*, one that speaks of hidden things or of ruin.
 Am'zi, strong, mighty.
 A'nab, a grape, a knot.
 Anah, *Ay'-nah*, one who answers or sings, poor, afflicted.
 Anak, *Ay'-nak*, a collar, an ornament.

- Anakims, *An'-ak-ims*. See Anak.
- Anammelech, *An-am'-me-lek*, answer, song of the king.
- A'nan, a cloud, a prophecy.
- Ananias, *An-a-ny'-as*, the cloud of the Lord.
- Anathoth, *An'-a-thoth*, answer, affliction.
- Andrew, *An'-dru-e*, a stout and strong man.
- Andronicus, *An-dron'-ne-kus*, a man excelling others.
- Aner, *Ay'-ner*, answer, strong, affliction.
- An'na, gracious, merciful.
- An'nas, one that answers, that afflicts.
- An'tichrist, an adversary to Christ.
- Antioch, *An'-te-ok*, instead of a chariot.
- An'tipas, against all.
- Antipatris, *An-te-pay'-tris*, against his own father.
- Apelles, *A-pel'-lees*, to exclude, to separate.
- Aphek, *Ay'-fek*, a stream, vigor.
- Apollonia, *Ap-po-lo'-ne-ah*, perdition.
- Apol'los, one that destroys and lays waste.
- Apollyon, *A-pol'-le-on*, one that exterminates or destroys.
- Apphia, *Af'-e-ah*, that is fruitful.
- Appii-forum, *Ap'-pe-i-fo'-rum*, a town so called from Appius Claudius, whose statue was erected there.
- Aquila, *Ak'-we-lah*, an eagle.
- Ar, awakening, uncovering.
- Ara'bia, evening, a place wild and desert; mixtures, because this country was inhabited by different kinds of people.
- Ara'bian, an inhabitant of Arabia.
- A'rad, a wild ass, a dragon.
- A'ram, magnificence, one that deceives.
- Arrarat, *Ar'-ra-rat*, the curse of trembling.
- Araunah, *A-raw'-nah*, ark, song, curse.
- Ar'ba, the city of the four.
- Archelaus, *Ar-ke'-lay-us*, the prince of the people.
- Archippus, *Ar-kip'-pus*, governor of horses.
- Arcturus, *Ark-tew'-rus*, a gathering together.
- Ard, one that commands.
- Areli, *Ar-e'-lie*, the light or vision of God.
- Areopagite, *A-re-op'-a-gyte*, belonging to the council called *Areopagus*.
- Areopagus, *A-re-op'-a-gus*, the hill of Mars; a place where the magistrates of Athens held their supreme council.
- Aretas, *A-re'-tas*, one that is agreeable or virtuous.
- Ar'gob, a turf of earth, curse of the well.
- Ariel, *Ay'-re-el*, the altar, light, lion of God.
- Arimathea, *Ar-re-ma-the'-ah*, a lion dead to the Lord. Ramath, or Ramah, a city where Samuel dwelt.
- Arioch, *Ar'-e-ok*, long, your drunkenness, your lion.
- Aristarchus, *A-ris-tar'-kus*, the best prince.
- Aristobulus, *A-ris-tob'-bu-lus*, a good counsellor.
- Armageddon, *Ar-ma-ged'-don*, the mountain of Megiddo, of the gospel, of fruits.

Armenia, *Ar-me'-ne-ah*, a province which is supposed to take its name from Aram.

Ar'non, rejoicing, their ark.

Ar'oer, heath, tamarisk, the nakedness of the skin or of the enemy.

Ar'pad, the light of redemption, that lies down.

Arphaxad, *Ar-fak's-ad*, one that heals or releases.

Artaxerxes, *Ar-taks-erk's-es*, in Hebrew, *Artachsasta*, the silence of light.

Artemas, *Ar'-te-mas*, whole, sound.

Asa, *Ay'-sah*, physician, cure.

Asahel, *As'-a-el*, the work or creature of God.

Asaiah, *As'-a-i-ah*, the Lord hath wrought.

Asaph, *Ay'-saf*, one that assembles together.

Asenath, *As'-e-nath*, peril, misfortune.

A'shan, vapor, smoke.

Ash'dod, inclination, a wild open place.

Ash'er, blessedness.

As'hiel, the work of God.

Ashima, *Ash'-e-mah*, crime, position, fire of the sea.

Ashkenaz, *Ash'-ke-naz*, a fire that distils or spreads.

Ashtaroth, *Ash'-ta-roth*, flocks, riches.

Ash'ur, one that is happy.

Ash'vath, making vestments.

Asia, *Ay'-she-a*, muddy, boggy.

As'kelon, weight, balance, fire of infamy.

Asnap'per, unhappiness, fruitless.

Assir, prisoner, fettered.

As'sos, approaching.

Assyria, *As-sir'-re-a*.

Assyrian, *As-sir'-re-an*.

Asyncritus, *A-sin'-kretus*, incomparable.

A'tad, a thorn.

Ata'roth, crowns, counsel of making full.

Athaliah, *Ath-a-ly'-ah*, the time of the Lord.

Athenians, *Ath-ee'-ne-ans*, inhabitants of Athens.

Ath'ens, so called from Athené, Minerva.

Attalia, *At-ta-ly'-ah*, that increases or sends.

A'ven, iniquity, force, riches.

Augus'tus, increased, majestic.

Azariah, *Az-a-ry'-ah*, assistance, he that hears the Lord.

Azekah, *Az-ee'-kah*, strength of walls.

Az-gad, a strong army, a gang of robbers.

Aznoth-tabor, *Az'-noth-tay'-bor*, the ears of Tabor, of choice, purity, contrition.

Azo'tus, *the same as Ashdod*.

A'zur, he that assists, is assisted.

Baal, *Bay'-al*, he that rules and subdues.

Baalah, *Bay'-al-ah*, her idol, a spouse; the name of a city.

Baal-berith, *Bay'al-be'-rith*, idol of the covenant.

- Baal-gad, *Bay'al-gad'*, the idol of the troop, the Lord is master of the troop.
- Baal-hamon, *Bay'al-hay'-mon*, one that rules a multitude, a populous place.
- Baal-hazer, *Bay'al-hay'-zer*, lord of court, a possessor of grace.
- Ba'al-her'mon, the possessor, or destruction of a thing devoted to God.
- Ba'ali, my idol, or master.
- Ba'alim, idols, masters.
- Ba'alis, a rejoicing, proud lord.
- Baal-meon, *Bay'al-me'on*, the idol, the master of the house.
- Baal-peor, *Bay'al-pe'-or*, master of the opening.
- Baal-perazim, *Bay'al-per'-a-zim*, master, or god of divisions.
- Baal-shalisha, *Bay'al-shal'-e-shah*, the third idol, the third husband.
- Baal-tamar, *Bay'al-tay'-mar*, master of the palm tree.
- Baal-zebub, *Bay'al-ze'-bub*, the master of flies.
- Baal-zephon, *Bay'al-ze'-fon*, the idol of the north, secret
- Baanah, *Bay'-a-nah*, in the answer, in affliction.
- Baa'rah, a flame, purging.
- Baashah, *Ba-ay'-shah*, in the work he that demands, who lays waste.
- Ba'bel, confusion, mixture.
- Babylon, *Bab'-be-lon*. See Babel.
- Babylonians, *Bab-be-lo'-ne-ans*.
- Babylonish, *Bab-be-lo'-nish*.
- Baca, *Bay'-kah*, mulberry tree.
- Bahurim, *Ba-hew'-rem*, choice, warlike.
- Ba'jith, a house.
- Balaam, *Bay'-lam*, the old age or ancient of the people, without the people.
- Bala'dan, one without rule or judgment, ancient in judgment.
- Ba'lak, who lays waste, who laps.
- Ba'mah, an eminence.
- Barabbas, *Bar-ab'-bas*, son of the father, or of confusion.
- Barachel, *Bar'-a-kel*, who blesses God.
- Barachias, *Bar'-a-ky-as*, the same as Barachel.
- Barak, thunder, in vain.
- Bar-je'sus, son of Jesus.
- Bar-jo'na, son of Jona or of a dove.
- Bar'nabas, the son of the prophet or of consolation.
- Bar'sabas, son of return, of rest, of swearing.
- Barthol'omew, a son that suspends the waters.
- Bartimeus, *Bar-te-me'-us*, the son of Timeus or of the honorable.
- Baruch, *Bay'-ruk*, who is blessed, who bends the knee.
- Barzillai, *Bar-zil'-la-i*, made of iron, son of contempt.
- Ba'shan, in the tooth, in the change or sleep.
- Bashemath, *Bash'-e-math*, perfumed, in desolation.
- Bath-sheba, *Bath-she'-bah*, or *Bath'-she-bah*, the seventh daughter, the daughter of an oath.
- Bathshu'a, the daughter of salvation.
- Be'dad, alone, in friendship.
- Be'dan, only, in the judgment.

- Beel-zebub, *Be-el'-ze-bub*. See Baal-zebub.
 Beer, *Be'-er*, a well, the name of a city.
 Beer-lahai-roi, *Be'-er-la-hay'-e-roy*, the well of him that liveth and seeth me.
 Beer-sheba, *Be'-er-she'bah*, the well of an oath, of satiety, the seventh well.
 Be'kah, half a shekel.
 Bel, ancient, nothing, subject to change.
 Belial, *Bee'-le-al*, wicked, the devil.
 Belshaz'zar, master of the treasure.
 Belteshaz'zar, who lays up treasures in secret, secretly endures pain and pressure.
 Benaiah, *Ben-ay'-yah*, son of the Lord, the Lord's building.
 Ben-am'mi, the son of my people.
 Benha'dad, the son of Hadad, of noise.
 Ben'jamin, the son of the right hand.
 Ben'jamite, a descendant of Benjamin.
 Benoni, *Ben-o'-ny*, son of my grief.
 Be'or, burning, mad, beast.
 Berachah, *Ber'-a-kah*, blessing.
 Beræa, *Be-ree'-ah*, heavy.
 Be'rith, covenant.
 Bernice, *Ber-ny'-se*, one that brings victory.
 Be'sor, glad news, incarnation.
 Be'tah, confidence.
 Bethabara, *Beth-ab'ba-rah*, the house of passage, of anger.
 Beth'any, the house of song, of affliction, of obedience, the grace of the Lord.
 Beth-a'ven, the house of vanity, of strength.
 Beth-birei, *Beth-bir'-re-i*, the house of my Creator.
 Beth'-car, the house of the lamb of knowledge.
 Beth-da'gon, the house of corn, of the fish, of the god Dagon.
 Beth-diblathaim, *Beth-dib-la-thay'-im*, the house of dry figs.
 Beth'el, the house of God.
 Bethelite, *Beth'-el-ite*, an inhabitant of Bethel.
 Be'ther, division, in the turtle, in the trial.
 Bethes'da, the house of effusion, of pity.
 Beth-e'zel, a neighbor's house.
 Beth-gamul, *Beth'-gay-mul*, the house of recompense, of the weaned, of the camel.
 Beth-haccerem, *Beth-hak'-ke-rem*, the house of the vineyard.
 Beth-ho'ron, the house of wrath, of the hole, of liberty.
 Bethjesh'emoth, the house of desolation.
 Beth'-lehem, the house of bread, of war.
 Beth-lehem-ephatah, *Beth'le-hem-eff-ray'-tah*, or *eff'-ra-tah*.
 Beth'-lehem-ju'dah.
 Beth'-lehemite, an inhabitant of Bethlehem.
 Beth-pe'or, the house of gaping.
 Bethphage, *Beth'-fa-je*, the house of the mouth, of early figs.
 Bethsaida, *Beth-say'-dah*, the house of fruits of hunters.
 Beth'-shan, the house of the tooth, of change, of sleep.

- Beth-she'mesh, the house of the sun.
 Bethuel, *Beth-ew'-el*, filiation of God.
 Beulah, *Bew'-lah*, married.
 Bezaleel, *Bez-a-lee'-el*, in the shadow of God.
 Be'zek, lightning, in chains.
 Bichri, *Bick'-ry*, firstborn, in the ram.
 Bid'kar, in compunction, in sharp pain.
 Big'than, giving meat.
 Bil'dad, old friendship.
 Bil'hah, who is old, troubled, confused.
 Bir'sha, in evil, son that beholds.
 Bithiah, *Be-thy'-ah*, daughter of the Lord.
 Bith'ron, division, in his examination, daughter of the song, of anger, of liberty.
 Bithynia, *Be-thin'-e-ah*, violent precipitation.
 Blas'tus, one that sprouts and brings forth.
 Boanerges, *Bo-a-ner'-jes*, the sons of thunder; James and John, the sons of Zebedee.
 Bo'az, or Bo'oz, in strength, in the goat.
 Bochim, *Bo'-kim*, the place of weeping, of mulberry trees
 Bo'zez, mud, in the flower,
 Boz'rah, in tribulation or distress.
 Bul, changeable, perishing.
 Buz, despised, plundered.
 Buzi, *Bew'-zye*, my contempt.
 Buzite, a descendant from Buz.
- Cabul, *Kay'-bul*, displeasing, dirt.
 Cæsar, *See'-sar*, one cut out.
 Cæsarea, *Ses-a-ree'-a*, a bush of hair.
 Caiaphas, *Kay'-a-fas*, a searcher.
 Cain, *Kay'-n*. possession.
 Cainan, *Kay'-nan*, possessor, one that laments.
 Ca'lah, good opportunity, as the verdure.
 Ca'leb, a dog, a crow, a basket.
 Caleb-ephatah, *Kay'-leb-ef-ray'tah*, or *ef'-ra-tah*, a place so called by a conjunction of the names of Caleb and his wife Ephatah.
 Calneh, *Kal'-nay*, our consummation, all we, as murmuring.
 Cal'no, our consummation, quite himself.
 Cal'vary, the place of a skull.
 Ca'mon, his resurrection.
 Ca'na, zeal, possession, nest, cane.
 Canaan, *Kay'-nan*, a merchant, a trader. The son of Ham, who gave name to the land of Canaan.
 Canaanite, *Kay'-nan-ite*, an inhabitant of Canaan.
 Candace, *Kan-day'-se*, who possesses contrition.
 Capernaum, *Ka-per'-na-um*, the field of repentance, city of comfort.
 Caphtor, *Kaf'-tor*, a sphere, a buckle, a hand, doves, those that seek and inquire.
 Cappadocia, *Kap-pa-do'-she-a*, in Hebrew, Caphtor.
 Carcas, *Ker'-kas*, the covering of a lamb.

- Carchemish, *Kar'-ke-mish*, a lamb, as taken away.
 Car'mel, a circumcised lamb, harvest, vineyard of God.
 Carmelite, *Kar'-me-lite*, an inhabitant of mount Carmel.
 Car'mi, my vineyard, the knowledge of the lamb of the waters.
 Car'pus, fruit, fruitful.
 Casiphia, *Ka-se-fy'-a*, money, covetousness.
 Cas'tor, a beaver.
 Cedron, *See'-dron* or *Kee'-dron*, black, sad.
 Cenchrea, *Senk'-re-a*, millet, small pulse.
 Cephaz, *See'-fas*, or *Kee'-fas*, a rock or stone.
 Ce'sar. See Cæsar.
 Cesarea, *See-a-ree'-a*. See Cæsarea.
 Chalcol, *Kal'-kol*, who nourishes, sustains the whole.
 Chaldea, *Kal-dee'-a*, as demons, as robbers.
 Chaldean, *Kal-dee'-an*, an inhabitant of Chaldea.
 Chaldees, *Kal-dee'*, the same as Chaldeans.
 Charran, *Kar'-ran*, a singing, the heat of wrath.
 Chebar, *Ke'-bar*, strength or power.
 Chedorlaomer, *Ke'-dor-la-o'-mer*, as a generation of servitude.
 Chemarims, *Kem'-a-rims*, the name of Baal's priests.
 Chemosh, *Ke'-mosh*, as handling, as taking away.
 Chenania, *Ke-na-ny'-ah*, preparation, rectitude of the Lord.
 Cherethims, *Ker'-eth-ims*, who cuts, tears away.
 Cherethites, *Ker'-eth-ites*. See Cherethims.
 Cherith, *Ke'-rith*, cutting, piercing, slaying.
 Chesed, *Ke'-sed*, as a devil, a destroyer.
 Chileab, *Kil'-le-ab*, totality or perfection of the father.
 Chilion, *Kil'-le-on*, finished, complete.
 Chilmad, *Kil'-mad*, as teaching or learning.
 Chimham, *Kim'-ham*, as they, like to them.
 Chios, *Ky'-os*, open, opening.
 Chisleu, *Kis'-lu*, rashness, confidence.
 Chittim, *Chil'-tim*, those that bruise, gold, staining.
 Chiun, *Ky'-un*, an Egyptian god, whom some think to be Saturn.
 Chloe, *Klo'e*, green herb.
 Chorazin, *Ko-ray'-zin*, the secret, here is a mystery.
 Chushan-rishathaim, *Kew'-shan-rish-a-thay'-im*, Ethiopian, blackness of iniquities.
 Chuza, *Kew'-zah*, the prophet, Ethiopian.
 Cilicia, *Sil-ish'-e-a*, which rolls or overturns.
 Clauda, *Klaw'-dah*, a broken voice, a lamentable voice.
 Claudia, *Klaw'-de-ah*, lame.
 Clement, mild, good, merciful.
 Cleophas, *Klee'-o-fas*, the whole glory.
 Colosse, *Ko-los'-see*, punishment, correction.
 Coniah, *Ko-ny'-ah*, the strength or stability of the Lord.
 Corinth, which is satisfied, beauty.
 Corin'thians, inhabitants of Corinth.
 Corne'lius, a horn.
 Coz'bi, a liar, as sliding away.
 Crescens, *Kres'-sens*, growing, increasing.

- Crete, *Kre't*, carnal, fleshly.
 Cretes, *Kre'ts*, inhabitants of Crete.
 Cretians, *Kre'-she-ans*, the same as Cretes.
 Crispus, *Kris'pus*, curled.
 Cash, Ethiopian, black.
 Cush'an, Ethiopia, blackness, heat.
 Cush'i, the same as Cushan.
 Cyprus, *Sy'-prus*, fair, fairness.
 Cyrene, *Sy-re'-ne*, a wall, coldness, meeting, a floor.
 Cyreneans, *Sy-re'-ne-ans*, people of Cyrene.
 Cyrenius, *Sy-re'-ne-us*, who governs.
 Cyrus, *Sy'-rus*, as miserable, as heir, the belly.
- Dabbasheth, *Dab'-ba-sheth*, flowing with honey, causing infamy.
 Daberath, *Dab'-be-rath*, word, thing, bee, submissive.
 Da'gon, corn, a fish.
 Dalmanutha, *Dal-ma-new'-thah*, a bucket, leanness, branch.
 Dalmatia, *Dal-may'-she-a*, deceitful lamps, vain brightness.
 Damaris, *Dam'-a-ris*, a little woman.
 Damas'cus, a sack full of blood, a similitude of burning.
 Dan, judgment, he that judges.
 Dan'iel, judgment of God.
 Da'ra, generation, house of the shepherd, companion, race of wickedness.
 Darius, *Da-ry'-us*, he that inquires and informs himself.
 Da'than, laws, rites.
 Da'vid, beloved, dear.
 Deb'orah, a word, a bee.
 Decapolis, *De-kap'-po-lis*, a country containing ten cities.
 De'dan, their breasts, friendship, uncle.
 Dedanim, *Ded'-an-im*, descendants of Dedan.
 Del'ilah, poor, head of hair, bucket.
 De'mas, popular.
 Demetrius, *De-me'tre-us*, belonging to Ceres, to corn.
 Der'be, a sting.
 Deuel, *De-ew'-el*, the knowledge of God.
 Diana, *Dy-ay'-nah*, luminous, perfect.
 Di'bon, understanding, abundance of building.
 Di'bon-gad, abundance of sons, happy and powerful.
 Didymus, *Did'-e-mus*, a twin.
 Di'mon, where it is red.
 Di'nah, judgment, who judges.
 Din'habah, she gives judgment.
 Dionysius, *Dy-o-nish'-e-us*, divinely touched.
 Diotrefes, *Di-ot'-re-fee-s*, nourished by Jupiter.
 Do'eg, who acts with uneasiness, a fisherman.
 Dor, generation, habitation.
 Dor'cas, the female of a roe-buck.
 Do'than, the law, custom.
 Drusilla, *Drew-sil'-lah*, watered by the dew.
 Dumah, *Dew'-mah*, silence, resemblance.

Dura, *Dev'-rah*, generation, habitation.

Easter, *Ee'-s-ter*, the passover, a feast of the Jews.

E'bal, a heap, collection of old age.

E'bed, a servant or laborer.

Ebed-melech, *Ee'-bed-me'-lek*, the king's servant.

Eben-ezer, *Eb-en' ee'-zer*, the stone of help.

E'ber, one that passes, anger, wrath.

Ebiasaph, *E-by'-a-saf*, a father that gathers together.

Ed, witness.

E'den, pleasure, delight.

E'dom, red, earthy, red earth.

E'domite, a descendant of Esau, of Edom.

Edrei, *Ed'-re-i*, a very great mass, cloud, death of the wicked.

Eg'lah, heifer, chariot, round.

Eglaim, *Eg-lay'-in*, drops of the sea.

Eg'lon, *the same as Eglah*.

E'gypt, in Hebrew, Mizraim; that binds or straitens, that troubles or oppresses.

Egyptian, an inhabitant of Egypt.

E'hud, he that praises.

Ek'ron, barrenness, torn away.

Ek'ronites, inhabitants of Ekron.

E'lah, an oak, oath, an imprecation.

E'lam, a young man, a virgin, secret, an age.

E'lamites, descendants of Elam.

E'lath, a hind, strength, an oak.

El-beth'el, the God of Bethel.

El'dad, loved or favored of God.

Elealeh, *El-e-ay'-leh*, ascension or burnt offering of God.

Eleazar, *El-e-ay'-zar*, the help or court of God.

El-elohe-Israel, *El-el-ho'-he-Is'-ra-el*, God, the God of Israel.

El-ha'nan, grace, gift, or mercy of God.

E'li, E'li, my God, my God.

E'li, the offering or lifting up.

Eli'ab, God my father.

Eliada, *E-by'-a-da*, or *E-le-ay'-da*, the knowledge of God.

Eliakim, *E-ly'-a-kim*, the resurrection of God, God the avenger.

Eli'am, the people of God.

Eli'as. See Elijah.

Eliashib, *E-ly'-a-shib*, the God of conversion.

Eliathah, *E-ly'-a-thah*, thou art my God, my God comes.

Eliezer, *E-le-ee'-zer*, help or court of my God.

Elihoreph, *E-le-ho'-ref*, the God of winter, of youth.

Eli'hu, he is my God himself.

Eli'jah, God the Lord, the strong Lord.

Eli'ka, pelican of God.

E'lim, the rams, the strong, the stags, the valleys.

Elimelech, *E-lim'-me-lek*, my God is king.

Elioenai, *El-e-d'-en-a-i*, toward him are my eyes, my fountains, toward him is my poverty or misery.

- Eliphalet, *E-lif'-fa-let*, the God of deliverance.
 Eliphaz, *E-ly'-faz*, the endeavor of God.
 Elisabeth, *E-liz'-a-beth*, God hath sworn, the fulness of God.
 Eli'sha, salvation of God.
 Eli'shah, son of Javan; it is God, God that gives help.
 Elishama, *E-lish'-a-mah*, God hearing.
 Elisheba, *E-lish'-e-ba*. See Elisabeth.
 Elishua, *El-e-shew'-ah*, God is my salvation.
 Eliud, *E-ly'-ud*, God is my praise.
 Eli'zud, God is my strength, my rock.
 Elka'nah, God the jealous, the reed of God.
 Elmo'dam, the God of measure, of the garment.
 Elna'than, God has given.
 E'lon, oak, grove, strong.
 E'lul, cry, outcry.
 Eluzai, *E-lu'-za-i*, God is my strength.
 Elymas, *El'-e-mas*, in Arabic, a magician.
 E'mims, fears of terrors, people.
 Emmaus, *Em-may'-us*, or *Em'-ma-us*, people despised.
 Em'mor, an ass.
 E'nam, a fountain or well, the eyes of them.
 En'dor, fountain or eye of generation.
 Ene'as, laudable.
 En-eglaim, *En-eg'-lay-im*, the eye of the calves, of the chariots, of roundness.
 En-gedi, *En-ge'-dy*, fountain of the goat, of happiness.
 En-mish'pat, fountain of judgment.
 Enoch, *Ec'-nok*, dedicated, disciplined, well regulated.
 Enon, *Ec'-non*, cloud, his fountain.
 Enos, *Ec'-nos*, fallen man, subject to all kinds of evil.
 En-rogel, *En-ro'-gel*, the fuller's fountain.
 En-shemesh, *En-she'-mesh*, the fountain of the sun.
 Epaphras, *Ep'-pa-fras*, covered with foam.
 Epaphroditus, *E-paf-ro-dy'-tus*, agreeable, handsome.
 Epenetus, *E-pe-nec'-tus*, laudable, worthy of praise.
 Ephah, *Ec'-fah*, weary, to fly as a bird.
 Ephes-dammim, *Ec'-fez-dam'-mim*, the effusion or drop of blood
 Ephesians, *Ec'-fee-se-ans*, the people of Ephesus.
 Ephesus, *Ec'-fe-sus*, desirable; chief city of Asia Minor.
 Ephphatha, *Ec'-fa-tha*, be opened.
 Ephraim, *Ec'-fra-im*, that brings forth fruit or grows.
 Ephraimite, a descendant of Ephraim.
 Ephratah, *Ec'-fay'-tah*, abundance, bearing fruit.
 Ephrath, *Ec'-fay'-rath*. See Ephratah.
 Ephrathite, *Ec'-fay'-rath-ite*, an inhabitant of Ephratah, or a descendant from Ephraim.
 Ephron, *Ec'-ron*, dust.
 Epicureans, *Ec'-e-kew'-re-ans*, who gives assistance.
 Er, watch, enemy.
 Eras'tus, lovely, amiable.
 E'rech, length, health.

- Esaias**, *E-zay'-e-as*. See Isaiah.
Esar-haddon, *E'-zar-had'-don*, that binds, joy, or closes the point.
E'sau, he that does or finishes.
E'sek, contention.
Esh-ba'al, the fire of the idol.
Esh'col, a bunch of grapes.
Eshtaol, *Esh'-ta-ol*, stout, strong woman.
Eshtemoa, *Esh-te-mo'-a*, which is heard, the bosom of a woman.
Es'li, near me, he that separates.
Es'rom, the dart of joy, division of the song.
Esther, *Ess'-ter*, secret, hidden.
E'tam, their bird or covering.
E'tham, their strength or sign.
E'than, strong, the gift of the island.
Ethanim, *Eth'-an-im*, strong, valiant.
Ethbaal, *Eth-bay'-al*, toward the idol, he that rules.
Ethiopia, *Ee-the-o'-pe-a*, in Hebrew, Cush, blackness; in Greek it signifies heat.
Ethiopians, *Ee-the-o'-pe-ans*, Africans.
Eubulus, *Yew-bu-lus*, a prudent counsellor.
Eunice, *Yew-ny'-se*, good victory.
Euodias, *Yew-o'-de-as*, sweet scent.
Euphrates, *Yew-fray'-tes*, that makes fruitful.
Euroclydon, the north-east wind.
Eutyclus, *Yew-te-kus*, happy, fortunate.
Eve, living, enlivening.
Evil-merodoch, *Eel'-vil-me-ro'-dak*, or *mer'-o-dak*, the fool of Mero-
 doch, despising the bitterness of the fool.
Ezekiel, *E-see'-ke-el*, the strength of God.
E'zel, going abroad, distillation.
Ezion-Geber, *E'-ze-on-ge'-ber*, the wood of the man, counsel of the
 man, of the strong.
Ez'ra, a helper.

Fe'lix, happy, prosperous.
Fes'tus, festival, joyful.
Fortuna'tus, happy, prosperous.

Gaal, *Gay'-al*, contempt, abomination.
Gaash, *Gay'ash*, tempest, overthrow.
Gabbatha, *Gab'-ba-tha*, high, elevated. In Greek, *lithostrotos*, paved
 with stones.
Ga'briel, God is my strength.
Gad, a band, happy, armed and prepared.
Gadarenes, *Gad-a-ree'ns*, surrounded, walled.
Gad'di, my happiness, my troop, a kid.
Gaddiel, *Gad'-de-el*, goat of God, the Lord is my army.
Gadites, *Gad'-dites*, descendants of Gad.
Gaius, *Gay'-e-us*, lord, an earthly man.
Galatia, *Gal-ay'-she-a*, white, of the color of milk.
Galatians, *Gal-ay'-she-ans*, born in Galatia.

- Galbanum, *Gal'-ba-num*, a gum, sweet spice.
 Galeed, *Gal'-e-ed*, the heap of witness.
 Galilee, *Gal'-le-lee*, wheel, revolution, heap.
 Galileans, *Gal'-le-lee'-ans*, inhabitants of Galilee.
 Gal'lim, who heap up, cover, roll.
 Gal'lio, he that sucks or lives upon milk.
 Gama'liel, recompense, camel, weaned of God.
 Gam'madims, soldiers placed in the towers of Tyrus; men who came from Gammade, a town of Phenicia.
 Ga'tam, their lowing, their touch.
 Gath, a press.
 Gath-rim'mon, the press of the granite, exalted press.
 Ga'za, strong, a goat.
 Ge'ba, a hill, a cup.
 Ge'bal, bound, limit.
 Ge'bim, grasshoppers, height.
 Gedaliah, *Ged-a-ly'-ah*, God is my greatness, fringe of the Lord.
 Gehazi, *Ge-hay'-zye*, valley of sight, of the breast.
 Gemari'ah, accomplishment of the Lord.
 Gennesaret, *Gen-ness'-a-ret*, or *Jen-ness'-a-ret*, the garden or protection of the prince.
 Genubath, *Gen'-u-bath*, theft, garden or protection of the daughter.
 Ge'ra, pilgrimage, dispute.
 Ge'rah, the twentieth part of a shekel.
 Ge'rar. See Gera.
 Gergesenes, *Ger'-ge-seens*, those who come from pilgrimage or from fight.
 Gerizim, *Ger'-re-zim*, cutters.
 Ger'shom, a stranger there, a traveler of reputation.
 Ger'shon, his banishment, the change of pilgrimage.
 Ge'shur, the sight of the valley, the vale of the ox or the wall.
 Geshurites, *Gesh'-u-rytes*, inhabitants of Geshur.
 Ge'ther, the vale of trial, of searching, the press of inquiry.
 Gethsemane, *Geth-sen'-a-ne*, a very fat valley.
 Giah, *Gy'-ah*, to guide, draw out, a sigh.
 Gibeah, *Gib'-e-ah*, a hill.
 Gib'eon, hill, cup, that which is without.
 Gib'eonites people of Gibeon.
 Gid'eon, he that bruises, cutting off iniquity.
 Gihon, *Gy'-hon*, valley of grace, impetuous.
 Gilboa, *Gil'-bo-ah*, revolution of inquiry.
 Gilead, *Gil'-le-ad*, the mass of testimony.
 Gileadites, *Gil'-le-ad-ites*, the inhabitants of Gilead.
 Gil'gal, wheel, revolution, heap.
 Giloh, *Gy'-loh*, he that rejoices, overturns.
 Gilonite, *Gy'-lo-nite*.
 Girschite, *Gir'-ga'-shite*, who arrives from pilgrimage.
 Gittite, *Git'-tite*, a wine press.
 Gob, cistern, grasshopper, eminence.
 Gog, roof, covering.
 Go'lan, passage, revolution.

- Golgotha, a heap of skulls.
 Goli'ath, revolution, discovery, heap.
 Go'mer, to finish, accomplish, a consumer.
 Gomor'rah, a rebellious people.
 Go'shen, approaching, drawing near.
 Go'zan, fleece, pasture, nourishing the body.
 Grecia, *Gree'-she-a*, Greece, the country of the Greeks.
 Grecians, *Gree'-she-ans*, Greeks, the inhabitants of Greece.
 Gur, the young of a beast, dwelling, fear.
 Gurba'al, the whelp of the governor.

 Habakkuk, *Hab'-ak-uk*, he that embraces, a wrestler.
 Hachaliah, *Hak-a-ly'-ah*, who waits for the Lord.
 Hachilah, *Hak'-e-lah*, my trust is in her.
 Ha'dad, joy, noise.
 Hadadezer, *Hay'-dad-ee'-zer*, the beauty of assistance.
 Hadad-rimmon, *Hay'-dad-rim'-mon*, the voice of height, the invocation of Rimmon, a god of the Syrians.
 Hadas'sah, a myrtle, joy.
 Hado'ram, their beauty, power, praise.
 Hadrach, *Hay'-drak*, point, joy of tenderness, your chamber.
 Hadlai, my defense.
 Ha'gar, a stranger, that fears.
 Hagarenes, *Hay'-gar-eens*, of the family of Hagar.
 Hagarites, *Hay'-gar-ites*. See Hagarenes.
 Haggai, *Hag'-ga-i*, feast, solemnity.
 Hag'gith, rejoicing.
 Hak'katan, little.
 Halleluiah, *Hal-le-lu'-yah*, praise the Lord.
 Ham, hot, brown.
 Ha'man, noise, tumult, he that prepares.
 Ha'math, anger, heat, a wall.
 Hamedatha, *Ham-med'-a-thah*, or *Ham-me-day'-thah*, he that troubles the law.
 Ha'mon-gog, the multitude of Gog.
 Ha'mor, an ass, clay, wine.
 Ha'mul, godly, merciful.
 Hamu'tal, the shadow of his heat, the heat of the dew.
 Hanameel, *Han-am'-e-el*, or *Han-am-ee'-el*, grace or pity from God.
 Hananeel, *Han-an-ee'-el*, mercy of God.
 Hanani, *Han-ay'-ny*, my grace or mercy.
 Hanani'ah, grace or mercy of the Lord.
 Han'nah, gracious, merciful, taking rest.
 Ha'noch, dedicated.
 Ha'nun, gracious, merciful, he that rests.
 Ha'ran, mountainous country, which is enclosed.
 Harbo'nah, his destruction or dryness.
 Ha-rod, astonishment, fear.
 Harosheth, *Har'-o-sheth*, agriculture, silence, vessel of earth, forest.
 Hashmo'nah, diligence, enumeration, embassy, present.

- Ha'tach, he that strikes.
 Havilah, *Hav'-e-lah*, that suffers pain, brings forth, declares to her.
 Havoth-Jair, *Hay-voth-jay'-ir*, villages that enlighten.
 Hazael, *Haz'-a-el*, that sees God.
 Hazarmaveth, *Hay-zar-may'-veth*, court or dwelling of death.
 Hazeleponi, *Hay'-zel-el-po'ny*, shade, sorrow of the face.
 Hazeroth, *Haz-ee'-roth*, villages, court.
 Ha'zor, court, hay.
 He'ber, one that passes, anger.
 He'brews, descended from Heber.
 He'bron, society, friendship, enchantment.
 Hegai, or Hége, *Heg'-a-i*, meditation, word, separation.
 He'lam, their army, trouble, or expectation.
 Hel-bon, milk, fatness.
 Heldai, *Hel'-da-i*, or *Hel-day'-i*, the world.
 He'li, ascending, climbing up.
 Hel'kath-haz'urim, the field of strong men, of rocks.
 He'man, their trouble, their tumult, much.
 Hen, grace, quiet.
 Hopher, *Hee'-fer*, a digger or delver.
 Hephzi-bah, *Hef'-ze-bah*, my pleasure.
 Her'mes, Mercury, gain, refuge.
 Hermogenes, *Her-moj'-e-nes*, begotten of Mercury, of lucre.
 Her'mon, anathema, destruction.
 Her'monites, the inhabitants of Hermon.
 Herod, *Her'rod*, the glory of the skin.
 Herodians, *He-ro'-de-ans*.
 Hero'dias, the wife of Herod.
 Herodion, *He-ro'-de-on*, song of Juno.
 Hesh'bon, invention, industry, thought, he that hastens to under-stand.
 Heth, trembling, fear.
 Heth'lon, fearful, dwelling, his covering.
 Hezeki'ah, strong in the Lord.
 Hez'ron, the dart of joy, division of the song.
 Hiddai, *Hid'-da-i*, praise, cry.
 Hiddekel, *Hid'-de'-kel*, a sharp voice.
 Hi'el, the life of God.
 Hierapolis, *Hi-er-ap'-po-lis*, holy city.
 Higgsaion, *Hig-gay'-e-on*, meditation.
 Hilki'ah, God is my portion, the Lord's gentleness.
 Hil'lél, praising folly, Lucifer.
 Hin'nom, there they are, their riches.
 Hi'ram, exaltation of life, their whiteness, he that destroys.
 Hit'tites, who are broken or fear.
 Hi'vites, wicked, bad, wickedness.
 Ho'bab, favored and beloved.
 Ho'bah, love, friendship, secrecy.
 Hog'lah, his festival, his dance.
 Hophni, *Hoff'-ni*, he that covers, my fist.
 Hor, who conceives, shows.

- Ho'reb, desert, destruction, dryness.
 Hor-hagidgad, *Hor-ha-gidd'-gad*, hill of felicity.
 Hor'mah, devoted to God, destruction.
 Horonaim, *Hor-o-nay'-im*, anger, raging.
 Horonite, *Hor'-o-nyte*, anger, fury, liberty.
 Hosea, and Hoshea, *Ho-zee'-a*, and *Ho-shee'-a*, Savior.
 Hul, infirmity, bringing forth children.
 Hul'dah, the world, a prophetess.
 Hur, liberty, whiteness, cavern.
 Hushai, *Hew'-sha-i*, their haste, sensuality or silence.
 Huz'zab, molten.
 Hymeneus, *Hy-men-ee'-us*, nuptial, marriage.

 Ib'har, election, he that is chosen.
 Ichabod, *Ik'-a-bod*, where is the glory?
 Iconium, *I-ko'-ne-um*.
 Id'do, his hand, power, praise, witness.
 Idumea, *Id-ew-mee'-a*, red, earthy.
 Igdali'a, the greatness of the Lord.
 I'jon, look, eye, fountain.
 Illyricum, *Il-lir'-re-cum*, joy, rejoicing.
 Im'lah, plentitude, repletion, circumcision.
 Imman'uel, a name given to our Lord Jesus Christ, signifying God with us.
 In'rah, a rebel, changing.
 India, *In'-de-a*, praise, law.
 Iphedeah, *If-fe-dy'-ah*, or *If-fe-dee'-ah*, the redemption of the Lord.
 I'ra, city, watch, spoil, heap of vision.
 I'rad, wild ass, heap of descents, of empire.
 Irijah, *I-ry'-jah*, the fear, vision, or protection of the Lord.
 Isaac, *I'-zak*, laughter.
 Isaiah, *I-zay'-yah*, or *I-zay'-ea-ah*, the salvation of the Lord.
 Iscah, *Is'-kah*, he that anoints, or covers.
 Iscariot, *Is-kar'-re-ot*, is thought to signify a native of the town of Iscarioth.
 Ish'bak, empty, forsaken, abandoned.
 Ishbi-benob, *Ish'-by-bee'-nob*, he that sits in the prophecy, conversion.
 Ish-bosheth, *Ish'-bo-sheth*, a man of shame.
 Ishmael, *Ish'-ma-el*, God who hears.
 Ishmaelites, *Ish'-ma-el-ites*, the posterity of Ishmael.
 Israel, *Is'-ra-el*, a prince with God, prevailing with God, that wrestleth with God.
 Israelites, *Is'-ra-el-ites*, the posterity of Israel, or Jacob.
 Issachar, *Is'-sa-kar*, price, reward.
 Italian, *I-tal'-e-an*, belonging to Italy.
 Italy, *It'-ta-le*, a Latin word that has its original from *vitulus*, or *vitula*, "a calf," or from a king called *Italus*.
 Ith'amar, island of the palm tree, wo to the palm or change.
 Ithiel, *Ith'-e-el*, God with me, sign.
 Ithream, *Ith'-re-am*, excellence of the people.

Iturea, *It-u-reh'-a*, which is guarded, a country of mountains.
I'vah, iniquity.

Jaalam, *Ja-ay'-lam*, hidden, young man, kids.

Jaazania, *Ja-az-a-ny'-ah*, whom the Lord will hear, the balances,
the arms.

Ja'bal, which glides away, produces.

Jab'bok, evacuation, dissipation.

Ja'bish, dryness, confusion, shame.

Jabesh-gilead, *Jay'-bezh-gil'-e-ad*.

Ja'bez, sorrow, trouble.

Ja'bin, he that understands, he that builds.

Jabneel, *Jab'-ne-el*, building, or understanding of God.

Jachin, *Jay'-kin*, that strengthens.

Ja'cob, he that supplants, the heel.

Ja'el, he that ascends, a kid.

Jah, the everlasting God.

Ja'haz, dispute, going out of the Lord.

Jahaza, *Ja-hay'-za*, the same as Jahaz.

Jair, *Jay'-er*, my light, who diffuses light.

Jairus, *Jay'-e-rus*, or *Ja-i'-rus*, is enlightened.

Jam'bres, the sea with poverty.

James, *the same as* Jacob.

Jan'na, who speaks, who answers, affliction.

Jannes, *Jan'-nez*, *the same as* Janna.

Japheth, *Jay'-feth*, persuades, handsome.

Japhia, *Ja-fy'-ah*, which enlightens, groans.

Ja'reb, a revenger.

Ja'red, he that descends or commands.

Ja'sher, righteous.

Ja'son, he that cures, gives medicines.

Ja'van, that deceives, clay.

Ja'zer, assistance, he that helps.

Je'bus, treads under foot, contemns.

Jeb'usites, inhabitants of Jebus.

Jeconiah, preparation or steadfastness of the Lord.

Jeddi'el, the knowledge or joy of God.

Jedidah, *Jed-dy'-dah*, well-beloved, amiable.

Jedidiah, *Jed-e-dy'-ah*, beloved of the Lord.

Jeduthun, *Jed-ew'-thun*, or *Jed'-ew-thun*, his law, who gives promise.

Jegar-sahadutha, *Je'-gar-say-ha-dew-tha*, the heap of witnessing.

Jehoahaz, *Je-ho-ay'-haz*, the prize or possession of the Lord.

Jeho'ash, the fire or victim of the Lord.

Jehoiachin, *Je-hoy'-a-kin*, preparation or strength of the Lord.

Jehoiada, *Je-hoy'-a-dah*, knowledge of the Lord.

Jehoiakim, *Je-hoy'-a-kim*, the resurrection of the Lord.

Jehon'adab. See Jonadab.

Jeho'ram, exaltation, rejected of the Lord.

Jehosh'aphat, God judges.

Jehovah, the incommunicable name of God, self-existing.

- Jehovah-jireh, *Je'-ho-vah-jy'-rey*, the Lord will see or provide, will be manifested.
- Jeho'vah-nis'si, the Lord my banner.
- Jehovah-shalom, *Je'-ho'-vah-shay'-lom*, or *shal'-lom*, the Lord send peace.
- Jeho'vah-sham'mah, the Lord is there.
- Jeho'vah-tsid'kenu, the Lord our righteousness.
- Jehu, *Je'-hew*, he that is, or exists.
- Jehudijah, *Je'-hew'-di-jah*, praise of the Lord.
- Jemi'ma, handsome as the day.
- Jephthah, *Jef'-thah*, he that opens.
- Jephunneh, *Je'-fun'-neh*, he that beholds.
- Je'rah, the moon, to scent or smell.
- Jerahmeel, *Je'-ram'-me-el*, mercy or love of God.
- Jeremi'ah, grandeur of the Lord.
- Jericho, *Jer'-re-ko*, his moon, sweet smell.
- Jer'imoth, eminences, he that fears or rejects death.
- Jerebo'am, fighting against, increasing the people.
- Jerubbaal, *Jer-ub-bay'-al*, he that revenges the idol, let Baal defend his cause.
- Jerubbesheth, *Je-rub'-be-sheth*, let the idol of confusion defend itself.
- Jeru'salem, the vision or possession of peace.
- Jeru'sha, he that possesses the inheritance, exiled.
- Jeshimon, *Jesh'-e-mon*, solitude, desolation.
- Jeshua, *Jesh'-a-a*, a Savior.
- Jeshurun, *Jesh-ew'-run*, upright.
- Jes'se, to be, my present.
- Jesui, *Jes'-u-i*, who is equal, flat country.
- Jesuites, *Jes'-u-ites*, the posterity of Jesui.
- Je'sus, the holy name Jesus, Savior, who saveth his people from their sins.
- Jether, he that excels, remains, searches.
- Jeth'ro, his excellence or posterity.
- Je'tur, he that keeps, succession, mountainous.
- Je'ush, devoured, gnawed by the moth.
- Jew, Jews, so called from Judah.
- Jew'ess, Jew'ish, Jew'ry.
- Jez'ebel, island of the habitation, wo to the habitation, isle of the dunghill.
- Jezrahiah, *Jez-ra-hy'-ah*, the Lord is the east, the Lord arises.
- Jezreel, *Jez'-re-el*, or *Jez-ree'-el*, seed of God, dropping of the friendship of God.
- Jezreelite, *Jez'-re-el-ite*, or *Jez-ree'-el-ite*, an inhabitant of Jezreel.
- Jidlaph, *Jid'-laf*, he that distils, hands joined.
- Joab, paternity, having a father, voluntary.
- Jo'ah, who has a brother, brother of the Lord.
- Joan'na, the grace or mercy of the Lord.
- Jo'ash, who despairs, burns, is on fire.
- Job, he that weeps, cries, or speaks out of a hollow place.
- Jochebed, *Jok'-ke-bed*, glorious, honorable, a person of merit, the glory of the Lord.

Jo'el, that wills, commands or swears.
 Joezer, *Jo-ee'-zer*, he that aids.
 Jo'ha, who enlivens and gives life.
 Joha'nan, who is liberal and grants favor.
 John, the gift or mercy of the Lord.
 Jok'shan, hard, difficult, scandalous.
 Jok'tan, small, disgust, weariness, dispute.
 Jon'adab, who acts in good earnest.
 Jonah, or Jo'nas, a dove, he that oppresses.
 Jon'athan, given to God.
 Joppa, beauty, comeliness.
 Jo'ram, to cast, elevated.
 Jor'dan, the river of judgment, that rejects judgment, descent.
 Jo'rim, he that exalts the Lord.
 Jo'se, raised, who exists, or pardons, Savior.
 Joseph, *Jo'-sef*, increase, addition.
 Joses, *Jo'-sez*. See Jose.
 Josh'ua, the Lord, the Savior.
 Josi'ah, the fire of the Lord.
 Jo'tham, perfection of the Lord.
 Jubal, *Jew'-bal*, he that runs, he that produces, a trumpet.
 Jubilee, *Jew'-be-lee*, a feast of the Jews, every fiftieth year; in Hebrew, *Jobel*, a ram's horn, or a trumpet by which the jubilee year was proclaimed.
 Ju'dah, the praise of the Lord.
 Ju'das, *the same as* Judah.
 Judea, *Jew'-dee'-ah*, a country.
 Ju'lia, downy.
 Ju'lius, *the same as* Julia.
 Ju'nia, from *Juno*, or from *juventus*, youth.
 Jupiter, *Jew'-pe-ter*, as if it were *juvans pater*, the father that helpeth.
 Jus'tus, upright.

Kabzeel, *Kab'-ze-el*, the congregation of God.
 Ka'desh, holiness.
 Kadesh-barnea, *Kay'desh-bar'-ne-a*, or *bar-nee'-ah*, holiness of an inconstant son, of the corn, of purity.
 Kad'miel, God of rising.
 Ke'dar, blackness, sorrow.
 Kedemah, *Ked'-de-mah*, oriental.
 Kedemoth, *Ked'-de-moth*, old age, orientals.
 Keilah, *Ky'-lah*, she that divides or cuts.
 Kemuel, *Kem'-u-el*, God is risen.
 Ke'naz, this nest, lamentation, possession.
 Ke'nites, possession, lamentation, nest.
 Keren-happuch, *Ke'ren-hap'-puk*, the horn or child of beauty.
 Kerioth, *Ker'-re-oth*, the cities, the callings.
 Keturah, *Ke-tew'-rah*, he that burns, or makes the incense to fume, odoriferous.
 Keziah, *Ke-zy'-ah*, superfices, angles, cassia.
 Ke'ziz, end, extremity.

- Kibroth-hattaavah, *Kib'-roth-hat-tay'-a-vah*, the graves of lust.
 Kid'ron, obscurity, obscure.
 Kir, a city, a wall, a meeting.
 Kir-haraseth, *Kir-har'-ra-seth*, the city of the sun.
 Kiriathaim, *Kir'-e-ath-ay'-im*, the two cities, the callings.
 Kir'jath, city, vocation, lesson, meeting.
 Kirjath-ar'ba, the city of four.
 Kir'jath-a'rim, the city of cities, the city of those that watch.
 Kir'jath-ba'al, the city of Baal, of those that command, of those
 that possess.
 Kirjath-jearim, *Kir'-jath-je'-a-rim*, the city of woods.
 Kir'jath-san'nah, the city of the bush, of enmity.
 Kirjath-sepher, *Kir'-jath-see'-fer*, the city of letters, the book.
 Kish, hard, difficult, straw.
 Kish'ron, making sweet, perfuming.
 Kit'tim, they that bruise, gold, coloring.
 Ko'hath, congregation, obedience, to make blunt.
 Kohathites, *Ko'-hath-ites*, the posterity of Kohath.
 Ko'rah, bald, frozen.

 La'ban, white, shining, gentle.
 Lachish, *Lay'-kish*, she walks, who exists of himself.
 La'el, to God, to the Almighty.
 Lah'mi, my bread, my war.
 La'ish, a lion.
 La'mech, poor, made low, who is struck.
 Laodicea, *Lay-o-de-see'-a*, just people.
 Laodiceans, *Lay-o-de-see'-ans*, inhabitants of Laodicea.
 Lapidoth, *Lap'-pe-doth*, enlightened, lamps.
 Lazarus, *Laz'-za-rus*, the help of God.
 Le'ah, weary, tired.
 Leb'anon, white, incense.
 Lebbeus, *Leb-bee'-us*, a man of heart.
 Lehabim, *Le'-ha-bim*, or *Le-hay'bim*, flame, the points of a sword.
 Le'hi, jaw bone.
 Lem'uel, God with them.
 Le'vi, who is held and associated.
 Le'vites, the posterity of Levi.
 Lib'nah, Lib'ni, white, whiteness.
 Lybia, *Lib'-e-a*, in Hebrew, Lubin, the heart of the sea.
 Lybians, *Lib'-e-ans*, the people of Lybia.
 Li'nus, nets.
 Lo-am'-mi, not my people.
 Lo'is, better.
 Lo-ruhamah, *Lo-ru-hay'-mah*, not having obtained mercy, not pitied.
 Lot, wrapt up, myrrh, rosin.
 Lu'cas, luminous.
 Lucifer, *Lu'-se-fer*, bringing light.
 Lucius, *Lu'-she-us*. See Lucas.
 Lud, maturity, generation.
 Luke. See Lucas.

- Luz, separation, departure.
 Lycaonia, *Ly-ka-o'-ne-a*, she-wolf.
 Lyd'da, the name of a city.
 Lysa'nias, that drives away sorrow.
 Lys'tra, that dissolves or disperses.
- Maachah, *May'-a-kah*, to squeeze.
 Maaseiah, *Ma-a-sy'-ah*, the work of the Lord.
 Macedonia, *Mas-se-do'-ne-a*, adoration, prostration.
 Machir, *May'-kir*, he that sells or knows.
 Machpelah, *Mak-pe'-lah*, double.
 Magdala, *Mag'-da-lah*, tower, greatness.
 Magdalene, *Mag'-da-le'-ne*, tower, grand, elevated.
 Ma'gog, roof, that dissolves.
 Magor-missabib, *May'-gor-mis'-sa-bib*, fear, round about.
 Mahalaleel, *Ma-ha-la-le'-el*, he that praises God.
 Mahalath, *Ma-hay'-lath*, melodious song, infirmity.
 Mahanaim, *Ma-ha-nay'-im*, the two fields or armies.
 Maher-shalal-hash-baz, *May'-er-shal'-hash'-baz*, making speed to the spoil.
 Mah'lah, *the same as* Mahalath.
 Mah'lon, song, infirmity.
 Makkedah, *Mak'-ke-dah*, adoration, prostration.
 Malcham, *Mal'-kam*, their king.
 Malchi-shua, *Mal'-ke-shew'-ah*, my king is a savior.
 Malchus, *Mal'-kus*, king or kingdom.
 Mam'mon, riches.
 Mam're, rebellious, bitter, that changes.
 Manaen, *Man'-a-en*, or *Ma-nay'-en*, a comforter, he that conducts them.
 Manas'seh, forgetfulness, he that is forgotten.
 Maneh, *May'-neh*, a species of money.
 Manoah, *Ma-no'-ah*, rest, a present.
 Ma'on, house, crime.
 Ma'ra, bitterness.
 Ma'rah, *the same as* Mara.
 Mar'cus, polite, shining.
 Mark, *the same as* Marcus.
 Mars'-hill', the place where the judges of Athens held their supreme council.
 Mar'tha, who becomes bitter.
 Ma'ry, exalted, bitterness of the sea, mistress of the sea.
 Masrekah, *Mas'-re-kah*, whistling, hissing.
 Mas'sah, temptation.
 Matri, rain, prison.
 Mat'tan, the reins, the death of them.
 Mattathias, *Mat-ta-thy'-as*, the gift of the Lord.
 Mat-that, gift, he that gives.
 Matth'ew, given a reward.
 Matthias, *Ma-thy'-as*. See Mattathias.
 Maz'zaroath, the twelve signs.

- Me'dad, he that measures, the water of love.
 Me'dan, judgment, process, measure, covering.
 Medes, *Mee'ds*, people of Media.
 Media, *Mee'de-a*, measure, covering, abundance.
 Megiddo, *Me-gid'do*, that declares, his precious fruit.
 Megiddon, *Me-gid'don*, the same as Megiddo.
 Mehetabel, *Me-het'-ta-ble*, how good is God.
 Mehujael, *Me-hu-jay'-el*, who proclaims God, God that blots out.
 Melchi, *Mel'-ky*, my king, my counsel.
 Melchizedek, *Mel-kiz'-ze-dek*, king of righteousness.
 Melita, *Me-ly'-ta*, or *Me-lee'-ta*, affording honey.
 Memphis, *Mem'-fis*, by the mouth.
 Memucan, *Me-mew'kan*, impoverished, to prepare, certain, true.
 Menahem, *Men'-na-hem*, comforter, who conducts them.
 Mene, *Mee'ne*, who reckons, who is counted.
 Mephibosheth, *Me-sib'-bo-sheth*, out of my mouth proceeds reproach.
 Me'rab, he that fights, he that multiplies.
 Merari, *Me-ray'-ry*, bitter, to provoke.
 Mercu'rius, a false god; from the Latin word *mercari*, "to buy or sell," because he presided over merchandize; in Greek, *hermes*, "orator" or "interpreter."
 Merib-baal, *Mer-ib'-ba-al*, or *Mer'-ib-bay'-al*, rebellion, he that resists Baal, and strives against the idol.
 Meribah, *Mer'-re-bah*, dispute, quarrel.
 Merodach, *Mer'-ro-dak*, bitter, contrition; in Syriac, the little lord.
 Merodach-baladan, *Mer'-ro-dak-bal'-la-dan*, or *ba-lay'-dan*, who creates contrition, the son of death, of thy vapor.
 Me'rom, eminences, elevations.
 Me'roz, secret, leanness.
 Meshach, *Mee'-shak*, that draws with force, that surrounds the waters.
 Meshech, *Mee'-shek*, who is drawn by force, shut up, surrounded.
 Meshemiah, *Mesh-el-e-my'-ah*, peace, perfection, retribution of the Lord.
 Mesopotamia, *Mes-o-po-tay'-me-a*, in Hebrew, *Aramnahardim*, that is, "Syria of the two rivers." In Greek it also signifies "between two rivers."
 Messiah, *Me-sy'-ah*, anointed.
 Me'theg-am'mah, the bridle of bondage.
 Methusael, *Me-thew'-sa-el*, who demands his death.
 Methuselah, *Me-thew'-se-lah*, he has sent his death.
 Mi'cah, poor, humble, who strikes, is there.
 Micaiah, *Mi-cay'-e-ah*, who is like to God? the lowliness of God.
 Michaiiah, *My-kay'-e-ah*, Michael, *My'-ka-el*, the same as Micaiah.
 Michal, *My'-kal*, who is it that has all? who is perfect?
 Michmash, *Mik'-mash*, he that strikes, the poor taken away.
 Midian, *Mid'-de-an*, judgment, measure, covering.
 Midianites, *Mid'-de-an-ites*, people of Midian.
 Mig'dol, a tower, greatness.
 Mig'ron, fear, a barn, from the throat.
 Mil'cah, queen.

- Mil'com, their king.
 Miletum, *My-lee'-tum*, red, scarlet.
 Mil'lo, fullness, repletion.
 Min'ni, disposed, reckoned.
 Min'nith, counted, prepared.
 Miriam, *Mir'-re-am*, exalted, bitterness of the sea, mistress of the sea.
 Mis'gab, the high fort or rock.
 Mishael, *Mish'-a-el*, asked for, lent, God takes away.
 Misrephoth-maim, *Mis'-re-foth-ma'-im*, the burnings of the waters, furnaces where metals are melted.
 Mitylene, *Mit-e-lee'-ne*, purity, press.
 Mi'zar, little.
 Miz'pah, a sentinel, speculation, that waits for.
 Miz'peh, *the same as Mizpah*.
 Mizraim, *Miz-ray'-im*, tribulation, in straits.
 Mnason, *Nay'-son*, a diligent seeker, betrothing, an exhorter.
 Mo'ab, of the father.
 Moabites, *Mo'-ab-ites*, the descendants of Moab.
 Moladah, *Mol'-a-dah*, or *Mo-lay'-dah*, birth, generation.
 Molech, *Mo'-lek*, king.
 Moloch, *Mo'-lok*, *the same as Molech*.
 Mordecai, *Mor'-de-cay*, contrition, bitter, bruising; in Syriac, pure myrrh.
 Mori'ah, bitterness or fear of the Lord.
 Mosera, *Mo-see'-ra*, Moseroth, *Mo-see'-roth*, erudition, discipline, bond.
 Mo'ses, taken out of the water.
 Mu'shi, he that touches, withdraws himself.
 My'ra, I flow, pour out, weep.
 Mysia, *Mish'-e-a*, criminal, abominable.
 Naaman, *Na-ay'-man*, beautiful, agreeable, that prepares himself to motion.
 Naamathite, *Na-ay'-ma-thite*, of Naamath.
 Naashon, *Na-ash'-on*, that foretells, serpent.
 Na'bal, a fool, senseless.
 Na'both, words, prophecies, fruits.
 Na'dab, free and voluntary gift, prince.
 Nagge, *Nag'-gee*, brightness.
 Naharai, *Na-hay'-ra-i*, or *Na-ha-ray'-i*, my nostrils, hoarse, hot.
 Nahash, *Nay'-hash*, snake, one that foretells, brass.
 Nahor, hoarse, hot, angry.
 Nahshon, *Nay'-shon*. See Naashon.
 Na'hum, comforter, penitent, their guide.
 Na'in, beauty, pleasantness.
 Naioth, *Nay'-e-oth*, beauties, habitations.
 Naomi, *Na'-o-my*, beautiful, agreeable.
 Naphish, *Nay'-fish*, the soul, he that refreshes himself, that respites, in Syriac, that multiplies.
 Naphtali, *Naf'-ta-ly*, comparison, likeness, that fights.

- Narcissus, *Nar-sis'-sus*, astonishment.
 Na'than, who gives, or is given.
 Nathanael, *Na-than'-yel*, the gift of God.
 Nathan-melech, *Nay'-than-me'-lek*, gift of the king.
 Na'um. See Nahum.
 Nazarene, *Naz-a-ree'n*, kept, flower.
 Nazareth, *Naz'-a-reth*, separated, sanctified.
 Neapolis, *Ne-ap'-po-lis*, new city.
 Nebaioth, *Ne-bay'-yoth*, prophesies, fruits.
 Ne'bat, that beholds.
 Ne'bo, that speaks, prophesies, or fructifies.
 Nebuchadnezzar, *Neb-ew-kad-nez'-zar*, tears and groans of judgment.
 Nebuzar-adan, *Neb-ew-zar'-ra-dan*, fruits or prophesies of judgment, winnowed, spread.
 Necho, *Nee'-ko*, lame, who was beaten.
 Nehelamite, *Ne-hel'-a-myte*, dreamer, vale, brook.
 Nehemiah, *Ne-he-my'-ah*, consolation, repentance, or rest of the Lord.
 Nehiloth, *Ne-hee'-loth*, flute, hautboy, cornet.
 Nehushta, *Ne-hush'-tah*, snake, soothsayer.
 Nehush'tan, which is of brass or copper, a trifle of brass.
 Ner, lamp, brightness, land new tilled.
 Nereus, *Nee'-ree-us*. See Ner.
 Neri, *Nee'-ry*, my light.
 Neri'ah, light and lamp of the Lord.
 Nethaneel, *Ne-than'-ne-el*. See Nathanael.
 Nethania, *Neth-a-ny'-ah*, the gift of the Lord.
 Nethinims, *Neth'-e-nims*, given, offered.
 Nib'haz, that fructifies, to prophesy, to speak.
 Nicanor, *Ny-kay-nor*, a conqueror, victorious.
 Nicodemus, *Nik-o-dee'-mus*, innocent blood; in Greek, the victory of the people.
 Nicolaitans, *Nik-o-lay'-e-tanz*, the followers of Nicolas.
 Nicolas, *Nik'-o-las*, victor of the people.
 Nicopolis, *Ny-kop'-po-lis*, the city of victory.
 Niger, *Ny'-jer*, black.
 Nim'rim, leopard, rebellion, change.
 Nim'rod, rebellious, sleep of descent.
 Nim'shi, rescued from danger, that touches.
 Nineveh, *Nin'-ne-veh*, agreeable dwelling.
 Ninevites, *Nin'-ne-vites*, people of Nineveh.
 Ni'san, banner; in Syriac, a miracle.
 Nis'roch, flight, standard, proof.
 No, a stirring up, a forbidding.
 Noadi'ah, witness of the Lord.
 No'ah, repose, rest, consolation.
 Nob, discourse, prophecy.
 No'bah, that barks or yelps.
 Nod, vagabond.
 Noph, *Noff*, honey comb, a sieve, that drops.
 Nun, son, posterity, durable.

Nymphas, *Nim'-fas*, spouse, bridegroom.

Obadi'ah, servant of the Lord.

O'bal, inconvenience of old age, of the flux.

O'bed, a servant.

O'bed-e'dom, the servant of Edom, the Idumean, the laborer of the man.

O'bil, that weeps, deserves to be bewailed, ancient.

Oc'ran, disturber.

O'ded, to sustain, to lift up.

Og, a cake, bread baked in the ashes.

O'hel, tent, tabernacle, brightness.

Olympas, *O-lim'-pas*, heavenly.

O'mar, he that speaks, bitter.

Omega, *O-mee'-ga*, the last letter of the Greek alphabet.

Om'ri, a sheaf of corn, rebellion, bitter.

On, pain, force, iniquity.

O'nan, pain, strength, iniquity.

Onesimus, *O-nes'-se-mus*, profitable, useful.

Onesiphorus, *On-ne-sif'-fo-rus*, who brings profit.

Ophel, *O'-fel*, tower, obscurity.

Ophir, *O'-fir*, ashes.

Ophrah, *Off'-rah*, dust, fawn, lead.

O'reb, a raven, caution, evening.

Orion, *O-ry'-on*, the name of a constellation.

Or'nan, that rejoices, their bow or ark.

Or'pah, the neck, skull, nakedness of the mouth.

Oth'ni, my time, my hour.

Othniel, *Oth'-ne-el*, the hour of God.

O'zem, that fasts, their eagerness.

Ozias, *O-zy'-as*, strength from the Loru.

Paarai, *Pay'-a-ray*, or *Pay-a'-ry*, opening.

Padan-aram, *Pay'-dan-ay'-ram*, *Padan* of the field, and *Aram* Syria.

Pagiel, *Pay'-je-el*, prevention or prayer of God.

Palestina, *Pal-es-ty'-na*, which is covered.

Pal'ti, deliverance, flight.

Pamphylia, *Pam-fil'-le-a*, a nation made up of every tribe.

Paphos, *Pay'-fos*, which boils, is very hot.

Pa'ran, beauty, glory, ornament.

Par'bar, a gate or building belonging to the temple.

Par'menas, that abides and is permanent.

Parosh, *Pay'-rosh*, a flea, fruit of the moth.

Parshandatha, *Par-shan'-da-tah*, revelation of corporeal impurities, of his trouble.

Parthians, *Par'-the-ans*, horsemen.

Paruah, *Pa-rew'-ah*, flourishing, that flies away.

Parva'im, supposed to be Peru or Ceylon.

Pash'ur, that extends the hole, whiteness.

Patara, *Pa-tay'-rah*, which is trodden under foot.

Pathros, *Path'-ros*, or *Pay'-thros*, mouthful of dew.

- Pat'mos, mortal.
 Patrobas, *Pat'-ro-bas*, paternal, that pursues the steps of his father.
 Pau, *Pau'-ew*, that cries aloud, appears.
 Paul, Paul'us, a worker. His former name was Saul, a sepulchre, a destroyer.
 Pedahzur, *Ped-ha-zur*, savior, strong and powerful, stone of redemption.
 Pedaiah, *Ped-ay'-e-ah*, redemption of the Lord.
 Pe'kah, he that opens, or is at liberty
 Pekahiah, *Pek-a-hy'-ah*, it is the Lord that opens.
 Pe'kod, noble, rulers.
 Pelati'ah, let the Lord deliver.
 Pe'leg, division.
 Pelethites, *Pe'l-eth-itez*, judges, destroyers.
 Peniel, *Pe-ny'-el*, face or vision of God.
 Penin'nah, precious stone, his face.
 Penu'el. See Peniel.
 Peor, *Peel'-or*, hold, opening.
 Per'ga, very earthy.
 Per'gamos, height, elevation.
 Perizzites, *Per'-iz-zytes*, the name of a people who dwell in villages.
 Per'sia, Per'sis, that cuts, nail, horseman.
 Peter, a rock, a stone.
 Pethu'el, mouth or persuasion of God.
 Phalec, *Fay'-lek*. See Peleg.
 Phallu, *Fal'-lu*, admirable, hidden.
 Phalti, *Fal'-ty*, deliverance, flight.
 Phaniel, *Fa-new'-el*, face or vision of God.
 Pharaoh, *Fay'-ro*, that disperses, that discovers.
 Pharez, *Fay'-rez*, division, rupture.
 Pharpar, *Far'-par*, that produces fruits, fall of the bull.
 Phebe, *Fee'-be*, shining, pure.
 Phenice, *Fe-ny'-se*, red, purple.
 Phicol, *Fy'-kol*, the mouth of all, perfection.
 Philadelphia, *Fil-a-del'-fe-a*, the love of a brother.
 Philemon, *Fil-ee'-mon*, or *Fy-lee'-mon*, that is affectionate.
 Philetus, *Fil-ee'-tus*, or *Fy-lee'-tus*, amiable, beloved.
 Phil'ip, warlike, a lover of horses.
 Philippi, *Fil-lip'-pi*, the same as Philip.
 Philistia, *Fil-lis'-te-a*, or *Fy-lis'-te-a*, the country of the Philistines.
 Philistines, *Fil-lis'-tines*, or *Fy-lis'-tins*, those that dwell in villages.
 Philologus, *Fil-lol'-lo-gus*, lover of learning.
 Phinehas, *Fin'-ne-has*, a bold countenance.
 Phlegon, *Fle'-gon*, zealous, burning.
 Phrygia, *Frij'-e-a*, dry, barren.
 Phurah, *Few'-rah*, that bears fruit, that grows.
 Phygellus, *Fy-jel'-lus*, fugitive.
 Pi-be'seth, the mouth of despite.
 Pi-hahiroth, *Py-ha-hi'-roth*, the mouth, the pass of Hiroth, the opening of liberty.
 Pi'late, who is armed with a dart.

- Pi'non, gem, that beholds.
 Pirathon, *Pir'-a-thon*, his dissipation, deprivation; in Syriac, his vengeance.
 Pis'gah, hill, eminence, fortress.
 Pisidia, *Py-sid'-e-a*, pitch, pitchy.
 Pi'son, changing, doubling, extended.
 Pi'thom, their mouthful, bit, consummation.
 Pi'thon, his mouth, his persuasion.
 Pol'lux, a boxer.
 Pontius, *Pon'-she-us*, marine, belonging to the sea.
 Pon'tus, the sea.
 Poratha, *Por'-a-tha*, fruitful.
 Porcius, *Por'-she-us*.
 Potiphar, *Pot'-te-far*, bull of Africa, fat bull.
 Poti-pherah, *Pot-if'-fe-rah*, or *Pot-e-fee'-rah*, that scatters or demolishes the fat.
 Prisca, *Pris'-kah*, ancient.
 Priscilla, *Pris-eil'-iah*, the same as Prisca.
 Prochorus, *Prok'-o-rus*, he that presides over the choirs.
 Publius, *Pub'-le-us*, common.
 Pudens, *Pew'-dens*, shamefaced.
 Pul, bean, destruction.
 Pu'non, precious stone, that beholds.
 Pur, lot.
 Puteoli, *Pew-tee'-o-ly*, a city in Campania.
 Putiel, *Pew'-te-el*, God is my fatness.

Quar'tus, the fourth.

- Raamah, *Ray'-a-mah*, or *Ra-ay'-mah*, greatness, thunder, evil, bruising.
 Raamses, *Ra-am'-ses*. See Rameses.
 Rab'bah, powerful, contentious.
 Rab'mag, who overthrows a multitude, chief of the magicians.
 Rab'saris, grand master of the eunuchs.
 Rab'sshakeh, cup-bearer of the prince, chamberlain.
 Rachab, *Ray'-kab*, proud, strong, enlarged.
 Rachal, injurious, perfumer.
 Rachel, *Ray'-tshel*, a sheep.
 Ragau, *Ray'-gaw*, a friend, a neighbor.
 Raguel, *Rag-ew'-el*, shepherd or friend of God.
 Ra'hab, proud, strong, quarrelsome.
 Ra'hab, large, extended, public place.
 Rak'kath, empty, spittle.
 Rak'kon, vain, mountain of lamentations.
 Ram, elevated, who rejects.
 Ramah, *Ray'-mah*, the same as Ram.
 Ramath, *Ray'-math*, raised, lofty.
 Ramathaim-zophim, *Ray-math-ay'-im-zo'-fim*, the same as Ramah.
 Ra'math-le'hi, elevation of the jaw bone.
 Rameses, *Ram'-e-ses*, thunder, he that destroys evil.

- Ramiah, *Ram-i'ah*, exaltation of the Lord.
 Ra'moth, high places.
 Rapha, *Ray'fa*, relaxation, physic.
 Raphael, *Ray-fay'el*. See Rephael.
 Raphu, *Ray'few*, cured, comforted.
 Re'ba, the fourth, a square, that stoops.
 Rebek'ah, fat, quarrel, appeased.
 Rechab, *Re'-kab*, square, chariot, rider.
 Rechabites, *Re'-kab-ites*, the posterity of Rechab.
 Regem, *Re'-gem*, that stones, purple.
 Regem-melech, *Re-jem'-me-lek*, he that stones the king, the purple of the king.
 Rehabi'ah, breadth, place of the Lord.
 Re'hob, breadth, extent.
 Rehobo'am, who sets the people at liberty, space of the people.
 Reho'both, spaces, places.
 Re'hum, compassionate, friendly.
 Re'i, my shepherd, companion, my evil.
 Remali'ah, the exaltation of the Lord.
 Rem'mon, greatness, a pomegranate tree.
 Remphan, *Rem'-fan*, the name of an idol, which some think to be Saturn.
 Rephael, *Re'-fa-el*, the medicine of God.
 Rephaim, Rephaims, *Re-fay'im*, giant, physician, relaxed.
 Rephidim, *Ref'-e-dim*, beds, places of rest.
 Resin, *Ree'-sen*, a bridle or bit.
 Reu, *Ree'-ew*, his friend, his shepherd.
 Reuben, *Rew'-ben*, who sees the son, vision of the son.
 Reu'benites, the posterity of Reuben.
 Reuel, *Re-yew'-el*, shepherd or friend of God.
 Reumah, *Re-yew'-mah*, lofty, sublime.
 Rezech, *Ree'-zeff*, a pavement, burning coal.
 Re'zin, voluntary, runner.
 Re'zon, lean, secret, prince.
 Regium, *Ree'-je-um*, rupture, fracture.
 Rhesa, *Ree'-sah*, will, course.
 Rhoda, *Ro'-dah*, a rose.
 Rhodes, *Ro'-des*, the same as Rhoda.
 Rib'lah, quarrel that increases or spreads.
 Rim'mon, exalted, pomegranate.
 Riphath, *Ry'-fath*, remedy, release.
 Ris'sah, watering, distillation, dew.
 Riz-pah, bed, extension, coal.
 Rogel, *Ro'-jel*, a foot; in Syriac, custom.
 Romanti-ezer, *Ro-mam-te-ee'-zer*, exaltation of help.
 Ro'man, strong, powerful.
 Rome, strength, power.
 Rosh, the head, the beginning.
 Ru'fus, red.
 Ruhamah, *Ru-hay'-mah*, having obtained mercy.
 Ru'mah, exalted, rejected.

Ruth, filled, satisfied.

Sabe'ans, captivity, conversion, old age.

Sabtecha, *Sab'-te-kah*, that surrounds.

Sadoc, just, justified.

Sa'lah, mission, dart; according to the Syriac, that spoils.

Salamis, *Sal'-la-mis*, shaken, tossed, beaten.

Salathiel, *Sal-ay'-the-el*, I have asked of God.

Sa'lem, complete, peace.

Sa'lim. See Shalim.

Sal'mon, peaceable, perfect, that rewards.

Salmone, *Sal-mo'-ne*, peaceable.

Salome, *Sal-lo'-me*. See Salmon.

Samaria, *Sa-may're-a*, his guard, prison, or diamond; in Hebrew, *Shomeron*.

Samar'itans, people of Samaria.

Sam'lah, raiment, his left hand, his name.

Sa'mos, full of gravel.

Samothracia, *Sam-o-thray'-she-a*, an island, so called because it was peopled by Samians and Thracians.

Sam'son, his sun; according to the Syriac, his service, here the second time.

Sam'uel, heard or asked of God.

Sanbal'lat, bush or enemy in secret.

Saph, *Saff*, rushes, end, threshold.

Saphir, *Saf'fir*, or *Say'-fir*, a city.

Sapphira, *Saf-fy'-rah*, that tells, that writes books.

Sa'rah, lady princess of the multitude.

Sarai, *Say'-ray*, my lady, my princess.

Sar'dis, prince or song of joy, what remains; in Syriac, a pot or kettle.

Sarep'ta, a goldsmith's shop, where metals used to be melted and tried.

Sar'gon, who takes away protection, who takes away the garden; according to the Syriac, net, snares.

Sa'ron. See Sharon.

Sarsechim, *Sar-seel'-kim*, master of the wardrobe, of the perfumes.

Saruch, *Say'-ruk*, branch, layer, twining.

Sa'tan, contrary, adversary, an accuser.

Saul, demanded, sepulchre, destroyer.

Sceva, *Seel'-vah*, disposed, prepared.

Scythian, *Sith'-e-an*, tanner, leather-dresser.

Se'ba, drunkard, that surrounds; according to the Syriac, old man.

Se'bat, twig, sceptre, tribe.

Se'cundus, the second.

Se'gub, fortified, raised.

Seir, *Seel'-er*, hairy, demon, tempest, barley.

Se-lah, a rock.

Seleucia, *Se-lew'-she-a*, beaten by waves, runs as a river.

Semei, *Sem'-me-i*, or *Se-mee'-i*, hearing, obeying.

Se'neh, bush.

- Se'nir, a sleeping candle, a changing.
 Sennacherib, *Sen-nak'-ke-rib*, bush of the destruction of the sword, of drought.
 Sephar, *Se'-far*, a book, scribe; in Syriac, a haven.
 Sepharad, *See-fay'-rad*, a book, descending, ruling.
 Sepharvaim, *Sef-ar-vay'-im*, two books, two scribes.
 Se'rah, lady of scent, song, the morning.
 Seraiah, *Se-ra-i'-ah*, or *Se-ray'-yah*, prince of the Lord.
 Sergius, *Ser'-je-us*, a net.
 Se'rug. See Saruch.
 Seth, put, who puts.
 Shaalvim, *Shay-alb'-im*, that beholds the heart.
 Shaaraim, *Shay-a-ray'-im*, gates, valuation, hairs, barley, tempests, demons.
 Shaashgaz, *Shay-ash'-gaz*, he that presses the fleece.
 Shadrach, *Shay-drak*, tender nipple, tender field.
 Sha'lim, fox, fist, path.
 Shalisha, *Shal'-e-shah*, three, the third, prince.
 Shal'lechet, a casting out.
 Shal'lum, perfect, peaceable.
 Shal'man, peaceable, perfect, that rewards.
 Shalmanezzer, *Shal-ma-nee'-zer*, peace, tied, perfection and retribution.
 Sham'gar, named a stranger, he is here a stranger, surprise of the stranger.
 Sam'huth, desolation, astonishment.
 Sha'mir, prison, bush, less.
 Sham'mah, loss, desolation, astonishment.
 Shammuah, *Sham'-mew-ah*, that is heard or obeyed.
 Shaphan, *Shay'-fan*, a rabbit, wild rat, their lip.
 Shaphat, *Shay'-fat*, a judge.
 Sharai, *Shar'-a-i*, *Sha-ray'-i*, my lord, my song.
 Sharezer, *Shar-ee'-zer*, overseer of the treasury.
 Sha'ron, his plain, field, song.
 Sha'shak, a bag of linen, the sixth bag.
 Sha'veh, the plain that makes equality.
 Shealtiel, *She-al'-te-el*, I have asked of God.
 Sheariah, *Shea-ry'-ah*, gate or tempest of the Lord.
 She'ar-ja'shub, the remnant shall return.
 She'ba, compassing about, repose, old age.
 Shebaniah, *Sheb-a-ny'-ah*, the Lord that converts, that recalls from captivity, that understands.
 Sheb'na, who rests himself, who is now captive.
 Shechem, *Shee'-kem*, portion, the back, shoulders.
 Shedur, *Shee'-de-ur*, or *Shed'-e-ur*, field, destroyer of fire.
 She'lah, that breaks, that undresses.
 Shelemiah, *Shel-le-my'-ah*, God is my perfection, my happiness.
 Sheleph, *Shee'-lef*, who draws out.
 Shel'omith, my happiness, my recompense.
 Shelumiel, *Shel-ew-my'-el*, happiness, retribution of God.

- Shem, name, renown, he that places.
 Shemaiah, *Shem-a-i'-ah*, or *Shem-ay'-yah*, that obeys the Lord.
 Shemariah, *Shem-a-iy'-ah*, God is my guard, diamond.
 Shemeber, *Shem'-me-ber*, name of force, fame of the strong.
 Shemer, *Shee'-mer*, guardian, thorn.
 Shemida, *She-my'-da*, name of knowledge, that puts knowledge, the science of the heavens.
 Sheminith, *Shem'-me-nith*, the eighth.
 Shemiramoth, *She-mir'-ra-moth*, the height of the heavens, the elevation of the name.
 Shen, tooth, change, he that sleeps.
 Shenir, *Shee'nir*, lantern, light that sleeps, he that shows.
 Shephatiah, *Shef-a-ty'-ah*, the Lord that judges.
 Sheshach, *Shee'-shak*, bag of flax, the sixth bag.
 Sheshbazzar, *Shesh-baz'-zar*, joy in tribulation, or of vintage.
 Sheth. See Seth.
 Shether-boznai, *Shee'-ther-boz'-nai*, that makes to rot and corrupt.
 She'va, vanity, elevation, fame, tumult.
 Shibboleth, *Shib-bo-leth*, burden, ear of corn.
 Shicron, *Shy'-kron*, drunkenness, his wages.
 Shiggaion, *Shig-gay'-yon*, a song of trouble.
 Shigionoth, *Shig-gy'-on-oth*, mournful music.
 Shiloah, *Shy-lo'-ah*. See Siloah.
 Shi'loh, sent, the apostle.
 Shi'loh, peace, abundance.
 Shilonite, *Shy'-lo-nyte*, of the city of Shiloh.
 Shimeah, *Shim'-me-ah*, that hears, that obeys.
 Shimei, *Shim'-me-i*, that hears, name of the heap, my reputation.
 Shimshai, *Shim'-shay*, my sun.
 Shinar, *Shy'-nar*, the watching of him that sleeps, change of the city.
 Shiprah, *Shif'-rah*, handsome, trumpet, that does good.
 Shi'shag, present of the bag, of the pot, of the thigh.
 Shit'tim, that turns away, scourges, rods.
 Sho'a, tyrants.
 Sho'bab, returned, turned back.
 Sho'bach, your bonds, your nets, his captivity; according to the Syriac, a dove-house.
 Shochoh, *Sho'-koh*, defense, a bough.
 Shoshan'nim, lilies of the testimony.
 Shu'ah, pit, humiliation, meditation.
 Shu'al, fox, hand, fist, traces, way.
 Shu'hite, a descendant of Shuah.
 Shu'lamite, peaceable, perfect, that recompenses.
 Shu'namite, a native of Shunem.
 Shu'nem, their change, their sleep.
 Shur, wall, ox.
 Shu'shan, lily, rose, joy.
 Shu'thelah, plant, verdure, moist pot.
 Sib'mah, conversion, captivity, old age, rest.
 Sichem, *Sy'-kem*. See Shechem.
 Si'don, hunting, fishing, venison.

- Sigionoth, *Sig-gy'-o-noth*, according to variable tunes.
 Si'hon, rooting out, conclusion.
 Si'-hor, black, trouble, early in the morn.
 Si'las, three, the third.
 Siloas, *Sil'-o-as*, or *Sy'-lo-as*, Siloam, *Sil'-a-am*, or *Sy-lo'-am*, sent, dart, branch.
 Siloe, *Sil-o-e*, or *Sy-lo'-e*, the same as Siloas.
 Silva'nus, one who loves the woods.
 Sim'eon, that hears or obeys.
 Si'mon, that hears or obeys.
 Sin, bush.
 Sinai, *Sy'nay*, or *Sy'-nay-i*, bush; according to the Syriac, enmity.
 Si'nim, the south country.
 Si'on, noise, tumult.
 Si'rah, turning aside, rebellon.
 Sirion, *Sir'-re-on*, a breastplate, deliverance.
 Sisera, *Sis'-se-rah*, that sees a horse or swallow.
 Si'van, bush, thorn.
 Smyr'na, myrrh.
 So, a measure for grain or dry matters.
 So'coh, tents, tabernacles.
 So'di, my secret.
 Sodom, *Sod'-dom*, their secret, their lime, their cement.
 Sodomites, *Sod'-dom-ites*, inhabitants of Sodom.
 Sol'omon, peaceable, perfect, one who recompenses.
 Sopater, *So-pay'-ter*, who defends or saves his father.
 So'rek, hissing, a color inclining to yellow.
 Sosipater, *So-se-pay'-ter*. See Sopater.
 Sosthenes, *Sos'-the-nes*, a strong and powerful savior.
 Spain, rare, precious.
 Stachys, *Stay'-kis*, spike.
 Stephanas, *Stef'-fa-nas*, a crown, crowned.
 Ste'phen, the same as Stephanas.
 Suc'coth, tents, tabernacles.
 Suc'coth-be'noth, the tabernacles of young women.
 Suk'kims, covered, shadowed.
 Sur, that withdraws or departs.
 Susan'na, a lily, a rose, joy.
 Susi, *Su'-sy*, horse, swallow, moth.
 Sychar, *Sy'-kar*, the name of a city.
 Syene, *Sy-ee'-ne*, bush; according to the Syriac, enmity.
 Syntyche, *Sin'-te-ke*, that speaks or discourses.
 Syracuse, *Sir'-ra-kewse*, that draws violently.
 Syria, *Sir'-re-a*, in Hebrew, *Aram*, sublime, deceiving.
 Syriac, Syrian, *Sir'-re-ak*, *Sir'-re-an*, of Syria.
 Syrians, *Sir'-re-ans*, inhabitants of Syria.
 Syro-phenician, *Sy'-ro-fe-nish'-e-an*, purple, drawn to.
 Taanach, *Tay'-a-nak*, or *Ta-ay'-nak*, who humbles or answers thee.
 Tab'bath, good, goodness.
 Tabeal, *Tay'-be-al*, or *Tab-ee'-al*, good God.

- Tabeel, *Tay'-be-el*, or *Tab-ee'-el*, the same as Tabeal.
 Taberah, *Tab'-e-rah*, or *Tab-ee'-rah*, burning.
 Tabitha, *Tab'-e-tha*, in Syriac, clear-sighted; she is also called Dorcas, wild goat.
 Ta'bor, choice; in Syriac, contrition.
 Tabrimon, *Tab're-mon*, good pomegranate.
 Tad'-mor, palm tree, change.
 Tahapanes, *Ta-hap'-pa-nes*, secret temptation.
 Tahpenes, *Tah'-pe-nes*, standard, flight.
 Talitha-cumi, *Tal'-le-tha-kew-my*, young woman arise.
 Talmai, *Tal'-may*, my furrow, heap of waters.
 Ta'mar, a palm, palm tree.
 Tam'muz, abstruse, concealed.
 Tanhumeth, *Tan-hew'-meth*, or *Tan-hu'-meth*, consolation, repentance
 Taphath, *Tay'fath*, little girl.
 Tar'pelites, ravishers, wearied.
 Tar'shish, contemplation of the marble.
 Tar'sus, winged, feathered.
 Tar'tak, chained, bound, shut up.
 Tar'tan, that searches, the gift of the turtle.
 Tatnai, *Tat'-nay*, that gives.
 Te'bah, murder, a cook.
 Te'beth, the Babylonish name of the tenth month of the Hebrews.
 Te'kel, weight.
 Tekoa, *Te-ko'-ah*, sound of the trumpet.
 Tel'abid, a heap of new grain.
 Tel-harsa, *Tel-har'-sah*, heap, suspension of the plough or of the head.
 Te'lieth, goodness.
 Tel-melah, *Tel-me-lah*, or *Tel-mee'-lah*, heap of salt or of mariners.
 Te'ma, admiration, perfection.
 Te'man, the south, Africa.
 Te'manite, an inhabitant of Teman.
 Te'rah, to breathe, to scent, to blow.
 Teraphim, *Ter'-a-fim*, an image, an idol.
 Tertius, *Ter'-she-us*, the third.
 Tertul'lus, a liar, an imposter.
 Tetrarch, *Tet'-rark*, or *Tee'-trarch*, governor of a fourth part of a kingdom.
 Thaddeus, *Thad-dee'-us*, that praises.
 Tha'hash, that makes haste, or keeps silence.
 Tha'mah, that blots out or suppresses.
 Tha'mar. See Tamar.
 Tham'muz. See Tammuz.
 The'bez, muddy, silk.
 Thelasar, *The-lasz'-ar*, that unbinds and grants the suspension or heap.
 Theophilus, *The-of'-fe-lus*, a friend of God.
 Thessalonica, *Thes-sa-lo-ny'-kah*, victory against the Thessalians.
 Theudas, *Thew'-das*, a false teacher.
 Thomas, *Tom'-mas*, a twin.

- Thum'mim, truth, perfection.
 Thyatira, *Thy-at-y'-rah*, a sweet savour of labor, or sacrifice of contrition.
 Tiberias, *Ti-bee'-ri-as*, good vision.
 Tiberius, *Ti-bee'-reus*, son of Tiber.
 Tib'ni, straw, understanding.
 Ti'dal, that breaks the yoke.
 Tiglath-pileser, *Tig'-lath-pi-lee'-ser*, that takes away captivity, miraculous.
 Tik'-vah, hope, a congregation.
 Timeus, *Ti-mee'-us*, in Greek, perfect, honorable; in Hebrew, admirable.
 Tim'nath, image, enumeration.
 Timnath-heres, *Tim'-nath-her'-es*, image of the dumb.
 Ti'mon, honorable, worthy.
 Timo'theus, honor of God, valued of God.
 Tiph'sah, *Tif'-sch*, passage, passover.
 Tirhakah, *Tir'-hay-kah*, or *Tir'-ha-kah*, inquirer, law made dull.
 Tirshatha, *Tir sha'y'-tha*, that overturns the foundation; in Syriac, that beholds the time.
 Tir'zah, benevolent, pleasant.
 Tish'bite, that makes captives, that dwells.
 Ti'tus, honorable.
 To'ah, a weapon.
 Tob, good, goodness.
 Tob-adonijah, *Tob'-ad-o-ny'-jah*, my good God.
 Tobi'ah, the Lord is good.
 To'garmah, which is all bone, strong.
 To'hu, that lives, or declares.
 Toi, *To'i*, who wanders.
 To'la, worm, scarlet.
 To'lad, nativity.
 Tophel, *To'-fel*, ruin, folly, insipid.
 Tophet, *To'-fet*, a drum, betraying.
 Tro'as, penetrated.
 Trogyllium, *Tro-jil'-le-um*, a city in the isle of Samos.
 Trophimus, *Trof'-fe-mus*, well educated.
 Tryphena, *Try-fee'-nah*, delicate.
 Trypho'sa, thrice shining.
 Tu'bal, the earth, confusion.
 Tu'bal-ca'in, worldly possession, jealous of confusion.
 Tychicus, *Tik'-e-cus*, casual, happening.
 Tyran'us, a prince, one that reigns.
 Tyre, Ty'rus, in Hebrew *Sor*, or *Tzur*, strength.
- Ucal, *Yew'-kal*, power, prevalency.
 Ulai, *Yew'lay-i*, or *Yew-lay'*, strength.
 Ulam, *Yew'-lam*, the porch, their strength.
 Ul'la, elevation, holocaust, leaf.
 Un'ni, poor, afflicted.

- Uphaz, *Yew'-faz*, gold of Phasis or Pison.
 Ur, fire, light.
 Urba'nus, civil, courteous.
 Uri, *Yew'-ri*, my light or fire.
 Uriah, Urijah, *Yew-ry'-ah*, *Yew-ry'-jah*, the Lord is my light or fire.
 Uri'el, God is my light or fire.
 Urim and Thummim, *Yew'-rim* and *Thum'-mim*, lights and perfection.
 Uz, counsel; in Syriac, to fix.
 Uz'zah, strength, a goat.
 Uzzen-sherah, *Uz'-zen-shee'-rah*, ear of the flesh or of the parent.
 Uz'zi, my strength, my kid.
 Uzzi'ah, the strength of the Lord.
 Uzzi'el, the strength of God.
 Uzzielites, *Uz-zy'-el-ites*, the posterity of Uzziel.
- Vash'ni, the second.
 Vash'ti, that drinks, thread.
 Vophsi, *Vof'-si*, fragment, diminution.
- Zaana'nim, movings.
 Za'bad, a dowry.
 Zab'di, portion, dowry.
 Zaccheus, *Zak-kee'-us*, pure, justified.
 Zachari'ah, memory of the Lord.
 Za'dok, just, justified.
 Za'ham, crime, impurity.
 Zair, *Zay'-ir*, little, afflicted.
 Zal'mon, his shade, obscurity.
 Zalmo'nah, the shade, your image.
 Zalmun'na, shadow, image.
 Zamzum'mins, thinking, wickedness.
 Zano'ah, forgetfulness, this rest.
 Zaphnath-paaneah, *Zaf'-nath-pay-a-nee'-ah*, one that discovers hidden things; in the Egyptian tongue, a savior of the world.
 Za'rah, east, brightness.
 Zarephath, *Zar're-fath*, ambush of the mouth.
 Zare'tan, tribulation, perplexity.
 Za'za, belonging to all; in Syriac, going back.
 Zebađi'ah, portion of the Lord.
 Ze'bah, victim, immolation.
 Zeb'edee, abundant portion.
 Zebo'im, deer, goats.
 Ze'bul, a habitation.
 Zeb'ulum, dwelling, habitation.
 Zechari'ah. See Zachariah.
 Ze'dad, his side, his hunting.
 Zedeki'ah, the Lord is my justice.
 Zeeb, *Zee'-eb*, wolf.
 Ze'lek, the noise of him that licks or laps.

- Zelophehad, *Ze-lo'fe-ad*, the shade or tingling of fear.
 Zelotes, *Ze'-lo-tes*, jealous, full of zeal.
 Ze'zah, noontide.
 Ze'nas, living.
 Zephani'ah, the Lord is my secret, the mouth of the Lord.
 Zephath, *Zee'-fath*, which beholds, attends.
 Ze'pho, that sees and observes.
 Zer, perplexity, tribulation, a rock.
 Ze'rah. See Zarah.
 Zeredah, *Zer'-e-dah*, or *Ze-ree'-dah*, ambush.
 Ze'resh, misery, stranger.
 Ze'ror, root, that straitens, a stone.
 Zeru'ah, leprous, hornet.
 Zerubbabel, *Ze-rub'-ba-bel*, banished, a stranger at Babylon, dispersion of confusion.
 Zeruiah, *Zer-ew-i'-ah*, pain, tribulation.
 Ze'than, their olive.
 Ze'thar, he that examines or beholds.
 Zi'ba, army, fight, strength, stag.
 Zib'eon, iniquity that dwells, the seventh.
 Zib'iah, deer, goat, honorable and fine.
 Zichri, *Zic'-ri*, that remembers, a male.
 Zid'dim, hunting; in Syriac, destructions.
 Zid'don, hunting, fishing, venison.
 Zido'nians, inhabitants of Zidon.
 Zif, this, that; according to the Syriac, brightness.
 Zik'lag, measure pressed down.
 Zil'lah, shadow, which is roasted, the tingling of the ear.
 Zil'pah, distillation, contempt of the mouth.
 Zim'ran, song, singer, vine.
 Zim'ri, my field, my vine, my branch.
 Zin, buckler, coldness.
 Zi'on, a monument, sepulchre, turret.
 Zi'or, ship of him that watches, ship of the enemy.
 Ziph, *Ziff*, this mouth, mouthful.
 Zip'por, bird, crown; according to the Syriac, early in the morning, goat.
 Zip'porah, beauty, trumpet.
 Zith'ri, to hide, overturned.
 Ziz, flower, a lock of hair; according to the Syriac, wing, feather.
 Zi'za. See Zaza.
 Zo'an, motion.
 Zo'ar, little, small.
 Zo'bah, an army, a swelling.
 Zo'har, white, shining, dryness.
 Zohe'leth, that creeps or draws.
 Zophar, *Zo'-far*, rising early, crown; in Syriac, sparrow, goat.
 Zo'rah, leprosy, scab.
 Zorobabel, *Zo-rob'-ba-bel*. See Zerubbabel.
 Zuar, *Zew'-ar*, small.

Zuph, that observes, roof.

Zur, stone, plan, form.

Zuri'el, the rock or strength of God.

Zurishaddai, *Zew'-ry-shad'-da-i*, the Almighty is my rock, splendor, beauty.

Zu'zims, the posts of a door, splendor; in Syriac, departing, money; in Chaldee, strong.

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