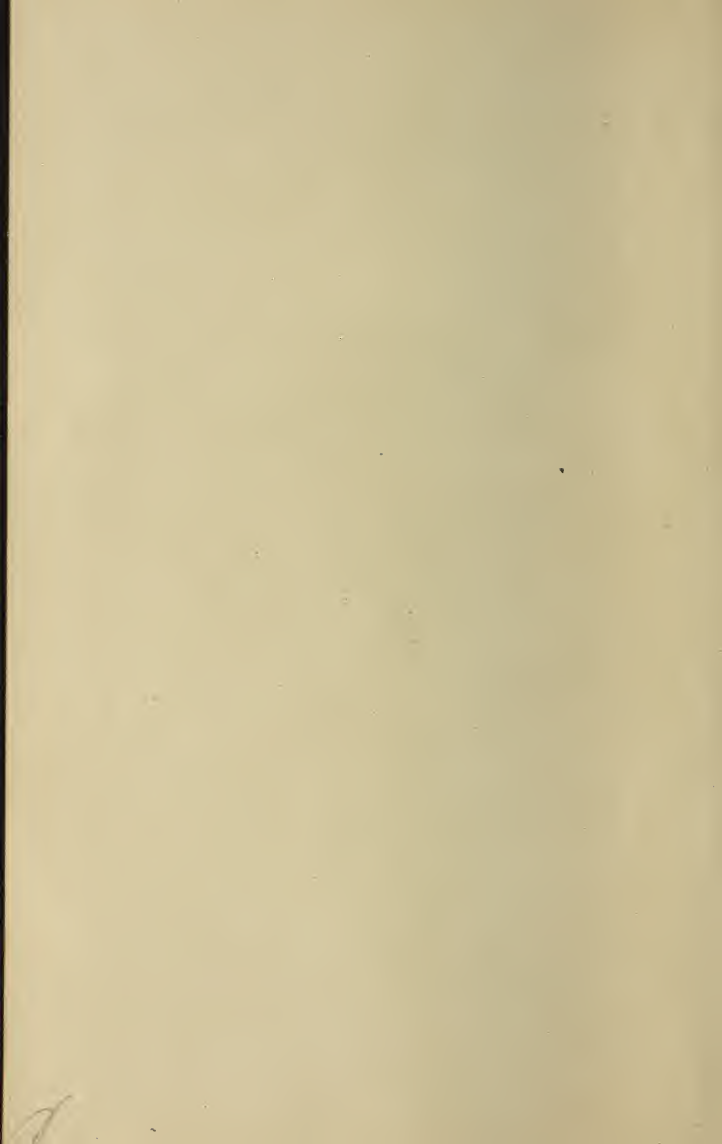


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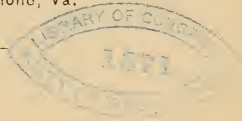
C A R M E L ,

A Selection of Parables and Allegories originally wrought out from the Hebrew.

BY DR. A. L. MAYER,

Minister of the Congregation "House of Israel" and Principal of the Southern College, at Richmond, Va.

42



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P R E F A C E .

The author presents this little volume of a work entitled, "Cullings from Carmel," being a selection of Parables and Allegories, most of them originally wrought out from the Hebrew, as the learned in that tongue will readily perceive.

Many of them are taken from Midrash Rabbah and others. Each one of the selections inculcates a moral or religious lesson, and presents scriptural truths in the most attractive garb to the heart and mind.

In explanation of the title we have chosen for our little volume, we will state that "Carmel," in the old Scriptures, signifies "The Mount of Flowers;" and Solomon in his songs delighted to recount the glories of Carmel, its flowers, its fruits, and its delicious odors.*

Our selections are gleanings from this Mount; and therefore we think the title of this little volume eminently appropriate, as suggestive of its contents.

Some of the pieces have already been issued by several authors, especially by M. Mendelssohn, Herder, but the classical reader will perceive they are written after the original, and in a new style.

*Cant. 7, 6; Is. 29, 17—32, 15, & 16; Jerm. 48, 33—4, 26; II K. 19, 23—4, 42, etc.

PREFACE.

During forty years experience in the field of instruction, the author has found no better medium through which to attract and interest his pupils, than to give them, from time to time, a narration of poesy, tradition or fables, and from extracting some healthful moral thereby, prompting their minds to the perusal and study of the Scripture upon which the narration is founded, and thus contributing to the *ennobling* of both *heart* and *mind*.

The intention of the author was to publish a larger collection, to relieve the embarrassed condition of his congregation, especially made so by the loss of their place of worship, and he has resolved to devote the fruits of this edition to that purpose, and sincerely hopes no one will refuse his generous aid.

So I send this little volume forth, and make my appeal to all human hearts, and I am sure from it, we will soon see the erection of a house of worship and most probably a fund of aid for all in want.

“The one does much, the other less, every one should do it in the name of the Lord”—*Talmud Berachoth*, 17.

A. L. MAYER,

RICHMOND, VA., OCT. 1871.

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ERRATA.

- Page 54, line 15, "dedicatad" read "dedicated."
 " 66. " 1, "burning with flowers" read "in flames."
 " " " 15, "my" read "thy."
 " " " 17, "canst" read "can."

NEVER BE DISHEARTENED.

After Joseph had finished his interpretation of the dreams to the chief butler and baker of Pharaoh's household, he said unto the first, "But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me; and make mention of me unto Pharaoh, and bring me out of this house; for, indeed, I was stolen away out of the land of the Hebrews; and here also have I done nothing that they should put me into the dungeon."

Yet the chief butler did not remember of Joseph, but forgot him as soon as gone from his presence.

And the Lord said unto Joseph, "The chief butler hath forgotten thee, but I will not forget thee."

Deliverance is ever nigh unto those who trust in the Lord; and if we but do our duty, our greatest expectations even

will be excelled, and we shall be blest beyond that we could have conceived.

By faith Abraham and Jacob, in their old age, became the parents of a son who redeemed the Hebrews. By faith Joseph, who had suffered so many misfortunes in Egypt, became the head of Pharaoh's household. By faith Moses, who was exposed upon the water, in an ark of bulrushes, became the leader of his People. By faith Ruth, the Moabite, became the progenitor of the King of Israel. By faith Jehojachin was delivered out of captivity; and by faith Hananiah, Michael, and Asariah were saved out of the fire.

After such manifestations as these, who can doubt the power and the goodness of the Lord, and that ultimately, through His divine wisdom, the nations shall be united in the service of the one and Most High?

“For then will I turn to the people a pure language, that they may call upon the name of the Lord, to serve Him with one consent.”—[*Zephaniah, III, 9th verse.*]

WHICH IS THE GREATEST GOD?

A Pagan said unto a Rabbi, "My God is greater than thy God!" The Rabbi questioned "Why?" "Yes," said the Pagan, "in the time when your God revealed Himself unto Moses in the burning thorn bush, he concealed only his face; but in the moment when he saw the Serpent, which is my goddess, he fled before her. Therefore, you see my God is fearful, and more to be feared than your God."

And the Rabbi, to conclude, answered, "When God revealed himself in the thorn bush, Moses had no place whereunto he could flee! Where could he flee? Into the heavens? into the sea? or the earth? For it is written of our God, 'Do I not fill heaven and earth?' (Jerem., 23, 24.) But the Serpent, which is thy goddess, filleth only her own space, and if a man

flee before her two or three paces, he may save himself. Therefore Moses fled before the Serpent.”

THE SEVEN SONS:

A PARABLE OF THE SABBATH.

A certain father, a wise and kind man, had seven sons. Six of them were lusty and strong, of sinewy frame, and capable of enduring every hardship and artizan employment; but the seventh and youngest brother was of feeble constitution, and slight frame, little fitted for labor. But the father loved the younger son more than all the other six, for he was an excellent, goodly child, full of generous impulses; and joy of heart, and serenity of countenance were his companions.

So the father called his six stalwart sons, and said unto them, “My sons, it is

my holy will that your youngest brother be exempted from labor with his hands ; that he be dedicated to spiritual occupations ; that you shall have a care for his support, while he by his great wisdom and good council shall bring joy to our house.

The ordination of the tender father was faithfully observed for many years. The six lusty brothers wrought for and supported the seventh, and he was their wise counsellor, and cheered his brothers in the execution of all good works.

But at length there came a wicked and perverse man into this happy family, to disturb its harmony.

And when he had seen the rule that governed the household, how the six brothers labored, while the seventh and youngest rested, he began to incite the six to disobedience of their father's command. "Fools that ye are !" said the wicked one, "Why do ye feed this idler?"

Command him that he put aside his fine garments and go to work, else in his idle hours, he will occupy himself in vanity."

The brothers who permitted themselves to be misled, went to their youngest brother and said: "Brother, thou shalt be made to labor; for thou art no better than we are."

And the youngest brother asked, "Have you forgotten the injunction of our father?"

But they answered him, "It matters not unto us; from this day henceforth, thou shalt help us in the field, in the shop and in the house, and earn the bread that thou eatest."

The younger thus bidden, obeyed, else he had been compelled, and labored among the six.

But after a time a great change came o'er him, and his brothers were affected in their souls because of him.

His comliness and good sense departed, his serenity and gladness of countenance disappeared, and he ceased to be the joy and blessing of the household.

Then his six brothers came to him and asked, "O brother, why hast thou ceased to rejoice our hearts as of yore, through the honey of thy good words? And why dost thou not refresh us by thy wise course?"

And the seventh replied with sorrow, "You yourselves are guilty, for you have transgressed the ordinance of our common father, and compelled me to labor when it was my mission to entertain, refresh, and counsel. Therefore, all that was good and noble hath gone out of me, and henceforth ye shall find in me neither comfort nor consolation, nor yet a blessing in my words or works."

And when the six brothers heard the words of the seventh they knew they had

sinned, and broken the commandment of their father. Hear the explanation of this parable :

The seven sons are the seven days of the week. The six are the secular working days, the seventh is the Sabbath of the Lord, in which it is ordained by the Father that no man shall labor.

THE BOND OF THE HUMAN RACE.

The transgressions of parents are sometimes punished by the Lord through their children, and divine indignation at the sins of the father is visited upon the sons and grandsons.

When the Lord, amid thunder and lightnings, revealed his law to the people from Mount Sinai, he said, "Give me a bond that you keep it." Then the people

presented their fathers, and patriarchs, saying, "These shall be our bond that we observe thy laws."

But the Lord God of Sinai took not this bond, for said the Lord of Hosts, "They themselves have been sinners like unto you. Therefore bring me your sons and grandsons, and they shall be a bond."

And the new-born, the sucklings, and the children in the arms of their mothers, all raised their voices and undertook the obligation, and became a bond between the Lord and his chosen people.

And the Lord said, "I will visit the sins of the fathers unto the children of the third and fourth generation, but I will bless unto the thousandth generation."

And when Moses heard this proclamation, he adoring bowed himself, and when God passed before him, he proclaimed unto the people of Israel, "The Lord

God, merciful and gracious, forgiveth iniquity, transgression and sin; and if He punisheth the transgression of the parents unto the third and fourth generation, so also hath He promised to bless unto the thousandth generation."

Thus did the Lord covenant with His people, who gave him a bond.

THE DEATH OF MOSES.

When it was appointed that Moses, the confidant of the Lord, should die, and the hour drew nigh, the Lord assembled his angels about him, and said: "The time has come for me to call for the soul of my servant, Moses. Who will be my messenger?"

And the noblest and most exalted angels, Michael, Raphael, Gabriel and all who were before the throne of the Lord, prayed and said: "We are his, and he

was our teacher. Let us not demand the soul of this upright man at this time.”

But Sammael, the fallen angel, stepped forward and said: “Here am I, send me as your messenger to Moses.”

Clothed with authority and prompted by anger and cruelty, Sammael descended, the flaming sword in his hand. But when he came nigher, and saw the face of Moses, he was abashed and put to shame. For he saw that the fire of his eye was not quenched, nor had his strength and vigor decayed in the least. The words of his last song he wrote with his face beaming with brightness and his soul possessed by a heavenly tranquility.

Sammael, sent to summon his soul, was terrified when he saw Moses. The sword sank down in his grasp, and he hastened away. “I cannot bring the soul of this man,” said he to Jehovah, “for I have not found any impurity in him.”

And the Lord himself descended, to receive the soul of his servant, Moses, and his true servants Michael, Raphael, Gabriel and all the other angels descended with him.

And they prepared for Moses his death-bed, and stood around about, at his head and at his feet, and a voice spoke, "Be not afraid; I myself will bring thee."

Therefore, Moses prepared himself for his death, and sanctified himself, and the Lord called his soul. "Soul, I had fixed for thee to dwell one hundred and twenty years in the tabernacle of my servant, Moses. His end hath come; therefore, O! soul, go ye out, and delay not."

And the soul of Moses answered—

"O Lord God of the Universe, I know that Thou art the Lord of all souls, and in Thy hands are the destinies of the living and the dead. Out of Thy hand I received the fiery law, and saw Thee in

the flames, and ascended and walked the heavenly way. Through Thy might I entered the palace of the King and took the crown from off his head, and did many wonders. Through Thy mercy, I brought out Thy people from Egypt and the land of bondage. I divided the waves of the sea, and changed bitter water into sweet, and revealed to mankind the wonders of Thy power. All my life have I dwelt in the presence of Thy fiery throne, and my habitation has been in the cloud, talking with face to face, as one friend unto another.

“And now, O Lord, it is enough; take me to Thyself, I come to Thee.”

And God was merciful unto His servant Moses; and He kissed him, and with that kiss He took his soul.

So Moses died and was buried; but unto this day no one knows the place where his grave was made.

THE ANGEL OF DEATH.

Terrible indeed must appear to the dying the Angel of Death! the King of Terrors! From his flaming sword flows bitter drops of blood and tears; his sight is terrible, and his form dreadful to look upon. Is there a power that can rescue us from his dominion? Can none behold the Paradise before meeting face to face with the Angel of Death? Yes, there is a power more potent than Death itself. He who has executed good deeds of love and mercy, who is blessed of God and honored of man, he will not see Death. The glory of Paradise he ever hath in view; his good deeds and works ever refresh his heart, and diffuse the calm of a holy peace and joy through his soul.

Elieser, Abraham's true friend, was so blest of his Master that it was promised him that he should neither see or taste of

death, because of the joy he had prepared for him. And Sarah, when she brought the tidings to Jacob, "my Son still liveth," he answered, "The mouth that saith this to me shall be refreshed, for it is in the hour of death."

And when Pharaoh's daughter lay nigh unto death, for nobody could say what reward she received for bringing up Moses, the image of Moses appeared unto her, and before that sight the image of Death disappeared from view.

Gently, like a thread pulled out of milk, separates the soul of the good man from his body, for the soul remembers its tabernacle, and all the good wrought therein, but the soul of the wicked man struggles with Death, and goes out from his body like thorns plucked out of wool.

THE GENEROUS JEWESS.

Martha was the mother of a deceased Jew, named Ahron, who dwelt at Cracow, and gave money for pawns. One day a poor woman brought to Martha a prayer book, and begged of her a little money upon it.

Martha considered for awhile, and then asked the woman why her necessities compelled her to bring to her a prayer book, to put in pawn.

“It is the only thing of value I possess,” answered the woman; “and my children have had nothing to eat since yesterday.”

“How much do you want for this book?” asked the Jewess.

“If I get two Poland gilderens, it will be enough to satisfy me until my husband returns from Germany, whither he has gone to sell his linen.”

“Here are the two gilderens,” answered the kind-hearted Jewess, “and here, also, is thy prayer book. I would not commit so great a sin as to take from thee the source of thy prayer to God. You are honest, and I am well assured you will render back to me, without pledge, the value of my money.”

And the poor woman departed offering praises to God.

THE REWARDS OF THE FUTURE WORLD.

Judge not with feeble sense, the great disposer of events, for thou mayest not see the end of each. God has not revealed to man the degree of measure of reward that shall attend the works of the righteous.

A king wished to plant a garden, and

for this purpose he invited the workmen and left each to labor as he saw best, nor asked he of them what each had planted until evening was come. Then the King discovered that one had planted the fig tree, another the oil tree, another the cypress, and yet another the palm tree, a very beautiful variety indeed.

And the King, well pleased, gave to each one that planted, the reward due for his work. Now had the workmen who planted known what particular variety of tree would have brought the greatest reward, all would have planted that, and the garden would not have been filled with a variety.

A wise man was asked why God had so blessed him in his life.

“Because said he, I always perform the smallest duty with as much cheerfulness and alacrity as I do the greatest duty; therefore it is the Lord has blessed me.”

THE EMPEROR TRAJAN AND
THE RABBI.

The great Emperor, Trajan, and the distinguished Rabbi, Josuah, disputed together.

“You assert,” said the Emperor, “that God is omnipresent, and that he dwells in the midst of men. I would like to see him,” insisted the presumptuous fool!

The Rabbi answered, “God is really omnipresent, but he is invisible; the eye of mortal cannot look upon nor bear the sight of his glory.”

The Emperor insisted that God should be shown him, that he might look upon Him in person. The Rabbi consented, but said he “At first consent to look upon the face of one of the heavenly ambassador’s Monarchs.”

Thereupon the Rabbi led Trajan to a window, and begged him to look upon

the sun, which stood at mid-heaven, blazing at high noon.

And Trajan, when he saw the God of Day, banded his eyes with his hands and turned away his head.

“I cannot bear it,” exclaimed the Emperor Trajan ; “the exceeding brightness of his countenance dazzles me. The splendors of the Sun overcome me.”

“Thou cans’t not bear to look upon the refulgence of one of God’s creatures ! and yet thou would’st gaze upon the Creator himself ! Oh, presumptuous fool ! knowest thou not that thou would’st be annihilated !”

So spoke the Rabbi, and the Emperor veiled his face.

TRUTH.

By the truth of men, we recognize the truth of God.

Pinchas, the son of Jair, a poor but honest and upright man, lived in a city of the South. Two men came to him on one occasion, and gave unto his custody a lot of grain to be kept until it was wanted for the market. But it did happen that the strange man went away, leaving the grain still in the keeping of Pinchas.

Now what did the honest man do?—Every year he sowed the grain, saw it ripen, and gathered it into his barn, where it was kept subject to the demand of the unknown and absent owners.

After seven years the same two men came again and asked for their grain.

And Pinchas, very happy indeed recognized them and said, "Come and take the

treasures which the Lord blessed to you; see, here is yours."

Simeon, son of Shetach, bought an ass from an Ismaelite. His son discovered on the neck of the ass a precious stone, and said unto his father, "Father, the blessings of the Lord make you rich."

"Not so, my son," answered Simeon; "I bought the ass, but not the precious stone." And he forthwith returned the latter to the Ismaelite.

THE CROWN OF OLD AGE.

Whom the Creator honors, why should men not honor? Upon the head of the intelligent and virtuous, gray hairs are a crown of beautiful device.

Once upon a time, three aged men met together to celebrate their birthday; and

in the progress of their festivities, they told to their children the secret of their attainment to the age beyond three score and ten.

The first, a Teacher and Priest, said :

“It never troubled me whether I taught in my place or out of it, so I did my Master’s work. Never did I transgress wilfully; never lifted my hands save in kindness over the heads of my pupils; never opened them save to invoke the blessing; and in all I did I sought to praise the Lord. Therefore am I cheerful in my exceeding old age.”

The second, a merchant, said, “I never sought to enrich myself at the expense or to the injury of my fellow men; never pressed my end with the cause of another resting over me, and as I have been blessed so have I given willingly of my fortune to the poor.

“Therefore hath God blessed me, and

added many pleasant years to my life.”

The third, a Judge said: “I never took bribes, nor accepted presents; never have I stood upon my own mind, unmindful of the law, in the most important causes. I looked to vanquish myself, mindful of He who is higher than I, and judging according to the deeds done in the body.

“Therefore hath the Lord blessed me to an exceeding good old age.”

Then assembled all the children and grandchildren of these venerable old men, and kissed their hands and their cheeks, and adorned them with flowers.

And the three Patriarchs blessed them, and said:

“May your children be to you what you are to us,—Upon your gray hairs a flourishing crown of roses.”

A temperate old age is a crown to the hoary head, but it is to be enjoyed only

upon the path of Prudence, Justice and Wisdom.

THE WINE VESSEL.

The daughter of an Emperor, once said unto a wise man, "Thou possessest great skillfulness, and yet art so ugly. How came it that so great wisdom is contained in so mean and unworthy a vessel?"

"Tell me," answered the philosopher, "in what kind of vessel do you keep your wine?"

"In earthen," answered the maiden.

"And your father so rich!" queried the philosopher, in feigned astonishment. "Tell him to decant the wine into casks of silver."

She did so, and the wine was changed into vinegar.

"Why have you persuaded my daugh-

ter to such foolishness?" said the vexed Emperor, when he encountered the philosopher. The philosopher explained, and proceeded to show that it was done to teach his daughter a lesson, that wisdom and beauty are seldom united in one person.

"Ah," replied the Emperor, "there are men who are both learned and sage. If they were less handsome and more homely, probably they would be more learned and prudent still. A handsome man is seldom humble; he thinks only of himself, and forgets his learning, his duty to God and mankind."

THE CHILD OF MERCY.

When the Lord, the Almighty, would create man, He assembled the Angels to take counsel with them. The Angel of Justice said, "Do not create him; he

will be unjust against his brethren, and hard and cruel against the infirm.”

The Angel of Peace said, “Do not create him, he will dung the earth with the blood of man; the first born of his generation will murder his brother.”

The Angel of Truth said, “Thy Sanctuary will be profane with falsehood if thou impress thy image upon his face.”

Thus spoke they when the Angel of Mercy, the youngest and most beloved child of the Eternal Father, stepped to the throne and embraced his knees.

“Create him, Father,” said Mercy, “after Thine own image; a favorite of thy kindness. If all thy servants abandon him I will not, but stand by him supporting his weakness, leading his footsteps, and converting his errors into good. I will make sympathy in his heart for the feeble, and chasten his passion into virtues. If he errs from peace and truth;

if he offend justice and equity, I shall lead him back from the consequences of his errors and correct and discipline him in his love."

The Father thereupon created man, a fallible, feeble creature, but even in his mistakes a pupil of his Maker's goodness; a son of mercy, a son of love, never abandoned of God, and ever the subject of His correction.

Remember thee always, of thy source,
O! man; if thou art hard and inequitable.
By all the qualities of God, Mercy has
elected thee to the Life, and living.

She giveth thee mercy and love from
thy mother's breast.

ALL FOR THE BEST.

Man should cultivate the habit of consideration. Whatever God sends us is

good, though its present shape appear evil.

A pious and wise man, on a journey, came before a great city. The gates thereof were closed and locked and nobody would open unto him. So, hungry and thirsty, he was compelled to remain under the canopy of the free heaven all night, sleeping under the walls.

Before committing himself to sleep, the good man spoke, "What God sends is good," and so he layed himself down.

At his side stood his ass, and upon him a burning lamp, that lit up the darkness around about.

But a storm that arose extinguished his lamp, and a lion aroused from his lair, fell upon and devoured his ass. The good man awoke, and found himself in darkness and sore straits.

But he only said, "What God sends is good," and waited until the morning.

When he came to the gates again, he found them open, the city destroyed, ransacked, robbed and plundered. A band of robbers had surprised it in the night, and made prisoners of, or killed all the inhabitants.

The good man had been saved!

“Said I not,” exclaimed he, “that all that God sends us is good?”

But in most instances of God’s dealings with us, we see only in the morning why He refused us some coveted thing in the evening.

WHEN SHALL WE FOLLOW A MULTITUDE?

A Gentile once said unto a Rabbi: “In your law it is written that you shall follow the multitude, and so are you commanded. Now we, the Gentiles exceed you greatly in numbers, why do you not there-

fore join with us in our form of worship?

The Rabbi asked: "Have you children?"

And the Gentile answered, "I confess that I have my troubles." Whereupon the Rabbi enquired of the nature of those troubles.

Said the Gentile, "Many children I have, and when they are at the table one prays to this God, another to that God, and it is often they do not get up until they have bruised each other's heads."

Rabbi: "And do you compare you with them?" Gentile: "No."

Rabbi: "therefore, before you compare us with thyself, go and make uniform the religion among thy quarrelsome children."

THE SUBJUGATION OF A GREAT SINNER.

There was in the camp of Israel a certain man who was known by everybody as a great sinner and mocker of good men. Now it did happen that one day, the High Priest, Ahron, walked through the camp. The man who was this notorious sinner, met the High Priest coming in another direction, and he would have gotten out of his way, but could not. At meeting, the Priest saluted the man in the most cordial and friendly manner, and thereat the sinner was greatly astonished. The incident caused him to reflect, and reflecting, he said:

“Everybody knows that I am a great sinner, but the High Priest greeted me in a very friendly manner. Possibly I am not so wicked as the world makes me out. Consequently, I will endeavor to

become good and righteous like the High Priest." And the man kept his resolution and became well and favorably known for his good deeds, as he had been notoriously known before for his evil deeds.

THE EARLY DEAD.

Early one dewy morning, a beautiful girl went forth into the garden to gather roses wherewith to weave a garland. And the child found the roses yet in the bud, closed or half open.

And the girl said, "Roses I will not pluck you yet; but the sun and the dew shall first open your petals, when you will undoubtedly smell nicer, and your fragrance be more grateful."

At noon the girl came again, and found to her great distress, that the nicest roses had put forth, and been eaten by the

worms, or wilted by the rays of the sun, paled and decayed. The girl lamented her foolishness that she had not gathered in the morning; and the following day she was among the flowers by time, and gathered for her garland.

The Almighty Father, who loveth his own, calls his children early from this life, before they are contaminated with the wicked things of this world, and touched by the worm of sin.

The Paradise of children is in the highest degree one of holy surroundings and innocent joy. The most justly pious among us cannot attain to the Paradise of the children, for his soul hath been touched by the worm of corruption.

DEATH AND SLEEP.

Death and Sleep embraced each other, and like twin Angels they journeyed on

together through the earth. When the evening had fallen they stopped on a hill not far removed from the habitations of man. A melancholy silence reigned around, and the evening murmur of the distant village was hushed.

Calmly and silently, typical of their mission, the two geniuses of man's benefaction, poised their wings and the gloomy night descended.

When the Angel of Sleep arose and strewd abroad the visible seeds of sleep; and the evening breeze took them up and carried them into the peaceful huts.

Soon the sweet Sleep seized upon the inhabitants of the land, from the aged and infirm to the child in the cradle, and all was repose.

The sick forget their pain; the afflicted their sorrows, and the poor their necessities. The eyes of all mankind

shut themselves in peaceful slumbers.

After the Angel of Sleep had fulfilled his functions, he flew back, and took his seat beside his brother Angel of Death on the hill, whose countenance was very severe. Exclaimed the Angel of Sleep, as he surveyed his handiwork:

“Oh, how sweet to do good, as though by stealth! Soon as Aurora appears men will bless me as their friend and benefactor. How happy are we the invisible messengers of the good Spirit; how beautiful is our avocation!”

So spake the mild Angel of Sleep; but the Angel of Death regarded him with melancholy, and a tear, such as the immortal shed, appeared in his grand black eye.

“Ah,” spake the Angel of Death, “that I could, like thee, my brother, rejoice myself in the possession of the gratitude of men. But I, the earth calls me her ene-

my, and considers me the destroyer of her joys."

"Oh my brother," replied the Angel of Sleep, "will not the good man, after his last awakening, see in thee a benefactor and a friend, and will he not bless thee also with gratitude? Are we not brothers, sent upon our missions by the same father?"

And the eye of the Angel of Death rejoiced at this, and the brothers of Sleep and Death embraced each other most tenderly.

THE ORIGIN OF WINE.

It is an accepted tradition that Noah planted the first vineyard, and brewed the first wine. And it is said that the first vine stem he watered with the blood

of three different kinds of animals; with the blood of a lamb, with the blood of a lion, and with the blood of a sow.

Thus may be traced the three stages which characterize men who drink wine.

He who drinks for his health and to sufficiency only, will be gay as a lamb, gentle withal; he who drinks over much will become violent as a lion, while he who drinks beyond measure and without consideration, will become a sot, and wallow in the gutter like the swine.

Behold, how truthful is the illustration in the history of man.

NOAH'S RAVEN.

Noah was uneasy in his ark, and waited until the waters of the flood should subside. Scarcely the points of the mountain tops were to be seen, when he called

all the feathered inmates of the ark about him.

“Who amongst you,” said Noah, “will be the messenger to go forth and see if we are yet to be saved?”

Then with great noise of wings, came the Raven. He smelt of his favorite dish in the dead men and animals that strewed the world below. Soon as the window was open, the Raven flew away, but he did not return.

The ungrateful bird forgot his saviour and the business he flew upon. He was only mindful of his carcase.

But the revenge of Noah did not fail. The air was full of poisoned exhales, dreadful mists and death damps, ascending from the doomed bodies of men and animals that covered all the world below. And they covered the face of the Raven, and blackened his plumage.

As a punishment for his forgetfulness,

his memory and his eyes were darkened. He doth not recognize his young, and he has not the satisfaction of a father in their being.

Affrightened at their ugliness, he flew away and quitted them.

The ungrateful beget an ungrateful generation; and he who neglects his duty forfeits the esteem and thanks of his children.

Thus the raven became an outcast bird, hunted and hated by all mankind.

THE THREE FRIENDS.

Do not trust a friend until you have examined and proved him. At the banquet there are more friends to be found than at the door of the jail.

A certain man had three friends.

Two of them he loved the most. To

the third he was indifferent; albeit this friend was the truest to him.

Once this man was summoned to appear before the court upon a charge of which he was innocent, although it was very grave.

“Who amongst you,” said this man to his friends, “will go with me and give witness for me in my behalf? For I am accused very seriously, and the King is exceeding angry.”

The first and most ardent of his friends excused himself immediately. It would not be possible for him to go with him into court on account of business.

The second, likewise made excuses, but accompanied him to the door of the Court of Justice, when he turned away and went homeward, afraid of the anger of the Judge.

But the third friend, who was the least loved, when he was summoned, came and

went in, and pleaded the cause of his friend with such effect and testimony that the Judge released him, and they both went on their way rejoicing greatly.

In this world man hath three friends.

The few who are relatives, surround his couch at the hour of death; the many of his would-be friends, accompany him to the door of the grave, then turn away and go back to their homes. The third, whom he neglects the most in life, are his human works and deeds. These only accompany him to the throne of the Judge, and make intercession for him, that the Lord may judge, and exercise pity and mercy.

THE GOLD AND IRON.

Very bitter are the wounds inflicted by a friend or kinsman; but the blows of a

stranger are not so much regarded, as the wound less deeply, which introduces the fable of the Gold and the Iron.

“Why,” said the gold ingot to the bar of iron, “Why do you cry out with such noise when you are beaten by the sledge hammer upon the anvil? Do you not see how quietly I take the blows of the gold-beater?”

“Yes,” replied the iron, “That is all very well in you, who are beaten by a stranger—a wooden mallet; but I, you see, am beaten by my own brother—an iron sledge hammer. It is that causes me great pain, sorrow and anger; therefore do I cry out and complain.”

All of which was very true; and thereafter the gold ingot felt more sympathy for the iron bar when it was beaten by its own brother, the iron sledge, and complained.

THE JUDGMENT OR, THE LEGAL SENTENCE.

Alexander the Great, of Greece, in one of his campaigns, invaded a province in Africa, which was exceedingly rich in gold. And the inhabitants, thinking to please the Conquerer of the World, brought him plates filled with golden apples, and other fruits, also of gold.

Alexander asked the fruit-bearers: "Do you eat such fruits in your country? I have not come to see your precious gold and gems, but to learn of your customs and manners."

And they conducted Alexander to the market-place, where their King sat in judgment.

Just then came a citizen and appealed to the King. "Oh King, I bought of this man a sack full of chaff; and in the midst of the chaff I have found a con-

siderable treasure. The chaff that I bought, is mine, but not the gold, which I did not buy. But this man will not take it back. Therefore, persuade him, O King, that he may take what belongs to him."

And the man complained against, also a citizen, replied, "you are afraid to keep this thing lest you be called unjust, but I should not be afraid to take such from thee. I have sold thee the sack and all that it contained. Keep that which is yours. O King, persuade him."

Of the first, the King asked. "Have you a son?" And he was answered, yes.

Of the second he asked. "Have you a daughter?" And he was likewise answered, yes.

"Then," continued the Kingly Judge, "bestow your children in marriage, and give this treasure found in the sack,

as a dowry unto them both. This is my decision."

Alexander, who was a witness to all that was done, was astonished at this sentence.

"Have I judged falsely, asked the African King, that you express astonishment at my decision?"

"Not at all," Alexander replied. "Only, in my country there would have been a different verdict. Both disputants would have lost their heads, and the disputed treasure would go into the coffers of the King."

The King, astonished in return, clasped his hands, and asked of the Monarch: "Does the sun shine in your country? And do the heavens let fall the rain upon you?"

"Yes," replied Alexander.

"Then the Gods must permit both because of the innocent animals there,"

continued the King, "for over a race so unjust the sun should not be permitted to shine nor the rain to fall."

THE YOUTHFUL SOLOMON,

To his first favorite spoke once a good, kind King. "Ask of me whatsoever thou wilt and it shall be granted thee."

And in his heart soliloquised the young man. "Now, what I request of the King, that it shall be best for me? Honor I have already; silver and gold are the most perfidious presents of the earth. Concerning the King's daughter will I pray my master, that she be given to me in marriage, for she loves me as I love her, and with her I will receive all good things. Also the heart of my benign benefactor, for through this bestowal of his daughter he will become my father."

The favorite prayed accordingly, and his prayer was granted.

When the Lord first revealed Himself to young Solomon in a dream, He said unto him, "Pray, and whatsoever thou askest I will give unto thee."

And the young King prayed, not for silver, nor for gold, nor yet for honor, nor glory, nor long life. He prayed for the bestowal of the daughter of God, which is Heavenly Wisdom, and he received along with Wisdom all that his heart could conceive or desire.

To Wisdom, whom he had espoused, Solomon dedicatad all his beautiful songs, and praised her before all the nations as the only happiness of the earth. As long as he loved Wisdom Solomon possessed the favor of God, the love and esteem of men. Yes, through her he lives yet, ages after death, in the immortal songs of his creation.

THE PSALMIST.

The Psalm-Singer of Israel had just closed one of his most sublime and beautiful productions; yet lingered the holy air upon the strings of his harp, when Satan appeared, and stood before him, and sought to incite the soul of David to arrogance and pride because of the beauty of his songs.

“Hast thou, Oh Lord,” said the sweet singer, “one amongst all thy creatures, which praises thee sweeter than I?”

And through the open casement, beyond which the Psalmist had stretched his hands, there flew in a grass-hopper, that alighted upon the seam of his robe and began his morning song. And at once a great multitude of grass-hoppers assembled themselves in sweet concord about the Psalmist. A nightingale flew

forth, and forthwith vied all the nightingales of the grove in praises to God.

And the ear of the King heard the song of the birds, the voices of the grasshoppers, the murmur of the brooks, the roar of the wind-swept groves, the singing of the stars, and the mighty sound of the rising sun.

Lost with bewilderment in the high harmonies of the voices about him, which incessantly and indefatigably praised the Lord, the Psalmist and his harp were dumb together, for his song fell far behind the song of the grass-hopper, that was yet upon the seam of his robe.

With humbled soul he took his harp and sang. "Bless the Lord, all ye, his creatures; and praise the Lord also my inmost being, and thou my soul that hath been made dumb."

THE DEATH OF ADAM.

And Adam was nine hundred and thirty years old, when he heard the voice of the Judge, saying unto him, "Adam, thou shalt die!"

Then Adam said unto Eve, his mourning spouse, "Let all my sons come in before me, that I may behold their faces yet once more and bless them."

And they came—all the sons of Adam, at the word of their father, and stood before him, many hundreds in number, and interceded the Lord for his life.

"Who of you," said Adam, will go to the holy mountain? Peradventure he may find mercy for me there, and bring me of the fruit of the Tree of Life.

And of the sons of Adam, each offered himself; and Seth, the most devout and pious of them all, was chosen by his father to go upon the pilgrimage. And

Seth, his head sprinkled with ashes, hastened until he stood before the gate of the Heavenly Paradise, the abode of the Lord.

And Seth prayed: "Let him find mercy merciful Father, and send my father of the fruit of the Tree of Life, that he may live and not die."

And swift responding there stood before the supplicant a cherub, and tasted of the fruit of the Tree of Life, the angel bore in his hand a bunch of three leaves.

Said the cherub to Seth; "Take these to thy father for his last refreshment, for eternal life is not on earth. Haste thee, for his hour has come."

So Seth hastened back, and kneeling before the dying Adam, said: "O! father, I do not bring thee of the fruit of the Tree of Life, but this bunch gave me the

angel for thy last refreshment and consolation here on earth."

And Adam took the bunch of three leaves, and rejoiced himself in its fragrance, smelling of its odors, and its incense was the incense of Paradise. Then his soul lifted and Adam spoke :

"My children, eternity for mortals existeth not on this earth. You will follow me. But in these leaves I breathe the breath of another life—another world—and read the promise of rest and eternal happiness in Paradise."

And when Adam had thus spoken, his eye dimmed, and his soul fled.

The children of Adam buried their father, and mourned over him for the space of thirty days. But Seth, alone, did not weep. He planted the branch of three leaves upon the grave of Adam, and called it new life, saying: He will awake out of the sleep of death.

The small branch became a great tree, and the children of the First Parent do ever strengthen themselves in it with the consolation and promise of the Future Life.

SMILING IN DEATH,

A pious old man being nigh unto the gates of death, and about to enter, assembled at his death-bed all his children and grand-children.

He seemed to sleep for a moment, and in his sleep he smiled three times. His eyes were shut; when he opened them one of his sons asked the reason of those smiles.

“The first time,” answered the good man, “I smiled at the retrospection of the pleasures I have enjoyed in my life, and could not but smile at the folly of

men who treasure these soap-bubbles of existence as important things.

“Secondly—I recollected myself of all the troubles I have endured as so many thorns, and I smiled to know that I now go hence to enjoy the roses.”

“Thirdly—I reflected on death, and I smiled as I contemplated the exceeding mercifulness of God, who sends his angel to end our sufferings, and bear us hence unto the place of eternal rest and joy.”

THE DAY BEFORE DEATH.

A wise man hath said: “Do thy repentance one day before thy death.” But reason asks, which is this day? and who may know the day in which it is appointed he shall die?

A King invited his servants to a great repast, but informed them not of the hour

appointed for the feast to take place; so it was uncertain.

And they among the invited servants who were wise, prepared themselves, saying: "There is no want of anything in the house of our King; therefore, the banquet may be made ready at any moment, and we be summoned to partake thereof."

But the foolish among them made no preparation to obey the summons of the King, but went about their own pleasures, saying: "It is yet a long while before we will be called, and we shall have ample time to make ourselves ready."

Suddenly the hour came, the call was sounded. The wise, who were all ready and adorned, went in unto the feast; but the fools who were taken unprepared, were shut out, and sent away.

They had robbed themselves, by their

own apathy of the honor of feasting with their own Lord and King.

SOLOMON IN HIS OLD AGE.

When years had increased upon Solomon, and his head became hoary, pleasures, riches and honor began to dazzle him, so that he forgot the bride of his youth—the daughter of Wisdom and Knowledge, and his heart turned towards the vain illusions of the world.

Walking in the beautiful garden of his palace one day, he overheard the animals, the birds and trees in converse, and understanding their language, he inclined his ear to listen to what they might say: Said the lilly: “See, Solomon, the King! he passes so proudly over me; yet I through humility am more magnificent than he.”

Said the palm tree : “ Here he comes, the oppressor of his people ! he who is not so worthy of praise as I. Where are his fruits, his branches, with which he refreshes man ? ”

And the nightingale sang to her love : “ As greatly and sweetly we love each, so loves Solomon not ; he is not so loved by all his coquettes and concubines. ”

And the turtle cooed to her mate : “ Of his thousand wives none will mourn him as I would mourn for thee, if dead, my only one. ”

And Solomon listening, heard all that was said, and angrily hastened, and passed on by the nest of the stork that bringeth up her young and with her wings teacheth them to fly.

Said the stork to her young : “ This does not King Solomon do with his wayward son Rehabeam, therefore, will his son come to naught, nor succeed to the

throne ; but strangers will reign in the beautiful palaces that he hath builded."

And when Solomon heard this of the stork, he hastened still the more, and entered into his inner chamber, where he remained meditative and sad.

And as he considered on his past ways of wickedness and forgetfulness of God, the bride of his youth—Wisdom, the daughter of the Lord, whom he had forsaken, entered his chamber, and stood invisible before him, and touched his eyes. So a deep sleep fell upon Solomon, and as he slept he saw a sad vision that revealed future sorrow and trouble. He saw, through the sins of his unwise son Rehabeam, his Kingdom divided, and a stranger the Ruler over the Ten Tribes. He saw destroyed and in utter ruin his temples, his pleasant houses and his pleasure gardens. He saw the city of Jerusalem desolated and the Temple

of God burning with flowers. Horrified and alarmed Solomon awoke from his vision.

Then with weeping eyes, approached Wisdom, the bride of his youth, his good counsellor, and said: "Thou hast seen, O Solomon, what will come to pass after thy reign, and thou by thy sins, hast laid the foundation of the disasters to thy Kingdom. It is not now in thy power to alter and amend the past; thou art not able to command the stream to return to its source. Neither mayest thou recall thy youth which is gone, never to return. My soul is wearied, thy heart empty, and I, whom thou abandonedst, canst no more be thy playmate and companion; in the Land of the Mortal."

Thus speaking, she disappeared with a pitying look. And Solomon, who had adorned his youth with roses, wrote in

his old age, that wonderful book of songs, based upon the variety of human things on earth, and the emptiness of human glory and pleasures.

RACHAEL'S TOMB.

When Jacob had returned from the holy spot, where once the Lord had revealed Himself to him, as in his youth he sought the heavenly way, his heart was filled with gratitude and joy, especially since the Lord had renewed His friendship and alliance.

But soon a bitter grief fell upon Jacob. The love of his youth, Rachael, died at the birth of her second son. In her last agony, when her soul was about to be exhaled, she kissed her new-born babe, and called him "*Ben Oni*," the Son of Pain, and then she expired.

Appeared before the Eternal, Rachael wept and said: "Fulfil, O! my Father, this first request of thy servant. Let me behold sometimes the faces of those from whom Thou hast separated me; for I can assist them in their sorrow, and make fewer and less bitter their tears."

And the Lord answered: "Rachael, thy wish shall be granted thee, and thou shalt see thy children on the earth; but to make less bitter and fewer their tears, thou canst not."

And Rachael, permitted to re-visit the earth, found the aged Jacob bowed down with grief, mourning for the loss of his two sons.

The bloody robe of the missing Joseph lay by his side. "My gray hairs," he mourned, "will be brought down into the grave by reason of my grief, and I shall wander with sorrow to the dead, for "*Ben Oni*" will also be taken from me."

Sighing, Rachael returned to heaven, her abode, and behold her husband and her sons came themselves through the gates of death, and told her most joyfully how their sorrows had been changed into gladness, and how they had been comforted.

Then she made dry their eyes, wiping away all tears, and went down yet a second time upon the earth, and sat upon her grave. And behold she found her children driven into misery; their habitation destroyed, and also her grave. For a long time she rested upon her desolate grave, and a sigh came out of the ground.

When Rachael had returned to heaven, the Lord said unto her: "Be content, my daughter, and do no more trouble thy heart concerning the sufferings of thy children. The path of mortals leads in the ways of mourning; soon as the val-

ley be passed the lamentations will give place to songs of praise and gladness. Trust thy children to me, for they are also my children. Thy heart is not created to suffer, nor yet is it thy mission to assume the misfortunes of the dust-born!

So Rachael's soul remained forthwith in Paradise, in blissful peace, and no more returned to earth, and the grave from which long since had escaped the sigh of her mother's heart. No more does her soul remember her lot upon earth, her sorrows and tribulations.

The tomb is silent, and Rachael rejoined to her children, enjoys with them the eternal peace of Paradise.

NOAH'S DOVE.

Now, for eight days Noah waited for the return of the faithless raven, but she came not. Then Noah called again around him his troop of birds, to choose new spies.

And the dove flew timidly, and alighting upon Noah's wrist, offered herself as a messenger. "Daughter of Truth," spoke Noah, "thou wouldst be unto me the herald of God's message; but how wilt thou accomplish thy journey, and fulfil thy mission. Thy delicate wings will droop fatigued; the storm seize thee, and draw thee into the waves of death; also, thy feet are not webbed, and thy tongue is against unclean food."

And the dove made answer—"who giveth strength to the weak, and power to the powerless? Let me go; I will

certainly be the herald of a good message unto thee.”

Then away flew the dove; and she searched here and there, but found no perch upon which to alight and rest herself. But soon the Mountain of Paradise arose before her; for the waters of the deluge could not cover this holy Mountain, and the dove found upon it a place of rest.

And growing there upon the Mountain of Paradise was a fine olive tree, flourishing in green leaves. So the dove plucked off a leaf from this tree, and flew back to the Ark and to Noah, and laid the olive branch before Noah.

And Noah awoke, and was regaled by the perfume of Paradise. His heart was greatly refreshed, for the green leaf refreshed all; for they knew it was a sign that the waters of death had abated from the earth.

Ever since that time the dove hath been the servant of love and the Messenger of Peace.

SAMMAEL.

When God created man from the dust of the earth, and crowned the perishable dust with the likeness of His own image, He introduced him to all the heavenly creatures, and the angels about the throne. And the legion of angels bowed themselves before him as their youngest brother. They served him joyfully at his wedding feast in Paradise.

Only one of them, the proud Sammael, who spoke mockingly of man.

“Am I not,” said he, “created of light, and not of the dust? The glory which streameth from the throne gave me existence, not the fallen earth.”

And behold, at that moment, the stream of light gave way, and passed from Sammael; the robe that enveloped and adorned him, melted away like snow, and the proud and haughty Sammael, appeared at once the worst object, for the light and power which was not his, but the Fathers, had gone out from him forever.

Full of anger at what had befallen him, Sammael slipped from the midst of the heavenly troop and accosted the innocent human being, threatening him with vengeance.

Said he, addressing man: "I have been made unhappy through you; now shall you be made unhappy through me."

He had heard of the prohibition of the fruit of the forbidden tree; so the fallen Sammael gathered his lost and scattered rags, and sought to mislead man by assuming the figure of an angel. But the

snow that served him as a robe, melted from off him, and as he went the way as a false leader, behold, so even he appeared as a serpent, in glittering colors, which when Eve saw she admired, and fell in converse with the serpent. Soon she was persuaded to eat of the fruit of the Tree, and as she eat she plucked and gave to her husband, so that he did also eat of the fruit of Death.

Then sickness and misery sprang up as the lot of man, and all the generations of the earth.

The Father of man appeared. He judged the misguided subject with mercy, but the misguiding serpent he punished with a curse, exceedingly abominable, and converted it into a worm, saying unto Sammael, "As it was thy highest joy to make man unhappy, so to ever experience his hate and malignity shall be thy unhappy lot."

Banished from the troop of the blessed, and from the presence and face of the Father, Sammael no more wrought among the angels of light, but cast forth he became the Angel of Death, and so he continues to this day.

THE RABBI MEIER,

The Rabbi Meier went into the temple on a certain Sabbath, and sat teaching the people. And in his absence his two sons died. And his wife took them and carried them upon a housetop, and laid them out, and covered them over with a white cloth.

And in the evening when the Rabbi returned home, he asked his wife concerning his two sons, saying, "where are my two sons?" Bring them to me that I may bless them."

“They have gone into the school, possibly, for I have looked around and have not observed them.”

And the wife gave the goblet unto her husband, and he drank, praising the Lord, for the Sabbath was now gone.

And again he asked : “Where are my two sons, that they may drink with me the blessed wine?”

“They cannot be far off,” replied the wife, and she put before her husband the food prepared for the household.

After the good Rabbi had ate and drank he rejoiced himself again, and then his good wife came and put her arms about his neck.

“Good Rabbi,” said she, “allow me a question.” “Speak,” he said : and she proceeded : “A few days ago, a kind friend gave me a precious gift to keep. Now he asks me to give them back. Shall I give them?”

“Why dost thou ask me?” answered the Rabbi. “Wouldst thou hesitate to render back to thy benefactor that which is his property?”

Then the wife wept; and she led the Rabbi up to the housetop where she uncovered the faces of their dead sons.

“Alas, my sons, my sons,” cried the father, and wept bitter and sore.

And they both wept together.

Then the wife and mother took the hand of the Rabbi and said: “Rabbi, has thou not taught me that I should not refuse to render back the gift that has been bestowed upon me? See! the Lord hath given, and the Lord hath taken away; blessed be the name of the Lord.”

And they wept together, consoling one another.

THE INN.

A Dervish who traveled through Tartary, came to Balk, a great city, wherein he blessed himself, and entered into the Palace of the King, which was then kept as an hostelry or inn, for the entertainment of man and beast.

And the Dervish, after he had looked around him, making himself comfortable and at home, stepped into a long gallery; and laid away his baggage and spread down his carpet to rest upon, after the manner of the orientals. He was scarcely yet wrapped in repose, before the guard of the palace stumbled upon him, and asked him why he was there, and all about him.

The Dervish was very much alarmed and disconcerted, but he answered very quickly, that he was fatigued and intended to lodge there for the night, as it was

a house of entertainment and a place for the caravans.

The guard was wroth and very indignant, and explained to the Dervish that his resting Place was the palace of the King and not an inn. At the same moment, the King himself passed by and laughed at the astonishment of the Dervish, who had mistaken his private palace for an inn.

“Sir,” replied the Dervish, “allow me to address to your Majesty some questions: Who were the persons who first dwelt in this Palace after it was reared?” “My ancestors,” replied the King. “And who was the last person who lodged within these walls?” questioned the Dervish. “My father,” answered the King. “And who is dwelling in it to-day?” retorted the Dervish. “Myself,” answered the King. “And who will occupy it after you?” “The Young Prince, my

Son." "Ah, my Lord," answered the Dervish, "an house that changeth inhabitants so often, and whose tenants come and go so rapidly, must need be nothing but an inn—a caravansary."

The King stood in profound meditation. Then he took a pike, some five or six feet in length, and made a sign upon the ground, and spoke unto his son, the Young Prince: "Why so much sweat and labor? At the end of all things neither you nor I will possess that for which we strive. Of nothing we are certain, save that which we now possess."

AURORA.

Hast thou beheld the beautiful Aurora? She shines out of God's heavens, and her imperishable rays are the consolation of men.

David beset and presented by his enemies, sat one dreadful night on Mount Hermon, and upon his tuneful harp he rehearsed one of his mournful psalms. "The lions and tigers roar about mine ears, the bands of the wicked surround me, and I see no helper."

And beautiful Aurora, arose and approached David, and spake unto him like an angel: "Why dost thou grieve thyself because thou wert abandoned? I have come out from the dark night, and from this horrible obscurity I bring the morning."

And David was greatly consoled, and his eye he lifted confidently upon her, until she appeared as a sun, and upon her wings arose the salvation of the world.

And he sang with joy and confidence; and his new song he called the song of Aurora, the early chosen head.

In later days David often sang this psalm, and praised God for the many oppressions he escaped in his youthful days; and in the hours of sadness and gloom the psalm of Aurora came to cheer his drooping heart.

Holy Aurora! beautiful daughter of God, thou lookest down daily and consecratest the heavens and the world. Consecrate thou also my heart for thy silent in-dwelling.

DAVID AND JONATHAN,

When David the son of Isai, was dead, he met in the valley of death Jonathan, the friend of his youth.

“Our alliance is forever” said Jonathan to the old King, “but I cannot give thee my right hand, for thou art covered with blood—with the blood of my fa-

ther's house, and thou art laden with the remembrance of my son. Follow me," and David followed the heavenly youth.

"Alas," said he unto himself, "a hard and grievous thing is the life of a man, but a harder and more grievous is the life of a King. If I had died like thou, O, Jonathan, with innocent heart, in the best of my years; or if I were again a sinless shepherd in the fields of Bethlehem. A blessed life hast thou passed in Paradise—why died I not with thee?"

"Do not," said Jonathan, "grumble against Him who gave unto thee the crown of his people, and made thee the father and founder of an eternal Kingdom. I have taken heed of thy works and thy sufferings, and have expected thee here."

And Jonathan with these words, led David to the stream of Paradise.

"Drink, O, David," said Jonathan, "and

all thy cases shall be forgotten; wash thyself in this stream and thou wilt be made young again, and more beautiful than thou wast in thy youth when I loved thee, and we swore to each other an alliance of true fidelity.”

And David did as Jonathan had bidden him. He drank of the holy waters, and washed himself therein. The drink took away each and every care of earth, but the wave of the stream pierced him deep, and like fire it glowed in his soul, until he stood purified; and cleared of sin, the equal of his friend, Jonathan.

And Jonathan gave the harp into the hands of David, now grown youthful and beautiful again; and he sang sweeter than when he was upon the earth, and thus ran, the song. “David and Jonathan delightful in life, are not separated in death. Buoyant as the eagle, more agile than the doe upon the hills. Ye daughters of

Israel, do not mourn for us, we are restored to each other, and dressed in youthful ornaments. In thee I rejoice myself, O, Brother Jonathan, for thy love here is more to be desired than the love of our youth." Then they kissed each other, and swore a new alliance of true inseparable love to continue forever.

THE CONQUERER OF THE WORLD.

One day Alexander the Great came to the banks of a stream flowing through Paradise. He drank of the crystal waters and was refreshed; he washed therein and his face was made to look rosy and youthful. He followed the stream through the deserts, and it brought him to the gates of Paradise. "Open unto me," said Alexander, "for I am the Con-

querer of the World, the King of the earth." But the keeper of the gate answered: "Thou art polluted with blood, go! This is the holy gate wherein only the righteous and just may pass." "Then give me," begged Alexander, "some *souvenir* of this place, that I may exhibit it and prove my visit here."

And there was delivered unto him the skull of a dead man. Indignant, Alexander took the skull, but as he walked along, the skull became so heavy in his hand that he could scarcely bear it, nor could it be out-weighed by all the gold and treasures of Persia.

Perplexed beyond measure, Alexander called unto him a wise man, and consulting him, asked what it meant. And the wise man answered: "That skull which thou bearest is thyself. So long as thine eyes are open, thou canst get enough of gold and silver; but see, I

strew dust upon this skull, and cover it up with a little handful of earth, and behold the skull that is so heavy in thy hand will become as light as any other skull." And he did so, using a little dust, and a little earth, and it was even so; the skull was as light as any other skull.

So it happened unto Alexander as it had been foretold. He came back with his army, and died at Babel. His Kingdom was broken in pieces, and the head of the Conquerer of the World was laid as low as any other skull could possibly be laid.

THE STARS.

And the Prophet Daniel was fatigued by the vision of the future, when an angel of the Lord appeared, and said unto him. "Go Daniel, and rest until the end

comes, for thou wilt rise at the last day, for thy part."

And Daniel listened calmly to the problematical words of the angel of the Lord, who stood by his side.

"Do you mean," said Daniel, "that these bones shall be brought to life again?" And the heavenly messenger took him by the hand, and showed him the heavens lighted up by myriads of stars.

"Many there be," said the angel, "and many that sleep in the dust of the earth shall awake, and they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever."

Thus spake the angel and touched Daniel with his right hand; and Daniel fell asleep overwhelmed by the sight of the heavens and the exceeding brightness of the stars.

THE TREES OF PARADISE.

When God brought Adam into Paradise, all the trees bowed themselves before him; and every one offered him of their fruit, and the shade of their branches.

“Oh! I wish he would choose me for his favorite,” said the palm tree. “I would nourish him with the fruit of my breast, and give him to drink of the wine of my sap; of my leaves I would build him a pleasant bower, and overshadow him with my branches.”

Said the apple tree: “I would strew over thee my most beautiful blossoms, and refresh thee with my best fruits.”

So spake in their turn all the trees of Paradise, complimenting Adam.

And Jehovah led Adam to all the trees; and he named him the names that he should bestow upon them; and allowed

him to eat of the fruit of all them, save the fruit of the Tree of Knowledge of good and evil.

When he was alone, Adam said unto himself. "A Tree of Knowledge, indeed! all other trees yield me fruit fit only for the natural man, and of these I may eat; but of the fruit of this tree that would illumine my soul, and open mine eyes, I am forbidden to eat."

At first Adam put away the thought from his heart, but it intruded again and again, and when he was tempted of the Evil one, he tasted of the fruit that was accursed; and the poisonous sap of that tree is yet fermenting in the blood of all the sons and daughters of Adam.

Thus we all do esteem too lightly what is permitted us to enjoy, and desire often that which is prohibited us. We do not wish to be happy through those things we already possess, and catch after that,

the attainment of which brings pain, as its penalty.

“Thou hast given unto man a hard prohibition,” said the angels unto the Lord; “for what is more stimulating to a creature whom thou hast endowed with reason than the getting of preception and knowledge? And for that, the transgression of thy prohibition, thou wilt punish Man with death.” “Wait,” said the Lord, “and behold in what manner I shall punish him, only upon error’s way shall he tread in thorny paths, until he reach repentance at last; and there I will lead him to another tree—the tree of a higher Paradise—the tree of Eternal Life.”

THE TEST OF FAITH.

For three days the heart of Abraham was heavy, for he had a presentment that his beloved son, Isaac, was to be taken from his bosom.

And on the fourth day it was told Abraham that the Lord had chosen Isaac, for a sacrifice. Silently, without complaint or remonstrance, Abraham called his son, and taking him by the hand, led him up into Mount Moriah, and the place of sacrifice. The deepest grief afflicted his parental bosom, and his heart yearned for his son; but he nevertheless proceeded to prepare for the offering which the Lord had demanded of him. Now spake his son, Isaac: "See father, here is the wood and the fire, but where is the lamb for the sacrifice?"

And Abraham answered: "My son, God himself hath chosen a lamb for the

sacrifice." And he laid his son, bound upon the altar, and took into his hand the gleaming knife, and looked to heaven. The boy was resigned and silent, but with clasped hands and bosom bared to the knife, he looked also into heaven with tearful eyes.

The appealing tears in the eye of parent and child pierced the clouds and went to the throne of God, making intercession for Isaac. And the Angel of the Lord called from heaven: "Abraham, Abraham, slay not but spare the child, and do him no harm, for now I see thou art an upright man."

Joyfully Abraham unbound and released his son; and he called that place "The Lord Seest it," which is to this day.

He sees the silent tear in the eye of the uncomplaining sufferer; He marks the tear of faith that wells up from the

heart of the humble supplicant; He hears the cry of the anguished and oppressed, and relieves them from their oppression.

To Him whose eye of pity is ever open, a prayer is the heaving of a sigh; the whispered ejaculation of a soul in agony; and to the appeal of stammering lips He sends down a response of mercy and blessing.

Mighty, too, are the tears of those who, forsaken of men continue steadfast in the faith of God. The tear of faith bursts wide the gates and barriers of earth, and penetrates the heavens, yea, to the very footstool of the Eternal One.

THE VINE.

At the creation of heaven and earth and all things that are in them, the trees that God created made much joy among

themselves, each praising its own excellence.

Said the towering cedar: "The Lord hath planted me and united in me firmness, odor, duration and strength."

Said the comely palm tree: "Jehovah in his grace and goodness hath planted me for a blessing to man, and hath united in me usefulness and beauty."

Said the apple tree: "As a bridegroom amongst young men, so I glitter amongst the trees of Paradise."

Said the myrtle: "Like a thorn amongst roses do I stand among my sisters, the lover's bush."

And so they all praised themselves with one exception. The vine alone was silent, and sank down upon the earth.

And the vine said unto itself: "I too am favored in stem, brand, blossom and fruit; but I will be humble, and yet hope and wait." Then the vine wept.

But not long the vine waited and wept, for soon man, the lord of the earth, passed by. And he saw the feeble vine, a plaything of the wind, that asked for succor. And he took pity on the vine and lifted it up, and made it to wreath about a bower.

The air played with the grapes of the vine; the warm sun penetrated the same, and distilled the sweet sap that became the drink of God and men.

Crowned with rich grapes the vine bowed itself to its master, who tasted of the refreshing sap, and became the steadfast friend of the vine.

Then the proud trees that boasted themselves became envious of the feeble tendril; for many of them already stood fruitless and barren, while the vine rejoiced in fullness and hope.

And the sweet sap of the vine was nectar to the lips and heart of man;

helped up the courage of them that were disheartened, and refreshed and revived them that were afflicted.

The parable of the vine teacheth us that the humblest among men need not abandon themselves to despair, but learn to suffer, hope, and wait. From the insignificant cane is extracted the sweetest consolation; and from the feeble vine springs enthusiasm and transport.

DISPUTE OF THE MOUNTAINS.

When God descended upon Mount Sinai, to deliver the law unto Moses, there came before Him the ghost of the mountains in the Land of Promise, saying: "why disdainest thou one of us for thy footstool, and why hast thou chosen a foreign mountain, a naked rock in the

heated desert, as a footstool for thy Majesty?"

And Jehovah answered, "who art thou, that thou ventur'est to become the footstool of my glory? Look around! my face was there upon the sunken mountains and fallen hills of the olden time; where now is the crown of their pinna-cles? But upon you I will reveal my glory, and ye shall not be sunken nor consumed."

And the Lord Jehovah revealed to every mountain its destiny, and foretold the great thing that should happen upon it.

So the mountains rejoiced and clapped their hands, and no more envied Sinai.

And the smallest among them, Mount Zion, became the greatest in sacred history, because of the wonderful manifestations of which it was made the scene.

THE TRANSLATION OF AHRON

Moses with a heavy heart, disrobed his brother, Ahron, upon Mount Hor. He took off from him the holy garments, and put them upon Eleasar. And Ahron prepared himself, and died; for he also had sinned. And all Israel mourned Ahron for the space of thirty days.

On the thirtieth day of the period of mourning, Moses sat upon the brow of Mount Hor; and in a dream he saw his brother, Ahron. The glory of Jehovah gleamed upon his forehead, and there was more beauty about him than when dressed in his Priestly robes. A golden tablet adorned his breast, but the twelve holy stones were not upon it. The staff which had flourished in the earthly tabernacle was not in his hand.

“Why, my brother,” said Moses, “is not the staff of thy priest-hood in thy

hand, and why do no more shine upon thy breast the twelve tablets of stone?"

And Ahron answered: "Brother, they were burdensome enough unto me when I was upon the earth, and bore them; but now my bosom is expanded and my soul relieved, also the staff of my tribe is no more in my hand; because in the full presence of the Lord, all tribes, kindred, tongues and people are alike. Therefore, am I now a Priest in the Land of Peace."

THE WONDER-STAFF OF THE PROPHET.

"Gird thy loins," spoke Elishah unto his servant, Gehasi, when the Sunamitan wife called upon him for help to awake her son from the sleep of death.

"Gird thou thy loins, and take this staff

into thy hand, and go forth. If thou meetest any person in the way, do not greet him, and if any person greet thee, do not thank him; but go thy way, and lay my staff upon the face of the boy, and his soul will return to him."

And Gehasi, hastened, rejoicing in the possession of the wonder-staff of the Prophet, for he had coveted it long, because he wished to perform a wonder.

"Whither dost thou hasten, O, Gehasi?" called unto him John, the son of Nimzi. "To awake a dead man," answered Gehasi, "and here I have with me the wonder-staff of the Prophet Elishah."

So he soon assembled a multitude around him who followed him, and through every village which he passed, the people flocked behind him, curious to witness the awakening of a dead man.

And Gehasi went on greatly elated; and when they had all come to Sunem,

and the house of the dead, he laid the staff upon the dead child's face. But there was neither voice nor feeling, nor any sign of returning life. And Gehasi turned the staff to the right and to the left, and up and down, but the boy did not awake from the sleep of death.

Then the multitude mocked at Gehasi, who ashamed of himself went back to the Prophet Elishah, saying: "The boy did not awake."

And Elishah himself took the staff, and hastened for Sunem, and went into the house, and put forth all that were in it, and locked the door. Then he prayed unto the Lord, and ascended the bier and laid himself, his mouth unto the dead child's mouth, his eyes upon the child's eyes, and spread himself out over it until the child grew warm, and his life returned to him.

With what did the Prophet warm the

dead unto life? With still and humble prayer; with the breath of his disinterested love.

And the Prophet said unto the mother, "Take thy son." And the vain and presumptuous Gehasi, who stood by and saw the wonderful miracle, was abashed and ashamed.

DAY AND NIGHT.

Day and Night disputed together concerning their prerogative, because of the blessings they bestowed upon the earth, upon mankind and upon all living things.

And the ardent bright and fiery Day began the disputation.

"Poor black Mother of Darkness," said the Day, "of what canst thou boast as compared to my luminous sun, my over-arching heavens, my broad domain of busy-restless life? It is I who awaketh

to a new existence what thou hast put to sleep; I incite what thou hast relaxed.”

“But rendered one his thanks for thy incitement?” asked the modest veiled Night. “Must I not refresh what thou exhaustest, and how may this be done, save through a forgetfulness of thee? Man, as soon as he toucheth the border of my robe, forgeteth all thy delusions, and lays down softly his head to slumber. And then I devote and nourish the quiet soul with heavenly dews; and the eye that could not lift itself to heaven because of thy dazzling sun-beams, I open upon an innumerable array of new suns, new stars, and new hopes.” Just then, the garrulous Day touched the hem of the robe of Night; and silent and low he sank with his head in her lap of darkness. But she, the Night, sat in her star-mantle and crown of stars, eternal quiet sleeping upon her placid face.

THE CHILDHOOD OF ABRAHAM.

Now Abraham was brought up in a cavern, because Nimrod the tyrant, persecuted him, and sought to take away his life. But God was with him, and His light was a lamp unto him amid the darkness of the cavern. And Abraham in the solitude of the cavern, gave himself unto meditation, and as he reflected he said unto himself—"who is my creator?"

After sixteen years spent in the cavern, Abraham came forth to dwell among his people; and when for the first time he gazed upon the heavens and upon the earth, he was astonished, and rejoiced within himself with great joy.

Of all the living creatures around him he also asked: "who is your creator?"

The sun arose; and when Abraham

saw the great and glorious orb, he fell upon his face. "This," said he, "is the Creator, for his face and figure are beautiful and terrible to look upon."

The sun ascended to the zenith of the sky, and went down in the evening.

Then the moon arose, and Abraham, when he beheld it, said, "the setting light is not the God of heaven, and this is probably that smaller light whom all the stars serve."

But moon and stars sat and Abraham was alone. Then went he to his father, and asked him: "Father, who is the God of heaven and earth?" And Therah showed him his idols.

And when he was alone, Abraham said unto himself, "I will examine them."

So he sat before them dishes of excellent food, saying, "If ye are truly living gods, ye will accept my offering." But the gods stirred not, nor made they

any movement, nor bowed their heads in token of the acceptance of the offering.

“And these,” said the disgusted youth, “my father keeps as gods!”

Then Abraham lifted his staff, and smote them on the head, every one of them, and brake them all, save the greatest, into whose hand he placed his staff, and ran unto his father.

“Father, father,” he exclaimed, “thy first god hath killed all his brothers.”

And Therah was exceedingly angry, and said unto his son, “You mock me, my boy. How can that be, when with mine own hands I made this god?”

“My father,” continued Abraham, “do not reproach me, but let your ear listen to what thy mouth hath uttered. If you believe that this god is not able to do what I can, how can he be the god that made me and thee, and heaven and earth?”

And Therah was silent upon the words of his son, for they were words of wisdom to which he could make no reply.

Now this deed of Abraham was soon told unto the tyrant Nimrod, who commanded in great wrath, that he should be brought before him. And when he came into his presence, he addressed him: "Thou shalt worship my god, or the burning oven shall reward thy temerity." (For it had been predicted by all the wise men, upon the birth of Abraham, that he would overturn the idols and destroy the power of the King; therefore he persecuted him.)

"Who is thy god, O, King?" asked Abraham with boldness and intrepidity. "The fire is my god," answered the King; "the mightiest of beings."

"The fire," responded the boy, "is extinguished by the water; the water is carried away into the clouds; the clouds

are driven away by the winds, and man resists the winds; so is man the mightiest of beings."

"And I am the mightiest among men," roared the Tyrant; "worship me, or the red-hot oven is thy reward!"

The youthful Abraham, in nowise alarmed nor abashed, lifted his modest eye, and replied: "Yesterday I saw the sun arise; also I saw the sun go down. Now O, King, if thou be the greatest, command that the sun rise up this evening in the West, and go down on the morrow morning in the East; and then if the sun obey, I will adore you."

And Abraham was cast into the heated oven and the glowing fire.

But an Angel of the Lord accompanied him into the furnace, and kept him in his arms, and the glowing fire did him no injury, neither did the terrible flames harm him. And more beautiful and cour-

rageous than before came Abraham out of the heated oven and the fire.

Therefore, the Lord led Abraham from Chaldeah, and honored him; and Abraham became a founder of the faith of the true God, the One of Heaven and of Earth.

INGRATITUDE THE REWARD OF THE WORLD.

A peasant was laboring in his field. And as he wrought, he heard a lamenting cry, oft repeated, and it said, "help me! help me!" And the peasant running forward to see whence came this strange lamentation, found a heavy stone lying upon a hole in the earth, and from the aperture within came the voice that uttered the lamentation, "help me! help me!"

And the peasant felt pity in his breast,

and he rolled away the stone from the mouth of the cave, Imagine his astonishment and alarm, when behold, a great serpent came forth, uncoiling herself, raising her head, opening her mouth, as though making ready to devour him.

“Have mercy on me!” implored the peasant. “For I have a wife and three children at home. Moreover, is this the reward you would return for having released you from the cave?”

“Well,” replied the serpent, licking her jaws, “do you not know, or have you yet to learn that ingratitude is the recompense of the world?”

“I never heard so,” begged the trembling peasant. “But let me, I beg of you, ask of witnesses, and if they agree with you, then will I submit to be devoured.”

“Well,” answered the serpent, “I grant your request this time.”

So the peasant and the serpent went

on together; and soon they came upon a cow, cropping the grass. And they made known to the kine the subject of their quarrel, and the issue that depended on her answer. And the cow made answer: "I am the best cow in my master's stable; I yield the dairy daily about twenty measures of rich milk. But I expect that by to-morrow my master will sell me to the butcher; he will slaughter me and sell my meat in the market, and make boots and shoes of my hide. For so it is the custom of the world to repay and reward with ingratitude."

"Do you not hear?" chuckled the serpent with glee. "Peasant, I must devour you."

"Not so, yet," begged the peasant. "Let me, I pray you, hear one other witness before you devour me."

"I will," replied the serpent. And they went on still further together until

they espied an aged horse, nibbling of the poor pasture. This horse the peasant accosted. "Dear horse" said he, "come and listen to what I will relate and ask of you."

And he brought the question in dispute between himself and the serpent.

"Well," answered the horse, "formerly I was the finest steed of all the stud contained in my master's stables. He loved me, cared for me like one of his children. I was gaily caparisoned, provided with straw for my bed in abundance, and had the best of provender. I was his choice when my master travelled upon horseback; and before he gave me the spur he treated me to sugar and sweet-meats. Now, I am old, lame and infirm, and my master for my brave handsome services requites me with this precarious subsistence, gleaned from this pasturage. And every hour I am in ex-

pectation that the executioner will come and knock me on the head, for ingratitude is the world's reward."

"No, no, not so yet," cried the peasant in an agony of fear. "Only one other witness permit me to consult, and if this one agree with you in your judgment, then I shall certainly submit to be devoured by you."

"I consent," yielded the serpent, "but no more than this one will I hear, I swear it."

So they journeyed on together, until not far off, the peasant saw a fox crossing the highway, a little in advance of them. And the peasant called unto the fox with lamentations to pause and listen to what he had to say; but the wiley reynard had no mind to stop and parley with the peasant.

But the peasant continuing to repeat his lamentations and calls, saying; 'lis-

ten to me, O, reynard, for one moment, and if you answer rightly my interrogation, you will save the life of my wife and three children, and receive as your reward freedom to banquet upon all the fowls of my poultry-house."

The fox consented and the peasant stated the controversy pending between himself and the serpent. Then the fox shaking his head, indicative of incredulity, said: "I cannot understand that which thou hast explained unto me; for I cannot believe, nor indeed comprehend how so great a serpent, could accommodate himself in such a small hole, as you represent."

"Truly," interrupted the serpent, "I can show it unto you, and make plain how I accommodated myself."

And they set off to inspect the cave, the peasant, the serpent and the fox.

The serpent coiled herself up in a nice

ball, compact and round, and went into the hole. The fox winked to the peasant, and the latter was only too glad to roll the stone back upon the aperture which imprisoned the serpent again, as securely as before.

“So it was!” cried the fox, with laughter, and “yes,” responded the serpent from his prison. “Now,” continued the fox addressing the serpent, “remain you so long in your hole again, until some other fool comes along to roll away the stone and release you.”

The peasant, saved from the mouth of the monster was very grateful. “O a thousand thanks!” exclaimed he. “And dear Mr. Fox, this evening, come and make your banquet off the fine fat fowls of my poultry-house.”

The peasant went home to his family rejoicing, and they rejoiced with him greatly when he had told them all that

had happened to him, and how the strategy of the fox had saved him from the devouring jaws of the serpent.

But they were a little disconcerted and dismayed when he told them how, in the excess of his gratitude, he had rashly promised the fox all his chickens as a reward for saving his life.

So the wife set her wits to work, and reflected how she could save the chickens. And she said, "I have an excellent idea. I will watch, and when the fox comes to banquet upon my pullets, I will smite and slay him."

The evening came at last, and the peasant, true to his promise, left ajar the door of the poultry-house, but did not perceive behind the door, his wife armed with an axe.

The unsuspecting fox came, expecting his promised banquet in the chicken-house. Carefully and silently he stretch-

ed his head into the doorway, and at the same moment, a deadly blow fell upon his head from the axe in the hands of the wife. The fox fell, and expiring exclaimed with great lamentations and pain: "Ingratitude is the reward and the recompense of the world!"

TO BE AFFRIGHTED IS TO BE SUBDUED.

To approach an undertaking with timidity is to jeopardise every guarantee of success, and he who is affrighted at the shadow will surely be without courage when the substance is reached.

Life is a warfare, and to win success the actor in the strife must be vigilant, active and brave.

Without courage and tenacity in the pursuit of an object, depart all the incen-

tives to manly effort, and the prize eludes the grasp and is lost.

The trembling deer brought to bay by the hounds is easily taken; but man has capacity to break through the toils of fate and release himself.

Nerve and self-reliance will extricate a person from the most trying and hazardous predicament, where the lack of these qualities would involve him in death and ruin.

Courage, fellow-workers, courage is what you most need; for to be frightened in the face of difficulty is to be already subdued by it.

GOOD WORKS AND WORDS.

A praise-worthy action performed or good words fitly spoken, with the consciousness that they are of themselves

good, ever receive their reward in an approving conscience, if not at the hands and from the testimony of men.

Good deeds and words never lose their potency, if prompted by disinterested motives. "Like bread cast upon the waters," they return to bless their author, even after many days.

Few men act from motives entirely unselfish and disinterested; and the rarer the action the more does the actor deserve to be honored. He is of those who "do good by stealth, and blush to find it fame."

The teacher who is devoted to his mission, content to labor without applause; the philanthropist, who is liberal with his means, dispensing charity, relieving, unknown to the world, the distresses of his fellow-men, they who succor the poor and lighten the burdens of the heavy laden—all labor with the calm

approval of their own souls, content if their works be worthy of the smiles of Heaven.

Their's is toil for which money is no reward—no compensation.

These are the disinterested workers of the world, to whom the world owes so much, and yet pays so little.

They labor on; spend and are spent in the cause of human progress. They die and are forgotten, perhaps, by the mass of men; but those whom they have benefited, will hold them in grateful remembrance, and the Lord will reward his patient servants at the last day.

BELONGS THE WORLD TO
ME ALONE ?

No, we cannot say we have a claim upon the world exceeding the claim of our fellow-men.

Mankind enjoy the world in partnership, and so it has been decreed by the Almighty Framers of the Universe.

Great warriors, like Alexander and Cæsar, claimed in their time the world as their dominion, and set forth with armies to conquer and subdue the nations of the earth ; but the Lord frowned upon them, and brought them to naught ; for He alone reigneth in heaven and ruleth on earth.

The powerful cannot say unto the weaker, "I am greater than thou;" nor the rich man unto he that is poor, "I am greater than thou;" nor he that is of one sect unto him that is of an-

other, "I am greater than thou." For the earth and the fulness thereof is for the enjoyment of each and every one of God's creatures.

Intelligence and education enlarges our capacity for the appreciation and enjoyment of the bounties of heaven, but the fear of the Lord causes us to walk with humility among men.

We should remember that each of us is but a human atom in the world; that there are billions of other atoms such as we are, each one occupying a share of space, drawing existence from the sun and air, having equal rights and privileges.

The earth belongeth not to me alone, but to every creature under heaven.

The following, by the Author of this Volume, have been published.

1. **Songs**, Hebrew and German, dedicated to the late Prince Wilhelm Florentine, Von Salm-Salm (father of the Prince who fought in the U. S. army,) 1831.
2. **Sermon**, at the inauguration of the Synagogue at Rhoden, 1834.
3. **New Year**, a present for children, favorably criticised by Dr. J. M. Joest, Annalen, Frankfort on-the-Main, 1841.
4. **Geography of Palestine**, 1842.
5. **Reform**, dedicated to Dr. Gabriel Riesser, Vice-President of the National Congress, at Frankfort-on the-Main, 1849.
6. **Programme of his Institute**, 1845.
7. **A Present for the Educated Public**, 1853.
8. **Cullings from Carmel**, 1871.
9. **Elementary Book of the French Language**, first American Edition ; ready for the Press.





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